

Legend of the name of St. Thaddeus

p 29

L. Clarke.

Tradesmen's Tokens

ANTIQUARIAN COMMUNICATIONS:

Nonae Rolls.

Antiquities found at Corpe

BEING

Queens' Coll Plate 1642

Wm. Grillington

PAPERS PRESENTED AT THE MEETINGS

Robt. Woodlark. 329.

Sir<sup>th</sup> Robt. Rede.

Cambridge Antiquarian Society.

Tokens p 16



VOL. I.

Cambridge:

PRINTED BY C. J. CLAY, M.A. AT THE UNIVERSITY PRESS.

DEIGHTON, BELL & CO.; MACMILLAN & CO.

BELL AND DALDY, FLEET STREET; J. R. SMITH, SOHO SQUARE.

LONDON.

1859.

Price Eleven Shillings.

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55

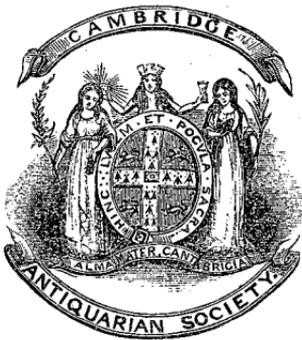
*Catalogue*  
ANTIQUARIAN COMMUNICATIONS:

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PAPERS PRESENTED AT THE MEETINGS

OF THE

Cambridge Antiquarian Society.



VOL. I.

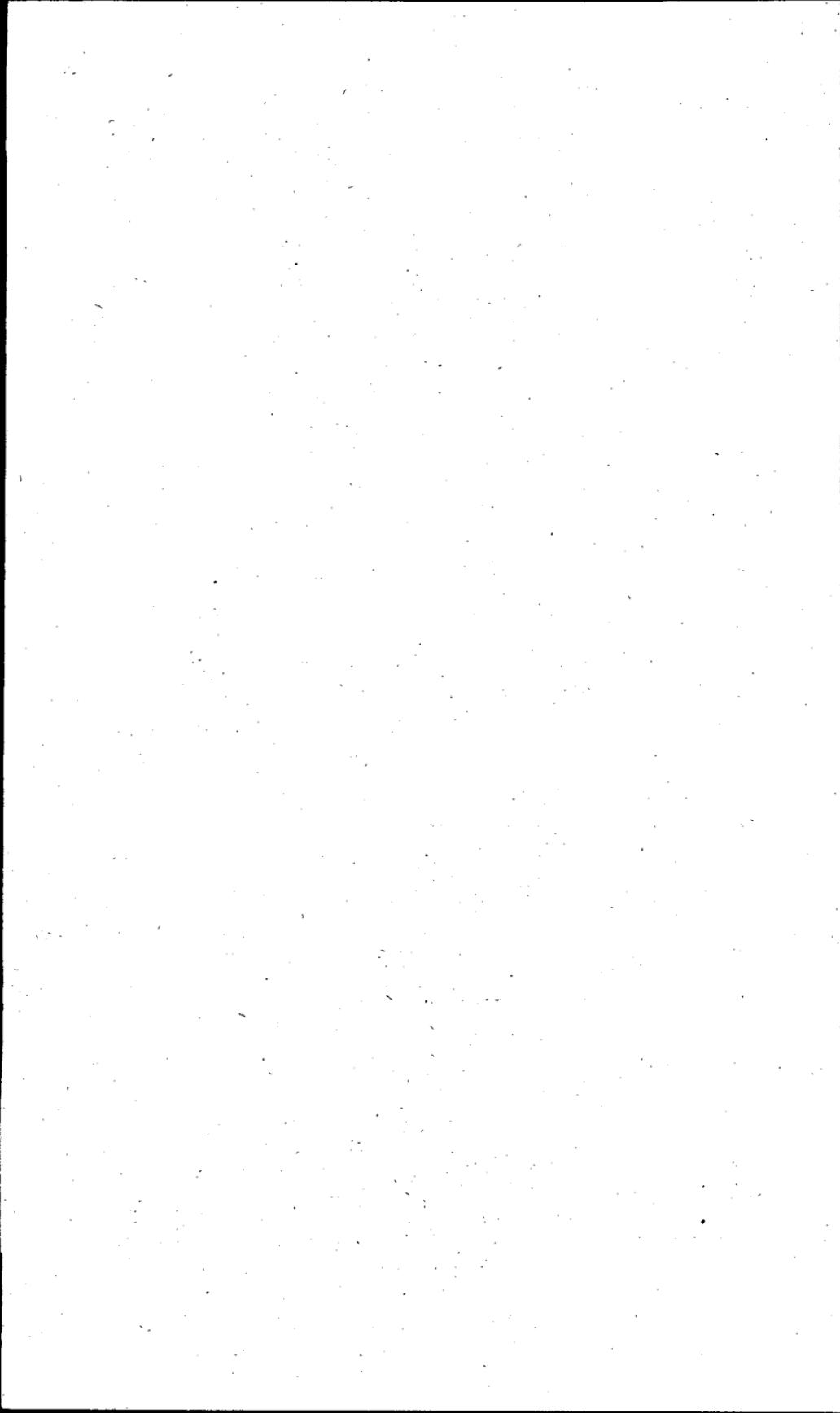
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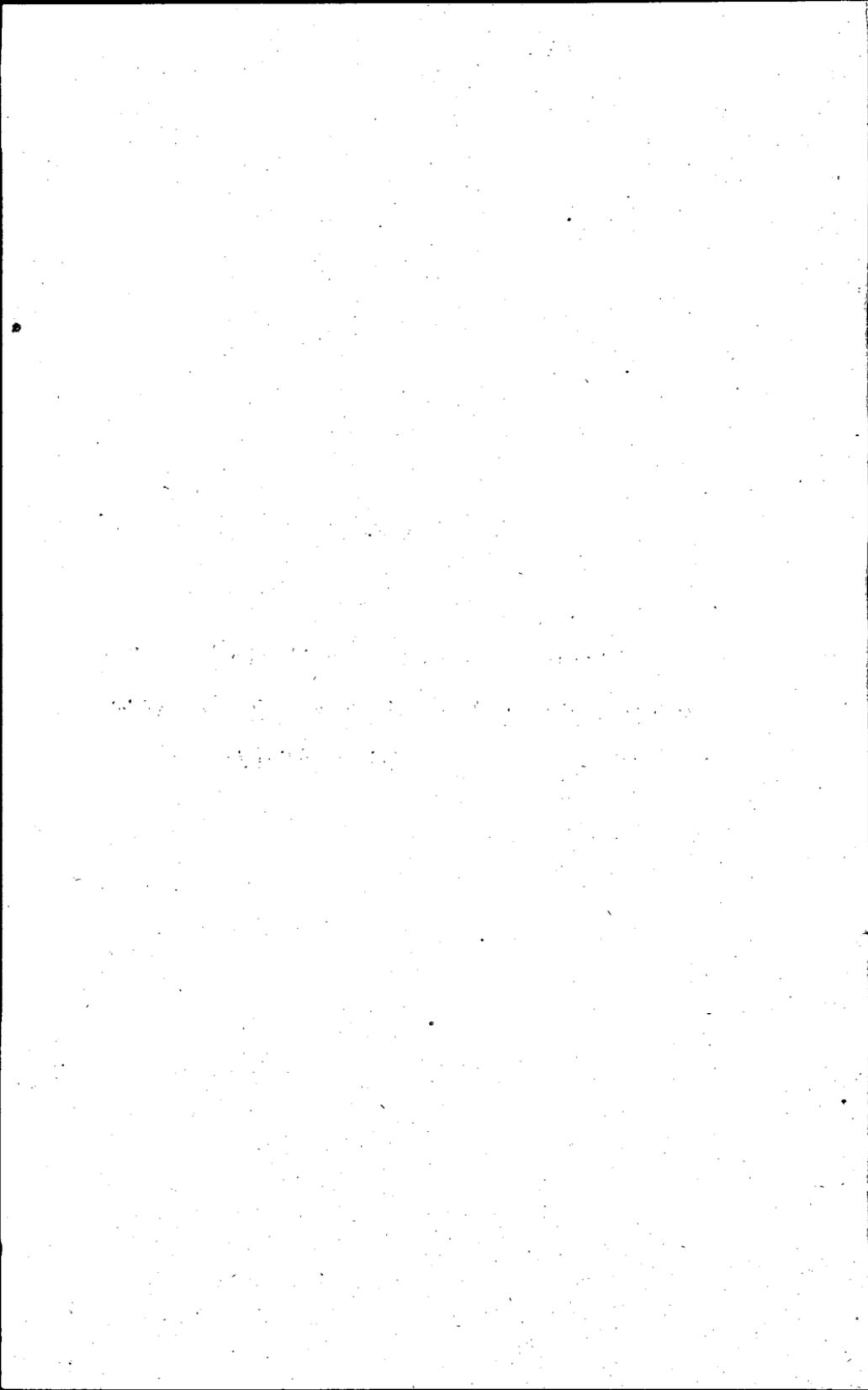
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## NOTICE.

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THE Society as a Body is not to be considered as responsible for any facts or opinions advanced in the several Papers, which must rest entirely on the credit of their respective Authors.

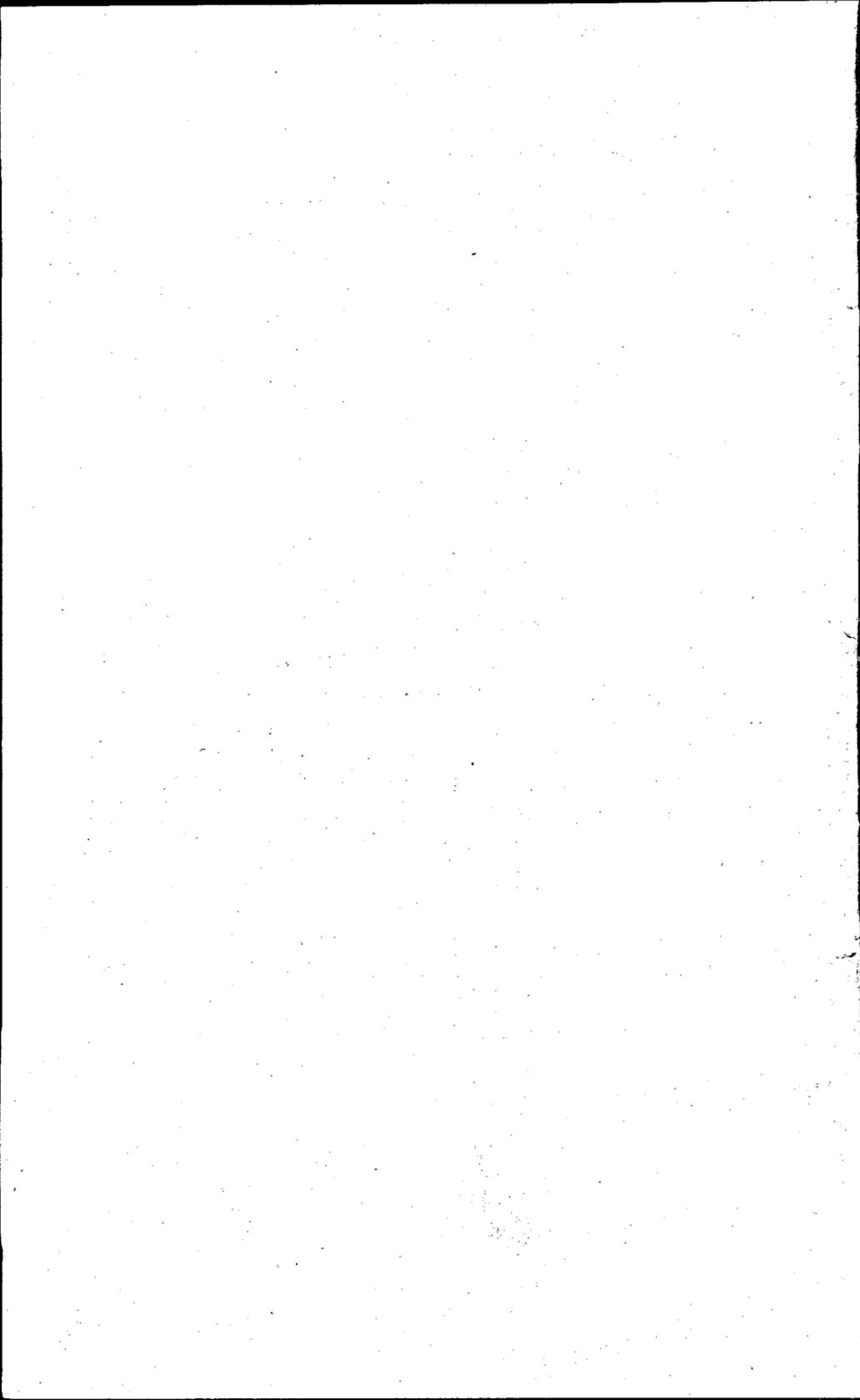


## ERRATUM.

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In the Catalogue of Tradesmen's Tokens at page 21, the date of No. 49, John Newton's token, ought to be 1652, not 1653.

Also may be added at page 21 a second type of the token (No. 54) issued by Thomas Powell, which bears the date of 1667, but is in other respects similar to No. 54.



I. AN ABSTRACT of an Account of the ANGLO-SAXON  
LEGEND of ST VERONICA. By C. W. GOODWIN, M.A.  
late Fellow of St Catharine's Hall.

---

[Read Nov. 4, 1850.]

VERONICA, the woman who had been cured by our Lord's touch, presented to him her veil when he was on his way to Calvary, to wipe his face, and received it back again stamped with a perfect likeness of his features. The Emperor Tiberius caused it to be taken to Rome, where it was preserved in the church of St Peter, and became celebrated for its miraculous powers. Copies of it, called *Veronicae*, or, in England, *Vernicles*, were distributed as precious gifts.

The origin and antiquity of the legend has been matter of dispute. The chronicler, Marianus Scotus, who wrote about the middle of the 11th century, states that Tiberius was cured of leprosy by Veronica shewing him the preternatural portrait. The Jesuit Henschenius commences his account of St Veronica in the Bollandist "Acta Sanctorum" with this statement from Marianus, and assumes that Methodius, quoted by the latter, as his authority for the story, was the Bishop of Tyre, who flourished in the 3rd century; but there was another Methodius, Patriarch of Constantinople, in the 9th century, whose writings were more likely to have been seen by Marianus. That Marianus did not invent the legend is shewn by the fact that it is 200 or 300 years older than his time. The story is found at greater length in a Latin narrative which is probably the source from which he drew his notice, and which may, in the manuscript which he used, have been attributed to Methodius. This Latin narrative is evidently apocryphal, and is discarded by Henschenius, who was zealous for the authenticity of Veronica and the sudarium, but there are several early manuscripts of it; Manso had a copy which he asserted to be of the 8th century; Thilo mentions one in the Paris Library, of the 9th century. In the early nar-

rative there is much confusion about the name of the woman, which has been supposed to be a corruption of *vera icon*; also the portrait is stated to have been painted or embroidered, the miraculous impression being a fable of later invention.

In the splendid volume preserved in the University Library, which contains the Anglo-Saxon Gospels, &c., a version of this legend is also found in that language.

This manuscript formed a part of the library presented by Bishop Leofric to the cathedral of Exeter, in the early part of the 11th century.

The Anglo-Saxon form of the legend as given in that manuscript has been recently published by the Society, together with a Translation, from the pen of Mr Goodwin.

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II. NOTES ON SOME MEDLÆVAL SEALS IN THE COLLECTION  
OF THE SOCIETY. By ALBERT WAY, M.A., F.S.A., &c.

[Read Nov. 4, 1850.]

IMPRESSIONS of the seals referred to in these notes having been sent to Mr Way, he communicated the following remarks upon them to the Society in a Letter addressed to the Treasurer.

1. "This bears a very favourite devise, and I believe it to belong to the class of 'Virtuosa,' or in some sort talismanic devices of early times. It bears the sacred monogram IHS with the mark of contraction over it, surmounted by a cross. The phrase commencing with the monogram is completed around the margin, EST AMOR ME as far as the space would allow, for the sentence usually reads, *Jesus est amor meus.*"

2. "This bears a very odd devise, of which I possess several examples, and Mr Fitch of Norwich has one. His matrix was found at Bramford, Suffolk. Yours reads \*ALAS BOVVLES; that belonging to Mr Fitch has one additional letter, viz. ALAS BOVVELES. I send an impression of another copied from a deed dated 16 Edw. III., 1342, thus giving a date to the use of these seals. The device is always the same, namely, a hart or stag couchant, as if in the pangs of death.

I imagine this favourite device is to be classed with the numerous seals of the 14th century, bearing 'a falcon and rabbit,' or 'hawk pouncing on a duck or other bird,' and inscribed \*HELAS IE SV PRIS. The old antiquaries always read them *Jesus*, but the allusion is not sacred. I suspect that both the hart wounded to the vitals, and the fowl struck by the hawk were familiar symbols of the extremes of capture in the toils of amorous enslavement."

3. "The seal bearing the Holy Lamb and flag is a good example of a very common type. They belong, doubtless, to the 'virtuosa' class. This seal is rather puzzling to read, but I

believe it to be \*S' IAQVIT RIFORNEC. *Jaquetta* is a well known name, but I do not know the male diminutive, although I fancy that *Jacquet* is used in France as a nursery name. Perhaps the legend may read 'Jaqui Trifornec,' but both the names are equally unknown to us, and may very probably be Flemish.

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III. THE Results of an examination of the "NONÆ ROLLS," as they relate to Cambridgeshire. By the Rev. EDMUND VENABLES, M.A.

---

[Read Dec. 2, 1850.]

AMONG the publications of the Record Commission none probably is of greater value and interest to the local historian than that containing the returns generally known as the "Nonarum Inquisitiones," or "Nonæ Rolls." The returns published extend to twenty-seven counties (of which Cambridge is one), and give a statement, more or less minute, of the condition of every parish in each county; this statement is often confined to the mention of the amount of the tax, and the names of the jurors, from whose report the amount was ascertained, but scattered up and down over the pages of the ponderous folio are many particulars of no small interest to the Archæologist, which well recompense the trouble spent in collecting them. The following papers contain the result of an investigation of the Nonæ returns for the county of Cambridge, and I trust the facts which I have gleaned, will be considered neither valueless nor uninteresting, tending, as they do, to set before us a picture of the condition of our rural parishes, and the state of the agricultural population more than five centuries ago.

It may be as well to preface these extracts with a brief account of the nature of the returns from which they are collected. In the year 1340, Edward III. assumed the title of King of France, which claim appears to have been so popular that the Parliament were induced to treat their sovereign with unprecedented liberality, granting him (by Stat. 14 Edw. III. i. c. 20), "the ninth lamb, the ninth fleece, and the ninth sheaf, to be taken by two years then for to come. And of cities and boroughs the very ninth part of all their goods and chattels, to be taken and levied by lawful and reasonable tax by the same

two years. And in right of merchants foreign, that dwell not in cities or boroughs, and also of other people that dwell in forests and wastes, that live not of agriculture nor store of sheep . . . they shall be set lawfully at the value of the fifteenth, without being unreasonably charged." Out of this grant of the ninth and fifteenth the returns now under consideration originated. Two Commissions were issued, which appear to have been imperfectly executed; but a third Commission was published, Jan. 26, 15 Edw. III. in pursuance of which the inquisitions were taken which constitute the foundation of the published Rolls. By this last Commission the assessors and venditors were authorized to take the value of the tenth, as ascertained in 1292, for Pope Nicholas' Taxation, as the basis of the valuation; the ninth in 1340 being accepted as equivalent to the tenth in 1292. The facts were to be ascertained by information taken on oath from the several parishioners, who first stated the true value of the ninth, then the amount of the ancient tax of the Church, and afterwards, when, as was almost always the case, the ninth fell short of the tenth, the reasons for this defalcation were assigned. The principal cause for this difference between the ninth and the tenth was in most cases the omission from the valuation of "the ninth" of glebe lands and other ecclesiastical possessions, which were included in the taxation; but it also frequently happened that some accidental cause, such as a fire, an inundation, or an unsuccessful harvest, operated to the prejudice of the ninth. In the whole of the county of Cambridge the ninth exceeded the tenth in only two instances, Wisbeach, and Elm cum Emmeth, in the former by £2. and the latter by £1., and came up to it in four cases, Dry-Drayton, Conington, Tadlow, and Ditton cum Horningsea. The total number of parishes from which the ninth is returned is 138.

The Commissioners for Cambridgeshire were William le Moigne and Hugh de Croft, who were also employed in the neighbouring county of Hunts.

The first thing which strikes us as worthy of remark in examining these entries is the very large quantity of land lying untilled, and that not waste land merely, which had never been brought into cultivation, but land thrown out of cultivation

from the poverty of the tenants or other causes. From the annexed account it will be seen that no less than 4530 acres of land were lying fallow in 20 parishes of the county; nor is this the whole of the land returned as out of cultivation, though it is the whole that can be *accurately* estimated—"nearly the whole" of Guilden Morden, "great part" of Longstow and Weston, "nearly half" of Westley cum Burgh, "much" in Orwell, "some" in Barton, and "two plough-lands" in Ickleton, and one in Kingston (giving probably 300 acres more) must be added to the account to make up the total amount of fallow. In most of these parishes the cause assigned for the lands lying uncultivated is the poverty of the tenants, and their inability to find seed, while the complaints are bitter and frequent of the innumerable "taxes and tallages" by which they have been so impoverished.

NUMBER OF ACRES LYING FALLOW.

Fulbourn . . . . .	140
Melbourn . . . . .	700
Bassingbourn . . . . .	400
Papworth Everard . . . . .	40
Boxworth . . . . .	50
Gamlingay . . . . .	440
Croxton . . . . .	100
Eltisley . . . . .	200
Bourn . . . . .	300
Stapleford . . . . .	100
Haslingfield . . . . .	200
Harston . . . . .	100
Bottisham . . . . .	60
Brinkle, Carlton, Willingham . . . . .	340
Balsham . . . . .	260
Duxworth . . . . .	240
Linton . . . . .	300
Horseheath . . . . .	200
Great Wilbraham . . . . .	60
Shudy Camps . . . . .	200
Hildersham . . . . .	100
	<u>4530</u>

*e. g.* Fulbourn, "140 acres untilled propter impotentiam

tenentium;" for the same cause 700 acres in *Melbourn*, 400 in *Bassingbourn*, 200 in *Eltisley*, 240 in *Duxford*, 200 in *Sawston*.

*Gamlingay*, "440 acres lie fallow by reason of want and poverty of the tenants, and 1200 sheep (multones = moutons) from foreign parts used to be folded there, and by reason of divers taxes and tallages which happen year by year, these sheep are so drawn off that there remaineth not a single fold of sheep in that vill, to the manifest diminution of the ninth."

*Long Stow*, "great part of the parish lies fallow and uncultivated, and many houses are empty, and indeed the land is nearly waste through the inability of the tenants who are vexed and ruined by the frequent taxes and tallages of the King, as well as by the coming of the keepers of the horses of our lord the King."

*Kingston*, "the tenants are so vexed and destroyed by the taxes and tallages of the King that they are unable to till their land."

*Comberton*, "the tenants are unable to find seed."

*Swaffham Prior*, "the greater part of the tenants are so oppressed with poverty that they cannot sow their land."

In many places the inclemency of the preceding season was urged as an excuse for the smallness of the return; it would appear that the spring of 1340 had been most unfavourable for the second sowing, and that the crops had been in consequence very deficient.

*Fulbourn*, "the greater part of the Lent corn perished."

*Bassingbourn*, "the Lent corn perished *in toto*."

*Swavesey*, "the Lent corn and the peas in great part perished."

*Lolworth*, "half the parish had been sown with peas which perished through drought."

*Stapleford*, *Downham*, *Haslingfield*, *Harston*, *Bottisham*, *Whittlesford*, *Burwell*, "the Lent corn perished."

In some of the parishes in the Fen district there had been inundations which had destroyed a considerable quantity of land; thus

*Tydd*, "four hundred acres and more drowned by an inundation of fresh water, and laid waste by digging of turfs (per fodacionem turbarum)."



Dry Drayton . . . . .	20	13	4
Girton . . . . .	14	13	4
Landbeach . . . . .	6	15	0
Chesterton . . . . .	30	0	0
Waterbeach . . . . .	10	8	0
Impington . . . . .	5	10	0
Rampton . . . . .	5	6	8
Milton . . . . .	10	6	8
	<u>£ 228</u>	<u>14</u>	<u>3½</u>

## DEANERY OF CAMBRIDGE.

Fulbourn . . . . .	23	14	8
Hinton . . . . .	15	0	0
Teversham . . . . .	10	0	0
Ditton-cum-Horningsea	26	13	4
	<u>£ 75</u>	<u>8</u>	<u>0</u>

## DEANERY OF SHENGAY.

Melbourn . . . . .	26	10	0
Meldreth . . . . .	14	0	0
Whaddon . . . . .	10	1	9½
Bassingbourn . . . . .	21	7	0
Littlington . . . . .	9	10	0
Steeple-Morden . . . . .	22	12	8
Guilden-Morden . . . . .	19	13	4
Abington . . . . .	3	6	8
Clopton . . . . .	2	16	0
East Hatley . . . . .	2	2	0
Croyden . . . . .	6	3	8
Tadlow . . . . .	13	6	8
Shengay . . . . .	8	6	8
	<u>£ 159</u>	<u>16</u>	<u>5½</u>

## DEANERY OF BOURNE

Caldecote . . . . .	4	8	0
Gravelly . . . . .	6	0	0
Papworth St Agnes . . . . .	5	8	8
Papworth St Everard . . . . .	6	0	0
Fendrayton . . . . .	5	6	8
Swavesey . . . . .	21	6	8
Boxworth . . . . .	13	9	2
Elsworth . . . . .	15	0	0

Lolworth . . . . .	7	0	0
Knapwell . . . . .	5	0	0
Childerly . . . . .	5	6	8
Gamlingay . . . . .	12	0	0
Hungry Hatley . . . . .	2	9	4
Conington . . . . .	8	13	4
Croxton . . . . .	6	13	4
Longstow . . . . .	6	0	2
Caxton . . . . .	14	13	4
Eltisley . . . . .	8	0	0
Bourne . . . . .	14	16	8
Little Gransden . . . . .	6	13	4
Kingston . . . . .	6	11	0
Eversden, Gt. and Little	14	6	8
Hardwick . . . . .	4	13	4
Toft . . . . .	5	3	8
	<u>£ 205</u>	<u>0</u>	<u>0</u>

## DEANERY OF BARTON.

Barton with Outwell . . . . .	8	6	8
Great Shelford . . . . .	10	13	4
Little Shelford . . . . .	5	13	4
Foulmire . . . . .	10	0	0
Triplow . . . . .	11	0	0
Shepreth . . . . .	6	10	0
Barrington . . . . .	15	0	0
Stapleford . . . . .	6	0	0
*Malketon . . . . .	2	10	0
Grantchester . . . . .	6	6	4
Arrington . . . . .	6	12	4
Coton . . . . .	2	3	4
Orwell . . . . .	8	3	4
Haslingfield . . . . .	10	16	0
Foxton . . . . .	10	0	5
Wimpole . . . . .	12	6	8
Harleton . . . . .	4	0	0
Comberton . . . . .	9	0	0
Trumpington . . . . .	12	1	3
Hauxton . . . . .	9	0	0
Harston . . . . .	8	0	0
	<u>£ 174</u>	<u>3</u>	<u>0</u>

\* I am unable to determine the modern name of this place.

DEANERY OF CAMPS.			
Stow-cum-Quy . . . . .	5	6	8
Little Wilbraham . . . . .	6	0	0
Great Wilbraham . . . . .	8	0	0
Bottisham . . . . .	16	0	0
Swaffham Prior . . . . .	6	0	0
Swaffham . . . . .	8	19	10
Dullingham . . . . .	9	10	0
Westley . . . . .	6	14	4
Brinckley . . . . .	7	0	0
Weston . . . . .	6	15	0
Balsham . . . . .	14	13	4
Stetchworth . . . . .	6	13	4
Ickleton . . . . .	5	0	0
Duxford . . . . .	12	0	0
Sawston . . . . .	8	0	0
Pampisford . . . . .	8	0	0
Great Abington . . . . .	6	0	0
Little Abington . . . . .	5	10	0
Babraham . . . . .	9	0	0
Linton . . . . .	8	13	0
Bartlow . . . . .	4	0	0
Wickham . . . . .	7	0	0
Horseheath . . . . .	5	6	8
Camps . . . . .	6	13	4
Wrattling . . . . .	7	14	0
Hildersham . . . . .	5	0	0
Hinxton . . . . .	5	16	8
Whittlesford . . . . .	8	2	6
Shudy Camps . . . . .	3	3	4
	<u>£</u>	<u>216</u>	<u>12 0</u>

DEANERY OF FORDHAM.			
Burwell . . . . .	23	1	8
Wicken . . . . .	6	5	0

Soham . . . . .	26	13	4
Fordham . . . . .	27	0	0
Snailwell . . . . .	12	0	8
Chippenham . . . . .	18	5	2
Isleham . . . . .	24	15	4
Kennett . . . . .	3	16	8
Kirtling . . . . .	7	2	0
Cheveley . . . . .	6	13	4
Woodditton . . . . .	13	6	8
Ashley . . . . .	6	6	0
	<u>£</u>	<u>175</u>	<u>5 10</u>

Deanery of Ely . . . . .	154	14	0
— Wisbeach . . . . .	130	5	0
— Chesterton . . . . .	228	14	3½
— Cambridge . . . . .	75	8	0
— Shengay . . . . .	159	16	5½
— Bourne . . . . .	205	0	0
— Barton . . . . .	174	3	0
— Camps . . . . .	216	12	0
— Fordham . . . . .	175	5	10
	<u>£</u>	<u>1519</u>	<u>18 6½</u>

Sum from 9 deaneries . . . . .	1519	18	6½
Parish of Landwade . . . . .	1	10	0
Cambridge Town :			
Parcelle de Canteb. . . . .	4	11	2
Bridge Ward . . . . .	7	10	0½
Hey Ward . . . . .	3	16	7
Barnwell Ward . . . . .	3	6	5
Market Ward . . . . .	14	4	7
Trumpington Ward . . . . .	9	15	0
Mill Ward . . . . .	4	0	11½
Sum Total . . . . .	<u>£</u>	<u>1568</u>	<u>13 3</u>

The amount collected and the difference between it and the return at Pope Nicholas' taxation, may be exhibited in a tabular form, as on the next page.

None are returned in any part of the county as taxable to the 15th penny, on account of "the frequent taxes and tallages"

Deanery.	Tax.	Ninth.
Ely . . . . .	347 0 0	150 1 4
Wisbeach . . . . .	167 0 0	71 18 4
Chesterton . . . . .	403 13 4	208 0 11½
Cambridge . . . . .	106 5 4	48 14 8
Shengay . . . . .	323 18 8	127 3 1½
Bourne . . . . .	398 7 1	196 16 4
Barton . . . . .	448 15 10	168 0 8
Camps . . . . .	399 0 2	177 8 8
Fordham . . . . .	425 15 0	175 5 10
	<u>Tax</u>	<u>1323 9 10½</u>
	Ninth	1323 9 10½
	<u>Deficit</u>	<u>1696 5 6½</u>

The value of the moveable goods (mobilia) of the inhabitants of the town of Cambridge is returned as £300. 2s. 6d. Bridge ward was the wealthiest, the average return from each person being £1. 8s. 9¾d., and Mill Ward and that division called "Parcelle de Cantebrg." the poorest—their averages being 14s. 3¼d., and 6s. 2¾d. The whole number of names returned is 438.

IV. A CATALOGUE of the TRADESMEN'S TOKENS known to have been issued in the County of Cambridge, during the latter part of the 17th century. By CHARLES C. BABINGTON, M.A., F.R.S., &c.

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[Read March 3, 1851.]

We should perhaps be hardly justified in considering the study of the subjects of this paper as forming a department of Numismatics, as they can scarcely be considered as Coins or Medals; and there is not a trace of beauty in their execution. In the latter respect they differ materially from the more recent issue of tokens (at the end of the 18th century), some of which have very great beauty both in design and execution. It cannot however be necessary to enter here into a defence of the attention paid to these humble examples of a circulating medium, since their interest is so well and fully shown by Mr Akerman, in the introduction to his valuable work on the Tradesmen's Tokens of London.

No list of the tokens circulating at that period in the County of Cambridge has fallen under my notice, and it is believed that even if they have been collected by some zealous accumulator of curiosities, the catalogue of them has not been made public. A better fortune has attended the town of Cambridge, for the late Mr Bowtell having drawn up a list of those which fell under his notice, and deposited it in Downing College (Bowtell, MS. III. 647—652), Mr Cooper has inserted it in his valuable, but alas! unfinished, *Annals of Cambridge* (III. 541—543). Several others are noticed in Cole's MS. (XXXII. 163, 192), of whose list Mr A. W. Franks has kindly furnished me with a copy. He has likewise examined the collections of tokens in the British Museum, and sent to me descriptions of such as do not occur in the Society's collection.

The following list is chiefly derived from the specimens in the cabinet of this Society, or in those of the British Museum.

(indicated by the mark *B. M.*), but I have added, in their places, such of those recorded by Bowtell and Cole as do not exist in either collection.

The tokens are of two sizes, namely, the larger ones about  $\frac{10}{16}$  of an inch in diameter, the smaller about  $\frac{7}{16}$  of an inch; the former, it is probable, being intended to circulate as the representative of a halfpenny, the latter to pass for a farthing. In the following list there is a \* placed before the number of each of those of the larger form.

It will be seen that there are 48 different types of tokens issued in the town of Cambridge, in the Society's collection, 6 additional preserved in the British Museum, and 12 others recorded by Bowtell and Cole, making in all 66 Cambridge Tokens. In all probability there are not many more to be discovered.

The list of those issued in other parts of the county is certainly very far from perfect; and some of the tokens may have been issued at other places of the same name, but it has been thought advisable to describe these doubtful specimens as well as the more authentic ones.

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## CAMBRIDGE.

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1. JAMES . ALDERS × A lion rampant.  
IN . CAMBRIDGE × In the field I . A
2. RICHARD . ALLEN . ROSE × A Tudor rose.  
TAVERNE . IN . CAMBRIDGE × In the field <sup>A</sup>R . I
3. "JAMES . ANDERSON. A lion rampant."  
"IN . CAMBRIDGE." *Bowtell.*
4. NICHOLAS . APTHORP × A globe.  
IN CAMBRIDGE × In the field N . A.
5. JOHN . BIRD . 1667 × Tailors' Arms.  
OF CAMBRIDGE × In the field. 1667.

The Arms are A royal tent between two robes, on chief a lion passant.

[Cole mentions one of John Bird, 1667, bearing a fess between three birds.]

6. JOHN . BLACKLY . BAKER × Bakers' Arms.

IN CAMBRIDGE × In the field  $I \begin{smallmatrix} B \\ A \end{smallmatrix}$

The Arms are A balance between three garbes, on a chief barry wavy of four.

7. "JONATHAN . BROWN. A shield, with a device doubtful."

"IN . CAMBRIDGE. In the field  $I \begin{smallmatrix} O \\ B \end{smallmatrix}$ " *Bowtell.*

In all probability this is not correctly described, as the upper letter of the three in the field is nearly, if not quite, always the initial letter of the family name.

8. WILL . BRYAN . IN . CAMBRIDGE × Three cloves.

CONFECTIONER . 1652 × In the field  $W \begin{smallmatrix} B \\ H \end{smallmatrix}$

9. I . B . VNDER . THE . ROASE × Bakers' Arms.

IN CAMBRIDGE : × In the field  $I \begin{smallmatrix} B \\ E \end{smallmatrix}$

Mr Bowtell describes what is probably this token as

" $I \begin{smallmatrix} B \\ E \end{smallmatrix}$ . UNDER . THE . ROASE . IN . CAMBRIDGE. Sign, a rose."

10. EDWARD . CHALLIS : × Haberdashers' arms.

IN CAMBRIDGE . 1663 × In the field E . C.

The arms are Barry nebuly of 4, a lion passant gardant on a bend dexter.

This is incorrectly described by Bowtell, and the name given as CALLIS.

11. FRANCIS . CHALLIS × A broche of 5 candles.

IN . CAMBRIDGE . 1653 × In the field F . C.

12. JOHN CHAPLYN × A broche of 8 candles.

IN . CAMBRIDGE × In the field  $I \begin{smallmatrix} C \\ M \end{smallmatrix}$

13. JOHN . CHAPLYN × A broche of 7 candles.

IN . CAMBRIDGE . 1667 × In the field  $I \begin{smallmatrix} C \\ M \end{smallmatrix}$ .

14. ED . CLARK . HABERDASHER × Haberdashers' Arms:

IN . CAMBRIDGE . 1652 × In the field  $E \begin{smallmatrix} C \\ A \end{smallmatrix}$

The Arms are not quite correct, being Semé of roundlets, per bend dexter a lion passant gardant.

15. Bowtell and Cole describe one of Ed. Clark, with the legend as in No. 14, but the date 1664, and the arms correct.

16. Cole mentions one of Ed. Clark of the date 1654.
17. PETER . COLLINS . IN × A hand holding a glove.  
CAMBRIDGE . 1656 × In the field w. m.
18. " RICHARD . COOKE . AT . PEASE . HILL . IN . CAMBRIDGE .  
HIS . HALFE . PENY . 166-. × Device, a Talbot pas-  
sant." *Bowtell.*

This is manifestly an incorrect description of the token, but is probably enough to identify it when seen; the same may be said of most of those described by Bowtell.

- \*19. JOHN . CRASKE . OF : × Arms of Grocers.  
CAMBRIDGE . 1667 : × In the field <sup>HIS</sup>  
<sup>HALF</sup>  
<sup>PENY</sup>  
<sup>C</sup>  
I . A

The arms are Argent, a chevron between nine cloves, in groups of three, sable.

20. THOMAS . DARRANT × A griffin passant.  
IN . CAMBRIDGE × In the field <sup>D</sup>  
T . M
- \*21. JOHN . DOD . AT . THE . RED . HART × A hart.  
AND . ANTELOP . IN . CAMBRIDGE × In the field an Ante-  
lope, and under it HIS - - -
22. JOHN . EWIN . IN × Man dipping candles.  
CAMBRIDGE . 1652 × In the field <sup>E</sup>  
I . A B . M.
- \*23. THOMAS . EWIN . IN × A man dipping candles.  
CAMBRIDGE . 1668 × In the field <sup>HIS</sup>  
<sup>HALF</sup>  
<sup>PENY</sup> B . M.  
<sup>E</sup>  
T . E
24. " <sup>F</sup>  
<sup>E . E</sup> AT . THE . MITER . IN . CAMBRIDGE . 1651. Sign,  
a mitre." *Bowtell.*
25. GEORGE . FELLSTED × Two pestles in a mortar.  
IN . CAMBRIDGE . × In the field <sup>F</sup>  
G . A.
26. THOMAS . FELLSTED × Bakers' Arms.  
IN . CAMBRIDGE . 1664. × In the field <sup>F</sup>  
T . D.
27. THOMAS . FENN . × A woolpack.  
OF . CAMBRIDGE × In the field T . F .

The woolpack is not apparent upon our specimen, but is found on those in the British Museum.

28. JOHN . FINCH . MAR : × In the field I . F.  
KET . PLACE . CAMBRI . × In the field I . F.
29. THO . FOX . AT . THE . BLACK × A bull.  
BVLL . IN . CAMBRIDGE × In the field T . F.      B. M.
30. JOHN . FROHOCK × Shield of Arms.  
IN . CAMBRIDG . 1670 × In the field I . F<sup>F</sup><sub>I . M</sub>

The arms are On a chevron between three leopards' faces, as many crosses.

31. WILL . GORHAM . OF . CAMB . GROCER . W . M<sup>G</sup>  
In five lines, divided as above. On the reverse are the  
"Arms of Leete, of Kingston, Cambridgeshire."

The arms of Leete are given in books as Ar. a fesse gu. between two matches sable kindled proper. *Crest* on a ducal coronet an antique lamp or, fire proper. Those on the token are similar except that there are 3 matches, and also apparently a martlet on the fesse.

32. "FRANCIS . HAMPSON . IN . CAMBRIDGE . 1667. Device,  
two tobacco-pipes lying transversely upon a grate." *Bowtell.*

33. ROBERT . HARWOOD . × In the field R . C<sup>H</sup>  
IN . CAMBRIDGE . 1660 × In the field I . C<sup>H</sup><sub>R . C</sub>

Cole gives the name as Richard Harwood.

34. JAMES . HAWKE × Arms of Grocers.  
IN . CAMBRIDG . 1667 × In the field I . M<sup>H</sup><sub>I . M</sub>

35. JAMES × HAWKE × Arms of Grocers.  
IN . CAMBRIDG × × In the field I . M<sup>H</sup><sub>I . M</sub>

36. JOSEPH . HEATH . OF × Shield of Arms.  
CAMBRIDGE . 1666 . × In the field I . H<sup>H</sup><sub>I . H</sub>

The arms are Divided per chevron, in chief two mullets, in base a heathcock.

37. RICHARD . HODGKINE × A boot.  
IN . CASTLE . STRETE . In the field R . B<sup>H</sup><sub>I . B</sub>      B. M.

This was dug up in the Castle-yard at Cambridge in 1802 according to Bowtell.

[SAMVEL : HODGKINE × A boot between s . h.  
IN . CASTELL . STREETE × A boot between s . h.] B. M.

(This token and No. 37 are given by Akerman as Castle Street, Southwark.)

38. ELIZEBETH . HOGHTON × In the field E . H  
IN . CAMBRIDGE × In the field E . H.
39. EDWARD . "IENNIN"GS × A broche of 5 candles.  
OF . CAMBRIDGE × In the field E . I.
- \*40. FRANCIS × IERMAN × × Grocers' Arms.  
OF . CAMBRIDGE . 1667 × In the field <sup>HIS</sup>  
HALFE  
PENNY
41. STEPHEN : IOHNSON : OF × A hart.  
CAMBRIDG . 1669 × In the field <sup>I</sup>  
S A
- \*42. IOSEPH × LINSEY × × A two-headed eagle displayed.  
IN . CAMBRIDGE . 1663 × In the field <sup>HIS</sup>  
HALF  
PENY
- \*43. Another type with the same inscription and device in all respects, except that there is an E at the end of HALF on the reverse, and the whole is worse executed.
44. SAMVELL . LONG . AT . THE The device is erased.  
..... IN . CAMBRIDGE × In the field <sup>S.L</sup>  
1665  
This is very much worn and partly illegible.
45. "IOHN . LOWRY . OF . CAMBRIDGE . HIS . HALFE . PENY.  
1657 . encircling a bust of his patron Oliver Cromwell. This token is rather singular, being struck in *cameo*, that is to say, the letters, &c. are indented." *Bowtell*.
46. CHRISTOFER . MAIES × A broche of 5 candles.  
IN . CAMBRIDGE × In the field c̄ . M.
- \*47. IOHN . MARSTON . IN TRUMP. A hand issuing out of clouds  
and pouring coffee into a cup,  
3 other cups by the side.  
INGTON . STREET . CAMBR × In the field <sup>HIS</sup>  
HALFE B. M.  
PENNY
48. OVVEN MAYFIELD × A mitre.  
IN . CAMBRIDG . 1658 × In the field <sup>M</sup>  
O . S

49. JOHN . NEWTON IN × Grocers' Arms.  
CAMBRIDG . 1653 × In the field  $I . A^N$
50. JOHN . NICKLES . AT . BLEW × An anchor.  
MARKET . HILL . CAMBRIDG × In the field  $I . I^N$
- \*51. JOHN × PECKE × 1668 × Bakers' Arms  
OF × CAMBRIDGE × × × In the field  $HIS$   
 $HALF$   
 $PENY$   
 $P$   
 $I M$

52. SANDIS . PEYTON . Shield of Arms and Crest.  
IN . CAMBRIDGE × × In the field  $S . M^P$

The Arms on this token are On a cross engrailed a mullet, a bordure billotte; those of the Peyton family are Sa. a cross engrailed or, in the second quarter a mullet or.

53. JAMES . POTTER × In the field 1667.  
IN . CAMBRIDG × In the field  $I . E^P$
- \*54. THOMAS . POWELL . IN × Checkers  
CAMBRIDGE . 1666 × In the field  $HIS$   
 $HALF$   
 $PENY$   
 $P$   
 $T E$
55. "THOMAS . POWELL . IN . CAMBRIDGE . HIS . HALFPENY .  
 $T . E^P$  . 1665 . Sign a bunch of grapes." *Bowtell.*
56. HENRY . RAPER . IN × In the field  $H . M^R$   
IN CAMBRIDGE . 1660 × A pair of shears.
57. HENRY . RAPER . IN × In the field  $H . M^R$   
CAMBRIDG . GROCE R × A sugar-loaf.
58. FRANCIS . RVSSSELL × Arms a lion rampant, crest a goat.  
CAMBRIDGE . 1663 × In the field  $F . A^R$  . *B. M.*
- \*59. WILLIAM SMITH × × Arms of the Leathersellers.  
IN . CAMBRIDGE . 1670 × In the field  $HIS$   
 $HALF$   
 $PENY$   
 $S$   
 $W . E$

The Arms are Three stags regardant tripping.

60. "HENERY . SMITH × Haberdashers' Arms.  
IN . CAMBRIDGE × In the field  $H M^S$ " *Cole and Bowtell.*

Cole describes this as above, but gives the name HENRY; Bowtell has HENERY, and omits the initials in the field.

61. JOHN . SPARKES . BAKER × Bakers' Arms.  
IN . CAMBRIDGE . 1653 × In the field I . S . M
62. " BENJAMIN . SPENCE . 1668 . OF . CAMBRIDGE . CHANDLER  
HIS . HALF . PENY." Arms of Grocers. *Bowtell.*
63. " IOSEPH . TIFFORD . IN . CAMBRIDGE . 1659." *Bowtell.*
64. WILL . WATERSON . OF × In the field W . W  
CAMBRIDG . CARYER × In the field E : W  
1657
65. WILLIAM . WELLS . 3 TVNS × Three tuns.  
TAVERN . IN . CAMBRIDG × In the field W . S  
W . S
66. PHILIP . WILLIAMS . Arms of Bakers.  
OF . CAMBRIDGE . In the field P . M  
W

## CAMBRIDGESHIRE.

### ABINGTON.

1. ROBERT . LIFORD . OF × In the field spectacles and shears.  
ABBINGTON . MILLINER × In the field comb and fish-hook.
2. HENRY . MEALES . IN × In the field 1657.  
ABINGTON . BAKER. In the field H . M.
3. JOHN . WELLS . OF × A man dipping candles.  
ABINGTON . 1667 × In the field I . W. *B. M.*

### ARRINGTON.

- \*1. HENRY . ATKINS . AT . THE × A four-pointed direction-  
post.  
AT . ARRINGTON . BRIDGE × In the field HIS  
HALF  
PENY

## BOURNE.

- \*1. WILLIAM . BIRRIDGE × Mercers' arms.  
OF . BOVRNE . MERCER . 64 × In the field <sup>HIS</sup>HALF PENY B. M.

## CAXTON AND ELSWORTH.

- \*1. HVGH . CONNY . OF . CAXTON & ELSWORTH × . Three conies  
or rabbits.  
HIS . HALFE . PENNY : × In the field <sup>H. C</sup>1666 B. M.

## CHESTERTON.

1. WILLIAM . LIMBER × A stag.  
IN . CHESTERTON . × × In the field <sup>L</sup>W. D

## DODDINGTON.

- \*1. IOHN × IOHNSON × A windmill.  
OF × DODDINGTON × 1669 × In the field <sup>HIS</sup>HALF PENY B. M.
2. RICHARD . NIN . : : × × A pair of scales under which <sup>1D</sup>2.  
OF DVDDINGTON : : : × In the field R. N. B. M.

## ELY.

1. LUKE × CROCKSON × × A broche of 7 candles.  
IN × ELEY × × × × In the field <sup>C</sup>L. S
2. CORNELIVS . FVLLER × Haberdashers' arms.  
IN . ELY . 1654 × In the field C. F
3. There is another of the same person and date, with the name spelled CORNLLVS, and the arms incorrectly engraved, so as to appear to be Seme of roundlets, per bend dexter a lion passant gardant.
4. IOHN . KNOWLS . AT . THE × A ship.  
IN × ELY × 1667 × × In the field <sup>K</sup>I. A

5. WILLIAM . LETTEN × Rose and Crown.  
AT . ROSE & CROWN IN ELY × In field  $W^L K$
6. NICHOLAS . MALLABAR × A woolpack.  
AT . ELLY . 1658 × In the field N . M.
7. WILLIAM . MARSH × A pair of scales.  
GROCER . OF . ELY × In the field W . M      B . M.
8. THOMAS . PORTER × Grocers' Arms.  
IN . ELY . 1663 . × × In the field T . P.
9. JOHN . READE . IN . ELY × Fishmongers' Arms.  
GROCER . 1656 × In the field I . R.

These arms are a form of those of the Fishmongers' Company; they are, Three fishes in pale, in chief three of stockfish saltires.

10. RALPH . SKITAR × Grocers' Arms.  
IN . ELY . 1659 × In the field  $R^S M$       B . M.
11. WILLIAM . TANNER × An irregular star of six rays.  
IN . ELY . BREWER × In the field  $W^T M$ .
12. WILLIAM . TVCKINTON × A broche of 8 candles.  
IN . ELY . CHANDLER × In the field W . T.
13. WILL : TVCKINTON × × A broche of 8 candles.  
OF . ELY . 1661 × In the field W . T.
14. WILLIAM . WAGSTAFE × Arms like those of Reade.  
MERCER . OF . ELIE × In the field lozengy of Vs forming a cypher consisting of 2 W.

#### FORDHAM.

1. JOHN . BADCOCK × Grocers' Arms.  
IN . FORDHAM . 1667 . × In the field I . B.

#### GAMLINGAY.

1. STEPHEN . APHORPE × Grocers' Arms.  
OF . GAMLINGHAY × In the field  $S^A$   
1659      B . M.

2. STEPHEN . APTHORPE × Grocers' Arms.  
OF . GAMLINGAMS : × In the field <sup>S.A.</sup><sub>1663</sub>
- \*3. JOSEPH . HARVIE . IN . 1667. × Grocers' Arms.  
GAMLINGAY . HIS . HALF . PENY × In the field <sup>H</sup><sub>I.M</sub>

## HADENHAM.

1. JOHN . MORFIELD . OF × Figure of a Man.  
HADENHAM . CARRIER × In the field I . M

## ICKLETON.

1. GEORGE . FORDHAM. The field blank.  
ICKLTON CAMBRIDGSH × In the field G . F.

## ISELHAM.

1. ROBERT × MOODEY × × Mercers' Arms.  
IN × ISELHAM × 1664 In the field <sup>M</sup><sub>R G</sub> B . M.

## LINTON.

1. JOHN : BITTIN : OF × A griffin rampant.  
LINTON . 1657 × × × A griffin rampant.
- \*2. ROBERT . HALLS . 1667 × Scales.  
IN . LINTON . CAMBRIDGSH × In the field <sup>HIS</sup><sub>HALFE PENNY.</sub>
3. JOHN . HARVY . OF. A broche of 6 candles.  
LINTON . CHANDLER × In the field <sup>H</sup><sub>I.S</sub>

## LITTLEPORT.

1. Y<sup>E</sup> . OVERSEERS . OF . Y<sup>E</sup> . POOR × In the field 1668.  
LITTLE . PORT . ILE . OF ELY × In the field a key?

## MARCH.

1. THOMAS . HARRYSON . IN × In the field <sup>H</sup><sub>T.M.</sub>  
MARCH . HABERDASHER. In the field 1657.

2. JOHN . INGROM . OF . MARCH In the field 1666.  
IN . THE . ISLE . OF . ELY × × In the field I . I      B . M.
3. ROBERT . NEALE . IN × Grocers' Arms.  
MARCH . GROCER . 1656 × In the field R . N.

### MILTON, (*Cambridgeshire?*)

1. WALTER . NINN × Bakers' Arms.  
IN . MILTON . 1666 × In the field W . N      B . M.

### NEWMARKET.

1. WILLIAM . BRYANT . × Grocers' Arms.  
OF . NEWMARKET . 16 . . × In the field <sup>B</sup> W . .
- \*2. WILLIAM . BRIANT . IN × In field <sup>HIS</sup>  
<sup>HALF</sup>  
<sup>PENY</sup>  
NEW MARKET . 1669 . In field <sup>B</sup> W M .      B . M.
3. AT . THE . 3 TVNS × . Three Tuns.  
IN . NEWMARKET × . In the field I H      B . M.
- \*[4. WALTER . POVLTOR . AT . THE . Queen's Head  
IN . NEWMARKET . IN . SVFFOLK . In the field <sup>HIS</sup>  
<sup>HALFE</sup>  
<sup>PENNY</sup>  
1669 . ]

This ought perhaps to have been omitted, as not belonging to Cambridgeshire, but as half of Newmarket is in this county it has been thought desirable to include it in the list.

### ROYSTON.

1. EDWARD . CROUCH × A brocke of 7 candles.  
IN . ROYSTON . × In the field <sup>C</sup> E A      B . M.
2. RICHARD . GOOEREE . × × Man dipping candles.  
IN . ROYSTON × × × In the field <sup>G</sup> R . E
3. "JAMES . PARTRICH . A mitre.  
ROOSTON . VINTNER . In the field <sup>P</sup> I . C "      Cole.

4. JAMES . PARTRICH . OF . A mitre.  
ROYSTON . 1668. In the field  $I.C^P$  B. M.
5. " JAMES . RICH . OF . A mitre.  
ROOYSTON . VINTNER . In the field  $I.C^R$  " Cole.
6. JAMES . SWAN . IN × Grocers' Arms.  
ROISTON . GROCER × In field  $I.S$  B. M.
7. WILLIAM . WIND × a coat of arms charged with a cross.  
OF . ROYSTON . 1657 . In the field  $W.E^W$  B. M.

## SOHAM AND HORNSWELL.

1. MARY . KENT . OF . SOHAM × In the field  $M.K$ .  
JOHN . KENT . OF . HORNSWELL × In the field  $I.K^{1666}$ .

## SUTTON.

1. JOHN . BYRKHYLST × Grocers' Arms.  
OF . SVTTON . 1657 × In the field  $I.B$  B. M.
2. JOHN . CLEMENT × Three tuns.  
IN . SVTTON . 1656 × In the field  $I.C$ .

## SWAFFHAM.

1. ROBERT . DENTON . OF × A broche of 5 candles.  
SWAFHAM . 1660. × In the field  $R.A^D$

It is not improbable that this token, although found near Cambridge, may have been issued at Swaffham, Norfolk.

## SWAVESEY.

1. WILLIAM . BYRTEN × In the field  $W.S^B$   
AT . SWASEY . 1656 × In the field  $W.S^B$

## THORNEY.

1. EDWARD . TAYLOR × × Grocers' Arms.  
IN . THORNEY . ABBY . × In the field  $E.T$  B. M.

## WHITTLESEY.

- \*1. THOMAS . DAVIE 1668 × Grocers' Arms.  
 OF . WITTLESEY . × In field <sup>HIS</sup><sub>HALF</sub>  
<sup>PENNY</sup>  
<sup>D</sup>  
<sup>T . E</sup> B. M.
2. THOMAS . DAVIE . OF . × In the field w . D  
 WITTLESEY . 1668 × In the field w . D B. M.
3. ROBERT . IVES . 1667 × a wool comb.  
 OF . WHITTLESEY × In the field R . I B. M.
4. ROBERT . IVES × A wool comb  
 OF . WHITTLESEY × × In the field <sup>I</sup><sub>R . I</sub> B. M.
5. WILLIAM . SEARLE . × Grocers' Arms  
 OF . WHITTLESEY × × . In the field w . s B. M.

## WISBEACH.

- \*1. IOHN . BELLAMY . 1667 × Grocers' Arms.  
 OF . WISBICH . GROCER : × In the field <sup>HIS</sup>  
<sup>HALFE</sup>  
<sup>PENNY</sup>  
<sup>B</sup>  
<sup>I . I</sup>
2. IOHN . BELLAMY . . × Grocers' Arms.  
 IN . WISBICH . 1665 . × In the field <sup>B</sup><sub>I . I</sub>
3. IOHN . BELLAMY × Grocers' Arms.  
 IN . WISBICH . 1667 × In the field <sup>B</sup><sub>I . I</sub>
- \*3. HENRY . COLDWELL . 1668 × Haberdashers' Arms.  
 I<sup>N</sup> WISBIDG . HABERDASHER . In the field <sup>HIS</sup>  
<sup>HALF</sup>  
<sup>PENY</sup> B. M.
4. IOHN . FINCH × Grocers' Arms.  
 WISBECH . 1666 : × In the field I . F. B. M.
5. ANTHONY . [R]ACHELL × . In the field (?)  
 IN . WISBECH . 1667 . × . In the field (?) B. M.
6. HENRY . TINARD . OF × Bakers' Arms.  
 WISBITCH . 1662 × . In the field <sup>T</sup><sub>H I</sub> B. M.
7. HENRY . TVNARD . OF × Bakers' Arms.  
 WISBITCH × 1663 × × In the field <sup>T</sup><sub>H I</sub> B. M.

V. Some account of a very scarce "Lyfe of St. RADEGUNDE." By the Rev. C. HARDWICK, M.A., Fellow of St. Catharine's Hall.

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[Read March 17, 1851.]

THE volume containing this metrical "Lyfe of Saynt Rade-gunde," was presented to the Library of Jesus College, Cambridge, July 3, 1792, after passing through the hands of several distinguished book-collectors. It is from the press of Richard Pynson, and may be referred to a period somewhat earlier than 1520.

The author of the poem was Henry Bradshaw, who, after studying at Oxford became a Benedictine monk at St. Werburgh's abbey, in his native town of Chester. He wrote a life of "Saynt Werburge," (recently published by the *Cheatham Society*) in the same style and metre as the present, and died in 1513. (*Warton*, II. 371, 380, new ed.). The substance of his Life of St Rhadegund is translated from the *Summa Historialis* of Antoninus, bishop of Florence, one of the most popular writers of the 15th century.

As to St Rhadegund herself, she was daughter of Berthaire, king of Thuringia, (and not of an African prince as it is romantically affirmed in the present poem). During one of the wars of the 6th century she was taken captive by the Franks, and allotted to Clothaire, the royal polygamist, who educated and afterwards married her. Like many of the princesses at that and a later period, she sighed for a life of seclusion, and after many ineffectual struggles with her husband, she was ultimately permitted to exchange her palace for a small spot of land which he granted her in Poitou. (*Fleury*, VII. 511). From this time forward she was considered the most devout of all the Gallican ascetics, employing her time in acts of mercy, the most humiliating, till they brought her to an early grave, (Aug. 13, 587.)

It is probable, however, that the fame of St Rhadegund, great as it was in France, had scarcely reached the ears of our forefathers for a long time after her decease. Only two religious houses appear to have borne the title of St Rhadegund. One was an abbey at Bradsole, near Dover, founded about A.D. 1200. The other is the foundation which was afterwards converted into Jesus College, Cambridge. A Benedictine nunnery from the year 1120 or 1130 had occupied the same site, anterior (it would seem) to its connexion with the name of St Rhadegund. This may possibly be disputed, but in 1160 (or thereabouts) Malcolm IV. King of Scotland and Earl of Cambridge, enlarged the revenues of the old foundation, and after adding a new conventual church dedicated it in honour of St Mary and St Rhadegund. (*Dugdale*, iv. 215, new ed.). A warm friendship was then beginning to grow up between Scotland and France, which would in some measure account for the honours paid to the royal saint by the benefactor of the Cambridge nunnery; but a further reason for associating the place with the name of St Rhadegund may be found in the character and prejudice of Malcolm. He prided himself on his own celibacy, and was even loud in denouncing the married state; no saint could therefore be more aptly chosen to express the predominant feelings of King Malcolm, than she whom the legends had described as pre-eminently the *Virgin-Queen*.

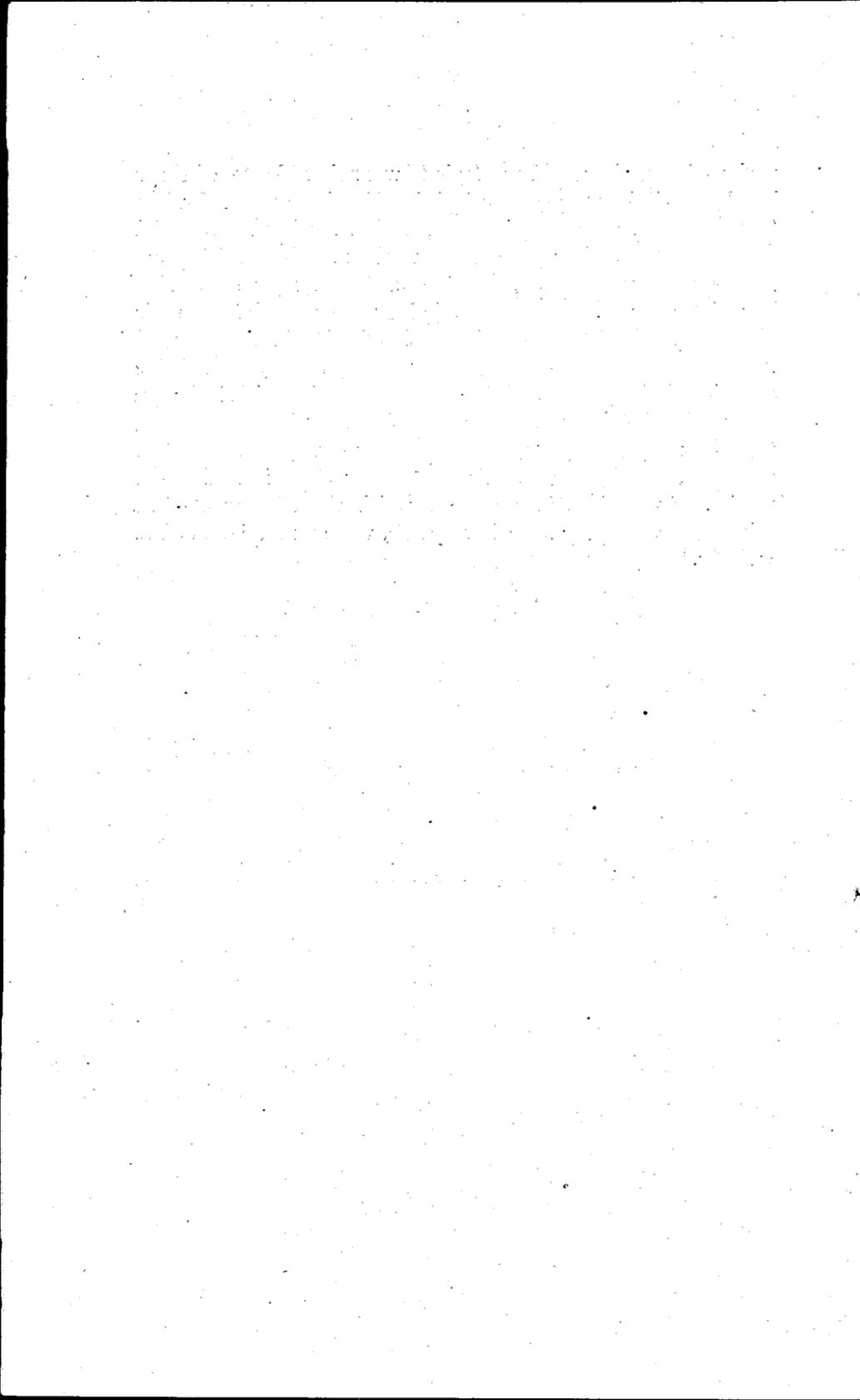
Be this, however, as it may, the poem now before us has attested that in the beginning of the 16th century, St Rhadegund was little known in England. We read that she had been

... Kept silent and close a long season  
Known to few persons within this country:

and the scarcity of religious institutions connected with her name would naturally lead to the same conclusion. Still there is reason to suspect that one incident at least of her life, as recorded in the present poem, had been long familiar to our ancestors. Among the popular mediæval saints of England there was one designated *St Uncumber*, to whom all wives that were tired of their husbands used to offer *oats* at St Paul's cathedral. (*Brand*, i. 359, new ed.). They "rekened that for a

pecke of otys she would not fayle to uncumber theym of theyr housbondys." Now a miracle which is said to have occurred, when St Rhadegund was emancipating herself from her matrimonial obligations, seems to furnish a clue to the meaning of this practice (b. iii.). The sudden growth of a crop of *oats* was the sign by which the messengers of Clothaire were turned from their purpose of forcibly restoring her to her husband; and we read accordingly (e. iii.) that in after-times the votaries at her shrine were in the habit of employing the very grain which had been thus rendered sacred to St Rhadegund. It is probable, therefore, that the mediæval superstition had in some way sprung out of the story of this saint, and that St Uncumber is an English version of the same idea as that which the adventure of St Rhadegund, escaping from her spouse, was at first intended to embody.

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VI. ON CHURCH and PAROCHIAL LIBRARIES. By the  
Rev. J. J. SMITH, M.A., late Fellow of Gonville and  
Caius College.

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[Read March 17, 1851.]

SOME time since I had the honour of presenting to the Society some observations respecting Church or Parochial Libraries, accompanied by specimens, more or less complete, of the lists of such collections. The inquiry is one which has engaged little attention, but deserves notice from those who are interested in Bibliography; for not unfrequently volumes of rarity and value are concealed in these depositories; or the collections possess historical interest arising from the circumstances of their foundation, or from the purpose or character of their founders. They are also rather ample means for the spread of information and the nourishment of good learning, which, although hitherto almost neglected, are capable of being brought into effective use. And they are a standing proof of the liberality and benevolence of our ancestors, if not of their foresight; for truly the founders of them could not expect that their good intentions would be so defeated as they have been through carelessness and neglect.

Like many other branches of knowledge the study of Bibliography has been much extended recently, and is now cultivated in a rational and practical manner: thus we have numerous works giving more or less descriptive catalogues of the contents of public and private libraries, several of which have been produced in Cambridge.

The attention of those who devote themselves to such study will be well bestowed upon the examination of Parochial Libraries, and have the double effect of gratifying their own interest in Bibliography and contributing towards the better preservation of the collections.

The attention of a Committee of the House of Commons was not long since directed to this subject, as forming a part of the inquiry into the expediency and mode of promoting an extension of the number and use of Public Libraries in this country. In their report, published by order of the House, a statement will be found of the prevailing condition of these Parochial and Church Libraries, with an enumeration of some of them, suggestions of the uses to which they might be applied, and some particulars concerning their history. It is a subject of much regret that the Church authorities omitted paying that attention to their preservation which was plainly their duty; and that formerly this neglect was almost universal. But now that their attention has been directed to the collections it ought to be otherwise, and in some cases the desired reformation has taken place or is about to occur. The report above referred to shews how much importance these Libraries possessed at the beginning of the 18th century; for an Act of Parliament (7 Anne c. 14,) was then passed expressly for their due preservation. Unfortunately none of the enactments then made have been observed, and indeed the existence of the Act itself is now scarcely known.

The foundation of these Libraries seems generally to have had for its object the advantage of the parish clergyman, at a time when books were few and comparatively costly. Some few contemplated a wider range of usefulness (that at Reigate for instance) and these were of later institution, being the prototypes of Public Libraries.

Attention should be directed to the efforts of a most benevolent and active divine, Dr T. Bray. He published a work entitled BIBLIOTHECA PAROCHIALIS, now but little known, which is full of interest on account of the directions it offers to the student for the ministry, and the notices of books and authors contained in it. Part of the scheme there developed was "in order to promote the forming and erecting of Libraries of three degrees, viz. *general*, *decanal* or *lending*, and *parochial*, throughout her majesties dominions, both at home and abroad." This was a noble design. The book was printed in 1707; and it seems not unlikely that it was mainly the cause of the passing of the above mentioned Act of Parliament. He not only

endeavoured to shew the advantage of such Libraries by his writings, but made provision for their enlargement and establishment, by a fund left in trust for the purpose. Although this trust is still in action its existence is very little known; and it may therefore be well to mention that the Secretary of it is now Dr Walmesly, of Palace Yard, Westminster.

Another class of old Libraries closely allied to the Church collections is the School Libraries, which although "left for the use of the School," were manifestly, judging from the character of the volumes, rather intended for the study of the masters than of their scholars.

With respect to the present condition of all these collections it may be remarked in the first place, that usually there is no catalogue of the books, or a very imperfect one; and secondly, that the places where they are kept are grievously unsuited for their preservation, as is too often shewn by the encrusted mould and other effects of damp exhibited by the books, which occasionally fall to pieces in the hands of the person examining them. No expense is in general incurred for their guardianship and preservation; and the Library is neither used nor useful. It would be well if the parishes would exchange the books for such as might form additions to, or commencements of, parochial lending Libraries: thus two purposes could be served: the old books would find their way into the collections of bodies, such as Colleges, where an interest would be taken in them, and the parishes obtain a useful collection of modern works. The power to do this was, it is believed, conferred upon the parishes by a recent Act of Parliament.

Following the plan which every active Antiquary will follow of investigating within my reach, I have lately visited two or three parishes in Norwich, where it is recorded that Libraries are deposited, and the following are quoted as shewing the usual condition of the collections.

At ST STEPHEN'S there is a Library consisting of about 150 volumes; the clerk was rather fond of them, but stated that no use was made of them, nor had the collection been visited by any person for some years.

At ST MARTIN'S AT OAK there are about 300 or 400 volumes, principally left to the Church by one person; but no record could be found of the gift, no catalogue, nor any use or care taken of them. Several of the volumes are in the high road to ruin. Most of the books are theological, but a few classical works exist.

At ST PETER'S MANCROFT there are a few Manuscripts of some value, carefully kept in the vestry. Unfortunately my notes concerning them are not now to be found.

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VII. ON a GRÆCO-EGYPTIAN PAPYRUS preserved in the British Museum. By C. W. GOODWIN, M.A.

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[Read Dec. 1, 1851.]

It is the object of the present paper to give some account of a Græco-Egyptian papyrus preserved in the British Museum, which is in an extremely perfect state, and of which the contents are highly curious.

The manuscript in question consists of seven leaves, of about eleven inches in length by four and a half in breadth, with a single column of writing on each side, and they were intended to be connected together like a modern book, the text running from the bottom of one side of the leaf to the top of the reverse side, according to our system of paging. The handwriting is a sort of small uncial, but is very similar to some which in the great work of M. Sylvestre and Champollion are denominated cursive or running hands. It is very difficult from the style of writing to form a guess at the date of these Greek papyri; from various circumstances, however, it may be conjectured that this papyrus was written in the second or third century of our era. It was purchased by the Museum from Signor Anastasi, formerly Swedish Consul at Cairo, who was a most assiduous and successful collector of Egyptian antiquities.

The papyrus contains a portion of a treatise on Magic, or Theurgy, that mysterious art of which much is talked by some of the fathers and heathen writers of the early centuries, but of the actual secrets of which but very small fragments have descended to us. Certain of the Gnostic sects of the second and third centuries, the Basilidians, Marcosians, and others, have been accused by the fathers of magical practices, and the museums of the curious contain large numbers of stones inscribed with hideous symbols and unintelligible combinations of letters, which are usually styled Gnostic gems, and have exhausted the ingenuity of many learned men in their explana-

tion. The word Abrasax or (as it is more commonly but erroneously written) Abraxas, is found on many of these gems ; and Irenæus and Clemens Alexandrinus have given explanations connecting it with the theological system of Basilides, whence it has happened that these gems have been attributed to Basilides and his sect.

The truth appears to be, that amulets with these strange inscriptions are connected with a system of theurgy not peculiar to any one sect, but springing out of the old ritual systems of Egypt and the East, and that although the more ignorant among the Gnostics may have used magical practices, they were by no means peculiar in this respect.

About the commencement of the Christian era, the principal systems of religion which had prevailed in the world, namely, the Egyptian, the Oriental, the Greek, and the Jewish, were brought into contact, as it were, by the establishment of one universal empire and the increased intercommunication of mankind. Out of this conjunction sprung a number of hybrid systems of theology, some of them being the production of men of no ordinary intellect ; and side by side with these grew up a debased theurgy out of the mouldering rituals of the old religions. This appears to be the origin of the magic art of the second and third centuries, some remnants of which have descended to modern times.

The MS. about to be described is calculated to throw a good deal of light upon the object and meaning of some of these so-called Gnostic gems ; it contains combinations of letters which seem to have reference to a religious system ascribed by Irenæus to the Marcosians, and some portions of it are illustrative of the obscure work of Iamblichus upon the Egyptian mysteries.

Two or three papyri of similar character exist in the Museum at Leyden, having been obtained, like ours, from Signor Anastasi ; and there is a possibility that the whole may have formed one collection, the library of some Egyptian magician, with whom they were interred as his most precious possession. These Leyden papyri have been described by M. Reuvens, in his *Lettres à M. Letronne*, Leyden, 1830, and one

of them in the Egyptian language and in the hieratic character, but with Greek interlineations, has been published in facsimile by Professor Leemans.

It is greatly to be wished that the whole of these MSS., as well as that in the British Museum, were published *in extenso*, as they would throw mutual light upon each other, and, moreover, might lead to some important results in the investigation of the Egyptian language, by comparison with the above-mentioned hieratic papyrus, of which the contents are at present almost entirely unintelligible.

Our papyrus is divided into twelve sections, which I proceed to describe in order.

Section 1 is entitled "A Sarapian Divination," and is to be wrought with the assistance of a boy, a lamp, a bowl, and a hole in the earth. It seems pretty clear that the boy was employed precisely in the method described by Mr Lane, Lord Lindsay, and other travellers, as used by a conjuror at Cairo, whose marvels have of late excited a good deal of speculation. I conjecture that a pit was first dug in the earth in which was placed the bowl, probably filled with water; the light of the lamp was thrown upon the surface of the water, and the boy was directed to look closely into it, and relate what he saw.

The incantation commences thus: "I invoke thee, O Zeus, Helios, Mithra, Sarapis the unconquerable!" then follows a string of barbarous words, some possibly Egyptian, others evidently mere combinations of vowels according to some unintelligible law, but connected with the Marcosian doctrines in which the powers of heaven were represented by the seven vowels and their combinations. Afterwards follow directions for proceeding in the interrogation of the boy. Then follows the dismissal; afterwards followed by the summoning of various persons, as the audience might require.

Whatever trickery there may be in the proceedings of the conjuror of Cairo, his mode of proceeding is the parallel of that directed in our papyrus.

The 2nd section is headed *Ἀυτοπτικὸς Λόγος*, which means,

I apprehend, an invocation to be used where the operator desires personal vision, or autopsy, without the intervention of a boy. It commences with a string of barbarous words, and then follow these words: "Let the god whom I invoke appear, and let him not depart until I dismiss him;" then another string of magical terms. The operator is further directed to use a brazen cup with oil (for what purpose is not apparent), and to anoint his right eye with water taken from a stranded boat, and his left eye with stibium, or black paint.

Section 3rd is a practical method of discovering a thief, very useful, no doubt, to the master of a family some of whose members were addicted to pilfering.

"Take the herb  $\chi\epsilon\lambda\chi\beta\epsilon\iota$  and bugloss, pound them, and burn the shreds and mix the ashes with the expressed juice; anoint, and draw therewith on a wall [This is not very intelligible. The intention seems to be to make a kind of ink, with which, possibly, the lost article was drawn or written on the wall]. In the meantime, take a piece of wood and carve there-out a hammer, and with this hammer smite upon your ear, saying these words: I invoke thee by the holy names that thou give up the thief who has carried off such and such a thing  $\chi\alpha\lambda\ \chi\alpha\kappa\ \chi\alpha\lambda\ \kappa\omicron\upsilon\mu\ \chi\iota\alpha\mu\ \chi\alpha\rho\ \chi\rho\omicron\upsilon\mu\ \zeta\beta\alpha\rho\ \beta\eta\rho\iota\ \zeta\beta\alpha\rho\kappa\omicron\mu\ \chi\rho\eta\ \kappa\alpha\rho\iota\omega\beta\ \phi\alpha\rho\iota\beta\omicron\nu$ , and by the awful names

$\alpha\ \epsilon\epsilon\ \eta\eta\eta\ \iota\iota\iota\ \omicron\omicron\omicron\omicron\ \upsilon\upsilon\upsilon\upsilon\upsilon\upsilon\ \omega\omega\omega\omega\omega\omega$

deliver up the thief who has stolen such and such a thing; and as long as I tap my ear with this hammer let the thief's eye be smitten and inflamed, until he give himself up. Saying these words tap with a hammer."

The 4th Section has a title which I am unable at present to explain, and suspect that there is a mistake in the text. The section itself is very curious, and I shall translate it entire. [As the whole Treatise is about to be published by the Society, reference is made to it, and the translation omitted here.]

The 5th Section is a short address to Hermes, beseeching him to discover a thief.

The 6th contains a conjuration to be used in a ceremony of purification or ordeal, used for finding out a thief: it is called *λόγος τοῦ ἀρτοποιοῦ*, the bread-and-cheese spell. By some mistake of the transcriber, the 8th section, which seems to belong to this, has been written on the wrong page. Taking sections 6 and 8 together, it appears that the plan was when a theft had been committed, to call all the family together, and after preparing a mixture of flour, cheese of goat's milk, and certain herbs, to invoke *Hermes* and certain other thief-finding deities. A portion of the magic cake was then administered to each individual, and any one who found any difficulty in swallowing it was declared to be the thief. Similar practices have prevailed in various ages and nations, and we are reminded of the not uncommon habit, of individuals in this country wishing that a piece of bread may choke them if they do not speak the truth.

The 7th Section is entitled, "The ring of *Hermes*," and "The making of the beetle." It is in fact a description of the mode in which these carven amulets, which we frequently find in the shape of scarabæi, were prepared.

Section 9 gives directions for drawing a magical diagram which is intended to be used to influence the mind of a person so as to prevent him or her from doing anything against the wish of the operator. A long formula is given which reads the same both ways, and which is to be written in a circular form on a piece of hieratic papyrus. This is to be folded up and buried four inches deep in the grave of one who has died untimely (*ἀώρον*): and the operator says, "O demon corpse, whosoever thou art, I deliver to thee such an one that he may not do such and such a thing"

I have found this same formula, letter for letter, upon a little flat tablet, in the British Museum collection of amulets, followed by the words *Δοταν χαριν Ηρωνιμα προ παντας*, meaning, Grant to *Heronima* favour with all men. On the other side of this stone are some symbolical figures similar to those which constantly occur on the so-called Gnostic gems.

Section 10 contains directions for obtaining an oracular vision or dream-warning. After performing certain ceremonies, you are to lie down to sleep, having first recited a hymn to Hermes in hexameter lines, very similar to those called the Orphic Hymns, all of which were in fact incantations, and probably intended to be used as here indicated.

Section 11 is another invocation ascribed to Alleius the Cræonian, and here again a lamp is used, and a magic ring.

Section 12, and last, is an address to the Creator of heaven and earth, and is curious from its containing an allusion to the Hebrew language, and seeming to imply that some of the magical words given are Hebrew. This is confirmatory, to some extent, of the conjectures of those scholars who have sought in the Hebrew an explanation of the Gnostic gems; but such of their conjectures as I have hitherto seen do not appear to me to be very happy. The formula in the present section clearly does contain some Hebrew words, but others appear to be mere fanciful combinations of letters.

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Such is a brief abstract of the contents of this curious MS. A great number of words occur which are not to be found in the lexicons, but of which the meaning may be pretty well guessed. And as there are also other words of very rare occurrence, and used in a peculiar sense, there is much need of illustration and explanation. I have already collected very considerable materials for this purpose. Enough, I think, has been stated to show that this composition, however ridiculous and frivolous in itself, is not without value for the illustration of a bygone phase of the human mind and of systems of belief which once had their importance among mankind.

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VIII. ON SOME ROMAN POTTERY found near Foxton, Cambridgeshire, and presented to the Society by John Bendyshe, Esq. By CHARLES C. BABINGTON, M.A., F.R.S., &c. (*With a Plate.*)

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[Read March 8, 1852.]

IN the month of February 1852, a man ploughing in a field in the parish of Foxton, placed his foot into what he supposed to be a rat's hole, but which a search proved to be the mouth of a large amphora placed upright in the ground. The man and some boys dug this out, and on the arrival of the farmer at the spot, had set it up and were preparing to amuse themselves by knocking it into bits with stones. This he of course prevented, and sending to Cambridge informed Mr I. Deck of the discovery. That antiquary immediately proceeded to the spot, and, causing careful search to be made, he obtained numerous portions of round dishes, and the shattered remnants of an ornamented bowl, coated so as to have formerly resembled the well-known red "Samian" vessels.

A careful examination of the neighbourhood has not led to the belief that any Roman villa or station existed there, neither is there any known Roman road within several miles of it. Having thus no clew to the intention of those who placed the amphora, and doubtless also the other vessels, so carefully in the ground, it is useless to theorise on the subject.

The amphora is of the usual material, size and form. It is perfect up to the commencement of the neck. The dishes are made of brown clay and coloured black on the surface in the usual manner. They were broken into small pieces, which when joined have formed three that are nearly complete; one is  $12\frac{1}{2}$  inches across and nearly one inch deep; its bottom is not flat but slightly bowl-shaped: it has no potter's mark. The other two are 6 inches and  $6\frac{1}{2}$  inches across respectively, and not more than about half an inch deep. They are very nearly flat

within, with two concentric circles surrounding the potter's mark; the raised edge is also moulded in a manner similar to that usual in "Samian" pateræ. The potter's mark on one of these is {<sup>TORNO</sup><sub>VOCAR</sub>}; on the other it is not readable.

The red bowl was about 8 inches across and 4 in depth. It is made of a very soft whitish clay, and coated with red paste of the same tint as the "Samian." At a former meeting of this Society I brought under its notice a small piece of pottery, found at Comberton, and forming apparently the cover of a jar, which is of similar structure and is mentioned in the *Archæological Journal* (vi. 181) as deserving particular notice on this account. There is also in the Society's Museum a small piece of another vessel of this manufacture.

These two pieces not being of an ornamental character, seem to have been provincial imitations of the "Samian" ware, and may be of late Roman or Roman-British manufacture. The bowl found at Foxton is far too beautiful in execution to allow any such idea to apply to it, and I am informed by my friend Mr A. W. Franks, that it is a specimen of what is denominated "Arretine" ware, from its being supposed to have been made at Arretium in Italy. The softness of the material shows that it must have been intended as an ornamental bowl solely, as it would not have borne use. Its outside is divided into three zones, of which the two lower are of nearly equal width and ornamented in relief; the upper is narrow, plain, and forms little more than a rim. The lower zone bears a series of what may be intended to represent large feathers, and is separated from the middle one by a transversely scored band. The middle zone is ornamented with a series of figures formed of the fore-quarters of two horses issuing from behind a kind of trophy, alternating with what is probably intended for a candelabra.

This zone is surmounted by a band of what is called the festoon and tassel pattern, beneath which there are two impressions of a potter's mark stamped in relief, one of them illegible, but the other clearly to be read XANTHI, and above it is the narrow plain band and a moulded edge.

This beautiful vessel was broken into very small fragments, many of which were not recovered; such as reached the

Society have been restored to their relative places, and so connected together as to convey an idea of its original appearance. The Society is much indebted to Miss Deighton for the very beautiful and correct drawing which she has succeeded in making from these fragments. As there could be no doubt concerning the pattern, it has been thought better to represent the vessel as if it was perfect, and not to attempt to show its present fragmentary state.

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ROMAN VESSEL.

FOUND AT FOXTON, CAMBRIDGESHIRE.

(Restored)

*In the Museum of the Cambridge Antiquarian Society.*

Depth 4 inches.

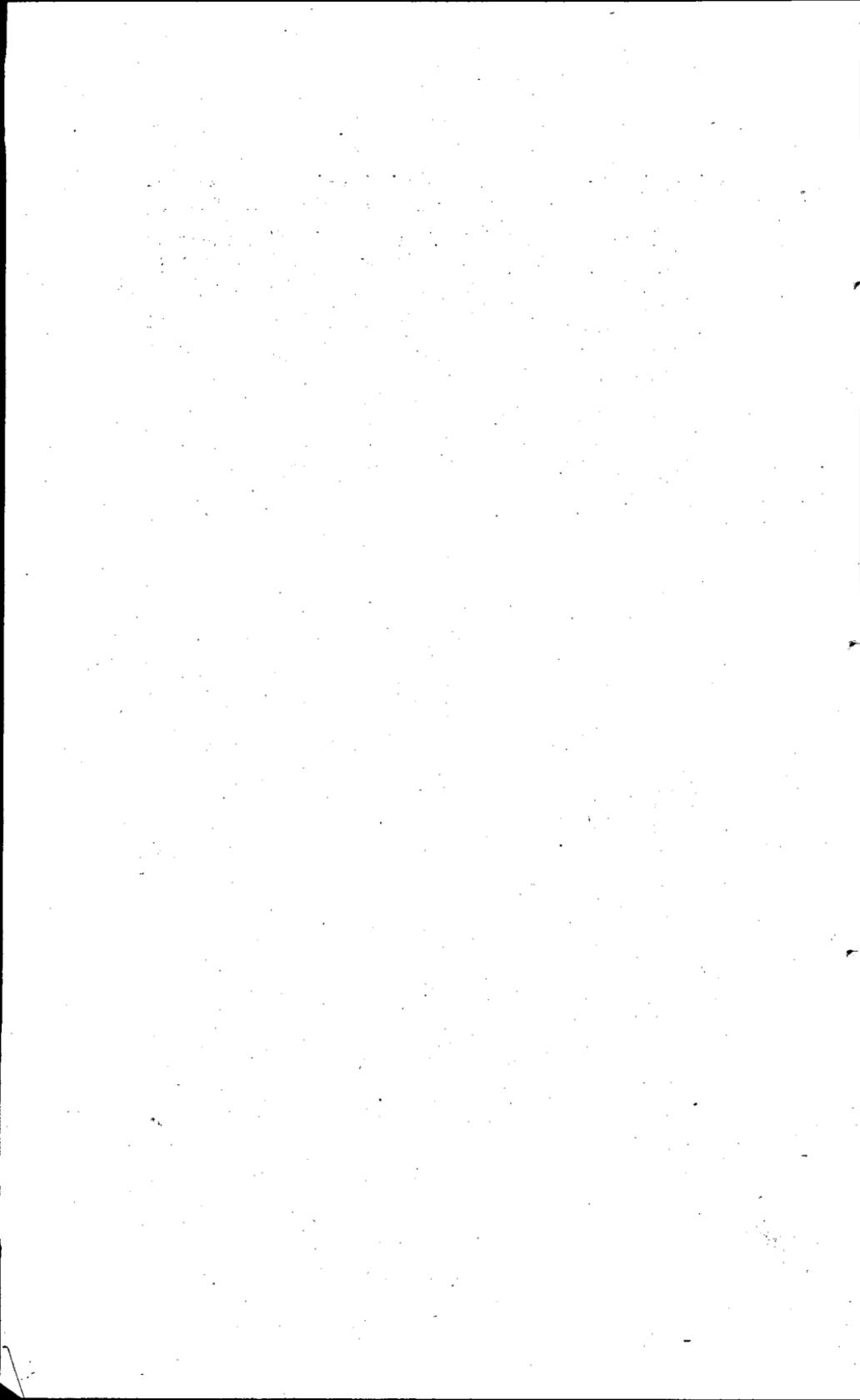


nat. size.

Potter's mark

*on the left side of the drawing*  
Achilles, lith.

F. Basset, del.



IX. A LETTER of the time of James I. addressed by St John's College to the COUNTESS OF SHREWSBURY. Communicated by JOHN RIGG, M.A.

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[Read March 8, 1852.]

THE following Letter "was," as Baker tells us, "addressed to the Countess of Shrewsbury for leave to build a Library adjoining to her Ladyship's Court [the second court of St John's College]. The situation, as then intended, was to be from the gate to the river (with loss of one or more chambers in the second court); the building to be erected upon and supported by pillars: but funds were yet wanting." Afterwards the College received the offer made by the Lord Keeper Williams, Bishop of Lincoln, and the site and plan were altered.

The Countess of Shrewsbury, to whose bounty the building of the second court is here attributed, was Mary, a daughter of Sir W. Cavendish, and aunt of Lady Arabella Stuart, in whose misfortunes she shared.

The bearing of the Letter on the history of the Countess was noticed in a brief account of her misfortunes, but as the sources of the information collected are all readily accessible the account is omitted.

May it please y<sup>r</sup> Ladishipp

We arre so deeply indebted allready to y<sup>r</sup> Ladishipp's bounty, as to press you further w<sup>th</sup> our p<sup>r</sup>sent necessities wer a poynt of Incivillity not beseeming gratefull mynds. Especially att this tyme when w<sup>th</sup> greif we heare of y<sup>r</sup> Ladishipp's great troubles and expenses in securing y<sup>r</sup> owne estate and fortunes. Notwithstanding being charged beyond o<sup>r</sup> ability w<sup>th</sup> the building of a new Library adioyning to y<sup>r</sup> Ladishipp's

Courte, and intended for an ornament thervnto we cowlde not be so farre wanting in dutye as not first to acquaynt y<sup>r</sup> Ladishipp therw<sup>th</sup> before we resolve vpon the worke, the rather for that it carryes show of presumption for vs to alter any pte of y<sup>r</sup> Ladishipp's building w<sup>th</sup>out y<sup>r</sup> liking and consent. To this end we arre become humble suitors to y<sup>r</sup> Ladishipp, to approve of this our purpose, & countenance it so farre, as shall stand w<sup>th</sup> y<sup>r</sup> good lyking; & so recōmending y<sup>r</sup> Ladyshipp to the protectiō of y<sup>e</sup> Almighty we take leave, and rest

Y<sup>r</sup> Ladyshipps most boundē

the M<sup>r</sup> & Seniors.

St. John's in Camb.

July 9<sup>th</sup>. 1617.

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X. SUGGESTIONS towards the production of an  
ATHENÆ CANTABRIGIENSES. By J. O. HALLIWELL,  
ESQ., F.R.S., &c.

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[Read May 3, 1852.]

THE dissolution of the Society which, after so many years, had at length promised to be the medium of producing a work that should take its station by the side of Anthony Wood, appears to afford an opportunity of re-opening the question of the mode in which an *Athenæ Cantabrigienses* might be compiled. If the very competent and respected editor under whose auspices the Society's edition was intended to have been produced, should still entertain the proposition, or if the following suggestion should interfere with any intention of his own, I can only at once withdraw it in favour of one so much more competent than myself to do justice to the subject; but not having been enabled to ascertain any certain information respecting the progress that has been made towards the commencement of the work, I feel sure the plan I venture to propose will receive at least fair consideration, even if it be the means of eliciting circumstances which may render it unnecessary.

It appears that the expense of compiling an "Athenæ," engaging competent writers, and assigning different series of articles to persons whose lines of reading may reasonably afford grounds for supposing them capable of doing justice to their subjects, would be so great that it could never be expected to succeed as a commercial speculation. We are thus thrown back into the necessity of relying on spontaneous contributions; and however well disposed many members of the University might be to assist in such a design, all men of business give it as their opinion, that no work of so extensive a nature will ever be satisfactorily completed by such means, the Editor, of course, having no power to control the time that various contributors may take in compiling their articles, and many other circumstances will arise in dealing with gratuitous articles which will

interfere with the Editor's critical judgment. These, at least, are the impressions on the minds of all publishers with whom I conversed on the subject, and, I may say, without an exception, they all doubt the efficacy of any system of voluntary contributions in completing so large an undertaking.

Despairing then, for the present, of the production of an *Athenæ Cantabrigienses* which shall be satisfactory to the members of the University, I would venture to ask whether any injustice to the memory of Cole would be committed by printing a *limited* impression of his Collections for an Athenæ? A great portion of these collections would, no doubt, be merely references, but, next to a biography, it is almost unnecessary to say these would be found the most useful. It appears to me that a complete copy of Cole's MS. Athenæ, circulated exclusively, or nearly so, amongst members of the University, would be found to be most useful and valuable, and a great and important step towards the great desideratum of all. The expense of such an undertaking would be considerable, and it would better please me could a more critical work be promised; but in the absence of a reasonable expectation of the latter being accomplished, without pledging myself to the execution of the other, I still think I might venture upon the undertaking if, upon further consideration, the project (which I now put quite hypothetically) be approved of.

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XI. On some ANTIQUITIES found in CORPUS CHRISTI COLLEGE in the year 1852. By CHARLES C. BABINGTON, M.A., F.R.S.

[Read Nov. 29, 1852.]

DURING some recent repairs in the Old Court of Corpus Christi College, the workmen opened a small cupboard which had been closed, and so covered up as to be totally unknown to exist. In it they found the little tract described below, and also the articles numbered 2 and 3. On removing the floor of another room, which went by the name of the Shoemaker's Room, they found the shoes, clogs and perhaps the purse described under Nos. 10—15. The remaining articles noticed were found by the same workmen, but the particulars of their discovery are not known. All these things passed into the hands of Mr Bailey, the under porter of the College, and on his emigration to America were obtained from him for the Museum of the Cambridge Antiquarian Society.

1. An imperfect copy of a small tract of twenty-four pages, measuring five and a half inches by three and three-quarter inches, printed in black letter and entitled,

The General Pardon. By Wylyyam Hayward. Imprinted at London, by Wylyyam How, for Wylyyam Pickeringe.

Only the title and eight pages of this little tract are perfect, the remaining leaves are torn through their middle from top to bottom.

In Watt's *Bibliotheca Britannica*, (p. 478. c.) this tract is mentioned, but the title is given in a slightly different form. There is no date to our copy, but Watt gives that of 1571 to the edition described by him. It is not mentioned in the printed Catalogue of the Bodleian Library, Maitland's Catalogue of the Lambeth Library, Herbert's Ames, or Tanner's *Bibliotheca*. It is not named in the printed Catalogues of the Libraries of Gonville and Caius or Queens' Colleges, and is not contained in the Libraries of St John's or Trinity Colleges.

W. How, the printer, resided in Fleet Street, in the year 1569, as is stated by Johnson, in his *Typographia*, (i. 584). He

gives a list of his books, but our "Pardon" does not appear amongst them. Mr Wootton, of the University Library, has kindly examined a considerable number of Catalogues of early printed books, but has found no notice of this book in any of them.

The tract was originally placed in a parchment cover, consisting of a portion of a manuscript of about the 13th century. A facsimile of its title is given at the end of this paper, as far as modern types will allow.

2. Two leaves of a small Latin edition of the New Testament containing Jerome's Introduction to the Gospel according to St John, and two pages of the Gospel itself. This edition is not to be found in those Libraries at Cambridge which I have examined, but one closely resembling it, although not identical, is in the University Library, and bears the date of 1570.

3. Two scraps of Manuscript, which do not appear to contain anything of interest.

4. A wooden comb quite perfect.

5. The remains of a small knife, in its sheath of embossed leather, and having a bone handle.

6. Another sheath of leather for a knife.

7. The end of the scabbard of a sword.

8. A pair of iron snuffers for a lamp.

9. A very small tobacco-pipe, which is remarkable from having the potter's mark upon its foot.

10. A purse of white leather, having two small internal compartments. It is in the shape of a bag, six inches deep, and ten inches round the mouth, which was closed by a string passing through a series of holes. The internal purses seem to have had similar fastenings, the ends of which passed through holes in the side of the large purse, and were tied externally. The whole was apparently suspended by means of two knots on its upper edge.

11. A glove of white leather intended for a small hand. It has a sort of ruffle at the wrist, and is slashed over the middle joint of each of the fingers.

12. A pair of shoes made of thin leather, and most elaborately slashed to shew the coloured hose beneath. (Pl. 2.)

13. A pair of slippers formed of double leather, and having cork soles three quarters of an inch thick. Nevertheless they

have a row of slashes across the toes. They seem to have been worn over shoes, as there is a considerable quantity of dirt upon the inner side of the sole. (Pl. 2.)

14. A strong shoe with one transverse row of slashes across the instep, and accompanied by a wooden clog fastened by a leather strap with a peg of wood in the place of a buckle.

15. A thin shoe with a narrow transverse row of slashes on the instep.

All these shoes and clogs are so much worn as to have been quite useless when placed in the hole where they were found. Their shape and the arrangement of the slashes tend to shew that they were used during the reign of Queen Elizabeth. Before her reign the slashes were arranged in a much more simple manner, and the toe of the shoe was even broader and blunter than is the case in the examples before us.

No one can look at these shoes without being astonished at the extent to which people may be persuaded to submit themselves to inconvenience rather than be out of the fashion. Nothing could well be more unfitted to our damp climate than shoes slashed in this singular manner.

16. Several other articles, the uses and names of which have not been determined.

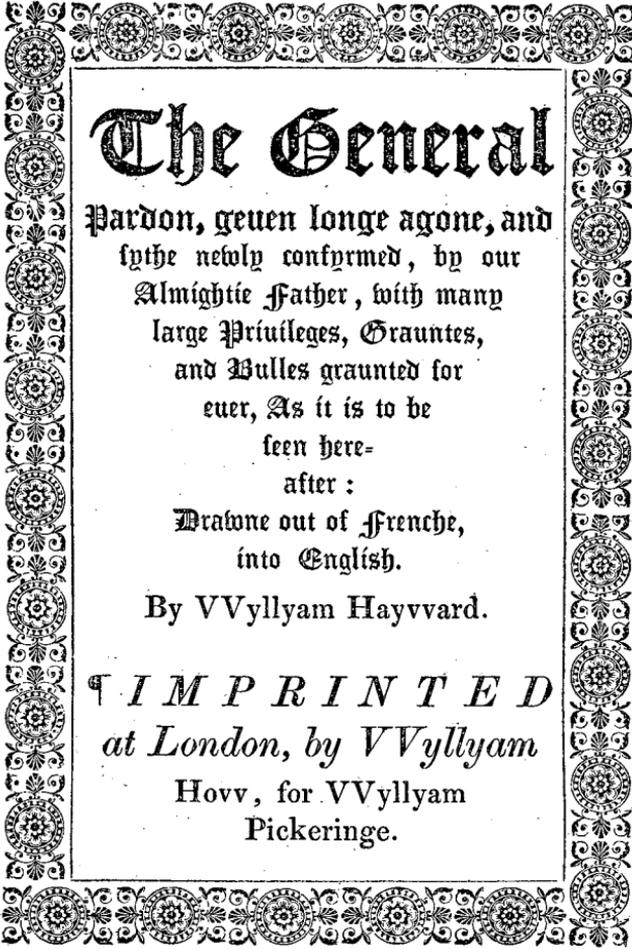
17. Two circular medallions made of oak wood, nine and a half inches in diameter. Each is ornamented with a bust boldly cut in relief; one male, the other female; they have the appearance of being portraits. The helmet-like head-dress of the man has not been identified, but that of the woman seems to belong to the reign of Elizabeth. They appear to have been used as ornaments, for each of them has a hole near to its centre made by the nail that fixed it to the wall. They are of the same class as the beautiful heads that formerly decorated the roof of the Kings' Room in Stirling Castle, and which were placed there by James V., in or about the year 1537. See "A Collection of Heads after the carved work of the roof of the Kings' Room at Stirling Castle." Fol. 1817.

It has been already stated that the shoes belonged probably to the reign of Elizabeth, the peculiar fashion of slashing having apparently come in and disappeared with the dynasty of Tudor.

The shape of the shoe and the pattern of the slashes gradually changed in the course of that period.

It has also been shewn, that the very rare tract found with them was probably issued at about the year 1571. And it seems highly probable that the portion of the New Testament, also in their company, was printed at nearly the same time.

It may then be considered as nearly certain that these things have lain in the holes in which they were found for more than two hundred and eighty years.



# The General

Pardon, geuen longe agoe, and  
 sythe newly conformed, by our  
 Almightye Father, with many  
 large Priuileges, Grauntes,  
 and Bulles graunted for  
 euer, As it is to be  
 seen here-  
 after :

Drawne out of Frenche,  
 into English.

By VVyllyam Hayvvard.

**PRINTED**

at London, by VVyllyam

Hovv, for VVyllyam  
 Pickeringe.

XII. NOTES on some ROMAN BUILDINGS at CIRENCES-  
TER, the Roman Corinium. By C. H. NEWMARCH,  
Esq., of Corpus Christi College.

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[Read Feb. 14, 1853.]

ONE great advantage which results from the systematic prosecution of antiquarian researches that have now become so general in all parts of the kingdom, is that our observations are made in such a variety of soils and positions, that we often have unexpected light thrown upon the subjects of our enquiry by the mere local peculiarities of a district, or the difference of the circumstances under which the works are carried on.

It often happens with our notes on archæological subjects, as with our specimens in other sciences, that a few slight conclusions are all that we can draw from them at one time, when suddenly from the addition of a new fact, or a new specimen, things which were before nearly idle assume new life and shape, merely from accident or discovery having supplied us with the key which enables us to read them.

We have been led to make these remarks from having made extensive notes upon Roman Remains in Corinium, during the progress of which appearances were observed for which until the last few months no sufficient solution presented itself.

The peculiar character of the late winter, and the floods that attended it, have at last supplied the connecting link that was wanting; and although the resulting conclusions may not be of very great importance, yet we must bear in mind that it is only by the accurate observation of seeming trifles that the science of Archæology has been enabled to advance.

In all our diggings yet made, proximity to the Roman pavements has been marked by a thin stratum, varying in thickness from three to six inches, of fine well-washed gravel; sometimes this gravel is hard and compact, partially cemented

together it would appear by lime, either in solution or suspension in water; and the walls of the chamber have occasional markings around them which seem to indicate the presence of standing water at different periods at various heights.

Now this gravel is, for the most part, that which entered into the composition of the wall-cement, which would have fallen from the walls on the destruction of the buildings, and been strewn upon the pavement in masses, until the continual action of the wet upon it would have gradually soddened and broken it up. The finer particles would then sink between the coarser ones until arrested by the impassable surface of the pavement itself. This, we conceive, accounts for the uniformity of the layer with which Roman pavements are usually covered, much more satisfactorily than the supposition that this fine rubble coating was put down designedly by the owner to protect the pavement, (at the period of the fall of the Roman power in Britain) in the hope that in better days he might return and find it uninjured.

In many instances where rude concrete pavements have been found, the plastered wall has been noticed to extend even below the bottom of the floor. In the more general examples we find that the concrete for wall and floor is *continuous*, the former having only the addition of its fresco colouring. This, if I remember rightly, is well shewn in Mr Roach Smith's *Antiquities of Richborough*, in which a simple moulding extends round the room.

We have however sometimes found a different arrangement, in which the floor—a tessellated one—was raised on a solid concrete foundation considerably above the bottom of the plastered, and even of the frescoed, walls. The space between the terrass and the pavement was filled up with broken stones, sufficiently large to allow water to circulate freely through them, in much the same way as in the old-fashioned plan of field-draining with stones.

In another case whilst digging the foundations of some new houses, during the past year, we found an instance of *two distinct floors*, one above the other at the distance of as much as four feet apart. The filling up between the two floors was in

this instance composed of rubbish, broken bricks, pottery, and gravel, but in other cases the upper floor has been found supported on pilæ.

In both these examples the stuccoed wall extended below the surface of the pavement which formed the floor of the room, and reached to the terrass upon which the whole superstructure is raised. From this it is evident that the raised floors in these two cases were after-thoughts, and the probable reason for their construction has been now supplied to us by the late floods.

On comparing the levels of the floors of cellars in the modern houses in the neighbourhood, we find that they are as nearly as possible at the same height as the lower floors of the Roman buildings, and as *they* were flooded during the past winter to the depth of about a foot, we may presume that it was a similar cause which induced the Roman occupiers to build the second floor. Considering the great improvements which we have made in draining, we may also presume that an inundation would rise higher in olden times than now, since the facilities now afforded for the escape of the water are so much greater. Hence the great distance between the two floors was not more than would be likely to be required in order to secure the mosaic pavement from danger.

This we conceive is the only way in which we can account at all satisfactorily for the existence of ornamental stuccoed walls, in a part where they are wholly excluded from sight. We can hardly suppose that the raising of the floor can have anything to do with the mere alteration of the mosaic work, or even with the substitution of a tessellated floor for a plain concrete. For either of these purposes the simple addition of a thick layer of the finer concrete on the roughened surface of the old one would be quite sufficient.

Neither could the raising of the floor be for the purpose of warming the room—although this might appear probable, at first sight, in the case where the floor was raised on pilæ—because although the arrangement was precisely the same in all other respects as that adopted for hypocausts, yet there were two material things wanted :

1. Any arch or aperture through which the hot air could be admitted from the præfurnium—of which latter moreover there was no trace.
2. Any draught-hole in the opposite wall for the escape of the smoke, and for the necessary circulation.

The above notes are derived, for the most part, from the observations of my friend Professor Buckman, of the Royal Agricultural College at Cirencester.

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XIII. On the ORIENTATION OF KING'S COLLEGE CHAPEL.  
By JOHN RIGG, M.A.

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[Read Feb. 28, 1853.]

By the kindness of Mr J. C. Adams I am enabled to lay before the Society a statement of the exact orientation of King's College Chapel as determined by accurate observations. In doing so I propose at the same time to consider how much the advocates of the theory of orientation may claim in this instance, and then mention what appears to be the legitimate conclusion to which the data would lead us.

The direction of the ridge of King's College Chapel is  $6^{\circ} 20'.3$  to the N. of East. The sun rises at this point of the compass when his declination is  $3^{\circ} 53' N$ . This takes place at present on March 31 and Sept. 13. Now at the date of the foundation of the Chapel, the difference between the old and new styles would be nine days. Therefore the corresponding dates are March 22 and Sept. 4.

Concerning the theory itself, it may be sufficient to quote a passage from one of the tracts published by the Cambridge Camden Society.

"The orientation, that is, the precise degree of inclination of the Church towards the East, is the next point. It is well known, that a direction to the *due* East was not thought necessary by our ancestors: they used to make the church point to that part of the horizon in which the sun rose on the day of the foundation of the church, the day also, it should be remembered, of the patron saint." *A few Words to Church Builders*, Camb. 1841, p. 10.

The theory as involved in this quotation consists of two parts:

- (1) The orientation is determined by the day of foundation.
- (2) The day of foundation is also that of the patron saint.

In neither part does the theory apply to King's College Chapel. So far from the day of foundation being one of the days to which the orientation corresponds, it is said to have been on St James's Day (July 25), 1446.<sup>1</sup>

Again, the day of foundation is not that of a patron saint: for the College was founded and dedicated by Henry VI. (to use the words of the Charter) "ad honorem Omnipotentis Dei in cuius manu corda sunt regum, beatissime et intemerate Virginis Marie matris Christi necnon gloriosi Confessoris et Pontificis Nicholai in cuius Festo in hanc lucem primo editi fuimus," &c. In accordance with this dedication, we read of "the Royal College of St Nicholas," "the Royal College of St Mary and St Nicholas," "the King's College of St Nicholas," &c. (*Documents relating to the University and Colleges of Cambridge*, ii. 471).

To determine which St Nicholas was intended we have the clue afforded by the reason assigned in the Charter for introducing his name. This leads us directly to St Nicholas, bishop of Myra, whose festival is on the 6th of December. "This yeare [1421] at Windsore on the daie of saint Nicholas in December, the queene was deliuered of a sonne named Henrie," &c. (Holinshed, iii. 581, Fol. 1587). Taking then the 6th of December, and observing that St Mary participates in the dedication, there appears to be no reason why St James's Day should be the day of foundation, nor why the direction of the Chapel should be determined by either of the days to which it corresponds.

The utmost concession which can be claimed by such advocates of the theory of orientation as will not recognise in this edifice a complete exception, is that the orientation was deter-

<sup>1</sup> See Cole's *MSS.* i. 105 and Le Keux, *Mem. of Camb.* ii. 38.

In a copy of verses inserted in Fuller's *Church History* (i. 509), and given in Dyer's *Hist. of Cambridge* (ii. 209), the day of foundation is said to have been the 2nd of April. In Mr Cooper's valuable *Annals of the Town and University of Cambridge* (i. 199), under the year 1447, there is a letter ordering the Abbot of St Edmund's Bury to proceed to Cambridge to assist at the solemnity of laying the first stone of the Chapel on Michaelmas day. It is needless to consider the claims of the different accounts, as the views stated in the above communication will not be materially affected by adopting either the 2nd of April or Michaelmas-day as the day of foundation.

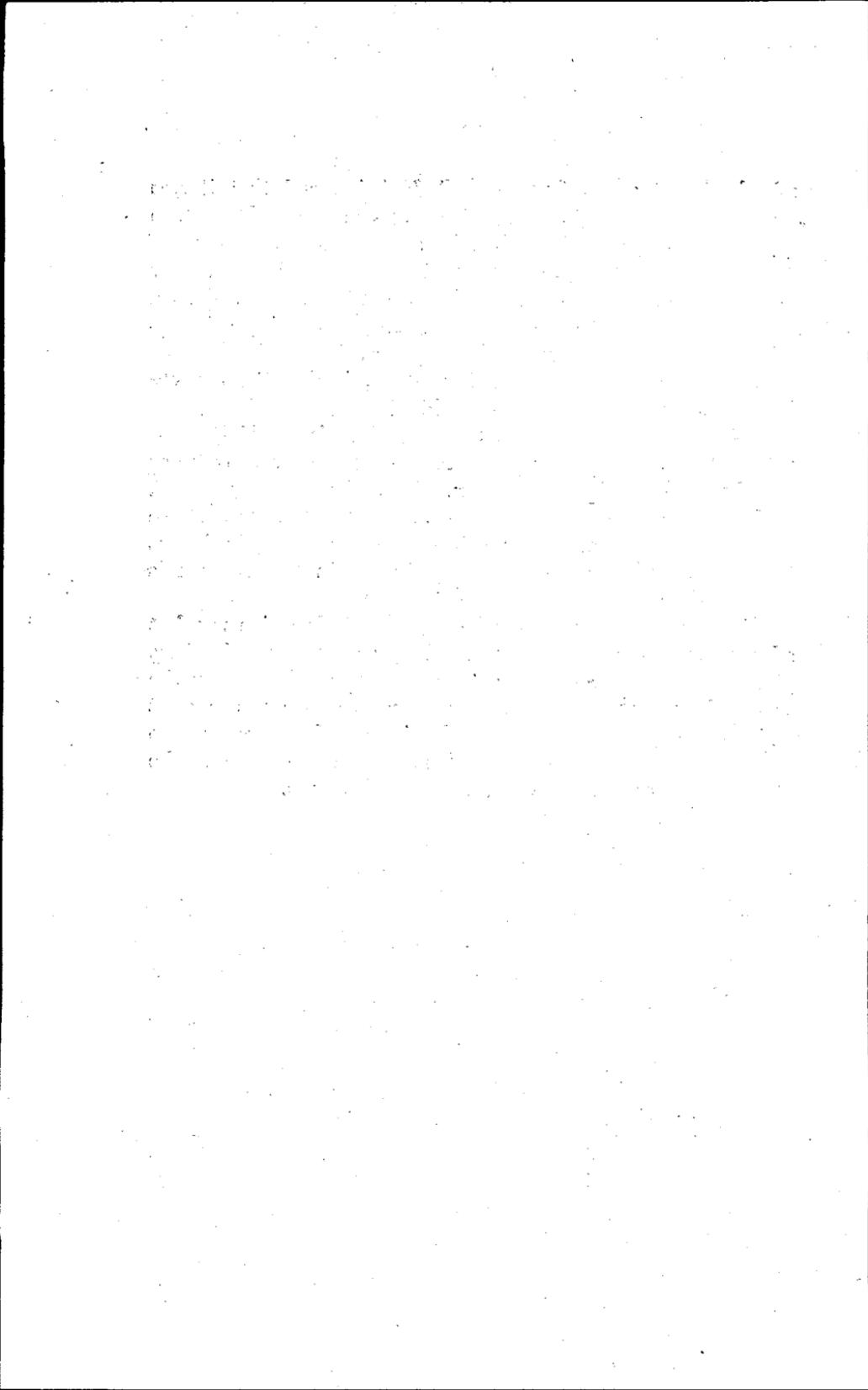
mined without any reference to St Nicholas, and that it was regulated by the point at which the sun rose on Lady-Day. The error of three days might then be attributable to the want of accurate astronomical observations. This opinion, however, is by no means the most probable, and can scarcely be viewed as a conclusion to which we should come, if we considered the circumstances apart from all preconceived notions.

The most probable view, I conceive, is that the builders intended to make the direction due East.

To determine the direction of *due East*, it would be most natural to observe at what point of the horizon the sun rose at the time of the Vernal Equinox. Now the Vernal Equinox, as fixed by the Council of Nice, was on the 21st of March. We thus have a day next to one of those mentioned by Mr Adams (March 22), and the great amount of error in the direction is accounted for by the error in the Calendar.

I am unable to say when the theory of Orientation was first advanced, or whether it is supported by accurate investigations, and do not therefore venture to express any opinion upon the theory in general. My aim has been to arrive at the most legitimate conclusion concerning the instance before us, and to leave it for investigation to decide whether the error of the Calendar has caused any other cases of orientation.

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XIV. On the ORIGIN of the Name of PETTY CURY,  
as applied to a Street in Cambridge. By C. H.  
COOPER, F.S.A.

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[Read Feb. 28, 1853.]

IN a note in the *Annals of Cambridge*, (Vol. i. p. 273), I suggested that the street in Cambridge called the Petty Cury, signified the Little Cookery, and in support of this suggestion I cited a fine of a tenement "in Parva Cokeria," of the date of the 13th Edw. III.

Several speculations with respect to the name of this street will be found in *Notes and Queries*, (Vol. iv. pp. 120, 194).

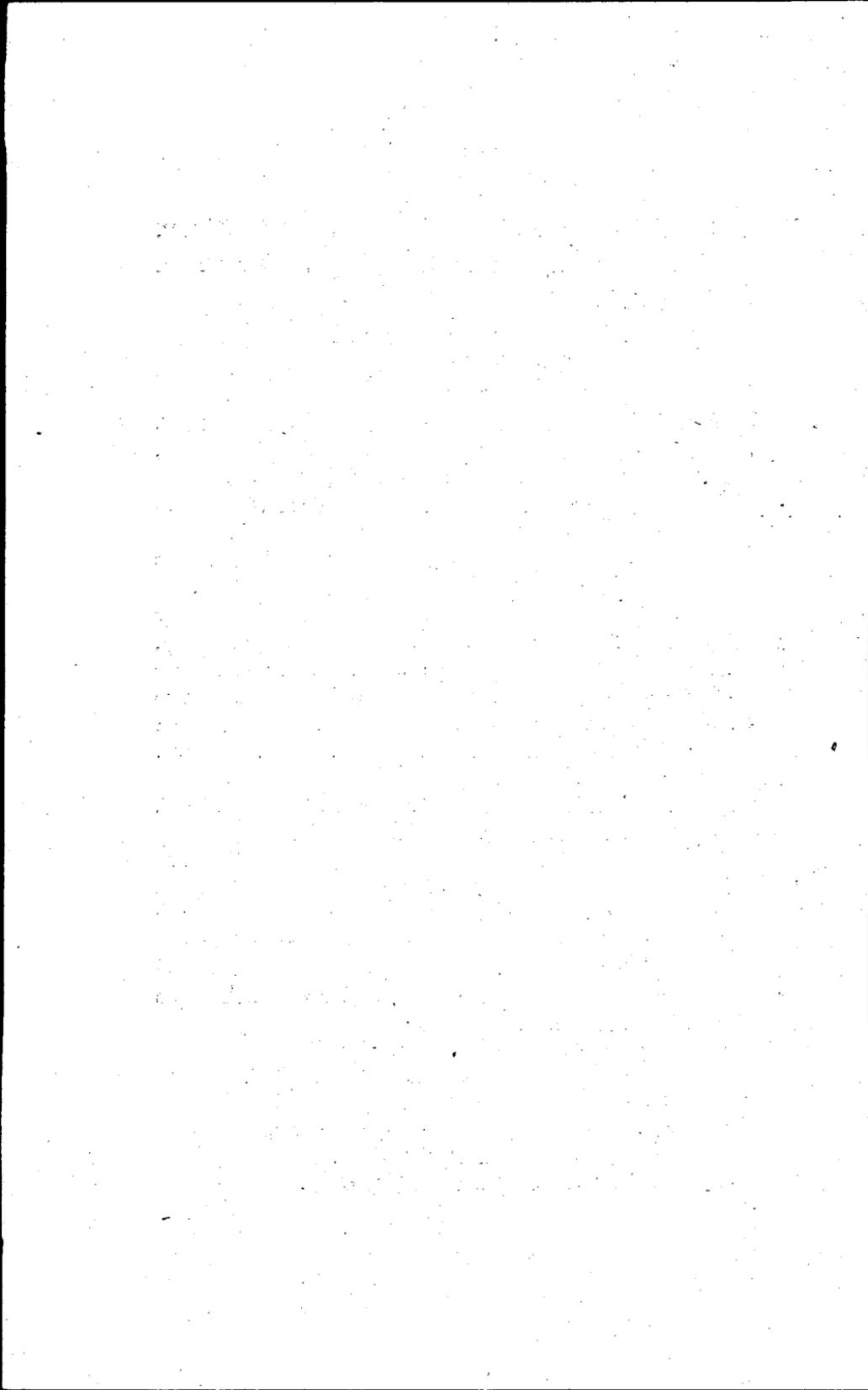
I have since seen an abstract of a deed dated Wednesday next after the Annunciation of the Blessed Virgin Mary, 4 Edw. III., whereby Katherine the widow of Guy le Specer of Cambridge grants to John her son a place of land with two shops thereon built, with the appurtenances, "in Parva Cokeria in Parochia Ecclesie beatæ Marie Cantabrigg." (MS. Cole, xii. 174).

Curie is mentioned as the name of a place in Oxford in 1297. (Wood, *Hist. and Antiq. Univ. Oxford*, i. 355).

It is not improbable that part of the Market Hill was anciently called the Cury, or Cooks' Row, and that the street which is at a right angle with the Market Hill was called the *Petty Cury*, to distinguish it from the other or greater Cury.

In concluding this somewhat trivial communication, I may perhaps be excused for citing the following lines from Anstey's *Pleaders' Guide*, Part II. Lecture VII. :

'Tis in your wisdom, Gentlemen, to pull  
So wide the purse-strings of this factious Gull,  
That he no more may triumph and parade  
The streets of Cambridge in a blue cockade,  
Singing the praises of a British Jury,  
From the *Pig-market* to the *Petty-Cury*.



XV. ABSTRACT of some Suggestions towards an  
ATHENÆ CANTABRIGIENSES. By the Rev. J. J.  
SMITH, M.A.

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[Read April 18, 1853.]

THE Author commences by expressing his thanks to Mr Halliwell, for directing attention (*supra*, page 49) to the advisability of energetic measures being taken towards the preparation and publication of an *Athenæ Cantabrigienses*, and remarks that he had hoped that so desirable a work would have been published under the auspices of the Ecclesiastical History Society.

He directs attention to the fact that he had succeeded without any insurmountable difficulty in finding qualified persons who were willing to undertake the preparation of the notices of several distinct classes of persons which deserved to be included in the work; and endeavours to shew that Mr Halliwell takes rather too desponding a view of the results likely to be obtained through the means of amateur or even unremunerated contributors.

He remarks, that even the celebrated work of Anthony à Wood was, when first published, very far from being the elaborate treasury of biographical knowledge which it has since become; and states his belief that the materials already existing in different manuscript collections would, if combined judiciously into one work, form an *Athenæ* for Cambridge, slightly, if at all, inferior to the first edition of A. à Wood's book.

He mentions the following as some of the most palpable sources of information.

1. The Records in the Registry's Office.
2. The Matriculation Books of Colleges.
3. The Manuscript Collections of Baker, Cole, and Parkin, at Pembroke College, and Bowtell at Downing College; and the Heraldic Collections at Caius College, Cambridge, and Queen's and All Souls' Colleges, at Oxford.

4. The Academic Histories, by Caius, Fuller, Dyer, Carter, Parker, and Miller.

5. The *Graduati Cantabrigienses*.

6. Cooper's *Annals of Cambridge*.

7. The Histories of Colleges, &c., such as Masters' History of Corpus Christi College, Sherman's *Jesus*, Caii *Annales Coll. Gonvili-Caiensis*, Harwood's *Alumni Etonienses*, Pote's *Registrum Regale*, Loder's *Framlingham for Pembroke College*.

8. The different School Histories.

9. The Bibliographical Collections of Cave, Haller, Tanner, Bale, Watt, Lowndes, Blount, Myles Davies, Wright and Bridges.

10. The Biographical Collections, such as, The Anglican Franciscans, Echard's *Scriptores Ord. Prædicatorum*, Pitseus de *Rebus Anglicis*, Sparke's *Hist. Anglic. Scriptorum*, Le Neve's *Fasti*, Godwin's *Vitæ Episc. Anglicorum*, Chalmers's *Biograph. Dictionary*, Fuller's *Worthies*, Barksdale's *Memorials of Worthy Persons*, *The Fruits of Endowments* (Lond. 1835), the Preface by Dr Bliss to *Ath. Oxonienses*.

In conclusion, he strongly presses the Resident Members of the University to turn their attention to the subject, and by the publication of the Work raise an enduring memorial to the honour of their Alma Mater.

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XVI. "MS. NOTES inserted in a Copy of King Edward VI. first Prayer Book, in the Church Library at Beccles."

[Read April 18, 1853.]

A COPY of these Notes was furnished to the Society by the Rev. J. J. Smith, and was exhibited at the meeting, April 18, 1853.

The Prayer Book is described in the title-page as having been, "Imprinted at London, Flete Streete, at the signe of the Sunne over against the Conduyte, by Edwarde Whitchurche, the fourth daye of Maye, the yeare of our Lorde 1549."

Mr Smith describes the Book from which the notes are copied as "a tall copy, with the leaves but little cut, and very clean. The names of months, a few Roman numerals of the days, and the principal words in the headings at the beginning and in the calendar, are in red. The volume belongs to a collection of about 100 books which constituted the Church Library, but now forms a part of a Public Library in the town of Beccles, which have by this change been rescued from a state of shameful neglect."

The handwriting of the Notes is old, but clearly not contemporary with the book.

The notes have been carefully examined with a view to discover the author, and the date, or probable date, when they were written.

The author quotes from a manuscript of his own, called *Cæremoniale Magnum ex Tertulliano*. He also alludes to a book by himself, which he calls his *Large History of the Surplesse*. Twice he mentions St Margaret's Church, Westminster, as though he was familiar with its contents and with the customs there observed.

The author quotes from an edition of the *Bibliotheca Patrum*, printed in Paris in 1576. This of course fixes a limit before which the notes could not have been written.

A search has been made, without success, for the *Cœremoniale Magnum ex Tertulliano*, and for the *Large History of the Surplesse*. No conjecture has been made which seems likely to identify the author.

Such are the facts which transpired during an examination of the notes. The following extracts will be found interesting; they are, perhaps, the earliest comment upon the Rubrics of the Book of Common Prayer. The note relating to the parson's dues upon Sundays and Holy Days, and to the commutation of those dues for two shillings and ninepence in the pound, is especially worthy of notice.

At the words in the Preface, "if a manne woulde searche out by the auncient fathers," &c.: "This place was my motive to take this course: of reading over the fathers, Councells and old Liturgies verbatim, to fynd how nearly our Service Booke consented with the primitives."

Concerning the Calendar:—"This Kalendar is by farre a more perspicuous and compendious direction then the old Rule called the Pye; which was indeed the Ordinale Sarum; and was a most tedious and intricate direction for to turne the Masse Booke: yea, the Pye was most subject to mistaking and confusion; so that the Churches of Salisbury were fayne to send to the University of Cambridge to reform it: which was performed by Mr Clerke of King's College."

At page cxxi. on the words "suche moneye:"—"In London, This is meant of the halfpenny for every pounce rent of the house wh. the Inhabitants offered to the Parson upon every Sunday and Holy day, of which there were some tymes so many that the tythes amounted to 3s. 3d. upon the pound. This course was altered by ye decree, and brought downe to 2s. 9d. The former way was an easye payment and a solemne: for that it was offered as it were to God at the Altar."

At page cxxi. b. "dueties. i. e. Their twopences: in wh. there is still something of the primitive fashion; for the people gave Easter gifts to their clergy as well as New Year's Gifts. Thes. St Gregorye Nazianzen mentions and tells his Auditorye that his gift to them was a Sermon. But observe that what was in those dayes Courtesye and Custom had upon the cooling of Devotion

quite failed, had not the Lawes enjoyned them to be paid as dutyes."

At page cxxv. b.: "at the Churche doore."—"There is a long seate in St Margaretts Church in Westminster, though w<sup>th</sup> in the Church door, yett close to the wall, and beneath the fount from w<sup>ch</sup> the seate is parted by a voide space; in w<sup>ch</sup> seat the children that are to be baptized sitt all Prayer tyme. And in Cathedrals wee see the fount is far without the Quyr.

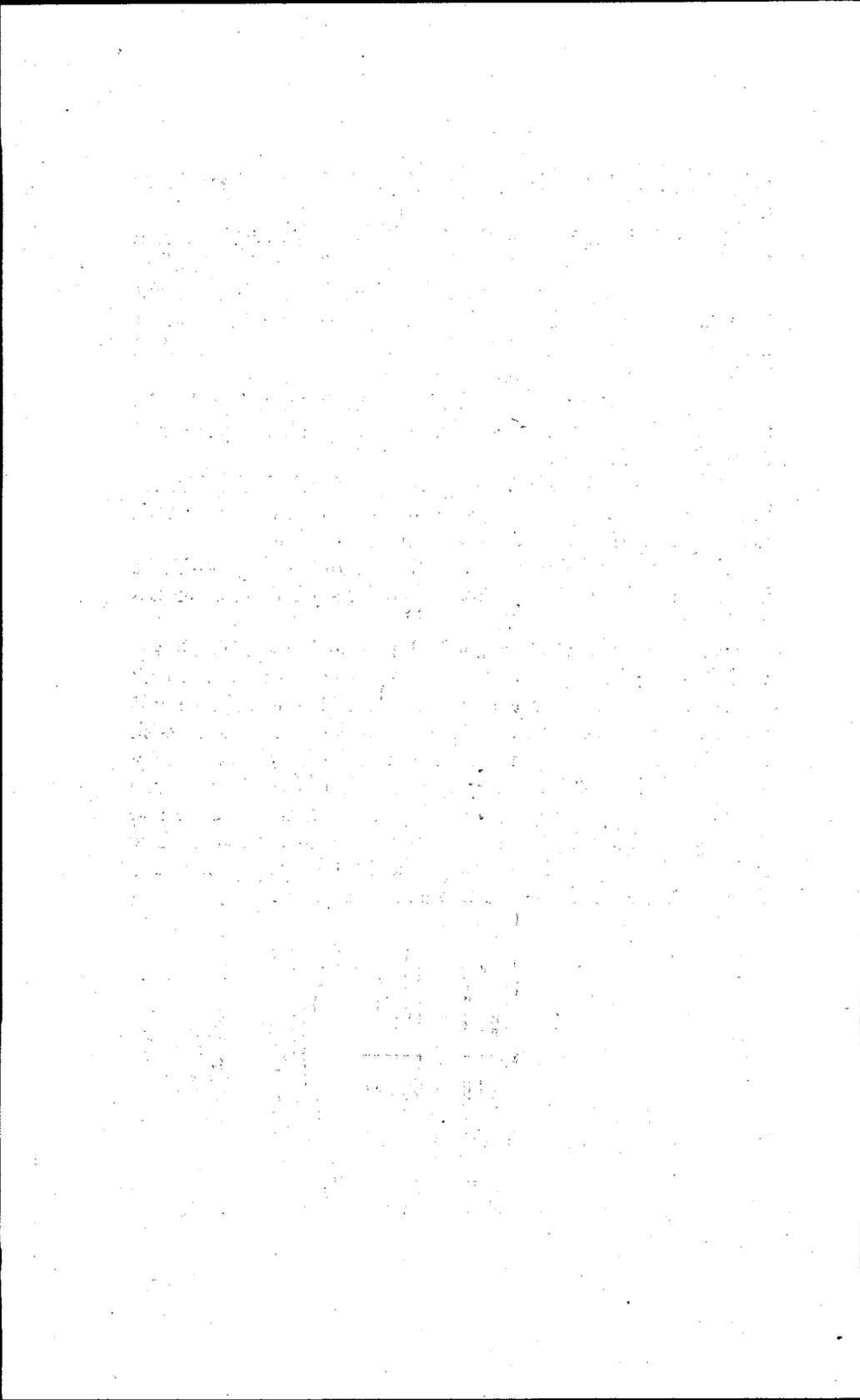
"Primitively the fount was without the Church in a baptisterium, or house by itself; kept locked up all the year, and opened but at Easter and Whitsunday."

At page cxxviii. b.: "Then let them stāde within the Church, in some convenient place, nigh unto the Church door." "This doe they at St Margaretts Church in Westminster."

At page cxxxvii.: "to love, to cherishe and to obeye.—To be bouewre and buxom in bed and at borde. sayd the former Secundum usum Sarum p. 27."

"With all my worldly goods I thee endow.—with all my worldly catel, I thee honoure, sayd the Secundum usum Sarum."

At the end after the date (May 4. 1549) is written: "It seems that two presses were for haste to be sett on work with these books at the same time. For this book being ended by Whitchurch May 4<sup>th</sup>. the very next month of June in the same year came out another copye in some thing a worse letter and paper, printed by Richard Grafton printer to the King. The 2 Impressions agree in all things but in Ortography now and then, as Awne for Owne, Bushop and Bishop, &c."



XVII. The VOW OF WIDOWHOOD of MARGARET, COUNTESS of RICHMOND AND DERBY (Foundress of Christ's and Saint John's Colleges, Cambridge): with NOTICES of similar VOWS in the 14th, 15th, and 16th Centuries. By CHARLES HENRY COOPER, F.S.A.

[Read May 2, 1853.]

IN the very interesting Funeral Sermon preached by John Fisher, bishop of Rochester, in commemoration of Margaret, Countess of Richmond and Derby (the pious and munificent foundress of Christ's and Saint John's Colleges), is the following passage:

"As for chastite, though she alway contynued not in her vergynyte, yet in her husband's dayes, long time before that he deyede, she opteyned of him lycence<sup>1</sup>, and promysed to lyve chaste, in the hands of the Reverend Fader, my Lorde of London<sup>2</sup>; which promise she renewed after her husband's dethe, into my hands agayne<sup>3</sup>."

Mr Baker, in the Preface to his reprint of the foregoing sermon, remarks:

"And for her Chastity, as it was unspotted in her Marriage, so some Years before her Death, she took upon her the Vow of Celibacy (not otherwise to be commended then as an efflux of the Purity of her Mind) from Bishop Fisher's Hands, in a Form yet extant upon our Registers;

<sup>1</sup> "A woman cannot be professed a nun during the life of her husband, but some do note a diversity that, *ante carnalem copulam*, the husband or wife may enter into religion without any consent, but, *post carnalem copulam*, neither of them can without consent of the other."—*Coke upon Littleton*, 132, b.

<sup>2</sup> Richard Fitzjamys, Bishop of Rochester, 1497—1503; of Chichester, 1503—1506; of London, 1506—1522.

<sup>3</sup> Bishop Fisher's *Funeral Sermon of the Countess of Richmond*, ed. Baker, 11; ed. Hymers, 113.

the Reasons, I suppose, that her Portraiture is usually taken and depicted with a Veil, and in the Habit of a Nunn<sup>1</sup>."

Mr Cole, in 1781, obtained a copy of the Lady Margaret's Vow to the following effect, from Dr Chevallier, then Master of St John's College.

### The Lady Margaret her Vow.

"In the presence of my Lord God Jesu Christ & his blessed Mother the glorious Virgin St Mary & of all the whole company of Heaven & of you also my Ghostly Father I Margaret of Richmond with full Purpose & good Deliberation for the Weale of my sinfull Soule with all my Hearte promise from henceforth the Chastity of my Bodye. That is never to use my Bodye having actuall knowledge of manne after the common usuage in Matrimonye the which Thing I had before purposed in my Lord my Husbands<sup>2</sup> Dayes then being my Ghostly father the Byshop of Rochester Mr Richard Fitz James & now eftsence I fully confirm it as far as in me lyeth beseeching my Lord God That He will this my poor wyll accept to the Remedye of my wretched Lyfe & Relief of my sinfull soule and that He will give me his Grace to perform the same And also for my more Meryte & quietness of my Soule in doubtful things perteyning to the same I avowe to you my Lord of Rochester to whom I am & have been sence the first time I see you admitted verely determined (as to my chiefe trusty Councillour) to owe my Obedience in all things concerning the weale and profyte of my Soule<sup>3</sup>."

Many years after I had transcribed this Vow from one of Mr Cole's MS. volumes, I casually ascertained that it had been printed by Mr Pennant in a note to his "*Journey from Chester*

<sup>1</sup> *Ibid.* ed. Baker, xix; ed. Hymers, 16.

<sup>2</sup> Thomas Stanley, Earl of Derby, K. G., her third husband, died July 29, 1504.

<sup>3</sup> MS. Cole xxiv. 244, b.

to London<sup>1</sup>." This circumstance appears to have escaped the attention both of Miss Caroline A. Halsted, who, in 1839, published the *Life of the Countess*<sup>2</sup>; and of Dr Hymers, who, in 1840, reprinted Bishop Fisher's Funeral Sermon, with Mr Baker's Preface, and Illustrative Notes, Additions, and an Appendix: wherefore I conceive it not altogether improbable that the terms of this Vow may not be generally known to the members of our Society.

I take this opportunity of calling the attention of the Society to some other instances of vows of this nature during the fourteenth, fifteenth, and sixteenth centuries.

Elizabeth of Juliers, widow of John, Earl of Kent<sup>3</sup> (who died Dec. 26, 1352), was solemnly veiled a nun at Waverley Abbey, by William Edendon, Bishop of Winchester; but afterwards, quitting her profession, was privately married, without licence, to Sir Eustace Dabridgecourt, Knt.<sup>4</sup>, in a certain chapel of the mansion-house of Robert de Brome, canon of the collegiate church of Wingham in Kent, by Sir John Ireland, priest, on Michaelmas day 1360. For this, [Simon Islip] archbishop of Canterbury enjoined them the following penance; that they should find a priest to celebrate daily service in our Lady's chapel in Wingham church, and another priest to do the same in their own house; that she should repeat certain psalms, &c. daily; that Sir Eustace, the next day after any carnal copula-

<sup>1</sup> Edit. 1811. 540, n. Mr Cole sent a copy to Mr Pennant, 21 Sept. 1781; the day after he received one from Dr Chevallier.

<sup>2</sup> *Life of Margaret Beaufort, Countess of Richmond and Derby*, by Caroline A. Halsted. (London, 8vo. 1839.) See especially pp. 195, 258.

<sup>3</sup> Second son of Edmund of Woodstock, Earl of Kent, son of Edward I. Elizabeth of Juliers survived till June 6, 1411, and by her will, dated 20th April preceding, desired to be buried in the tomb of John, Earl of Kent, her husband, in the church of the Friars Minors in Winchester: "absque quacunq[ue] solemnitate seculari."

<sup>4</sup> Stated by Sandford, (*Geneal. Hist.* 214,) to have been second son of the Lord Dabridgecourt of Hainault. Sandford further states that Sir Sauchias Dabridgecourt, one of the founders of the order of the Garter, was the son of Sir Eustace and Elizabeth of Juliers. This seems improbable.

tion had between them, should abstain from whatever dish of flesh or fish whereof he most desired to eat, and relieve competently six poor people; that she should go once a year to visit Becket's shrine, and once a week eat only bread and a mess of pottage, wearing no smock, and especially in the absence of her husband<sup>1</sup>.

On the 11th of August, 1360, Phillipa<sup>2</sup>, the widow of Sir Grey de Beauchamp<sup>3</sup>, in the collegiate church of Warwick, came before Reginald Bryan, bishop of Worcester, there celebrating mass, *in pontificalibus*, and made her vow of chastity in these words:

“En le nom de la Seint Trinite, Pere, & Fitz & Seint Esprit, jeo Phillippe que fu la feme Sire Guy de Warwyk face purement & dez queor & volonter entierement avow a Dieu & Seint Eglise, & a la benure Virgin Marie, & a tout le bele compaigne celestine, & a vous reverent Pere en Dieu sire Reynaud per la Grace Dieu Evesque de Wyrcestere, que jeo ameneray ma vie en chastitee desore en avant, & chaste serra de mon corps a tout temps de ma vie<sup>4</sup>.”

On the 28th of April, 1369, Joan, the widow of Sir John de Shardelowe Knt. (who was one of the founders of the Chantry College of Thompson in Norfolk), appeared before Thomas Percy, bishop of Norwich, in the private chapel of his manor-house at Thornage, and at mass kneeled down before the bishop, and, joining her hands, he took them into his hands, and in the name of God, our Lady St Mary, St Martin, and all saints, she promised and vowed perpetual chastity for the term of her life. It is recorded that there were present on this occasion William Blythe, archdeacon of Norfolk, Sir Thomas de Shardelowe, Knt., Sir Simon de Babingle, Sir John Grene, Master of the Chantry of Thompson, William le Swineflete, John Clovyll, and others<sup>5</sup>.

<sup>1</sup> Nichols, *Royal Wills*, 215.

<sup>2</sup> Daughter of Henry Lord Ferrers of Groby.

<sup>3</sup> Eldest son and heir of Thomas de Beauchamp, Earl of Warwick. He died s. p. m. 28th April, 1351, at Vendosme in France, where he was buried.

<sup>4</sup> Dugdale, *Antiquities of Warwickshire*, 319, 321.

<sup>5</sup> Blomefield, *History of Norfolk*, 8vo. edit. II. 367.

Isabel<sup>1</sup>, the widow of Wm. de Ufford, earl of Suffolk, K. G., soon after the death of her husband (which occurred 1382,) before the high altar of the priory church of Campsey in Suffolk, in the presence of Thomas Arundel, bishop of Ely, then celebrating the mass, and Henry le Spencer, bishop of Norwich, and many other abbots and priors assisting them, vowed chastity to God, our Lady St Mary, and all saints; whereupon the bishop of Ely, in the stead and by the authority of the bishop of Norwich, received and accepted the vow, and, solemnly blessing the mantle and ring, placed them upon her. There were present at this solemnity, Richard de Beauchamp, earl of Warwick, the Lords Willoughby and Scales, and many knights, esquires, and others, *in multitudine copiosa*<sup>2</sup>.

On the 20th of June, 1385, Katherine, widow of William Bernard, took the veil in the church of the Friars Minors of Cambridge, where mass was celebrated by Thomas Arundel, bishop of Ely, who gave her the mantle and ring, and received from her the vow of chastity<sup>3</sup>.

On the 13th of March, 1393, the Lady Blanch, widow of Sir Nicholas de Styvecle, Knt., supplicated John, bishop of Ely, that he would think worthy to accept her vow of chastity, and, from consideration of regard, confer upon her the mantle and ring; and afterwards the said Lady Blanch in the chapel of the manor of Doddington, in the presence of the bishop then and there celebrating mass, made solemnly her vow of chastity to God, our holy Lady St Mary, and all saints. The bishop received the vow, and solemnly consecrated and put upon her the mantle and ring<sup>4</sup>.

Alice, widow of Sir Thos. West, Knt.<sup>5</sup>, by her will, dated July 15, 1395, gave to her son Thomas, "a ring wherewith I was espoused to God." Hence it has been inferred that after

<sup>1</sup> Daughter of Thomas de Beauchamp, K. G., Earl of Warwick. Her first husband was John le Strange, of Blackmere. She died s. p. 29 Sept. 1416.

<sup>2</sup> Suckling, *Hist. and Antiq. of Suffolk*, i. 171.

<sup>3</sup> Nichols, *Literary Anecdotes*, ii. 688.

<sup>4</sup> Fosbroke, *British Monachism*, 3rd. Edit. 384.

<sup>5</sup> Daughter of Reginald Fitz-Piers, Baron of Wolverley.

her husband's death (which occurred in 1386), she had taken the veil; though the fact is not recorded by either Dugdale or Collins<sup>1</sup>.

The Pontifical of Edmund Lacy, bishop of Exeter (1420—1455) contains a service entitled *Benedictio Viduæ*; from which it appears that it was considered decent that the ceremony should take place on a solemn day, or, at least, on a Sunday. Between the Epistle and the Gospel, the bishop sitting on a faldstool towards the people, the widow kneels before the bishop, who demands of her whether she desires to be joined in marriage to Christ, laying aside all allurements of the flesh: she publicly, in the vulgar tongue, professes to observe perpetual chastity in the hands of the bishop<sup>2</sup>; who thereupon arises and blesses the mantle. After certain prayers relating to this vestment (which signified humility of heart and contempt of the world), the bishop, kneeling, begins the hymn, *Veni Creator Spiritus*. She then accepts the veil from another priest, the bishop charging her to receive it as the garment of holy chastity. Then the bishop blesses the ring, which is sprinkled with holy water, and placed upon the widow's finger by the bishop, who, addressing her as the handmaid of Christ, charges her to receive it as the sign of faith, and the token of her marriage to a Divine Spouse. The service concludes with prayers, one of which contains an allusion to the widow of Zarephath<sup>3</sup>.

It is observable that this service is entirely free from Mariolatry; a circumstance which leads to the supposition that it was composed long previously to bishop Lacy's time<sup>4</sup>.

<sup>1</sup> Nicolas, *Testamenta Vetusta*, 137.

<sup>2</sup> From the following form (supposed to be in the handwriting of Bishop Lacy) it is clear that the profession was written:

"I. N. wedow avoue to God perpetuell chastitie of my body from henceforward, and in the presence of the honorable fadyr in God my Lord N. by the grace of God Bishop of N. I promytt stabilly to leve in the church wedow. And this to do, of myne own hand, I subscribe this wrytyng. Et postea faciat signum crucis."

<sup>3</sup> *Liber Pontificalis of Edmund Lacy, Bishop of Exeter*, edited by Ralph Barnes, Esq. (Exeter, 8vo. 1847,) 122—125.

<sup>4</sup> See the *Bible, the Missal, and the Breviary*, by Rev. George Lewis, (Edinb. 8vo. 1853), I. 242.

In 1444, John Godnay, draper of London (who had been lord mayor of that city in 1427), married the widow of Robert Large, mercer (who had been lord mayor 1439), "which widow had taken the mantle and ring, and the vow to live chaste to God during the term of her life; for the breach whereof, the marriage done, they were troubled by the church, and put to penance, both he and she<sup>1</sup>."

In the will, or rather testamentary letter, of William Herbert, earl of Pembroke, K. G., and which is dated July 27, 1469, and addressed to the Lady Ann his wife<sup>2</sup>, are these passages :

"And wyfe, that ye remember your promise to me, to take the ordre of wydowhood, as ye may be the better mayster of your owne, to performe my wylle, and to help my children, as I love and trust you.

"Wife, pray for me, and take the said ordre that ye promised me, as ye had in my lyfe my hert and love."

The lady does not appear to have married again<sup>3</sup>, but I am not aware of any evidence of her having actually taken the vow of widowhood.

I incline to think that the phrase, "in my pure widowhood" implied that the party using it had taken the vow of chastity, and received the mantle, veil, and ring. This phrase occurs in the will of Cecily Kirriel<sup>4</sup>, 7th April, 1472<sup>5</sup>; and in the testamentary indenture of Margaret Odeham<sup>6</sup>, of Bury St Edmunds, dated 12th of Jan., 17 Edw. IV. [1477—8]<sup>7</sup>.

Margaret<sup>8</sup>, the widow of Richard Midlemore Esq., of Edgbaston in Warwickshire, appears after her husband's death to have taken the vow of chastity, as there is extant a commission

<sup>1</sup> Stow, *Survey of London*, ed. Thoms, 70.

<sup>2</sup> Daughter of Sir Walter Devereux, Knt., and sister of Walter Lord Ferrers of Chartley.

<sup>3</sup> Nicolas, *Testamenta Vetusta*, 304, and n. at p. xxxiv.

<sup>4</sup> Widow successively of John Hill, and Sir Thomas Kirriel, Knt.

<sup>5</sup> Nicolas, *Testamenta Vetusta*, 327.

<sup>6</sup> Widow and apparently third wife of John Odeham of Bury St Edmunds. She died in 1492.

<sup>7</sup> Tymms, *Bury Wills*, 75.

<sup>8</sup> Daughter of Sir Robert Throgmorton, Knt.

from John Arundel, bishop of Lichfield and Coventry, to receive such vow, and to give her the veil and ring<sup>1</sup>. This commission must have been issued between 1496 and 1503, but Margaret Midlemore survived till the 22nd Hen. VIII. [1530].

On the 13th of July, 1511, the Princess Katherine of York<sup>2</sup>, widow of William Courtenay, earl of Devon, who had died on the 9th of June preceding, made a vow of chastity before Richard Fitzjams, bishop of London, in these terms :

“ In the name of the Father, the Son, and the Holy Ghost, I, Katherine Courtneye, Countess of Devonshire, widow and not wedded, ne unto any man assured, promise and make a vow to God, and to our Lady, and to all the Company of Heaven, in the presence of you, worshipful Father in God, Richard, bishop of London, for to be chaste of my body, and truly and devoutly shall keep me chaste, for this time forward, as long as my life lasteth, after the rule of St. Paul<sup>3</sup>. In nomine Patris et Filii et Spiritus Sancti<sup>4</sup>.”

The princess was at this period but 33 years of age. She survived her husband 16 years. She is thus styled on her seal, “ Katherina Comitissa Devonie Filia Soror et Amita Regum.”

In or after 1528, Joan, the widow of John Cook, alderman of Gloucester, took the ring and mantle. This lady was living in 1539, when she conveyed to the corporation of Gloucester, lands for the foundation of the Free Grammar School of St Mary de Crypt in that city<sup>5</sup>.

By the sanguinary statute, passed in 1539, establishing what are commonly called the Six Articles, it is declared, that vows of widowhood made to God advisedly ought to be observed by the law of God, and that such a vow exempted the party from other liberties of Christian people, which without that they might

<sup>1</sup> Dugdale, *Antiquities of Warwickshire*, 656.

<sup>2</sup> Sixth daughter of King Edward IV.

<sup>3</sup> St Paula? See Gibbon, *Decline and Fall of the Roman Empire*, chap. xxxvii.

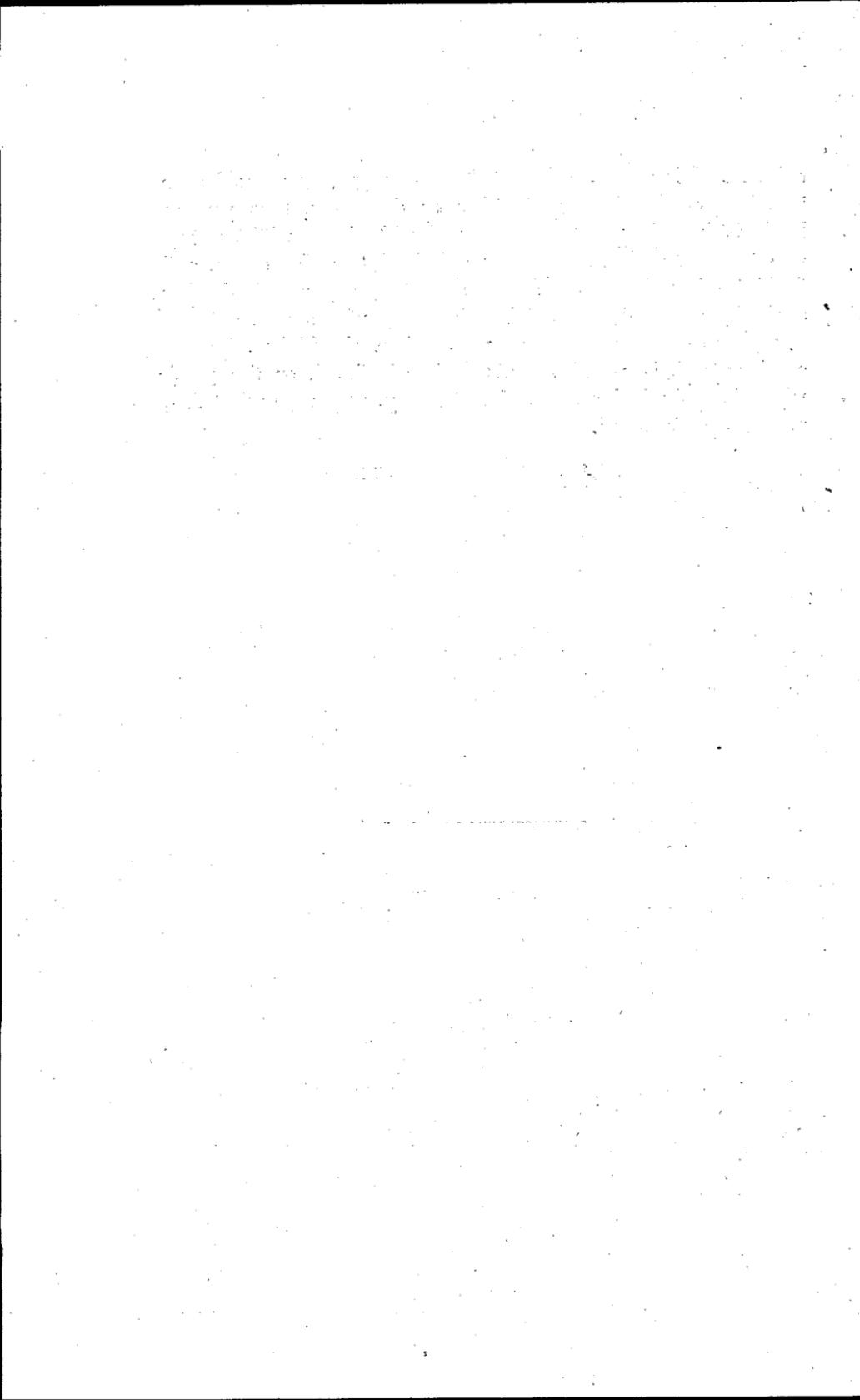
<sup>4</sup> Nicolas, *Privy Purse Expences of Elizabeth of York*, xxvii.

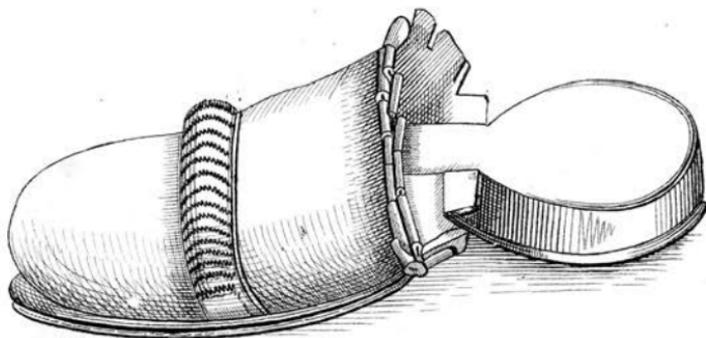
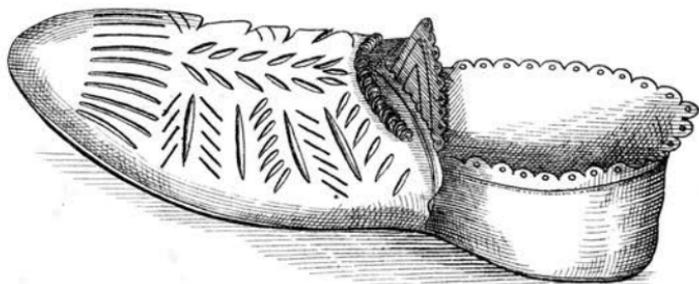
<sup>5</sup> Fosbroke, *History of the City of Gloucester*, 301, 302.

enjoy; and it is thereby enacted, that any person preaching or teaching, or obstinately affirming or defending, that persons having advisedly vowed or professed widowhood might marry or contract marriage, should be adjudged to suffer death, and forfeit lands and goods as a felon; and that any woman, having advisedly vowed or professed widowhood, who should actually marry or contract matrimony with another, should be adjudged a felon; and, it would seem, that her husband, or the party with whom she had contracted matrimony, was, under that Act, also guilty of felony<sup>1</sup>.

<sup>1</sup> Stat. 31. Hen. VIII. c. 14.

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**ELIZABETHAN SHOE AND CLOG**

FOUND IN

**CORPUS CHRISTI COLLEGE.**

XVIII. A LETTER from OLIVER CROMWELL to his  
Sister ELIZABETH CROMWELL, with brief notes there-  
on. By CHARLES HENRY COOPER, F.S.A.

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[Read Dec. 5, 1853.]

DEARE SISTER,

I haue receaued diuerse letters from you, I must desire you to excuse my not writinge soe often as you expect; my Burthen is not ordenarie, nor are my weakneses a few to goe thorough therew<sup>th</sup>, but I haue hope in a better strength. I haue heerew<sup>th</sup> sent you twentie pounds as a smale token of my loue. I hope I shall bee mindefull of you. I wish you and I may haue our rest and satisfaction where all Saincts haue theirs. What is of this world wilbe found transitorie, a cleare evidence whereof is my Deare sonn Iretons death. I rest

Deare sister

Your affectionate

Brother

O. CROMWELL.

Decbr. 15,

1651.

my mother, wif and your freindes heare  
remember their loues.

For my deare sister Mrs. Elizabeth Cromwell att  
Docter Richard Stain his house att Ely these.

(Endorsement)

15 Dec. 1651.

a letter fm, Ol. Cromwell  
to his Sister Eliz. Cromwell.

A transcript of the foregoing Letter was kindly forwarded to me by Thomas Carlyle, Esq. The original was sold by auction in London by Messrs Puttick and Simpson to Mr Holloway, of Bedford Street, for 9 guineas, on the 28th of October, 1853.

Elizabeth Cromwell, the Protector's sister, was baptized at St John's, Huntingdon, 14th October, 1593. She died 16th Sept. 1672, and was buried on the 18th of the same month at Wicken, in the county of Cambridge, within the communion rails. There is, or was, the following inscription to her memory in that church.

Elizabetha Cromwell, de Ely,  
Obiit XVI die Septembris,  
Anno Christi MDCLXXII annoq.  
Ætatis LXXIII.

It will be observed that her age cannot be accurately stated on this inscription. It appears she was never married. [*Noble's Memoirs of the Protectoral House of Cromwell*, i. 88, 350, 362.]

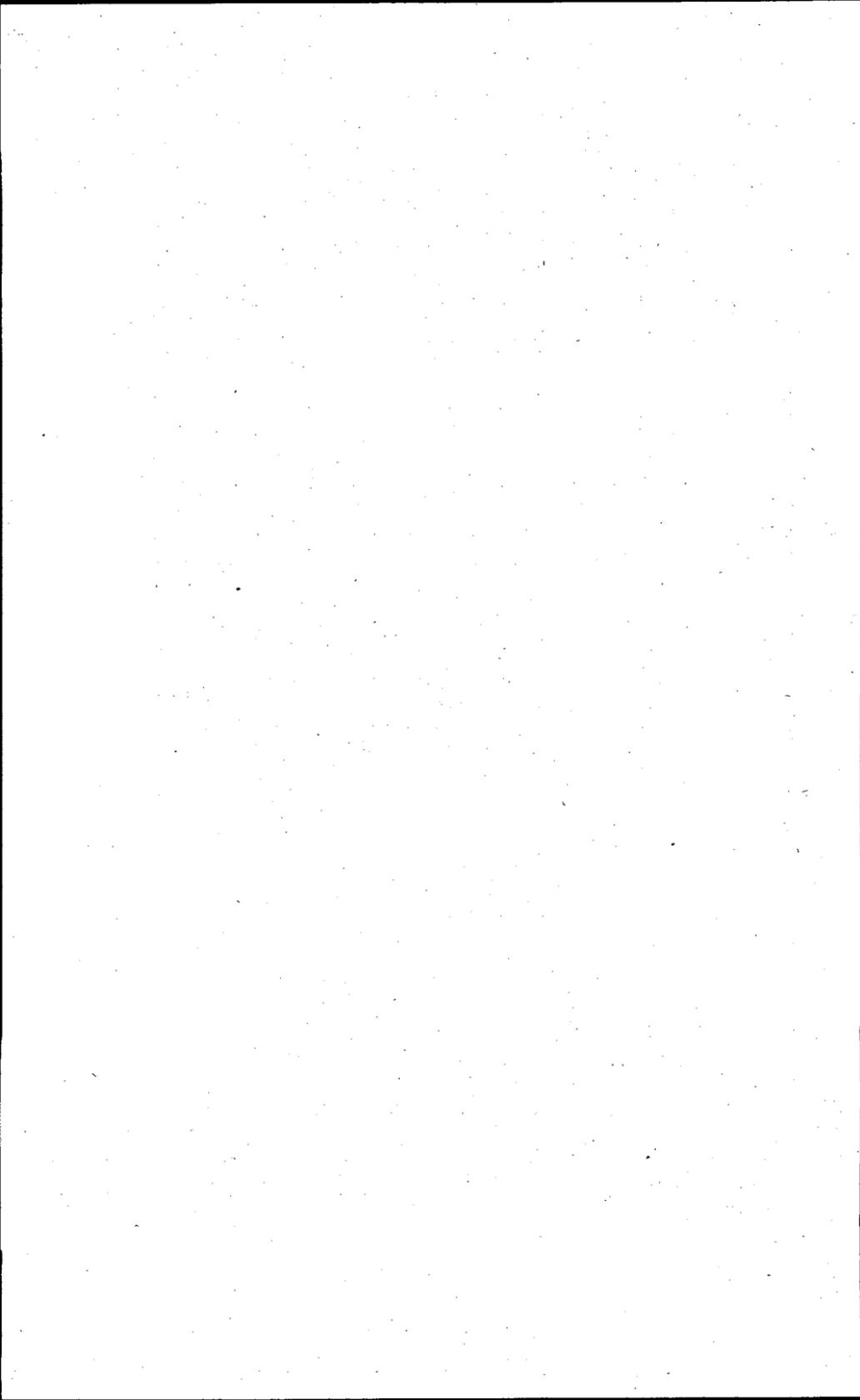
Henry Ireton, Lord Deputy of Ireland, to whose death Oliver Cromwell in the preceding letter briefly but with evident feeling, refers, died of a fever, or the plague, at Limerick, 26th November, 1651. He married in 1646, Bridget, Oliver Cromwell's eldest daughter.

Dr Richard Stain, at whose house at Ely Elizabeth Cromwell was residing, was a Doctor of Physic. He occurs in a Parliamentary Ordinance, 15th February, 1644, whereby (by the name of "Richard Stone, Doctor of Physick,") he was constituted one of the Commissioners of the Isle of Ely, for raising and maintaining of forces for defence of the Kingdom under the command of Sir Thomas Fairfax, Knight, [*Husband's Ordinances*, 2d ser. 603]; in a Parliamentary Ordinance of 20th February, 1644, whereby (by the name of "Richard Stave, Doctor of Physick,") he was appointed one of the Commissioners for the Isle of Ely for raising £120,000 towards the maintenance of the Scottish army, under the command of the Earl

of Leven, [*Husband's Ordinances, 2d series, 611*]; in an Act of 1654, whereby (by the name of "Richard *Stain*, Doctor of Physick,") he was appointed one of the Commissioners of the counties of Cambridge and Huntingdon with the Isle of Ely, for ejecting scandalous and insufficient ministers and school-masters, [*Scobell's Acts and Ordinances, part ii. p. 355*]; and in an Act of 1656, whereby (by the name of "Richard *Stayns*,") he was constituted one of the Commissioners for the Isle of Ely, for assessment of £60,000 per month, for three months. [*Scobell's Acts and Ordinances, part ii. p. 403.*]

From his will (wherein he calls himself "Richard *Stane*, Doctor in Physicke,") dated 20th May, 1662, it appears he then lived upon the Green at Ely. This will, which was proved by Mary his widow, 16 June, 1663, in the Episcopal Consistorial Court of Ely, (*Reg. Ground, 79*), devises lands in High Ongar in Essex, so that he was in all probability of the family of Stane long settled at that place. (See *Wright's Hist. of Essex, ii. 334, 335.*)

In the Register, after the title of his will, these words are added in a different but almost contemporaneous hand, "He bought y<sup>e</sup> church Ely."



XIX. ARTICULI UNIVERSITATIS CANTABRIGIÆ: a form of Petition addressed to KING HENRY V., about the year 1415, in vindication of some ancient usages. Edited, with a few Notes, by the Rev. C. HARDWICK, M.A., Fellow of St Catharine's Hall.

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[Read Dec. 5, 1853.]

ANOTHER title of this very curious manifesto, *Articuli X. contra Occamum*, refers to the notorious bachelor of civil law, John Occam, who obstinately resisted the academical authorities, and brought the vestment-controversy to a crisis. The MS. from which the present paper is extracted (*Camb. Univ. Dd. iv. 34*, pp. 73 sq.) contains a marginal note implying that the 'Articles' were presented to King Richard II. ('ad regem Ri. 2'); but such a date is altogether irreconcilable with the statements and allusions interspersed throughout the document itself. These will be briefly mentioned in the foot-notes.

I may add, that after looking over the Hare MSS. of which the most complete set is now in the custody of the Registry, I am disposed to think that this form of petition was nothing more than a rough draft, and was never actually presented to the Crown. The absence of all positive dates will naturally favour the conjecture; and, what is more, a different 'supplication,' both in French and Latin, drawn up by the University at nearly the same period, and with reference to the same disputes, exists in Vol. II. fol. 56 sq. of the Hare collection. It runs in the name of the 'poure oratores le vicechancellor et les escolers,' who presented it during the absence of their Chancellor at the general Council; viz. of Constance, as we gather from the King's 'Letters Missive' in reply (fol. 58.)

ARTICULI UNIV. CANTAB. AD INFORMANDUM DOMINUM  
 REGEM DE ANTIQUIS CONSUETUDINIBUS EJUSDEM  
 UNIVERSITATIS.

PLACEAT serenissimo et metuendissimo domino nostro Regi infrascriptos articulos legere, perlectosque in sui equissima statera ponderare iudicii, quos regali celsitudini offerunt sui humiles et devoti oratores Regentes et Non-regentes Unvers. Cantabrigie.

[I.] Secundum Apostoli sententiam ad Romanos XIII<sup>o</sup>, 'Quaecunque sunt a Deo ordinata sunt,' ac per hoc que ordine carent a Deo esse non possunt. Unde cum singula creata a Deo esse cupiunt, consequens est ut omne quod ab ordine deficit in non esse tendat. Est namque, ut ait Boetius, quod ordinem retinet servatque naturam; quod vero ab hac natura deficit esse quod in sua natura situm est derelinquit. Cum igitur omnia constant ordinibus, communitates etiam seu civitates ordinem habere necesse est. Est autem ordo vita quedam illius cujus est ordo, ut placet Aristotili 4to Politicorum. Igitur sicut vita cessante moritur animal, sic cessante civilitatis ordine corrumpitur civiliter communitas et tendit ad non esse.

[II.] Ordo seu policia Unvers. Cantab. secundum prescriptam consuetudinem a sue fundacionis primordio et secundum antiquissima statuta ejusdem, erat gubernari per doctores et magistros Regentes et Non-regentes, nec umquam alii scolares participabant in regimine. Habent insuper Regentes et Non-regentes potestatem statuendi statuta ac consuetudines interpretandi seu declarandi, eadem etiam ob utilitatem Universitatis, prout eisdem visum fuerit, mutandi, nullis aliis ad hec vocatis seu vocandis; sicut clare patet revolventi registrum Universitatis predictae. Et in hujusmodi potestatis possessione fuerunt predicti magistri a sue fundacionis exordio usque in presens. Sic nempe est policia rector et naturalior ac mundano regimini conformior, ubi inferiora a superioribus reguntur corporibus: totus namque mundus inferior superiorum corporum regitur lacionibus, ut vult Aristoteles primo Metheorum.

[III.] Ordo habituum in Univer. Cant: a tempore cujus contrarii memoria non existit hic est<sup>1</sup>: Quod doctores et magistri Regentes et Non-regentes portant in suis caputiis fuduraturas<sup>2</sup> de pellura; ceteri vero minores qui baccalarii dicuntur fuduraturis bugeis<sup>3</sup> vel agninis uti debent in suis caputiis. Cujus confirmatio est quod in regie foundationis Collegio<sup>4</sup> usque in hodiernum diem magistri quidem ex regie majestatis elemosina semel in anno peluram recipiunt; ceteri vero scolares et bac-

<sup>1</sup> See the statute of May 24, 1414 (*Documents relating to the University*, &c. I. 402, Lond. 1852.) It was intended to reaffirm 'antiquas et laudabiles consuetudines.'

<sup>2</sup> Fuduratura = furrura = fourrure = fur. The high price of 'pellura' may be estimated from the following item in the 'Account of Thomas Powys, custos of King's Hall' (1351): 'Prefatus custos computat pro quatuor robis suis, duabus cum linura et duabus cum pellura, videlicet pro una roba estivali cum linura...et pro duabus robis videlicet una cum pellura et alia cum linura...et una roba cum pellura'...[i.e. for the four together], x li. xiiij s. iiii d: *Ibid.* I. 72. In another Camb. MS. Ee. vi. 29, fol. 27 b, the satirist rebukes a party of self-indulgent ecclesiastics in these terms:

Isti pro ciliciis utuntur pellura  
Farciant deliciis ventres tota cura.

<sup>3</sup> The statute of 1414, throws light on this clause: 'Quod nullus baccalaureus, cujuscunque fuerit facultatis, in scholis, processionibus, aut aliis actibus quibuscunque, uti præsumat penula aliqua vel pellura aut duplicatione de serico, sindone aut veste altera consimilis pretii seu valoris, in tabardo, caputio aut in alio habitu quocunque scholastico; sed tantum furruris bugeis aut agninis,' etc. The learned author of the *Annals of Cambridge* has pointed out to me a further illustration of these terms in the statute 37 Edw. III. c. 9. After charging people of handicraft, and yeomen not to wear cloth of gold, silver, &c. it goes on to say: 'Et que lour femmes files et enfantz soient de mesme la condition in lour vesture et apparail, et que eles ne usent nul voile de soy, mes seulement de fil fait deinz le roialme, ne nul manere de pellure, ne de bugee, mes seulement d'aignel, conyl, chat et gopil.' (*Rotuli Parl.* II, 281.) From these passages we may probably infer that budge-furrings worn upon the edge of academical hoods and other vestments were then made of badger skin. It has also been conjectured, from a passage in Kelham's *Dictionary of Old Norman and French*, that 'badger' is akin to 'bugge,' and 'bugee:' cf. Milton's 'budge doctors of the stoic fur.'

<sup>4</sup> i.e. King's Hall, to the members of which clothes were given annually by the keeper of the royal wardrobe: see *Memorials of Cambridge*, I. 3, and above n. 2.

calarii bugeis vel etiam agnibus velleribus contenti sunt. Cujusmodi ordo etiam in ceteris vestre Universitatis Collegiis laudabiliter observatur. Et hic ordo multum rationabilis est. Majoribus enim debetur excellentia in ornatu corporali et in honoribus respectu subditorum, ut vult Philosophus primo Politicorum, Secundum nempe distinctiones meritorum honorum gradus debent ubilibet dispensari: per eundem v<sup>to</sup> Politicorum volentem, quod ea est proporcio dignitatis et honoris principis ad dignitates et honores subditorum que est virtutis principis ad virtutem eorum.

[IV.] In diversis ordinibus ac locis non est inconueniens sed magis decens et honestum diversitatem reperiri in habitibus. Qui enim in ordine ecclesiastici ministerii sacra portat vestimenta, si ob patrie defensionem ei liceat ad ordinem exercitus pugnantorum accedere, necesse hunc pro epho toracem induere, galeam pro mitra<sup>1</sup>. Sic Recordator urbis Londonie qui cum Majore ejusdem similem portat in habitu peluram, cum ad Westmonasterium coram Justiciario peroraturus accedit, debet deposita pelura induere caputium cum bugeo. Quin imo et ipsi Justiciarii vestri, cum in ordine yconomici regiminis principis versantur in laribus, diversi generis pelura utuntur, ut placet: cum autem ad locum venerint iudicii, si miles non sit, induet capucium cum bugeo. Canonicus eciam cathedralis seu collegiate ecclesie, qui in ordine ecclesiastici ministerii variam portat peluram, si ei in curia domini Cantuariensis placeat officium exercere procuratoris, gestabit capucium de bugeo. Ex quibus omnibus exemplis satis claret, nil esse indecens aut inconueniens canonicum talem cum in Universitate gradum baccalariatus assumpserit portare caputium de bugeo: ymmo hoc decens est, et ante hec tempora frequenter, nedum in nostra Universitate verum eciam in Universitate Oxonie<sup>2</sup>, multociens est expertum. Et in vestre ma-

<sup>1</sup> Henry Le Spenser, bishop of Norwich, distinguished himself at this period by his military excesses in the neighbourhood of Cambridge: 'Et primo apud Cantabriggiam quosdam de hac scelerata turba [the political Lollards] inueniens, alios trucidavit, alios incarceravit,' etc. *Anglia Sacra*, ed. Wharton, II. 359.

<sup>2</sup> Two royal orders, dated 21 Oct. 2<sup>o</sup> Hen. V., and 4 Dec. 2<sup>o</sup> Hen. V., (*i. e.* in the year 1414), which had formerly been sent to Oxford, were re-published for the sake of appeasing like dissensions in Cambridge: *Hare MSS.* (Registrary's Copy), Vol. II. fol. 35 sq. The bachelors are there

jestatis Collegio contingit quosque baccalarios et scolares, qui tamen prebendarii sunt, de regali elemosina pelles recipere bugeicas vel agninas.

[V.] Licet hic ordo et differentia habituum magistris conveniat et aliis, possunt tamen magistri Regentes et Non regentes cum personis bene meritis, cum eisdem rationabile visum fuerit, dispensare; ita quod filii dominorum ac notabiliter promoti, cum gradum bacallariatus assumpserint, possint in suis habitibus scolasticis uti pelura: quod utique ab antiquo fieri consuevit. Possunt etiam magistri, sicut et debent, subditorum excessus scolarium in habitibus aliarumque expensarum superfluitatibus moderare, prout reipublice Universitatis viderint expedire: sicque ante hec tempora factum est. Cum nempe alias, et non est diu, quidam bacallarii contra Universitatis morem in suis tabardis preter capucia bugeis pellibus uti voluissent, ex universitatis decreto Regencium simul et Non-regencium cogebantur incedere tabardis simplicibus ac vacuis, ne eorum superfluitas et vana curiositas minoribus Universitatis filiis scandalosum cederet in exemplum. De hoc utique facto satis norunt deponere iidem bacallarii, quorum aliqui in statu honorabili adhuc in regno vestro sunt superstites.

[VI.] Cum nuper in Universitate vestra quidam scolares sue vocacionis immemores contra vestre Universitatis commodum et honorem in suis habitibus peluram portare presumerent, magistri Regentes et Non-regentes, omnibus in idipsum consentientibus, contra eosdem declaraverunt antiquam Universitatis consuetudinem<sup>1</sup> et habituum differentiam, presidente tunc doctore<sup>2</sup>

ordered to wear, in their caputia, 'solum furrura bugea vel agnina;' exceptions, however, being made in favour of rank and other eminence. (fol. 36 a). On this latter point the statute of 1414, runs thus: 'Exceptis magistris gremialibus, filiis dominorum, necnon aliis ad beneficia ecclesiastica vel aliunde promotis, quorum reditus seu proventus ad valorem annuum triginta marcarum, si huiusmodi beneficia canonicatus seu prebendæ fuerint; sin autem, ad valorem annuum quadraginta marcarum ad firmam declaro, deductis oneribus, se extendant; ac etiam talibus personis, quibus in hac parte major pars Regentium et Non-regentium per eorum consensum expressum duxerit deferendum.'

<sup>1</sup> In the Statute of May 24, 1414, above cited.

<sup>2</sup> *i. e.* Stephen Le Scrope, who is styled 'in legibus licentiatus.' He

juris civilis, et sic fieri volente ac monente, et Universitatem ipsam pro hujusmodi declaracione facienda convocante. Sed cum nec sic nostris acquiescerent monitis, quin pocius quidam Johannes Occam, baccalarius in jure civili, quem neque nativitas neque fortuna provexit in altum, peluram in suo caputio omnino gestare contenderet, ac birettum<sup>1</sup> in capite hora lecture sue, contra antiquissimam Universitatis consuetudinem, qua soli doctores cooperto capite legere debent; asserens se nec peluram velle dimittere nec birretum, nisi a suo capite per violentiam raperetur, — nos ex unanimi consensu, matura deliberacione prehabita, convocante nos ad hoc Cancellario qui nunc est, ac consenciente cum universis doctoribus qui aderant, nemine reclamante, super premissa declaracione, conformiter veteribus consuetudinibus statutum ediderunt; quod quidem statutum per doctorem juris civilis, una cum aliis ad hoc specialiter electis, est in formam redactum et per procuratores Univers., ut moris est et statuta nostra jubent, insertum in Registro. Cui insuper statuto ex mandato regio singuli nostre Universitatis graduati obedire tenentur, et ipsum prout ad unumquemque attinet inviolabiliter observare, secundum quod nuper<sup>2</sup> a majestatis vestre celsitudine mandatum recepimus speciale.

[VII.] Predicto statuto et regali precepto scolares quique in

was son of archbishop Le Scrope of York, and was appointed archdeacon of Richmond in 1400. His death occurred in 1418: see Le Neve, p. 325. During his chancellorship, which lasted only for one year (1414), the vestary disputes, which form the leading subject of this paper, had grown so violent, especially between the Masters and the Scholars of civil and canon law, that he was summoned (Sept. 14) before the Convocation of Canterbury, which assembled on the 1st of October, [Mr Cooper (i. 157) reads 1st of *November*], to take part in devising measures for putting an end to the agitation (Rymer, ix. 158, ed. 1729).

<sup>1</sup> The use of the cap in the case of bachelors of every faculty was inhibited by the statute of 1414, and also by a royal order of 1415, above cited (*Hare MSS.* II. 36), where the wording is as follows: 'Birretos autem sive teneas, pileos aut quodvis tale capitis ornamentum tam statuta sua quam usus in lecturis omnibus et artibus ordinariis singulis hujusmodi baccalaureis interdicat.'

<sup>2</sup> This alludes in all probability to one of the royal orders issued in 1414; see above, p. 88, n. 2.

Universitate vestra obediunt, preter paucos qui juribus civili et canonico se conferunt. Hij etenim Universitatis ordinem pervertere cupientes predicto statuto non solum non obediunt, sed quod pejus est in statutis condendis, contra antiquissima nostra statuta et consuetudines, interesse pretendunt. Sicque nostrum regimen in populare dominium, quod omnium regiminum vilissimum esse constat, transferre nituntur; ac per quandam communem necessitatem, translato regiminis genere, translacio ac subversio totius policie scolastice subsequuntur: sicque ordine perverso, ut in primo conclusimus articulo, peribit Universitas, cum inferiores superioribus scolares magistris obedire recusant. Que pestis<sup>1</sup> non solum in vestra Universitate sed et in aliis regni vestri communitatibus, quod dolendum est, pululare creditur, in maximum regni vestri detrimentum ac scandalum, nisi regalis auctoritatis antitodo providentius succurratur.

[VIII.] Prescripte informacionis formulam regie majestati sub sigillo communi vestre Universitatis destinare voluimus; sed Cancellarius<sup>2</sup> noster partem se cum rebellibus scolaribus, contra

<sup>1</sup> The Cobham riots had been suppressed in 1413 and the following year: Carte's *Hist. of England*, II. 675, 676.

<sup>2</sup> It is not easy to reconcile this passage either with what is stated above respecting the concurrence of the Chancellor in Occam's condemnation; or with the allusion to the absence of the Chancellor from Cambridge, which is made in the tenth Article, and supported by the fact, that there was then a Vicechancellor who took part in the final shaping of this document. Perhaps the right solution is, that Chancellor Le Scrope, himself a licenciate in laws, after authorizing the statute of May 24, 1414, and enforcing it in the case of Occam, refused to carry it out on other law-students. His short tenure of the chancellorship may be due to this cause, and to his arbitrary conduct in locking up the seal and imprisoning the proctors. On such a supposition we must necessarily place an interval of time between the drawing up of the tenth Article and the rest. Le Scrope was succeeded in the following year by John de Rickendale, or Rickynghale, who retained the office till 1422 (see Godwin, *de Præsulibus*, p. 509, and note). He was selected by the Crown (? 1415) as one of the English representatives at the Council of Constance, which explains a phrase in Art. X., 'juxta vestræ majestatis imperium in remotis agente.' In his prolonged absence, Henry Stockton, an Augustinian friar, was appointed Vicechancellor (? 1415), perhaps the very first on record (Fuller, *Hist. of Camb.* p. 100); and we are almost justified in conjecturing

collegium magistrorum, prebens, nostrum sigillum contra vestre serenitatis preceptum nobis precludit, ne regalis prudentie sublimitas de veteratissimis nostri Studii<sup>1</sup> moribus instruatur. Et, quod inviti pandimus, Universitatis vestre procuratores volentes pro communi utilitate ac prescripta informatione in ejus defectu magistros Regentes et Non-regentes, sicut statuta nostra sentenciant, convocare, strictis commisit carceribus. Nos igitur considerantes quomodo a die qua nostri gregis curam susceperat in nostro Studio doctrina fit exul ac caritas relegata, de futuraque pace penitus desperantes, tollerabilius eligibilisque judicamus, salvo semper regie majestatis vel serenitatis arbitrio, relicta<sup>2</sup> Cantabrigiensi patria, unumquemque sui ortus natale solum petere quam sub dire servitutis tyrannide degentes antiquas libertates amittere ac velud captivos a subditis in statuendis negociis nil exercere solite potestatis.

[IX.] Inter tot igitur et tantos procellarum amfractus flebiliter constituti ad vestri portum presidii confugimus, O regum speculum ac legifer sapientissime, ut nobis sub incauto remige pene naufragantibus a majestatis vestre collibus, sedatis presumptionum flatibus, pacis aura respiret; et nostri vinea Studii que sub presenti cultore arida sterilesceere jam cepit, vestre generose benignitatis irrigata favore, cunctis elacionum antibus regalis auctoritatis falce succisis, in pristine viriditatis infanciam fructifera convalescat.

[X.] Cristianissime regum ac legifer prudentissime, humillima inclinacione premissa, coram pedibus vestre majestatis legislatoris potestas atque virtus Universitatis leges respiciens non

that it was he who authorized the revival of this manifesto, and added the last article. The customs of the University were invaded under his administration, not so much by lawless students of the 'jus civile' as by the Town. He seems, therefore, to have collected all his grievances, both past and present, into one memorial, and resolved to place it at the feet of Henry V., while that monarch was engaged in carrying out the conquest of France. Hence the meaning of the phrase 'de hostibus gloriosum reportare triumphum.'

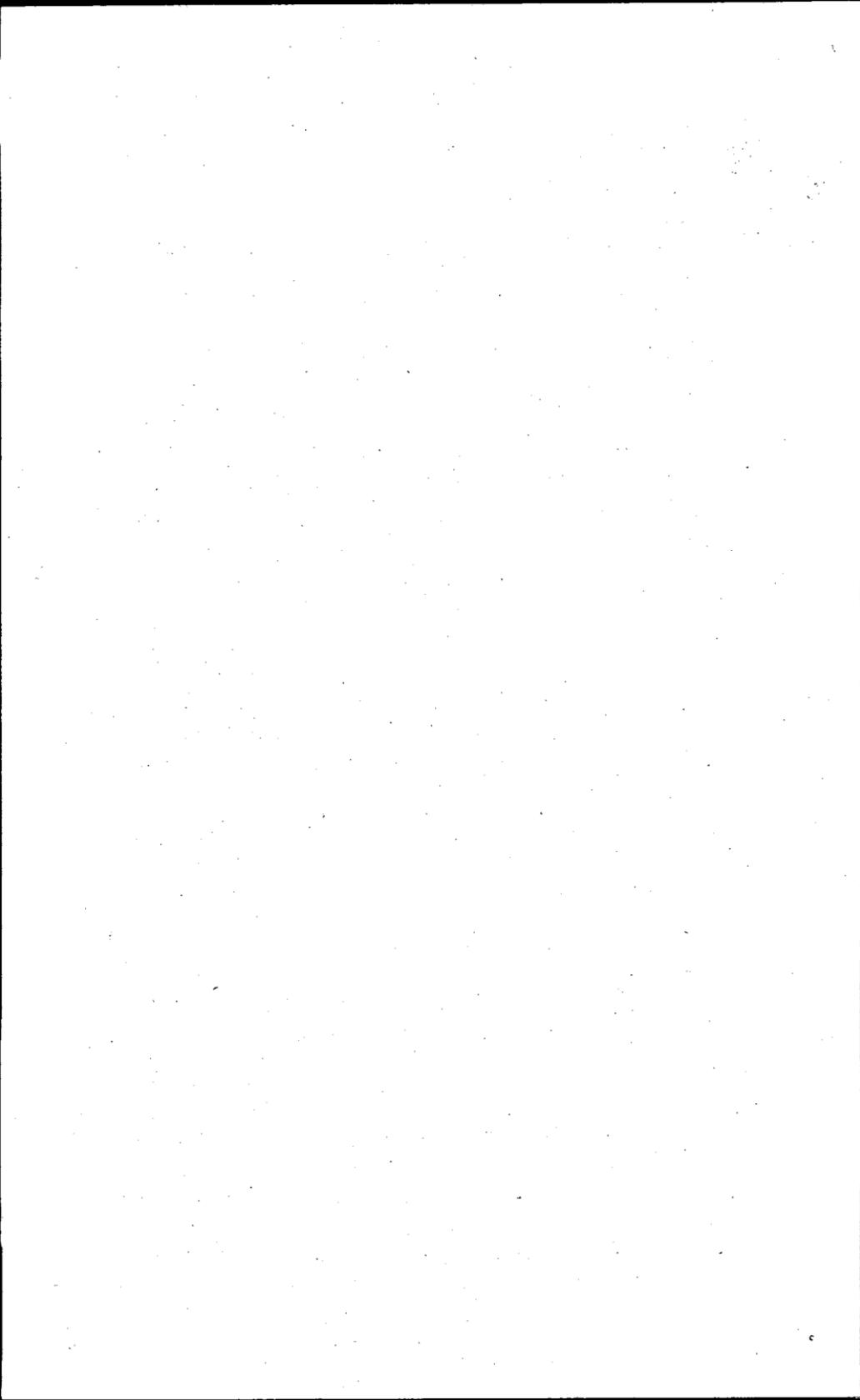
<sup>1</sup> Studium = Academia: cf. Hardwick's *Church History*, Middle Age, p. 444, n. 1.

<sup>2</sup> A large body of students, who had seceded from the University of Prague in 1409, may have suggested this idea.

modo ad ipsarum edicionem, verum etiam ad earundem interpretationem, necnon in dubiis declaracionem, se noscitur extendere, ut amputatis undique discordiarum radicibus pax et amicitia in communitatibus perfectius conserventur. Hinc est, princeps sapientissime, quod cum quidam J. B.<sup>1</sup> alias vestri Collegii scolaris, nostrisque statutis juramenti vinculo astrictus, nunc autem relicta Studii contemplacione ac preelecta lata seculi via, in Majorem ville vestre Cantabrigie prepositus, una cum ceteris ballivis ejusdem, vestram Universitatem scolarium inibi residencium, Cancellario nostro juxta vestre majestatis imperium in remotis agente, ultra omnes predecessores suos molestare, et studentium quietem indies turbare moliens, antiqua privilegia nobis a piissimis vestre serenitatis progenitoribus indulta, et presertim *et cet.* que certe non aliter quam a principio concessionis usus invaluit executioni mandare solemus, impugnare, ac coram vestre majestatis Judicibus in dubium revocare non desinat,—nos longis licium amfractibus ac advocatorum hiatibus satisfacere non valentes, ad vestre justicie tronum confugimus, humillime deprecantes quatenus sub umbra proteccionis vestre quieti contra dictum J. suorumque complicitum calores refrigerium sentiamus, ergo magis studio ac virtuti valeamus intendere, ab inquietudinis et turbationum flatibus, regie maiestatis clipeo, longe facti. Quam diu feliciter regnare et de hostibus gloriosum reportare triumphum concedat Ille qui mortem moriendo devicit et vitam resurgendo cunctis fide et opere fidelibus reparavit.

Scriptum in congregacione nostra Cantabrigiensi *et cet.*  
 Vestri humiles ac devoti oratores Vicecancellarius et tota Universitas vestra Cantabrigie serenissimo ac victoriosissimo Principi ac Domino, domino nostro Regi.

<sup>1</sup> This was the redoubtable John Bilney, who became Mayor of Cambridge as early as 1407 (*Documents, &c.* i. 36), and acted for many years as the great champion of the Town against the Gown (see Mr Cooper's *Annals*). The present MS. is, I believe, the sole authority for stating that he was originally a member of the University, and even a scholar of King's Hall.



XX. On the FOSS or DEVIL'S DITCH near Brandon, and that near Swaffham, in the county of Norfolk. By CHARLES C. BABINGTON, M.A. F.R.S.

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[Read March 6, 1854.]

IN 'Ancient Cambridgeshire' (p. 64), I have expressed the opinion that the works called the Foss or the Devil's Ditch, in the western part of the county of Norfolk, are not the remains of a British road from Brandon to Narburgh, as supposed by the late Mr. Woodward, but ought to be considered as boundary lines of defence, like the ditches of Cambridgeshire.

Since that treatise was published, I have had an opportunity of examining about two miles of the southern part of this supposed road, namely, from near the river opposite to Brandon, proceeding northwards. Unfortunately the ancient work has been much altered by levelling, the formation of a modern line of demarcation along it, and the plantation of a broad belt of trees. It is only in two or three places, in the course of two miles, that the true form of the undisturbed work could be made out.

It appears to have been a much slighter work than the ditches of Cambridgeshire, and consisted of a narrow bank of about nine feet in width, formed by the excavation of a ditch on its eastern side. As nearly as I could determine, the vertical height of the bank above the bottom of the ditch could never have been much more than seven feet. It has not the least resemblance to a British way, nor can it, I think, be justly supposed to have been a Roman road. Indeed if the idea of its having been a road had not been announced by so good an antiquary as the late Mr. Woodward, it does not seem probable that such a supposition would now have been made concerning it.

I have also visited the northern detached portion of this supposed road commencing near Beechamwell, and following its

course as far as the point where the Roman Road (Fen Road) appears to have crossed it; beyond which place it was visible for a considerable distance towards the north. It was certainly a similar boundary line to the Foss; for none of the usual appearances of an ancient road exist in connexion with it.

Much of it has been destroyed in order to level the ground for cultivation. The trench is towards the east, and was probably shallow. The bank, without including the trench, is about 7 feet in height where best preserved. There is a difference of several feet in the level of the ground on its two sides, the western being the higher. Probably this is caused by the surface soil having been removed from the eastern side to form the bank.

At the spot where the Roman Road probably passed the ditch, the ground has been so much altered as to destroy all traces of the crossing.

It will be observed that these ditches were thrown up to defend the inhabitants of the western districts from the eastern tribes, the contrary having been the object of the Cambridgeshire ditches. Each of them crosses a narrow neck of hard land separating two fenny districts, and thus defends a sort of peninsula elevated above and adjoining to the great level of the Fens.

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XXI. A NOTICE of two CATALOGUES of a MONASTIC LIBRARY. By the REV. G. E. CORRIE, D.D., Master of Jesus College.

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[Read May 8, 1854.]

AMONG the MSS. in the Library of Jesus College is a volume which at one time belonged to the Cistercian Abbey of Revesby, in Lincolnshire. It contains, among other things, two ancient Catalogues of Books formerly in the possession of that religious house: and, judging from the handwriting, one, if not both of the Catalogues may be taken to be nearly co-eval with the foundation of the Abbey itself (1142).

The Catalogue which comes second in order in the volume, is somewhat the older of the two: the titles of all the Books recited in it are described at greater length in the other Catalogue, which also contains the titles of additional and later Books.

Both Catalogues represent the books to have been arranged in stalls or cupboards, designated by the letters of the alphabet from *A* to *Q*. In the older Catalogue the letters which mark the stalls and also the initial letters descriptive of the books, are alternately in red and black: whilst in the more recent Catalogue the stall-marks are all in black, and the initial letters descriptive of the books are in red.

The classing of the books in both Catalogues seems to have been made partly, if not chiefly, in reference to individual authors. Thus in the stalls marked *B* and *C* in both Catalogues are found only the writings of St. Augustine: in the stall marked *I* occur only the writings of Beda. The letters *M* and *N* also, in both Catalogues, contain books of Lives of Saints, and Commentaries on the Scriptures respectively. The letter *Q* in both is appropriated to the writings of Gregory the Great.

That which, beside the handwriting, marks the early date of these Catalogues, is the absence from them of the titles of all books connected with the Schoolmen, whose Treatises, in the 13th and following centuries, formed the staple literature of all similar libraries. On the other hand, we find many traces of the religious mind of the 11th and 12th centuries in those Treatises which relate to the ascetic, contemplative, or mystical life.

At a future time I hope to transcribe these Catalogues as a contribution to the Cambridge Antiquarian Society; and to subjoin such Notes as may serve to illustrate any points relating to the books which may need explanation.

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XXII. LETTERS of ROGER ASCHAM, communicated by  
JOHN E. B. MAYOR, M.A. Fellow of St. John's College.

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[Read May 8, 1854.]

THE following letters have never, it is believed, appeared in print. For the Latin epistle addressed to Pole (the only one of the series which is taken from the original) Osorius thus warmly thanks his friend: 'Exemplum literarum<sup>1</sup> quas olim ad Cardinalem Polum misisti, admodum libenter et cum magna admiratione legi. libenter quidem, quia ex illis quanti me faceres penitus intellexi; cum admiratione vero, partim quia nihil in eo genere uberius, nihil aptius, nihil magis omnibus luminibus illustratum fieri poterat: partim autem quod tam illustre scribendi genus ad me ornandum contuleris. Quo enim minus eas laudes agnosco, eo magis admiratus sum quid tibi venerit in mentem, illud nescio quid, quod adolescens elucubratus fueram, tam magnifice laudare.' Aschami *Epist.* Ox. 1703, p. 397. The English letters comprise all that are enumerated in an article in *Notes and Queries*, ix. 588, (cf. x. 75), with the exception of that 'written by R. A. for a gent to a gentlewoman in waie of marriage,' which is of no historical importance.

<sup>1</sup> On these words Baker (in his copy of Aschami *Epist.* now in St. John's Library) has a note ('Exemplum ep. quam ad Polum misit R. A. penes me est MS.') in which he mentions the original letter, here printed from the fly-leaves of a copy of Osorius's *De nobilitate civili*, in St John's Library, class-mark Dd. 9. 42. This letter is incorporated almost entire in one to Petre, printed in Aschami *Epist.* iii. 10. For the transcript I am indebted to the Secretary of the Society.

## I.

To the B. of W[INCHESTER, GARDINER. MS. Moore. Camb.  
Univ. Libr. Dd. IX. 14. fol. 45 seq.]

[Begs him to plead with Q. Mary for the continuance of grants made by Henry and Edward.]

YOUR L. beinge soe dailie used with importune sutes, will bear, I trust, sometyme a preesinge lettre. To sue importunlie I neither can by nature nor ought of dewtie, and yet though two men may with lesse blame be most importune, he that forceth a right, and he that withstandethe a wronge, nevertheles I even therefore am the more earnest because ther is neither right I can make clayme by, nor iniury done, I maye complayne on<sup>1</sup>, but onliè a commoditie loked for to be receyved of your L. goodnes<sup>2</sup>. For when your L. helpeth a man unto his right, or defendeth him from wronge, that dett is as dewe and<sup>3</sup> the thanke which the matter so well deserveth, as to your L. who so well dothe, when I deserving nothinge, and receyveth<sup>4</sup> muche must nedes thether owe the hole thanks, from whence wholie and onlie the benefitt dothe springe. And as I am unwillinge for fear of offendingè to be importune, yeaven so I am unable for charge in taryinge to be a longe suter. I served the kinge in themperor's court thre yeres under Mr. Morysone, who gave me more at my return then he might, yet not so muche as he wold, for what good could he doe to another, who was able to do himself none? At my comminge home I havinge more credite then monye, crept without care into debt, [by] the hope which I had bothe to be rewarded for my service, and also to receave my pension due by patent at Michaelmas last<sup>5</sup>,

<sup>1</sup> *On* or *upon* were formerly used where we say *of*, *concerning*. Thus in the *Schoolmaster*, ed. 1571, p. 17, 'to flatter or lie upon anie.'

<sup>2</sup> Ascham speaks of Gardiner in grateful terms in a letter to Elizabeth (Whitaker's *Richmondsh.* i. p. 277), and in another to Leicester (ib. p. 286).

<sup>3</sup> The transcript must be incorrect. Perhaps we should read *unto* for *and*. The sense is plain. *If I came before you with any claim, I should be as much indebted to the goodness of my cause as to your favour.*

<sup>4</sup> Read *receyving*.

<sup>5</sup> i. e. 1553, the year of Mary's accession. See Grant's *Life of Ascham*,

if the paie of patents had not ben stoped, your L. should have sene me and hard me muche more seldome then you have, till the thronge of your busines had somewhat ben lessened. Nowe as I can never forget your goodnes, so am I afraid lest charges in tary-inge will so overcharge me, as I shall not be able to abide for that benefit which most assuredlie I loke for of your L., and therefore my earnest sute is, yf oportunitie do not yet serve your Lordship to place me as you do purpose, that in the meane while presentlie you will obtaine the renewinge of my patent as I have it here ready written out, and then I shalbe better able to wayt upon your L. further pleasure. What occasions King Henrie had to graunte it your Lordship knoweth<sup>1</sup>, whose hand with my L. of Norff[olk] and my L. Pagett<sup>2</sup> for the same purpose I here presentlie have, which handes I kepe rather for a pleasant memorie of your goodnes, then for a record of that benefitt. And for what juste cause kinge Edward had not only to confirm it, but also to increase it,

(pp. 21, 22. Ed. 1703): 'Henricus octavus pro libro de *re Sagittaria*, quam ei dedicaverat, annua pensione opera ornatissimi viri Domini Pagetti locupletavit: sed cum Henricus diem obiret, Aschamus pensione privatus est. Nobilissimus Princeps Edvardus Sextus insigni bonitate, ejusdem Domini Pagetti erga Aschamum amore, illud stipendium a patre concessum, patrisque sublatum morte renovavit, liberalitate auxit, auctoritate confirmavit, et magno Angliæ sigillo, sed cum hac acerba clausula, *durante voluntate*, communivit. Mortuo rege Edvardo, nullum ei relictum stipendium. . . . Erat subito ab Academia, ad quam post reditum ex Germania se contulit, ad regium consilium, beneficio *Wintoniensis* et Domini Pagetti, qui ei valde favebant, accersitus: et sancto coram regio consilio, adhibito juramento, *Secretarius pro lingua Latina* designatus. Quod quidem munus antea ei, rogatu optimi et ornatissimi viri, Gulielmi Cecilli, regi Edvardo a secretis, concessum erat, cum absens in Germania peregrinaretur. . . . Literæ ut vocant patentes, pro *Toxophilo* ab Edvardo rege concessæ, nunc amissæ et irritæ, rursus *Wintoniensis* opera et Domini Pagetti studio redintegrantur: et annuum stipendium decem librarum aliarum decem accessione augetur.' As the grant to Ascham as Latin secretary bears date May 7, 1554, (Rymer, xv. 388, 389), and Ascham returned from Germany at the end of Sept. 1553, this letter must have been written late in 1553 or early in 1554.

<sup>1</sup> See Ascham to Gardiner (quoted below), and especially Ascham to Elizabeth, (Whitaker, p. 277).

<sup>2</sup> See the Dedication to *Toxophilus*.

your Lordshyp shall nowe here. I was sent for many times to teache the kinge to wryte<sup>1</sup>, and brought him before a xi yeres old to wryte as fayre a hand, though I say yt, as any child in England, as a lettre of his owne hande dothe declare, which I kept as a treasure for a wytnes of my service, and will showe yt your L. whensoever you will. But what yll luck have I that can prove what paines I tooke with his highnes, and can showe not<sup>2</sup> profite that I had of his goodnes. Yea, I came up dyvers times by commaundment to teach him, when each jorney for my man and horses would stand me in 4 or 5 marks, a great charge for a poore student. And yet they that were aboute his Grace were so nigh to themselves, and so farr from doing good to others, that not onlie my paines were unrewarded, but my verie coaste and charges were unrecompensed, which thinge then I smallye regarded in his nonage, trustinge that he himself should one daie reward me for all. But nowe I may complaine on vaine hope and lament my yll luck, who am able to prove what good I did to a king's person, and cannot showe what profit I received of a king's goodnes<sup>3</sup>. And

<sup>1</sup> Compare Ascham to Elizabeth (Whitaker, p. 278).

<sup>2</sup> Read *noe*.

<sup>3</sup> See Ascham to Gardiner (Whitaker, i. 274, written, as appears from the contents, in 1554): 'In writeing out my patent I have left a vacant place for your wisdom to value the su'me, wherein I trust to find further favour; for I have both good cause to aske itt, and better hope to obtayne itt, partly in considerac'on of my unrewarded paynes and undischarged costes in teaching king Edward's person, partly for my three yeares service in the Emperor's cort, but chiefly of all when king Henry first gave itt me at Greenwiche; your lo'pp in the gallorye there asking me what the king had given me, and knoweing the truth, your lo'pp said it was too litle, and most gently offred me to speake to the kinge for more. But then I most happilye desired your lo'pp to reserve that goodnes to another tyme, which tyme God hath graunted even to these dayes, when your lo'pp may now performe by favour as much as then you wished by good will, being as easie to obteyne the one as aske the other. And I beseech your lo'pp see what good is offred me in writeing the patent, the space w'ch is left by chance doth seeme to crave by good lucke some wordes of lengthe, as *viginti* or *triginta*, yea with the helpe of a litle dashe *quadraginta* would serve best of all. But sure as for *decem* it is somewhat of the shortest.' Ascham tells Elizabeth with great

thus I, who have hetherto ben alwaies poore, because I was never gredie to get, am nowe also unluckye to kepe, and that suche things which I have most honestlie gotten. For yf I do not obtaine my patent I cannot onlie not tarie here, but I must be compelled also to leave such livings as I have nowe elsewhere. For though I am bothe Orator in the Universitie, and Greke Lector in St John's, yet without any patent that livinge will not serve me. No, I will never so retorn thither againe, to spend my age there in nede and care, where I led my youthe in plenty and hope, but will follow rather Isocrates counsail<sup>1</sup>, to gett me thether where I am lesse knowen, there to live, thoughe not with lesse care, at least, with lesse shame. And thus if I were my owne enemye, I would telle your L. howe you myght easelie undoe me, and that were even at this present to doe nothing for me. But your L. gentlenes, I am sure, will smile at this my more thoughtfull then nedefull wrytinge. And therefore I will end thys care even with thys lettre, as one that hopeth for a newe comfort at the next answeere of your good L., trusting that Q. Marie as she ys iust heire of hir father's and brother's dominions, so by your Lordshyp's advyce she will also be heir of her father's and brother's goodwill, which they bothe bare towards me. And I likewise at your L. commandment, shalbe alwaies most redye to anie service wherin it shall please her Majestie to use me, for thoffice of writing the Latin lettres did [*? king*] E. did assigne unto it not to remove Mr. Vannes<sup>2</sup> or Mr. Challinor from a right, glee the success of his trick. *Viginti* was inserted in the vacant space 'left by chance' (Whitaker, p. 277).

<sup>1</sup> Πολὺ γὰρ ἀθλιώτερον παρὰ τοῖς αὐτοῦ πολίταις ἡτιμωμένον οἰκεῖν, ἢ παρ' ἐτέρους μεταικεῖν (*De Bigis*. § 47).

<sup>2</sup> See Ascham's letter to Petre (*Epist.* p. 266. Ed. 1703), and another to Gardiner (Whitaker, p. 271, seq. dated Jan. 18, [1553—4]), which must have been written after this. 'Since the time that your lo'pp did co'mend me vnto the queene's ma'tie, Mr. Peters . . . hath conceyued such goodwill towards me, that he hath many times said vnto me that he wold staye me in this court, and wold therfore speake to the queene ma'tie, and alsoe to your lo'pp, concerning what fee I shold have for myne office, warranting me in hand halfe Mr Vane's fee, w'ch Mr Challoner had . . . My request is not great in itselfe, nor injuryous to any other; and yett very necessarye to me. First, I wold take my oathe; secondlye, I wold enioye

but to joyne with Mr. Vannes in a benefitt: from [*for*] what wronge hath eyther of them to enioye their ould commoditie with a new quietnes, yf anie other do take the whole paines wyth some advantage when they shall not be removed from their place, but another ioyned with them in office? But thys with the rest of my sute I commit holie to your L. wysdom to weighe it, and onlie to your L. goodnes to performe it, prayinge that the Lord may prosper you in all your affaires.

[*No signature.*]

## II.

Baker's MSS, xxxii. 502 seq.—[Note on p. 495: "Letters to or from Mr. Roger Ascham, not originals, nor indeed correct copies, and yet valuable, as giving some account of so noted a man, especially for Letters. MS. Jo.<sup>1</sup> Epi Elien."]

To Mr. SECRETARIE PETRE, 25 Decembr. 1553. [Baker, p. 502. Dd. ix. 14. fol. 41—42 *verso*.]

[To Secretary Petre, petitioning for some means of support. We learn from a subsequent letter to Cecil, that Petre procured Ascham the lease of Salisbury Hall farm at Walthamstow. Compare Ascham to Gardiner in Whitaker's *Richm.* i. 274, 275.]

Sr,

You gentlie declared in Mr. Cicel's presence, howe well you toke it, that I put so muche trust in your freindship and goodnes, and said also that I should well perceave, my hope was not amisse placed: which gentlenes then dothe make me bould

that little stipend w<sup>ch</sup> Mr Chaloner had and hath given now for doeing Mr Vane's dutye; thirdly, I wold haue, by writing, some assurance both of my office and of my fee due vnto itt, for seeing I shall doo the whole dutye presentlye, itt were reason I shold haue though nott the whole profitt, yett at least the assurance thereof.' On Sir T. Chaloner see Wood's *Athen.* i. col. 346. ed. Bliss, on Peter Vannes, *ibid.* i. col. 400 seq.

<sup>1</sup> i.e. Bp. Moore. Now in the University Library, Dd. ix. 14.

nowe not onlie to trouble you with newe lettres, but also to venture to lyve in the court, which life otherwise I should much feare. You told me that after this Christmas you would take some oportunitie for to place me in my service, bothe when I should receive my othe, and what order I might loke for, for myne office. But seinge care for comon affaires dothe not geve you leave almost once to loke at your owne busines, I neither mervell muche, nor thinke muche, though you forget both me and mine. Yet lest I might seme also to forget myself, I will leave wyth you a suter to me, which shall rather put you in remembrance rather of time, then trouble you with importunitie of talke, and that ys thys lyttle clocke<sup>1</sup>, which I desire you to take in worthe<sup>2</sup>, as a thing offered of him, who wythall dothe offer himself to serve alwaies your purpose and pleasure; it being an instrument of time, shall fittlie, I trust, put you in remembrance of time. And yet I have suche hope of your good remembraunce<sup>3</sup>, as neyther I, nor anie clocke, I trust, nede be importune to you, lest you myght mislike, and rebuke us bothe wyth that sentence of Plautus<sup>4</sup>,

<sup>1</sup> See a letter sent by Sandys to Cecil, with a new-year's gift of a clock (Ellis, Ser. i. No. 181.)

<sup>2</sup> To take in worthe: i.e. to take in good part. So again at the end of the letter, and in Surrey, *The sight of his mistress* (quoted by Richardson):

'Force made me take my grief in worth.'

So too in the dedication to *Toxophilus* (Ascham's *Works*, ed. 1815, p. 50): 'I most humbly beseech your grace to take in good worth this little treatise.' Compare Hooker, *E. P.* Book v. Dedic. § 1. Skelton, *The Boke of Philip Sparow* (a few lines before *the Commendacions*):

'Though it be refused,  
In worth I shall it take.'

<sup>3</sup> See a letter of Ascham's to lord chancellor Gardiner, where he speaks of 'a litle gold coyne' which he had sent him, and begs him to second Petre's efforts in his behalf. He there relates that 'I mett him [Petre], he saith vnto me, "I lacke not remembraunce but oportunitie for your matter;"' which reminds one of this passage. The letter, with others, is printed by Whitaker (*Hist. of Richmondsh.* i. 271 seq.) In Whitaker, i. 272 (l. 9. from ft.) for *showing* read *owing*.

<sup>4</sup> Pseudol. iv. i. 36: Memorem immemorem facit, qui monet, quod memor meminit.

*Memor qui memorem meminit, is memorem immemorem facit.* I offer this clock unto you as my derest jewell that I have, to my best patrone, that I trust in, w<sup>ch</sup> hathe ben dere to me, not for the value of the thinge, but for the remembrance of my dear friend *Johannes Sturmius*, whò sent it unto me from Argenten, when we thys last yere laye at Spires<sup>1</sup>.

S<sup>r</sup>, if my service must be muche present in the court, reason semeth to require some place, not so muche where I maie lyve and lie necessarilie<sup>2</sup>, as where I maie bothe doe my dutie fitlie and quietlie, and also kepe my charge secretlie and safelie; and because you knowe, that this purpose dothe not rise of pleasure, but is sought for of necessitie, I doubt not but you weigh it accordinglie. Yf I should be driven to find but one<sup>3</sup> man at bord and wages, that one charge would dryve me from the corte. And therefore yf I had some allowance or some sufferance of allowance in some place for a time for one man, my greatest care were past. And because the trade of livinge which was ever most pleasant for my studie in Cambridge, nowe shalbe most fitt for my dutie in court, my desire shalbe after my dutie dewlie done in my service, to course over with some man the histories, orators, and philosophers of bothe the tongues, wherein if my head or my hand can do your Mastership anie service or yours anie pleasure, I shall be most ready to waite on your will and purpose<sup>4</sup>. And this the more gladlie I nowe remember, because I was then glad to here you saie in your chamber, that when greater affaires shold lesse trouble you, you would use me some time in redinge, as you had

<sup>1</sup> Ascham when attending Sir Richard Morysine, ambassador to Charles V., wrote (*Epist.* i. 10, ed. 1703,) to Sturm from Spires, Oct. 20, A.D. 1552. Sturm was rector of the Gymnasium at Strasburgh (*Argentoratum* or *Argentina*). See also two letters to Cecil from Spires, Sept. 27 and Nov. 28, 1552, in Ascham's *English Works*, ed. 1815, p. 380 seq.

<sup>2</sup> i. e. ἀναγκαίως; have necessary living and lodging.

<sup>3</sup> Compare Ascham to Gardiner (Whitaker, i. 272): 'It is my great grieffe and some shame that I these tenn yeares was not able to keepe a mann, being a scholler, and now am not able to keepe myselfe, being a courtier.' Compare Asch. *Epist.* (ed. 1703), p. 260.

<sup>4</sup> So Ascham had advised Leicester to practise Latin composition. Apud Whitaker, i. 281. He also read Greek authors with Morysine in Germany, (Grant, p. 19).

done heretofore Mr. Cicell. Yf I shall not alwaies nede to followe the court, then I beseech your Maistership, let me receive a benefitt at your goodnes hand, and that ys to have your good word or lettre to my Lord of London [*Bonner*], or to the Dean of Paules [*Feckenham*] or Westminster [*Weston*], or to some other that kepeth comonlie resydence at London, that I maie be with him in his houses, till God and your goodnes shall help me to mainteyne some little house of myne owne. This benefit you shall obtain without great sute, and they shall susteyne without great charge, and I shall receive with great pleasure and quietnes to myself, and more thanke bothe you that shall get it, and also to him that shall grant yt, I would not be an idle geste in his house, but yf my poore learning could do him pleasure, I trust he should not be werye of me. And seing my service shalbe in cyvile jurisdiction and not in ecclesiasticall, therefore for prebend<sup>1</sup>, why should I seke the profite, yf I either cannot or shall not do the

<sup>1</sup> See Ascham to Gardiner (Whitaker's *Richm.* i. 272), where he gives an account of this his reply: 'Mr. Peter said, alsoe, he wold find the meane the queene's ma'tie shold bestowe such prebends on me as I shold be well able to liue, mine answere was, *seeing my service shalbe in civili jurisdictione and not in ecclesiastica*, and seeing prebends were rewards for th'one life and not for the other, surely *I wold not there craue the profit where I shold nott doe the dutye*; and as *I wold not be busye to condemne other menn that tooke them, soe wold I not be greedye in this kind of life to receive them, but had rather live by dvtie under order in any poore estate then with catching of both sydes enriche myselfe with disorder . . . not doubting but that faith and diligence in doeing my duety shalbe to me sufficient warrants for sufficient liveing in the queene's service, w'ch I wold either obtain by honest meanes, or els misse of itt with honest conscience. . . . If I durst be soe bolde in a private letter privately to saye my fantasie to your wisdom, I beleve in these late yeares all [sic, read ill] menn have had soe much licence to disorder good service in this cort they cared not how they crept into office, neither what stipend they received, nay, what money they gave themselves, because their mind was to raise their gaine otherwise then onely by doeing their duty. But yf, &c. — to that place, nearly as above. A line or two below Whitaker has printed: 'But seeing your lo'pp of your goodness in your barge did chuse me this life,' &c. which can scarcely be right. Probably we should read *charge*. Compare Asch. *Epist.* iii. 20, p. 266, (also to Petre); and Ascham's *Works*, ed. 1815, p. 384 fin. (Ascham to Cecil from Spire, Nov. 28, 1552.)*

dutie therof? And as I will not be buysie to condemne other men, that take them, so will I not be greddie in thys kind of lyve to receve them, but had rather lyve by dutie under order in a poore estate, then with catching on bothe sides inriche myself by misorder and injurie; not doubtinge but that faith, diligence in service shalbe sufficient warrants for sufficient lvyng in the court, which I will either obteyne by honest meanes or els mysse of it with honest conscience. And if I durst be so bolde in a pryvate lettre pryvely to saie my fancie to your wisdom, I beleve in those late yeres, yll men have had to muche licence to misorder good service in this courte; who cared not howe they crept into office, neyther what monie they gave themselves, nor what small stipend they receaved for their service, because their minde was to raise their gaine otherwaies, then onlie by office and dutie. But yf a man come with a conscience, to lyve onlie by hys office, that man will also come with some care to live honestlie by his service: which thinge hath made me bothe carefull in my self, and troublesome to you, for some quiet staie, yf I shall serve in thys court; or els surelie it were better even nowe to refuse myne office with some reprove, then after to forsake it with more shame, if I shall not be able to beare the charge therof accordinge unto the place. But I trust your goodnes shall sone take awaie this my care, seing you be so willinge to doe it, and so able to perform it, when there be so manie offices and commodities besyds prebendes, wherin your authorytie and favor I knowe maie, and I am assured, will do me good; as oportunitie shall serve you therunto; and namelie one waie, that when I shall purpose to marie<sup>1</sup>, I maie have your Mastership's lettres, or by your meanes, the Queenes Maj<sup>ties</sup>; wherin may appere good will in you, and some testimonie of towardnes in me to come forward by dutie or diligence in this court. Thus under the hope of your goödn, I shape myself to be a courtyer, desiringe you to take in worth<sup>2</sup>

<sup>1</sup> So also in Whitaker, p. 273; as is the case elsewhere (Asch. *Epist.* pp. 259 and 269), several clauses are common to the two letters. That in Whitaker is dated the 18th of Jan. (add 1553—4). Ascham was married June 1, 1554, (*Epist.* i. 11, p. 52).

<sup>2</sup> See above.

thys my mysordred wrytinge, not doubting but you will so here me in these my requests, as hereafter I shalbe more carefull to thanke you with my service, then busie to troble you with my sutes. And thus the Lord prosper your purposes in all your procedinges. London, 25 Decemb. 1553.

[No signature.]

### III.

To CARDINAL POLE. [St John's College Libr. Dd. 9. 42, sent with a copy of Osorius *De nobilitate civili*. Apr. 7, 1555.]

#### AMPLISSIMO CARDINALI POLO.

PRÆCLARA res est, Clarissime Cardinalis Pole, uel Nobilibus nasci Parentibus, uel vetustis inseri Familijs: Qui vero vna cum istis bonis, rerum abundantiam, et præstantem animi indolem secum attulerit, vt non Fortunæ solùm communiatur præsidij, sed Naturæ etiam exornetur muneribus, habet hic quidem ad excelsum dignitatis locum, insignem sibi patefactum aditum. Sed cum hæ commoditates omnes, ad Maiorum plerùmque referantur, uel laudem, si erant nobiles, uel laborem si erant diuites: faciunt illi certè multò prudentiùs, qui non istis alienis solum nituntur gradibus, sed doctrina crescere ad laudem, et virtute surgere ad gloriam, ac suis pedibus, non suorum vestigijs, ad dignitatis fastigium peruenire elaborant.

Hanc verò rectissimam ueræ Nobilitatis viam, cum tu Nobilissime vir, ducibus quidem virtute ac doctrina, comitibus etiam natura et fortuna, cum prudenter ingressus, tum foeliciter secutus sis, hunc librum tibi, de Nobilitate Ciuili et Christiana, offerendum esse duxi. Authorem huius Operis, tibi, propter materiem, ualde gratum, propter tractationem, periuicundum esse existimo. Ea enim scribit, quæ tu facis: et eo modo scribit, quem tuipse sequeris: vt idem vtriusque vestrum consilium atque iudicium, illius, in scribendo hoc opere, tuum, in instituenda vita, fuisse videatur. Nam hic liber, non cogitationes solum et mentis tuæ consilia, sed actiones etiam et vitæ instituta, adeoque teipsum tibi tanquam

aliquod illustre Speculum, ostendet et declarabit. Docet enim quam commodum semper fuerit omni populo, ut uel Principis sese subjiciant imperio, uel Prudentum tradant sese gubernationi atque consilio. Contrà, quam, non formidinem solum atque periculum, sed uastitatem etiam et exitium, vulgi furores et Catilinarum libidines, omnibus cum Regnis tum Rebuspublicis important prudenter, fusè, partitè et disertè narrat. Præterea, Regnorum ac Rerumpublicarum, et crebras confusiones propter iniusticiam, et subitas conuersiones propter impietatem, et lætas ac longas felicitates propter humani diuinique Juris conseruationem, infinitasque alias memorabiles res, in quibus, Prudentiæ tuæ cogitationes, consilia, et curæ quotidianæ excubant et exercentur, in hoc opere persequitur, ut hic iam liber tibi, non iucundus solum ad legendum, sed optatus etiam ad vsum, spero, futurus sit.

In tractanda uero hac tam præclara materia, eam eloquentiæ facultatem adhibet, qua, pauci quidem, mea certè opinione, post illa Augusti Cæsaris tempora, aut puriore, aut præstantiore uisunt<sup>1</sup>. Est enim, in uerbis deligendis, tam peritus: in sententijs concinnandis, tam politus: ita proprietate castus: ita perspicuitate illustris: ita aptus et uerecundus in translatis: ita frequens et foelix in contrarijs: Suauis ubique sine fastidio: Grauis semper sine molestia: Sic fluens, ut nunquam redundet: Sic sonans, ut nunquam perstrepat: Sic plenus, ut nunquam turgescat: Sic omnibus perfectus numeris, ut nec addi aliquid, nec demi ei quicquam, mea opinione, possit. Imò, tam præstans artifex est, ut, nec Italia in Sadoletto, nec Gallia in Longolio, nec Germania in Joanne Sturmio, plus, quam nunc Hispania in Osorio, gloriari debeat.

Quod eloquentiæ flumen, eo salubrius existit, quia illud totum, non ad inanes rerum leuitates, et vagantes hominum opiniones redundat et excurrit, sed uniuersum ad ueram Christi gloriam et prædicandam et propugnandam, emanat ac placidè fluit.

Et hæc Authoris Eloquentiæ consilijque uera laus, quanquam per singulos libros æquabiliter fusa sit, in extremo tamen, quem contra Nicolaum Machiauelum Florentinum seorsim scripsit,

<sup>1</sup> 'usus est,' erased and corrected by Ascham.

maxime quidem abundat. Machiauelus enim magno semper, ut scis, ingenio, sed non sano sæpe consilio, Christi Optimi Maximi Religionem et improbè eleuare, et impie etiam irridere, multis bonis viris visus est.

Hic igitur Osorius tibi, propter libri istius materiem gratus, propter eloquentiam iucundus, propter institutum etiam valde pius videbitur: Qui sese, ipsa re, grauem Philosophum, tractatione, disertum Oratorem, Religionis studio, verum Christianum esse declarat. Et hæc de Osorio: Quem iussi, vt sese in conspectum tuum, nunquam quidem importunè intruderet, sed pudenter aliquando offerret: vbique esset apud te, meo nomine, meaque absentia, non auceps commodi et vtilitatis, sed testis studij atque voluntatis, qua tuam R. D. et nunc colo, et perpetuò obseruaturus sum.

DEVS T. R. D. semper seruet incolumem. Londini. 7<sup>o</sup> Aprilis.

M<sup>o</sup> D<sup>o</sup> L<sup>o</sup> V<sup>o</sup>,

D. tuæ studiosissimus,

R. ASCHAMUS.

IV.

[Camb. Univ. Libr. MS. Ee. 5. 23. pp. 457—459.]

To Mr. RICHARD GOODRICH<sup>1</sup>, *being sicke as was supposed with unkindnes, because his service was not excepted<sup>2</sup> to the common wealth.*

S<sup>r</sup>, being this other daie with you, I did, as I thoughte, both see in your face the state of your body, and alsoe perceive in your talke the case of your minde. I was glad to see in your eye and colour a sure returne, in mine owne opinion, of your health againe: I was sorrie to heare by your talke, that you made the faultes of

<sup>1</sup> See Ascham's *Scholemaster*, ed. 1571, Præf. Sign. B. ii. verso. He was a lawyer, and often employed in commissions under king Edward. See the index to Strype. He was buried May 25, 1562, with great state (Machyn's *Diary*, Camd. Soc. p. 283).

<sup>2</sup> Accepted.

others your owne harme. I am rather sorrie with you soe doeing, then blame you for your soe thinkeing. I knowe well you doe it neither for lacke of wisdom, nor for want of honestie. For I never heard tell, that greate thoughte did greatly trouble anie man, excepte he weare both wise and honeste; and that fooles and ill men be never hartilie touched with any kinde of care or thoughte. You willed me the other day, if God should take you, to write an Epitaphe upon you; that requeste of yours then doth emboulden me to wriete now; and<sup>1</sup> because I had rather, if I can, ease your minde with a letter, then please other mens ears with an Epitaphe; and because I had rather have you still live with us, then say well of you when you be gone, I will prove if the same medecine which healed me in the like sicknesse can likewise cure you the same way. But I say not well that my sicknes was like to yours: for though it weare dangerous for the lief, yet was not so painefull for the body; and for the minde, folly in me did wisely stay, wheare too deepe judgmente in you doth unwisely lett suffer to passe to farr the course of this sicknes. And this praise of follie in exceeding wisdom itselfe is as praiseworthy as anie comendation, which Erasmus in his *Moria*<sup>2</sup> doth give unto it. My medicine is of such efficacie that whosoe doth receive it muste needs bee straightway perfectly made whole. And because I am persuaded that you have already received the same medicine that I would give you, I will rather tell you then how it did come forte me, then to declare it for any need at all to counsell you. Whensoever we begin to be throughlie sorry for our unkindnes towards God, for then muste needs end all sorrowe for any man's unkindnes towards us. For these two sorrowes be so contrary that they cannot by any possibilitie remaine in our bodye. The joy that cometh to the harte by sorroweing for our sines will not suffer any sorrow to remaine in the harte for the injuries of men. And therfor if wee say that wee be in quiet and at one with God for our owne former unkindnes don unto him, and yet still feed our greife for the unkindnes of men done unto us, I knowe wee worke with God and deceive ourselves because wee be not yet come to say as

<sup>1</sup> Seems to be used for *both*.

<sup>2</sup> *Moriae Encomium.*

David: *Detesti<sup>1</sup> lætitiã in corde meo*, and in another place<sup>2</sup>, *meo das gaudium et exultante ossa humilitata*. God with his ffatherly rodd of sicknes doth chasetize us, and with his staffe of grace doth stay us, and make us walke againe. But if the rodd of his correction and staffe of his goodnes do not drive away all sorrowe from our hartes, we cannot say truly with David: *Virga tua et baculus tuus ipsa me consolata sunt<sup>3</sup>*. If wee bee at one with God indeede, then our sorrowe and our care doth remaine onely in our hartes, sorrowe for sines paste, and hatred for sines to come are to [two] cares indeed which bringe a marvelous joy to y<sup>e</sup> harte, which is sweetly called in the scripture *Lætitiã salutaris<sup>4</sup> lumen vultus domini<sup>5</sup> et oleum spiritus sancti<sup>6</sup>*. For if another sorrow but sorrow for sinnes doe greive us, then it may be said iustly unto us: *Illic trepidaverunt ubi non fuit timor<sup>7</sup>*. There is one sweete verse in David, mine owne good Mr. Goodrich, which is a playster once layed to a man's harte is able to heale al feares and sorrowes in the worlde; which did, I thanke my God, quite heale me: yt is this: *Qui timent dominum<sup>8</sup>*. Ffor whate worldly misserie hee heareth or feeleth in-himselfe, bee it losse of goods, sicknes of bodie; be it the injury of his enemye, or unkindnes of his frindes, which is the greatest that can come to a man: yet a harte firmly fixed on the feare of God shalle contemne as trifles all such fond worldly cares and troubles. But leaste I should seeme rather to purpose a sermon then a lettre unto you, I will leave of my Devinitie which is very smalle, and studdy of me rather to comeforte myselfe then to counsell others, and I will dessende<sup>9</sup> unto mine owne philosophie, whereof a meane knowledge at all, and some fewe lessons in this case I have gathered out of Plato and Tullie, which as they be medicine of the minde not comparable with those of Scripture, yet

<sup>1</sup> *Dedisti*, Psalm iv. 7.

<sup>2</sup> A blank space before *meo*. *Auditui meo dabis gaudium et lætitiã et exultabunt ossa humiliata*. Ps. l. 10.

<sup>3</sup> Ps. xxii. 4.

<sup>4</sup> *Redde mihi lætitiã salutaris tui*. Ps. l. 14.

<sup>5</sup> Ps. lxxxviii. 16.

<sup>6</sup> Is the allusion to Ps. lxxxviii. 21, (*Oleo sancto meo unxi eum*)?

<sup>7</sup> Ps. lii. 6.

<sup>8</sup> Ps. cxiii. 11, 13; cxvii. 1.

<sup>9</sup> *Descend*.

seing they weare able to heale heathen men in like troubles, it weare shame it should not heale us Christians in like manner. A question was asked in Platoes bookes of lawes, why lawes were provided for all other faults and no law at all to punish unkindnes. Saith another, it is soe greate a faulte as it doth passe man's order justly to punish it, and is lefte only to God's judgemente to revenge it; and when it doth chance unto myselfe I never seeke to requite it, leaste I should presume upon God's office and order, who by his divine power is moste able justly to punish so huge a faulte. It is Platoes praise to say this, being a heathen; and our shame not to doe this, being Christians. Plato and Tully left both one lesson unto us, not only wittily expreste in their bookes, but alsoe wisely followed in their owne lives. For they both lived to se their country troubled with factious headds; which by their wisdome they studdied to stay, whearby they purchased to there country neyther good nor quietness, to themselves at firste greate envy and at the laste greate dangers; but when they sawe their country would not be holpen by good advice, nor oughte to be compelled by any vyolence (for to Prince Parent or Country at any time violence is not to bee offered): they wisely withdrewe themselves from dealing with the commonwealth, and wholye gave themselves to a private liefe and quiett studdie, and after that wrott, the one in Greeke, the other in Lattam [*sic*], such bookes and of such elloquence and wisdome, as, Scripture excepted, God never declared the like by witt of man. But to my purpose, and to that whearof I take moste proffitt. This is notable, that Tullie writeth in that case. My country, saith he, for all her unkindnesse shall be bounde unto mee, and give me thanks: for I neyther will consume myselfe with care as Lentulus hath done<sup>1</sup>; nor kill myselfe with thoughte as Cato hath done; but seinge with speaking and counsell I cannot help my country presentlye, I will prove if by studdye and wrighteing I can proffitt my country hereafter. All which he did so fully performe, as the glory of Rome is even to this day further spred by Tullie's witt then ever it was in those daies by Cæsar's warres. Therefore, my good Mr. Goodrich,

<sup>1</sup> Cf. *ad Fam.* ix. 18.

seing Plato and Tullie have by other men's unkindnes wonn so greate prayse to themselves, broughte soe greate comforte to their countrye, and left soe great proffitt to all others, as neither distance of place can containe nor length of time shall ever consume, let it never be saide that philosophie hath persuaded more with them that weare heathen men, then David's Psalter and God's holy worde can doe to us that be Christians; seeing their intente coulede [be] furthered only with an earthly prayse, when all our deeds, words, and thoughtes may bee so holpen with a sure love and a lively faith of an heavenly lief. Sir, I knowe you both thinke as I doe, and have done as I wrighte, and therefore this letre is written rather to wittnes my good will, then to give any counsell unto you, which I knowe you can take of yourselfe better then I can give it. But you must thinke that I doe it only as that poet<sup>1</sup> thoughte, who wrott to his frinde adviseing him thuse:

Qui monet ut facias, quod jam facis ipse monendo  
Laudat, et hortatu comprobat acta suo.

And to writt thus is to much to you, yet surly not enough for my goodwill, which to say or do anything that may doe you good is and shall be ever most readie, as God is my wittnes; whome I will beseech to keepe you many yeares in health of sowle and body.

Westminster. 17. November. 1559.

Yours &c. Rō. Ascham. p.

<sup>1</sup> The last verses of Ovid's *Tristia* (v. 14. 45, 46). They are often quoted in Ascham's Latin letters (pp. 2, 33, 105, 109, 268, 286, 328, ed. 1703).

## V.

[Baker, p. 505. from Dd. ix. 14. fol. 39 *verso*—40 *verso*.]

TO MR. SECRETARIE CECILL. [Ascham's father-in-law, Howe, died in Lent 1559, leaving a widow deep in debt; to relieve her Ascham mortgaged to Antony Hussey the lease of Salisbury Hall (see next letter), a farm at Walthamstow, which Sir W. Petre had procured for him from Mary. He begs Cecil to enable him by some grant to redeem the lease.]

S<sup>r</sup>;

MAIE it please you of your gentlenes to read, and of your goodnes to consider this my short lettre, w<sup>ch</sup> present necessitie compelleth me to write presentlie unto you. My father in lawe died in Lent two yeres agoe, levinge my mother in lawe his executor, leving her small goodes to order, and great debts to answeere, thone surmounting thother a great deale, as the inventorie yet dothe record. He left her in that dead tyme of the yere an house without monye, barns without corne, feldes unsowen, rents to paie, wages to answeere, Chyldren to fynd, houshold to kepe, sore wages and small relief, withiin present care, and hope onlie of next yeres store, and that as yet not growing on the feildes. The lesse she was knowen to have, the more earnest were her creditors to be answered their owne. I being then at the Court, was sent for, what tyme, yf you remember, you gave me of your courtesie divers peces of gold to carie, when by just authoritie, you might have well comanded me not to departe from doing my dutie. When I came to her, I found her so carefull; her case so lamentable, her necessitie so present, her help so farr of, that I was moved, I doubt<sup>1</sup>, by God to do that for her, whiche no nede could have dryven me to have done for myself. I said unto her, "Good Mother, be of good comfort, your case and care shalbe myne, and all my goodes shalbe yours, to doe you good, and comfort you withall;" and forthewith I provided seed to sowe her ground, corne and Malt to find her house, present monye

<sup>1</sup> Baker inserts here *not*; but it is needless; 'I doubt,' is 'I think.'

to answeere all present charges, as rents, wages, debts and necessarie furniture of housekepinge for many monthes and monthes to come, and to doe her all the comfort I could, became also suretie by my owne hand, for all her former debts, that anie creditors could aske, without requiringe of her script or scrol, hand suertie or bond, to answeere me or myne againe. Peradventure your wisdome will mervaile, howe I was able, and why I was so bould to venture so great a matter, having so small a livinge, as I had; for as then I had not my prebend, w<sup>ch</sup> God and your goodnes onlie afterward provided for me. Verilie Queene Marie by good Mr. Petrosse [*Petre's*] meanes had geven me this lease of a farme lying at Walthamstowe<sup>1</sup>, the w<sup>ch</sup> I was purposed never to put

<sup>1</sup> Queen Mary continued to Ascham a grant of £20 a year for his Toxophilus; and allowed him a little more than that sum as Latin Secretary. He paid to the Queen £20 per ann. for a farm (Salisbury Hall, at Walthamstow), and £18 per ann. for a little parsonage (that of Wicklyfourd, see below) left him by his *mother-in-law*. (Ascham to Eliz. Whitaker, p. 279). As to the prebend, see Ascham to Leicester (April 16, 1566. *Ibid.* p. 285): 'For did her Ma'tie give me that prebend by her onely goodnes and Mr. Secretaries motion, without any suite, without my knowledge, that another man shold reape the best fruite of that her good will? or when Mr. Bourne wold needes entitle the queene to the fee simple of that prebend, did her Ma'tie give out her com'ission, write her letters, send speciall tokens, talke earnestly w'th her officers, give straite com'andement to the whole Cort of Exchequer, that without delay I shold have right in a matter against herselfe? Was this prerogative, I saye, of her goodnes soe speciallye declared, soe openlye testified, that my Lord of Yorke might prevayle and disappoint all her ma'ties meanings therein? I trust all good and wise menn will both thinke and saye naye. &c.' See a full account of the difficulties which prevented Ascham's enjoying the prebend (*ibid.* p. 287). Elizabeth ordered Archbp. Young (see his character in Wood's *Athenae*, ii. col. 800) to restore him to this 'prebend called Wetwange, in our Cathedrall church of Yorke' (*ibid.* p. 288, where Ascham, who died in 1568, is spoken of as still living. The date should probably be 1566, certainly not 1580, as Whitaker gives it. For in it Cecil is called Sir W. Cecil; but he was raised to the peerage in Feb. 1571. Sandys was not (as Whitaker supposes) the prelate concerned). 'Wetwang [Prebend] takes its name from *Wetwang* parish, in *Bucross* Deanary, the Impropriation and Advowson of which this Prebendary has, and also the Advowsons of the Vicaridges of *Fridaythorpe*, *Eloughton*, and *Kirkby upon Wharf*; rated all together for First-

awiae for anie nede, for being sicklie and not like to live longe, I was fully mynded to leave thys lease to my wief, when God should call me, to help me to marye her againe, neither havinge then, nor havinge as yet anie other thinge, that I can anie wyse leave unto her<sup>1</sup>. But findinge my mother in lawe in suche a case, and thinking that I myght get againe suche a lease, but never againe suche a mother, whose vertue, womanhood and wisdom was suche, as I loved her as much by judgment as ever I did myne owne mother by nature, I layd my said lease to gage to Antonie Hussey<sup>2</sup>, for a hundred poundes to be paiad at the font in Poules<sup>3</sup> on Christmas Even, 1561, or els to forfeit yt for ever. This lease is nowe in Mr. Loge<sup>4</sup> and Grimstones handes, executors unto Mr. Huze[*Hussey*]. This is my present case and care, in the which noe cause for myself, but dutie done to my good mother in

fruits, 8*l.* 11*s.* 3*d.* Tho' it was leased by Archbishop *Sandys* his son to his Family, who still [1727] retain it, being *Anno* 1693 renewed, at 86*l.* *per Ann.* to *Henry Sandys*, Esq; of *Down in Kent.*' *Browne Willis's Cathedrals*, i. p. 174. Among the prebendaries are named, 'ROGER *de Askham*, *March* 11, 1559, on the Deprivation of *Palmes*. ROBERT DUDLEY, *Jan.* 28, 1568, on the death of *Askham*, on the Presentation of *Dudley*, Earl of *Leicester*, for this turn. EDWIN SANDYS, on the Deprivation of *Robert Dudley*, *March* 17, 1581. He was son to Archbishop *Sandys*, and made a Lease to his Family of this Prebend yet in being.' *Ibid.* p. 176. See the grant of the Prebend, Oct. 9, 1559, in *Rymer*, xv. 544; and compare *Ascham's Works*, ed. 1815, p. 178, and his allusion to his suit in *Westm. Hall* (*Scholem.* Præf. sign. B. iii. vers.) In *Baker's MSS.* Vol. xxxiv. p. 203 is a dispensation granted by Whitgift to James Evelegh a layman, to hold this same prebend of *Wetwang* (A.D. 1601-2). *Cromwell* was Dean of *Wells*, Cecil in *Edward's* days Rector of *Wimbledon*. *Elizabeth*, when princess, begged for a parsonage for her yeoman of the robes (see *Parry* to *Cecil*, Sept. 22, 1550, in *Tytler's England under Edw. VI. and Mary*, i. 322). In a MS. volume (Dd. 9. 16. Art. 1) in *Camb. Univ. Libr.* is an anonymous treatise upon the question, 'how far forth such alienations may be adjudged valid *in foro interno.*'

<sup>1</sup> See *Ascham* to *Sir W. Pawlett* (in *Whitaker*, i. 275).

<sup>2</sup> *Anthony Hussey*, notary public and *Russia* merchant, died *June* 1, 1560, (*Index* to *Strype*, *Machyn's Diary*, pp. 236, 237, 380).

<sup>3</sup> See *Nares's Glossary*, under *Paul's, St.*

<sup>4</sup> *Sir Thomas Lodge*, alderman, was a mourner at *Hussey's* funeral, (*Machyn*, p. 237, see *index*).

lawe, hath so wrapped me, as I knowe not howe to help it, except God, who moved me to doe it, move your goodnes also somewhat to be moved with yt. And good hope I have, you wilbe so: for when I consider howe ix yeres agoe, without my sute, beinge out of the countrie, and not once thinking on suche a benefit, you onlie of your goodnes obteyned me that office, in which nowe I serve, and when also wythin these two yeres, I beinge syck in my bedd, not suting nor knowinge anie suche mater, you got me likewise my prebend, I think it is God's will I shall enioy no livinge, which you shall not either onlie fyrst obteyne for me, or at last onlie preserve for me. For nowe Mr. Petres benefit for the lease of my farm ys quite gone, except you nowe be as good to help me to kepe it, as he was then to help me to gett it, which yf you doe then must I nedes saie and truly saie as *Ædipus* saithe in *Sophocles* unto worthe *Theseus*<sup>1</sup>:

*Ἐχω ἂ ἐχω διά σε κοῦκ ἄλλον βροτόν.*

[*Æd. Col. 1129, ἐχω γὰρ ἂχω διά σε κοῦκ ἄλλον βροτόν.*]

And then shall I praie and wishe as he dothe; w<sup>ch</sup> verse is so swete in Greke, that yet for all my sorowe, I could not but make it as well as I could in an Englishe Iambus:

*I have that I have only by you and by no mo.*

The remedie I seke for my care, I am loth to utter, as the sick man is to drink a bitter medicine: but what will not necessytie force, which compelleth me to doe, what I never yet approved in other, nor do not like presentlye in my self. My iudgment hath ever led me to mislike private gaine, gotten by comon misorder, I meane privat licenses granted against publick Statutes. And therefore I chose rather by lettre then by talke to make this shamfast sute unto you, the liking or misliking wherof, only your countenance maie be a sufficient answere to me, in theis your so many and weightie affaires. May it please your goodnes, Sir, to obteyne for me of the Q. Maj<sup>tie</sup> a licence for some quantitie of bear, or some number of unwrought clothes, or some lease of farm,

<sup>1</sup> This verse is quoted in the next letter, where see the note, and in the preface to the *Scholemaster*, ed. 1571, sig. Biii. verso.

some forfeit, or some other thinge, which maie be [*by*] your iudgment seme lest to trouble any stablished good order. I have knowen manie of smale service and lesse necessitie bold to aske, and happie to obtaine as great a matter as this, yet I wyll thinke my sute no more reasonable, then your wisdome shall judge yt, nor farther to be profitable for me, then your goodnes shall will me, but will onlie praie to him who hathe onlie put me in hope to labor unto you, to put you likewise in mynd to do this for me, which shall be suche a comfort and staie for me, my wief and my children, as we shall all think ourselves most bounden to praie for you and yours for ever. 6 Octobris 1561.

Your Honours at commandment bounden,

R. A.

## VI.

[Baker, pp. 507 seq. Dd. ix. 14. fol 42 *verso*, 43.]

TO MR SECRETARIE CECILL. [Still in difficulties; begs for assistance, as his health is failing, and he cannot expect to live long. He died Dec. 30. 1568, in his 53rd year. Grant, p. 29].

Sr,

I AM not afraid to desire that of you, which you never yet said me naye of, and that is to be my freind, in necessarie, just, and I trust a verie easie matter. For the thinge ys so farr forward, that it is graunted before yt be asked. I aske nothing now to be geven, but to enjoye that which is alrede geven. Sir, you knowe best, that by your onlie motion, and the Q. goodnes, her Maj<sup>tie</sup> at Windsore did help me to redeme my lease of Salisbury Hall, which laye in pawn for certen debt, that I entred in, for my good Mother in lawe<sup>1</sup>, and God in Heaven knoweth that that monye was not then craftelie borrowed, that after I might more craftelie begg. But I mynding nothing more, then fullie to

<sup>1</sup> See the last letter. Salisbury Hall was the farm at Walthamstow. It took its name from Margaret Plantagenet, countess of Salisbury. Q. Mary granted it to Sir Tho. White. In 1590 Elizabeth granted it to R. Symons (Morant's *Essex*, i. 2, pp. 35, 36).

answere yt and spedelie to repaie it, for a sure sign of my true meaning therin, I brought my lease to Sir Richard Sackvile, not to be a suretie, but to be a wytnes of my debt; which thing to doe, neither to [*Baker has justly omitted this word*] the Queene, nor you, nor he required at my hand, but onlie two or three lynes in writinge to specyfie the some that I have received. I never opened my mouthe my self, I never made sute by others, neyther by you, nor by my L.[*ord*] of L.[*icester*]<sup>1</sup> to have the Q. forgeve one peny therof: but out of hand I sent my man into Cambshire to Henrie Colton, sometime S<sup>r</sup> John Cheke's Man, to sell unto him my lease of Wicklyfourd (?)<sup>2</sup> Parsonage, left unto me by my g. m. in lawe, therby to repaie the Q. monye againe. My man and Calton entred termes of price, order, place, and time for the receipt of mony for me, and assurance for him a certen daie, at a certen place was appointed at London. I asked licence fyrst of you and after of the Q. to goe. Her Highnes<sup>3</sup> asked me why I would goe to London, the heate of the Plague<sup>4</sup> beinge then not fullie quenched. I said to sell a little livinge, to paie her monye. She most graciously smylinge saide unto me, A Foole, Foole, I did not let you have that monie to take it againe; kepe your livinge still, sell it not, for livinges be not easie to come by, I will take order with Sacvile<sup>5</sup> for it. My L. of L. hard yt, and most curteoslie of his owne good wyll dyd write a lettre to Mr. Ouslye, requiringe him that by his good advise and counsell, as farr as

<sup>1</sup> See a letter of Ascham's to Leicester, who promised to be 'gossip' to one of his children (Whitaker, I. 281).

<sup>2</sup> Query Wiceford or Wichford in the Isle of Ely.

<sup>3</sup> Compare with what follows Ascham's letter to Elizabeth in Whitaker, I. pp. 276—280.

<sup>4</sup> 'When the great plage was at London, the yeare 1563, the Queenes Maiestie Queene *Elizabeth* lay at her castle of Windsor.' *Scholemaster*, Præf. init.

<sup>5</sup> Compare Ascham to Leicester, April 14, 1566: "I owe . . . £200 and more, in wittnes of w'ch debt S<sup>r</sup> Richard Sackuile hath my lease, given me by Queene Mary, w'ch is the whole and onely livinge that I have to leave to my wife and children, who may truly say when I am gone, we may goe all a begging for anythinge that ever S<sup>r</sup> Askam cold ever gett vnto vs by all his service done to Queene Elizabeth." (From Whitaker, I. 286.)

right, equitie and conscience would afford, I should not be compelled to sell awaie my lyvinge. And so Mr. Ouslie by lawe offered suche a band for me, as Calton and his counsell would not venture to paie their monie for it. They thought, that I, as common sellers of lyvinges comonlie doe, to receave present monye, would have offered my bandes. But the Q. goodnes, and Mr. Ouslies wisdomes had quite altered the case, for the nedie seller was nowe more unwilling to receive than the greedie byer to paie anie present monye. And by thys meanes, and this order, doe I enjoye that poore Livinge still. Since that time Sir Richard Sacvile hath at tymes put her Maj.<sup>tie</sup> in remembrance for some speciall discharge of that debt. She hath alwaies most gentlie saide, "I will discharge yt, Let no man troble him for it, I am sure Askame hath noe mistrust of yt;" and beinge verie, and lothe to signe manie things at once, hath ever deferred it to another time. For Sir Richard Sacvile caused Fanshaw<sup>1</sup> of th' exchequer to make an orderlie pardon for the release of that monie, and when he was in most sure hope to have it signed, God toke him awaie<sup>2</sup>, and so at thys daie, my lease and that pardon together be in Mr. Thomas Sacvilles keepinge. My sute therefore ys to your goodnes, First to call into your handes the lease and the pardon, for it is no reason, that Mr. Thomas Sackvile, beinge no common officer of the prince, should have my lease in keepinge. And also he of himself is verie willinge to deliver it unto you, or to whome it shall please you, thenas your wisdomes shall think good, or oportunitie shall serve you, and your wonted good will towardes me shall move you, to doe as you have done, alwaies so do for me with the Q. that some order maye be taken in this matter as I maye have my lease in myne owne hand, and that I maye have, either some speciall pardon and discharge of that monye, as her Maj.<sup>tie</sup> herself of her meré goodwill hath many tymes promysed me, or els some speciall order, that I maye paie yt myself, so as no one

<sup>1</sup> See Index to Strype.

<sup>2</sup> Sir R. Sackvile, under secretary of the treasury, died (not April 21, 1565, Murden's *State Papers*, p. 745; *ib.* p. 761 we find the true date) April 21, 1566. See Ascham's *Scholemaster*, Præf.

payment at once be over heavye for my small lyving to bear. The matter as it nowe lieth, greveth me many times and ofte, and surelie a certeyne paine were more easie, then a feared mischance. I must die, and cannot live longe, and even this last weke, I was in some danger. And if I were gone, howe thys monye would troble my poore wief and children, my fear and care is now great. I staye and comfort myself by the Q. goodnes, as a good man in Sophocles doth counsell Electra to doe by her brother Orestes ayde<sup>1</sup>. And although Electra, whom sorrowe and long driving of, had made bothe doubtfull and desperatt, answered with more fear then hope: yet do I misliking Electraes womanishe fear and followinge the wise man's counsell in y<sup>e</sup> next verse, think plainlie thus<sup>2</sup>. But to conclude shortlie, and as I think and hope, and loke for. In the end, you are he, to whom I must saie, as Œdipus in Sophocles also doth gladlie, and with a thankfull mynd saie to noble Theseus:

\*Ἐχω ἂ ἔχω διά σε κοῦκ ἄλλον βροτόν.

[Read: ἔχω γὰρ ἄχω διά σε κοῦκ ἄλλον βροτόν.—*Œd. Col.* 1129.]

And in this verse saieinge all I neither can or nede saie more, but

<sup>1</sup> Prob. *Electr.* vv. 160, seq. should follow here.

<sup>2</sup> *Electra*, 173, seq. The same verses ought plainly to have been supplied by Whitaker (*Hist. of Richmondshire*, i. p. 271) in the blank spaces left in the transcript, from which he has printed Ascham's letter to Gardiner.

'Peradventure I shold enioye the whole, but hitherto I may saie with Electra in Sophocles—

And yett I comferte myselfe much with the next verse of the chorus, and although I answere them, and content my selfe with Electra, yett seeing I find allthings still in the former condic'ion, I runne to that sweete verse of Sophocles in another tragedye, w<sup>ch</sup> Œdipus cold not saie to Theseus soe well as I may saie and doe most gladly vnto your lo'pp'—

In the same letter, p. 272, instead of "I shoue (as saith Sophocles) mine all and me whole onely to your lo'pp," read "I owe," and understand the same place of the *Œd. Col.* Sophocles was a favourite author with Ascham, who translated the *Philoctetes* into Latin verse (*Epist.* II. 3, p. 67, ed. 1703).

leave me and myne wholie to staie ourselves upon your goodnes  
and wisdom. And God send you and yours that comfort, that  
I and myne do wyshe, and hope by God's motions to have at  
your hand. 8 Junii 1567.

Your Honors at commandment, R. A.

XXIII. MORTUARY ROLL, sent forth by the Prior and  
Convent of Ely, on the death of John de Hothom,  
Bishop of Ely, deceased January, A. D. 1336-7.  
By ALBERT WAY, M.A. F.S.A.

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[Read May 22, 1854.]

THE Document, to which the following observations relate, has recently been found amongst the miscellaneous evidences, preserved in the Treasury at Canterbury Cathedral. Its existence had not, as far as I have been able to ascertain, been previously noticed. It belongs to that class of monastic documents designated as *Brevia mortuorum*, *Rotuli defunctorum*, the encyclical letter, *litteræ currentes*, or *rotularis epistola*, sent forth by a monastery to make known to the houses associated in fraternity the death of any member of the community, and to solicit their prayers for the repose of his soul. The usages connected with the transmission of these precatory Rolls have been related by Martene, in his Collections on the Ancient Rites of the Church, and much information may be obtained from the numerous citations to be found in the new edition of Ducange's Glossary<sup>1</sup>.

It is remarkable that of the numerous rolls of this description, which must have existed until the period of the Reformation amongst the muniments of cathedral and conventual establishments, so few should have been preserved, or hitherto noticed. We are indebted to Mr John Gough Nichols for collecting the facts which he had been enabled to discover relating to such Mortuary Rolls, and those who desire information on the subject may be referred to his Memoir, published in the volume of Transactions

<sup>1</sup> Glossarium Mediæ et Infimæ Latinitatis, Paris, 1845. See the words Absolutio, Brevia, Brevetarius, Rotulus, Rollus, Titulus, &c.

of the Archæological Institute at the Norwich Meeting in 1847 (pp. 99—114)<sup>1</sup>. Mr Nichols states, that no such roll existed in the MS. collections at the British Museum; that none is mentioned by Fosbroke in his History of British Monachism, nor indeed had any document of this nature been published entire previously to the above mentioned contribution to Archæological literature in one of the annual volumes of the Institute. Under these circumstances, I hope that the present communication, connected as it is so closely with matters of local interest, may prove acceptable to the Cambridge Antiquarian Society.

It may suffice here to state, in regard to documents of this class, that it had been customary from an early period, on the decease of the abbot, and even of inferior members of a monastic fraternity, to send such an intimation of the event to other monasteries, those especially, if not exclusively, associated by friendly relations or special agreement with the house in question, and to solicit their prayers for the repose of the soul of the deceased. This announcement was made in the form of a Roll, which was carried to the various monasteries in succession by an official designated as the *brevigerulus*, *brevetarius*, *rotulifer*, or *rolliger*. This functionary, it appears, sometimes carried as the insignia of his office the armorial bearings of the monastery of whose loss he was the herald. Thus in an account of one of the officers of Christ Church, Canterbury, I noticed this entry, "Item, solutum pro armis Ecclesie nostre faciendis, quas brevigerulus portat secum in via, iij. s. iiij. d." 30 Hen. VI. 1451. At the head of the Roll there was usually an illumination, sometimes portraying the obsequies of the deceased, and the document set forth the loss sustained by the convent from which it was transmitted, with an eulogium on their departed head or brother, and earnest solicitation for the suffrages of other religious houses in his behalf. The

<sup>1</sup> The most remarkable document of this class probably in England is the Roll on the death of John Islyppe, Abbot of Westminster, who died in 1522, with four large and very curious drawings. See *Vetusta Monum.* Vol. iv. plates 16—20. Mr Nichols says its fate is unknown; it has since been discovered amongst the hidden treasures of the Society of Antiquaries.

remainder of the Roll was left to be filled up by the *Tituli*, inscribed successively at the several monasteries included in the itinerary. Each *Titulus* comprised the description of the house visited by the *brevigerulus*, with a verse conveying the promise of their prayers desired for the deceased; and an assurance was thus given, as Mr Nichols observes, both that the messenger had duly performed his circuit, and that the associated houses of the monastic community had engaged to perform the services required. These *tituli*, it may be remarked, were in some instances very numerous, and it became requisite to attach several membranes to the roll to receive them, or they were inscribed upon the reverse of the parchment. A Roll for two priors of Durham, about the year 1464, measures thirteen yards in length, and the *tituli* shew that the bearers had visited not less than 623 religious houses. The Roll found at Canterbury is comparatively insignificant, the length being only seven feet, and the *tituli*, including the endorsements, twenty-four in number. It is probable, however, that it originally comprised a more extensive catalogue, and that one or more membranes have become detached and are lost.

The Roll which is the subject of this notice, was issued on the decease of a distinguished prelate of the see of Ely, John de Hothom, in 1336—7. He had been raised to that dignity twenty years previously, and appears to have enjoyed the favour and confidence of his sovereign, Edward II., as the document sets forth. At the time of his election in 1316, he was chancellor of the royal Exchequer; in the year following he was appointed Chancellor of England, and two years later Treasurer of the realm. Early in the reign of Edward III. he was sent on an embassy to Rome. From that time he appears to have devoted himself to the administration of his see, and it is scarcely necessary to advert to the existing monuments of his munificent liberality at Ely Cathedral, the lantern tower erected in his time from the design of Alan de Walsingham, to replace the tower which fell in 1322, with great injury to the choir. The Lady-chapel also was commenced by Bishop de Hothom, about the same period; by his energy and munificence the completion of the presbytery was effected; and various possessions which he had acquired were settled upon the

church and convent. He was seized with palsy two years before his death, which took place in the palace of the bishops of Ely at Somersham, in Huntingdonshire, early in January, 1336—7. His tomb exists in the cathedral, in the place chosen by himself for his interment.

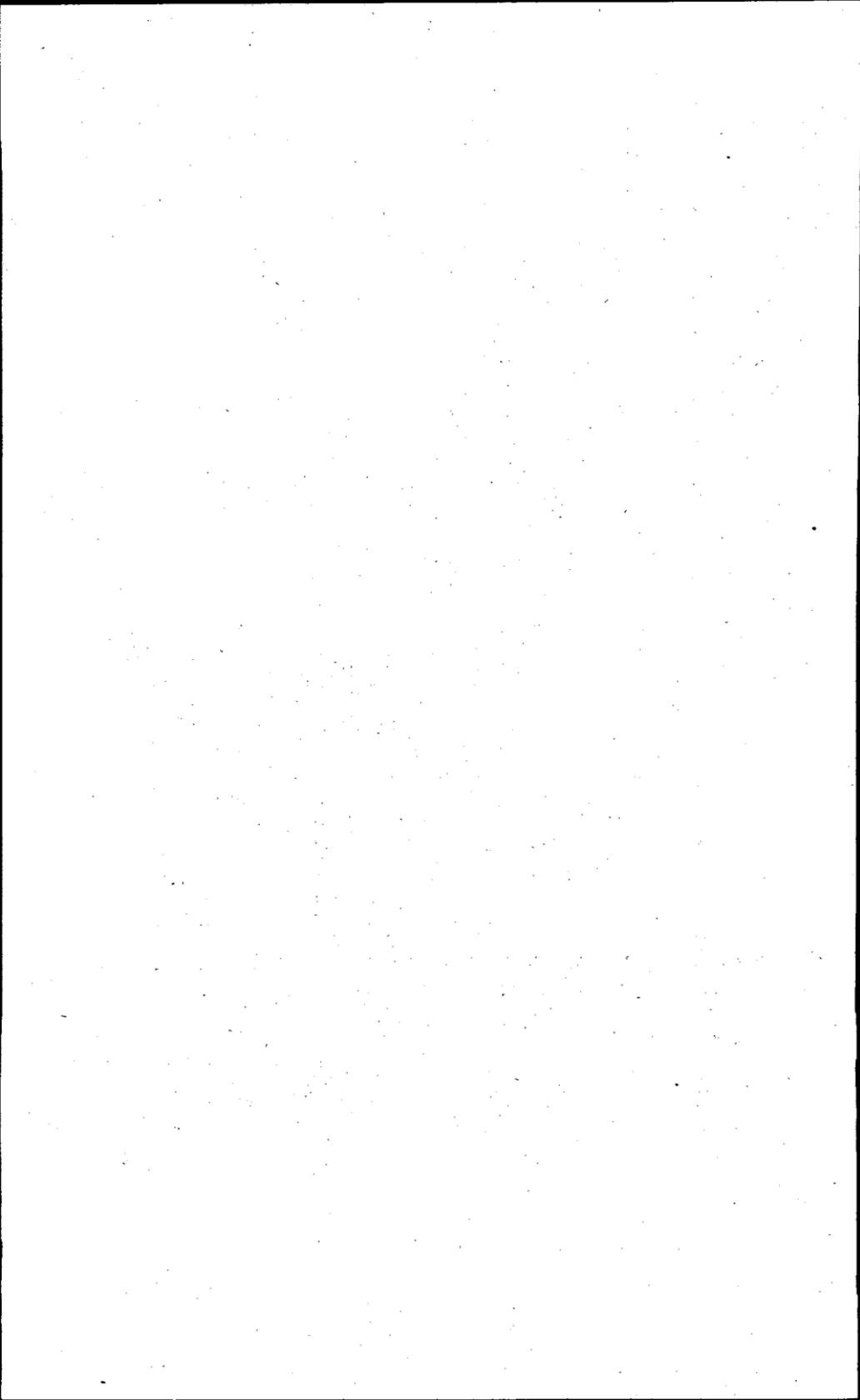
The terms in which the encyclical letter is indited will appear exaggerated, but it must be considered that it was composed by the prior, John de Crauden, who had witnessed the numerous acts of the deceased prelate's liberality, and who appears to have lived in most friendly intimacy with him. It will be remembered that the prior was unanimously elected by the convent as his successor, but their choice was annulled by the authority of the Pope, probably at the request of Edward III. No one probably was more familiar with the virtues and generous character of their deceased benefactor than the prior, deputed by the convent to compose this elaborate eulogy. However curious as an example of the inflated style of monastic latinity, it must be admitted that the cumulative commendations of this "ejulatus Prioris," as the Roll is designated in the endorsement, are carried to an excess bordering on the ludicrous, whilst the too prevalent use of Scripture language fails to give that dignity of expression, which might well have suited the occasion.

The Roll, in its present condition, measures 7 ft.  $\frac{1}{2}$  in. by about 8 $\frac{1}{2}$  inches in breadth; only three membranes now remain, the document being evidently imperfect. The *Tituli* inscribed in accordance with the customary formulæ by the various monasteries visited by the *Rolliger*, fill the lower portion of the obverse of the roll, under the encyclical letter, and are continued on the reverse; these endorsements cover about two-thirds of the lower membrane of the roll. They are written in the same direction as the *tituli* on its face. In the large illuminated initial (U) is introduced a figure in pontificals, which we should at once recognise as intended to portray the deceased bishop, were it not that around the mitred head there appears a nimbus of pale red colour. The right hand is upraised in the gesture of benediction, and the left holds the crosier with its head of gold. The mitre is golden, the chasuble blue lined with bright red, the amice of a light red colour



EPISCOPAL FIGURE INTRODUCED IN THE ILLUMINATED INITIAL OF THE  
MORTUARY ROLL OF JOHN DE HOTHOM, BISHOP OF ELY.

(The lower part of the letter (U) is here shewn under the figure.)



ornamented with white saltires, the dalmatic is light pink. A representation of the figure alone, the large letter which surrounds it being omitted, accompanies this notice. I am not aware of any similar instance of the introduction of the nimbus, if we suppose that this may have been intended to represent the deceased prelate. St Etheldreda alone, the foundress of the church of Ely, seems properly entitled to occupy so prominent a position on this mortuary roll. It has been suggested, however, with some degree of probability, that the figure may portray St Wilfrid, bishop of York, who took an influential part by his counsels and furtherance of the pious purposes of St Etheldreda. He was resident for some time at Ely, and is believed to have formed the plan and directed the works of the church and conventual establishment there founded by her. He also gave the episcopal benediction, constituting her abbess of that house, and he admitted the other members of the society. St Wilfrid, it will be remembered, appears in one of the remarkable sculptures on the piers which support the central lantern at Ely, presenting to the abbess-queen the pastoral staff of her new office. To St Wilfrid, on his journey to Rome in 678, she entrusted the charge of obtaining the pope's confirmation of her endowment, comprising the whole Isle of Ely with its large revenues. He was also present at the translation of her remains, according to the singular legend related by Bede, and appears in the representation of that occurrence on one of the sculptures before mentioned. St Wilfrid may, moreover, have been taken by the deceased bishop as his personal patron or "avowe," and that special cause may have caused the introduction of his figure in the initial of the Roll. I must leave the question to the consideration of those who take interest in such details of middle age symbolism; I am inclined to suppose, although contrary to the accustomed practice of limners at that period, that this saint-like figure was in fact intended to represent the deceased bishop John de Hothom, with some notion that although not actually canonized by formal authority of the holy see, he had been received *inter divos*, in the glorious company of the blessed.

In following the succession of *Tituli* inscribed upon the Roll, it is not without interest to track the course taken by the brother

to whose care it was entrusted by Prior Crauden and the convent of Ely. In the case of so voluminous a document as that which exists at Durham, before mentioned, the succession of monasteries visited might supply evidence not undeserving of notice, in regard to the chief ancient lines of communication and most frequented roads as indicated by such itinerary. We here may follow the *Rolliger* pursuing his lugubrious course westward into Huntingdonshire to Ramsey, thence to Peterborough and Thorney, proceeding into Lincolnshire to Croyland, Spalding, and Swineshead, to Boston, and by a circuitous course towards Cambridge by way of Bury, Thetford and Swaffham. Burnham, a monastery of Augustine nuns in Berkshire, occurs singularly interpolated in this list. From Cambridge the bearer of the Roll prosecuted his circuit to Walden, Stoke by Clare, Ixworth, and thence into Norfolk.

I have not been able satisfactorily to account for the occurrence of this document in the Treasury of Christ Church, Canterbury. Amongst the numerous bishops, abbots, and other dignitaries enumerated in the list entitled<sup>1</sup>, "*Societatum virorum et feminarum Indiculus, pro quorum animabus Monachi Ecclesie Christi Cantuariensis tenentur prestare servitia, Officia, et Missas*" (Cott. MS. Claudius c. vi. fol. 166), no special mention is found of the bishops of Ely. The bishop, however, was properly in the position of Abbot or Superior of the Monastery, although the government of the house devolved upon the Prior. In that list, amongst various monasteries, the accustomed suffrages for deceased brothers of Ely are thus enumerated: "*Pro monachis Heliensibus 7 plenaria officia in conventu, et 30 diebus Verba mea. Et quisque sacerdos 1 missam, alii 5 Psalmos.*" It may accordingly be concluded that the deceased bishops of Ely had full participation in the prayers of the monks of Canterbury. It must occasionally have occurred that the bearer of the *Breve* died in the course of his lengthened pilgrimage, and an instance might be mentioned in which the functions of the *brevigerulus* having been terminated by his untimely death, a substitute was provided to complete the prescribed itinerary. Had such an event, however, taken place in the present

<sup>1</sup> Dart's Canterbury Cath., Appendix, p. xxvi.

instance, it might be supposed that the monks of Christ Church would have sent back the roll to Ely, as the record of the pious suffrages offered up successively in so many places associated with that monastery, and to which they had fraternally contributed their share in accordance with established usage.

The discrepancy in the statements regarding the day of the decease of Bishop Hothom may deserve notice. The modern inscription on the east end of his tomb in the presbytery is supposed by Bentham to have been placed in the time of Elizabeth or James I. It gives Jan. 25 as the day of his death<sup>1</sup>. The see was, however, certainly vacant on Jan. 14, 1336—7, as appears in Claus. 10 Edw. III., cited by Godwin and by Mr Hardy in his Notes on Le Neve's Fasti<sup>2</sup>. A parliament was summoned by writs dated at Westminster, Jan. 14, 10 Edw. III., and one was sent "*custodi spiritualitatis episcopatus Eliensis, sede vacante.*" It is difficult to comprehend how the intelligence of the bishop's death at Somersham should have reached Westminster on the same day; the monk of Ely, however, distinctly asserts "*obiit apud Somersham, 18 Cal. Febr. nocte precedente festum S. Mauri Abbatis, A. D. 1336*<sup>3</sup>." The feast of St Maur was on January 15. The entry cited by Godwin from "*Rot. de Wisbech, sede vacante,*" agrees with this statement, since it places the bishop's death "*die Martis, in crastino S. Hilarii,*" the feast of St Hilary being January 13. In the following document it will be observed that the bishop's decease is stated to have taken place on January 15.

ALBERT WAY,

<sup>1</sup> Bentham's Ely, App. p. \*48. Plate xviii.

<sup>2</sup> Godwin de Præsulibus, p. 261. *Fasti Ecclesiæ Anglicanæ*, by John Le Neve, corrected and continued by T. Duffus Hardy, 1854, Vol. I. p. 334.

<sup>3</sup> *Monachi Eliensis Historia Eliensis, Anglia Sacra*, Vol. I. p. 648. A difficulty here occurs, since 18 Cal. Febr. was Jan. 15, the same day as the feast of St Maur.

MISCELLANEOUS DOCUMENTS in the Treasury, Canterbury. Roll marked E. 191. Endorsed in a later hand,—Prioris Eliensis ejulatus in Obitum Johannis de Hothom, Episcopi Eliensis: and—Prior Ely dolet. 1826.—Ely. i. 44<sup>1</sup>.

Universis lumine trinitatis ac religionis catholice cultoribus Johannes Prior Ecclesie Cathedralis Elyensis, et totus ejusdem loci humilis conventus salutem, et post erumpnas presentis vite ad futuram immortalitatis gloriam felici cursu transmeare. Humane societatis et unitatis catholice fedus exposcit, et innate virtutis mentisque bene disposite clarum est indicium, gratum et meritorium ante conspectum divine majest(at)is, lamentabilis casus anxietate et acerbi subitque meroris pondere quassatis manus porrigere subsidii spiritalis<sup>2</sup>, et levamen adhibere pie consolacionis. Nam qui ad misericordiam prona mente flectitur in beatorum sorte computatur. Decessum igitur eximii patris, pastoris et pontificis nostri, Domini Johannis de Hothom, qui nuper ab hac valle peregrina deposito carnis onere ad beatam patriam inter apostolicos sacerdotes aggregatus transmigravit, ut speramus, plangimus planctu magno nos filii desolati, filii inquam mestissimi patrem piissimum, oves pastorem optimum, monachi abbatem dignissimum, clerici presulem serenissimum, plebs<sup>3</sup> prelatum, et navicula Petri gubernatorem prudentissimum, filii denique patrem qui nos fovit et aluit quemadmodum gallina congregat pullos suos sub alas. Grex pusillus pastorem plangimus qui nos de ore leonis et a luporum rapacitate liberavit. Plangimus eum quasi unigenitum, et vox turturis viduate audita est in terra nostra; vox inquam Rama audita est ploratus et ululatus, Rachel nostra plorans non filios set (*sic*) sponsum, non parvulos set patrem parvulorum, tutorem orphanorum, pauperum recreatorem, afflictorum consolatorem, miserorum refugium, protectorem viduarum, ecclesiam Dei impug-

<sup>1</sup> In the following document all words contracted in the original MS. have been here given *in extenso*.

<sup>2</sup> *Sic* in MS.

<sup>3</sup> An epithet seems here wanting, possibly omitted owing to an apparent alteration and erasure in this line.

nancium expugnatorem validum, impiorum prosecutorem, patrie defensorem, qui superborum et sublimium colla potenti virtute calcavit, et omnibus ad se clamantibus affuit prompto juvamine in tempore tribulacionis. Talis erat dilectus tuus, O Rachel nostra pulcherrima mulierum! confortate filii manus matris vestre dissolutas, que dilectum suum, desiderabile oculorum suorum, jam ablatum, quem dum tenuit et osculabatur nemo despexit eam, pro eo quod jam abiit et recessit, et ultra jam non comparet, plangit et plorat, et non est qui consoletur eam ex omnibus caris ejus. Plangimus ecce nos filii Israelis patriarcham nostrum alterum Jacob, qui die noctuque gelu urebatur et estu pre amoris magnitudine serviens pro Rachele. Hic velut alter Moyses dux populi nos a servitute gravi liberavit. Hic alter Aaron vir eloquens sacerdos magnus erat, qui in diebus suis placuit Deo et inventus est justus. Hic alter Mathathias legis Dei zelator strenuus. Alter Machabeus patrie protector fortis viribus a ju(v)entute sua. Hic Jonathas amabilis, et Symon vir consilii, ac David manu fortis, potens in opere et sermone fidelis in omni regno, in omnibus prudenter agens, ingrediens et egrediens, et pergens ad imperium regis domini sui terreni; cui licet primo in quibusdam officiis aulicis et negociis fiscalibus, ac postmodum in dignitate cancellarii et thesaurarii strenue militasset, tota tamen animi intencione in Deum ferebatur, et in quantum moles carnea permisit omnes actus suos pro utilitati (*sic*) reipublice et ecclesie sue ad honorem creatoris sui dirigebat. Hic talis.....<sup>1</sup> nimirum plangitur quia similis ei superstes vir reperitur<sup>2</sup>. Nunc denique de medio sublato merito plangimus quod dum ipsius mores, vitam, actus, sobrietatem, et virtutum multitudinem quasi in quodam vasculo gracioso aggregatam ab etate sua tenera usque in diem quo migravit a corpore ad memoriam revocamus, a fletibus, suspiriis et gemitibus abstinere nequimus. Erat namque honestis parentibus procreatus, in domibus regum et procerum educatus, morum generositate et magnorum operum aggressionem nobilitatus. Studiis liberalibus et philosophicis disciplinis ac utriusque juris preceptis imbutum, volumineque legis

<sup>1</sup> A small part of the MS. torn away here.

<sup>2</sup> A word seems to be omitted. The sense appears to be "similis ei superstes vir *non* reperitur."

divine cibatum, implevit eum Dominus spiritu sapientie et intellectus. In annis quippe adolescentie cepit Deo devotus existere, honeste vivere, alterum non ledere, coetaneos et sodales suos in Christi dulcedine diligens, ut decebat, superioribus suis promptum famulatum, paribus bonitatis incentivum, junioribus pium subsidium, et omnibus impendebat seipsum speculum et exemplar virtutum. Et propterea magnificavit eum Dominus in conspectu regum et regni magnatum, diffuditque gratiam in labiis suis. Et propter veritatem et mansuetudinem et justiciam deduxit eum mirabiliter dextera Dei, et gradientem de virtute in virtutem prerogativa meritorum in ecclesia sua merito prerogavit. Cujus<sup>1</sup> fama bonitatis, scientie, et pietatis, sicut odor agri pleni cui benedixit Dominus, ita per regni climata redolevit quem exaltavit Dominus electum de plebe sua, et statuit illi sacerdotium magnum collocans eum cum principibus populi sui, et a filiis Israel, velud (*sic*) alter Samuel, in principem et presulem, non assumens sibi honorem, sed, Domino vocante, canonicè et concorditer sublimatus est in nostra Elyensi Ecclesia, post obitum felicis recordacionis Domini Johannis de Ketene Episcopi ejusdem loci. Adepta siquidem tante dignitatis apice, Deo devocior cepit existere, mutatus in alium virum, elemosinis, jejuniis, vigiliis sacris, et oracionibus sedulo insistens; non obstante quavis occupatione mundana psalterium Daviticum cotidie ex integro regi regum decantavit. Justitia, judicio, misericordia et veritate semper gaudebat, sobrie et justè et pie vivendo, pius, prudens, humilis, pudicus, sobrius, castus fuit, et quietus vita dum presens vegetavit ejus corporis artus. Erat quoque vir tocus prudentie, in sermone verax, in judicio justus, in consilio providus, in commissis fidelis, in rebus bellicis strenuus, in probitate conspicuus, in omni morum venustate preclarus, et erat ei species digna imperio. Erat utique in ecclesia angelicus, in aula splendidus, in mensa dapsilis, in capitulo severus, arguens, increpans et obsecrans subditos in omni paciencia et doctrina; majoribus devotus, junioribus blandus; omnibus affabilis et benignus, in spiritualibus et temporalibus valde circumspectus. Et, ut enucleacius bonitatis sue prominencia elucescat, pontificali

<sup>1</sup> Cui, MS.: a small portion torn away.

decoratus infula omnibus se amabilem exhibuit, omnibus omnia factus ut omnes lucrifaceret in Christo Jesu, complens illud ecclesiastici<sup>1</sup>, principem te constituerit noli extolli, sed esto in ejus quasi unus ex illis. Quum quedam prelibavimus que venerabilem patronum nostrum memoratum titulis preconiorum extollunt, et resonant laudes tanti viri, nunc autem excitat nos dilectio spiritalis ad vos, O filii Syon! stilum supplicationis convertendo universitatem vestram devote deprecari ut animam dicti Johannis, qui biennali languore corporis correptus, ut si que ei macule de terrenis contagiis adheserunt tam diuturna virga clementis Dei castigentur, in senectute bona sicut verus catholicus ab hac instabili luce ad lucidas et quietas transivit mansiones, ut credimus, quintodecimo die mensis Januarii<sup>2</sup>, Anno gracie Millesimo ccc<sup>mo</sup>. xxxvj<sup>to</sup>., in communibus beneficiis vestris recipiatis, et aliquid specialis remedii quod decreverit dilectionis vestre benignitas superadatis, cum sancta et salubris sit cogitacio pro defunctis exorare ut a peccatis solvantur. Nescit enim homo utrum odio vel amore dignus sit, seu opera illius sint accepta coram Deo, nec ullus adeo perfecte stat in bono dum nexibus carnis detinetur quin aliquando labatur. Nam sepcies in die cadit justus, et nemo mundus a sorde, nec infans quidem unius diei. Et ob hoc ineffabilis Dei miseratio humane fragilitati pie preordinavit, ut qui sibi non sufficit pro suis reatibus satisfacere de suffragiis alienis reconciliacionis remedium misericorditer consequatur. Unde iterato vestris pedibus pietatis intuitu provoluti crebris gemitibus preces precibus humiliter accumulamus, quatinus beneficiorum remedia que unicuique vestrum spiritus caritatis inspiraverit eidem Johanni velit impartiri. Et que vel quanta fuerint devocionis vestre munera cum titulis vestris in scripto redigi devotissime supplicamus. Quotquot siquidem

<sup>1</sup> I have searched in vain in the book of Ecclesiasticus for any passage corresponding with this, apparently a quotation from Scripture. Proverbs c. 25, v. 6, has been suggested, but there is no resemblance in the text as given in the Vulgate. The passage in the Roll seems to have been erased and written again incorrectly, some word or words being omitted, for instance—in ejus *presencia* or *conspectu*?

<sup>2</sup> On the margin is written, evidently by a second hand,—vij<sup>o</sup>. die mensis Junii. The discrepancy in the statements regarding the day on which Bishop Hothom died has been already noticed.

alicujus beneficencie ei gratiam erogaverint specialem, fraternitatis nostre et omnium beneficiorum in Ecclesia nostra de cetero agendorum participes constituimus et consortes. Et idem ab eis recipere zelo caritatis nobis concedi ardentem postulamus, ut alter alterius onera portantes legem Christi adimpleamus. Creator omnium rerum faciat vos seipsum revelata facie contemplari. Anima domini Johannis de Hothom, quondam Episcopi Elyensis, et anime omnium fidelium defunctorum per misericordiam Dei requiescant in pace. Amen. Nostri defuncti sint vobis in prece juncti.

Immediately after the Encyclical letter are inscribed the *Tituli* of the several Monasteries successively visited by the *Brevigerulus*, as follows:—

Titulus ecclesie Sancte Marie et Sancti Benedicti Ramesey. Anima domini Johannis Episcopi Elyensis et anime omnium fidelium defunctorum per misericordiam Dei requiescant in pace. Amen. Oramus pro vestris, Orate pro nostris.

Titulus ecclesie apostolorum Petri et Pauli de Burgo. Anima, &c. (as before)<sup>1</sup>.

Titulus ecclesie Sancte Marie Sanctique Botulphi Thorneye. Anima, &c.

Titulus ecclesie Sancte Marie, Sancti Bartholomei, Sanctique Guthlaci Croyland. Anima dompni Johannis, &c.

Vestris nostra damus, pro nostris vestra rogamus.

Titulus Sancte Marie et Sancti Nicholai de Spaldynge. Anima, &c.

Titulus ecclesie Sancte Marie de Swyneshed. Anima dompni, &c. Vestris nostra, &c.

(Titulus ecclesie fratrum) ordinis beate Marie de Monte Carmeli de Sancto Botulpho<sup>2</sup>. Anima, &c.

On the reverse of the lower membrane of the Roll, written in the same direction as on the face, are the following:—

<sup>1</sup> Peterborough. It has not been thought necessary to repeat the formula, which is the same in most of these *tituli*.

<sup>2</sup> Boston, anciently called St Botulph's. The house of Carmelites there is mentioned in *Monast. Angl.* new edit. vol. vi. p. 1571.

Titulus ecclesie beate Marie Virginis et Sancti Edmundi Regis et Martiris<sup>1</sup>. Anima, &c.

Titulus ecclesie beati Georgii martiris monialium de Theford. Anima, &c.

Titulus ecclesie beate Marie de Swafham monialium<sup>2</sup>. Anima, &c.

Titulus ecclesie beate Marie de Angl̄e(se)ye. Anima, &c. Nostri defuncti sint vobis in prece juncti.

Titulus ecclesie canonicorum Sancti Egidii de Bernewelle. Anima, &c.

Titulus ecclesie Sancte Marie de Burnham juxta Windesore.

Titulus ecclesie fratrum minorum Cantebriggie. Anima, &c.

Titulus ecclesie fratrum heremitarum ordinis Sancti Augustini Cantebriggie. Anima, &c.

Titulus ecclesie fratrum ordinis beate Marie de Monte Carmeli Cantebriggie. Anima, &c.

Titulus ecclesie beate Marie et Sancti Jacobi apostoli de Waledene. Anima, &c.

Titulus ecclesie beati Johannis Baptiste de Stoke<sup>3</sup>. Anima domini Johannis de Hothom episcopi Eliensis et anima Ricardi monachi et acoliti ejusdem, et anime omnium fidelium defunctorum, per misericordiam Dei requiescant in pace. Nostri defuncti sint vobis in prece juncti.

Titulus ecclesie fratrum heremitarum ordinis Sancti Augustini Clare. Anima, &c.

Titulus ecclesie beate Marie de Ixeworthe. Anima dompni, &c.

Titulus fratrum ordinis predicatorum Thefordie. Anima, &c.

Titulus ecclesie Sancti Sepulcri de Theforde. Anima, &c.

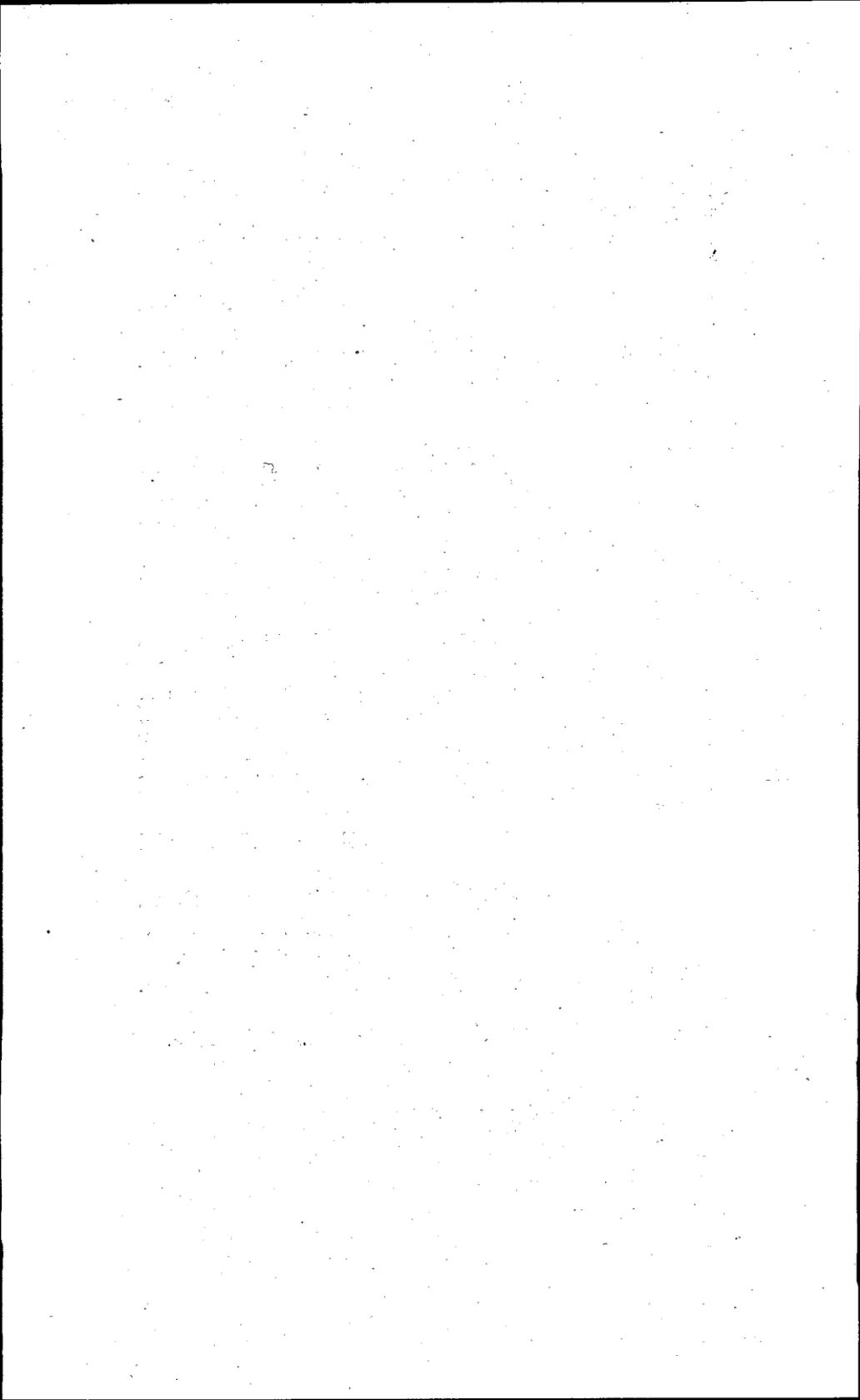
Titulus ecclesie Sancte Marie Monachorum de Thefforde. Anima, &c.

Titulus ecclesie beate Marie de Westderham. Anima, &c.

<sup>1</sup> Bury St Edmund's.

<sup>2</sup> Swaffham Bulbeck, Cambridgeshire, Bened. Nunnery, near Newmarket.

<sup>3</sup> Stoke by Clare, Suffolk, an Alien Priory originally, made denizen by Richard II. in 1395. The church was dedicated to St John the Baptist.



XXIV. AN ACCOUNT OF THE EXCAVATION OF TUMULI, made by the Rev. J. J. SMITH, near Bincombe, in Dorsetshire, in 1842, derived from his original notes in the possession of the Society. By CHARLES C. BABINGTON, M.A. F.R.S.

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[Read Dec. 4, 1854.]

THE notes made by the Rev. J. J. Smith when he opened some barrows near Weymouth, are preserved amongst the papers in the possession of this Society, and it seems highly desirable that the facts mentioned in them should receive more public notice than they can ever obtain by the accounts of them lying in a drawer amongst other miscellaneous documents.

At about  $2\frac{1}{2}$  miles to the north of Weymouth, there is a ridge of hill extending nearly east and west for many miles, and consisting of chalk. Looking from Weymouth, the barrows placed upon the top of this range of hills may, Mr Smith states, be seen scattered along it for a distance of at least seven miles, and he thinks that from some spots nearly a hundred of them may be seen. Many more exist, but are lost to view from their want of height, or lower position. The well-known British camp called Maiden Castle (Hutchins' Hist. of Dorset), is near to this range of hills, but not exactly upon it.

A part of this ridge, in the parish of Bincombe, belongs to Gonville and Caius College, and has about twenty tumuli upon it. The first idea of opening some of these tumuli originated with the brother of one of the tenants, and application for permission to do so was made to the College on his behalf. This resulted in a visit being paid to the spot by Mr Smith in the spring of 1842, when four tumuli were examined, by digging a trench from the eastern side along the original level of the ground as far as the centre.

“Traces of burning were found, small fragments of charcoal, and a few flints showing marks of having been exposed to the action of fire. In one case, just at the conclusion of our work, we removed the crown of the mound and found two very perfect skeletons at about two feet below the surface, lying with their faces to the east,” and placed side by side. Respect for the scruples of the workmen caused these to be again covered up immediately. This was all that was done on that occasion.

In the autumn of the same year Mr Smith again visited Bincombe and spent four days in similar research. On this occasion he had the benefit of the assistance of Mr Warne<sup>1</sup>, the antiquarian brother of the tenant of the land. The plan then adopted was to attack the least elevated tumuli, and to dig into the sides as well as the centre. In the first that was examined, two Urns were found at a depth of about two feet, and placed side by side. These Urns are numbered 1 and 2 in the annexed plate; that marked 3 was found near to the middle of the same barrow, which did not rise more than three feet above the natural surface of the ground. The Urn No. 1 was very much broken before its removal. It was formed of a kind of black clay, was very imperfectly baked, or probably only dried in the sun, as seems to have usually been the case with the urns found in barrows. Mr Smith remarks, that they are usually very soft when found, but may be hardened by long continued exposure to a slow fire. It was irregular in form, and about 5 inches in height. It was placed with its mouth downwards.

The Urn No. 2 was of coarse black pottery,  $\frac{1}{4}$  of an inch in thickness, and  $2\frac{1}{2}$  inches deep. It stood upon its bottom. Apparently it was much broken, and the sketch is only a restoration.

The large Urn No. 3, which, as has been already stated, was found in the middle of the tumulus was, unfortunately, broken into small fragments on its way by sea to London. This is, as Mr Smith justly remarks, much to be regretted, as it was of an uncommon form, and marked with interesting ornaments. It appears to have been placed bottom upwards. It was imperfectly

<sup>1</sup> This gentleman is in possession of a rather extensive and choice collection—the fruits of his own research in the tumuli.

baked, black in the interior, the sides about  $\frac{3}{4}$  of an inch thick, the bottom  $6\frac{3}{4}$  inches in diameter, the height to the rim was  $10\frac{3}{4}$  inches, and the distance from thence to the top  $4\frac{3}{4}$  inches. The circumference at the bulging part was  $20\frac{1}{2}$  inches, at the rim 50, and at the mouth about 36 inches.

A few minute fragments of these Urns are all that has come into the possession of the Society. The Urns being full of earth and often penetrated by the roots of the herbage, are very difficult of removal in an entire state. They frequently fall into fragments when deprived of the support afforded by the surrounding soil. "It will be observed that the forms exhibited are very rudely made, and irregular: part of which defect may be attributed to the unequal pressure to which they have been subjected." This remark is doubtless correct; but it must also be remembered that they were usually made by hand, and so may not have possessed a very regular shape even when newly manufactured.

In a larger barrow two skeletons were found at the top, lying east and west, and side by side. Both of these were the remains of young persons, one of them, perhaps, not more than fifteen years of age, the other even younger. The head of the elder was bent towards one side, and the hands and arms placed across the body. "They were inclosed at the ends and sides by thin flat rough stones, standing up, but slanting inwards." To the west of these skeletons a quantity of bone was found, scattered about in company with large flat stones.

In another large barrow (i. e. one about 12 feet high) four skeletons were found at the top. A heap, about two feet high and of similar breadth, of large flint stones, occupied the middle of the tumulus, and was placed upon the original surface of the ground. Some of the flints were much burned.

The above-mentioned barrows were "formed of earth, chalk, and stones, amongst which are frequently found fragments of charcoal and burned bone. But at one spot the soil changes abruptly to a light sand, and one barrow which was opened was composed of the sand. There also charcoal was found, and fragments of bone, but unburned."

On the last day of his visit to the barrows they commenced

with a low one, called by the country people the "Twin-barrow," from its being, apparently, formed by the junction of two original ones. The remains of an Urn were found within six inches of the surface. It was much broken, and even the portion that remained entire fell to pieces upon the removal of the supporting earth. The little one (see the annexed woodcut) which is now preserved in the Museum of this Society rolled out of this larger urn. It was quite soft, but has since been rendered tolerably hard by continued exposure to a fire, by being placed within the fender. It measures in height  $1\frac{3}{4}$  inches, in diameter  $2\frac{7}{8}$ , across the top  $1\frac{7}{8}$ , across the bottom  $1\frac{5}{8}$ , is of dark brown clay, and was, from the regularity of its markings, probably formed with the aid of a potter's wheel. Many small pieces of bone were with it.

The digging was continued to a greater depth, and a large flat stone found standing upright: Close to it two skeletons lay, a skull from one of which is now preserved in the Cambridge Anatomical Museum.

Thus ended Mr Smith's explorations; and it may be allowed to remark, that he seems to have found evident traces of the use of these barrows at two different periods. The original interment after cremation seems to have been disturbed when the skeletons were deposited. It is singular, that in the last tumulus examined, the Urn was near to the surface, and the skeletons at a greater depth.

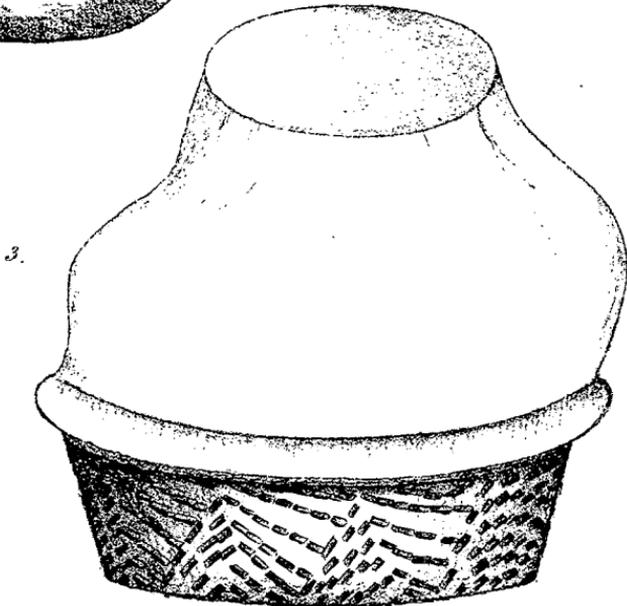
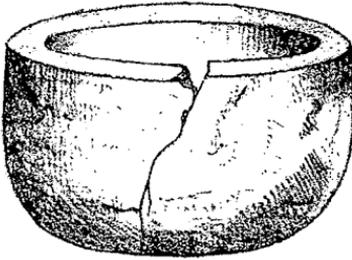
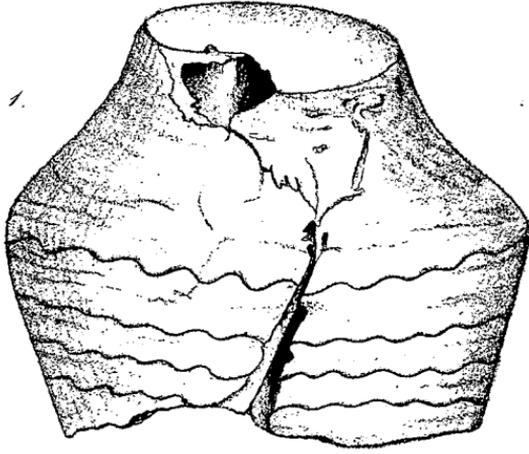
There are four fragments of the rims of as many different Urns, found in some of these barrows; in the Museum of the Society. Each of these is ornamented differently, and two of them are bevelled at the edge.

It may be remarked, in conclusion, that the barrows of this district having been found barren of urns, weapons, &c., are considered as of very early date; and that from many skeletons being found in the same tumulus, in one instance as many as twelve, they are supposed to have been the burial-places of families.

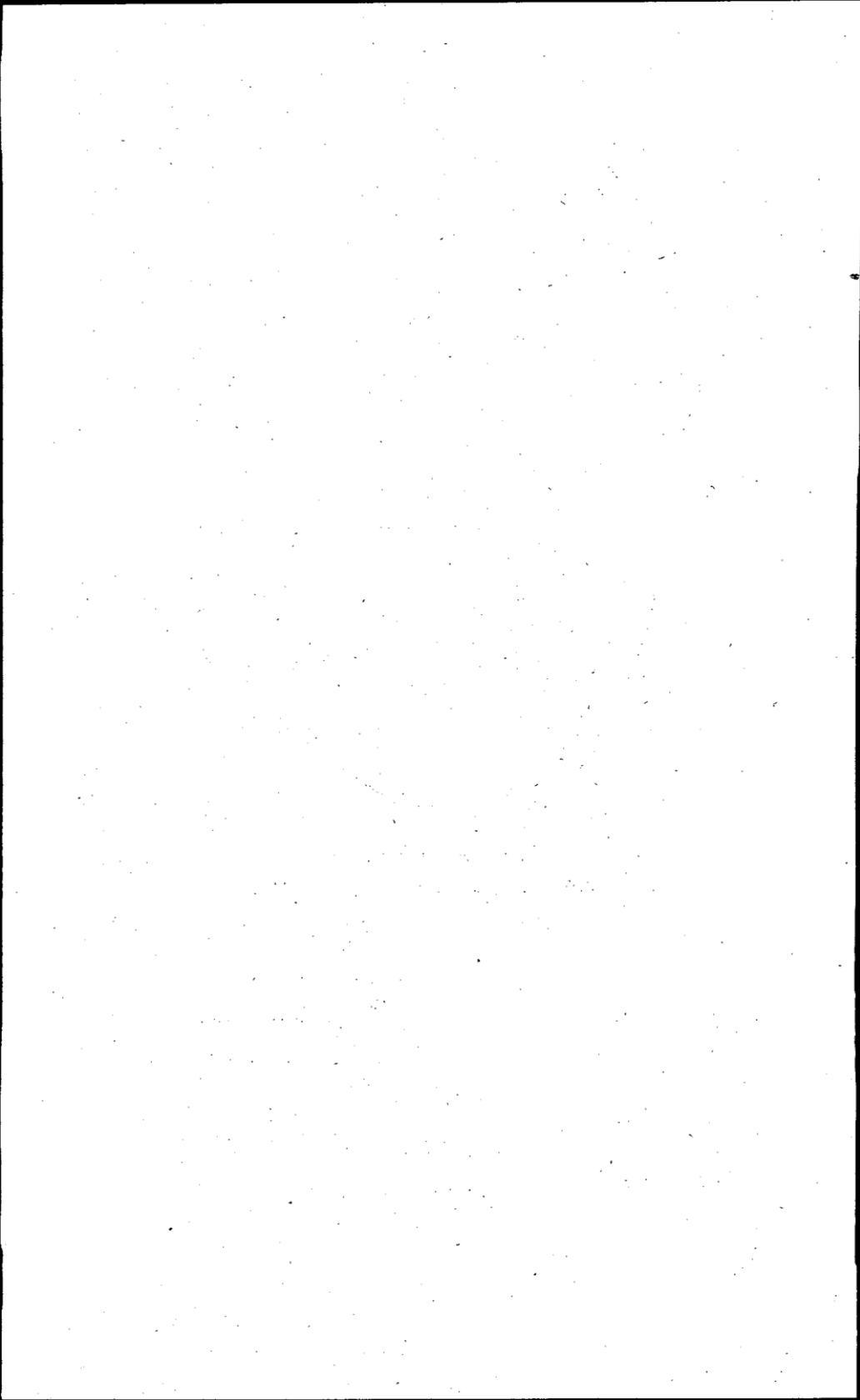


SMALL SEPULCHRAL VASE.

From the Twin-barrow, Bincombe Down, Dorsetshire.



**VASES FROM BINCOMBE BARROWS, DORSET.**



XXV. On an ANCIENT CALENDAR preserved in the Library of Jesus College. By G. E. CORRIE, D.D. Master of Jesus College.

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[Read Feb. 26, 1855.]

BEFORE proceeding to mention a few of the peculiarities of an ancient Calendar which is among the MSS. of Jesus College, and which I have transcribed for our Society, it may not be out of place to observe that the Christian Church, in addition to the setting apart of certain days in the year for the commemoration of the acts of the life and death of our Saviour, appointed also days to be observed in honour of those Apostles and Martyrs by whose labours and sufferings the Gospel was propagated and attested. Whilst, however, the Festivals which had reference to our Lord were observed throughout the whole Christian Church, the days commemorative of Apostles and Martyrs were, at first, observed only in those localities which had been the scenes of the labours and sufferings of those holy men. This was more especially the case as regarded Martyrs, since their festivals were celebrated only by those Churches with which they were in communion when they were put to death, or where they were buried. It was customary, therefore, for every Church to have its own Calendar of Apostles, Martyrs, and Confessors; and it was only in process of time that out of the *Fasti* of different Churches, Calendars of a more comprehensive kind were constructed, and general Martyrologies afterwards were composed.

It is scarcely to be doubted but that these Christian Calendars were in imitation of the pagan *Fasti* of the Empire; and that as in the old Calendars the *dies fasti et nefasti* were distinguished, the former being rubricated, or otherwise coloured; so the Christian Calendar pointed out festival from common days, and indicated the greater festivals by red or some other colour.

It has been suggested<sup>1</sup> that those greater Festivals which were observed universally and by every Church, were usually marked by a red letter, whilst festivals which are observed only by particular Churches, and not universally, are distinguished from common days by being noted in some colour other than red or black. But from a comparison of ancient Calendars, I believe that, with the exception of the days set apart to commemorate the acts of our Lord's life and death, which, as far as I have observed, are uniformly denoted by *red*, the colour by which other festivals were indicated was mainly dependent on the illuminating scribe.

If, for example, we turn to the Calendar now printed, we find the day (xviii. Kl. Sept<sup>m</sup>.) set apart for commemorating the Assumption of the blessed Virgin, marked by *green* ink, whilst the Octave of the Assumption (xi. Kl. Sept<sup>m</sup>.) is marked by *red*. Similarly, the "translation of St Cuthbert" (ii. non. Sept.) is indicated by *blue* ink, the Octave of his translation is marked by *red* ink. Other instances might be mentioned, all indicative of the paramount taste of the scribe. Calendars of ancient date and in greater or less degree of perfectness are in existence in every country. There is an imperfect Calendar of the Roman Church which is considered to date as far back as A. D. 336, and a Calendar of the Church of Carthage nearly as old. The oldest yet brought to light in the libraries of England, dates as far back, probably, as 950. Among the most remarkable, is a metrical Calendar prefixed to a Psalter, said to have belonged to king Athelstan, and which is preserved in the British Museum. A facsimile of one portion of this Calendar as well as the Calendar itself, has been printed by Mr Hampson in the 1st Vol. of his *Calendarium of the Middle Ages*: who has, also, printed other old Calendars of much interest. Mr Maskell<sup>2</sup> has printed three Calendars, two of which are in English and are probably of the latter portion of the 14th century. The third is from an *Enchiridion ad usum Sarum*, printed in 1530, and is useful, as

<sup>1</sup> Thumm. Tract. de Festis Judeor. et Christ. p. 71.

<sup>2</sup> Monument. Ritual. Vol. ii. p. 179.

shewing how greatly Church-festivals were multiplied as superstition became more unscrupulous.

On comparing the MS. Calendar belonging to Jesus College with those printed by Mr Hampson, I find it to correspond most nearly with a Calendar, the date of which may be regarded as not earlier than the year 978, nor later than the year 1097<sup>1</sup>. At the same time the variations of the Jesus College MS. from that Calendar are such as might lead to the supposition that the Calendar now printed is the older of the two. For in judging of the antiquity of a Calendar, one can seldom be mistaken if regard be had to certain characteristics, such as the small number of festivals, the absence of festivals in the period usually occupied by Lent, the omission of the title of "Saint" before the name of the person commemorated, and more especially the number of festival-days assigned to the Virgin Mary. The fewer of such characteristics as these, which occur in any Calendar, the older it is likely to be.

Now, if our Calendar be compared with the one printed by Mr Hampson as above referred to, it will be seen that, whilst in the latter there are but *ten* days in the month of January which are not assigned to the commemoration of some sacred event or person; the number of vacant days in our Calendar is *fourteen*. It will be observed also, that there is one festival less in our Calendar within the quadragesimal limits, than in the Calendar printed by Mr Hampson. The frequency with which the title of "Saint" is omitted before the names of persons who are commemorated, is much more marked in our Calendar than in the ancient Calendar so often referred to: and whilst the festival-days in honour of the Virgin Mary, are limited in our Calendar to the Purification, Annunciation, Assumption, and Nativity, the Calendar given by Mr Hampson has festivals in honour of the Oblation made by the Virgin Mary in the Temple, and of her Conception. The latter festival is indeed noted in our Calendar, but in a later handwriting. Several other marks of antiquity might be pointed out in favour of our Calendar, but those already mentioned may suffice.

<sup>1</sup> Hampson, Vol. i. pp. 434, sq.

If it be enquired, what is the probable age of our Calendar? The handwriting is that of the 11th century: the name of Eanswith (Aug. 31) is in Anglo-Saxon characters. The absence from the Calendar of the names of some saints who became popular soon after the Conquest (e. g. St Thomas of Canterbury) also points to the 11th century or earlier. These several indications of antiquity are corroborated by the second of the Tables which follow the Calendar. That table is computed for the whole period of the Great Paschal Cycle which commenced in the year of our Lord 1064. Now, as it is not probable that any table for finding Easter-day would have been given in our Calendar if such Table had dated back many years, and so have been proportionably useless, I think we may assume the date of the Calendar to be not earlier than 1064, and not later than 1092, allowing thus for the lapse of a whole solar cycle from 1064.

It now remains only to state that the Volume of MSS. of which the following Calendar forms a part, is a small folio about 12 inches in length, and 7 inches broad. The Calendar is beautifully written; the more observable matter in red, green or blue ink, and the large KL with which each page begins, tastefully varied and ornamented. Besides the Calendar, the Volume contains (1) A Treatise "On the four Cardinal Virtues," by St Martin, in a handwriting coeval with that of the Calendar. (2) "The Psalter," to which are appended some Prayers and Hymns, —the whole apparently in an ante-conquestal handwriting. (3) A Sermon for the "Dedication of a Church," by St Augustine, in a handwriting of the same century as that of the Psalter. (4) A Treatise by St Isidore "On the Miseries of the present life," in a handwriting like that of the Calendar.

Ratio calculis inchoat  
 Januari' Aug<sup>stus</sup> & December  
 III Non'. habent. XIX kl  
 post idus et dies XXXI.  
 Omnes vero m e  
 Martius. Maius. Juli'. & Octob'.  
 VI non. habent. XVII. kl. post  
 idus dies XXXI.

E

n hic primo de diebus mensium  
 Aprilis Juni' Septemb' et  
 November. III Non'. habent. XVIII.  
 kalendas post idus et dies xxx  
 s es VIII I D U S habent.  
 Februarius vero. III. nonas habet.  
 XVI kl. post idus & dies XXVIII &  
 in bissexto dies XXIX.

n

regular  
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Regul'. Fer.	Regul. Fer. <i>Vacant.</i>	<i>Lunares.</i>		Res l. scd. <i>Vacant.</i>	Concur.		
		Res. lun. scd.	Romanos.				
Sedm. Rom.	Sed. Dion & Bed.	Romanos.	Dion. & Bed.	Rentes.			
Martius	v Januar'.	II Septēb'.	v Jan'.	IX	B'I	B'II	B'III
Aprilis	I Februar'.	v Octob'.	v Febr.	X	II	III	
Maius	III Marti'.	v Novēb'.	VII Marti'.	IX	III	III	
Junius	VI Ap'lis.	I Decēb'.	VII Ap'lis.	X	III	V	
Julius	I Maius	III Januar'.	IX. Maius.	XI	B'VI	B'VII	III
Aug <sup>stus</sup>	III Junius	VI Febr.	IX Juni'.	XII	VII	I	
Septemb.	VII Julius	I Marti'.	X. Juli'.	XIII	I	II	
October	II Aug <sup>stus</sup> .	III Ap'lis	X Aug <sup>stus</sup> .	XIII	II	III	
Novemb'.	v Septe'	VII Maius	XI Sept'.	XVI	B'III	B'V	V
Dece'ber	VII Octob.	II Junius	XII Octob'.	XVI	V	VI	
Januar'.	III Novē'b.	v Julius	XIII Novb'.	XVIII	VI	VII	
Februar'.	VI Decē'b.	VI Aug <sup>stus</sup> .	XIII Decēb'.	XVIII	VII	I	VI

E p a c t e

Nulla	XIII	XXVIII.	XII.	XXVI
XI		VIII.	XVIII.	VII
XVII		XX.	III.	XVIII.
III		I.	XV.	

Omni anno junge ad epactam presentis anni XI & tales  
 erunt epacte sequentis anni nisi in XIX anno. Tunc debes

*lunares q' sūt invariables*

jungere XII. Conjunge regulares singulorum mensium

*variables*

*ut infra*

et epactas anni ejusque & si xxx. fuerint ipsa est etas lune super kl. Si amplius xxx tolle  
 xxx & quot remanent ipsa est etas lune super kl.

**D E Q U A T T U O R T E M P O R I B U S M U N D I .**

A. VI. idus Febr. usq. in. V. id<sup>s</sup>. Mai. tempus verni. c'. dies XXI.

A. VI. idus Mai. usq. in. VII. id<sup>s</sup>. Aug<sup>stus</sup>. tempus estatis c' dies XC.

A. VI. idus Aug<sup>stus</sup>. usq. in. VI. id<sup>s</sup>. Nov. tempus autumn. c' dies XXII.

A. VI. idus Novb. usq. in. V. id<sup>s</sup>. Febr. tempus hiemis c' dies XXII.

Principium  
Jam prima  
Januarius



Jani sancit tropicus Capricornus  
dies et septima fine timetur  
habet dies xxxi. l. xxx. ln. med. n. accend.

III	a	a		Jnuar. Circumcisio Dni. Dies mala. Capp.	
	b	b	III N.	Oct. Scī Stephani pto. mr.	III. lc.
XI	c	c	III N.	Oct. Scī Johis Apli.	III. lc.
	d	d	II N.	Oct. Scorr. Innocentium.	III. lc.
XIX	e	e	NON.	Oct. S. . . .	III.
VIII	f	f	VIII Id.	Epiphania Dni.	Capp.
	g	g	VII Id.		Claves lxx.
XVI	h	a	VI Id.	Prima incensio lxx.	
V	j	b	V Id.	Deduct. Xpi in eg.	
	k	c	IV Id.		
XIII	l	d	III Id.	Deduct. Xpi de eg.	
II	m	e	II Id.		
	n	f	IDUS.	Oct. Epiphanie. Scī Hylarii epi.	XII. lc.
X	o	g	XIX Kl.	Februar. Scī Felicis prbi.	III. lc.
	p	a	XVIII Kl.	Scī Mauri abbatis.	XII. lc.
XVIII	q	b	XVII Kl.	Scī Marcelli . . . . et mr.	III. lc.
VII	r	c	XVI Kl.		Pm <sup>s</sup> . tmin <sup>s</sup> . lxx.
	s	d	XV Kl.	Scē Prisce virg <sup>s</sup> . & mr.	Sol. in aquario. III. lc.
XV	t	e	XIIII Kl.		
IIII	v	f	XIII Kl.	Fabiani & Sebastiani. Marii & Marthe.	XII. lc.
	a	g	XII Kl.	Scē Agnetis virg. & mr.	XII. lc.
XII	b	a	XI Kl.	Scī Vincēncii mr.	Loc <sup>s</sup> . salt <sup>s</sup> . scd. rom. ul.
I	c	b	X Kl.	Scē Emerentiane virg <sup>s</sup> . & mr.	III. lc.
	d	c	IX Kl.		
IX	e	d	VIII Kl.	Conversio Pauli Apli. Projecti mr <sup>s</sup> . Alb. Dies, m.	
	f	e	VII Kl.		
XVII	g	f	VI Kl.	Scī Juliani epi.	XII. lc.
VI	h	g	V Kl.	Oct. Scē Agnetis.	Claves xl. III. lc.
	i	a	IV Kl.		
XIIII	k	b	III Kl.		
III	l	c	II Kl.		

Nox. Hor. XVI. Dies VIII. hor. III. & IX. ped<sup>s</sup> XVII.

Mense Nu  
Ast Februi.  
Febr' habet



me in medio soli distat sidus Aquarii.  
quarta est precedit tertia finem  
dies xxviii. In. med. n' & gallic'. accend.

	m d		Febr. Scē Brigide virg <sup>s</sup> .	iii lc.
	xI n e	iiii N.	Purificatio Scē Marie.	Capp.
	xix o f	iii N.	Scī Blacij Epī et Mart <sup>s</sup> . d.	
	viii p g	ii N.		Dies mala.
	q a	NON	Scē Agathe virg <sup>s</sup> & mr. d.	xii lc.
	xvi r b	viii Id.	Vedasti & Amandi epōr. i. incio. ii. l. init.	iii lc.
	v s c	vii Id.	Veris init. Scd. Gr. & Rom. habet dies xci.	
	t d	vi Id.	Primum xl.	
	xiii v e	v Id.		
	ii a f	iiii Id.	Scē Scolastice Virg <sup>s</sup> .	xii lc.
	b g	iii Id.		
	x c a	ii Id.		Hic aves cantare incip'.
	d b	IDUS.		
	xviii e c	xvi Kl.	Martii Valentini m'r.	iii lc.
	vii f d	xv Kl.	Diabolus a dño recessit.	Sol in pisce.
	g e	xiiii Kl.	Scē Juliane virg <sup>s</sup> & mr.	iii lc.
	xv h f	xiii Kl.		
	iiii i g	xii Kl.		
	k a	xi Kl.		L. Dies a ian <sup>o</sup> hucusque.
	xii l b	x Kl.		
	i m c	ix Kl.		B. lun. i. xix. anno. ult. lxx.
	n d	viii Kl.	Cathedra Scī Petri Apli.	xii lc.
	ix o e	vii Kl.		
	p f	vi Kl.	Scē Mathie Apli	Locus Bissexti. xii lc.
	xvii q g	v Kl.		
	vi r a	iiii Kl.		Dies mala.
	s b	iii Kl.		
	xiiii t c	ii Kl.		

Nox. hor. xiiii. Dies x. hor. iii. & ix. ped<sup>s</sup>. xv.

Memento q<sup>o</sup>d anno bissextili lune Febr. xxx. dies cōputes. ut tam luna.

Mart. xxx. Dies habeat ne Paschalis lune ratio vacillet. Insequenti bissexto erit festivitas Apostoli.

Pcedunt.  
Martis p.<sup>i</sup>.  
Martis h.<sup>t</sup>.

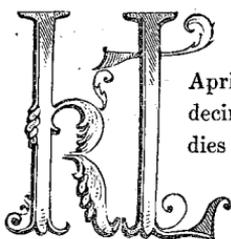


dupplices in Maria tempora Pisces  
ma necat cujus de cuspide quarta est.  
dies. xxxi. l. xxx. In. med. nocte accenditur.

III	a	d		Mart.	Dies mala.
	b	e	VI N.	<i>Sci Cedde Epi. d.</i>	
XI	c	f	V N.		
	d	g	IIII N.		
XIX	e	a	III N.		
VIII	f	b	II N.		Ult incens. ii. l. init.
	g	c	NON.	Perpetue & Felicitatis virg <sup>i</sup> .	Comemor.
XVI	h	d	VIII Id.	Prima incens. l. pasch. i. m̄sis.	
V	i	e	VII Id.		
	k	f	VI Id.		
XIII	l	g	V Id.	<i>Sci Oswini Reg<sup>i</sup>. et mart<sup>i</sup>. d. Claves Pasch.</i>	
II	m	a	IIII Id.	<i>Sci Gregorii . . .</i>	Capp.
	n	b	III Id.		
X	o	c	II Id.		Ult init.
	p	d	IDUS.		
XVIII	q	e	XVII Kl.	Aprilis.	
VII	r	f	XVI Kl.		
	s	g	XV Kl.		Sol in ariete. p <sup>i</sup> ms. dies scli.
XV	t	a	XIIII Kl.		
IIII	v	b	XIII Kl.	<i>Sci Cuthberti Epi &amp; Conf<sup>s</sup>.</i>	Capp.
	a	c	XII Kl.	<i>Sci Benedicti abb. Eq<sup>i</sup>noct. sedm. rom. XII lc.</i>	Capp.
XII	b	d	XI Kl.	Sedes epactarum. Primum pascha.	
I	c	e	X Kl.	Adam creatus est.	
	d	f	IX Kl.		Concurrentiū loc <sup>s</sup> .
IX	e	g	VIII Kl.	Annunciatio Scē Marie.	Capp.
	f	a	VII Kl.		
XVII	g	b	VI Kl.	Resurrectio Xpi.	
VI	h	c	V Kl.		Dies mala.
	i	d	IIII Kl.		
XIIII	k	e	III Kl.		
III	l	f	II Kl.		

Nox. hor. XII. Dies XII. hor. III. & IX. ped<sup>s</sup>. XIII.

Respicis  
 Aprilis  
 Aprilis h't.



Apriles aries frixere kalendas  
 decima est undena a fine timetur  
 dies xxx. l. xxix. ln. gallicantu accenditur.

Aprilis.

	m g			
xI	n a	iiii N.		
	o b	iii N.		
xix	p c	ii N	Scī Ambrosii epī. Hic fin <sup>s</sup> . iii. & vii embl.	xii lc.
viii	q d	NON.	Ultima incens'. l. pasch. i. mensis.	
xvi	r e	viii Id.		
v.	s f	vii Id.		
	t g	vi Id.		
xiii.	v a	v Id.		
ii	a b	iiii Id.		Dies mala.
	b c	iii Id.	Scī Guthlaci prbi & cōfessoris	
x	c d	ii Id.		
	d e	IDUS.		
xviii	e f	xviii Kl.	Mai. Tyburtii & Valeriani & Maximi.	iii lc.
vii	f g	xvii Kl.		Claves rog'.
	g a	xvi Kl.		
xv	h b	xv Kl.		Sol in taurum.
iiii	i c	xiiii Kl.		Ultim <sup>s</sup> . termin <sup>s</sup> Pasche.
	k d	xiii Kl.	Scī Alphegi epī & mr.	xii lc.
xii	l e	xii Kl.		Dies mala.
i	m f	xi Kl.		Roma conditur.
	n g	x Kl.		
ix	o a	ix Kl.	Scī Georgii mr. d.	
	p b	viii Kl.	S.....	
xvii	q c	vii Kl.	Scī Marci Eugle. Litanía major. Ult pascha.	xii lc.
vi	r d	vi Kl.		
	s e	v Kl.		
xiiii	t f	iiii Kl.	Scī Vitalis m'r.	iii. lc.
iii	a g	iii Kl.		Claves pentec <sup>s</sup> .
	b a	ii Kl.		Prim <sup>s</sup> . dies ascens <sup>s</sup> . dni.

Nox. hor. x. Dies xiiii. hor. iii. & ix. ped. xi.

Maius age  
Tertius a  
Maius ht'

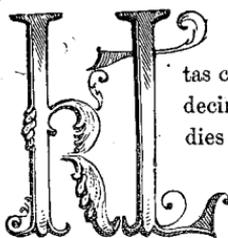


norei miratur cornua Tauri.  
Maio lupus est: et septimus anguis  
dies xxxi. i. xxx. mane accenditur.

xI	c	h		Mai. Aplörr. Philippi & Jacobi.	Albis.
	d	r	vi N.	<i>Scī Athanasī . . . iii lc.</i>	
xix	e	h	v N.	Invitio S. Crucis. Eūtii & Theodori	Albis.
				Dies mala.	
viii	f	e	iiii N.	Ascensio Dni in celum.	
	g	f	iii N.		
xvi	h	g	ii N.	Scī Johīs apli ante portam latini.	xii lc.
v	i	a	NON.	Scī Johīs archiepī in beul.	xii lc.
	k	h	viii Id.		
xiii	l	c	vii Id'.	Transl. S. Nicholai. Estat. init. habet dies. xxii. iii lc	
ii	m	h	vi Id'.	Gordiani & Epimachi mr. Dies i. pent'.	iii lc.
	n	e	v Id'.		
x	o	f	iiii Id'.	Nerei. Achillei. atque Pancratii m'r.	iii lc.
	p	g	iii Id'.		
xviii	q	a	ii Id'.		
vii	r	b	IDUS.		Primum pent'.
	s	c	xvii Kl'.	Junii.	
xv	t	h	xvi Kl.		
iiii	v	e	xv Kl.		Sol in gemin'.
	a	f	xiiii Kl.	Scī Dunstani Archiepi.	xii lc.
xii	b	g	xiii Kl.		
i	c	a	xii Kl.	<i>Scī Godrici hermite de Fīchal.</i>	
	d	h	xi Kl.		
ix	e	c	x Kl.		
	f	h	ix Kl.		Estas init.
xvii	g	e	viii Kl.	Scī Urbani p . . . & mr.	Dies mala. iii lc.
vi	h	f	vii Kl.	Scī Augustini Archiepi.	Capp'.
	i	g	vi Kl.	<i>Cōmemoratio Bede pbrī Caps.</i>	xii lc.
xiiii	k	a	v Kl.		
iii	l	h	iiii Kl.	i. dies a. iii id'.	apr hucusque.
	m	c	iii Kl.		Ult. rog.
xi	n	h	ii Kl.	Scē Petronille virg'.	

Nōx. hor. viii. Dies xvi. hor. iii. &. ix. ped. ix.

Junius equa  
Junius in  
Junius h't.



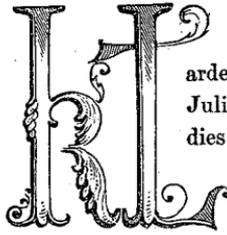
tas celo videt ire Laconas  
decimo quindenum a fine salutat  
dies xxx. l. xxix. In. tertia hora accenditur.

Junii.

	o	z				
xix	p	f	iiii N.	Marcellini & Petri m'r.		iii le.
viii	q	g	iii N.		Ult. Ascen s.	
xvi	r	a	ii N.			
v	s	b	NON.			
	t	c	viii Id'.			
xiii	v	d	vii Id'.			
ii	a	e	vi Id'.	Medardi et Gildardi epör. <i>Sci Will epi ebor.</i>		iii le.
	b	f	v Id'.	Primi & Feliciani m'r.		iii le.
x	c	g	iiii Id'.			Dies mala.
	d	a	iii Id'.	Scē Barnabe apli d.		iii le.
xviii	e	b	ii Id'.	Basilidis. Cyrini. Naboris & Nazarii.		iii le.
vii	f	c	IDUS.		Ult pent.	
	g	d	xviii Kl.	Julii.		
xv	h	e	xvii Kl'.	Viti. Modesti. & Crescentie m'r.		iii le.
iiii	i	f	xvi Kl.	Cyrici & Julitte.	iii le.	Dies mala.
	k	g	xv Kl.	Botulfi abb'.	Sol in cancro.	iii le.
xii	l	a	xiiii Kl.	Marci & Marcelliani m'r.		iii le.
i	m	b	xiii Kl.	Gervasii & Ptasii. m'r.		iii le.
	n	c	xii Kl.		Solstit. sed. g'r. & Eg'.	
ix	o	d	xi Kl.			
	p	e	x Kl.	Scī Albani Ptom'r. Anglor.		xii le.
xvii	q	f	ix Kl.	Scē Atheldrithe virg's.	iii le.	Vigilia.
vi	r	g	viii Kl.	Nativitas S. Johis Bapt.	Solstit. sedm rom'.	Capp'.
	s	a	vii Kl.			
xiiii	t	b	vi Kl.	Johannis & Pauli m'r.		iii le.
iii	a	c	v Kl.			
	b	d	iiii Kl.	Scī Leonis . . . . .	iii le	Vigilia
xi	c	e	iii Kl.	Aplor'. Petri & Pauli		Capp'.
	d	f	ii Kl.	Commemoratio Scī Pauli Apli. <i>Sci Marcialis.</i>		xii le.

Nox. hor. vi. Dies xviii. hor. iii. & ix. ped's. vii.

Solstitio  
Tredecim<sup>s</sup>  
Julius h't.

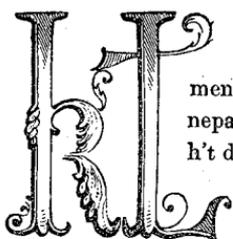


ardentis caveri fert Julius Astrum  
Julii decimo innuit ante kalendas  
dies xxxi. l. xxx. ln. med. die accend.

			Julii. Oct. Johis bapt. Carilephiabb. xii. lc.	
xix	e g			
viii	f a	vi N.	Processi & Martiniani m'r.	iii lc.
	g b	v N.		
xvi	h c	iiii N.	Ordinat & Translat. Scī Martini epī.	iii lc.
v	i d	iii N.		
	k e	ii N.	Oct. Aplor. Petri & Pauli.	xii lc.
xiii	l f	NON.	Scī Boisili prbi . . . .	xii lc.
ii	m g	viii Id.		
	n a	vii Id.		
x	o b	vi Id.	Scor Septem fratrum.	iii lc.
	p c	v Id.	Transl. Scī Benedicti.	
xviii	q d	iiii Id.		
vii	r e	iii Id.		Dies mala.
	s f	ii Id.		Dies caniculares incip'.
xv	t g	IDUS.	Transl. Scī Swithani.	xii lc.
iiii	v a	xvii Kl.	Augusti.	
	a b	xvi Kl.		
xii	b c	xv Kl.	Oct Scī Benedicti. Sol in Leonem.	xii lc.
i	c d	xiiii Kl.		
	d e	xiii Kl.	Scē Margarite virg'.	xii lc.
ix	e f	xii Kl.	Scē Praxedis virg'.	iii lc.
	f g	xi Kl.	Scē Marie Magdalene. Wandregisili abb. Dies m'.	Capp.
xvii	g a	x Kl.	S. Pollinaris mr.	iii lc.
vi	h b	ix Kl.	Scē Cristine virg'.	Vigilia. iii lc.
	i c	viii Kl.	Scī Jacobi apli. Cristofori & Cucufati.	Alb.
xiiii	k d	vii Kl.	<i>Sancte ane Matris Marie xii lc.</i>	
iii	l e	vi Kl.	<i>Scor<sup>m</sup>. vii. dormentiū.</i>	
	m f	v Kl.	<i>Scī Pantaleonis m'r.</i>	
xi	n g	iiii Kl.	Felicis. Simplicii. Faustini. & Beatricis.	iii lc.
xix	o a	iii Kl.	Abdon. & Sennen m'r. Saltum l. sed. eg'.	iii lc.
	p b	ii Kl.	Scī Germani epi.	iii lc.

Nox. hor. xi. [vi.] Dies xviii. hor. iii. & ix. ped<sup>s</sup>. vii.

Augusti  
Augusti  
Augustus.

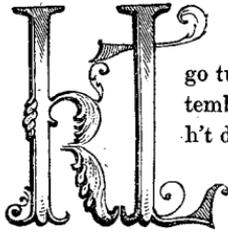


mensem Leo fervidus igne perurit  
nepa prima fugit de fine secunda  
h't dies xxxi. l. xxix. ln. ter. merid. & non acc.

viii	q	t		Aus. Ad v'cula S'Pet'. S'Machabeor.	
				Dies mala.	Alb.
xvi	r	d	iiii N.	Stephani . . . & m'r.	iii le.
v	s	e	iiii N.	Inventio Stephani ptom'r.	xii le.
	t	f	ii N.		
xiii	v	g	NON.	Sc'i Oswaldi regis & m'r.	Capp.
ii	a	a	viii Id.	Sixti. Felicissimi. & Agaptici. m'r. <i>festu n'is Ih. C.</i>	iii le.
	b	b	vii Id.	Donati epi & m'r l init aut'ni sed gr' & ht. d. xxii.	rom'. iii le.
x	c	c	vi Id.	Sc'i Cyriaci m'r. sociorqu eif.	iii le.
	d	d	v Id.	Sc'i Romani m'r. co'm.	Vigilia.
xviii	e	e	iiii Id.	Sc'i Laurentii diaconi & m'r. <i>dies mala.</i>	Capp.
vii	f	f	iii Id.	Sc'i Tiburtii m'r.	iii le.
	g	g	ii Id.	Oct. Sc'i Oswaldi regis.	xii le.
xv	h	a	IDUS.	Sc'i Ypoliti m'r.	iii le.
iiii	i	b	xix Kl.	Septemb. Sc'i Eusebii conf'.	Vigilia. iii le.
	k	c	xviii Kl.	Assumptio Sancte Marie.	Capp.
xii	l	d	xvii Kl.		
i	m	e	xvi Kl.	Oct. Sc'i Laurentii m'r.	xii le.
	n	f	xv Kl.	Sc'i Agapiti m'r.	Sol in Virgine. iii le.
ix	o	g	xiiii Kl.	Sc'i Magni m'r.	iii le.
	p	a	xiii Kl.	<i>Sc'i Oswyni d.</i>	
xvii	q	b	xii Kl.		
vi	r	c	xi Kl.	Oct. Sc'e Marie. Timothei & Simphoriani.	Capp'. com.
	s	d	x Kl.		Vigilia.
xiiii	t	e	ix Kl.	Sc'i Bartholomei Apli. Andoeni Epi.	Alb. co'm.
iii	a	f	Kl.	<i>Sc'e Ebbe virginis Cap'.</i>	
	b	g	vii Kl.		
xi	c	a	vi Kl.	Sc'i Ruphi m'r.	iii le.
xix	d	b	v Kl.	Sc'i Augustini magni. Hermetis m'r.	Alb. com.
	e	c	iiii Kl.	Decoll. Sc'i Joh'is bapt. Sabine virg'.	Alb. com.
viii	f	d	iii Kl.	Sc'o'r. Felicis & Adaucti m'r.	iii le. Dies mala.
	g	e	ii Kl.	Sc'i Aidani epi. Fin. l. vi. embl. S.Ænsfipe	iii l. Alb.

Nox. Hor. x. Dies. xiiii. hor. iii. & ix. ped's. xi.

Sidere Vir  
Tertia Sep.  
Septemb.



go tuo bachnm septemb'. opinat.  
temb. vulpis ferit a pede denam  
h't dies. xxx. l. xxx. hora nona acc'.

	xvi	h	f		Septēb'. Egidii abb. Priscim'r. iiii. lc. c'om'.	
		v	i	g	iiii N.	
			k	a	iiii N. Ordinatio Scī Gregorii... Dies mala. iiii. lc.	
	xiii	l	b		ii N. Translatio Scī Cuthbi epi & conf. Capp'. P.	
		ii	m	c	NON. Dies caniculares finiunt.	
			n	ḏ	viii Id.	
		x	o	e	vii Id.	
			p	f	vi. Id. Nativitas Scē Marie. Capp'. P.	
	xviii	q	g		v Id. Scī Gorgonii m'r. iiii. lc.	
		vii	r	a	iiii Id.	
			s	b	iii Id. Oct'. Scī Cuthb'ti. Pti & Iacinthi. Capp'. c'om'.	
		xv	t	c	ii Id.	
	iiii	v	ḏ		IDUS.	
			a	e	xviii Kl. Octobri'. Exalt'. S' Crucī'. Cornelli & Cip'ani. Alb. cōm'.	
		xii	b	f	xvii Kl. Oct'. Scē Marie. Nicomēdis m'r. xii. lc. c'om'.	
			i	c	g	xvi Kl. Scē Eufemie virg'. iiii. lc.
			d	a	xv Kl. Scī Lamb'ti ep'i & m'r. Sol in libram. iiii. lc.	
		ix	e	b	xiiii Kl.	
			f	c	xiii Kl. Eq'noct sed gr & eg. Vigilia.	
		xvii	g	ḏ	xii Kl.	
			vi	h	e	xi Kl. Scī Mathei apli & eugle. Alb. Dies mala.
				i	f	x Kl. Mauricii sociorq. ei'. vi. milib'. dc. lx. vi. xii. lc.
		xiiii	k	g	ix Kl.	
			iii	l	a	viii Kl. Locus indictionū. Eq'noct sed com'.
				m	b	vii Kl.
				n	c	vi Kl.
		xix	o	ḏ	v Kl. Scor Cosme & Damiani m'r. xii. lc.	
				p	e	iiii Kl.
		viii	q	f	iii Kl. Scī Michælis Archangeli. Com.	
				r	g	ii Kl. Scī Ieronimi p'bi. iiii. l.

Nōx. hor. xii. Dies xii. hor. iiii. & ix. ped'. xi.

Equatet  
Tercius  
October



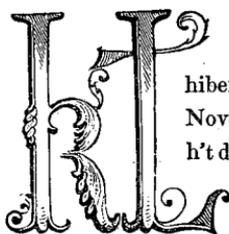
October sementis tempore l'ibram  
October gladius decimo ordine necit.  
h't dies xxxi. l. xxix. l. in't vesp' & ix accend.

1	xvi	s	a		Octob. Germani. Remigii et Vedasti epor. iii. lc.
2	v	t	b	vi N.	Sci Leodegarii ep'i & m'r. <i>xii.</i> lc. Dies mala.
3	xiii	v	c	v N.	
4	ii	a	d	iiii N.	
5		b	e	iii N.	
6	x	c	f	ii N.	Scē Fidis virg'. & mr. <i>xii.</i> lc.
7		d	g	NON.	Sci Marci . . . . <i>iii.</i> lc.
8	xviii	e	a	viii Id.	
9	vii	f	b	vii Id.	Dionisii. Rustici. & Eleutherii diac. <i>xii.</i> lc.
10		g	c	vi Id.	Sci Paulini ep'i. <i>iii.</i> lc.
11	xv	h	d	v Id.	
12	iv	i	e	iiii Id.	Sci Wilfridi ep'i. <i>xii.</i> lc.
13		k	f	iii Id.	
14	xii	l	g	ii Id.	Sci Calixti . . . . & mr <i>iii.</i> lc.
15	i	m	a	IDUS.	
16		n	b	xvii Kl.	Novembris.
17	ix	o	c	xvi Kl.	Scē Ætheldrithe virg. <i>xii.</i> ls.
18		p	d	xv Kl.	Sci Luce eugle. Sol in scorpione. <i>Alb.</i> <i>xii.</i> lc.
19	xvii	q	e	xiiii Kl.	
20	vi	r	f	xiii Kl.	
21		s	g	xii Kl.	
22	xiiii	t	a	xi Kl.	Dies mala.
23	iii	a	b	x Kl.	Sci Romani archiepi. Capp.
24		b	c	ix Kl.	
25	xi	c	d	viii Kl.	Scor Crispini. & Crispiniani. mr. <i>iii.</i> lc.
26	xix	d	e	vii Kl.	
27		e	f	vi Kl.	Vigilia.
28	viii	f	g	v Kl.	Aplor Symonis. & Jude. Alb.
29		g	a	iv Kl.	
30	xvi	h	b	iii Kl.	
31	v	i	c	ii Kl.	Sci Quintini mr. <i>iii.</i> lc. Vigilia.

Nox. hor. xiiii. Dies x. hor. iii. & ix. ped°. xiiii.

The Arabic figures on the left margin are added by a later hand in this and the following page.

Scorpius  
Quinta  
Novemb.



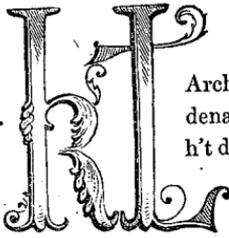
hibernum preceps jubet ire Novembrem.  
November acus vix tertia mansit inurna  
h't dies xxx. l. xxx. In. vesp'. n. accenditur.

1	c	ḡ		Novemb.	Omnium Scorum. Capp'.
2	xiii	l	e	iiii	Sci Eustachii Sociorq. ei'. iii. lc.
3	xi	m	f	iii N.	
4		n	g	ii N.	
5	x	o	a	NON.	
6		p	b	viii Id.	Sci Leonardi abbis. & Conf'r. Cappis.
7	xviii	q	c	vii Id.	Hiemis init. habet dies. xcii.
8	vii	r	ḡ	vi Id.	Quattuor coronator. iii. lc.
9		s	e	v Id.	Sci Theodori m'r. iii. lc.
10	xv	t	f	iiii Id.	
11	iiii	v	g	iii Id.	Sci Martini Archiepi. Menne m'r. Capp'. co'o's.
12		a	a	ii Id.	
13	xii	b	b	IDUS.	Sci Bricii e'pi. iii. lc.
14	i	c	c	xviii Kl.	Decembris.
15		d	ḡ	xvii Kl.	
16	ix	e	e	xvi Kl.	Deposico Edm'di Cani d le.
17		f	f	xv Kl.	Hylde v. Sol in sagitario
18	xvii	g	g	xiiii Kl.	Oct'. Sci Martini. xii. lc.
19	vi	h	a	xiii Kl.	
20		i	b	xii Kl.	Sci Eadmundi regis & m'r xii. l.c.
21	xiiii	k	c	xi Kl.	
22	iii	l	ḡ	x Kl.	Seē Cecilie virg'. & m'r. xii. lc.
23		m	e	ix Kl.	Sci Clementis m'r. Felicitatis xii. lc.
24	xi	n	f	viii Kl.	Sci Crisogoni m'r. S. in xix. anno. iii. l.c.
25	xix	o	g	vii Kl.	Seē Katherine virg'. & m'r. Locus saltus sedm rom'. C.
26		p	a	vi Kl.	
27	viii	q	b	v Kl.	.i. Advent' dni.
28		r	c	iiii Kl.	Dies mala.
29	xvi	s	ḡ	iii Kl.	Sci Saturnini m'r. iii. lc. Vigilia.
30	v	t	e	ii Kl.	Passio Sci Andree apli. Capp'.

Nox. Hor. xvi. Dies viii. hor. iii. & ix. ped. xv.

Advent'. dn̄i n' potest esse ante v. k. Decēbi. nec. p'o. in. n's. ipsi's m' sis.  
deferatur vii. dieb' ubicunq. dnicus dies advenit, ibi erit.

Terminat  
Dat duo  
December



Architenens medio sua signa decembri  
dena cohors VII. inde decemque December  
h't dies xxxi. l. xxx. In't. vesp'. & med. n'accend'.

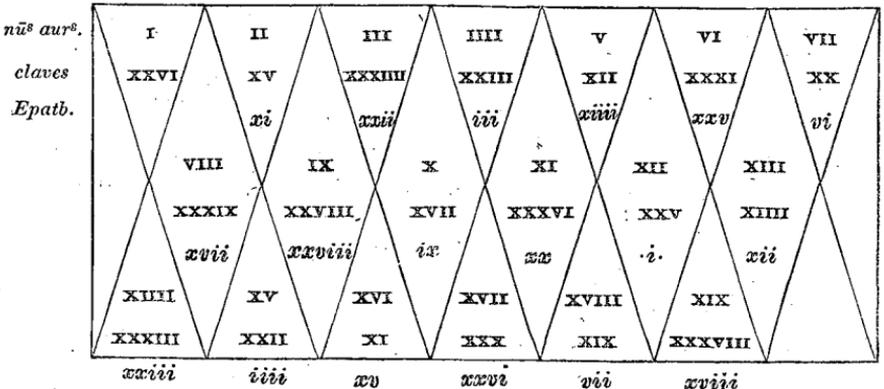
Decemb'.

	v	f			
xviii	a	g	iiii N.		
ii	b	a	iii N.		Ultim <sup>s</sup> . advent <sup>s</sup> . dni.
x	c	b	ii N.		
	d	c	NON.		
xviii	e	d	viii Id.	Sci Nicholai Archiept.	Capp <sup>s</sup> .
vii	f	e	vii Id.	Oct. Sci Andree Apli.	Dies mala iii.
	g	f	vi Id.	<i>Conceptio Scē M<sup>o</sup>.</i>	
xv	h	g	v Id.		
iiii	i	a	iiii Id.		
	k	b	iii Id.	Sci Damasi....	iii lc.
xii	l	c	ii Id.		
i	m	d	IDUS.	Scē Lucie virg <sup>s</sup> . & m'r.	xii.
	n	e	xix Kl.	Januarii.	xii.
ix	o	f	xviii Kl.		
	p	g	xvii Kl.		a' O Sapientia.
xvii	q	a	xvi Kl.		
vi	r	b	xv Kl.		
	s	c	xiiii Kl.		Vigilia.
xiiii	t	d	xiii Kl.	Sci Thome apli. Solstit. brum.'scd. gr'.& eg.'	Alb.
iii	a	e	xii Kl.		
	b	f	xi Kl.		Dies m'.
xi	c	g	x Kl.		
xix	d	a	ix Kl.		
	e	b	viii Kl.	Nativitas dni nri Ihn Xpi. Anastasie virg <sup>s</sup> .	Capp'.
viii	f	c	vii Kl.	Natale Sci Stephani protom'r	
	g	d	vi Kl.	Assumptio Sci Johis apli & eugle.	Capp'.
xvi	h	e	v Kl.	Natale Scor Innocentum.	Capp'.
v	i	f	iiii Kl.		
	k	g	iii Kl.		
xiii	l	a	ii Kl.	Sci Silvestri...	xii lc.

Nox. hor. xvi. Dies viii. hor. iii. & ix. ped. vii.

x	kl' ap'	Ñ	ap's	N	one ap'lis	v	N	orunt quinas	c
IIII	id's m'r	VIII	k' ap'	O	ctoni kl'de	i	A	ssin depromunt	c
II	kl' ap'	id's	apl'	I	duſ ap'lis	vi	A	etiam sex'is	c
XIII	kl' ap'	IIII	n' ap'	N	one quartane	II	N	amque dipondio	c
VII	id's m'r	XI	kl' ap'	I	te' undene	v	A	mbiunt quinos	c
v	kl' ap'	IIII	id's ap'	Q	uatnor idus	III	C	apiunt ternos	c
XVI	kl' ap'	III	kl' ap'	T	erne klde	vi	T	itulant dene	c
Nº	ap'	XIII	k. mai	Q	uatnor dene	III	C	ubant in quadris	c
VIII	kl. ap'	VII	id's ap'	S	epte' id's	VII	S	eptos eligunt	c
II	id's m'r	VI	k. ap'	S	ene kl'de	III	S	ortiuntur ternos	c
IIII	Nº ap'	XVII	k. mai	D	eni's septeni's	i	D	onat assim	c
x	kl' ap'	II	nº ap'	P	ridie nonarum	IIII	D	octe quaternos	c
v	id's m'r	IX	k. ap'	N	ovene kl'de	VII	N	amque septeni's	c
III	kl. ap'	II	id's ap'	P	ridie idus	v	P	anditur quinos	c
XIII	kl ap'	kl'	ap'	A	p'lis kldas	i	E	xprimit unum	c
VIII	id's m'r	XII	k' ap'	D	odene nāque	IIII	D	octe quaternis	c
VI	kl' ap'	v	id's ap'	S	peciem q'nta	II	S	peramus duabus	c
XVII	kl ap'	IIII	k' ap'	Q	uartane klde	v	Q	uinque comovint	c
II	nº ap'	XV	k' mai'	Q	indene constant	III	T	ribuſ adepte	c

Siclus XIX<sup>1</sup> conjunctus ciclo Clavium terminor et ciclo Epatarum.



Sec<sup>da</sup>. q<sup>d</sup>. idem sunt r'es Solares et FERIALES et cū eis concurrūt Concurrentes ad ōndens feriam initialem cujuslibet men. in Kalendis ejusdem. et se num<sup>o</sup> excesserit septem tolle VII. et quot unitates remenserint tot unitates continebit p'ma feria ejusdem mens<sup>is</sup>. Item Regularis paschalis sive term<sup>is</sup>. semp cadit sup l'ram terior et per quot unitates Ira illa terminor distavit a G Ira p'cedente tot unitates continebit rris sive term.

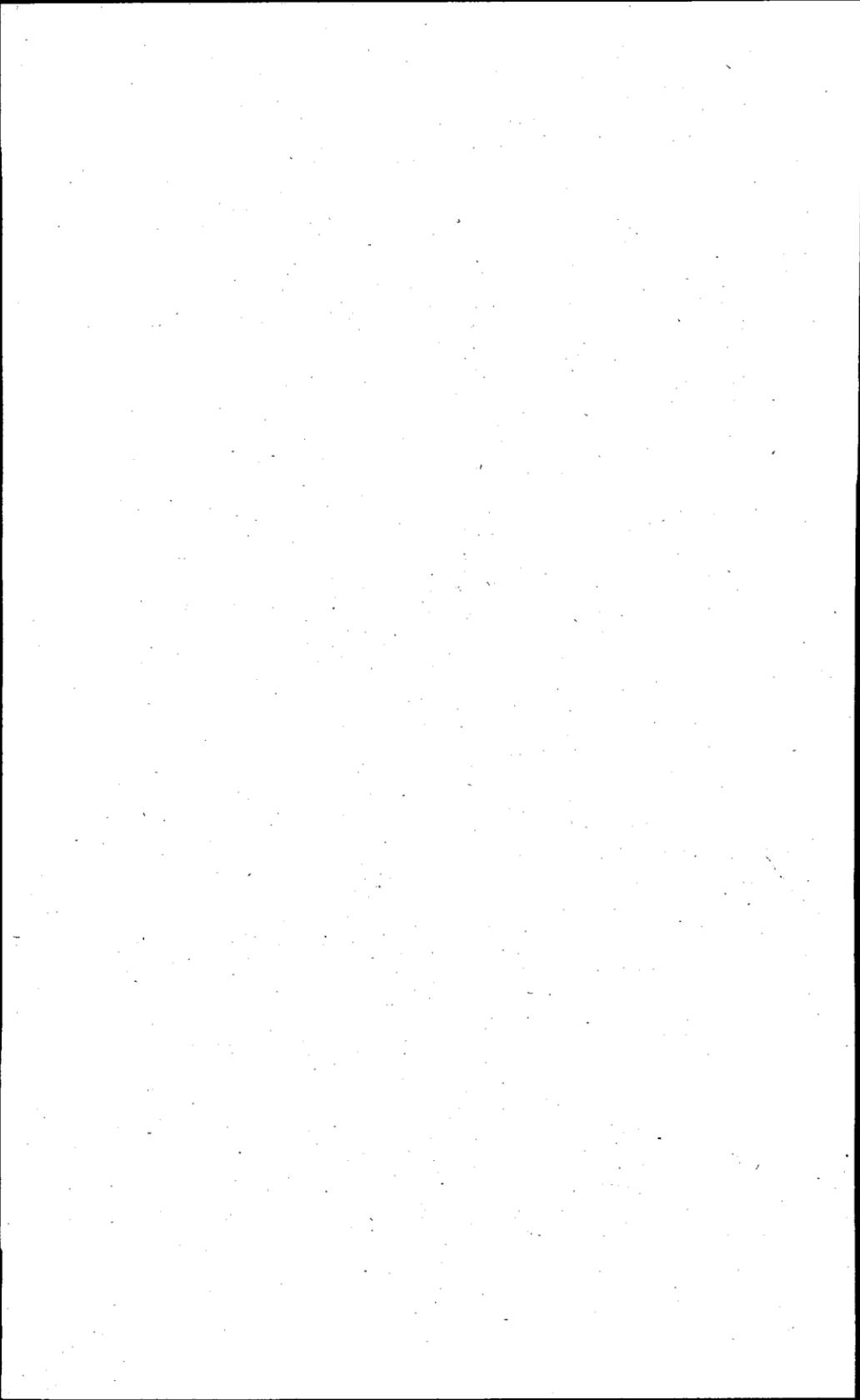


	Quadrag.	Ebde.	Dies.	Dies Paschal.		Dies Pentecost.		Ebdomade.	
In 1 <sup>a</sup>	VI. id <sup>s</sup> . feb.	VI.	IIII.	B.	XI. k. a'pl.	D	VI. id <sup>s</sup> . mai.	XXIX.	An
linea	V. id <sup>s</sup> . feb.	VI.	IIII.	C.	X. k. a'pl.	E	V. id <sup>s</sup> . mai.	XXIX.	no
p' sen	IIII. id <sup>s</sup> . feb.	VI.	V.	D.	IX. k. a'pl	F	IIII. id <sup>s</sup> . mai.	XXIX.	bis
tis ta-	IIII. id <sup>s</sup> . feb.	VI.	VI.	E.	VIII. k' a'pl.	G	III. id <sup>s</sup> . mai.	XXIX.	sex
bule	II. id <sup>s</sup> . feb.	VII.		F.	VII. k' a'pl.	A	II. id <sup>s</sup> . mai.	XXIX.	ti
ipsa	Idus feb.	VII.	I.	G.	VI. k' a'pl.	B	IDUS mai.	XXIX.	li
dies	XVI. k. m'r	VII.	II.	H.	V. k' a'pl.	C	XVII. k. junii.	XXVIII.	u
xlm <sup>e</sup>	XV. k. m'r	VII.	IIII.	I.	IIII. k' a'pl	D	XVI. k' junii.	XXVIII.	no
deno	XIIII. k' m'r	VII.	IIII.	K.	III. k' a'pl	E	XV. k' junii.	XXVIII.	di
tatur	XIII. k' m'r	VII.	V.	L.	II. k' a'pl	F	XIIII. k' junii.	XXVII.	e
En II <sup>a</sup>	XII. k' m'r	VII.	VI.	M.	kl a'pl	G	XIII. k' junii.	XXVII.	fit
u <sup>o</sup> & t'	XI. k' m'r	VIII.		N.	IIII. n' a'pl	A	XII. k' junii.	XXVII.	tar
cia : q <sup>o</sup> t	X. k' m'r	VIII.	I.	O.	III. n <sup>o</sup> a'pl	B	XI. k' junii.	XXVII.	di
ebd'me	IX. k' m'r	VIII.	II.	P.	II. n <sup>o</sup> a'pl	C	X. k' junii.	XXVII.	us
& dies	VIII. k' m'r	VIII.	IIII.	Q.	N <sup>o</sup> n' a'pl	D	IX. k' junii.	XXVII.	sep
a nati	VII. k' m'r	VIII.	IIII.	R.	VIII. id <sup>s</sup> a'pl	E	VIII. k' junii.	XXVII.	tua
vitate	VI. k' m'r	VIII.	V.	S.	VII. id <sup>s</sup> a'pl	F	VII. k' junii.	XXVII.	ge
d'ni us	V. k' m'r	VIII.	VI.	T.	VI. id <sup>s</sup> a'pl	G	VI. k' junii.	XXVII.	si
q : quad	IIII. k' m'r	IX.		V.	V. id <sup>s</sup> a'pl	A	V. k' junii.	XXVII.	ma
ragesi	IIII. k' m'r	IX.	I.	.A	IIII. id <sup>s</sup> a'pl	B	IIII. k' junii.	XXVI.	et
ma' co'	II. k m'r	IX.	II.	.B	III. id <sup>s</sup> a'pl	C	III. k' junii.	XXVI.	qua
putan	k'l mart'	IX.	IIII.	.C	II. id <sup>s</sup> a'pl	D	II. k. junii.	XXVI.	dra
tur : Sed	VI. n <sup>o</sup> m'r	IX.	IIII.	.D	IDUS a'pl	E	kl junii.	XXVI.	ge
III. &	V. n <sup>o</sup> m'r	IX.	V.	.E	XVIII. k' mai	F	IIII. n <sup>o</sup> . junii.	XXVI.	si
v <sup>ia</sup> . & v <sup>ia</sup>	IIII. n <sup>o</sup> m'r	IX.	VI.	.F	XVII. k' mai	G	III. n <sup>o</sup> . junii.	XXVI.	ma
ipsū di	III. n <sup>o</sup> m'r	X.		.G	XVI. k' mai	A	II. n <sup>o</sup> . junii.	XXVI.	si
ē pa <sup>o</sup> ce	II. n <sup>o</sup> m'r	X.	I.	.H.	XV. k' mai	B	N <sup>o</sup> n junii.	XXV.	an
d'mon	Non' m'r	X.	II.	.I.	XIIII. k' mai	C	VIII. id <sup>s</sup> junii.	XXV.	te
strant.g <sup>o</sup>	VIII. id <sup>s</sup> m'r	X.	IIII.	.K	XIII. k' mai	D	VII. id <sup>s</sup> junii.	XXV.	bis
VII : diē	VII. id <sup>s</sup> m'r	X.	IIII.	.L	XII. k' mai	E	VI. id <sup>s</sup> . junii.	XXV.	sex
pentec'	VI. id <sup>s</sup> m'r	X.	V.	.M	XI. k' mai	F	V. id <sup>s</sup> . junii.	XXV.	tum
ac. VIII <sup>a</sup> .	V. id <sup>s</sup> m'r	X.	VI.	.N	X. k' mai	G	IIII. id <sup>s</sup> . junii.	XXV.	fu
q <sup>o</sup> d ebd'e	IIII. id <sup>s</sup> m'r	XI.		.O	IX. k' mai	A	III. id <sup>s</sup> . junii.	XXV.	e
apent'	III. id <sup>s</sup> m'r	XI.	I.	.P	VIII. k' mai	B	II. id <sup>s</sup> . junii.	XXIIII.	ri
usq : ad	III. id <sup>s</sup> m'r	XI.	II.	.Q	VII. k' mai	C	IDUS. junii.	XXIIII.	t

	Termin <sup>s</sup> .	Termin <sup>s</sup> . II.	Termin <sup>s</sup> .	Termin <sup>s</sup> .	Termin <sup>s</sup> .	
	x. lunē	Lune ini	XIIII. lune	.XX. lune	IIII. lune	
	septuag'	tii	pa'chalis	rogation <sup>s</sup>	pentecost'	
V	kl' febr'	VIII. k' m'r	N <sup>o</sup> n a'plis	VI. id <sup>s</sup> mai	IX. k' junii	I
I	XII. k' febr'	III. id <sup>s</sup> feb'	VIII. k' a'pl'	III. k' mai	III. idus mai	II
VI	v. id <sup>s</sup> feb'	VI. n <sup>o</sup> . m'r	id <sup>s</sup> a'plis	xv. k' jun'	kl' junii	III
II	IIII. k' febr'	XI. k' m'r	IIII. n <sup>o</sup> ap'lis	NON' mai	XII. k' junii	IIII
V	xv. k' feb'	VI. id <sup>s</sup> feb'	XI. k' ap'lis	VI. k' mai	VI. id <sup>s</sup> mai	V
III	VIII. id <sup>s</sup> feb'	III. k' m'r	IIII. id <sup>s</sup> ap'l'	IDUS mai	IIII. k' junii	VI
VI	VII. k' feb'	XIIII. k' m'r	III. k' ap'lis	IIII. n <sup>o</sup> mai	xv. k' junii	VII
IIII	XVI. k' feb'	N <sup>o</sup> n m'r	XIIII. k' mai	x. k. junii	VIII. id <sup>s</sup> junii	VIII
VII	III. n <sup>o</sup> feb'	VI. k. m'r	VII. id <sup>s</sup> ap'l	IIII. id <sup>s</sup> mai	VII. k junii	IX
III	x. k' feb'	id <sup>s</sup> febr'	VI. k' ap'l'	kl. mai	IDUS mai	X
I	III. id <sup>s</sup> feb'	IIII. n <sup>o</sup> . m'r	XVII. k' mai	XIII. k' jun'	III. n <sup>o</sup> . junii	XI
IIII	II. id <sup>s</sup> feb'	IX. k' m'r	II. n <sup>o</sup> ap'l	VII. id <sup>s</sup> mai	x. k' junii	XII
VII	XIII. k' feb'	IIII. id <sup>s</sup> feb'	IX. k' ap'lis	IIII. k' mai	IIII. id <sup>s</sup> mai	XIII
V	xv. id <sup>s</sup> feb'	kl' martii	II. id <sup>s</sup> ap'l	xvi. k' jun'	II. k' junii	XIIII
I	v. k' feb'	XII. k' m'r	kl' ap'lis	II. n <sup>o</sup> mai	XIII. k' junii	XV
IIII	XVI. k' feb'	VII. id <sup>s</sup> feb'	XII. k' ap'l'	VII. k' mai	VII. id <sup>s</sup> mai	XVI
II	N <sup>o</sup> n' feb'	IIII. k' m'r	v. id <sup>s</sup> ap'lis	II. id <sup>s</sup> mai	v. k' junii	XVII
V	VIII. k. feb'	xv. k' m'r	IIII. k' ap'l'	v. n <sup>o</sup> mai	xvi. k' junii	XVIII
III	idus feb'	II. N <sup>o</sup> . m'r	xv. k' mai	XI. k' jun'	NONAS Junii	XIX

Istis cognoscito versibus horā  
 Die horā a fine  
 Duodena undecimā jan'. pede: septima sextā  
 horā die a fine dies horā  
 Febr' octavam I quarta pede tertia denam  
 die hora dies horā  
 Mar' prima Primam finali<sup>s</sup> quinta sedam  
 die hora die hora  
 In decimo prima ē undeno undnaq: ap'li'  
 dies a fine dies horā  
 Tertius I maia sextā pede septima denam  
 die horā dies horā  
 In decimo sextam juni<sup>s</sup> q'ndenaq: quartam

Tred'cimo undnā Julii<sup>s</sup> ped' dn' eandē  
 die hora hora die  
 Aug'ti i' p'ma ē par. septima fine seda  
 dies tciāhorum dies a fine horā  
 Tercia septēbris parile dcimus pede quartam  
 Tercius Octobri<sup>s</sup> q'ntam dēimus pede nonā  
 horā dies m̄sis dies horā  
 Octavā q'nta noni pede tertia q'ntam  
 die  
 Septima dat p'mā. sextā ped. dna Dcēbris.



XXV. Notices of the gift or render of a Sore Hawk,  
with especial reference to a Fine levied in the  
Town Court of Cambridge. (21 Edw. III.). By  
C. H. COOPER, F.S.A.

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[Read March 12, 1855.]

AMONGST the Muniments preserved in the Treasury of the Corporation of Cambridge are various Fines of Lands levied in the Town Court from 8th Edw. II. [1314-15] to 17th Ric. II. [1394]. I beg to solicit the attention of the Society to one of them which I have copied in extenso.

Hec est finalis concordia facta in Curiâ ville Cantebriegie apud Gildam Aulam eiusdem ville die Jovis proximâ post festum sancti Jacobi Apostoli anno regni Regis Edwardi tercii post conquestum vicesimo primo, coram Philippo Cayly maiore ville Cantebriegie, Willielmo de Lolleworth, Henricus de Middelton, Galfrido de Warrewyk et Ricardo de Thacsted ballivis eiusdem ville et aliis domini Regis fidelibus tunc ibi presentibus: Inter Mariam de Sancto Paulo Comitissam Pembrochiæ querentem et Robertum de Brigham et Matilldam vxorem eius deforciantes de vno mesuagio cum pertinenciis in Cantebriegiâ vnde placitum conuencionis summonitum fuit inter eos in eadem Curiâ, scilicet quod predicti Robertus et Matillda recognoverunt predictam mesuagium cum pertinenciis esse ius ipsius Mariæ et illud remiserunt et quieterclamauerunt de se et hæredibus ipsius Roberti predictæ Mariæ et hæredibus suis Tenendum de Capitalibus dominis feodi per seruicia que ad predictam mesuagiam pertinent in perpetuum. Et pro hac recognicione, remissione quieterclamacia fine et concordia predicta Maria dedit predictas Roberto et Matillda *vnum Esperuarium sorum.*

Extra Trumpington gates

There is every probability that the messuage mentioned in the above fine forms part of the site of Pembroke College, and that it was purchased for the purpose of the foundation by the Countess of Pembroke. It seems moreover to be the same messuage which was conveyed to Robert de Brigham by a fine levied in the Town Court on Monday next after the Translation of St Thomas the Martyr 10 Edw. III. (in which fine he is called Master Robert de Brigham) by Henry de Eversdon and Elena his wife. At the foot of the last mentioned fine occur the words "In the parish of St Botolph." The gift by the Countess to the deforciant of a sore hawk suggests some remarks.

Sir Patrick Walker<sup>1</sup> says that a sore hawk meant a hawk trained for the net, and taught to soar to make the game sit close, but Bailey thus explains the term: "SORE HAWK. an Hawk is so called from the first taking her from her Eyrey till she has mew'd or cast her Feathers<sup>2</sup>." The word sore is derived from the French "saure<sup>3</sup>."

John Paston Esq. writing to his right worshipful brother Sir John Paston knight from Norwich 21 Sep. 1472 says "pray God send you all your desires, and me my mewed gos-hawk in haste or rather than fail a soar hawk<sup>4</sup>."

Spenser thus alludes to the soare Faulcon :

"Of the soare Faulcon so I learne to flye,  
That flags a while her fluttering wings beneath,  
Till she herselfe for stronger flight can breath<sup>5</sup>."

One of our early Kings gave an eighth part of the town of Great Wilbraham in the County of Cambridge, to a certain serjeant, Picot by name, for the keeping of one sore hawk (unius sparverii sori). In the 7th Edw. I. this land was held by the same service by Roger Loveday under a feoffment from William Pikot<sup>6</sup>. In the 21st. Edw. I. William Loveday was found to hold one messuage and eighty acres of land in Great Wilbraham of the

<sup>1</sup> Blount's *Joc. Ten.* ed. Beckwith, 263.

<sup>2</sup> Bailey's Dictionary.

<sup>3</sup> *Dict. de l'Académie Française*; Nares's Glossary; Ogilvie's Imperial Dictionary.

<sup>4</sup> Paston Letters, ii. 103.

<sup>5</sup> An Hymne of Heavenlie Beautie, st. 4.

<sup>6</sup> Rot. Hund. ii. 491.

King in chief by the serjeanty of finding a sore hawk (per serjantiam inveniendi spervarium sorum). It was also found that when he did this he brought it to the King's Court and there dwelt twelve days with two horses, two grooms (garciones) and two greyhounds (leporariis) at the King's cost<sup>1</sup>.

It is recorded on the Great Roll of 1st Richard I. that Ralph de Brecham owed the King one sore hawk of Norway (unum accipitrem sorum Norrensem) that the King would maintain him<sup>2</sup>.

Richard I. granted sixty shillings of the rent of Somerton in the County of Somerset by the service of one sore hawk (unum austurcum sorum<sup>3</sup>).

By a fine levied in the Common Pleas at Westminster in three weeks of Michaelmas 6th John between Hugh the son of Robert, plaintiff and Robert de Burneham tenant of a virgate of land with the appurtenances in Bekensfield, Buckinghamshire, the plaintiff granted the land to the tenant for his life to be held of the plaintiff and his heirs by the free service of one sore hawk (unius spervarii sori) or two shillings by the year to be rendered at the feast of St Peter ad vincula for all service<sup>4</sup>.

On the Great Roll of the 7th John it is entered that William Earl of Warren owed the King one palfrey and one sore hawk (osturum sorum) that he might not be Justice of the [Cinque] Ports<sup>5</sup>.

In the 8th John Robert de Bassingburne fined to the King in one sore hawk for having a grant in fee farm of tenements in Grimesby in the county of Lincoln<sup>6</sup>.

King John granted to Robert de Hose land in Berton of the Honour of Nottingham to be held by the service of yielding to the king yearly one sore hawk, &c.<sup>7</sup>

<sup>1</sup> Blount, *Joc. Ten.* ed. Beckwith, 264.

<sup>2</sup> Madox, *Hist. Exch.* 2nd edit. i. 477 (k).

<sup>3</sup> *Testa de Nevill*, 160, wherein Richard Revel, senior, is entered as owner of this rent.

<sup>4</sup> *Fines sive Pedes Finium*, ed. Hunter, i. 231.

<sup>5</sup> Madox, *Hist. Exch.* 2nd edit. i. 461 (d).

<sup>6</sup> Madox, *Formulare Anglicanum*, Dissertation, p. ix.

<sup>7</sup> *Cartular. S. Edmund.* MS. (cited in Jacobs' and Tomline's *Law Dictionaries*, title *Sorus Accipiter*).

By a Charter without date Herbert Fitz Ralph (who was living 3 Hen. III.) granted certain land in Scartheclive and elsewhere in the County of Derby to Brian de Insala and his heirs rendering therefor to the grantor and his heirs one sore hawk (unum esperuarium sorrum) or 2s annually<sup>1</sup>.

Henry III. on the 10th of December in the 13th year of his reign granted to Hubert de Burgh Earl of Kent the Manor of Estbrigge in Kent in fee rendering therefor yearly to the King and his heirs one sore hawk (unum Espervarium sorum) at the feast of St Peter ad vincula for all services<sup>2</sup>.

On the final accord of all disputes between King Henry III. of England and Alexander King of Scots made at York before Otto the Cardinal Legate in 1237 the king of England granted to the King of Scots £200 of land within the counties of Northumberland and Cumberland to hold to him and his heirs kings of Scotland rendering therefor yearly one sore hawk (unum Austurcum sorum) to the King of England and his heirs, at Carlisle by the hands of the Constable of the Castle there<sup>3</sup>.

In an Inquisition touching the King's serjeanties made 28 Henry III. it was found that John de Stutevill held four carucates in Gunneby in Lincolnshire and that Geoffrey de Brettevill held part of him by one sore hawk (per unum spervarium sorum)<sup>4</sup>.

Some instances of the reservation of sore hawks occur in the books called Testa de Nevill (which apparently relate to the latter part of the reign of Henry III. and the earlier part of the reign of Edward I.) Under Nottingham and Derby Roger de Lanum (also called Roger de Laulum and Roger de Lanlum) is stated to hold four marks rent and the mill of Tilne by the service of one

In Testa de Nevill (300) under the title "De serjantiis in com. Suff." is this entry: "De serjantiis dicunt quod Robertus de Hese tenuit unam serjantiam in Berton que valet ix. libr. per annum per servicium unum austurcum sorum et abbas Sancti Edmundi tenet eam de dono Roberti de Hese per confirmatione Regis." The hundred in the margin is "Latford."

<sup>1</sup> Collect. Topog. & Geneal. vi. 11.

<sup>2</sup> Mon. Angl. iii. 87; Blount, Joc. Ten. ed. Beckwith, 263.

<sup>3</sup> Rymer, Fœdera, i. 131; Rot. Parl. i. 115.

<sup>4</sup> Testa de Nevill, 352. See also p. 327.

sore hawk<sup>1</sup>. Under Warwickshire and Leicestershire Ralph the son and heir of Wygan, who held 12 virgates of land in Wyleby, is said to have enfeoffed Oliver Sarazin by the service of one sore hawk. Another feoffment by him by the same service is also mentioned<sup>2</sup>. In Northumberland William Falconer held half a carucate of land in Letebir for one sore hawk<sup>3</sup>, and the four sisters and coheireses of William Flamavill held in chief of the King the moiety of the town of Wytingham with the appurtenances by the service of one sore hawk per annum<sup>4</sup>. In Lancashire William the son of Waukelin is said to hold Steynesby for one sore hawk (pro unum nisum sorum)<sup>5</sup>. In Shropshire Hugh de Bekeburn and Alexander Piscator and several others are said to owe for service per annum one sore hawk (unum nisum sorum) to the King<sup>6</sup>.

In 8 Edw. I. Nicholas de Malmayns held a hundred shillings land in the town of Warneford in the county of Southampton for one sore hawk (pro uno spervario soro) to be rendered to the king yearly at the feast of St Michael at the Exchequer<sup>7</sup>.

In the 18th Edw. I. Thomas the son and heir of Thomas de Wellesk gave to the king for his relief of a certain serjeanty which he held of the king in chief in Espett by the service of four shillings, one sore hawk (unum spervarium sorum)<sup>8</sup>.

In the 31st Edw. I. John the son and heir of Roger de Stannage gave to the king one sore hawk (unum spervarium sori) for his relief for the manor of Staynesby in the county of Derby which he held of the king in chief by the service of one sore hawk<sup>9</sup>.

In 1307 Anthony Bee Bishop of Durham received at the term of St Cuthbert in September five shillings for one mewed hawk rent in the ward of Darlington and 12d. for one sore hawk rent in the same ward<sup>10</sup>.

<sup>1</sup> Testa de Nevill, 22, 23.

<sup>2</sup> Ibid. 87.

<sup>3</sup> Ibid. 387.

<sup>4</sup> Ibid. 393.

<sup>5</sup> Ibid. 409.

<sup>6</sup> Ibid. 55, 417.

<sup>7</sup> Blount, Joc. Ten. ed. Beckwith, 268.

<sup>8</sup> Ibid. 277.

<sup>9</sup> Ibid. 276.

<sup>10</sup> "Et de 5s. de j sparvario muto redd. in quarterio de Derlington. Et de 12<sup>d</sup> de j sparvario soro redd. in eodem quarterio." Boldon Buke, ed. Greenwell, p. xxix.

By a charter dated at York on Thursday in Easter Week, 15 April 1311, William Darel son and heir of Ralph Darel of Elsack quitted claim to Godfrey the son of Thomas de Alta Ripa his heirs and assigns all his right in the manor of Elsack in Craven in the County of York saving to him his heirs and assigns one sore hawk in the time of sorage (uno spervario soro tempore soragii) every year to be rendered, or two shillings of silver annually<sup>1</sup>.

In the Parliament 8 Edw. II. Luke Barvill of Barton presented a petition stating that he held certain tenements in that town of the King in chief rendering therefor yearly at the King's Exchequer one sore hawk (unum esparverium sorum) for all services; which hawk was rated at two shillings in the Exchequer and with which the Sheriff of Lincolnshire was charged in his account, nevertheless John Abel late the King's Escheator had taken the aforesaid tenements into the King's hands<sup>2</sup>.

By a charter dated at York on the feast of St Peter ad vincula 3 Edw. III. [1 Aug. 1329] Peter de Mandeville and Katherine his wife quitted claim to Godfrey de Alta Ripa of Eslak his heirs &c. all right in the manor of Elsak, saving one sore hawk in the time of sorage (uno spervario soro tempore soragii) every year or 2s.

In the 22nd Edw. III. Matilda who was the wife of Roger Bidefield was found to have held on the day on which she died certain tenements called Blemondesbury (Blomesbury) in the County of Middlesex of the King in capite by the service of the fourth part of one knight's fee and by the service of a sore hawk (per servitium esparvarii sori) to be paid yearly at the gule of August at the King's Exchequer 2s. The same tenure is specified in another Inquisition made 23rd Edw. III. touching the same estate, which is stated to have devolved to the King by reason of the minority of Nicholas de Bedingfield<sup>3</sup>.

On Tuesday next after the Epiphany 25 Edw. III. by a fine levied in the Court of the Bishopric of Durham it was agreed that the manor of Ufferton a messuage 116 acrs of land 5

<sup>1</sup> Collect. Topog. & Geneal. vi. 141.

<sup>2</sup> Rot. Parl. i. 330.

<sup>3</sup> Genealogist and Topographer, i. 522.

acres of meadow 5 acres of wood in West Herrington and a free fishery in the water of Were should be held by John de Thropton and Isabella his wife for life with remainder to the heirs of John de Coupland and Joan his wife and the heirs of the said John. One sore hawk was given to Richard de Scardeburgh chaplain the querent, for this concession<sup>1</sup>.

In a fine of the manor of Newton Haunsard etc. levied in the same Court on Friday next after the Circumcision of our Lord 44 Edw. III. it is stated that John de Nevill of Raby knight the querent gave to Katherine de Whitfield the deforciant one sore hawk (unum Espervarium sorum)<sup>2</sup>.

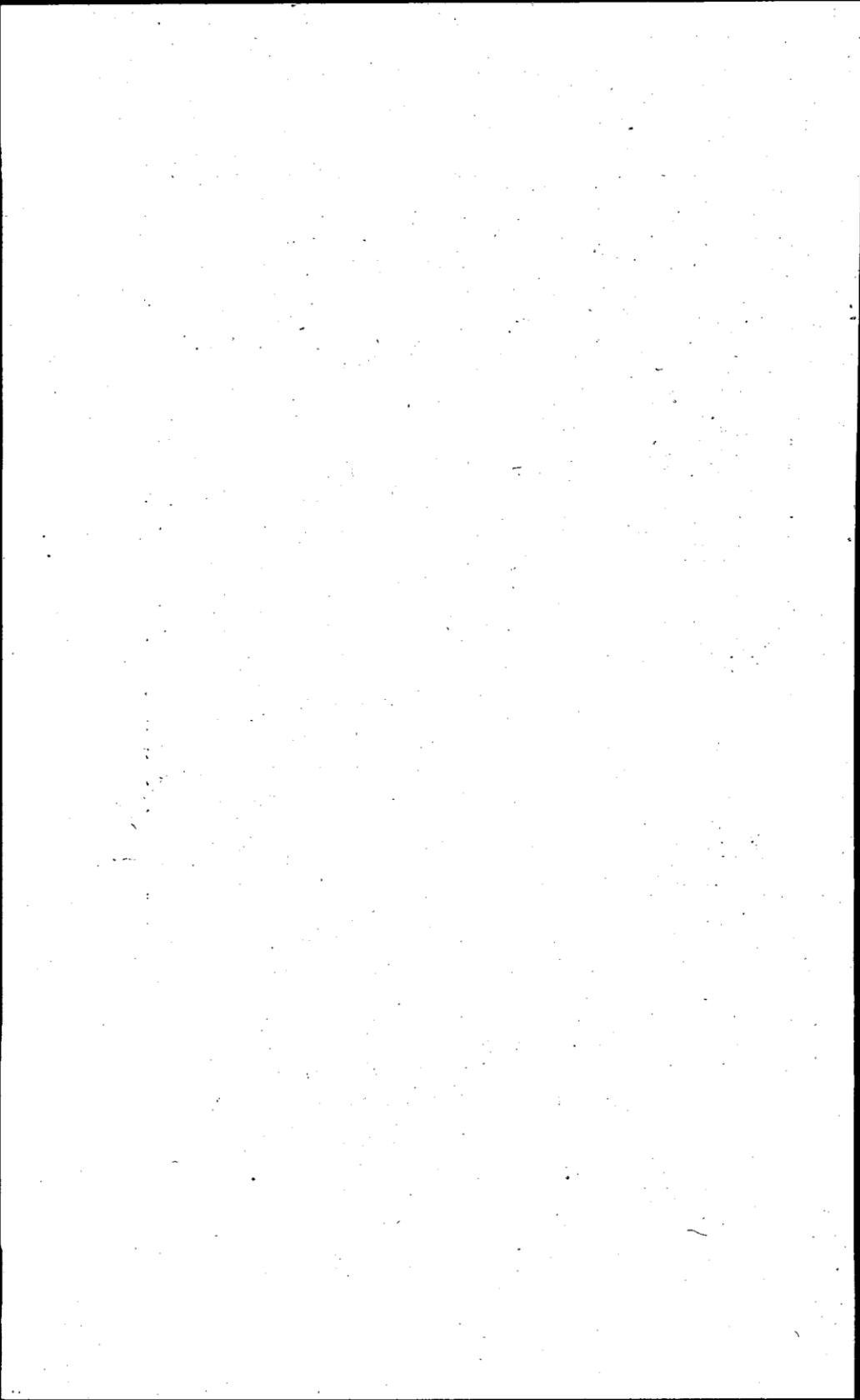
In the 6th Henry VII. Sir Robert Broughton knight acknowledged to hold the Manor of Willyen in the county of Hertford of the king in chief by the service of rendering to the King one sore hawk (unum esparverium sorum) annually or two shillings by the hands of the Sheriff of Hertfordshire<sup>3</sup>.

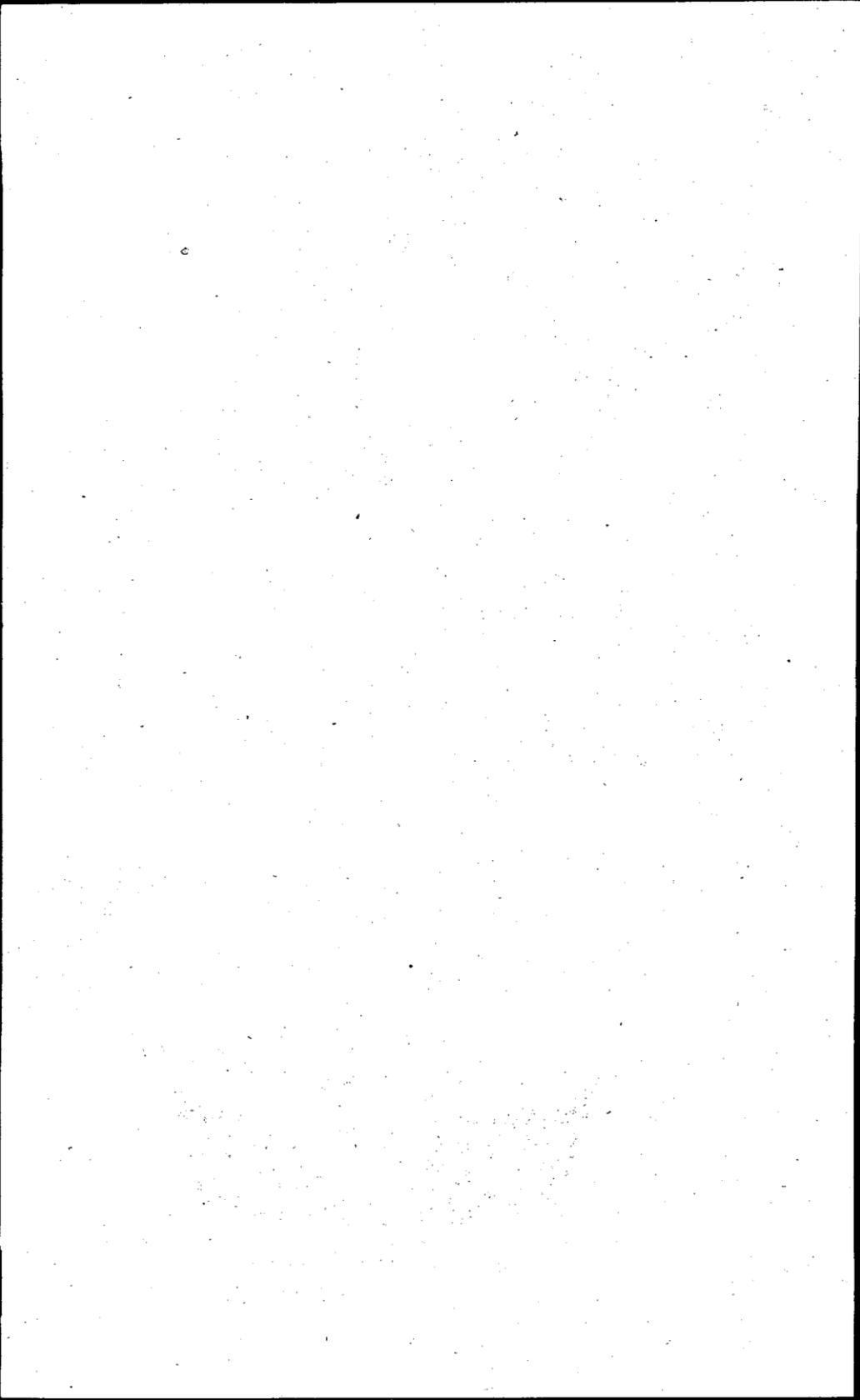
The number of similar instances might I have no doubt be much increased. I fear however it may rather be considered that I have given too many than too few, although I trust the matter may not be deemed altogether devoid of interest. A sore hawk was esteemed a gift worthy of a king, and it will be seen that one Sovereign did not deem it beneath his dignity to render it to another. Such a gift was no doubt rather honorary than valuable. May it not be fairly inferred that Robert de Brigham and his wife had no other recompense from the Countess of Pembroke for conveying to her the message which became the site or part of the site of the College of which she was the foundress, and that they are therefore entitled to honourable remembrance as having aided in carrying out her munificent and pious undertaking?

<sup>1</sup> *Archæologia Æliana*, ii. 276.

<sup>2</sup> Madox, *Formulare Anglicanum*, No. 380.

<sup>3</sup> Blount; *Joc. Ten. ed.* Beckwith, 274.





XXVII. LAMENT OF ELEANOR COBHAM, Duchess of Gloucester, when convicted of sorcery<sup>1</sup>. Edited by the Rev. C. HARDWICK, M.A. Christian Advocate.

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PREFACE.

WHILE engaged in cataloguing an English MS. preserved in our University Library (Hh. iv. 12, § 15), my attention was particularly arrested by a short poem written in a hand of the xvth century, and associated with minor works of John Lydgate, the monk of Bury St Edmund's. It has no title, but internal evidence will justify me in describing it as a kind of Farewell which some contemporary put into the mouth of Eleanor Cobham, the well-known duchess of Gloucester, doomed, as it will be remembered, to perpetual imprisonment in 1441, upon the charge that she was plotting the dethronement of king Henry, and the elevation of the duke, her husband, by means of the 'black art.' We ascertain from other sources, that the poet Lydgate was himself a special favourite of the duke, and therefore, as the spirit, style, and rhythm accord with such conjecture, I think it not unlikely that the present stanzas, though anonymous, may have proceeded from his fertile pen. I am not, however, in this preface, trying to determine the precise authorship of the poem. My wish is rather to append a few observations on the incidents which it will serve to illustrate, and more particularly on the fortunes of the lady in whose name it was composed.

<sup>1</sup> It should be stated that the substance of the following paper was read before the historical section of the *Archæological Institute*, at the meeting held in Cambridge, July, 1854.

The reader need not be reminded that she figures in the second part of Shakespeare's Henry VI. where duke Humphrey, her husband, is made to call her, half in play,

'Presumptuous dame, ill-nurtured Eleanor;'

adding that she was then the *second* woman in the realm. If we correct the slight anachronism with reference to the date of Henry's marriage, she ought rather to be styled, at this period, the *first* woman in the realm. She was the daughter of Sir Reginald Cobham, a knight in humble circumstances, but connected with lady Cobham, wife of Sir John Oldcastle, who incurred the royal vengeance at the opening of the same century, by standing forward as the champion of the English Lollards. Her own husband, the duke Humphrey, is thought to have already manifested a leaning in the same direction (Fox calls him '*good duke Humphrey*'); and therefore it is not improbable that Eleanor Cobham shared his disaffection to the church-system as then administered, if not to some of its peculiar doctrines. At any rate, it is quite certain, from the history of the times, that Gloucester was the head and soul of a political party (the '*war-party*' of the day), which stood in direct antagonism to the superior ecclesiastics, and particularly to his uncle, the cardinal Beaufort.

I mention these affinities to shew that some at least of the prevailing hostility against Eleanor Cobham might be due to other causes than were openly alleged upon her trial. Nor is it likely that a person of her exalted rank, the wife of the heir presumptive, would be persecuted and impeached by any one whose acts were unsupported in high quarters. And the strong presumption thus excited is made stronger by the subsequent behaviour of the English people. Much as they abhorred all forms of witchcraft, keen and bitter as their prejudices were in reference to this subject, they could never be persuaded to withdraw their sympathy entirely from the duke of Gloucester; and even after his death, attempts were made to rescue Eleanor Cobham, and avenge some portion of her husband's wrong.

But while it is made probable that other motives, besides the suspicion of unnatural arts, impelled both civil and ecclesiastical

authorities to humble Gloucester by the prosecution of the duchess, we should contradict the testimony of the chroniclers, if we ventured to absolve her altogether from the charge of sorcery. In this respect the present poem is a valuable witness, both because it is contemporaneous, and because it does not emanate from an unfriendly quarter. Yet the crime of working against 'all course of kynd,' *i. e.* of practising unnatural arts for treasonable objects, is admitted unequivocally.

What, then, was the popular belief as to the nature of the crime committed? The duchess, we are told, was seeking 'to consume the king's person by way of nigromancie.' She fancied that by evoking some unearthly agents she might gradually reduce his strength, and ultimately, on his dissolution, raise her husband to the throne. In judging of her conduct, we must remember that she lived in the first half of the xvth century. It was an age when, more perhaps than ever, men were smitten with a passionate thirst for the recondite and the transcendental, when they pried, as they had scarcely ever pried before, into all kinds of interdicted questions, and especially lost their way among the mysteries of physical science. In this country royal licences were granted most profusely to transmute all metals into gold and silver; and a host of enterprising spirits went in search of 'that precious medium, which some call the mother of philosophers, and the empress medicine, others the inestimable glory, others the quintessence, others the philosopher's stone, and the elixir of immortality.'

At such a juncture, dabblers in the black art were equally abundant, some of them having perhaps satisfied themselves that the phenomena of magic, as then practised, were *bona fide*,—either the result of diabolic agency, or due to psychological causes, whose operation had not been hitherto ascertained.

All sorcerers of the xvth century laid claim to something more than gifts of second sight. They pledged themselves to forecast the future, and hold converse with the tenants of the world invisible; but this was only a small item in the list of their pretensions. They professed, in virtue of some compact with the Evil Spirit,—a compact sealed, it is contended, in many

cases, by their blood,—to gain an almost diabolic measure of malignity: they could (at least they *said* they could) inflict a series of most deadly evils on the life, the limb, the property of others.

In that age, accordingly, we find proceedings instituted with peculiar frequency against the malice of the sorcerers, the majority of whom appear to have been females, clerics, monks, and friars. For example, only nine years before the present prosecution, a very notable case occurred, when Thomas Northfelde, a Dominican of Worcester, was brought up for trial, on the charge of dealing in 'sortilegous pravity,' and other like matters, heresy included,—this, indeed, being then treated as the twin-sister of witchcraft, and equally obnoxious to the surveillance alike of church and state police. In 1484 a papal bull was issued, in the hope of checking the enormous growth of sorcery, but its only operation was to multiply the number of witch-hunters, and so multiply their prey. And the same phenomenon continued to be visible in England during the xvth and xvith centuries.

A 'wicked' man is properly, or rather etymologically, speaking 'a man who has been bewitched' (*wick* standing in the same relation to *bewitch*, as *seek* does to *beseek*): and according to the ideas of that period, a wicked man was in the first instance sinned against, was specially enticed to the commission of a crime, was made the victim of 'Satanic agency.' This fearful power could, in like manner, be inherited and wielded by the human instruments whom Satan had peculiarly possessed: and manifold were the forms which he and they adopted for giving effect to their malignity. Volumes have been filled with the minute description of those artifices: but I know of none more curious in itself, and I might add, less suited to promote the special object for which it was invoked, than that which has been furnished by the case before us.

Eleanor Cobham, we are told, when she conceived her treasonable project, secured the help of four confederates. One of these was Roger Bolingbroke, the duke's chaplain, a perfect master of the black art ('*clericus famosissimus unus illorum in toto mundo in astronomia et arte nigromantica*'). Another of

her accomplices was Thomas Southwell, canon of St Stephen's chapel, Westminster; a third was John Hume, chaplain to the duchess; and the fourth, the famous witch of Eye, Margaret Jourdemayne, who had been already compromised on the trial of Thomas Northfelde. It seems that of these four conspirators Bolingbroke and Southwell were most active and determined. 'The same Roger,' so the compact runs in *Stow*, 'should labour to consume the king's person by way of nigromancie; and the said Thomas should say masses in the lodge of Harnsey parke beside London, upon certain instruments with which the said Roger should use his craft of nigromancie against the faith; and was assenting to the said Roger in all his workes.' 'And,' it is added on his apprehension, 'the five and twentieth day of July [1441], being Sunday, Roger Bolingbroke with all his instruments of nigromancie, that is to say, a chayre paynted wherein he was wont to sit, upon the four corners of which chayre stode foure swords, and upon every sword an image of copper hanging, with many other instruments'—'he stood on a high scaffold in Paules churchyard, before the crosse, holding a sword in his right hand and a sceptre in his left, arrayed in a mervellous attire; and after the sermon was ended by maister Low, bishop of Rochester, he abjured all articles longing to the crafte of nigromancie or missowning to the faith.' Bolingbroke was then examined at some length before the royal council, and during his examination confessed that he had wrought his magical arts 'at the stirring and procurement of dame Eleanor, to know what should befall of her, and to what estate she should come.' In spite, however, of this confession, he was sentenced on the 18th of the following November by Sir John Hody, the chief Justice, and on the same day was drawn from the tower to Tyborne, and there hanged and quartered. 'When the said Roger should suffer, he said that he was never guilty of any treason against the king's person, but he had presumed too far in his cunning, whereof he cried God mercy: and the Justice,' it is finally stated, 'that gave on him judgement lived not long after.'

As I said before it is not my business to determine whether the charge of Lollardism was mingled in this case with that of

nigromancy, nor how far the statements made respecting Bolingbroke and his confederates may have been all exaggerated by writers of the period. This much is certain, that the outward apparatus he employed was no new thing; it had for centuries been quite familiar to magicians. The idea of the operator seemed to be, that as a waxen image, which he had constructed to represent the king, was melted by exposure to a gentle fire, the substance of the king's body would in like manner be gradually dissolved. The same fanciful connexion is traceable in Ovid (*Ep.* vi. v. 91):

Devovet absentes, simulachraque cerea figit  
Et miserum tenues in jecur urget acus:

The devil, as King James expressed it, (*Dæmonol.* bk. II. ch. 5.) thus 'teaching how to make pictures of wax or clay, that by roasting thereof, the persons that they bear the name of may be continually melted, or dried away by continual sickness.' Or to fetch another illustration from Hudibras:

Cannot the learned council there  
Make laws in any shape appear?  
Mould 'em as witches do their clay  
When they make pictures to destroy?

A second example of this practice, which occurred some years before the trial of Eleanor Cobham, is preserved among the records of the Southern Convocation (Wilkins, III. 394). In 1419, one Richard Walker, a chaplain in the diocese of Worcester, had been apprehended during the vacancy of the see on the authority of the archbishop of Canterbury, and brought up for judgment to the synod of the province. In proof of Walker's guilt the archbishop displayed 'two books, found in the possession of the accused, in which were written and depicted certain forms of conjuring and figures savouring, it was thought, of the art magic and of sorcery: also a box ('pixidem'), in which were contained a beryll stone, artfully suspended in black leather, three small schedules and two small images of *saffron-coloured wax.*' In further illustration of the same point, I subjoin one more extract from Reginald Scot's *Discoverie of Witchcraft*, 1584. The passage is headed, 'A charme teaching how to hurt whom you list

with images of wax,' &c. It begins as follows: 'Make an image in his name, whom you would hurt or kill, of new virgine wax; under the right arme-poke whereof place a swallowes hart and the liver under the left: then hang about the neck thereof a new needle pricked into the member which you would have hurt, with the rehearsall of certain words, which for the avoiding of foolish superstition and credulitie on this behalfe is to be omitted. And if they were inserted, I dare undertake they would doo no harme, were it not to make fooles and catch gudgins.' He then fortifies himself in this conclusion by quoting a curious determination made by a synod held in Paris: 'To affirme,' it says, 'that images of brasse, lead, gold, of white or red wax, or of any other stuffe (conjured, baptised, consecrated, or rather execrated through these magicall arts at certaine daies) have wonderfull virtues, or such as are avowed in their bookes or assertions, is error in faith, naturall philosophie and true astronomie; yea it is concluded in the 22nd article of that councell, that it is as great an error to believe those things as to doo them.' Such, then, was the manner in which Bolingbroke, the head of the conspiracy, presumed too far in his cunning.

Meanwhile his fair accomplice had taken refuge in the sanctuary at Westminster. The evidence of Bolingbroke involved her in the twofold charge of sorcery and treason, and she was accordingly cited to appear before Chichely, archbishop of Canterbury, cardinal Beaufort, bishop of Winchester, Kempe, cardinal archbishop of York, and other prelates (*seven* in number, says our poem). The articles against her amounted in all to twenty-eight. When reasons had been urged for instituting further proceedings, she was committed by her judges to the custody of certain knights, who conveyed her to the castle of Leeds. There she was detained until three weeks after Michaelmas. Bolingbroke and Southwell were then formally indicted as the principals in a conspiracy, and the impeachment of 'dame Eleanor,' as one who had been accessory to the crime of treason, followed very shortly after.

At the expiration of the time of respite she was brought again into the presence of her judges. On the 21st of October, when Molins, clerk of the king's council, read certain articles objected

against her of sorcery and nigromancy, she is said to have granted some, while absolutely denying others. But two days later, when the business was resumed, she found that further opposition would prove entirely ineffectual, and ultimately threw herself without reserve on the compassion of her judges.

Bolingbroke was lying under sentence of death; Southwell, verifying one of his own prophecies, to the effect that he should never die by justice of the law, had breathed his last a prisoner in the Tower; Hume, the chaplain of the duchess, had been pardoned; and the witch of Eye, the fourth accomplice, had been burnt at Smithfield on the 27th of October, the day after Southwell's death,—when, at the instigation of Beaufort, Eleanor Cobham, the remaining culprit, was commanded to do penance in the public streets of London. On the 13th of November she went down the river from Westminster and landed at Temple Bar. Barefoot and 'hoodless save a kercheff,' bearing also in her hand a taper that weighed two pounds, she passed amid a crowd of citizens, including the mayor, the sheriffs, and the crafts of the metropolis, through Fleet Street to St Paul's, and there, according to the terms prescribed, she offered up her light at the high altar. This was Monday; her penance had, however, been extended to three days, and on the following Wednesday we find her landing at the Swan in Thames Street, passing through Bridge Street, Gracechurch Street to Leaden Hall, and ending her perambulations at Christ Church, near Aldegate. On Friday, being the day preceding Bolingbroke's execution, the series of humiliations was completed. Her progress was from Queen Hive through Cheap to St Michael's in Cornhill.

We have no means of ascertaining the precise feelings of the duke of Gloucester in such trying circumstances. Hall and Holingshed tell us only that he 'bare all these things patientlie and said little;' and Shakespeare seems to have had their testimony in his mind when he was painting the last scene connected with our subject:

Thy greatest help is quiet, gentle Nell:  
I pray thee sort thy heart to patience;  
These few days' wonder will be quickly worn.

His hopes, however, of reunion with his consort were not destined to be realised. The 'peace-party,' headed by the cardinals of York and Winchester, was now in the ascendant, and in summoning a parliament to meet at Cambridge in the February of the following year, the fate of Gloucester had been sealed. His enemies excited the people of those parts to 'give attendance upon the king in their most defensible arms,' and then transferred the parliament from Cambridge to Bury St Edmund's, which appeared to have been thought more suited for the carrying out of their designs. Gloucester came thither with only two and thirty of his attendants, was immediately arrested, and, on the morning of February 23, 1442, was found lifeless in his bed.

The duchess had meanwhile been handed over to the charge of Sir Thomas Stanley, who was authorised to hold her prisoner for life with an annuity of one hundred marks. The present poem says that she retired to Liverpool; other writers have mentioned Chester castle; others the Isle of Man; but it is highly probable that as the memory of the duke was warmly cherished by the English populace the government would deem it politic to change the scene of her captivity. As early as Oct. 26, 1443, I find a royal mandate addressed to the constable of Chester, calling upon him to conduct 'Alianore Cobeham' to Kenilworth Castle; and there, it seems, she ended her career in gloom and widowhood.

## THE POEM.

Thorow out a paly as I gan passe,  
 I herd a lady make gret mone;  
 And euer she syghyd, and said, Alas  
 All erthly ioy is fro me gone,  
 For I am left my self alone,  
 And all my frendes fro me thei flee:  
 Alas, I am full well of wone<sup>1</sup>:  
 All women may be ware by me.

All women that in thys world art<sup>2</sup> wrought,  
 By me they may ensample take,  
 For I that was browght up of noght  
 A prince me chese to be hys make<sup>3</sup>.  
 My souerayn lord thus to forsake  
 It was a dulfull desteny;  
 Alas, to syght [?syghe] how shold I slake:  
 All women may be ware by me.

I was so hygh upon the whele,  
 Myn owne astate I coud not know;  
 The Gospell accordeth there to ful well  
 Who wyll be hygh he shall be lowe.  
 Who may the whele of fortune trowe?  
 It is but vayne and vanite:  
 The flowrys of my medow ben downe mowe:—  
 All women may be ware by me.

<sup>1</sup> *i. e.* (ironically) 'I have a large retinue': for, in all likelihood, *wone* is to be connected with the A. S. *wunian* and S. S. *wonen* (= 'habitare' 'frequentare'); and is here used in the sense of 'company': cf. Chaucer's *Legende of Ariadne*, v. 276, where we have

'And of his countre folke a ful gret wone.'

<sup>2</sup> *i. e.* 'art magic.'

<sup>3</sup> consort: A. S. *maca* and *gemaca*. In Swedish *maka* (fem.) simply means 'a woman.' *Make* is still current in the form of *match*.

With welth, wele and worthinesse  
 I was be sett on euery syde;  
 Of Glowcestre I was duchesse,  
 Of all men I [?was] magnified;  
 As Lucifer fell downe for pride  
 So fell I from felicite;  
 I had no grace my self to gwyde;  
 All women may be ware by me.

Sum tyme I was in riche aray,  
 Ther myght no princes be my pere;  
 In clothys of glod [*sic*] and garmentes gay  
 Me thowght ther was no thyng to dere.  
 I purchast fast from yere to yere,  
 Of poore man I had no pite;  
 Now ar my wittes all in were<sup>1</sup>;  
 All women may be ware by me.

Alas, what was myn auenture,  
 So sodaynly downe for to fall,  
 That had all thyng vndyr my cure,  
 Encline and croke when I wold call.  
 Fadyr of heuyn celestiall,  
 Of my complaint haf thow pite,  
 For now am I worst of all;  
 All women may be ware by me.

All women that ar ware of wark,  
 My mischeuce may 3e haf in mynd  
 To gef credence to any clerk,  
 For so dyd I and that I find.

<sup>1</sup> confusion. Perhaps a softened form of the A. S. *werg* = 'a curse.' Or more probably, the same as *werre*, *weore*, which are at the root of our *war* and *worry* (cf. *herizen* and *harry*). Another instance of this use occurs in the Camb. MS. Ff. ii. 38, fol. 20 b;

And thus he wandreth in a weere,  
 As man blynde that may not see.

I wrought agayne all course of kynd  
 And lost my crede for cuelte [<sup>?</sup>cruelte];  
 Ther may no blys my baly<sup>1</sup> vnbynd;  
 All women may be ware by me.

My clerkes callyd up and downe,  
 All was but mischeue that they ment;  
 Owre souerayn lord and kyng with crowne  
 Hym to destroye was owre entent;  
 All myghty God omnipotent  
 He wyst full well owr cruelte;  
 Loo, for suche harmys I am now schente<sup>2</sup>;  
 All women may be ware by me.

Alas that euer I wrought tresoun;  
 But cursyd counsell euer worth<sup>3</sup> it woo;  
 I was mekyll agayne the crowne,  
 Alas the while that I dyd soo;  
 My best frend now is my foo;  
 Myn owne dere lord I dar not see;  
 Alas that we shuld twynne<sup>4</sup> in too;  
 All women may be ware by me.

By fore the counsell of thys lond,  
 At Westmynster vpon a day,  
 Full carefully there gan I stond;  
 A word for me durst noo man say;

<sup>1</sup> misery, misdeed: A. S. *balew*; Goth. *balvs*: cf. *bale-ful*.

<sup>2</sup> abashed, disgraced: A. S. *scendan*.

<sup>3</sup> be: A. S. *weorð* (*pr. subj.*). This verb still lingers in the dialect of the north of England. It was in general use in the 16th century; e. g. 'Woe worth the time that ever thou camest into the world': *Homilies*, p. 426, Camb. ed.

<sup>4</sup> divide, part. The A. S. *twynian* and *twegan* simply mean 'to doubt': but the idea of *parting* is at the root of the expression (*twā*, *twegen*, *twyn*); just indeed as the Latin *dubitare* is from *duo*, and the German *zweifeln* from *zwei*. In the *Wycliffite Bible* (III. 1. Oxf. 1850) we have: 'The chartre twynne not, whom the loue of Crist knytteth.'

Owre leche lord withowtyn delay  
 Was there he myght both here and see;  
 And hys in grace I put me ay;  
 All women may be ware by me.

Hys grace to me was euermore gayne<sup>1</sup>,  
 All thow I had done gret offence;  
 The law wold I had ben slayne,  
 And sum men dyd ther diligence;  
 That worthi prynce of hys prudence  
 Of my persone had pyte;  
 Honour to hym with all reuerence;  
 All women may be ware by me.

I cam by fore the spirituallte,  
 Two cardinalles and bisshoppys fwe;  
 And other clerkes of gret degree  
 Examynd me of all my lyffe,  
 And opynly I dyd me shryffe,  
 That I had dalt with sorcery;  
 They put me to my penance belyve<sup>2</sup>;  
 All women may be ware by me.

Thorow owt London in many a strete  
 Of tho that were most principall,  
 I went barefote upon my fete,  
 That sum tyme rode there full royall.  
 Kyng of heuen and lord of all,  
 At thyn owne wyll so mut it be:  
 The synne of pride wyl haf a falle:  
 All women may be ware by me.

Fare well London and hafte good day,  
 At the I take my leve thys tyde.

<sup>1</sup> propitious. It generally means *near, towards*; hence, *towardly*: cf. Germ. *gegen*, A. S. *on-gean*, the modern *a-gain, un-gain-ly*.

<sup>2</sup> forthwith.

Fare well Grenewyche for euer and ay,  
 Fare well fayre place upon Temys syde.  
 Fare well all welth in world so wyde ;  
 I am sygned where I shall be ;  
 At Lerpole there must I nede byde ;  
 All women may be ware by me.

Fare well damaske and clothys of gold :  
 Fare well velwette and clothys in grayne :  
 Fare well my clothys so manyfold :  
 Fare well I se 3ow neuer agayne.  
 Fare well my lord and souerayne ;  
 Fare well it may no bettyr be ;  
 Owre partyng is a priuy payne ;  
 All women may be ware by me.

Fare well all mynstralcy and song ;  
 Fare well all worldly daliance :  
 Fare well, I wote I haf do wrong,  
 And all I wyte<sup>1</sup> mysgouernance.  
 Now list me nedyr prike ne prawnce<sup>2</sup> ;  
 My pride is put to pouerte,  
 That both in Englund and in Fraunce  
 All women may be ware by me.

Fare well now all lustinesse :  
 All worldly joy I here forsake :  
 I am so full of heuynesse,  
 I wot not to whom complaynt to make.  
 But to HIM I wyll me take,  
 That for us was put upon a tree,  
 And in prayers wyll I wache and wake :  
 All women may be ware by me.

<sup>1</sup> know: A. S. *witan*, the same as *wote* and *wot*.

<sup>2</sup> The meaning seems to be, that she found no more pleasure in the pricking and prancing of mettlesome steeds.

XXVIII. On Two Fragments of the Acts of the Martyrs Chamoul and Justus in the Sahidic dialect, on a papyrus in the British Museum. By C. W. GOODWIN, M.A. of St Catharine's College.

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[Read *Dec.* 3, 1855.]

THE celebrated persecution under Diocletian, in which thousands of Christians are said to have perished, has afforded abundant materials for the pens of martyrologists. In Coptic literature the acts of the saints and martyrs who perished at that period form an extensive class, and a great many of them have been preserved to us. The acts and miracles of the Egyptian saint, Coluthus, in the Sahidic dialect, were published by Georgi, an eminent Coptic scholar of the last century, from a MS. in the Borgian library at Velitræ, with dissertations and notes which throw much light upon these compositions. Afterwards Zoega, in his catalogue of Coptic MSS. in the Borgian library, printed several of them. Versions both in the Sahidic and Memphitic dialects exist, and it is possible that they may have emanated from Alexandria, and that they may all have been originally written in Greek. As to who their real author was, or when they were first composed or translated (if they be translations and not originals), we are much in the dark. Many of them, as, for instance, the martyrdom of Chamoul, which we are about to describe, purport to be written by one Julius of Chebhs, the commentariensis or registrar of the court before which the martyrs were tried. We can have no hesitation in pronouncing such pretensions to be apocryphal, though it is probable enough that some official record of the names of the martyred persons did really exist. But the details of these narratives, which all have a strong resemblance to each other, must be attributed to the imagination of some romancer who lived at least

a century or two after the events which they purport to describe. They contain, however, many traits and anecdotes illustrative of Egyptian character, and have furnished to topographers the names of a great number of places not mentioned elsewhere.

The two fragments which form the subject of this notice are written upon forty-five leaves or remnants of papyrus, which have formerly been bound together and paged like a modern book. The first page is the 51st, commencing in the middle of the life of Chamoul, which extends (with considerable hiatuses) to the 111th page. The acts of Justin commence on the 112th page; there is an hiatus from the 133rd to the 147th page, and the MS. ends with the 170th, without bringing the martyrdom of Justin to a conclusion. The dialect is the Sahidic, that of upper Egypt; the writing is uncial and of an archaic character. The precise age is difficult to determine; it may be from the sixth to the ninth or tenth century.

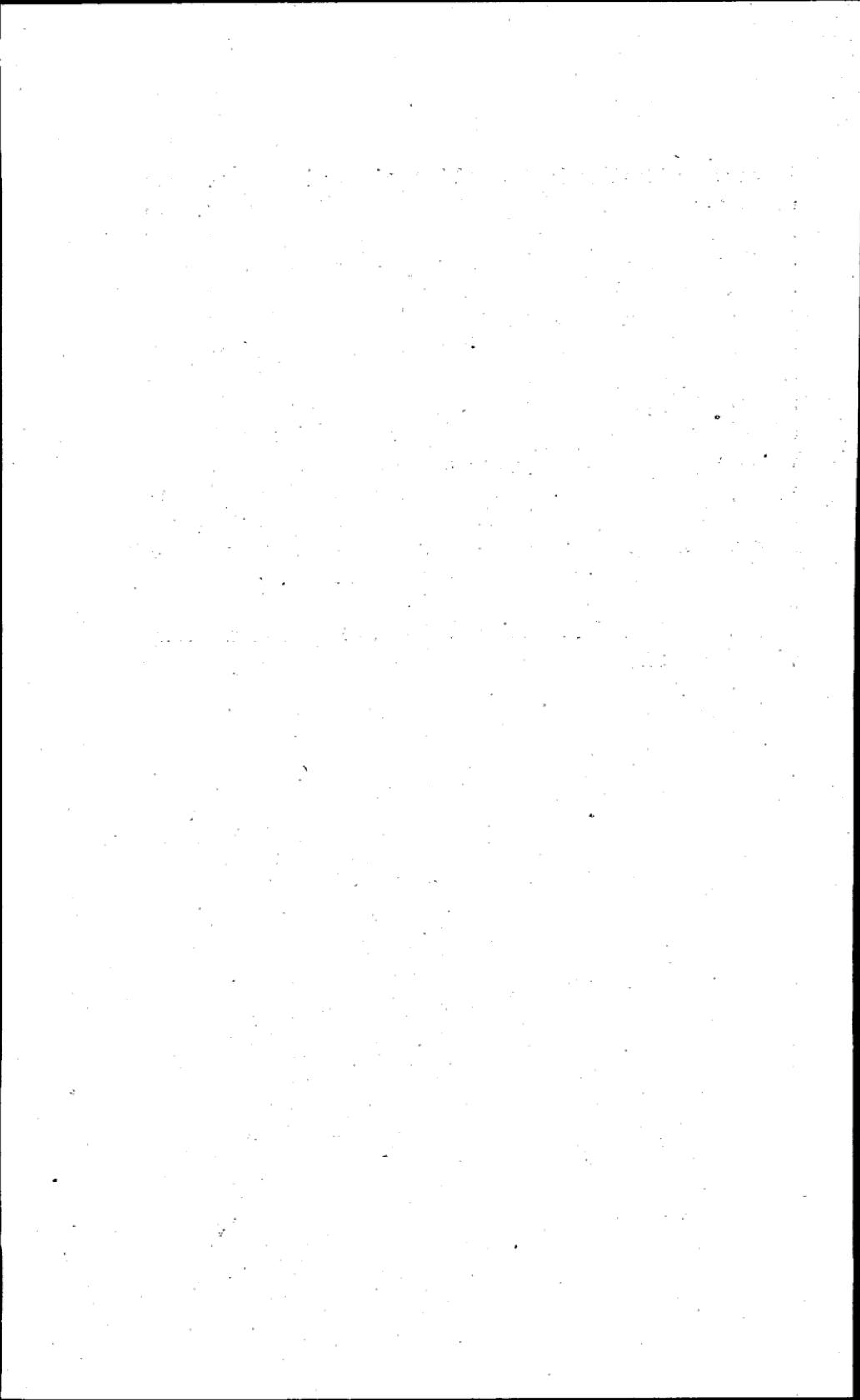
I have appended to the transcript of these fragments, which I have the pleasure to forward to the Society, a version as literal as the nature of the language will admit. I have not been able to find elsewhere any mention of Father Chamoul, the subject of the first fragment. His name is the Egyptian form of the Greek *κάμηλος*, camel; and in any Greek writer he would probably be called, *ὁ ἅγιος Κάμηλος*. Justus, the subject of the second narrative, is described as one of Diocletian's generals. Some mention is made of him in other Egyptian martyrologies; but I am not aware that his name is found in any historian of veracity.

Neither of these fragments yields, I regret to say, any important addition to the Coptic vocabulary, now the great desideratum of Egyptologists. Several words borrowed and travestied from the Greek occur, and some of them I am unable satisfactory to explain. The Coptic writers disfigure in the strangest way the words which they borrow, altering and transposing letters to a degree that makes it often very difficult to recognise the word intended.

For instance *κουμπαζε* is used to signify some species of torture. I conjecture it is meant for *γομφάζεω*, from *γόμφος*, a nail—to pierce with nails. The body of St Chamoul is said to have been brought and laid in the *σειτιον* of the bakers to the west of

Peremoun, with other bodies. What this word *σεντιον* is I am unable to say. Before his execution the executioners are said to have scraped or shaved from Chamoul's face the *χαμος*. Perhaps this is meant for *κομας*, hair; or it may be for *χύμος*, juice, something with which the face of the saint had been smeared. The Latin word *miles* appears in the form of *μελος*. The instrument of torture called *Ἐρμητάριον*, is several times mentioned. It is wrongly explained by Georgi, in his notes to the Acts of St Coluthus, to mean *caldarium*, a boiling water bath. It was unquestionably a kind of wooden or metal stretcher, or "horse," to which the victim was fastened, while fire and other means of torture were applied. Georgi details at great length all the various tortures which were applied by the persecutors, and of which we have only a sample in the present narratives. Those who are curious to go further into these barbarities I refer to his Acts of St Coluthus.

A transcript and translation of the two fragments was sent with this notice.



XXIX. A LETTER relating to the life of CUDWORTH, addressed to the University of Cambridge by J. L. MOSHEIM; together with the answer of the University. Extracted from Baker's Manuscripts and communicated by the Rev. J. E. B. MAYOR, M.A.

[Read Feb. 18, 1856.]

IN the preface to his translation of Cudworth's *Intellectual System* (p. xxv. ed. Lugd. Bat. 1773), Mosheim informs us how he became possessed of the materials for that life of Cudworth, which has been the source of every subsequent biography. "Nihil reliquum est, quam ut de vita, fatis, doctrina, et scriptis Cudworthi lectores erudiam, qui sine dubio, qualis ille fuerit, quem tot dotes ingenii et virtutes commendant posteris, scire cupient. Quod antequam faciam, publice gratiæ mihi sunt agendæ illis, qui precibus meis tantum dederunt, ut me harum rerum accurata notitia imbuerunt: primum Illustrissimo et Reverendissimo Patri ac Domino, *Gubielmo*, Archiepiscopo Cantuariensi, totiusque Angliæ Primati ac Metropolitæ, Potentissimo magnæ Britanniæ Regi a consiliis sanctoribus, patrono meo, qui, qua est insigni erga me et studia mea voluntate, nec munerum negotiorumque gravitate, nec senectutis molestiis et incommodis absterreri potuit, quo minus voluntati meæ inserviret, atque a venerando antistite tum Coventriensi et Lichfieldensi, nunc Dunelmensi, *Eduardo Chandlero*, qui relictas a Cudwortho chartas diligentissime tractavit et inspexit luculentam narrationem de vita et scriptis ejus tam editis, quam nondum editis, mihi impetraret<sup>1</sup>: Deinde Almæ Academiæ

<sup>1</sup> "Vir Reverendiss. ipse in epistola d. 16 Febr. A. MDCCXXVIII data. *This account, inquit, I owe to the care and pains of the Right Reverend the Lord Bisschop [sic] of Coventry and Lichfield, who has taken great pains to enquire into Dr Cudworth's Remains.*"

Cantabrigiensi, quam vivus illustravit *Cudworthus*, quæ mei causa non modo commentarios suos et alia monumenta consuli, eaque decerpi inde jussit, quæ ad summi viri res pertinent, sed etiam litteris perhonorificis suam mihi benevolentiam testata est. Non is ego sum, qui tantis viris officii aliquid reddere valeam: sed nec majus illi aliquid requirunt a me, quam gratum animum, quem hic publice profiteor, atque vota pro salute et incolumitate eorum, quæ numquam facere desinam." The letters here referred to are now printed, it is believed, for the first time; they are interesting as memorials of literary intercourse between England and Germany a century ago. From Baker's quiet note at the end we learn that Mosheim must be added to the long list of debtors to that most diligent and most unobtrusive of antiquaries.

Baker's MSS. xxxiii. pp. 58, 129.

Illustris Academiæ Cantabrigiensi Magnifico Domino Rectori, cæterisque Collegii Academici Professoribus, Viris Amplissimis, Spectatissimis, Excellentissimis.

Magnifico Illustris Academiæ Cantabrigiæ Rectori, cæterisque Almæ Matris Professoribus, Viris Venerabilibus, Illustribus, Excellentissimis, Amplissimis S.P.D. Jo. Laurentius Mosheimius, Abbas Cœnobiorum Vallis S. Mariæ et lapidis S. Michaelis, Seren. Ducib. Brunsvicen. a consiliis sanctioribus, Theol. D.

Inter eos, qui Academiæ vestræ, viri Magnifici et Illustres, gloriam et famam, per universum pæne literarum orbem, ingenio scriptisque suis sparserunt, non postremum meo judicio locum obtinet Radulphus Cudworthus, vir magnus et incomparabilis. Scripta ejus, magno composita judicio et labore, avidè apud nos leguntur ab illis, qui sermonis Britannici non ignari sunt. Reliqui jamdudum omnibus exoptant votis, ut ea, in primis *Systema*, quod vocant, *Intellectuale*, Latine verteretur, quo ab omnibus legi posset.

Horum ego desiderio satisfacturus, Amplissimi Viri, Librum quem modo nominavi nitide et accurate in Latinum sermonem converti curavi, atque meis auctum observationibus et varii generis annotationibus in lucem proferre statui. Apparebit autem, siquidem id bona cum vestra fieri queat gratia, in vestro nomine, illiusque Academiæ nomine in fronte fulgebit, in qua Parens et

Autor ejus docuit. Æquissimum enim arbitror, ut vestræ Academiæ, quæ tantum virum fovit et ornavit, publice grates referantur, atque aliquis saltem laborum ejus fructus ad Inclytam Matrem redeat, cujus ubera suxit. Neque ullus dubito, quin vos consilium hoc probaturi sitis, hominique vestri honoris studiosissimo hanc veniam daturi.

Sed quo cultior et ornatior labor omnis prodeat, luculentam ei de vita, factis, studiis, scriptis Cudworthi vestri præmittere statui commentationem. Cupio hanc ex omni parte perfectam esse: scio vero nusquam terrarum, quam apud vos, majora ad hanc rem subsidia reperiri posse. Quamobrem his litteris vestrum imploro auxilium, Summi Viri, ac qua decet Reverentia rogo et obsecro, ut me vitam Cantabrigiæ Professoris molientem consilio, monitis, ope vestra juvetis. Date id, quæso, mihi, Patres (Fratres) Academici, homini vobis addictissimo, date id Orbis Litterati commodis et voluptati, date id denique Honori vestro, Academiæque vestræ gloriæ, mequæ ea quæ ad Cudworthi vitam, fata, scriptaque pertinent, quam fieri potest accurate, edocete. Ego, si qua re aut ratione potero, meam vobis Reverentiam studiaque vicissim profitebor ac testabor. Ex scriptis Cudworthi nullum habeo præter Systema Intellectuale, reliquorum itaque si vestra benevolentia compos fieri possim, in maximi ponam illud beneficii loco. Quæcunque ad me perferri vultis, ea Illustri Comiti de Dehn, Seren. Ducis Brunsv. Legato, qui nunc Londini commoratur, aut si is jam inde profectus sit, Residenti ejusdem Ducis committi poterunt. Idem Comes, siquid forte sumptuum requiratur, ad describenda nonnulla, aut *emendos* Cudworthi Libellos, meo nomine lubentissime persolvēt omnia.

Ita valete, Viri Magni, Litteratæ Reipublicæ eximia Ornamenta, meamque in petendo audaciam vestra comitate excusate. Sic vero vobis persuadete, qui vos exquisitis magis studiis et observantia prosequatur, me neminem in Germania vivere. Dabam in Cœnobio meo Michaelsteinensi pridie Kal. Novembr. MDCCXXVII.

JOH. LAURENTIUS ABBAS.

[Ex originali].

Venerando Viro, erudito et excellentissimo Johanni Laurentio Moshemio, Abbati Cœnobiorum Vallis S. Mariæ et Lapidis S. Michaelis Amplissimo, Seren. Ducib. Brunsvicens. a Consiliis Sanctioribus, Theologiæ Doctori, S.P.D. Procancellarius reliquusque Senatus Academiæ Cantabrig.

Literas a te, Venerande et Amplissime Vir, humanissime conscriptas accepimus, quas nobis perquam gratas advenisse te scire volumus. Est profecto quod gaudeamus, Opus Cudworthi nostri eximium de Systemate Intellectuali avide apud vos ab iis legi, qui Linguam callent Britannicam. Consilium tuum Latinam hujus Libri Versionem in lucem proferendi, doctissimisque tuis observationibus et adnotationibus illustrandi, ornandi, augendi, (de quo per Literas tuas nos certiores facere dignatus es) Academiam nostram mirifice delectat, omniumque, quotquot ubique gentium sunt Literarum studiosi et amantes veritatis, suffragia, laudes, plaususque postulat et promeretur. Qualem, quantumque rerum variarum cognitu dignissimarum Thesaurum, auro gemmisque longe pretiosorem, Literato Orbi, quaquaversum patet, non tantum aperiendum destinans, sed auctum etiam et ornatum polliceris! Quantum utilitatis, quantum jucunditatis, tibi acceptum referre se profitebuntur omnes eruditionis veræ appetentes, longe licet a se invicem dissiti, quando tuo consilio et industria, Vir Excellentissime, iis datum fuerit, varia veterum Dogmata, de rebus arduis momentique maximi copiose collecta, accurate excussa, necnon argumentationes varias, de rebus gravissimis ad veritatis normam exactas, uno quasi intuitu legere et contemplari! Neque ulli dubitamus, quin subacti judicii acuminè ductus, veræ eruditionis amore incensus, studioque de omnibus literatis bene merendi incitatus, probatissimum scriptorem in manus sumere, et eruditis omnibus eruditorum lingua loquentem, pro dignitate tradere decreveris. Quod adeo amanter de nobis sentias, nullis licet beneficiis a nobis provocatus, ut Academiæ nostræ honori faveas famæque consulas, dum commodis literarum prospicis, opus aggrediendo, unde fructus omnibus literarum studiosis proventurus est uberimus, ingeniumque singulari erga nos benevolentia præditum atque ab omni fuco alienum agnoscimus, eo, quo par est, honore prosequimur, et toto pectore amplectimur. Quod adeo honorifice de

nobis sentias, ut *Academiæ nostræ* nomen editioni tuæ præfigere statueris, insigne amoris tui testimonium lubentes accipimus, et tibi eo nomine grati animi obsequio arctissime nos devinctos esse profitemur. Atque etiam, quo latius diffusa fuerit *Cudworthi* multifaria eruditio, aut *Academiæ nostræ* gloria, quæ tantum virum nutrit atque fovit, eo latius famæ præconium instituto industriæque tuæ debitum una diffusum iri confidimus. Non possumus quin *Cudwortho* nostro felicitatem gratulemur, qui tandem *Virum Doctissimum* nactus sit, operam studiumque adhibere volentem, ut commentationes ejus, multo labore et felici judicio compositæ, literato orbi plenius innotescant, *Virum* etiam tam arduo negotio parem.

Quæcunque de hujusce *Scriptoris Egregii* vitâ, scriptisve colligi et reperiri, diligente inquisitione habitâ, potuerunt, huic epistolæ inclusa aut adnexa ad te perferenda curavimus, pauciora ea quidem, quam aut nos velimus, aut tu forsân expectare possis: sed ingenii tui candorem nostram in hac re diligentiam benigne interpretaturum speramus. Ipsum certe *Systema Intellectuale*, diuturno labore elucubratum, omnes horas *Eruditissimi Autoris* evolvendis veterum codicibus, *Dogmatibus* excutiendis, argumentationibus aut perpendendis aut instituendis insumptas esse, satis superque testatur.

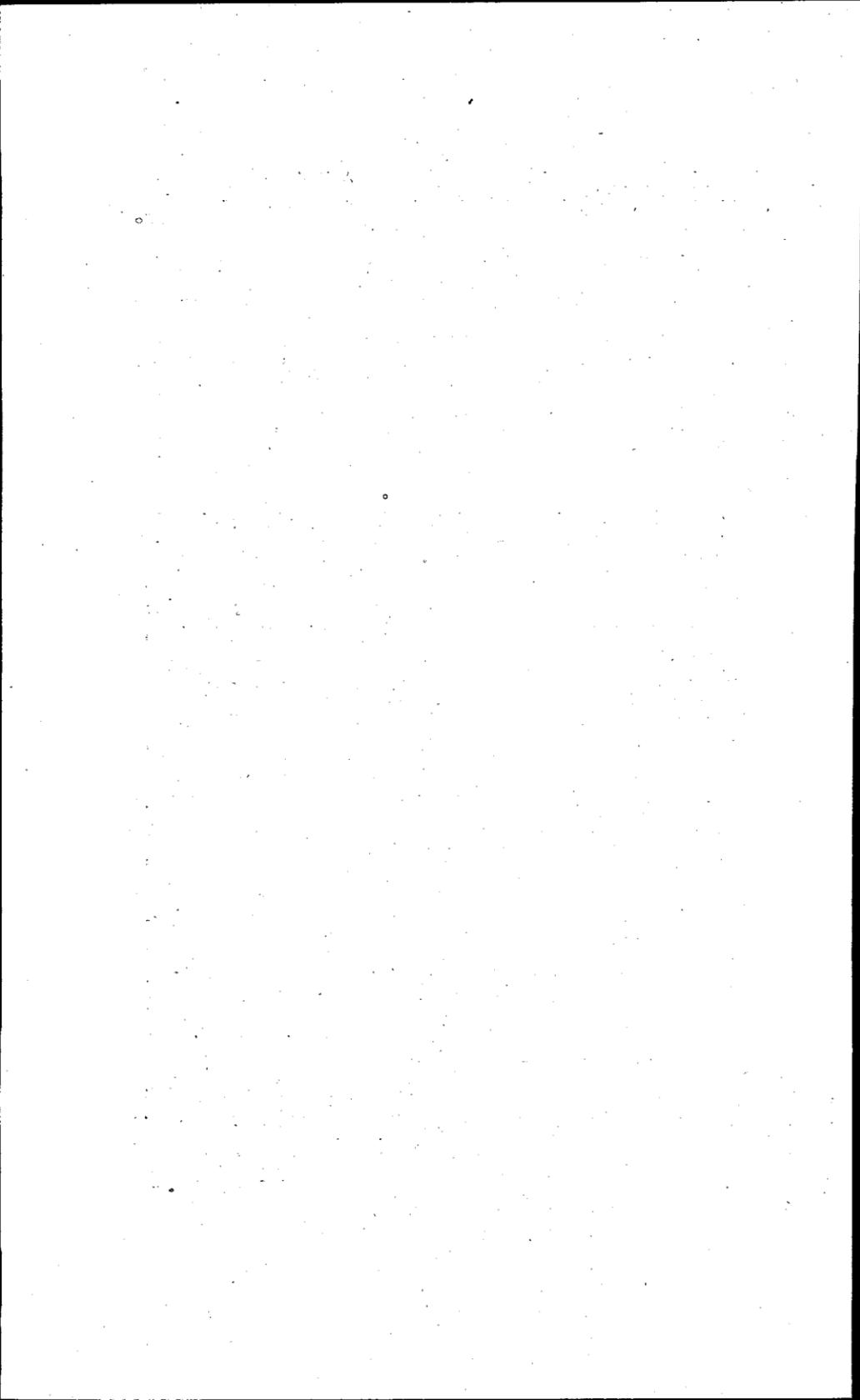
Deus te, *Vir Amplissime*, diu incolumem servet, communi literarum commodo, tibi que concedat, opus, quod prudentur destinasti, feliciter absolvere. Humanitatem tuam, et singularem erga nos benevolentiam non apud beneficiorum immemores aut ingratos collocari scito; nomenque tuum in *Albo Academiæ nostræ* amicorum minime vulgarium conscribi certum habeto. Vale, *Vir plurimum Venerande et Eruditissime*, nostrisque rebus favere pergas. Sanitatem tibi felicitatemque omnimodam ex animo precamur.

Procancellarius reliquusque *Academiæ Cantabr.* Senatus.

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[Of Dr Cudworth I sent the Vicechancellor an Account, such as I could meet with; what Improvements he made, or whether any, is more than I know, nor did I ever inquire.]

[By what I did hear, the Account transmitted to Germany was much the same with what I sent.]



XXX. NOTES upon CHANTRIES and FREE CHAPELS ;  
with some Account of those in the COUNTY OF  
CAMBRIDGE; together with the FOUNDATION CHAR-  
TER of Ansty's Chantry at Stow cum Quy. By the  
REV. EDWARD VENTRIS, M.A.

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[Read *April 21*, 1856.]

THE Chantries and Free Chapels existing at the Reformation are said to have been two thousand three hundred and seventy-four<sup>1</sup>. There no doubt had been a still larger number ; many having become extinct through the loss, in various ways, of their endowments. But this diminution had been in some degree counteracted by the many which were founded during the 15th century, and particularly in the reign of Henry VI.

Free Chapels differed from Chantries, inasmuch as they were for the most part independent of the parish church, and erected by the Lord of the Manor for the worship of himself and his dependants, when his house happened to be at an inconvenient distance from the church. As an instance of this, Sir John Malemeyns, Knt., of Stoke, in the diocese of Rochester, supplicated the Abbot of Boxley to be permitted to erect for himself a chapel upon ground adjacent to his house, and to have a priest of his own to officiate therein ; forasmuch as he lived so far from the parish church, that he was not able to attend the services in it, "nunc corporis valetudine, nunc aeris intemperie, aliisque impedimentis evenientibus, casualiter impeditus." This chapel was erected in 1303<sup>2</sup>. The Council of Trullo<sup>3</sup> allowed the use of the

<sup>1</sup> Collier's *Eccles. Hist.*

<sup>2</sup> *Registrum Roffense.*

<sup>3</sup> A.D. 691 or 692.

public liturgy in such chapels, with the consent of the Bishop. This permission did not, however, extend to the celebration of the Eucharist in them<sup>1</sup>.

“Chantries,” says Fuller<sup>2</sup>, “were *adjectives*, not able to stand of themselves, and therefore united, for their better support, to some parochial, collegiate, or cathedral church.” Mention is made by Dugdale<sup>3</sup> of no fewer than forty-seven belonging to St Paul’s Cathedral at the time of the Reformation. In parish churches they were generally at the east end of the aisles. Sometimes a chantry was an entire aisle, sometimes an adjoining chapel, and not unfrequently included the tomb of its founder.

The *endowments* of chantries were sometimes set forth in the deed of foundation, otherwise in a separate deed: they consisted of houses, lands, and rents. One method of securing an endowment, was to purchase an annual payment of some of the larger religious houses. Robert de Grofhurst, who in 1338 founded a chantry at Horsemonden, in Kent, obtained for it a yearly revenue of six marks from the Abbot and Convent of Boxley, by the payment to them of £100 sterling. The six marks were the whole of the endowment for the maintenance of the chaplain and the burdens of the chantry; which latter comprised the repair of the chantry-house, keeping in good condition the sacred instruments, vestments, &c., and purchasing the bread, wine, and lights. As might be expected, the revenue proved insufficient for the purpose. In 1445, notwithstanding an addition had been made of 46 shillings rent, and a messuage and garden, value 12 pence a-year, the chantry-house was in so bad a state, that the six marks were insufficient for its proper repair<sup>4</sup>.

In 1393, Sir John de Cobham, Knt., founded a chantry near Rochester Bridge, to be called Allesolven<sup>5</sup> Chapel, for three chaplains to pray for himself, for the souls of the benefactors of the Bridge, living or deceased, and particularly for that of his father, of Sir Robert Knolles, and others. Services were to be performed daily, at such hours as should be most convenient for the attendance of travellers. Each of the chaplains was to

<sup>1</sup> Bingham.

<sup>2</sup> *Church History*, B. VI.

<sup>3</sup> *History of St Paul’s*.

<sup>4</sup> *Registrum Roffense*.

<sup>5</sup> All Souls’

receive £6 a-year out of the revenues of the Bridge, at the hands of the wardens of it, who were also to pay for the books, chalices, vestments, lights, bread, wine, and water, for the services; and to repair the chapel. The profits and revenues of the Bridge becoming diminished, so that the chaplains were likely to be dismissed for want of funds for their maintenance, in 1442 they supplicated the assistance of Henry VI. who, desiring to uphold the chantry, ordered an additional revenue of 100 shillings, which the Abbot and Convent of St Augustine at Canterbury had previously paid to the King's treasury, to be in future paid towards the support of the chantry<sup>1</sup>.

A chaplain was forbidden to pull down houses, or to cut down trees pertaining to his chantry, except for husbote<sup>2</sup>, heybote<sup>3</sup>, and firebote<sup>4</sup>. In some instances rules were laid down in the foundation deed for farming the chantry land.

The *religious services* were often prescribed by the founder with great exactness<sup>5</sup>. They were to be performed daily, by the chaplain himself, unless he should be lawfully hindered, and then he was to provide a substitute, that there might be no intermission. On the anniversary of the death of the founder he was to say additional and more solemn services. On that day, also, he was to give a sum of money (about 12 pence) to the incumbent of the parish as an acknowledgment of subjection; and in some cases to distribute money to the poor. He was enjoined to respect the rights, and in no wise to interfere with the duties, of the parochial minister; nor to hear confessions of the parishioners, except in the article of death.

It must not be supposed that all the foregoing particulars occur in all chantry deeds; for many of them are very concise. But in general there was a conventional form, which was more or less followed.

The following not unusual qualifications of a chaplain are

<sup>1</sup> Regist. Roff.: this was the case of a chantry in a free chapel.

<sup>2</sup> Wood for the repair of the houses.

<sup>3</sup> Wood for the repair of the fences.

<sup>4</sup> Wood for firing.

<sup>5</sup> See Babraham chantry, p. 205, and Ansty's chantry, p. 227.

from the deed of foundation of William Staundon's chantry at Wimpole. He is required to be a person "capax in lege et habilis placitare et implitari<sup>1</sup>, respondere et responderi in omnibus actionibus realibus et personalibus et mixtis, sectis querelis et demand, habilis motis et movendis per ipsum seu contra ipsum, vel ipsum et aliam personam sive alias personas, seu contra ipsum et aliam personam seu alias personas, et ad lucrānd vel perdēnd in eisdem in quibuscunque curiis placeis et locis<sup>2</sup>."

The *legal dissolution* of these religious establishments commenced in 1545, with the Act 37 Hen. VIII. c. 4. But it appears from the preamble of that Act, that they were already rapidly disappearing through the fraud and robbery of the patrons and incumbents of them. Many of the patrons, real or pretended, had "expulsed" the incumbents, and taken possession of the endowments. And some of the incumbents also, by covin with the patrons, had sold their endowments; others, even without the assent of the patrons, had made leases and not reserved the customary rent; or by covin made feoffments of their possessions. "By reason whereof (says the Act) the said chapels, chantries, &c., have been clearly dissolved and become extinct."

By virtue of this Act, Henry proceeded to sell the religious foundations mentioned therein, in order to replenish his treasury; but his death, in the course of the next year, put a stop to the sale. In the first year of Edward VI. another Act was passed, having relation to the same subject, which gave to the King all those houses which had not been taken possession of by his father<sup>3</sup>. And thus ended the chantries and free chapels, with many other kindred establishments.

Under the last-mentioned Act (1 Edw. VI. c. 14) commissioners were appointed, having power to assign to every incumbent and minister of the free chapels, chantries, &c. to be dissolved, such yearly annuities, pensions, or other recompences,

<sup>1</sup> *i. e.* implacitari.

<sup>2</sup> Baker's MSS. Vol. xxviii. See also Ansty's charter, p. 224.

<sup>3</sup> For the history of these Acts, and the gross manner in which they were abused, see Strype's *Memorials*; Collier's *Eccles. Hist.*; and Heylyn's *History of the Reformation*.

during their several lives, as should be thought meet and convenient.

The pensions enumerated in this Paper are from a MS. catalogue (lent by Peter Le Neve to Browne Willis<sup>1</sup>) of such as were receiving them in 1553, 1 Mary; at which time some of the incumbents were probably deceased, and others may have been promoted to livings, in which case their pensions were to cease.

The following notices of Chantries in the County of Cambridge are taken chiefly from Baker's MSS. Those of them which do not appear in the "Valor Ecclesiasticus" of Henry VIII. had, I conclude, either become extinct when that valuation was taken (1535), or were concealed from the Commissioners. That the latter was the case with some, is evident from their incumbents receiving pensions after the dissolution of them, in the reign of Mary.

#### BABRAHAM.

Chantry of St Mary, not in K. B.<sup>2</sup>

It was founded in the latter half of the 13th century, whilst Hugh de Balsham was bishop of Ely<sup>3</sup>, by John de Scales of Babraham, who gave 2 messuages, 39 acres of arable land, 1 acre of meadow, an annual rent of 15s., and pasturage for 4 cattle, for a priest in the chapel of the B. Mary, to pray for the souls of Sibilla his wife, his ancestors, and successors. The services were to be:—on Sundays, "Placebo and Dirige cum Commendatione:" on Mondays, "Pro defunctis:" on Tuesdays, "De Sto. Eustachio ante crucifixum:" on Wednesdays, "Pro defunctis:" on Thursdays, "De Sancto Spiritu:" on Fridays, "De Cruce:" on Saturdays, "De Sancta Maria."

The founder undertakes, by himself and his heirs, to defend the chaplains in the performance of these duties, against all the world, whether Christians or Jews!

John David was appointed the first chaplain. In 1439 the

<sup>1</sup> See B. Willis's *Abbies*, Vol. II. *preface*.

<sup>2</sup> The letters K. B. (King's Book) will be used when reference is made to the "Valor Ecclesiasticus."

<sup>3</sup> He held the See from 1257 to 1286.

Prior of Anglesey presented to this chantry. In 1479 the Abbess of the convent of Bruisyard<sup>1</sup>, in Suffolk, presented John Bokenham ; and in 1491 William Bayley was inducted on a like presentation.

#### BALSHAM.

A chantry (not noticed in K. B.) was founded here as late as the year 1510, by Geoffrey Blodwell, Esquire, who endowed it with lands and tenements called Hunts, &c. "the profits thereof to goo to a priest syngynge by the yere in Balsham church for the soules of Master John Blodwell<sup>2</sup>, Geffrey Blodwell, Margerie and Margaret his wyffes, Mr Gregory Browne, and for all his other frendes soules and good doers without ende, &c. Dated the second yere of the reign of our Sov. Lorde Kyng Henry the Eight, Leonard Middelton, clerk, Dr. of Law, being then parson of Balsham<sup>3</sup>."

William Jervice in 1553 was receiving an annual pension of £5. as having been incumbent of this chantry.

Blomefield<sup>4</sup> says that Balsham church had two Gild chapels in it; the chaplain, or chantry priest, of Trinity Gild officiated in that at the East end of the south aisle, and the priest of St Nicholas Gild in the opposite one. These priests, on Sundays and Holidays, used to assist the rector and his chaplains, and make a

<sup>1</sup> A convent of Nuus Minoresses of the order of St Clare, founded in 1316 by Maud de Lancaster, Countess of Ulster.

<sup>2</sup> John Blodwell, Doctor of Decrees, was rector of Balsham, dean of St. Asaph, and vicar-general of Cardinal de Lewis Luxemburgh, who held the See of Ely in commendam. He died in 1462, and was buried in Balsham church, where his tomb is distinguished by a remarkably fine brass, an engraving of which is given in the Cambridge Camden Society's "Monumental Brasses." Geoffrey Blodwell, who founded the chantry, was most likely a *collateral* descendant of the ecclesiastic.

<sup>3</sup> From Bp. Goodrich's *Register*, fol. 158, cited by Baker, Vol. xvi. p. 57.

<sup>4</sup> *Collect. Cantabr.*

William de Outhorp, rector of Balsham, in his will (dated 1345, and proved in the following year) bequeathed the sum of 100 marks for 20 chaplains to celebrate divine service for one year for his soul, and for the soul of John Hotham, late Bishop of Ely. Baker, Vol. xxviii.

choir service, when they used to sit in the stalls in the chancel.— No account is taken of these Gilds in the “Valor Ecclesiasticus.”

## BARRINGTON.

Lady Haslerton's<sup>1</sup> chantry, value in K. B. . . . £5 0s. 0d.  
 Chantry of St Mary . . . . . £4 16s. 1d. q.  
 Admond's chantry . . . . . £7 1s. 6d.  
 founded in pursuance of the will of John Admond of “Barneton,”  
 dated 1471.

Edward Stythe<sup>2</sup> was chaplain at the dissolution, and received an annual pension of £5.

Admond's chantry was valued by the king's commissioners, in 1548, at the yearly sum of £69. 6s. 2d. q. and sold to Thomas Wendy and John Barton for £958. 17s. 7d. ob.<sup>3</sup>

## BOURNE.

Chantry of St Mary, value in K. B. . . . . £4 2s. 4d.

A mandate of induction to this chantry is dated “in Hospitio de Holborne. Lond. 18 Jan. 1426.” An induction in 1444 speaks of it as *lately* founded for the souls of John Massyngham and Roger Sargeaunte.

Between the years 1393 and 1408 the following persons were inducted on the presentation of Sir John de Ashwell, Vicar of Bourne, the patron; John Alvene, Roger Elase, William son of Roger de Normanton, Robert Hawkesworth, Richard Morbun, Richard Forester, and Thomas Hare; the vacancies in all these cases occurring by resignation<sup>4</sup>.

John Archer, chaplain at the dissolution, had an annual pension of £4.

<sup>1</sup> Alice, the wife of Sir Thos. “Heslarton” of Barrington, in 1374 gave her estate, since called the Manor of Heslarton, to Michael House, Cambridge. Lysons' *Camb.*

<sup>2</sup> *Sic* in Baker; Browne Willis (*Hist. of Abbies*, Vol. II.) calls him *Seythe*.

<sup>3</sup> Strype's *Mem.* Vol. II. pt. 2. p. 403.

<sup>4</sup> Bp. Fordham's Register in Baker. See also Blomefield's *Col-lectanea*.

## BOXWORTH.

Chantry of St Katherine in the church at Boxworth, value in K. B. £3. 6s. 8*d.*

It was founded 21 Edw. III. (1347) Oct. 26, by Henry de Boxworth, who endowed it with 5 messuages and 80 acres of land in Boxworth and Elsworth; the said messuages and land being held of John de Frevyle by military service. In 1438 Isabella Lovett de Liscomb presented. In 1506 Robert Bonde was inducted on the presentation of William Bonde, Decretorum Doct., and James Hutton, clerk, executors of the will of Sir Thomas Hutton, Decret. Doct.

In 1407, Geoffrey Haddon was appointed chaplain.

BURGH<sup>1</sup>.

Bateman's chantry, value in K. B. £12.

It was founded 14 Jan. 1446, by John Bateman, parson of the parish church of Burgh.

The yearly value of this chantry, in 1548, was estimated at £11. 11s. when it was sold by the king's commissioners, together with the chantry of St Mary de Witham in Essex (the yearly value of which was £9. 12s. 5*d.*), for £508. 2s., the purchasers being Gilbert Claydon and Robert Barker<sup>2</sup>.

William Weyete, chaplain at the dissolution, had an annual pension of £6. 13s. 4*d.*

Lady Katherine's chantry, value in K. B. £14. 19s. 3*d.*

Katherine, second wife of Sir John de Burgh, in her will, dated 1409, constituted Sir John Inglethorp and his heirs to be lords of Burgh and patrons of the chantry there, with a composition for presentment. Sir John Inglethorp, by his will, dated 1419, gave £20 to this chantry.

In 1481, Peter Benet, Decret. Bac., was inducted into the chantry of St Mary, in the church of Burgh, on the presentation of Lady Jane "Ingoldsthorpe."

<sup>1</sup> Now Burrough Green.

<sup>2</sup> Strype's *Mem.* Vol. II. pt. 2, p. 407.

In 1488, John Kidnall was inducted into the chantry of Lady Katherine de Burgh, in the church of Burgh, on the presentation of Jane "Ingolthorp."

Henry Braken, incumbent at the dissolution, had an annual pension of £6.

#### CAMBRIDGE.

Sturbridge chapel, value in K. B. £10. 10s.

This was a free chapel belonging to the Hospital for Lepers, dedicated to St Mary Magdalen, to which King John granted the profits of the fair held in the neighbourhood. The patronage was in the mayor and burgesses of Cambridge till about 1245, after which time it was exercised by the Bishops of Ely<sup>1</sup>. In 1390, Bishop Fordham granted 40 days' indulgence to all who should assist in the repairs of the chapel.

Christopher Fulnebye, incumbent at the dissolution, had an annual pension of £6.

Chantry in the church of St Clement, value in K. B. £7. 11s. 8d.

Chantry in the church of St Mary (the Great), value in K. B. £10. 6s. 5d.

Chantry in the church of St Mary, outside Trumpington Gate, value in K. B. £2. 5s. 2d. ob.

Leon Pollard, chaplain at the dissolution, had an annual pension of £1. 10s.

Chantry in the church of the Holy Sepulchre, not in K. B.

It was founded by Richard of Hokyngton, chaplain, and Nicholas Jacob of Harleton, and endowed with 28 acres of arable

<sup>1</sup> Between the years 1389 and 1407 John Metefeld, a kinsman of the Bishop (Fordham), was collated to, and resigned, this chapel no less than five times. About this period we find the following were incumbents: William de Mulsho, John Cokenacke, Thomas Flatte, Sir Thomas de Patesle, Sir John Wynkeperie, William Wynwyck, and William Waltham. In 1412, John Arundel was incumbent. See Bp. Fordham's Register in Baker, Vol. xxxi.; Blomefield's *Collect. Cantabr.*; and Hist. and Antiq. of Sturbridge fair, in the *Bibl. Top. Brit.* Vol. v.

land, lying dispersedly in the fields of Cambridge and Grantchester<sup>1</sup>, given by John de Shelford, deceased, for the support of one good and sufficient chaplain in the church of the Holy Sepulchre, to pray for the soul of the said John de Shelford, and for the souls of his father and mother, of all his ancestors and heirs, and of all the faithful. He is required to celebrate matins, vespers, and the other canonical hours. In the event of his death, or refusal to perform his duties for the period of three months, the vicar of St Sepulchre's with four of the principal parishioners are to appoint a successor to him, but if they cannot agree, the arch-deacon is to appoint. Dated at Cambridge, the Sunday after the feast of St Valentine the Martyr, A.D. 1313, being the 7 Edw. II. Witnesses, John Morice, Mayor of Cambridge, Geoffrey de Costey, &c. bailiffs and others.

Sir Nicholas de Harleton was the first chaplain.

#### CLOPTON.

Chantry, value in K. B. £5.

#### COTTENHAM.

Chantry, value in K. B. £4. 15s. 8d.

The chantry of St Mary, in the parish church, was founded the 16 Rich. II. by William Ferror, who endowed it with one messuage, 3 cottages, 18 ac. 1 r. of land, 2 ac. 1 r. 5 p. of meadow, a moiety of 1 ac. of meadow, a moiety of 1 ac. of land and 3 roods of meadow, and 6s. 8d. rent in Cottenham.

Richard Cook, chaplain at the dissolution, had an annual pension of £5.

#### DRY DRAYTON.

Chantry, value in K. B. £3. 6s. 8d.

It was founded Oct. 10, 1349, by Agatha, relict of John de Stanton of Dry Drayton, and endowed with one messuage and 50

<sup>1</sup> The description of this land is very curious, abounding with obsolete names of places and persons; it is in small pieces varying from one to two or three acres, all the abutments of which are given. See Baker, Vol. xxviii. 147.

acres of land, for daily prayers in the church for herself, George de Brompton and Margaret his wife, Henry de Bokesworth and Matilda his wife, John Freville and Eleanor his wife.

Thomas Hutton<sup>1</sup>, chaplain at the dissolution, had an annual pension of £2. 13s. 4d.

#### FORDHAM.

Chantry, value in K. B. £5. 12s. 4d.

#### FULBOURN.

Free chapel of St. Edmund, not in K. B.

This chapel existed as early as the reign of John, at which time the rector of Fulbourn St Vigors bound himself and his successors to Gilbert de Tany, who then held the chapel, to pay to the chaplain for the time being, in perpetuity, the annual sum of 40s. for the sustenance of the said chaplain.

In 1389, Dec. 28, Sir John Colville, Knt., within whose manor the chapel stood, presented to it Mr Henry Welles at Walton<sup>2</sup>, Bach. of the Canon Law, in the place of Sir John Petit, deceased..

In 1394, March 30, Sir John Wodehalle was inducted, on the presentation of Sir John Colville; and in 1395 Mr. Nicholas Mockyng was admitted to it on the like presentation, Wodehalle having resigned.

#### GIRTON.

Free chapel of St James in Howes<sup>3</sup>, a hamlet of this parish, value in K. B. £2.

<sup>1</sup> The principal manor of Dry Drayton, which had belonged to the abbot and convent of Crowland, and a smaller manor which had belonged to the priory of Swavesey, were given, after the dissolution of monasteries, to Thomas Hutton; the Huttons having been before possessed of the manor of Chambers in this parish. Layer's MSS. cited in Lysons' *Camb.*

<sup>2</sup> *Sic* in Baker, from Bp. Fordham's *Register*; Blomefield (in *Collect Cantabr.*) calls him Welles. *alias* Walton.

<sup>3</sup> The hamlet of Howes was, no doubt, upon the road leading to Huntingdon, about a mile from the village of Girton, and near the spot

An inquisition taken in the time of Edw. I. shews that Peter, the chaplain, held 2 acres of land with a messuage, and paid to the rector of Girton 18*d.* and 2 capons yearly. The rector had also a right to certain offerings made to the chapel of Howes upon the festival of St James; for we find that in 1386, Walter, the rector, made a complaint to the Bishop (Thomas de Arundel), that he was hindered in the receipt of these offerings by certain laymen who had agreed together for this purpose. The Bishop at once recognised the rector's right, and ordered the parties complained of to desist.

In 1463, March 1, the Bishop of Ely granted 40 days' indulgence to the benefactors of this chapel, especially on St. James's day and the octaves of it, for 3 years<sup>1</sup>.

Francis Hinde<sup>2</sup>, incumbent of the chapel at its dissolution, had an annual pension of £1. 10s.

#### HASLINGFIELD.

Chantry of the Assumption of the Blessed Virgin Mary, value in K. B. £3. 5s. 4*d.*

Founded March 26, 1344, by Robert de Scales, who gave for its endowment one messuage and 50 acres of land to the Alderman and brethren of the gild of the Assumption of the B. Virgin Mary at Haslingfield, for a chaplain, in a chapel newly founded, to say daily service for the founder and for the souls of his father and mother, and of all the faithful.

Chantry of the Nativity of the B. Virgin Mary, value in K.B. £3. 4s. 6*d.* ob.

Founded, 15 Richard II. by John....., Clerk, and others, who gave 9 ac. 3 r. of land in Haslingfield, and 11 ac...., for a chaplain at the altar of the Virgin, to pray for the soul of Henry Smyth, and others.

where still stands the well-known public house "Howes' house;" which is, indeed, in Impington parish, but only about 50 yards from the division of the two parishes.

<sup>1</sup> Bp. Gray's Register in Cole's MSS. XXV. 77.

<sup>2</sup> Soon after the Reformation the manor of Girton became the property of the Hindes. Lysons' *Camb.*

Laurence Maptide and Thomas Smythe were chaplains of these chantries at their dissolution, and had pensions, the former of £3, the latter of £4.

#### HISTON.

Chantry of the B. Virgin Mary in the church of Histon St. Andrew, value in K. B. £1. 6s. 8d.

Founded by Sir Philip de Colvile, son of Henry de Colvile. The deed of foundation is without date, but, at the request of the founder, for greater security, Master Ralph de Walpol, archdeacon of Ely, with whom one part of the cheirograph remained, affixed his seal thereto.—Walpol<sup>1</sup> was archdeacon from 1271 to 1288.

#### ISELHAM.

Chantry in the parish church, value in K. B. £5. 17s. 6d.

Richard Peyton<sup>2</sup>, chaplain at the dissolution, had an annual pension of £1. 16s.

This chantry was sold by the king's commissioners in 1548, together with the chantry of Great Sampford in Essex: they were estimated together as of the yearly value of £12. 10s. 8d., and were purchased by Thomas Tyrrel for £314. 19s. 10d.<sup>3</sup>

#### KIRTLING.

Free chapel, value in K. B. £2.

#### MELDRETH.

Chantry, value in K. B. £5.

<sup>1</sup> Walpol was also at that time rector of Somersham, and afterwards became successively Bishop of Norwich and Ely. See Bentham's *Ely*.

<sup>2</sup> Soon after the Reformation the manor of Iselham was in the family of the Peytons. Lysons' *Camb.*

<sup>3</sup> Strype's *Mem.* Vol. II. pt. 2, p. 404.

## OVER.

Chantry of the Holy Trinity and the B. Virgin Mary, value in K.B. £5. 10s. 6d.

It was founded, April 14, 1391, by John de Burton, late parson of the church of Over, John de Ransfer<sup>1</sup>, parson of the church of Algarkirk, and Clement Spice, for the soul of Sir Robert de Muskham, formerly rector of the church of Over, for the souls of the parishioners and all the faithful. It was in the south part of the church.

John Wynde was the first chaplain.

W. Feld was inducted into this chantry in 1504.

## SHELFORD MAGNA.

Chantry of St Stephen in the parish church, called Grendons' chapel<sup>2</sup>, value in K.B. £1. 14s. 4d.

It was founded by Sir John de Le Moyne, son of Nicholas Le Moyne. The charter of foundation is without date, but purports to have had affixed to it the seal of Master Nicholas, archdeacon of Ely; who held that office from 1109 to 1116 or 1117, being the first archdeacon upon the erection of the see<sup>3</sup>.

Robert Dullingham was chaplain at the dissolution, and received an annual pension of £1. 5s.

<sup>1</sup> He is elsewhere called Ravenser.

<sup>2</sup> It is named in the Valor Ecclesiasticus "the chapel of St Stephen called Grandhams."

The manor of Grendons or, as it is now called, Granhams, was held of the king by "Goldsmith's Service" (Serjancia Aurifabiae), i.e. the making or repairing the royal crown, whenever either should be needed; the allowance for the work being 2s. a day for wages; (ten' de dno Reg' in capit' p sgantiam et no est geld no d3 sect' neq aux' Vic' nich aliud redd sed erit ult<sup>a</sup> Coron' dni Reg' qn d3 confici vl repari & hebit totid ijs. ad vad sua. *Rotuli Hundredorum, Edw. I. Vol. II. p. 545*).

This manor was sold by the Le Moynes to Agnes de Valence; after passing through many families (including that of the writer of this paper) it was purchased, in 1714, by the society of St John's College, Cambridge, in whose possession it now remains. See Lysons' *Camb.*

<sup>3</sup> See Bentham's *Ely*.

## SHEPRETH.

A chantry (not mentioned in K.B.) granted by Agnes, Abbess of Chatteris, and the Convent of that house, to Sir William de la Hay, Knt., and his heirs, in his chapel belonging to his manor of Shepreth. The chaplain was to be sworn to pay over to the mother-church of Shepreth all obventions and profits growing unto the said chapel, under pain of suspension until the said church should be fully satisfied for such damages. For this grant Sir William de la Hay and his heirs were to give yearly at Easter to the mother-church, one pound of wax, on pain of suspension of the said chapel by the vicar. The date is not given, but it was the early part of the reign of Henry VI.<sup>1</sup>

## STOW CUM QUY.

Ansty's chantry, value in K.B. £8. 6s. 8d.

Founded by John Ansty, Esquire, in 1450. (See page 221 for the deed of foundation &c.)

The following were chaplains of this chantry: William Jakys, John Keme, Robert Fermer, William Stevyn, Thomas Gebon, Simon Kyng, William Pirle, and George Lee. Otwell Chamber, who had been inducted in 1539, was chaplain at the dissolution, and had an annual pension of £5.

## SWAVESEY.

Chantry, value in K.B. £4. 16s.

I have found no clue to the date of its foundation, but the right of presentation to it in 1368 belonged to the Lord of the Manor of Swavesey.

<sup>1</sup> This appears from the circumstance that *Agnes* was abbess of Chatteris. There were, indeed, two abbesses of this name, and it is not stated which of them made this grant; but as the one immediately succeeded the other, the difference in time in either case would be small, Agnes de Ely occurring as abbess in 1428, and Agnes de Ashfield in 1437. See *Dugdale*. The manor of Shepreth, to which the advowson of the Church was annexed, belonged to the Abbess and Convent of Chatteris. *Ibid.*

A free chapel dedicated to the Holy Trinity is spoken of here in 1345, to which Alan la Zouch<sup>1</sup>, lord of Asheby la Zouch, presented.—This and the chantry were probably the same.

On Oct. 28, 1393, John Joynour was admitted chaplain of the *chapel* of the Holy Trinity, on the presentation of Sir Hugh la Zouch, Knt., lord of Asheby.

In 1403 Nicholas Holdy, priest, was instituted to the *chantry* of the Holy Trinity, on the presentation of John Hide, Clerk, Thomas Orne, and William Corley.

#### WILBRAHAM PARVA.

Chantry, value in K.B. £7. 10s. 4d.

In 1539 John Fokes was chaplain of this chantry.

Thomas Underhill was chaplain at its dissolution, and had an annual pension of £5.

#### WILLINGHAM.

Chantry in the parish church, value in K.B. £5. 11s. 0d. ob.

It was founded in the 15 Richard II. by John de Brune, who endowed it with one messuage, 13 ac. of land, and 1 ac. of meadow, in Willingham, for a chaplain to pray for his soul, the souls of his father and mother, &c.

#### WIMPOLE.

William Staundon's chantry in the parish church, value in K.B. £2. 6s.

Founded July 12, 1459, by Agnes, formerly the wife of William Port, Knt., late the wife of William Staundon, once mayor of London<sup>2</sup>, in honour of God and the Virgin Mary, to pray for herself and Robert Knolles, Esq., and for the souls of William Staundon and all the faithful. The chantry to be called

<sup>1</sup> The manor of Swavesey, which had belonged to Editha, consort of Edward the Confessor, was given by William the Conqueror to Alan la Zouch, earl of Brittany, his son-in-law. The principal manor of Swavesey continued in the Zouches for a long period. See Lysons' *Camb.*

<sup>2</sup> In 1407.

“William Staundon’s chantry;” the chaplain to be a person skilful in law<sup>1</sup>; and the right of presentation, after the death of the foundress, to be in the mayor of London for the time being. The chaplain, without lawful hindrance, is to say mass daily, and to keep the anniversary of the death of her beloved husband, William Staundon, on the festival of the Eleven Thousand Virgins<sup>2</sup>, with Placebo and Dirige, with nine Lessons and the mass of the Requiem on the morrow. On the same day he is to distribute 6s. 8d. among the priests and clerks assisting, and the poor and destitute of Wimpole, viz. 4d. to each priest, 2d. to each clerk, and the remainder among the poor. The chaplain, if “notabiliter criminosus,” or “nimis dissolutus,”<sup>3</sup> to be deprived of his office.

Robert Smith was chaplain when the “Valor Ecclesiasticus” was made.

Brian Wade<sup>3</sup> was chaplain at the dissolution, and had an annual pension of £4.

A chantry in the parish church had been founded in 1270, by Sir Robert de Insula, Knt., of which nothing further seems now to be known, and which is not mentioned in the “Valor Ecclesiasticus.”

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I find nothing more of the three following religious foundations, than that the incumbents of them were receiving pensions in 1553: none of them appear in the “Valor Ecclesiasticus.”

Bassingbourne Gild: to John Barker, stipendiary priest, a pension of £5.

Gamlingay Fraternity: to Robert Person, incumbent, a pension of £4. 16s.

Duxworth Free Chapel: to Leonard Cotton, incumbent, a pension of £1. 10s. This may have been the free chapel belonging to the hospital of St John the Baptist, near Whittlesford bridge, which was in the parish of Duxford. This hospital is

<sup>1</sup> See an extract from the foundation deed of this chantry on p. 204.

<sup>2</sup> October 21.

<sup>3</sup> *Sic* in Baker; Browne Willis calls him *Warde*.

known to have existed in the reign of Edw. I., and is supposed to have been of still earlier date, and to have been founded by a Sir William Colville. The patronage of it belonged to the bishops of Ely<sup>1</sup>.

In 1400, John Loonde was collated to it, on the death of Robert Wade, the preceding custos.

The tomb of John Ansty<sup>2</sup>, the founder of the chantry of which the charter is here given, is at the north side of the east end of the nave of the church, immediately opposite the reading desk. It is marked by a black marble slab in the floor, which originally contained the effigies in brass of Ansty and his wife, below which were twelve boys and four girls, the boys bearing the arms of Ansty on their coats<sup>3</sup>; at the four corners were the symbols of the Evangelists, between which, extending round the stone, was the recording inscription. The female figure, three of the Evangelistic symbols, and a great part of the inscription, have suffered the fate of the chantry *endowments*. The male figure is a fine specimen of the work of that period<sup>4</sup>. The following is the inscription given in Cole's MSS. from Mr Rutherford's collections, when it was nearly perfect :

“Orate pro animabus Johis Ansty Armigeri, quondam Dni istius ville, et primi fundatoris [cantarie] vocat<sup>5</sup> Anstye's Chantry, et Johanne consortis sue, Qui quidem Johannes obiit penultimo die mensis february anno Dni....<sup>5</sup>”

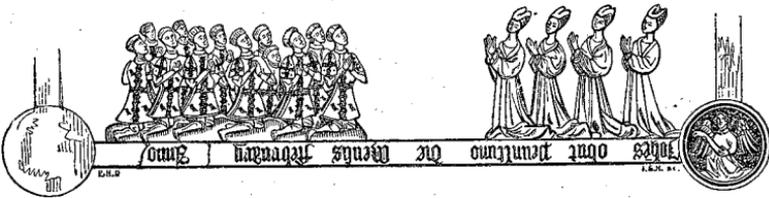
<sup>1</sup> Tanner.

<sup>2</sup> Blomefield (*Collect. Cantabr.*) has described this as the tomb of John *Dengayn*, and even given *Dengayn's* name in the inscription; an error which some recent publications have unwittingly perpetuated.

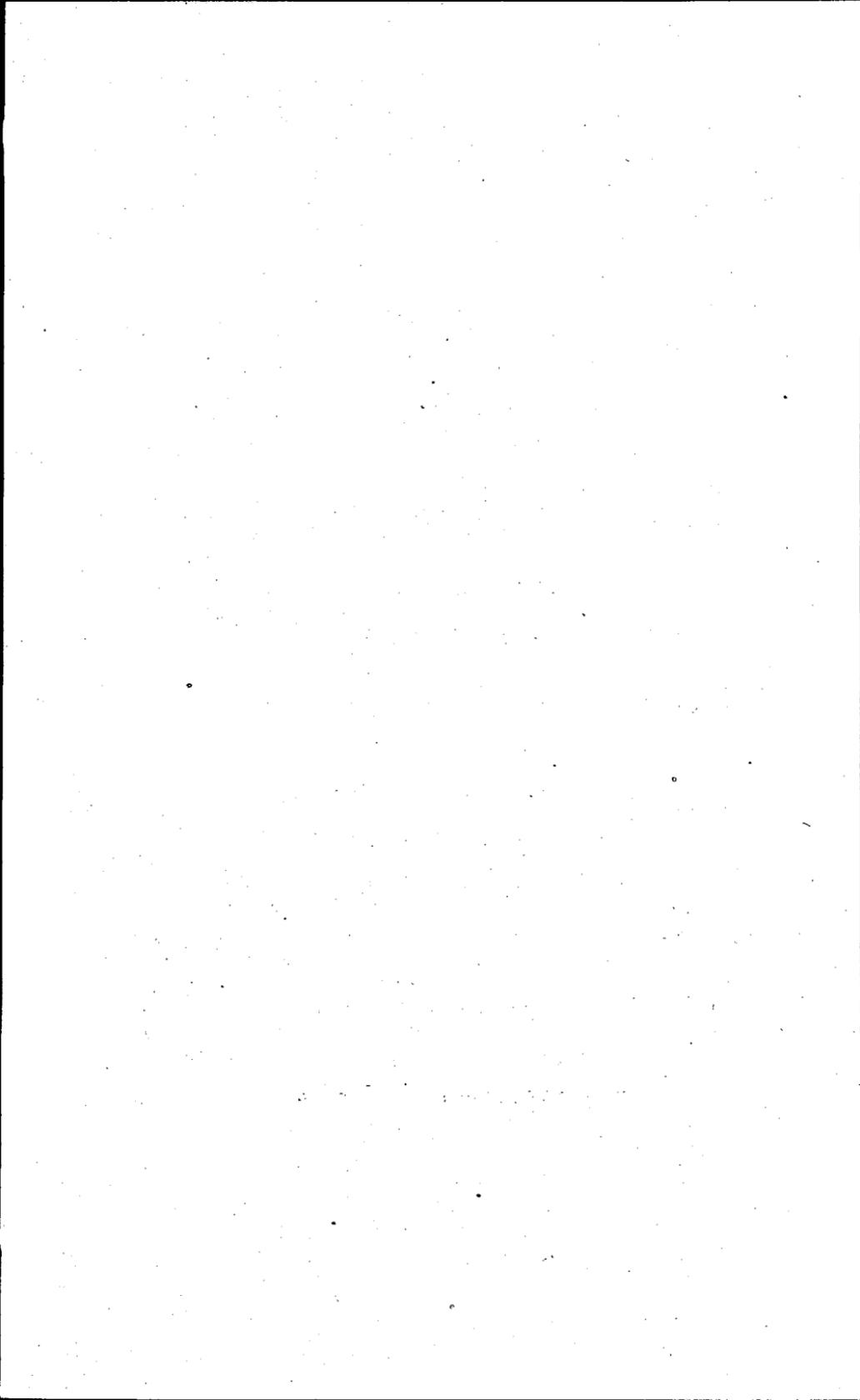
<sup>3</sup> A cross engr. betw. 4 martlets.

<sup>4</sup> By the kindness of Mr J. H. Parker of Oxford, an engraving of this brass is here given. In the original the figure is placed on one side over the heads of the boys; his wife's figure having occupied the corresponding place above the females.

<sup>5</sup> There is evidence to fix the date of his death between the years 1454 and 1458.



Brass of John Ansty at Stow cum Quy.



## FUNDACIO CANTARIE DE STOWEQUY.

UNIVERSIS Sancte Matris Ecclesie filiis ad quorum noticiam presentes Litere pervenerint, JOHANNES ANSTY, de Comitatu Cantebriensi & Eliensi Diocesi, Armiger, Dominus de STOWEQUY ac Manerii de HOLME HALLE ibidem, Salutem in Domino sempiternam, & rei geste memoria pro perpetuo duratur. Cum igitur, inter cetera pietatis opera ac reparacionis humane remedia, missarum officia, in quibus pro salute vivorum defunctorumque requie Dei Filius immolatur, nostri Redemptoris iram mitigent, ac misericordiam impetrent Jesu Christi: ego igitur JOHANNES ANSTY, Armiger, predictus, diem salutis eterne ac messionis extreme placitis Deo operibus pervenire, ac pro felici salubri statu Excellentissimi ac Metuendissimi in Christo Principis & Domini nostri Domini HENRICI SEXTI, nunc Regis Anglie & Francie, & Domini Hibernie; Illustrissime MARGARETE Consortis sue; meique JOHANNIS ANSTY predicti, quoad vixerimus; omniumque personarum subscriptarum nunc viventium, quoad vixerint: necnon pro animabus ipsius Domini Regis, Margarete Consortis sue, meique Johannis Ansty predicti; et omnium aliarum personarum inferius subscriptarum defunctorum; ac omnium fidelium defunctorum animabus:—expiacionem peccaminum cultumque divinum cupiens augmentare, *unam Cantariam Perpetuam* unius Capellani secularis, in quadam Capella infra Manerium meum de HOLME HALL predictum, in honore SANCTE ANNE, Matris Marie Genetricis Redemptoris Domini nostri Jesu Christi, erectam, constructam, honorificeque decenter ornatam, atque Deo dedicatam, creare, erigere, dotare, stabilire, & fundare, de bonis michi a Deo collatis, licencia consensu & assensu & auctoritate omnium & singulorum, quorum in hac parte interfuit & interest, intervenientibus & habitis, me disposui atque dispono. Unde prefati Domini Regis licencia, michi in hac parte, concessa parta & obtenta, prout in ipsius Domini Regis literis patentibus in hac parte concessis confectis atque michi liberatis, cujus tenor inferius sequitur, plenius continetur; ad fundacionem, creacionem, ereccionem, dotacionem, et stabilimentum Cantarie predictae condescendo, et procedo ad eandem in hunc modum.

Mense Maii, Anno Domini millesimo CCCC quinquagesimo, & Anno etatis mei Johannis Ansty septuagesimo secundo. In primis, ego Johannes Ansty, Armiger, predictus, de Dei Omnipotentis misericordia summe confisus, dictique Domini nostri Regis licencia, ceterorumque omnium, quorum in hac parte interest, consensu & assensu prehabitis, fulcitus, tenore presentium statuo ordino creio erigo & fundo, per presentes, unam Cantariam Perpetuam unius Capellani secularis in dicta Capella, pro salubri statu prefati *Domini Regis, Margarete* Consortis sue; meique *Johannis Ansty* Fundatoris Cantarie predicte, & *Johanne* Uxoris mee; *Johannis Ansty secundi*, Filii et Heredis nostri, *Johanne* Uxoris sue; *Johannis Ansty tercii*, Filii dicti Johannis Ansty secundi, & *Sibille* Uxoris ejus; ac *Johannis Ansty quarti*, filii dicti Johannis Ansty tercii, in ista generatione quarti; & *Johannis Moris* Armigeri, *Elizabethhe* Uxoris ejus, filie dicti Johannis Ansty Fundatoris, quoad vixerimus. Necnon pro animabus ipsius Domini Regis, Margarete Consortis sue; meique Johannis Ansty Armigeri predicti, *Johanne* Uxoris mee; Johannis Ansty secundi, Filii & Heredis nostri, *Johanne* Uxoris ejus; Johannis Ansty tercii, Filii dicti Johannis Ansty secundi, et *Sibille* Uxoris ejus; ac *Johannis Ansty quarti*, Filii dicti Johannis Ansty tercii, in ista generatione quarti; *Johannis Morys*, *Elizabethhe* Uxoris ejus; cum ab hac luce migraverimus: animabus *Edmundi Comitis Marchie*<sup>1</sup>, *Ricardi Comitis Sarisburie*<sup>2</sup>, *Ricardi Domini Le Straunge*<sup>3</sup>; ac pro animabus *Roberti Ansty*, *Johanne* Uxoris sue, Parentum dicti Fundatoris; *Margarete* nuper Uxoris predicti Johannis Ansty secundi; *Thome Bernard*, *Margerie* Uxoris sue, Parentum *Johanne* Uxoris Fundatoris predicti; *Johannis Bernard* Clerici, in legibus licentiati; *Johannis Somerset*, nuper Scaccarii Domini

<sup>1</sup> The Earldom of March became extinct on the death of Edmund Mortimer in 1424; but was revived in the person of Edward Plantagenet in 1479.

<sup>2</sup> Richard Nevill, who, I presume, is here intended, did not die till 1460, having been created Earl of Salisbury in 1442: in 1454 he was Lord High Chancellor. The title had become extinct in 1428 by the death of Thomas de Montacute.

<sup>3</sup> Richard le Straunge, Lord of Knokyn, was summoned to Parliament from the 5 Hen. IV. to the 27 Hen. VI. in which year he died.

Regis Cancellarii; *Hugonis Funcey*<sup>1</sup>, *Alicie Uxoris sue*; *Roberti Offerode*; & omnium benefactorum Johannis Fundatoris predicti; & pro animabus omnium illarum personarum in Purgatorio existentium, & pro omnibus illis animabus ibidem in Purgatorio existentibus paucos & debiles habentibus amicos, pro eorum relevacione & abinde deliberacione: et specialissime pro animabus omnium illorum per me Johannem Ansty Fundatorem pejoratorum sive deterjatorum, de quibus aliqua bona, spiritualia sive temporalia, in vita mea minus juste cepi, & penes me fraudulenter retinui, quorum nomina & persone non occurrebant necdum occurrunt memorie mee imperpetuum Divina officia celebrari.

Ita tamen quod idem Capellanus, ac omnes & singuli successores sui, pro tempore intitulationis sue in dicta Cantaria; alibi nullum Beneficium ecclesiasticum, sive Cantariam aliam, nec servicium aliquod, quovis modo habeat seu habeant, sed eidem Cantarie tantum debite intendat & intendant cum effectu. Quam Cantariam Perpetuam, Cantariam de ANSTIE'S CHAUNTERY imperpetuum nuncupari & esse, volo ordino fundo per presentes. Et insuper, ex licencia prefati Domini nostri Regis volo ordino & fundo, quod Capellanus ejusdem Cantarie & successores sui Capellani predictae Cantarie sint perpetui, habeantque successionem perpetuam in Cantaria predicta. Et quod sint persone capaces & abiles, per nomen Capellani de Anstye's Chauntry, ad acquirendum, capiendum, recipiendum, obtinendum, & perpetuo tenendum, sibi & successoribus suis Capellanis Cantarie memorate, imperpetuum, quaecunque terras & tenementa, redditus & servicia, aliasque possessiones quascunque, ad valorem decem marcarum per annum ultra reprisas, que de Domino Rege non tenentur in capite, tam de eodem Johanne Ansty sen. quam de quibuscunque aliis personis seu persona, ea ei vel eis dare, concedere, vel assignare, volente vel volentibus in futurum, in sustentacionem Capellani Cantarie predictae & successorum ejus imperpetuum. Sintque, de licencia regia predicta & de ejus concessione speciali, idem Capellanus

<sup>1</sup> In the original this is plainly *funcey* (two small letters, as usual, supplying the capital F), but is doubtless a clerical error. Baker, in his extract, changed it to *Trauncey*, a name equally unknown. I believe that the person intended was *Hugh Fraunceys*, Knt., of Gifford's Hall, Wickhambrook, Suffolk, whose daughter became the second wife of Thomas Peyton, Esq., of Iselham.

& ejus successores Capellani ipsius Cantarie in futuro persone abiles, per nomen Capellani Cantarie vulgariter nuncupate Anstie's Chauntry, in quibuscunque curiis et placeis ipsius Domini Regis, & heredum suorum aut successorum suorum, et aliorum quorumcunque, in quibuscunque actionibus, realibus, personalibus, & mixtis, & coram quibuscunque iudicibus, tam spiritualibus quam temporalibus, sicque implacitare & implacitari, respondere & responderi, imperpetuum. Item volo statuo & fundo, quod Capellanus de Anstie's Chauntry predicta, ejusque successores, per me Johannem Ansty, Fundatorem de Anstie's Chauntry predicta, quoad vixero, Venerabili in Christo Patri ac Domino, Domino Episcopo Eliensi pro tempore existenti, ac ipso Reverendo Patre in remotis agente ipsius Vicari in spiritualibus generali, sive custodi spiritualitatis Episcopatus Eliensis sede episcopali ibidem vacante, presentetur & presententur. Et quod quilibet Capellanus, sic per me ad dictam Cantariam presentatus, et per ipsum Dominum Episcopum pro tempore existentem, aut per vicarium suum, aut custodem spiritualitatis ipsius Episcopatus sede vacante, admittatur, instituat, & inducatur, admittetur, instituetur, & inducetur, in eandem Cantariam.

Et post decessum meum, ordino statuo & fundo, quod *patronatus & collacio* seu presentacio de Anstie's Chauntry predicta ad *Johannem Ansty secundum*, filium & heredem mei Johannis Ansty, Fundatoris Cantarie predictae, & ad suos heredes masculos, de corpore suo legitime procreatos, pleno jure spectent & perpetuo pertineant. Et si dictus Johannes Ansty secundus, filius & heres mei Johannis Ansty, Fundatoris de Anstie's Chauntry predicta, obierit sine heredibus masculis de corpore suo legitime procreatis, quod absit, tunc volo ordino & statuo, quod patronatus & collacio seu presentacio Cantarie predictae pleno jure spectent & perpetuo pertineant *Cecilie Ansty*, filie Johannis Ansty tercii & Sibille Uxoris sue, & heredibus masculis de corpore dicte Cecilie legitime procreatis. Et si contingat quod dicta Cecilia obierit sine herede masculo, de corpore suo legitime procreato, ex tunc volo statuo & fundo, quod patronatus & collatio seu presentacio dicte Cantarie ad *Johannam Ansty*, filiam dicti Johannis Ansty secundi, filii & heredis mei Johannis Ansty Fundatoris predictae Cantarie, & heredibus masculis de corpore predictae Johanne Ansty legitime procreatis, pleno jure spectent & perpetuo pertineant. Et si con-

tingat quod dicta Johanna Ansty obierit sine herede masculo, de corpore suo legitime procreato, ex tunc volo statuo & fundo, quod dictus patronatus & collacio seu presentacio de Ansty Chauntry predicta pleno jure pertineant & spectent *Elizabethhe Ansty*, sorori dicte Johanne Ansty, & heredibus masculis de corpore suo legitime procreatis. Et si contingat quod dicta Elizabetha Ansty obierit sine herede masculo, de corpore suo legitime procreato, ex tunc volo statuo & fundo, quod dictus patronatus & collacio seu presentacio de Ansty Chauntry predicta pleno jure spectent & perpetuo pertineant *Marie Ansty*, sorori predicte Johanne Ansty & Elizabethhe Ansty, & heredibus masculis de corpore dicte Marie Ansty legitime procreatis. Et si contingat quod dicta Maria Ansty obierit sine herede masculo, de corpore suo legitime procreato, ex tunc volo statuo & fundo, quod dictus patronatus & collacio seu presentacio de Ansty Chauntry predicta pleno jure spectent & per imperpetuum pertineant *heredibus generalibus* dicti Johannis Ansty secundi, filii & heredis mei Johannis Ansty, Fundatoris Cantarie predicte, & heredibus suis de corporibus suis legitime procreatis. Et si contingat quod predicti heredes generales dicti Johannis secundi obierint sine heredibus de corporibus suis legitime procreatis, ex tunc volo statuo & fundo, quod patronatus & collacio sive presentacio de Ansty Chauntry predicta pleno jure spectent & pertineant *rectis heredibus* dicti Johannis Ansty secundi, filii & heredis mei Johannis Ansty, Fundatoris Cantarie predicte, per imperpetuum. Qui Johannes Ansty secundus, filius & heres mei Johannis Ansty, Fundatoris de Ansty Chauntry predicta, & heredes sui masculi, Cecilia Ansty & heredes sui masculi, Johanna Ansty & heredes sui masculi, Elizabetha Ansty & heredes sui masculi, & Maria Ansty & heredes sui masculi, ac heredes generales dicti Johannis Ansty secundi, filii & heredis mei Johannis Fundatoris Cantarie predicte, & heredes in feodo dicti Johannis Ansty secundi, filii & heredis mei dicti Fundatoris, quilibet seu quelibet pro tempore suo, in singulis vacacionibus ipsius Cantarie, quociescunque & quomodocunque, aliquem Capellanum permutare, resignare, ammoveri, sive aliquo modo cessare contigerit, infra unum mensem a tempore note vacacionis hujusmodi eidem Johanni Ansty secundo, filio & heredi Fundatoris

predicte Cantarie, & quibuslibet heredibus suis masculis, ac eidem  
 Cecilie Ansty et heredibus suis masculis, ac eidem Johanne Ansty &  
 heredibus suis masculis, & predicte Elizabethæ Ansty & heredibus  
 suis masculis, ac eidem Marie Ansty et heredibus suis masculis,  
 & quibuslibet heredibus generalibus dicti Johannis secundi, filii  
 & heredis mei Johannis Ansty Fundatoris predicti, de corpore  
 suo legitime procreatis, & heredibus suis in feodo, quilibet pro  
 tempore suo, immediate alium Capellanum idoneum presentet ad  
 eandem Cantariam in forma prescripta, intitulet, & faciat intitu-  
 lari. Et si contingat dictum Johannem Ansty secundum, filium  
 et heredem mei Johannis Ansty, Fundatoris Cantarie predictæ,  
 aut aliquem heredem suum masculum, aut dictam Ceciliam Ansty,  
 aut aliquem heredem masculum ejusdem Ceciliæ, aut dictam Jo-  
 hannam Ansty, aut aliquem heredem masculum dicte Johanne  
 Ansty, aut dictam Elizabetham Ansty, aut aliquem heredem mas-  
 culum dicte Elizabethæ Ansty, aut dictam Mariam Ansty, aut ali-  
 quem heredem masculum dicte Marie Ansty, aut heredes generales  
 dicti Johannis Ansty secundi, filii & heredis mei Johannis Ansty,  
 Fundatoris Cantarie predictæ, de suo corpore legitime procreatos,  
 aut heredes suos in feodo per imperpetuum, in collacione aut  
 presentacione per dictum mensem negligentes esse, sive aliqua  
 persona eorundem fuerit negligens, ex tunc collacio aut presentacio  
 hujusmodi ad *Priorem Prioratus de Bernwell* juxta Cantebriam  
 devolvatur, si Prior in eodem Prioratu tunc fuerit, & quod ipse  
 Prior infra unum mensem proximum tunc sequentem unam perso-  
 nam abilem & idoneum Episcopo Eliensi presentabit. Et si dictus  
 Prioratus per totum mensem vacaverit, quod tunc presentacio &  
 collacio ejusdem Cantarie *Episcopo Eliensi* pertinebit. Et si  
 contingat quod idem Prior in collacione predicta per dictum  
 mensem fuerit negligens, ex tunc collacio hujusmodi ad Reveren-  
 dum Dominum & Patrem Dominum Episcopum quemcunque pro  
 tempore existentem, ac ipso Reverendo Patre in remotis agente,  
 ad ipsius Vicarium in spiritualibus generalem, & ad custodem  
 spiritualitatis Episcopatus Eliensis sede Episcopali vacante, post  
 lapsum ipsius mensis ea vice devolvatur, qui, infra alium mensem  
 ex tunc & immediate sequentem, jure sibi in hac parte devoluto,  
 dicte Cantarie de Capellano idoneo, si oporteat, provideat debite

cum effectu. Et insuper ordino statuo & volo, quod patronatus et collatio de Ansty Chauntry post mortem meam ad Johannem Ansty secundum, filium & heredem meum, & ad filios & filias suas & heredes suos per imperpetuum in forma prescripta remaneant sub hac condicione, quod si ipse Johannes Ansty secundus, filius & heres meus, aut aliquis filius seu filia sui pre-nominatus, seu aliqui heredes dicti Johannis Ansty secundi, filii & heredis mei, pro aliquibus temporibus in futuro, dederint aut concesserint sive alienaverint, quoquo modo, dictum Manerium de Holme Hall alicui persone sive personis, ex tunc, & eo facto, patronatus & collatio de Ansty Chauntry predicta pleno jure spectet & devolvatur cuilibet tali persone seu personis, cui vel quibus dictum Manerium de Holme Hall sic datum aut concessum sive alienatum fuerit, & suis heredibus; & quod in eadem forma dictus patronatus & collatio pleno jure spectent & pertineant cuicumque persone, vel quibuscunque personis, pacifice possessionate, aut possessionatis, de et in manerio de Holme Hall supradicto, tocians et quociens dictum manerium sic datum sive concessum, aut aliquo modo alienatum fuerit, pro totis temporibus futuris.

Item statuo volo & ordino, quod Capellanus Cantarie predictae, ejusque successores, quolibet die cum fuerit vel fuerint in eadem Cantaria intitulatus vel intitulati, dicat aut cantet, dicant aut cantent, distincte quolibet die quoad vixero, pro bono statu meo omnibusque supradictis, horis debitis & congruis, Matutinas & Primam cum Horis canonicis, tam de die quam de Sancta Maria, juxta usum Sarisburiensem, cessante impedimento legitimo. Et quolibet die quoad vixero, statim & immediate postquam Matutine & Prima cum Horis canonicis in forma predicta fuerint dicte aut cantate, dictus Capellanus & ejus successores dicte Cantarie, quicumque sint Capellani, devote & distincte stando debent dicere hunc Psalmum, "De profundis," cum suis versibus, & cum "Kyrie eleison, Christe eleison, Kyrie eleison," & "Pater noster" & "Ave Maria" usque ad finem; & tunc "Requiem eternam dona eis Domine," & "Lux perpetua, A porta inferi erue Domine, Credo videre bona Domini in terra viventium, Requiescat in pace, Amen." "Oremus: Deus, cui omne cor patet & omnis voluntas

loquitur, et quo nullum latet secretum, purifica per infusionem Sancti Spiritus, cogitationes cordis Johannis Fundatoris nostri, ut perfecte te diligat & digne laudare mereatur. Absolve, quesumus, Domine, animas Parentum Fundatoris nostri, & animas omnium in fundacione sue Cantarie expressorum, ab omnium vinculo delictorum, ut in resurrectionis gloria inter sanctos & electos tuos resuscitati respirent. Fidelium, Deus, omnium Conditor et Redemptor, animabus omnium fidelium defunctorum remissionem cunctorum tribue peccatorum, ut indulgenciam, quam semper optaverunt, piis supplicacionibus consequantur, per Dominum nostrum Jesum Christum, qui tecum vivit & regnat, in unitate Spiritus Sancti Deus, per omnia secula seculorum, Amen," sub uno "Per Dominum<sup>1</sup>." Et hiis dictis, immediate dicetur, "Deus conservet Fundatorem nostrum, & anime omnium fidelium defunctorum per misericordiam Jesu Christi in pace requiescant, Amen." Et immediate & statim postquam ego Johannes Ansty, istius Cantarie Fundator, viam universe carnis fuero ingressus, & ab hac luce migratus fuero, statim volo & ordino, quod dictus Capellanus de Ansty Chauntry predicta, ejusque successores, quicumque dicte Cantarie sint Capellani, dicet aut cantabit, dicent aut cantabunt, quamdiu in dicta Cantaria quilibet eorum fuerit intitulatus, Matutinas & Primam Horasque canonicas, tam de die quam de Sancta Maria, juxta usum Sarisburiensem, quolibet die pro totis temporibus futuris, distincte, pro anima mei Johannis Ansty, Fundatoris predictae Cantarie, animabusque singulis supradictis, cessante impedimento legitimo. Et quod dictus Capellanus de Ansty Chauntry predicta, ejusque successores quicumque Capellani dicte Cantarie Capellani, statim & immediate postquam dixerit & dixerint Matutinas et Primam cum Horis canonicis, pro anima mei Johannis Ansty Fundatoris, animabusque singulis supradictis, dicet et dicent distincte stando, "De profundis" cum suis versibus; et cum omnibus aliis prout superius scribitur, ex-

<sup>1</sup> Sub uno *per Dominum*—this direction several times occurs here, and is found occasionally in the rubrics of the Breviary, from which these prayers are chiefly taken. It is given when two or more prayers are to be used together, and signifies that the conclusion, *per Dominum nostrum, &c.* is to be omitted, except at the end of the last.

ceptis tribus oracionibus pro bono statu meo & pro aliis, ut ibidem suprascriptur, que non dicentur, sed in loco quarum trium oracionum dicentur pro anima mea, animabusque supradictis, quolibet die pro totis temporibus futuris, due oraciones subsequentes scriptæ in hiis verbis, "Oremus: Absolve, quæsumus, Domine, animam Johannis Fundatoris nostri, et animas omnium in fundacione sue Cantarie expressorum, ab omnium vinculo delictorum, ut in resurrectionis gloria inter sanctos et electos tuos resuscitati respirent." "Fidelium, Deus, omnium Conditor," &c., cum "Per Dominum nostrum Jesum Christum, Filium tuum, qui tecum vivit & regnat, in unitate Spiritus Sancti Deus, per omnia secula seculorum, Amen," sub uno "Per Dominum." Et hiis dictis, statim dicetur in forma predicta, "Anima Johannis Fundatoris nostri & anime omnium fidelium defunctorum, per misericordiam Jesu Christi, in pace requiescant, Amen." Item volo statuo & ordino, quod Capellanus Cantarie predictæ, ejusque successores quicumque Cantarie predictæ Capellani, dummodo in eadem fuerit vel fuerint intitulatus vel intitulati, dicet aut cantabit, dicent aut cantabunt, quolibet die, oracionem specialem pro bono statu mei Johannis Ansty, Fundatoris Cantarie predictæ, quoad vixero, simul et conjunctim cum prima oracione in quacunquæ missa, secundum usum Sarisburiensem, per se pro tempore predicto dicendam aut cantandam, sub uno "Per Dominum" &c. Et devote dicet & dicent in qualibet consimili missa secretum speciale, simul & conjunctim cum secreto misse ejusdem, per se dicendum pro tota vita mea. Insuper, distincte & altè ut supra, Capellanus Cantarie predictæ, & ejus successores, dicet aut cantabit, dicent aut cantabunt, post communionem speciale simul & conjunctim cum post communionem de missa in forma præscripta, per se dicendum tempore predicto, & sub uno "Per Dominum," & pro bono statu mei Johannis Ansty, Fundatoris Cantarie predictæ, ita quod bene audietur circumessentibus, ut predicatur, cessante impedimento legitimo. Que speciales oraciones post communionem & secretum pro bono statu meo, in forma premissa dicenda aut cantanda, hic seriatim subscribuntur: "Omnipotens sempiternæ Deus, miserere Johanni famulo tuo, Fundatori nostro, & dirige eum secundum tuam clemenciam in viam salutis eterne, ut, te

donante, tibi placita cupiat, & tota virtute perficiat; & libera cor ejus de malarum temptatione cogitationum, ut Sancti Spiritus dignum fieri habitaculum mereatur, per Dominum nostrum Jesum Christum." Et pro secreto, sic, "Proficiat, quesumus, Domine, hec oblatio, quam tue majestati offerimus ad salutem famuli tui Johannis Fundatoris nostri, ut tua providencia ejus vita inter adversa & prospera ubique dirigatur, & ab omnibus visibilium & invisibilium temptationibus liberatus, tota mente deserviat." Et sic post communionem, "Sumentes, Domine, perpetue sacramenta salutis tuam deprecamur elemenciam, ut pro ea famulum tuum, Johannem Fundatorem nostrum, ab omni adversitate protegas, ut presentis vite periculis eruatur, perpetuis donis celestibus firmetur," sub uno "Per Dominum." Item volo ordino & statuo, quod Capellanus Cantarie predictae, ejusque successores quicumque dicte Cantarie Capellani, dummodo in eadem fuerit & fuerint intitulatus & intitulati, dicet aut cantabit, dicent aut cantabunt, ut circumstantes bene audire possint, quolibet die pro perpetuo, cessante impedimento legitimo, oracionem specialem simul & conjunctim cum prima oracione in quacunque missa, secundum usum Sarisburiensem, per se, & quolibet eorum post mortem meam dicende aut cantande sub uno "Per Dominum nostrum" &c. Et devote dicet & dicent quilibet Capellanus dicte Cantarie, in quolibet consimili missa sua, speciale secretum, simul & conjunctim cum secreto cujuslibet talis misse, per se dicendum &c. Insuperque, distinet & alte ut supra, dicet aut cantabit, dicent aut cantabunt, quilibet hujusmodi Capellanus, in quacunque missa sua prenominata, speciale post communionem simul & conjunctim cum post communionem in quacunque missa, in forma prescripta, per se dicendum, & sub uno "Per Dominum" &c., pro anima mei Johannis Ansty Fundatoris predicti, animabusque supradictis, cessante impedimento legitimo. Que speciales oraciones post communionem & secretum pro anima mea, in forma premissa dicenda sive cantanda, hic seriatim subscribuntur, videlicet pro oracione, sic, "Deus, qui es sanctorum Rex, Dominus angelorum, idemque Reformator hominum perditorum, secundum divicias tuarum miseracionum letifica animum Johannis Fundatoris nostri, et pro Sancte Anne et Sancti Archangeli tui Michaelis omnium-

que celestium virtutum intervencione, plenissimam ei omnium peccatorum suorum concedas remissionem, per Dominum" &c. Et pro secreto, sic, "Suscipe, Domine, sancte Pater, omnipotens eterne Deus, hoc sacrificium, quo non est aliud preciosius; Sancta Anna matre matris nostri Redemptoris, & sanctis angelis, cum hac oblatione fidelium, quoque oracione mediantibus; da vitam & requiem Johanni Fundatori nostro in confessione vere fidei de seculo migranti, per Dominum nostrum" &c. Et pro post communionem, ut hic sequitur, "Supplices te rogamus, omnipotens eterne Deus, per hec sacra que sumpsimus sacramenta, ut anime Johannis Fundatoris nostri defuncti propiciari digneris, pietate perpetua & intercessione Anne, matris magne prolis, matris nostri Salvatoris, per manus sanctorum angelorum transferre eam jubeas ad ea, que fidelibus & te diligentibus preparasti, gaudia, per Dominum nostrum" &c. Et volo statuo & ordino, pro quolibet die quoad vixero, statim & immediate postquam quelibet missa quotidiana, juxta usum Sarisburiensem, fuerit dicta aut cantata in forma ut predicatur, dictus Capellanus & ejus successores quicumque dicte Cantarie Capellani, "De profundis," cum omnibus & in omnibus prout supra scribuntur, devote dicent stando & distincte voce audita ut predicatur, pro me fundatore predicto, ac animabus Parentum meorum omniumque fidelium defunctorum, sicut post Matutinas astringuntur dicere, & in eadem forma.

Item volo, insuper, et ordino creo & fundo, quod quilibet Capellanus dicte Cantarie, antequam ad dictam Cantariam admittatur, vel inducatur in eandem, tactis per eum sacrosanctis Dei Evangeliiis, coram Episcopo supra librum juret, quod dicte Cantarie debite & honeste, quatenus in eo est, deserviet in divinis, et quod in ipsa Cantaria, quamdiu fuerit in ea intitulatus, residebit in propria persona sua, et quod nullo modo se absentabit infra vigilia vel festum Natalis Domini, nec infra xv dies extunc proximos sequentes, nec in vigilia nec in festo Purificacionis Beate Marie Virginis, nec a Dominica in Septuagesima usque ad xv dies post Pascha, nec a vigilia Ascensionis Domini usque ad octabas Corporis Christi, nec a vigilia Nativitatis Sancti Johannis Baptiste usque octo dies proximos sequentes, nec in vigilia nec in festo

Beate Anne, matris gloriosissime Virginis Marię, Matris nostri Salvatoris Jesu Christi, nec in vigilia nec in die anniversario mei Johannis Fundatoris, Joanne Uxoris mee, Johannis Filii & Heredis nostri, nec aliis temporibus ultra unum mensem in anno, absque licencia patroni si presens fuerit, sive uxoris sue si absens fuerit. Et postquam dicta persona admissa fuerit per Episcopum, coram patrono suo infra octo dies, si patronus presens fuerit, idem juramentum prestabit. Et volo quod vigilia & dies anniversariorum Johanne Uxoris mee & Johannis Filii & Heredis nostri viventium, postquam ab hac luce migrati fuerint, semper quolibet anno & pro perpetuo teneri & celebrari debeant, infra Capellam predictam, illo et eodem die quo anniversarius meus in eadem Capella celebratus fuerit & erit pro imperpetuo. Item volo ordino atque fundo, quod quilibet Capellanus Cantarie predictę, antequam ad dictam Cantariam admittatur, vel inducatur in eandem, tactis per eum sacrosanctis Evangelii Dei, ad ea supra librum juret, quod nullum Beneficium ecclesiasticum, nec aliquam Vicariam, nec Rectoriam, Prebendam, Cantariam alteram, sive Hospitale, aliquo modo habeat seu recipiat. Sed quod de dicta Cantaria teneat se contentum, pro tempore quo in dicta Cantaria fuerit intitulatus. Ita videlicet, quod si aliquod Beneficium aliud receperit qualecunque, & possessionem pacificam ejusdem adeptus fuerit, virtute juramenti prefati infra mensem Cantariam re & verbo dimittere teneatur. Et si contingat quod aliquis Capellanus Cantarie predictę non resideat quolibet anno, ut premittitur, in Cantaria predicta infra villam de Stowquy predicta, aut aliquod aliud Beneficium ecclesiasticum preter Cantariam predictam obtineat seu possideat, dummodo in eadem fuerit intitulatus, et de hoc coram iudice suo spirituali fuerit convictus, quod extunc privetur a dicta Cantaria pro perpetuo. Et quod patronus seu patroni ejusdem Cantarie, pro tempore existens seu existentes, provideat vel provideant, infra unum mensem note dicte privacionis, pro alio Capellano ad dictam Cantariam admittendo, juxta creacionem, ordinationem, et fundacionem Cantarie predictę, per me Johannem Fundatorem factam. Et si patronus, seu patroni, in hoc casu sit, vel sint, negligens, aut negligentes, extunc collacio sive presentacio

ad Priorem Prioratus de Bernwell juxta Cantebriam, per lapsum ipsius mensis, ea vice devolvatur. Qui Prior, infra alium mensem extunc immediate sequentem, jure sibi in ea parte devoluto, dicte Cantarie de Capellano idoneo, si oporteat, provideat in forma prescripta debite cum effectu. Et si contingat quod idem Prior in presentatione predicta per dictum mensem fuerit negligens, extunc collatio hujusmodi ad Reverendum Dominum Eliensem Episcopum pro tempore existentem. Ac ipso Reverendo Patre in remotis agente, ad ipsius Vicarium in spiritualibus generalem, et ad eundem spiritualitatis Episcopatus Eliensis, sede Episcopali vacante, post lapsum ipsius mensis ea vice devolvatur, qui infra alium mensem extunc immediate sequentem, jure sibi in hac parte devoluto, dicte Cantarie de Capellano idoneo provideat debite cum effectu.

Item volo statuo & ordino, quod Capellanus quiscunque predicte Cantarie mee, presens & futurus, habeat & habebit *duas cameras* infra manerium predictum, unam inferiorem & aliam superiorem, Capelle predicte, ad finem orientalem ejusdem, annexas, cum libero ingressu & egressu, tam ad Capellam quam ad cameras predictas, temporibus congruis, quociens & quando voluerit. Et Dominus manerii mei predicti quiscunque futurus Capellam & cameras predictas, suis sumptibus et expensis, reparabit, quociens & quando Capella seu camere, vel aliqua earum, reparacione indigerit vel indigerint. Item volo statuo & ordino, quod Capellanus quiscunque predicte Cantarie, presens et futurus, missam celebrare debeat illa hora cujusque diei, qua Dominus dicti manerii, pro tempore existens imperpetuum, desideraverit ipsum Capellanum sic faciendum, cum tunc celebrare se dispositum senserit, & majorem devocionem habuerit, sine fraude. Item volo statuo & ordino, quod Dominus manerii predicti quiscunque futurus exhibebit vinum & ceram ad divina in Capella predicta celebranda, sumptibus suis & expensis.

In quorum omnium & singulorum fidem & testimonium premissorum, Ego Johannes Ansty, Armiger, Patronus et Fundator predicte Cantarie, sigillum meum, quo utor ad arma, presentibus apposui.—Dat. in manerio meo de Stowequy, vicesimo quarto die mensis Februarii, Anno Domini millesimo quadringentesimo quadragésimo nono.

NOS WILLIELMUS<sup>1</sup>, permissione divina, Eliensis Episcopus, dicti loci Diocesanus, habita per nos super premissa fundacione, creatione, & ordinacione dicte Cantarie, vulgariter nuncupate Anstye's Chauntry, diligenti & sufficienti tractatu ac matura examinacione, habitaque sufficienti deliberacione super eadem omnia & singula in dicto scripto tripartito comprehensa, ac per prefatum circumspectum virum Johannem Ansty, predictae Cantarie Fundatorem, ut prefertur, facta & concessa, juri consentanea perpendentes, rata habentes & grata, quatenus in nobis est & ad nos attinet, plena deliberacione approbamus, ratificamus, emologamus, et confirmamus per presentes. Jure & dignitate nostris, & Ecclesie nostre Cathedralis Eliensis, nobis & successoribus nostris, in omnibus dictam Cantariam concernentibus, semper salvis. Quorum quidem scriptorum tripartitorum indentatorum, una pars remaneat penes Priorem & Conventum de Bernwell, nostre Dioceseos, & in eorum archivis imperpetuum. Alia vero pars remaneat penes Patronum dicte Cantarie, quicumque fuerit. Et tertia pars remaneat cum Capellano dicte Cantarie, & ejus successoribus continue perpetuis temporibus duretur. In cujus rei testimonium, cuilibet parti predictae indenture sigillum nostrum apponi fecimus.—Dat. in manerio nostro de Dounham<sup>2</sup>, quoad sigillacionem nostram hujusmodi, decimo octavo die mensis Septembris, Anno Domini millesimo CCCC<sup>mo</sup> quinquagesimo quinto, et nostre Consecracionis anno secundo<sup>3</sup>.

<sup>1</sup> William Gray was consecrated Bishop of Ely, Sept. 7, 1454, on the translation of Thomas Burchier to Canterbury. He died Aug. 4, 1478, and was succeeded by John Morton.

<sup>2</sup> The Bishops of Ely had formerly ten different official residences: the palace at Ely; Ely House, Holborn; Bishop's Hatfield and Hadham, in Hertfordshire; Somersham in Huntingdonshire; Balsham and Fen-Ditton in Cambridgeshire; Downham Palace, Wisbeach castle, and Doddington, in the Isle of Ely. *Bentham*.

<sup>3</sup> With the permission of the Bishop of Ely, and the facilities very courteously afforded me by Mr Dunning, his Lordship's secretary, I have been enabled to give, from the original Register at Ely House, an entire and accurate copy of this curious deed, which is an admirable specimen of its class. Not having access to the proper *Record type*, it has been thought best to expand the contractions. This may be a source of regret to some, but the deed will thus be rendered more generally understood.

Ansty's Chantry Chapel was, evidently, in close proximity to the Manor-house. The Chaplain (see p. 233) was to have provided for him, at the east end of the Chapel, two chambers, an upper and a lower one, with free ingress and egress, as well to the Chapel as to the chambers, at seasonable times, as often as he pleased. Hence it may be inferred that access to them was to be obtained only through the Manor-house. The will of John Ansty ("secundus" in the foregoing deed) speaks of the "camerae inter aulam et capellam." In the will of Margaret Ansty<sup>1</sup>, dated April 1, 1508, she bequeaths to one of her daughters certain articles of furniture "in the Chapel-chamber;" and "to Sir William Pirle, *my Curett*, my blak Prem̄ [Primer], my gemowe<sup>2</sup> of gold, and xs. in money." A contemporary will to which Pirle (or Pyrle) was an attesting witness, speaks of him as "the Chantry Chaplain."

A licence, dated 9 Jan. 1457, was granted by the Bishop to John Ansty sen.<sup>3</sup> for the solemnization of marriage between William Alyngton and Joane, the daughter of the said John Ansty, in the Chapel within his Manor of Holme Hall<sup>4</sup>.

The Bishop's licence, dated Dounham 23 Oct. 1459, was granted to John Ansty sen. to allow any proper priest to celebrate the marriage between Walter Lokton Esq. and Anne Alyngton,

<sup>1</sup> In the Registry of the Bishop of Ely at Cambridge.

<sup>2</sup> Gemowe is described as a sort of double ring curiously constructed.

<sup>3</sup> This is John "secundus" in the Chantry deed, and his being here designated *senior* proves that his father, the founder, was dead at this date. His will, dated 4 Aug. 1460, and proved 14 Nov. in the same year, is in the Prerogative Office at Doctors' Commons. A Post Mortem Inquisition, taken about the same time, is in the Record Office at the Tower, and returns his son and heir, John Ansty, as of the age of 32 years and upwards; this son was John "tertius" of the Chantry deed. I have made diligent search in the Record and Will Offices, but have been able to find neither Post Mortem Inquisition nor Will of the founder of the Chantry. Indeed, there appears no P. M. Inq. extant of any of the family, except of the just mentioned John "secundus."

<sup>4</sup> Bishop Gray's Register.

in his Chapel of Holme Hall in Stowquy, so that the parish Church suffered not, and the Banns were canonically published<sup>1</sup>.

We have said (p. 203) that Chantry Chaplains were not allowed to hear confessions of the parishioners: they were also, it would seem, forbidden "to confess" their own patrons, for we find a licence of the Bishop, dated Dounham, 10 Oct. 1459, to permit John Ansty, of Stowquy, sen., to choose a confessor for himself, to last at the Bishop's will<sup>2</sup>.

No document has been discovered which gives the particulars of the endowments of this Chantry. The foregoing deed provided that they might be of any kind, to the value of ten marks per annum, clear of deductions. It is known that they comprised lands lying in "Stow-field," for, in the deed of conveyance of an estate, in the parish of Stow-cum-Quy, from Sir Francis Hinde to the Society of Corpus Christi College, in the 29 Elizabeth, certain abutments are mentioned as being the property of our Lady the Queen, "late the Chantry lands<sup>3</sup>."

Of the family of Ansty I have been able to collect but very scanty information. They appear to have acquired the Manor and other property in Stow-cum-Quy about the commencement of the reign of Henry VI. and to have sold it in the early part of the reign of Henry VIII. In a list of the gentry of Cambridge-shire taken by commissioners of the crown in 1433, 12 Henry VI., (given in Fuller's "Worthies") occur the names of John Ansty

<sup>1</sup> Bishop Gray's Register.

<sup>2</sup> Ibid.

<sup>3</sup> In further illustration of the amount of stipend considered fitting for a Chantry-priest, I give the following extract from the Will of Sir Thomas Wyndham, Knt., of Felbrigg in Norfolk, grandson, upon his mother's side, of John Howard, first Duke of Norfolk. "I will that my sonne Edmondé, or any other of my sonnes and their heires, that shall happen to be myn heire; that he or they shall fynde an honest preest to syng in the Church of Felbrige, for my soule, for my wyf's soule, my fader and moder soules, and all my frends soules. And that he shall have x marks by yere, without mete and drynk. And yf he shall have mete and drynk with them at the Place, then he to have v marks for his stypende; and this to be contynued as long as it shall please God, that any of my blood shall contynue, and to kepe myne obeite." Proved 4 March 1522.—Nicolas's *Testamenta Vetusta*.

sen. of Quy, and John Ansty jun. of Teversham. In the inquisition taken by the Eschaetor, 30 July, 14 Hen. VIII. (1522), upon the death of Sir Richard Cholmeley<sup>1</sup>, Knt., the jurors found that Robert, son of John Ansty late of Stowquy, on the 28 Nov., 8 Hen. VIII. (1516), enfeoffed the said Sir Richard Cholmeley with the Manor of Holme Halle and its appurtenances, 6 messuages, 3 gardens, one water-mill, 160 acres of land, 40 acres of pasture, 10 acres of wood, 40s. 5d. rent, 8 capons, 4 hens, with the heir-looms in Holme Halle, Stowquy, and also the advowson of the Chapel or Chantry of St. Anne; of all which the said Robert Ansty had been seised<sup>2</sup>.

The Anstys were connected by marriage with the Bernards of Iselham (predecessors of the Peytons), and with the Allingtons of Bottisham and Horseheath, two of the principal families at that time in the county. In the 6 Edward IV. (if not also in the 29 Henry VI.) John Ansty was member of Parliament for the County of Cambridge<sup>3</sup>. In the 9 Henry VI. John Ansty was High Sheriff of Cambridgeshire and Huntingdonshire, and in the 12 Edward IV. John Ansty, his grandson, held that office. The following members of the family served the office of Eschaetor<sup>4</sup> for the same two counties in the years respectively set against their names. John Ansty sen. (the founder of the Chantry) 11-12 and 21-22 Henry VI., John Ansty jun. (son of the founder) 27-28 Henry VI., Robert Ansty (2nd son of the preceding) 11-12 and 12-13 Edward IV., John Ansty jun.

<sup>1</sup> Sir Richard Cholmeley was deputy constable of the Tower, and had estates also in Yorkshire.

<sup>2</sup> Exchequer Escheats, now in the Record Office at Carlton Ride. Cholmeley appears to have at once conveyed this property to Roger Reynolds and George Treheron in trust for his son.

<sup>3</sup> Willis, in his *Notitia Parliamentaria*, calls the member for the earlier date John *Austry* jun<sup>r</sup>., and for the later, John *Austy*. There can be no doubt that the latter should be Ansty, and probably, also, the former.

<sup>4</sup> The Eschaetor was an officer taken from persons of the same rank of society which supplied the sheriffs, and was chosen annually in the same manner. He had a salary of £10 a year.

("quartus" of the Chantry deed) 13-14 Edward IV., Robert Ansty (son of the preceding) 1-2 Henry VIII.<sup>1</sup>

On the 12 Jan. 1446, Bishop Bouchier granted to John Ansty jun. (the "secundus" of our deed) the life office of High Bailiff of the Isle of Ely. For several years, both by this Prelate and his successor, he was appointed one of the Justices in the Commission (consisting of five or six persons), and always of the quorum, for a general gaol delivery, "ad omnia placita tam de Assisis &c." within the Isle. In 1454 the Commission comprised the following names, Thomas Billinger, Sergeant-at-Law, Gilbert Haltoft, Thomas Gray (a kinsman of the Bishop), John Ansty, and Elias Cliderow. In 1456 the same persons were appointed to inquire into the wards, marriages, reliefs, escheats, &c. within the jurisdiction of the Bishop.

In 1473 Bishop Gray appointed the son of the preceding, then John Ansty sen. (the "tertius" of our deed), Bailiff of the Liberty of all his manors in Cambridgeshire and Huntingdonshire, without the Isle of Ely, for life, with a stipend of 60s. annually from the manor of Byggyng in Cambridgeshire. He ceased to hold this office in 1477 (whether by death or resignation is not said), and William Alyngton sen. was appointed in his place<sup>2</sup>.

After the year 1516, in which Robert Ansty, the fourth in descent from the founder of the Chantry, sold the Quy estate, I have not been able to discover the faintest trace of the family<sup>3</sup>. It is remarkable that no pedigree of the name of Ansty, in any county, was recorded in the College of Arms during the period of the Heralds' Visitations, from 1528 to 1686. It has been suggested that Christopher Anstey, the author of the "New Bath Guide," was a descendant of the Quy family, presuming that he was of Cambridgeshire extraction. There is not, however, the

<sup>1</sup> Escheats at the Tower and Carlton Ride.

<sup>2</sup> Registers of Bishops Bouchier and Gray.

<sup>3</sup> In the Prerogative Office at Doctors' Commons is the Will of a William Anstey, of London, citizen and wax-chandler, dated 6 April, 5 Edw. VI. (1551) and proved 10 Oct., 2 Mary (1554); but the names mentioned in it tend to the belief that the testator was not connected with our Ansty.

slightest evidence to warrant this opinion. The Poet inherited the Trumpington estate, in right of his mother, from the Thompsons, who themselves had but recently acquired it; and his father was a native of Blewbury in Berkshire, where the family had been some time residing<sup>1</sup>.

Having spent much time in the endeavour to ascertain the history of this family, I have thought it right to give thus much in detail of the result of my researches.

<sup>1</sup> This latter fact does not appear to have been known to the Poet's biographers, but it is established by the Parish Registers of Blewbury, and confirmed by the Admission Book of St. John's College, Cambridge, from which I give the following extract; "Christophorus Ansty, filius Gulielmi Ansty, natus infra Blooberry in Com. Berchiae, Literis institutus in Schola Mercatorum Scissorum sub D<sup>ro</sup> Shorting, admissus est sub-sizator pro D<sup>re</sup> Smith Tutore, et fidejussore suo M<sup>ro</sup> Orchard, Junii 25, 1696, ætatis suæ 18." This was the Poet's father, who subsequently became tutor of his College, and Rector of Brinkley. He took his B.A. degree as Ansty, but in his subsequent degrees (proceeding to D.D.) he wrote his name Anstey.

PEDIGREE OF ANSTY OF STOWQUY.

\*ROBERT ANSTY = \*JOANE.

\*JOHN ANSTY, of Stowquy, Esq. = \*JOANE, da. of \*THOMAS and  
 et. 72 in 1450, when he founded  
 the Chantry. Sheriff in 1431. \*MARGERY BERNARD.  
 Living in 1450.

1st Wife.

\*MARGARET =  
 Dead in 1450.

\*JOHN ANSTY,  
 High Bailiff of Isle of Ely.  
 Died in 1460.  
 Will in Dps. Coms.

2nd Wife.  
 \*JOANE, da. of HENRY SURRET  
 of Melbourn, by Cecily, da. of Sir  
 JOHN REYNES of Clifton Reynes co. Bucks.  
 Heir to her Brothers.  
 Survived her Husband.

\*ELIZABETH = \*JOHN MORIS.

\*JOHN ANSTY = \*SIBILLA.  
 et. 32 in 1460.  
 Sheriff in 1473.

ROBERT.

\*JOANE, m.  
 Will<sup>m</sup>. AILINGTON  
 of Horseheath.  
 s. p.

\*ELIZABETH, m.  
 Will<sup>m</sup>. TAVIARD  
 of Dodington,  
 co. Hunts.

\*MARY, m.  
 HEN. LANGLEY.  
 s. p.

\*JOHN ANSTY.  
 Born before 1450.  
 Dead in 1508.

= MARGARET.  
 Will, dated 1508,  
 in Bp's Registry  
 at Cambridge.

\*CECILY.

ROBERT ANSTY.  
 Sold the estate  
 in 1516.

Sir JOHN,  
 probably  
 a priest.

LIONELL.

WILLIAM.

THOMAS.

RICHARD.

ALEXANDER.

ELIZABETH.  
 ANNE.  
 JANE.

\* Named in the Chantry Deed.

XXXI. INVENTORY OF PLATE SENT TO KING CHARLES I.  
BY QUEENS' COLLEGE, CAMBRIDGE, and Receipt  
for moneys advanced for his service by the Pre-  
sident and Fellows, 1642. With Notes by C. H.  
COOPER, F.S.A.

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[Read *Dec.* 1, 1856.]

By the kind permission of the Rev. W. G. Searle, M.A. fellow of Queens' College, I am enabled to submit to the Society copies of an Inventory of the Plate sent by that College to King Charles I., and of the Receipt for moneys advanced by the President and Fellows for his Majesty's service.

The King's letter to the Vice-Chancellor soliciting loans from the Colleges or the individual members thereof, dated York, 29 June, 1642, is given in the *Annals of Cambridge*, III. 325, and at p. 327 of the same volume is his Majesty's letter to the Vice-Chancellor respecting the offer of the Colleges to deposit their plate in his hands. The latter letter concludes by expressing his wish that in order that no College might receive any loss some of the Society should take a just account of the plate and of the full weight thereof, and of the names of the Donors, that the same proportion in the same manner might be returned again to them when it should please God to end the troubles.

A list of the plate sent to the King by St John's College is given in the life of Dean Barwick, 24 n. It is by no means so minute as that now communicated.

I flatter myself that the notes I have appended to the documents may not be considered superfluous. In the compilation of

them I have been much aided by the admissions in Queens' College given in MS. Baker, xxiv. 409—414, and by a MS. Catalogue of the fellows of the College, obligingly lent me by Mr Searle.

May I be permitted to express the hope that documents of the like nature relative to the other Colleges in the University may be communicated to the Society; for, independently of their local and individual curiosity, every additional illustration of the ever memorable struggle between Charles and his parliament must be regarded as possessing historical interest and value.

It may be remarked that the adherents of the parliament were equally ready with the royalists to devote their plate to the maintenance of their principles. This appears from the King's letter of the 29th June, and the subjoined passage in Hudibras :

Did Saints for this bring in their Plate,  
 And crowd as if they came too late?  
 For when they thought the cause had need on't,  
 Happy was he that could be rid on't.  
 Did they coin Piss-pots, Bowls, and Flaggons,  
 Int' Officers of Horse, and Dragoons;  
 And into Pikes and Musqueteers  
 Stamp'd Beakers, Cups, and Porringers?  
 A Thimble, Bodkin, and a Spoon,  
 Did start up living Men, as soon  
 As in the furnace they were thrown,  
 Just like the Dragon's Teeth b'ing sown.  
 Then was the Cause all Gold and Plate,  
 The Brethren's Offerings, consecrate  
 Like th' Hebrew Calf, and down before it  
 The Saints fell prostrate, to adore it.

BOOK I. CANTO II.

See also Propositions and Orders by the Lords and Commons in Parliament for bringing in of money or plate to maintaine horse, horse-men and armes, 10 June, 1642, in Husband's Ordinances, i. 339.

## QUEENES COLLEDGE, CAMBR.

Aug. 3, 1642.

The Colledge plate in these dreadfull times of Imminent Danger for the Security thereof deposited w<sup>th</sup> the Kings most excellent Ma<sup>te</sup> (and delivered by his Ma<sup>ties</sup> Speciall direction unto John Poley Esquire and Servaunt in ordinary attendaunce to our gracious Prince Charles) upon his Ma<sup>ties</sup> letters to that purpose and Royall promise of Restitution either in kind or full value according to the quality of the plate. By the unanimous Act and consent of Master and Fellowes.

GILT PLATE.		Oz.	Qrs. of oz.
Dr Perne's <sup>1</sup> bowle w <sup>th</sup> a cover	- - - -	43	6
Bishop Jegon's <sup>2</sup> bowle w <sup>th</sup> a cover	- - - -	30	11
Lo <sup>d</sup> Charles Stanhope's <sup>3</sup> bowle w <sup>th</sup> a cover	- - - -	25	1
Si Deus nobiscū bowl with a cover [taken back Aug. 9, 1642]	- - - -	29	12
M <sup>r</sup> Edward Hastings bowl with a cover	- - - -	30	14
M <sup>r</sup> William Carre's <sup>4</sup> bowl with a cover	- - - -	32	6
The Erle of Lincoln's <sup>5</sup> bowl with a cover	- - - -	109	0

<sup>1</sup> Andrew Perne was originally of St John's college, but removed to Queens', and became fellow there about 1539. He served the office of Dean, Bursar and Vice-President, was elected Master of Peterhouse Feb. 1553—4, became Dean of Ely 1557, and died 26 April, 1589.

<sup>2</sup> John Jegon, born at Coggeshall, Essex, became fellow of Queens' 26 March, 1572, and was Tutor and Vice-President. He was elected Master of Corpus Christi college 10 August, 1590; became successively Dean and Bishop of Norwich, and died 1617.

<sup>3</sup> Charles, son and heir of Lord Stanhope, was admitted fellow-commoner of Queens' 2 May, 1608, was created Knight of the Bath 1610, and succeeded to his father's barony 1620. During the civil war he resided abroad. He died without issue 1678.

<sup>4</sup> William Carr, of Scotland, was admitted fellow-commoner of Queens' 18 Nov. 1620.

<sup>5</sup> Theophilus Fines, Lord Clinton, son and heir of Thomas, Earl of Lincoln, was admitted fellow-commoner of Queens' 2 August, 1616. His mother was distinguished for piety and virtue. He was created Knight of the Bath 1616, succeeded to the Earldom 1618—19, commanded forces raised for the

	Oz.	Qrs. of qrs. of oz.
Lo <sup>d</sup> S <sup>t</sup> Johns's <sup>1</sup> bowl with a cover	56	3
S <sup>r</sup> Francis and S <sup>r</sup> George Fane's <sup>2</sup> bowl with a cover	43	6
The Erle of Huntingdon's <sup>3</sup> bowl with a cover	29	12
Lo <sup>d</sup> Rosse's <sup>4</sup> bowl with a cover	27	11
M <sup>r</sup> Whaley's bowl with a cover	36	2

service of the Palatinate, and at the breaking out of the civil war adhered to the Parliament. He afterwards however opposed the power of the Army, and was active in endeavouring to effect a treaty with the King. He died 1667.

<sup>1</sup> Oliver St John, of Bedfordshire, was admitted fellow-commoner of Queens' 3 Nov. 1615. He was son and heir of Oliver St John, third Lord St John of Bletsoe, whom he succeeded 1618. He was created Earl of Bolingbroke 1624 and died 1646. The following members of the family of St John occur as fellow-commoners of Queens', Anthony, John, Alexander, Rowland, Henry, and Beauchamp; and on the 16th August, 1615, Oliver St John, of Bedfordshire, was admitted a Pensioner. This was the celebrated individual who was afterwards Lord Chief Justice of the Common Pleas and Chancellor of the University. Wood and others erroneously state him to have been of Catharine hall.

<sup>2</sup> Francis Fane, of London, and George Fane, of Kent, were admitted fellow-commoners of Queens' in 1595. They were sons of Sir Thomas Fane, and the Lady Mary his wife, ultimately Baroness Despencer. Francis was in 1624 created Earl of Westmoreland, and died 1646. George who was seated at Buston, in Kent, was knighted and served in several Parliaments for Sandwich, Maidstone, and the County of Kent.

<sup>3</sup> Henry, Lord Hastings, was admitted fellow-commoner of Queens' Oct. 1601. He was grandson and heir of George, Earl of Huntingdon, on whose death, 31 Dec. 1605, he succeeded to that title. He died 14 Nov. 1643. Both his sons were also fellow-commoners of Queens'. Henry the younger was a distinguished royalist, and was ultimately created Lord Hastings, of Loughborough. In 1613 the Earl of Huntingdon gave to the Library of Queens' 102 vols. which had cost or were worth £100.

<sup>4</sup> Roger, Lord Ross [Roos], was admitted fellow-commoner of Queens' 27 Nov. 1587. He was eldest son of John, Earl of Rutland, on whose death, 24 Feb. 1587—8, he succeeded to that title, being then only 11 years of age. When his tutor, Mr Jegon, was made Master of Corpus Christi, the Earl removed to that college. He became M.A. and was incorporated at Oxford, 1598. He was a great traveller and a good soldier, and died at Cambridge, 26 June, 1612. He gave plate and books to Corpus Christi college, and contributed to the adornment of its hall, he also left £20 to Queens' college library, in addition to 20 marks he had before given for buying books.

	Oz.	Qrs. of oz.
Sir Thomas Mildmay's <sup>1</sup> Nut bowl with a cover	15	14
Anthony Brabazon's Bowl with a cover	9	7
Mr Deane Tyndall's <sup>2</sup> Tankard	16	0
A Pillar Salt	15	0
Walter Paramore's Bowl	16	14
Stephen Paramore's Bowl	13	0
Edward Pell's Bowl	10	13
Sume of this page in Ounces	591	4

Received these seuerall parcels to the use of his M<sup>ty</sup>, August  
3, 1642, by mee

John Poley<sup>3</sup>.

PLATE WHYTE.

Mr Thomas Standish his Bowl	12	2
Mr John Killingworth his Bason	50	4
John Manners' <sup>4</sup> Coll. Pott	21	10
John Prescott's Coll. Pott	18	0
Coll. Regin. Joh. Mansell <sup>5</sup> Præs. 1625, Coll. Pot	14	6
Coll. Regin. Joh. Mansell <sup>5</sup> Præs. 1625, Coll. Pott	14	3
Coll. Regin. Joh. Mansell <sup>5</sup> Præs. 1625, Coll. Pot	14	10
Coll. Regin. Joh. Mansell <sup>5</sup> Præs. 1625, Coll. Pot w <sup>th</sup> one eare	15	11

<sup>1</sup> Thomas Mildmay, of Essex, was admitted fellow-commoner of Queens' 22 Nov. 1589.

<sup>2</sup> By Mr Deane Tyndall it might be presumed was meant Humphrey Tyndall, Dean of Ely and President of Queens', but this presumption is somewhat weakened by the circumstance of a person of the name of Deane Tyndall, of Essex, having been admitted a fellow-commoner of Queens' 18 Aug. 1601.

<sup>3</sup> Of this loyal and faithful person I regret I can only state that he was of a good family in Suffolk, was elected fellow of Pembroke hall 8 Nov. 1624, became M.A. 1626, and Proctor of the University, 1642, was ejected from his Fellowship in 1644, and not reinstated at the Restoration.

<sup>4</sup> John Manners, of Leicestershire, was of St John's college in July, 1618; and was admitted fellow-commoner of Queens' 7 Feb. 1618-19. He was son of Sir George Manners, was born 10 June, 1604. Succeeded to the Earldom of Rutland 1641, and died 29 Sept. 1679.

<sup>5</sup> John Mansel, of Lincolnshire, was admitted fellow of Queens' 31

	Oz.	Qrs. of oz.
Bp Mountaine's <sup>1</sup> Poculū Charitatis	37	0
Charles Hale's <sup>2</sup> Coll. Pott	17	3
James Nessmith's Colledge Pott	17	6
Edward and Antho. Sonds <sup>3</sup> their Colledg Pott	17	15
Thomas Morgan's Coll. Pott	17	11
Jo. Rudston, Tho. Homden, Tho. Wood Silver Flagon	37	0
Thomas John and William Cromwell's <sup>4</sup> Flagon	41	10
Jo. Gore's Tankard	18	7
Robert Bodenham's <sup>5</sup> Tankard	18	1
Wingfield Bodenham's <sup>6</sup> Tankard	19	4

January, 1600—1, became D.D. and was elected President about April, 1621. He held that office till his death, 7 Oct. 1631.

<sup>1</sup> John Mountaine, born at Cawood, Yorkshire, was fellow of Queens' 1592. He was an unsuccessful candidate for the Presidentship 1614, and afterwards became Archbishop of York, dying at Cawood in 1628. It is observable that he left Cawood the son of a poor farmer, and returned thereto as Archbishop. Fuller, in his *Worthies*, speaking of this Archbishop, says, "He was a good benefactor to the college wherein he was bred, whereon he bestowed a fair piece of plate called *poculum charitatis*, with this inscription 'Incipio' (I begin to thee): and founded two scholarships therein."

<sup>2</sup> Charles Hales, of Warwickshire, was admitted fellow-commoner of Queens' 9 June, 1619.

<sup>3</sup> Edward Sands, of Kent, was admitted fellow-commoner of Queens' 8 Nov. 1620.

<sup>4</sup> Thomas, John and William Cromwell, of Huntingdon, were admitted fellow-commoners of Queens' 2 April, 1604. They were second third, and fourth sons of Sir Oliver Cromwell, of Hinchinbrooke, Knight of the Bath, by his second wife Ann Hooftman, widow of Sir Horatio Palavicini, and were consequently first cousins to Oliver, the Protector. Thomas was seated at Great Staughton, Hunts, and was fined by the Parliament £240 for delinquency. John was a Captain in the Palatinate and was actively employed by the States General, in endeavouring to save the life of Charles I. He was living 1653. William was a Major or Lieutenant-Colonel in Holland, and was engaged in a conspiracy of the royalists to assassinate his cousin Oliver. He died at Ramsey, of the plague, 23 Feb. 1665—6.

<sup>5</sup> Second son of Sir Francis Bodenham, of Ryhall, in the county of Rutland, by his first wife Penelope, daughter of Sir Edward Wingfield, of Kimbolton. Robert Bodenham, major of horse, was taken prisoner at the capture of Burleigh house, July, 1643, sent to Cambridge and imprisoned in St John's college.

<sup>6</sup> Wingfield Bodenham, of Rutlandshire, was admitted fellow-commoner

	Oz.	Qrs. of oz.
Robert Stapleton's <sup>1</sup> Tankard - - - - -	16	7
M <sup>r</sup> Arthur Capell's <sup>2</sup> Tankard - - - - -	13	11
Charles Cotterell's <sup>3</sup> Tankard - - - - -	19	6

of Queens' 24 May, 1629. He was elder brother of the preceding, and was born about 1615. He was a Knight and Sheriff of Rutland in 1643, was like his brother taken prisoner at Burleigh house, sent to Cambridge and imprisoned in St John's, but on the 31 July Parliament ordered him to be removed to the Tower, where he was long in confinement, employing his leisure there in making collections relative to Rutland, which were afterwards of much use to James Wright, the historian of that county. He married Frances, daughter and heiress of Farnham Beaumont, of London, merchant, and had issue three sons and a daughter. He died before 1684.

<sup>1</sup> Robert Stapleton, of Yorkshire, was admitted fellow-commoner of Queens' 16 May, 1617. He was third son of Robert Stapleton, of Carlton, in Moreland, Yorkshire; was brought up a Catholic and sent to Douay, but came back to England and embraced the Protestant faith. He was Gentleman Usher to Prince Charles afterwards Charles II.; adhered to the royal cause, was knighted 1642, and in that year was created LL.D. at Oxford. He died 11 July, 1669, and was buried in Westminster Abbey. He was author of four dramatic pieces and other works, and of translations from Musæus, Juvenal and Strada. Sir Philip Stapleton, his brother, also fellow-commoner of Queens' was M.P. for Boroughbridge, and a leading member of the Long Parliament, but withdrew when the army obtained the ascendancy, and died at Calais, 1647.

<sup>2</sup> Arthur Capel, of Hertfordshire, was admitted fellow-commoner of Queens' 3 March, 1618. He was only son of Sir Henry Capel. He succeeded to the estate of his grandfather, Sir Arthur Capel, and was one of the knights for the county of Hertford. On 6 August, 1641, he was created Lord Capel, of Hadham. During the civil war he raised several troops of horse for the king's service and displayed signal valour. When the royal cause was lost he compounded for his estate and retired to his residence at Hadham. Subsequently he joined the Earl of Norwich and Sir Charles Lucas in their desperate but unfortunate enterprise on behalf of the King. He was decapitated on Tower Hill, 9 March, 1648—9, under the sentence of the High Court of Justice. His eldest son was created Earl of Essex, 1661, and his second son became Lord Capel, of Tewkesbury, 1692.

<sup>3</sup> Charles Cotterell, of Lincolnshire, was admitted fellow-commoner of Queens' 23 June, 1629. He was of Wylsford, Lincolnshire, and appointed Master of the Ceremonies, 1641. During the usurpation he resided at Antwerp, and removed thence on being appointed Steward to the Queen of Bohemia. At the restoration he resumed the office of Master of the Ceremonies, which he resigned 1686, being then of a very advanced age. He published various translations from the Spanish and French.

	Qrs. of qrs. of oz.
Eleazar Duncon's <sup>1</sup> Tankard - - - - -	17 10
Thomas Fairfax's <sup>2</sup> Tankard - - - - -	18 0
Georg Turpin's Tankard - - - - -	16 12
M <sup>r</sup> Clark's Tankard w <sup>th</sup> a Bore's head - - - - -	14 10
Captaine Richard Nevile's Tankard - - - - -	18 7
Charles Roscarrock's Tankard - - - - -	16 12
M <sup>r</sup> Richard Worceley's Tankard - - - - -	18 12
M <sup>r</sup> Henry Beck's Tankard - - - - -	16 10
M <sup>r</sup> Edward Lennard's Tankard - - - - -	15 8
Christopher Hutton's Tankard - - - - -	17 10
Nicholas Spencer's Tankard - - - - -	14 5
John Caborne's Tankard - - - - -	17 6
The Sume of this Page in Ounces -	654 15

Received these particulars to the use of his M<sup>ty</sup> Aug. 3, 1642,  
by mee

John Poley.

<sup>1</sup> Eleazar Duncan may be presumed to have been of Queens', but took his degree of B.A. at Caius college, whence he was elected fellow of Pembroke hall, 1618. He was subsequently D.D., Rector of Haughton, co. Durh., Chaplain to Charles I., and Canon of Durham, Winchester and York. He was deprived of all his preferments and was living at Saumur, 1655. He died before the Restoration. In 1661 was published his 'De adoratione Dei versus Altare,' being his determination for the degree of D.D.

<sup>2</sup> Thomas Fairfax, of Yorkshire, was admitted fellow-commoner of Queens' 14 Feb. 1576. He was eldest son of Sir Thomas Fairfax, of Denton, was distinguished as a soldier, and knighted by the Earl of Essex before Rouen, 1591. Afterwards he was employed on negotiations in Scotland. He was created Lord Fairfax, of Cameron, 18 Oct. 1627, and died 1 May, 1640. He had a numerous family. Four of his sons were killed abroad in one year, 1621. Ferdinando his eldest son and successor was a famous General in the Parliament army, and was father to Thomas, third Lord Fairfax, the great Parliamentary Commander-in-Chief. Another son, Henry, was fellow of Trinity college, Canon of York, and Rector of Bolton Percy.

## WHYTE PLATE.

	Oz.	Qrs. of ozs.
B <sup>p</sup> Chaderton's <sup>1</sup> bowl and cover	28	3
Matthew Babington's <sup>2</sup> Tankard	13	14
Denner Strutt's Tankard	18	11
Charles Hoskin's Tankard	16	9
Christopher Yelverton's <sup>3</sup> Tankard	17	3
Robert. Wildegos's his Tankard	13	0
Henry Ewer's Tankard	13	14
Roger Filding's <sup>4</sup> Beaker	11	13
Jo. Wade's Beaker	13	7
Richard Rede's Beaker	12	2
Tho. Bendish's Beaker	12	3
Peter Barne's Beaker	12	11
Jo. Baldwin's Beaker	12	4
Coll. Regin. Jo. Mansell Præs. 1625. A beaker	10	0
Matthew Welbore's Beaker	10	3
Edward Russell's Beaker	11	13
Herbert Randolph's Beaker	12	0
Charles Manners's <sup>5</sup> Old Salt	7	15

<sup>1</sup> William Chaderton, President of Queens' 1568 to 1579, was Bishop of Chester 1579, translated to Lincoln 1595, and died 11 April, 1608.

<sup>2</sup> Matthew Babington, of Leicestershire, was admitted fellow-commoner of Queens' 4 July, 1629. He was the son and heir of Thomas Babington, of Rothley Temple, Esq., born May 17, 1612, succeeded to the family estates 1645, M.P. for Leicestershire 1660, buried at Rothley, Sept. 27, 1669.

<sup>3</sup> Christopher Yelverton, of Northamptonshire, was admitted fellow-commoner of Queens' 26 Feb. 1618. He was eldest son of Sir Christopher Yelverton, Justice of the Common Pleas, to whose estate he succeeded, 1629. He was created a Baronet, 30 June, 1641, and died 4 Dec. 1654.

<sup>4</sup> Roger Filding, of Rutland, was admitted Pensioner of Queens' Oct. 1606. He was youngest son of Basil Fielding, Esq. and brother of William, first Earl of Denbigh. He was settled at Bernacle, Warwickshire, and was knighted 5 June, 1641.

<sup>5</sup> Charles Manners, of Nottinghamshire, was admitted fellow-commoner of Queens' 4 July, 1590. He was, I conceive, son of Sir Thomas Manners (son of Thomas Manners, first Earl of Rutland), by Theodosia, daughter of Sir Thomas Newton, Knight.

	Oz.	Qrs. of oz.
An Old Salt, Vmphy Tyndall <sup>1</sup> - - - -	10	1
Two little broken wine bowles Coll. Regin. Cant. - -	10	15
The Sum̄e of this Page in Ounces	268	13
The Sum̄e of the Former Page	654	15
The whole Sum̄e of the Whyte Plate	923	12

Received these particulars to the use of his M<sup>ty</sup> August 3, 1642, by mee

John Poley.

In Witnes of our Delivery of all this aforesaid plate to the use above mentioned wee have set to our hands, August 3, 1642.

Edward Martin<sup>2</sup>, President.

Will<sup>m</sup> Cox<sup>5</sup>.

Robert Ward<sup>3</sup>.

Daniel Chaundler<sup>6</sup>.

Gamaliel Capell<sup>4</sup>.

Thomas Marley<sup>7</sup>.

<sup>1</sup> Humphrey Tyndall was fellow of Pembroke hall, 1567, President of Queens' 1579, till his death 12 Oct. 1614. He was also Dean of Ely, and is buried in the Cathedral there.

<sup>2</sup> Edward Martin, of Cambridgeshire, was admitted fellow of Queens' 18 Sept. 1617, and was elected President 16 Oct. 1631. For the part he took in forwarding the college plate to the King he was committed by the Parliament to the Tower, and was confined there and in Lord Petre's house in Aldersgate upwards of five years. Whilst in custody he was deprived of the Presidentship by the Earl of Manchester. He in 1648 escaped from prison, but was recaptured 1650. He however contrived to obtain his discharge, and went abroad till the Restoration. He was reinstated as President by a warrant from the Earl of Manchester, 2 August, 1660, and became Dean of Ely, 1662, but died two days after his installation by proxy in that dignity.

<sup>3</sup> Robert Ward, of Westmoreland, was admitted fellow of Queens' 14 Nov. 1617.

<sup>4</sup> Gamaliel Capel, of Essex, was elected fellow of Queens' by mandate, 26 Sept. 1628.

<sup>5</sup> William Cox, of Bedfordshire, was elected fellow of Queens' 16 May, 1610.

<sup>6</sup> Daniel Chandler, of Hertfordshire, was admitted fellow of Queens' 14 July, 1628, and ejected 1 June, 1644. He was also Vicar of Oakington, Cambridgeshire.

<sup>7</sup> Thomas Marley, elected fellow of Queens' 26 Sept. 1628, was Rector

Daniel Wicherley<sup>1</sup>.  
 Anthony Sparrow<sup>2</sup>.  
 Richard Bryan<sup>3</sup>.

Ambrose Appleby<sup>4</sup>.  
 William Wells<sup>5</sup>.  
 Edward Natley<sup>6</sup>.

of Little Eversden, Cambridgeshire, 1639, and ejected from his fellowship 11 April, 1644.

<sup>1</sup> Daniel Wicherley, of Salop, was admitted fellow of Queens' 11 February, 1629—30, was Rector of Hemington, Suffolk, and was ejected from his fellowship 1 June, 1644.

<sup>2</sup> Anthony Sparrow, born at Depden, Suffolk, 1612, was admitted fellow of Queens' 19 Oct. 1633, and ejected 8 April, 1644. He was reinstated at the Restoration, became D.D., Archdeacon of Sudbury and Canon of Ely. He was made President of the College by mandate, May, 1662, was consecrated Bishop of Exeter, 1667, and translated to Norwich, 1676. He died 19 May, 1685.

<sup>3</sup> Richard Brian, of Leicestershire, was admitted fellow of Queens' 19 Oct. 1631, ejected 8 April, 1644, and reinstated 1660. In 1661 he was presented to the Rectory of Newton Toney, Wilts, which he exchanged for Hadstock, Essex. This he afterwards resigned. In 1671 he became Rector of Little Eversden, Cambridgeshire, holding it with his fellowship and the Vice-Presidentship till his death, 7 Dec. 1680. He gave £50 to the College.

<sup>4</sup> Ambrose Appleby was admitted to Trotter's fellowship at Queens' 22 March, 1633—4, ejected 9 April, 1644, and restored 1660, was B.D. by mandate 1661, and D.D. by mandate 1666. He died fellow and Vicar of Oakington, Cambridgeshire, Jan. 1667.

<sup>5</sup> William Wells, of Yorkshire, was admitted fellow of Queens' 22 Aug. 1639, ejected 26 April, 1644, and restored 1660, became D.D. Rector of Sandon, Essex, and Archdeacon of Colchester. He was made President by mandate, 26 Sept. 1667, and died July, 1675.

<sup>6</sup> Edward Natley, of Sussex, was admitted fellow of Queens' 13 March, 1634—5, and ejected 9 April, 1644.

JULY 2<sup>o</sup>. 1642.

Received the day and yeare above written of Edward Martin, D<sup>r</sup> in Divinity, Master of Queen's Colledge in the University of Cambr. the summe of one hundred eighty five pounds, viz. one hundred for himself and foure score and five pounds for the fellows of the said Colledge, w<sup>ch</sup> money is lent unto the King according to the intendment and direction of his M<sup>ties</sup> letters of the 29 of June last to the Vicechancell<sup>r</sup> of the said University. I say, R<sup>d</sup> by mee,

CLXXX  
Vti.

John Poley.

Lent by the severall fellowes of this foresaid sume, viz.

	£
By M <sup>r</sup> Coldham <sup>1</sup> - - - -	20
M <sup>r</sup> Sparrow - - - -	10
M <sup>r</sup> Hills <sup>2</sup> - - - -	10
D <sup>r</sup> Capell - - - -	10
M <sup>r</sup> Marley - - - -	5
M <sup>r</sup> Cox - - - -	5
M <sup>r</sup> Wells - - - -	5
M <sup>r</sup> Wicherley - - - -	5
M <sup>r</sup> Bryan - - - -	10
M <sup>r</sup> Natley - - - -	5

<sup>1</sup> John Coldham, of Essex, admitted fellow of Queens' 19 Oct. 1633, was ejected 9 April, 1644.

<sup>2</sup> Heigham Hills, of Cambridgeshire, was admitted fellow of Queens' 18 Oct. 1635, became B.D. and was ejected from his fellowship 8 April, 1644.

XXXII. MATERIALS FOR A LIFE OF DR RICHARD  
SIBBES. Communicated by the Rev. J. E. B.  
MAYOR, M.A.

[Read December 1, 1856.]

WHEN we consider the beauty of Sibbes' language, and the gentleness of his temper, in both which respects he almost deserves the name of the Puritan Leighton<sup>1</sup>, we cannot but wonder at the general neglect which has obscured his memory. Fuller indeed (*Worthies, in Suffolk*, vol. iii. p. 185, 8vo ed.) commemorates his great services to St Catharine's Hall, of which he was master, and bears contemporary witness to his eminence in "that grace, which is most worth, yet cost the least to keep it, viz. Christian humility." Another contemporary account, somewhat longer than Fuller's, is contained in Samuel Clark's *Lives of Thirty-Two English Divines* (pp. 143—145, at the end of his *General Martyrologie*, London, 1677, fol.) where a portrait is given. Sibbes' name does not appear either in the *Biographia Britannica* or in the *General Dictionary* of Birch and Bernard. Chalmers has a meagre notice taken from Fuller and Granger. Benjamin Brook (*Lives of the Puritans*, Lond. 1813, vol. ii. pp. 416—420) has brought together the substance of all previous accounts, and has added to them some particulars from Prynne and other writers. Lastly the editor of the new edition of *The Bruised Reed* (Pickering, 1838) has reprinted from Parr's *Life of Ussher*<sup>2</sup> some letters relating to Sibbes' nomination to the provostship of Trinity College, Dublin, and has given a pretty complete list of his works.

In offering my scanty gleanings to the Antiquarian Society I wish rather to stimulate than to satisfy curiosity.

<sup>1</sup> I see that Mr Russell in his *Memorials of Fuller* has anticipated this comparison.

<sup>2</sup> See the new edition of Ussher, Vol. xv. 361—375; xvi. 440. That Sibbes' correspondence with Ussher did not begin and end with the offer of preferment, may be seen *ibid.* xvi. pp. 395; 522.

Mr Cooper (*Annals of Cambridge*, vol. iii. p. 229 n.) has printed a requisition from Trinity parish (dated Nov. 22, 1630) to Sibbes, in which he is requested to become lecturer in that church. In Baker's *History of St John's* he is commemorated as the donor of many theological books to the library of that college. Among his friends was John Bartlet (Calamy's *Account*, 2nd ed. p. 238); among the witnesses to his power as a preacher, Thomas Walker (*ibid.*, p. 650) and John Cotton (Cotton Mather's *Life of Cotton*, p. 8); he offered a fellowship to John Norton (Mather's *Life of Norton*, pp. 5, 6), and in conjunction with John Davenport edited some of Preston's works (Mather's *Life of Davenport*, p. 4). Hacket (*Life of Williams*, part i. § 106, p. 95) represents him as so winning a peacemaker that his college friend Williams would hand over to him the most desperate cases of refractory Puritanism. "Another Rank for whose sake the Lord Keeper suffer'd, were scarce an handful, not above three or four in all the wide Bishoprick of *Lincoln*, who did not oppose, but by ill education seldom used the appointed Ceremonies. Of whom when he was certified by his Commissaries and Officials, he sent for them, and confer'd with them with much Meekness; sometime remitted them to argue with his Chaplain. If all this stirred them not, he commended them to his Old Collegiate Dr *Sibbs*, or Dr *Gouch*: Who knew the scruples of these mens Hearts, and how to bring them about, the best of any about the City of *London*."

The *Life of Sibbes* by Zachary Catlin<sup>1</sup> is here printed from Baker's MSS. xxxviii. 441—446. An extract from Garrard's letter to Strafford (Sept. 1, 1635, Vol. i. p. 462), which comes next in Baker, adds nothing to the account of the disputed election to the Mastership of St Catharine's Hall, which I printed from Baker at the end of Matth. Robinson's *Life*, pp. 132—146. The Harl. MS. 6037, fol. 17, for a copy of which I am indebted to the Rev. C. Hardwick, is only an extract from the life in Clark. It will be seen that Catlin's Memoir contains many particulars, more especially of Sibbes' early life, hitherto unpublished.

<sup>1</sup> Query, whether the Mr Catlin mentioned by John Rous (*Diary*, Camd. Soc. 1856, pp. 68, 69) as preaching at Bury on Shrove Tuesday 1632?

*Dr. Sibbs his Life, by Zach: Catlin.*

At the Request of a noble Friend, Sr. W. Spring<sup>1</sup>, I have here willingly contributed to the happy Memory of that worthy Man of God Dr. Sibbs a few such Flowers, as I could collect, either from the certain Relation of those that knew his first education, or from mine own observation of him, at that distance, whereat we lived. And if any thing here recorded, may seem convenient for his purpose, who is (as I am informed) about to publish the Plan of some Worthys lately deceased<sup>2</sup>, I shall think my labour well bestow'd. For I am not of that Philosopher's mind, who lighting upon a Book newly put forth, entituled, The encomium of Hercules, cast it away, saying, et quis Lacedæmoniorum eum vituperavit? accounting it a useless work, to prayse him, whom noe Man did, or could find fault withall. I rather judge it a commendable thing, to perpetuate and keep fresh the Memory of such worthy Men, whose example may be of use, for Imitation, in this declining, and degenerate Age. But I come to the matter.

This Richard, the eldest Son of Paul Sibbs, and Johan, was born at Tastock in Suffolk, 4 Miles from Bury, Anno Dni. 1577; from whence his Parents soon removed, to a Towne adjoyning, called, Thurston, where they lived in honest Repute, brought<sup>3</sup> up, and marry'd divers children, purchased some Houses and Lands, and there they both deceased. His Father was by his Trade, a Whelewright, a skilfull and painfull workman, and a good sound hearted Christian. This Richard he brought up in Learning, at the Grammer Schoole, though yet unwillingly, in regard of the charge, had not the youth's strong Inclination to his Book, and well profiting therein, with some Importunity of Friends prevailed

<sup>1</sup> [See Prynne's *Canterb. Doome*, p. 376. J. E. B. M.]

<sup>2</sup> Mr Clark of London.

<sup>3</sup> [brough, MS.]

so far, as to continue him at Schole, till he was fit for Cambridge. Concerning his love to his Booke, and his Industry in Study, I cannot omit the Testimony of M<sup>r</sup>. Thomas Clark, High Constable, who was much of the same Age, and went to Schole, together with him, at the same time, with one M<sup>r</sup>. Rich. Brigs (afterward, Head Master of the Free Schole at Norwich) then teaching at Pakenham Church. He hath often told me, that when the Boys were dismiss<sup>t</sup> from Schole, at the usuall hours of eleaven, and 5, or 6, and the rest would fall to their Pastime, and sometimes to playing the Waggs with him, being humble and meanly appareled for the most part in Leather, It was this Youth's constant course, as soon as he could rid himself of their unpleasing Company, to take out of his Pocket or Sachell, one Book or other, and so to goe Studying and meditating, till he came to his Father's House; w<sup>ch</sup> was near a Mile of, and so as he went to Schole again. This was his order also, when his Father sent him to the Free Schole at Bury, 3, or 4 Miles of, every day. Whereby the said M<sup>r</sup>. Clark did then conceive, that he would in time prove an excellent and able Man, who of a child was of such a manly Stryde, and indefatigable Industry in his Study. His Father at length grew weary of his expences for Books and Learning, took him from Schole, bought him an Axe and some other tooles, and set him to his own Trade, to the great discontent of the youth, whose genius wholly carried him another way. Whereupon, M<sup>r</sup>. *Gwinn* then Minister of Thurston, and M<sup>r</sup>. Rushbrook an Attorney there, knowing the disposition and fitness of the Lad, sent him, without his Father's consent, to some of the Fellows of S<sup>t</sup>. John's Colledge, of their Acquaintance, with their Letters of Recommendation, where upon examination he was so well approved of, that he was presently entertain'd as a Subsizar, shortly after chosen Scholar of the House, and at length<sup>1</sup> came to be Fellow of that House, and one of the Taskers of the University<sup>2</sup>; his Father being hardly brought to allow him 20 Nobles a year, toward his Maintenance in Cambridge, to w<sup>ch</sup> some good friends in the Country, M<sup>r</sup>. *Graves*;

<sup>1</sup> [April 3, 1601. J. E. B. M.]

<sup>2</sup> [He was taxor in 1608. J. E. B. M.]

Mr. Knewstub<sup>1</sup>, and some others, made some addition, for a time, as need required.

Anno Dni. 1608, I came to be Minister of Thurston, and he was then a Fellow of the College, and a Preacher of good note in Cambr., and was soon grown well acquainted, for whensoever he came down into the Country, to visit his Mother and Brethren (his Father being deceased) he would never faile to preach with me, on the Lords Day, and for the most part, twice, telling me, that it was a worke of Charity, to help a constant and painfull Preacher, for so he was pleas'd to conceive of me. And if there were a Communion appointed at any time, he would be sure not to withdraw himself after Sermon, but receiving the Bread and Wine at my hands, he would always assist me in the distribution of the Cup to the Congregation.

As to his kindness to his Friends, and neglect of the world, it was very remarkable, for this I can testify of my owne knowledge, that purchasing of Mr. Tho. Clarke, and others in our Town, a Messuage and Lands, at severall times, to the value of fifty pounds per ann: he payd the Fines to the Lords, but never took one Peny of the Rents or profits of them, but left the benefit wholly to his Mother, and his two Brothers, as long as he lived. So much did this Heavenly-minded Man of God slight the present world (w<sup>ch</sup> the most Men are so loth to part withall, when they dye) that he freely and (undesired)<sup>2</sup> undesired, parted with it, whilst he liv'd, requiring nothing of them, but only to be liberall to the poore. Nay over and besides, if any faithfull honest man came down from Cambridge or London, where he liv'd, by whome he might conveniently send, he seldome or never fayled to send his Mother a Piece of Gold, for the most part, a ten shillings Piece, but 5<sup>s</sup>. was the least, and this he continued so long, as his

<sup>1</sup> [See Brook's *Puritans*, Vol. II. p. 308 seq., Clark's *Lives of Thirty-Two English Divines*, ed. 1677, p. 133, Geoffrey Whitney's *Emblems*, p. 223, Bancroft's *Dangerous Positions*, pp. 5, 57 (Bk. 2. c. 10), 44 (Bk. 3. c. 2), 120, 122, 143, Sutcliffe's *Answer to Throckmorton*, p. 47, Prynne's *Canterb. Doome*, p. 376. J. E. B. M.]

<sup>2</sup> [Baker seems at first to have written *undeservedly*, then to have corrected it into *undesired*, and lastly to have written the word again, enclosing his first attempt in brackets. J. E. B. M.]

Mother liv'd. And would she have been perswaded to exchange her Country Life for the City, he often told me, that he would willingly have maintained her there, in good View and Fashion, like his Mother, but she had no minde to alter her accustomed Course of Life, in her old daies, contenting her self with her own Means, and that Addition, w<sup>ch</sup> her Son made thereunto.

And for his speciall kindness to my self, in particular, I cannot omit, that being trusted [*with*]<sup>1</sup> by Personages of Quality, with divers summs of money, for pious and charitable uses, he was pleased, among many others, not to forget me. At one time he sent me down three twenty shillings Pieces of Gold inclosed in a Letter: and at two other times, to<sup>2</sup> deliver me, with his own hand, two twenty shilling Pieces more: and so far was this humble Saint from Pharisaicall ostentation, and vain glory, and from taking the Honour of these good works to himself, that he plainly told me, that those gratuities were not of his own cost, but being put in Trust, as left to his own Discretion, in the Distribution, he lookt upon me, as one, that tooke great pains in my Ministry, and in teaching Scholers, and at that time labouring under the Burden of a great charge of children, and he thought me a fit object of this intended Charity. And from myself, his Love descended down to my Son, for my sake (before he had ever seen him, being then at the Grammer Schole at Bury) being then chosen of Katherin Hall, promised me a Scholarship there, of five pounds a year, and to provide for him a Tutor and a Chamber. And such was his constancy of Spirit, and his Reality, that whatsoever Promise he made me, he would be sure, both to remember it, and to make it good, as freely as he first made it, that was unaskt and undesired: and for these manifold kindnesses, all that he desired at my hands, was no more but this, that I would be carefull of the Soules of my People, and in speciall of his Mother, his Brothers, and his Sisters, and would give them good counsell, in their disposing themselves in Marriage, or upon any other occasion, as I saw, they stood in need. And this one thing, I may not pass over, concerning myself, that in his last Will and Testament, he gave me a legacy of 40 sh. with the Title of his Loving Friend,

<sup>1</sup> [Underlined for omission.]

<sup>2</sup> [*Sic.*]

w<sup>ch</sup> I the rather mention, because I had not the least thought, to have been in that sort remembred by him, at his Death, being at no less distance from him, then of three score Miles. In a word, such was the Loveliness of this same servant of God, such his Learning, Parts, Piety, Prudence, Humility, Sincerity, Love and meekness of Spirit (whereof every one was a Lodestone to attract unto, and fasten my Spirit, close to his) that (I profess ingenuously) no man, that ever I was acquainted with all, got so far into my heart, or was so close therein: So that many times I could not part from him, with dry eyes. But who am I? or what is it to be lov'd of me, especially for him, that had so many and so great Friends, as he had? yet even to me, the great God is pleas'd to say, My son give me thy Heart, and the poore and contrite Heart, I know, he will not despise, and this Heart of mine, as small as it is, yet is too great, to close with a proud, profane, worldly, malitious heart, though it be in a Prince. But this vertue and grace, are the Image of God himself, and when they are discovered by wisdomes children, they command the Heart, and are truly lovely and venerable, whereas carnall, vitious, and unmortify'd Affections (whereof this Man of God, was as free, as any Man, I know living) they do render Man, (what ever he be) If not hatefull and contemptible, yet at least less lovely and honorable. But my love to this good Man hath transported me beyond my purpose, w<sup>ch</sup> was to speak of some things, less visible to others, especially concerning his first education: For when he came to the University and City, then his Life, and Actions were upon a publick Theatre, and his own Works, without a Trumpet, would prayse him in the Gates. As for his kindness to his kindred, and to my self, I know none, that took more notice of them, then my self, and therefore I could not hide them from the world (upon this occasion) without some kind of Sacriledge. [His Death July 5<sup>th</sup> 1635.]

But from his Life, I pass to his Death, and the disposing of his worldly<sup>1</sup> estate, wherein are some things very remarkable, and coming to my certain knowledge and observation, I neither will, nor doe conceale them. His Death was some what so-dain; For having preach't at Grey's Inne, upon the Lords

<sup>1</sup> [wordly, MS.]

Day, on that sweet Text, Joh. xiv, 1, 2, Let not your Hearts be troubled, ye believe in God, believe also in me. In my Father's House are many Mansions; As if he had presag'd his own Death, he fell sick that very night, and dyed on the Tuesday following, being the 5<sup>th</sup> of July A.D. 1635. *Ætatis suæ* 58. His Physitian, that knew his body, being then out of the City; yet having his senses, and some Respite of time, as he set his Soule, so he set his House in order, revising his former Will, and altering, what he thought fit to be altered. And first he bequeathed, and committed his Soule, into the hands of his Gracious Saviour, who redeemed it, with his most precious Blood, and appeared then in Heaven, to receive it. He gave him humble thanks, that he had vouchsafed him, to be born, and to live, in the best times of the Gospell, and to have his Interest in the comfort of it, as also that he had vouchsafed him the Honor of being a Publisher of it, with some measure of Faithfulness (note this, you that contemn the office of the Ministry). His Body he ordered to be buried, at the pleasure of his executors. And for his worldly estate, wherewith God had blessed him, he thus disposed of it. His House and Lands at Thurston, to the value of 50 lib. a year, or more, he gave to his youngest and only Brother then living, Thomas Sibs, for the terme of his naturall Life, and the Remainder to John Sibs, the son of John, his second Brother deceased: and between these two, he devided all his personall estate, w<sup>ch</sup> clearly amounted to 600 lib. (his *large Legacies*<sup>1</sup>, and funeral charges being discharged and satisfy'd) making them, the executors of his Will and Test<sup>t</sup>. To the children of his three sisters deceased he gave 110 lib. To other poore Kindred 13 lib. To his faithfull Servant, James Joyner, 10 lib. To other five in London, 5 lib. To the poore of the Parish of Trinity and St. Andrew's in Cambridge, 5 lib. To the poore of the Parish of Thurston, and of the Parish, where he should be bury'd, 2 lib. To the Steward of Gray's Inn, 3 lib. To the 3 chief Butlers, 3 lib. To y<sup>e</sup> Servants, 1 lib. To the chief Cooke, a Ring of 10 sh. To his under Servants, 1 lib. To his dear and worthy Friend Mr. Jo. Pym<sup>2</sup>, a Ring of 2 lib. To

<sup>1</sup> *Legacies* given out, 238 lib. 10 sh.

<sup>2</sup> [Besides the common sources for Pym's life, consult the *Charisteria* and *Epist. Eucharist.* of Degory Whear, his tutor and acquaintance of many

Sr. Rob<sup>t</sup>. Brook of Langley, his Lady, and Brother, 3 Rings of 6 lib. To Mr. Stephens<sup>1</sup> a Ring of 2 lib. To Mr. Capell<sup>2</sup>, Preacher, 1 lib. To his loving Friend Mr. Catlin, Preacher of Thurston, 2 lib. To Mr. Almond of Cambr. for his Son (the Doctors Godson), 5 lib. To his Godson Rich<sup>d</sup>. Clark, 2 lib. To Mr. Gouge<sup>3</sup> of London, whome he requested to preach at his Funeral, 1 lib.<sup>4</sup> To Sr. Nath. Rich;<sup>5</sup> to Sr. Nath. Bernardiston<sup>6</sup>, and to Sr. Wm. Spring, Supervisors of his Will, 3 Rings of 3 lib. To M<sup>rs</sup>. Mary Moore, a Ring of 2 lib. To Mr. Jo. Godbold of Gray's Inn Esq<sup>e</sup>., one of the executors of his Will, he left a piece of Plate he had, upheld at 10 lib. To Katherin-Hall in Cambr, for the setting of a Scholarship of 4 lib. per an. for ever, 100 lib. All which Legacies amount to y<sup>e</sup> total summe of 288 lib. 10 sh.

During the time that he was M<sup>r</sup>. of Kath-Hall, He was [the Meane Mover] by his great Friends, of buying in the Inne, adjoynge to the Colledge, called, The Bull, and so of enlarging the Buildings of the Colledge, to the value of 500 lib. as I am informed: But I

years' standing. *Charist.* Dedn. and pp. 101, 102; *Epist. Eucharist.* Nos. 21—28. Pym was a friend and connexion of Brownrigg's. *B's Life*, pp. 190, 191. J. E. B. M.]

<sup>1</sup> [Dr Stephens, editor of *Statius*, Master of Bury? *Life of Isaac Milles*, 1721, pp. 8—12, 74. J. E. B. M.]

<sup>2</sup> [Richard Capel, Wood's *Athenæ*, ed. Bliss, iii. 421, Clark's *Lives* (as above), p. 303 seq.]

<sup>3</sup> [Dr Wm. Gouge. See his life in Clark (as above), p. 234 seq., Harwood's *Alumni Etonenses*, p. 202, Wm. Lilly's *Life*, ed. 1774, p. 29, Prynne's *Canterb. Doome*, p. 362, *Life of Row* in Clark's *Lives of Eminent Persons*, (1683), pt. ii. p. 106, Brook's *Lives of the Puritans*, iii. 165 seq. J. E. B. M.]

<sup>4</sup> [From a tract bound in the volume marked R. 10. 16 in the University Library (p. 525) it appears that 10s. was commonly charged to the poor, and 20s. to the rich, for a funeral sermon. The tract contains the answer of George Finch (a Cambridge man, brother to Lord Finch) to the articles against him A.D. 1641. J. E. B. M.]

<sup>5</sup> [See Birch's *James I.* Vol. ii. p. 55, and Whear's *Charisteria*, p. 127. J. E. B. M.]

<sup>6</sup> [See his life in Clark's *Lives of Eminent Persons* (1683), pt. ii. p. 105 seq. Cf. *ibid.* pp. 161, 163, 169, 172, 175, Calamy's *Account*, pp. 636, 637, *Contin.* p. 786. J. E. B. M.]

leave this to<sup>1</sup> a *melius Inquirendum*. O what a pious and charitable Disposition do these things discover, in this precious Saint, to be had in Everlasting Remembrance.

I shall conclude with an Observation, which I made of the time, when this Holy Man, and some other Godly and pretious Divines, were taken out of the World, by the wise Providence of God. 'Tis that of the Prophet Is: 57, 1. That Righteous and Mercifull Men are taken away, from the Evill to come. They enter into Peace, and Rest in their Graves, as in Beds of Sleep. Thus the Lord said, concerning good Josia, I will gather thee to the Fathers, and thou shall go to thy grave in Peace, and thine eyes shall not see the Evill, w<sup>ch</sup> I will bring upon this place. In like manner, the Lord took away, about the same time, with this Rev<sup>d</sup> Man (M<sup>r</sup>. Ward) that their eyes might not see that great Evil, then ready to break out, upon these 3 Kingdoms. To instance in some few, D<sup>r</sup>. Sibs died July 5, 1635; M<sup>r</sup>. Sam. Ward<sup>2</sup>, that Worthy Preacher of Ipswich, was censured in the High Commission, and silenced in October following the same year 1635, and died, as I remember in 1638. [The Irish Rebellion, the slaughter of 100,000 Protestants in a year, the long, fatall war, between the King and Parl<sup>t</sup>.]

M<sup>r</sup>. Rogers<sup>3</sup> also, the zealous and powerfull Preacher of Dedham in Essex, died Octob: 15: 1636. And I may not forget my own Father also, M<sup>r</sup>. Robert Catlin<sup>4</sup>, an aged and a faithfull Minister in Rutlandshire, about four score years old

<sup>1</sup> The Black Bull was given by Will to Cath. Hall, by Dr Gostlin, for the founding of six Scholars, &c.

<sup>2</sup> [See Brook's *Lives of the Puritans*, Vol. II. p. 452 seq., with the authors there cited; also Heylin's *Cyprianus Angl.* p. 120 seq., Prynne's *Canterb. Doome*, pp. 157, 159, 361, 375, Birch's *James I.* Vol. II. pp. 226, 228, 232, Clark's *Lives of Eminent Persons* (1683), pt. II. pp. 154, 159, D'Ewes' *Autobiography*, Vol. I. p. 249, Calamy's *Account*, p. 636. J. E. B. M.]

<sup>3</sup> [See his life in Brook's *Lives of the Puritans*, Vol. II. p. 421: add Bastwick's *Utter Routing*, p. 474, Prynne's *Canterb. Doome*, pp. 363, 373, Calamy's *Account*, p. 606, Clark's *Lives of Eminent Persons* (1683), p. 64 (Life of Blackerby), Mather's *Life of T. Hooker*, p. 8, Mather's *Life of John Cotton*, pp. 24, 25. J. E. B. M.]

<sup>4</sup> [This account has been printed in Brook's *Lives of the Puritans*, Vol. II. pp. 428, 429. J. E. B. M.]

died July 24: 1637: being unable any longer to serve his great Pastorall Cure. He came over to Barham, near Ipswich, to dye amongst his children (living) in Suffolk: who lying on his sick Bed, heard M<sup>r</sup>. Fenton, a Minister relating the heavy censure, that was then newly passed upon the Bp of Lincoln, and Dean of Westminster, D<sup>r</sup>. Williams, reputed at that time a very good Man, whome my Father knew to be a great Friend to the good Ministers in the Diocese, and a great enemy to the setting the Tables Altarwise, and to the Altar worship, w<sup>ch</sup> then began to be much advocated, and one that had done many munificent works of charity, and had given yearly a great summe to the Relief of the Lady Elizabeth. The Bishop, by the malice of Arch. Bp Laud and others his enemies, was suspended in the High Commission ab officio or Beneficio, censured in the Star-Chamber, fined 10,000 lib. and cast into the Tower of London about July 15, 1637: from whence he was fetched out the beginning of this Parl<sup>t</sup>. Nov. 30, 1641, with great Applause. My Father, I say, hearing of this Bp's censure (wherein my Brother Wm. Catlin, a Minister was deeply concerned, as being a witness for the Bishop), He broke out into these words, before the two Ministers, and others in the Chamber. Alas poore England, thou hast now seen thy best dayes; I that am 4 score years old, and I have in all my time seen no Alteration in Religion, nor any foreign enemy setting foot in England, nor any Civil wars, amongst our selves, do now forsee evill daies a coming. But I shall go to the Grave in Peace. Blessed be that God, whom I have served, who hath accepted my weak service, and will be mine exceeding great Reward. And within a few houres, he departed this Life, and lies buried in the Chancell of the Parish Church at Barham, Doctor Young of Stoo Market, preaching at his Funerall: and as he blessed God (with D<sup>r</sup>. Sibs) that he had lived in the best times of the Gospell, so there was no great difference, in the time of their death, and shortly after their death, were the Sparks of Discontent kindled between y<sup>e</sup> Scots and us, w<sup>ch</sup> were the sad Prælua, or beginnings of this late Universal Conflagration. The King went against the Scots, as far as York, in March 1638: and the Scots were proclaimed Traytors, in the Churches of England; in April following,

and tho' this Proclamation was revoked, yet who knows not, what Tragical events have followed, in all the 3 Kingdoms, to this very day.

The Lord in mercy vouchsafe, to still the Raging of the waters, and the Madness of (that many headed Monster) the People, that once more his faithfull Servants in these three Nations, may enjoy a blessed calm, That there may yet once again, be Peace and truth in our daies. Lord save us, or we perish.

Compiled and attested, by Zachary Catlin, Minister of  
Thurston, Nov. 1. 1652: Anno ætatis 69: currente.

[There is somewhat omitted, towards the conclusion, being the Author's observations or Reflections: but the Historicall part is entire.]

Ric. Sibbs Suffolc: admissus Socius Coll. Jo. An. 1601.  
Art. M<sup>r</sup>. An. 1602. obiit 5<sup>o</sup> Julii, An. 1635.—S. Th. P. An.  
1627. Regr.

Successit M<sup>r</sup>. Aul. Cath. Rad. Brownrig Aul. Pemb. An. 1635.

XXXIII. ON THE PARISH ACCOUNTS OF BOXFORD IN  
SUFFOLK from A.D. 1529 to 1596. By G. E. CORRIE,  
D.D., Master of Jesus College.

[Read *February* 16, 1857.]

HAVING occasion last summer to visit Boxford, in the county of Suffolk and diocese of Ely, I took the opportunity for inspecting the church of that place, and in an ancient chest in the vestry found a good many loose papers in an old hand-writing. After collecting and arranging these papers, they proved to be parish-accounts, commencing with the year 1529, and continuing with some interruptions till the year 1596. Among many things worthy of transcription, the following notices of these remnants of the olden time will not, I trust, be unacceptable to our Society.

The earliest of the pages commences with

“Anno Dni 1529

Md. the reckenyge made the x day of January in the yere off oure Lord God mv<sup>o</sup>xxix, and in the xxj yere and reyng of Kyng Herry the viij & thys yere John Gren & Symond Bokyng chossen Chyrche Wardeyns of the Churche off boxfforde & hathe resseyvyd in the Chyrches box xxviij<sup>o</sup>. vi<sup>d</sup>.

It. resseyved off the gaderyng on Plowmudey clerely . . . . .	iiij <sup>o</sup> .	viii <sup>d</sup> .
It. ress <sup>d</sup> . off a Chyrche alle made be us John Gren & Symond bokyng . . . . .	x <sup>o</sup> .	iiij <sup>d</sup> .
It. ress <sup>d</sup> . off a Chyrche alle made be Thomas Coe & Willm Coe . . . . .	xv <sup>o</sup> .	iiii <sup>d</sup> .
It. ress <sup>d</sup> . of a Chyrche ale be Willm Whytyng Emd Cock & Willm bulle . . . . .	v <sup>o</sup> .	vj <sup>d</sup> .
It. ress <sup>d</sup> . of a Chyrche ale be John Collins John bredysh Rob <sup>t</sup> . Halle . . . . .	v <sup>o</sup> .	x <sup>d</sup> .
It. ress <sup>d</sup> . of a Chyrche ale be Symond Newto Thomas sage & Willm byng . . . . .	v <sup>o</sup> .	v <sup>d</sup> .
It. ress <sup>d</sup> . of the Wex Sylver ut est <sup>t</sup> . . . . .	iii <sup>o</sup> .	iiij <sup>d</sup> .
It. ress <sup>d</sup> . of the hokepott . . . . .	xl <sup>o</sup> .	viiij <sup>d</sup> .
It. ress <sup>d</sup> . of the romeskott . . . . .	iiij <sup>o</sup> .	iiij <sup>d</sup> .

Similar notices of receipts for "Gatherings on Plow Monday," for "Wax-Silver at Easter," and the "Hokepott," or Hock-pot, occur in these Accounts throughout the reign of Henry VIII., but do not appear afterwards. The receipts during the reigns of Edward VI., Queen Mary, and Queen Elizabeth, arise from gatherings for the poor, rent of land or houses, the sale of "Old Laten" or other town property. Collections however for Church-Ales lingered on till after the restoration of Charles II., for we find that in Articles of Enquiry at the Visitation of Wren, Bishop of Ely in the year 1662, occurs the question, "Have any Plays, Feasts, Banquets, Suppers, *Church-Ales*, Drinkings ..... suffered to be kept in your Church, Chapel, or Church-yard?"

The following entries of receipts occur in the accounts of different years:

1530.

"It. of wyllun Woode too the mendyne of the orgonys . . . iiij<sup>d</sup>."

1531.

"Re sayved of welem Coo a vayle for the chancel yusted of an Ale gefe to the chorche clerely . . . . . x<sup>s</sup>."

Under the year 1535, there occurs the following:

"M<sup>m</sup>. here after ffolowe all the sumes of money receyved of a pley made in y<sup>e</sup> yere of o<sup>r</sup>. lord god mccccxxxv by Willm Coo & John Skott Chirche Wardeynes for that yere."

Then follows, under nineteen "Itms," an entry of the several sums contributed by individuals and townships, to the amount of £17. 12s. 6d., as "profets of the pley:" which sum, with others as afterwards appears, was appropriated to the re-building of the steeple of Boxford Church. This work seems by these Church-wardens' Accounts to have been completed about 1547 or 1548. Among the contributors to it the following are recited in the Accounts for the year 1547:—

It. rec<sup>d</sup> of the Brothers of y<sup>e</sup> Guylde of Seynt Peter toward y<sup>e</sup> repacon of y<sup>e</sup> pynnacl of the Stepill as pt of y<sup>e</sup> stock of y<sup>e</sup> guylde . . . . . iiij<sup>d</sup>.

Itm rec<sup>d</sup> of the Brothers of the guylde of the Trynyte for like cause . . . . . liij<sup>s</sup>. iiij<sup>d</sup>.

It. rec<sup>d</sup> of the ffraternyte of o<sup>r</sup> lady for like cause . . . . . xl<sup>s</sup>.

The parochial expenditure during the different years comprises items which were common to all parishes; such as Clerk's wages,



direct attention to some of the foregoing receipts and expenditure.

1. Among these the first "Item" which claims attention is the "Gathering on Plough-Monday." This "gathering" is considered to have been made by the husbandmen throughout England on the next Monday after the Epiphany, for the purpose of maintaining a light (called the *Plough-light*) before some favourite image in the Church. They went about with a plough and morris-dancers, much as is the case now, and collected money, with which they provided themselves a supper, paying over the surplus to the use of the Church. Thus, in bringing to account the receipts for the year 1534, it is recorded that this gathering produced "all costs of the soper dyscharyd" vi<sup>s</sup>. x<sup>d</sup>.

2. The "Church-Ales" will be best explained by the following extract from Stubbes' *Anatomy of Abuses*.

"The manner of Church-Ales is thus: In certaine townes where dronken Bacchus beares swaie, against Xmas, and Easter, Whitsondaie or some other tyme, the Churche Wardens (for so they call them) of every parishe, with the consent of the whole parishe, provide halfe a score or twentie quarters of mault, wherof some they buye of the Churche stock, and some is giuen them of the parishioners themselves, every one conferryng somewhat, according to his abilitie; which mault beeyng made into very strong ale or beere, is sette to sale either in the churche or some other place assigned to that purpose. Then when this Nippitatum, this Huffecap (as they call it) and this nectar of life, is sette a broche, well is he that can gette the soonest to it and spend the most at it; for he that sitteth close to it, and spendes the most at it, he is counted the godliest man of all the rest, and most in God's favour, because it is spent upon his Church forsooth! but who either for want cannot, or otherwise for fear of God's wrath wil not, sticke to it, he is counted one destitute both of vertue and godlines. In so much as ye shal have many poore men make hard shift for money to spend thereat. And, good reason, for beeyng putte into this Corban, they are perswaded it is meritorious, and a good service to God. In this kinde of practise they continue six weekes, a quarter of a yere, yea halfe a yere together swillyng and gullyng night and daie, till they be as dronke as rattes and as blockishe as beastes." *The Anatomie of Abuses*, pp. 173, 4. Pickering, London, 1836.

That Stubbes in his zeal against abuses, did not magnify the number of "Ales," and the length of time during which they continued, is certified by their Churchwardens' Accounts,

which record many "Ales" held within each year. In the Accounts for 1531, the following entry occurs,

"Resayved of a *pot* ale mad be thomas Nethe and Walter  
gosnold . . . . . vj<sup>s</sup>. viii<sup>d</sup>."

an instance (of what is known to have been the case) that there were "Ales" of several kinds: such as "Scot-Ales," "Leet-Ales," "Bride-Ales," &c. (See Archæologie, Vol. XII. pp. 11 and seq.). The profits derived from the "Church-Ales" were set apart for Church-purposes, such as repairing the fabric, providing Service-Books, Vestments, &c.; and the entry of money received as above for "a pot-ale" would indicate that the profits of "Ales" generally were devoted to like purposes.

3. "The Wax-Sylvers" at Easter were contributions toward the Paschal-Candle, which was lighted up in Churches on Easter Eve in honour of Christ's victory over the powers of darkness. The Paschal-Candle was always of an unusual size, and the candlestick so fashioned that the candle should reach almost to the roof of the Church: that provided for Westminster Abbey in Q. Mary's reign is stated to have weighed 300lbs. The entry of this "Wax-Silver" in the Account for 1537 is,

"Itm rec<sup>d</sup> of Wax-Sylver for the Paskall at Estyr . . . . . iiij<sup>s</sup>."

The following Extract from the "Liber Festivalis" will shew the mystical use made of this subject:—

"At Easter-even the Paschall is made the chief taper in the Church: so is Christ chief above all the saints in heaven. The Paschall also betokeneth the pillar of light-fire that went before Moses and the children of Israel when Moses led them out of Egypt unto the land of behest, *i. e.* Jerusalem... Thus is the paschal hallowed by light with the new fire, and of it all other tapers and candles be lighted, for all holiness, and good-teaching, and good-living, cometh of Christ, and teaching of Holy Church, and lighteth them in Christ's passion with burning love and charity. Pieces of incense be sticked in the Pascale in the manner of a Cross, those betoken the five wounds of our Lord."

4. Of the "Hokepott" (spelt "Hoppot," Hopet, Hockpot, Hóppate), I confess myself unable to give any satisfactory explanation, except it be the "*Huffecap*" mentioned by Stubbes. That there was a season of the year known by the name of *Hoke* or *Hock-tide* is well known; and also that it was a season

of popular merriment: but about the derivation of the word, and the origin of the festivities, scarcely any two antiquarians are agreed. There seems, however, reason to believe that the "Lord of Misrule" was in the ascendant during *Hock-tide*, since the main feature in the observance of the season was for both men and women to stop all roads and passages with ropes and chains, and laying hold of all passengers to pull them about and exact money from them, with part of which they made merry, and disposed of the rest to charitable Church-purposes. From a letter of John Carpenter, Bishop of Worcester, dated April 6, 1450, addressed to his Clergy, commanding them to exert all their influence to secure "ut utriusque sexus subditi a ligationibus et ludis in honestis in diebus communiter vocatis *Hoc-days* cessent sub pœna excommunicationis." That Prelate gave as a reason for issuing his Letter that during those *Hoc-days* "plura oriuntur scandala, adulteriaque et alia crimina committuntur enormia." It seems to me, therefore, probable that as on Plough-Monday, so at *Hock-tide* there was a supper for the whole Parish, paid for out of the money collected at the time, and that a marked feature on each table at that supper was a large *jorum* of frumenty, denominated the "Hokepott." I am led to this conjecture by the circumstance that these Accounts shew that it was customary to collect "Wheat," and sometimes "Wheat and meslin," towards the keeping of "the Hockpott:" and in a district of England with which I am well acquainted it was within my own memory the custom for every extensive farmer, when his sheep-shearing was going on, to provide a large quantity of frumenty, of which every man, woman and child in the parish might freely partake, who chose to bring with them their own bason and spoon.

5. Of the "Romescott" it is scarcely necessary to observe that it was the "Census annuus unius Denarii e qualibet familia Romæ persolutus ad Festum S. Petri," which was abolished by Act of Parliament in 1533; after which date "Romescot" does not appear. It is, however, clear from these Accounts that whilst that annual tax lasted, it was neither regularly collected, nor honestly paid over to the agents of the See of

Rome. Of the money received in 1529 (4s. 4d.) it appears that 2s. only were paid over. In 1530 only 6d. is brought to account, and 2s. paid away. It is probable that the disputes then going on between England and the See of Rome may have induced the inhabitants of Boxford to hold back their payments to the latter. I am informed that a house-penny is still levied for local purposes in the Isle of Man.

6. The custom of having Plays acted for the benefit of the Church, and as indicated in these Accounts, is too well known to require any observation. It will, however, not be overlooked by the Society that the "Guilds" and "Fraternity" mentioned as contributors to the special object for which the Churchwardens of Boxford got up a Play, are accounted for by the fact that Boxford is situate in that district in which the great manufactures of woollen-cloths were then carried on. There was a Brotherhood "of the Gylde of Seynt Peter" and another "of the Gylde of the Trynyte," founded at Lavenham (a place long famous for the manufacture of blue cloth, and for the riches of its merchants) as early as the reign of Edward III.: but I have not been able to assign an exact locality to the "Fraternyte of o' lady."

7. The payment for a "Lanterne for the Churche" will be understood when it is recollected that by a Constitution of Archbp. Peckham (An. 1279) it was decreed that the consecrated Elements of the Sacrament of the Eucharist when carried to the sick should be conveyed with "due reverence" . . . "the priest having on his surplice and stole with a light in a *lantern* (cum lumine prævio in lucerna), and a bell to excite the people to due reverence." A limitation to this Decree was afterwards made by Archbp. Reynolds (An. 1322) to the effect that the lantern might be dispensed with in case of the "distance of the place, or the shortness of the time."

8. I will only further direct the attention of the Society to the entry among the payments recorded in these Accounts for the year 1538. There is a charge for "A booke of paper to enter the namys of y<sup>e</sup> maryiages crystenynge & buryinges." Now it will be recollected that it was in this year that "Injunctions

to the Clergy were issued, which among other things required that 'every Parson, Vicar or Curate, should for every Church keep one Book or Register wherein he should write the day and year of every Wedding, Christening and Burying made within the parish ; and should, also, there insert every Person's name that should be so wedded, christened and buried.'"

XXXIV. ON THE EARLIER HIGH STEWARDS OF THE  
UNIVERSITY OF CAMBRIDGE. By C. H. COOPER,  
F.S.A.

[Read *February* 16, 1857.]

THE origin of the office of Steward of the University is involved in obscurity. The like office at Oxford was instituted by a charter of Henry IV., dated 2 June, 1405. That charter excited much opposition<sup>1</sup>, but in the end was confirmed.

The office existed in the University of Cambridge in or before 1418, about which time it was held by Thomas Lopham, who was also a Justice of the Peace<sup>2</sup>.

I have an impression that I have somewhere read, that Sir Reginald Bray, K.G., who was High Steward of Oxford in 1494<sup>3</sup>, also held the office of High Steward of this University<sup>4</sup>; but I am now unable to find any authority for the statement. He died 5th August, 1503, and if he really held the office of High Steward of

<sup>1</sup> Wood, *Colleges and Halls*, Append. 180.

<sup>2</sup> *Annals of Cambr.* i. 161.

<sup>3</sup> Wood, *Colleges and Halls*, Append. 182.

<sup>4</sup> The Proctors' Accounts contain the following charges :

1499. It. Solut. Vicario de Trumpyngton pro Literis scriptis ad M<sup>rum</sup> Bray &c. 20<sup>d</sup>.

1500. It. D<sup>ni</sup> Smyth tunc Vicecan. equitanti Londonias ad tradend. Literas M<sup>ro</sup> Bray & M<sup>ro</sup> Hubberd.

Item Caio pro editione Literarum ad D<sup>nm</sup> Cardinalem Summum Justiciarium nostrum Cancellarium M. Rede and M. Braye 8<sup>d</sup>. 4<sup>d</sup>.

1501. Item pro Literis M<sup>ro</sup> Bray 12<sup>d</sup>.

Item pro 2 Dentricibus 2 Anguillis 2 Tenchis and 15 Rochis pro M<sup>ro</sup> Bray 10<sup>d</sup>. 10<sup>d</sup>.

Expensae apud Huntynghon Vicecan. &c. pro M<sup>ro</sup> Bray 7<sup>d</sup>. 2<sup>d</sup>. 18<sup>d</sup>. 12<sup>d</sup>. &c.

this University was probably succeeded therein by Sir Roger Ormston, knight, who seems to have died early in 1504. That he really held the office of High Steward of the University at the time of his death is clear from a document hereafter given. I have ineffectually endeavoured to obtain information as to Sir Roger Ormston<sup>1</sup>. It is probable that he held some office in the court of Henry VII., and that he is the person mentioned in the following entry in the Privy Purse Expences of Henry VII., under the date of Sept. 1498:—"Delivered to Ormston, upon a bille for a Knight of the Rodes, £15. 6s. 9d."<sup>2</sup>

In that valuable and exceedingly scarce work, Halstead's *Genealogies*<sup>3</sup>, of which there is a copy in the University Library, is the following document:

*"Charta Willielmi Episcopi Dunelmensis Cancellarii  
Cantabrigie.*

Guilielmus Episcopus Dunelmensis, Universitatis Cantabrigiæ Cancellarius, inclito viro equitique aurato Johanni Mordaunt, Salutem plurimam dicit. Quoniam seneschallatus Universitatis nostræ officium, (cujus ad nos collatio pertinet) per mortem nuper Aurati equitis Rogeri Ormston vacare certo cognovimus, ad illustrissimi nostri Regis, regiæque matris intuitum, insuper et de tua ipsius erga nos nostramque Universitatem supradictam, fide, diligentia, industria, confidentes, tibi munus idem conferimus, cum suis juribus, libertatibus, Emolumentis, et honoribus universis. In cujus rei Testimonium nostri Sigillum officii apposuimus. Data apud Cantabrigiam, sexto die Aprilis, Anno Regni Regis Henrici Septimo decimo nono<sup>4</sup>."

It may be remarked that at this period the Chancellorship of the University was held by *Thomas Ruthal*, Bishop of Durham, so

<sup>1</sup> *Notes and Queries*, 2nd Series, II. 409.

<sup>2</sup> *Excerpta Historica*, 120.

The Proctors' Accounts, 1504—5, contain the following charges:

Item M<sup>o</sup> Ormston Legato in Exequiis D<sup>ni</sup> Regis 15<sup>d</sup>.

Item M<sup>o</sup> Urmston ad suum vale 8<sup>d</sup>.

*MS. Baker*, XXIV. 30.

<sup>3</sup> Moule, *Bibliotheca Heraldica*, 228, 650.

<sup>4</sup> Halstead's *Succinct Genealogies*, 513.

that in this document the Chancellor's Christian name is erroneously stated. It is also observable that the High Stewardship was then (as is the case at Oxford to this day) in the gift of the Chancellor.

Sir John Mordaunt was one of the King's Serjeants at Law, and had been Speaker of the House of Commons, and distinguished as a military commander. He held the office of Chancellor of the Duchy of Lancaster at the period of his death, which occurred between the 5th September and 6th December, 1504. His successor in the Chancellorship of the Duchy was the celebrated Sir Richard Empson, who also probably succeeded to the High Stewardship of this University. Certain it is, that he held the latter office 13 January, 1505-6<sup>1</sup>. Sir Richard Empson was convicted of treason Sept. 1509, and executed 17 Aug. 1510. Probably in or about 1509 Sir Thomas Lovell, K.G., was appointed the High Steward of the University. He died 25 May, 1524, but the office of High Steward was not filled up on the 14th of October in that year, as in a letter of that date from Hugh Latimer to Dr Greene, Vice-chancellor, he urges the claims of Sir Richard Wingfield as Sir Thomas Lovell's successor; and states that Sir Thomas More, to whom the office had been promised, was at the King's request willing to waive his claim in favour of Sir Richard Wingfield<sup>2</sup>, who was accordingly appointed High Steward of this University; More having on 10 June, 1524, succeeded Sir Thomas Lovell as High Steward of the University of Oxford<sup>3</sup>.

It is clear that at the time of Latimer's letter the High Stewardship was in the gift of the University at large.

Sir Richard Wingfield died at Toledo 22 July, 1525. He was at that time Chancellor of the Duchy of Lancaster, in which office he was succeeded by Sir Thomas More, and it would seem that this truly illustrious man, to whom, as we have seen, the High Stewardship of the University had been before promised, was at length appointed to that office.

<sup>1</sup> *Annals of Cambr.* i. 276.

<sup>2</sup> *Latimer's Works*, ed. Corrie, ii. 295, 467.

<sup>3</sup> Wood, *Colleges and Halls*, Append. 183.

Sir Thomas More had accompanied the King on his visit to Cambridge in 1522<sup>1</sup>, and there is a passage in Roper's *Life of Sir Thomas More*, which may here be quoted :

"This Sir Thomas Moore, amonge all other his virtues, was of such meeknes that if it had fortun'd him with any learned Men resortinge to him from Oxford or Cambridge or elsewheare, as theare did diverse, some for desire of his acquaintance, some for the famous report of his wisdome and learninge, some for suites of the Universities, to have entered in argument (whearin weare fewe comparable to him), and soe farre to have discoursed with them thearin that he might perceave they could not without some inconvenience howl'd out muche further disputacion against him; then, least he should discourage them, as he that sought not his owne glorie but rather would seeme conquered than to discourage students in their studies, ever shewing himselfe more desirous to learne then to teache, would he by some wittie device courteouslie breake of into some other matter and give over. Of whome for his wisdome and learninge had the Kinge suche an opinion, that at suche time as he attended upon his highnes takinge his progresse eyther to Oxforde or Cambridge wheare he was received with very eloquent Oracions, his grace would alwaies

<sup>1</sup> *Annals of Cambr.* i. 305. The following charges in the Proctors' Accounts relate to More :—

1522. Pro Chirothecis datis M<sup>o</sup>. More 5<sup>d</sup>.

Pro Lagena Vini confecti 2<sup>s</sup>. 6<sup>d</sup>.

1524. Item for Wyne of Ypocras, Fyshe, Glovys & Perys, for My Lady More, her Sons & Daughters 10<sup>s</sup>. 11<sup>d</sup>.

It. to M<sup>r</sup> Moore for hys Fee at M<sup>r</sup> Vicechancellors Commanwde-ment sent up by M<sup>r</sup> Wytton of the Kyngs Hawle 40<sup>s</sup>.

Item to Edw. Heynys for wrytyng Lettres Patents to M<sup>r</sup> More twyse 2<sup>s</sup>.

Item for costs to my Jorneye to London with M<sup>r</sup> Wynkfelds Letters and M. Mores concerning our Stewardshypp for me my Servant two horses & for other of the Unyversyte busines to my Lord Cardynall D<sup>r</sup> Sherton D<sup>r</sup> Capon M. Tonnyce M. Carter & D<sup>r</sup> Stephyns concernyng my selfe and the costs in the Lawe for my Declaracion by the space of a month & for buying two Horsys that tyme 40<sup>s</sup>. & 13<sup>s</sup>. 4<sup>d</sup>.

1525. It. M<sup>r</sup> Wytton pro Itinere suo ad tradendas Literas M<sup>o</sup> More 3<sup>s</sup>. 4<sup>d</sup>.

*MS. Baker*, xxiv. 64, 69, 70, 71.

assigne him as one that was prompt and readie thearin extempore to make answeare thearunto. Whose manner was, whensoever he had occasion either heere or beyond the sea, to be in anie Universitie, not onelie to be present at the readings but alsoe learnedlie to dispute amonge them himselfe<sup>1</sup>."

Independently of probability there is an entry in the accounts of Henry Malet and John Madew, Proctors of the University for the year ending 1535, in which Sir Thomas More is called Steward.

That entry is in these terms:—

"Item Magistro More Summo Angliæ Cancellario Seneschallo ad mandatum Vicecancellarii, 12d.<sup>2</sup>"

At the date of this entry Sir Thomas More had ceased to be Chancellor of England, and had been attainted. The smallness of the sum is also observable, and renders it probable that it was sent to him in the Tower.

About 1529 the office of High Steward of the University appears to have been conferred on William Blount, Lord Mountjoy<sup>3</sup>, who died at the end of 1534, and was succeeded in the High Stewardship by Thomas Cromwell, Secretary of State, who was soon afterwards appointed Chancellor of the University, and with it retained the High Stewardship till 1539, when it was granted jointly to Thomas, Duke of Norfolk, and his accomplished and ill-fated son Henry, Earl of Surrey, for the life of the longer liver of them<sup>4</sup>.

The Duke of Norfolk, the survivor, was removed from the High Stewardship about 1547, when Sir William Paget, afterwards Lord Paget, was appointed thereto, but the Duke of Norfolk resumed the office about 1553, and held it till his death in the following year, when Lord Paget was re-appointed<sup>5</sup>.

<sup>1</sup> Roper's *Life of Sir Tho. More*, 41, 42.

<sup>2</sup> *MS. Baker*, xxiv. 89.

<sup>3</sup> The Proctors' Accounts contain the following charges:

1525. Item pro equitatione mea ad D<sup>m</sup> Montjoy cum literis 11<sup>s</sup>.

It. Vicecancellario concipiente Literas ad D. Monjoye 2<sup>s</sup>.

1529. Pro xenio dato D<sup>no</sup> Mungeio Senescalco ex jussu Vicecan 5<sup>s</sup>.

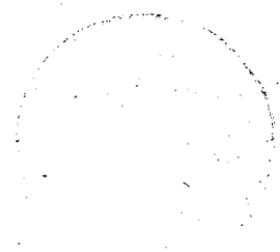
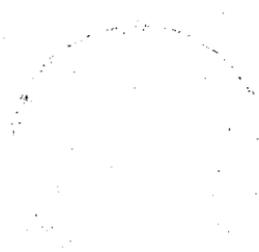
*MS. Baker*, xxiv. 72, 79. Knight's *Life of Erasmus*, 16 n.

<sup>4</sup> *Annals of Cambr.* i. 371, 393, 394.

<sup>5</sup> *Ibid.* ii. 1, 78, 92.

Thomas Lopham, Sir Roger Ormston, Sir John Mordaunt, Sir Richard Empson, and Sir Thomas More do not appear in Mr Romilly's list of the High Stewards of the University in his last edition of *Graduati Cantabrigienses*. I submit that they are entitled to be added to the list, but I, of course, admit that as respects Sir Reginald Bray sufficient evidence has not as yet been discovered.

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XXXV. NOTICES OF THE KING'S SEALS FOR PASSES  
GIVEN TO LABOURERS AND SERVANTS, in accord-  
ance with the Statute passed at the Parliament of  
Cambridge, Sept. 12 Richard II. A.D. 1388. By  
ALBERT WAY, M.A. F.S.A.

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[Read *May 4, 1857.*]

A seal has recently been brought to light, in the neighbourhood of Cambridge, which supplies a fresh example of the King's Seals for Passes given to labourers and servants, in accordance with the statute of 12 Richard II., 1388. This seal, which appears to have been that provided for the Hundred of North Stowe, Cambridgeshire, situated to the north of the town of Cambridge, and extending to the River Ouse, must be an object of interest to the Antiquaries of that county. Two Cambridgeshire seals of the same class were already known, namely, those for the Hundreds of Staplowe and Hurstington. I have the greater satisfaction in addressing to the Society the following brief notice, since it affords me the occasion to renew my acknowledgement to the able Antiquary and Historian of the town of Cambridge, through whose obliging information the purpose for which these seals were intended was first accurately ascertained.

The seal lately brought under our notice is of brass, and of very rude execution; it was evidently engraved by the same hand and at the same period as those before mentioned. Within the central compartment of the seal are inscribed the letters NORSTOWE (North Stowe), and around the verge—S : COM :

CANTEBRYGG: (See woodcuts, Fig. 1.) The design of the seal and forms of the letters accord precisely with those of the seals of Staplowe and Hurstington Hundreds, the latter being properly a Hundred in the adjacent county of Huntingdon, but described on the seal as of the county of Cambridge, to which it is in immediate proximity.

On a former occasion I communicated to the Society a short notice of the Seal of the Hundred of Staplowe, at that time in the collection of Mr Whincopp, of Woodbridge, Suffolk<sup>1</sup>. That communication, in which mention was made of two other seals for Passes given to labourers, the only examples which had fallen under my observation, was read at the Meeting on February 18, 1850. The following list comprises all those known to me at the present time:

1. The King's Seal for Wangford Hundred, Suffolk. Matrix in the British Museum. Figured in the *Archæological Journal*, Vol. XI. p. 31, and in Suckling's *History of Suffolk*, Vol. II. p. 117.

2. Seal for the Hundred of Walshcroft, Lincolnshire. Matrix in the British Museum, obtained in 1852. The name is written—WALCROST, approaching more nearly, as Mr Franks has observed, to that in Domesday—Walescross, than to the modern form. This seal is figured in the *Archæological Journal*, Vol. X. p. 12.

3. Seal for the Hundred of Flaxwell, Lincolnshire, recently found on the borders of the parish of Fishtoft, near Boston. The inscription is slightly varied from those on the other seals, + SIGILL. COM. LINCOLN. P. S'VIS. (*pro servis*). Across the centre is inscribed—FLAXWELL. This seal has been figured in Mr Thompson's *History of Boston*, p. 302.

4. Seal of the Hundred of Edmonton, Middlesex. An impression has been preserved amongst the collections of the Society of Antiquaries of London.

5. Seal of the Hundred of South Erpingham, Norfolk. Matrix in the British Museum. (See woodcuts, Fig. 4.)

<sup>1</sup> *Archæol. Journal*, Vol. VII. p. 106.

6. Seal of the Hundred of Flegg, Norfolk. This seal, figured in *Norfolk Archaeology*, Vol. i. p. 368, varies considerably from those previously mentioned, but it may probably belong to the same class. The form is hexagonal: the design is not in conformity with the Statute (as cited hereafter). In the centre there is a Greek cross, instead of the name of the Hundred, and around the verge is inscribed—*Sigillū de hūdredi west fleyc Norf'*.

7. Seal of Staplowe Hundred, Cambridgeshire. Matrix in the British Museum; formerly in Mr Whincopp's collection. (See woodcuts, Fig. 2.)

8. Seal of Hurstington Hundred, Huntingdonshire, but described in the inscription (as has been already stated) as of the county of Cambridge. An impression of this seal has been found by Mr Franks amongst Sir Hans Sloane's collections in the British Museum. It is not known whether the matrix exists<sup>1</sup>. It is said to have been found, many years since, in an urn at Harlaxton, Lincolnshire: the name had been incorrectly read in former times, "Armingford," being that of a Hundred in Cambridgeshire. (See woodcuts, Fig. 3.)

To these is now to be added the recently found seal of the Hundred of North Stowe (Fig. 1), being the ninth of this class of seals hitherto brought to light.

The seals under consideration, although for the most part rude in execution, may be regarded as of historical interest, in connexion with the conditions of the lower orders of society in England, at the period to which they belong. The prevalence of vagabondage towards the close of the reign of Edward III. had caused serious disorder and acts of violence, and these evils increased on the accession of his youthful successor, many persons quitting their proper service and abode, on the pretext of seeking to improve their condition, whilst many of them became plunderers, without any fixed abode. The prevalence of Pilgrimages had doubtless much contributed to this disorderly

<sup>1</sup> See the correspondence between Maurice Johnson and Sir J. Clerk in Nichols' *Bibl. Topog.* Vol. III. p. 71. The matrix was in Maurice Johnson's possession, and is figured, *Reliquiæ Galeanae*, pl. 3.

state of the lower classes. The determined struggle of the servile classes for freedom in the earlier years of the reign of Richard II. led to the great rising under Wat Tyler. The position of the lower orders, the influence of the growth of manufactures, which drew persons from rural districts into towns, tempted not less by the inducement of higher wages, than by the boon of freedom which villeins or serfs acquired by residence of a year and a day in a town, these and other features of that remarkable crisis in the conditions of the industrial classes in England, have been set forth by Sir George Nicholls, in his *History of the English Poor Law*, (London, 2 vols. 8vo. 1854, see Vol. i. pp. 47—60). It was at this period, at the Parliament held at Cambridge, in Sept. 1388, that the statute was passed, which has been frequently regarded as the origin of our English Poor Law, being, as Sir George Nicholls has observed, the first enactment in which the impotent poor are directly named as a separate class. Its chief object, however, appears to have been to check the outrages arising from the itinerant habits of the tenants of servile condition, which had become a nuisance to the community, and had occasioned a scarcity of agricultural labourers. A fixed scale of wages was prescribed by this statute, and all persons quitting their service were required to shew sufficient cause, and to produce a Pass sealed with the King's seal, specially appointed for that purpose, as follows:—

“It is ordained and enacted, that no servant nor labourer, be he man or woman, shall depart at the end of his Term out of the Hundred, Rape or Wapentake, where he is dwelling, to serve or dwell elsewhere, or by colour to go from thence in Pilgrimage, unless he bring a letter patent containing the cause of his going, and the time of his return, if he ought to return, under the King's seal, which for this intent shall be assigned and delivered to the keeping of some good man (*d'ascun prod-homme*) of the Hundred, Rape, Wapentake, City, or Borough, after the discretion of the Justices of the Peace, to be kept and lawfully to make such letters when it needeth, and not in any other manner, by his own oath; and that about the same seal

there shall be written the name of the County, and overthwart the said seal the name of the Hundred, Rape, or Wapentake, City or Borough." (*Statutes of the Realm*, Vol. II. p. 55. Stat. 12 Rich. II.)

It may be observed that no seal of this description has hitherto been noticed, bearing the name of any city or borough. According to the further provisions of the enactment any servant or labourer found vagrant (*vagerant*) without a sealed Pass, was to be placed in the stocks, and to find surety for his return to his service. No person, moreover, might harbour such servant who was unprovided with a Pass, nor for more than a night, even with that testimonial. No person might demand more than a *denier*, or penny, for making, sealing and delivering a Pass of this description.

Some of the seals above enumerated are more distinctly characterised as *Le Seal le Roi*, in accordance with the statute; the Royal crown being placed over the name of the Hundred, as on the seals of Wangford and South Erpingham. All of them are strictly in accordance with the direction—"qu'entour le dit seal soit escript le noun del Countee, et à travers du dit seal le noun del dit hundred, rape, wapentak, citee, ou burgh."

Some delay probably occurred in carrying into effect the provisions of the statute of Cambridge, in 12 Rich. II. I am indebted to Mr Cooper for calling my attention to the writ addressed to the Sheriff of Wilts, two years subsequently (tested March 10, 14 Rich. II. 1391). Similar writs were probably addressed to other Sheriffs. After reciting the provisions of the statute, the writ enjoins their immediate execution; requiring that a seal of brass (quoddam sigillum nostrum de auricalco) be forthwith prepared for every Hundred, Rape and Wapentake, inscribed as before stated,—“et [precipimus] circa dictum Sigillum nomen ejusdem Comitatus, ac ex transverso dicti Sigilli nomen hujusmodi Hundredi, Rape vel Wapentachii, scribi, et Sigillum illud cum sic factum et fabricatum fuerit alicui Justiciariorum nostrorum ad pacem nostram in Comitatu predicto conservandam assignatorum liberari facias,

ut ipse hujusmodi Sigillum alicui probo homini de dictis Hundredo, Rapa, Wapentachio, Civitate, et Burgo liberare valeat, custodiendum juxta formam statuti predicti," &c. (Claus. 14 Ric. II. m. 13, printed in the Rolls of Parliament, appendix to the reign of Richard II. Vol. III. p. 405 b.)

We owe to the kindness of Mr Franks, of the British Museum, the woodcuts of the seals for the Hundreds of Staplowe and Hurstington which accompany this notice.

ALBERT WAY.

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Fig. 1. Seal of the Hundred of North Stowe, Cambridgeshire.



Fig. 2. Seal of the Hundred of Staplowe, Cambridgeshire.



Fig. 3. Seal of the Hundred of Hurstington, Cambridgeshire.



Fig. 4. Seal of the Hundred of South Erpingham, Norfolk.

SEALS FOR LABOURERS' PASSES,

In accordance with the Statute of Cambridge, 12 Richard II.

XXXVI. NOTICES OF WILLIAM MILLINGTON, First  
Provost of King's College. By GEORGE WILLIAMS,  
B.D. Fellow of King's College.

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[Read May 3, 1858.]

IN bringing together such notices as I have been able to collect, from various quarters, of *William Millington*, first Provost of King's, I shall commence with the latest and most accessible authorities, in order to show how much the statements which we are accustomed to regard as the most reliable stand in need of revision and correction, and how errors of the most glaring kind are handed down from one generation to another, and that by respectable antiquarians, until they seem to have accumulated a mass of evidence which it appears presumptuous to call in question, but which is, in fact, entirely delusive:—a phænomenon not certainly novel to the archæologist, but so strikingly illustrated in the case of William Millington, that I am not without hopes that the investigation of this case may set others upon the task of revising the received histories of our Colleges and their worthies.

The *Cambridge Calendar* represents *William Millington* as appointed first Provost of King's in 1443, and succeeded by *John Chedworth* in 1446: and this is in the main correct, as representing the term of his connection with the College as Provost. The same popular authority represents *William Millington* as Master of Clare Hall from 1441 to 1466, succeeding *William Wilfleet*, and succeeded by *Thomas Stoyle*. This will be proved to be altogether erroneous. Yet the *Cambridge Calendar* has high authority for some portion of the error (as will be evident from

the next authority which I shall adduce), viz. for the statement that William Millington was Master of Clare.

Mr Romilly, in his list of Heads, in the *Graduati*, correctly represents William Millington, S. T. P. as first Provost of King's, from 1443 to 1446, but adds to his name "Coll. Cla. Præf. 1465." and in a note (a) informs us, "In Archivis Coll. Clar. prænomen Johannis assignatur. In carta autem foundationis Coll. Regal. prænomen Gulielmi."

In the list of Masters of Clare the same statement is made *mutatis mutandis*, i. e. in 1465 we have "Johannes Millington, Jur. Can. Bac. Col. Regal. Præp. 1443," with the note, "Prænomen Gulielmi assignatur illi in Archivis Coll. Regal." Here, it will be observed, we have a date and a Christian name assigned to the Master of Clare different from those assigned him in the *Cambridge Calendar*, and also two points of difference between the *William Millington, S. T. P.*, Provost of King's, and *John Millington, Jur. Can. Bac.*, Master of Clare, which may well suggest doubts of their identity; for, whatever may be said for the confusion of the Christian names, it is quite evident that the S. T. P. of 1443 could not be described as Jur. Can. Bac. in 1465.

The *Alumni Etonenses*, edited by a Fellow of Eton, and published in 1847, states that William Millington, first Provost of King's, was "*Master of Clare Hall*," and adds, that "in three years he was remanded to Clare Hall, for unduly favouring natives of Yorkshire. He died in 1466." This modern *Alumni* is, for the most part, an abbreviation of Harwood's *Alumni* of 1797, which is a compilation from the MSS. of Hatcher of 1555, of Edward Hinde of 1594, of Goad of 1620, and of Allen of 1702<sup>1</sup>.

Harwood's *Alumni* says nothing of William Millington being *Master of Clare*; but simply that he was elected from Clare Hall by the Founder, to be the first Provost. It states the fact of his "endeavouring to prefer the natives of Yorkshire before all others," and accounts for it by stating that "he was born at *Pocklington* in *Yorkshire*." It adds, that "he was appointed to join with the King's Council to make statutes," in which capacity he

<sup>1</sup> I give the years in which they came up from Eton as Scholars.

showed his preference for his own County-men; which, as soon as the King heard, "he remanded him again to Clare Hall." It adds, moreover, that he died in 1466, and was buried in S. Edward's Church.

I trace this through Baker, Fuller, and others, to Hatcher, the probable original of which I have seen, through Mr Lamb's kindness, in Caius College Library, and a transcript of part of which I have since found among the muniments of King's. Fuller's notice is this: "William Millington, elected anno 1443 from Clare Hall, whither, after three years, he was remanded, for his factious endeavouring to prefer his countrymen of Yorkshire:"

Hatcher's words, which are almost literally copied in Harwood's *Alumni*, already cited, are as follows:

"William Millington. Borne at Pocklington in the County of Yorke, D<sup>r</sup> of Divinitie, elected from Clare Hall by our Royall Founder King Henry VI. April the 10, 1443, to be the First Provost: Being appointed with the King's Counsell to make Statutes, endeavoured to preferre Yorkeshire men before all others. Upon intelligence whereof, the King our Founder removed him againe to Clare Hall, after he had been 3 yeares Provost. He dyed Anno 1466 and was buried in S. Edward's Church." (p. 119.)

Now, although there is nothing here of his being *Master* of Clare, yet this myth was already current, and indeed appears to have been brought in before the beginning of the last century. Thus, Baker inserts the following notice in his Catalogue of Masters of Clare (Vol. xxxviii. p. 254), between William Wilfete and Thomas Stoyale, whose appointment he dates (incorrectly, as I shall presently show) as about 1457. "John Millington, D<sup>r</sup> of Divinitie was 9<sup>th</sup> Master and after Provost of King's;" and the following much fuller notice occurs in a catalogue of the Provosts and Fellows of Kings, cited in one of the volumes of Collections in our muniments, which was compiled from earlier documents, about the year 1715. "1443. Gulielmus Millington . . . Sacræ Theologiæ Professor, primus præpositus Collegii, per Fundatorem assignatus est: cujus honoris fastigio, oblitus illius suæ Clarensis casæ et tenuitatis, ita tandem ad pertinacem quandam arro-

gantiam turgescibat, ut cum regionum quorundam Consiliariorum numero aggregaretur, qui nascenti Collegio fructuosas leges et statuta conderent, solus, posthabitis et antiquatis decretis, sua anteponeret, quæ Eboracensibus suis commoda, cæteris ex æquo omnibus Angliæ comitatibus essent injuriosissimæ. Quæ cum Regi Henrico VI., ut acta sunt, innotescerent, ornatissimo Præpositi nomine et dignitate spoliatus Millingtonius, in Clarensen Aulam, unde irrepserat, post tres annos dejectus est. Receptus igitur a suis, ne mœrore contabesceret, et tanquam inglorius vitam traduceret, vacanti jam Præfecturæ illius aulæ suffectus est."

The fiction is repeated by the usually accurate Cole, whom I shall have occasion to cite presently: a fiction I do not hesitate to call it: for I have had access, through the kindness of the Master of Clare, to the oldest Register existing in that College, from which it appears distinctly that Wilfete was Master as late as March 5, 1455, and was succeeded by *John Millington*, *Juris Canonici Baccal.*, the very date of whose admission to the Mastership is thus fully given: "the morrow of S. Panrencius the Martyr, viz. the 13th day of August, A. D. 1455, the 33rd year of Henry VI." The only failure in this is, that I cannot find in the Roman Calendar any S. Panrencius the Martyr at all, and nothing like it on the 12th of August.

I dismiss then the statement of the identity of *William Millington*, Provost of King's, and *John Millington*, Master of Clare, as unauthentic; nor have I been able to discover any distinct proof that the former did ever belong to Clare. However this may be, for the data now extant will not allow us to determine this point, certainly nearly all the other statements relating to him in Hatcher, with the exception of the fact and the term of his Provostship, are equally apocryphal with the later invention; for he had

(1) Nothing whatever to do with the framing of the Statutes: and

(2) The cause assigned for his removal from the Provostship is not only not the true one, but directly opposed to the truth.

I proceed then to give a true relation of *William Millington's* connection with King's College, and the circumstances under

which that connection was terminated: the former, chiefly from public documents relating to the foundation of the College; the latter, entirely from a very interesting correspondence between him and Bishop Beckington of Bath and Wells, preserved in MS. in Lambeth Library—a rare specimen of mediæval Latinity and something besides, which is here printed for the first time.

I. The earliest design of the Royal Founder of King's College was on a much more limited scale than that subsequently developed. In 1441 (19 Hen. VI.), he founded a College of S. Nicholas for a Rector and twelve Fellows, more or fewer; which College was to be governed by Statutes to be drawn up by William Bp. of Lincoln, William Bp. of Sarum, William Lynwode Keeper of the Privy Seal, John Somerseth Chancellor of the Exchequer, and John Langton Chancellor of the University, or the more part of them. In the Charter of this Foundation, which is recited in the subsequent Charter of the existing College of S. Mary and S. Nicholas, *William Millington* is already created Rector of this College in these terms: "Magistrum Willmum Millington, S.T.P., Rectorem, et Johem Kirkby et Willmum Haclyffe, scolares ordinat et creat." It is essential to add that by this deed of foundation the jurisdiction and visitation of the College was vested in the Chancellor of the University. It must further be observed that here is no mention of Millington having anything to do with framing the Statutes.

In 1443 the College of S. Nicolas was enlarged into the College of S. Mary and S. Nicolas, and William Millington was raised from the dignity and title of Rector of S. Nicolas College to that of Provost of Blessed Mary and S. Nicolas—a sufficient proof, I think, that he had given satisfaction to the Royal Founder in his former office. And here I may cite a high testimony to his worth by one who was personally acquainted with him, written evidently during the time of his Provostship. It is Capgrave, who, in the lives of the Henries, preserved in Corpus Christi College Library, gives the following account of him, after narrating the foundation of the two Colleges of Eton and King's, by Henry VI., whose chaplain he was: "His autem Collegiis præfecit duo valentes propositos, (*sic*) quorum unum novi Magistrum

Willmum Millington. Ipse enim Cantabriggensi Collegio presidens in seolasticis inquisitionibus, et profunda literatura, ac maturis moribus, multos antecessores suos precellit." Such was William Millington in the judgment of his contemporaries, for this favourable testimony of Capgrave does not stand alone. I find the authority of a "Chronographia" of John Harrison, "in sacris Medicinis Doctor"—whatever that may mean—quoted in the collections already referred to, to the effect that this "Laudabilis et famosus Theologiæ Doctor per multos annos emineuit:" and it is quite right that these tributes to his learning and worth, which both explain and justify the selection of the Royal Founder, should be borne in mind while we consider what must be admitted to be the unfavourable aspect of his character.

Another amiable feature may be found in the only act of his Provostship of which we have any memorial. He was one of the contracting parties in what is called the "Amicabilis Concordia"—a kind of treaty of defensive alliance—between William Millington Provost of King's, William Wainfleet Provost of Eton, Nicolas Osulburg Warden of Winton College [i. e. New], Oxford, and Robert Thurborn Warden of Winchester College, binding themselves and their successors, on account of their common origin and objects, to render mutual support in maintaining their common interests.

In the Charter of the Foundation of King's College, the King releases the Bishops of Lincoln and Sarum, William Lyndewode now Bishop of S. David's, John Somerseth and John Langton from the task imposed upon them by the earlier charter, and takes upon himself the preparation of the Statutes for his new College: in consequence, no doubt, of a petition from these Commissioners (dated May 21, 1443.) which is still extant, praying to be discharged from this duty as being "quibusdam arduis negotiis et occupationibus impediti quominus," &c.

I have no historical evidence for the manner in which the Royal Founder settled the Statutes; but there is no particle of proof, so far as I know, that his Council had anything to do with them, as Hatcher affirms; while there is the strongest reason for believing that Millington was so far from being associated

with them in any such work, that he was not consulted in the matter.

My own belief is that the Provost of Eton was the framer of the existing code, or, I should rather say, that he it was who adapted the Statutes of the two foundations of William of Wykham to the two kindred foundations of Henry VI. William Wainfleet had been educated at Winchester, and on the first foundation of Eton (A.D. 1441) had been transferred, with half the Winchester scholars, to Eton College, as its first Head Master, and became (A.D. 1442) its second or third Provost. He is known to have enjoyed the confidence of the Founder in the fullest measure, and Capgrave's witness to this fact, and the cause of it, may be stated, from the passage following that which relates to Millington; "Alter autem dictus Magister Willielmus Wayne-flete non multum priori dissimilis, carus ut putatur domino Regi habetur, non tam propter scientiam salutarem quam vitam celi-bem." The verbal agreement of most of the Statutes of Eton and King's, with those of Winchester and New Colleges respectively, would be fully accounted for by the long and intimate connection of Wainfleet with the earlier foundations. This by the way. What concerns the subject of these notices is, that William Millington had no part in framing the Statutes, and that he disappeared of them when they were settled by Royal authority.

And here I must do our laborious antiquarian Cole the justice to say that he alone, of all whom I have consulted, seems to have had any knowledge of the real facts of the case; though he too is guilty of the error of making William Millington Master of Clare. After repeating the hacknied account of his ejection, which, as he truly says, "is inserted in all the historiettes," he thus corrects it: "But the true reason of his removal seems to proceed from himself and a point of conscience, he having taken the oaths to the Chancellor of the University before he was made Provost, and which the new drawn Statutes exempted him from; besides he was not thoroughly satisfied that the Scholars should all come from Eton School. Upon which accounts, however, he left the government of this College, and retired to Clare Hall in 1446, where he was chosen Master, and where he presided twenty

years; dying in 1466 in May, and was buried in S. Edward's Church in Cambridge."

II. The correspondence, to which I now proceed, will prove that the writer of this notice was at least on the right tack.

Unfortunately there is no date to any one of the four letters composing this curious correspondence, which is found at the end of a quarto volume of valuable documents in MS. in the Archbishopal Library at Lambeth Palace [No. ccxi], in a transcript of the fifteenth century<sup>1</sup>.

The correspondence commences with a letter from William Millington to the Bishop of Bath and Wells, the very distinguished Prelate Thomas Beekington, who was advanced to that See in 1443, immediately after his return from his diplomatic mission to the Court of Armagnac, in company with Sir Robert Roos and Sir Edward Hull, the curious journal of which has been edited by Sir Harris Nicolas, to whose Memoir, prefixed to the Journal, I may refer for further particulars of Bishop Beekington, who appears to have been nearly sixty years of age at the time of his promotion, and occupied the See till 1465. His advanced age must be borne in mind in reading the correspondence, as well as the fact that in 1452, the 30th of Henry VI., and again in 1461, the 1st of Edward IV., he was excused from attending parliament, by reason of his age and infirmities.

The correspondence would suffer from abridgement, but is too long to be translated throughout; and as it is given *in extenso* in the original, I shall only adduce, in translation, from the first letters on both sides, specimens of its peculiarly racy style. It begins, somewhat abruptly, on the part of William Millington.

1. "Many do many good things, but what they are bound to do, they do not. This brief preface touches you, venerable father in Christ. I hear, and rejoice to hear, that you daily give many and large alms, and that the poor reap the fruit of your works, so that

<sup>1</sup> The general title is: "Opusculum ex Missivis Literis Serenissimi Principis Henrici VI. Angliæ et Franciæ Regis, tempore Venerabilis Viri Thomæ de Bekyntona, Legum Doctoris, ejusdem Regis Secretarii, per eundem Regem missis, una cum quibusdam aliis Literis ejusdem Secretarii ac aliorum, ad utilitatem Simplicium in unum collectum et compilatum."

you are famed, even in the most remote parts, as a distinguished alms-giver, and are believed by many to be laying up treasure in a most safe place, where no thief stealeth. I cannot deny then that you are of the number of those who do many good things. But that you have part with those who omit what they are bound to do, I grieve not a little. If you delight to give alms, do it out of your own property. Read Solomon, that you may learn to feed Christ in His members from your own, and not another's. If you rob me and give large alms to others, you may indeed be able to say to the most high Judge, Lord, have I not in thy name fed the poor, clothed the naked, done large alms? But I, on the contrary, will say how you have most unjustly robbed me by expelling me from my benefice, which was of the value of a hundred pounds a year. I say nothing of the honour and other consequents of the said benefice, in all which I have been injured by you, and seek satisfaction, which if you deny me, I accuse you before the most high Judge, whom you cannot deceive; since all things are naked and open to His eyes. Indeed, Father, I often wonder in myself by what art you defend yourself so as not to be burdened in conscience by so enormous a crime. For our most Christian King, though he had no part in my deposition, yet is deeply sorry for it. The Bishop of Norwich constantly affirms, and confirms with an oath, that he never gave his consent to my deposition. How is it that you alone endeavour to justify so detestable an act? Bring me a man who supports you in this act, and I will bring you a thousand who shall speak against it. Why do you glory in your large alms, which knowing men charge you with doing out of the spoils of others? Your paternity understands, I believe, how I might trouble your old age. But I prefer to conquer by patience than by violence. If you show pity to others, pity your own soul, I pray you; the salvation of which I desire more than the money which you owe me, God knows. May He enlighten your conscience, that, aged as you are, you may see, and seeing may remove, what hinders to you the way of salvation.

“ Per tuæ paternitatis humillimum oratorem,

“ W. MILLINGTON.”

2. To this first philippic the Bishop replies with sufficient dignity: "My good man, In order that your letter which I have received may have a fitting and true reply, the naked and plain truth relative to the matters of your complaint must be written and brought to light. This is true; that the Royal condescension set you as Provost over the Royal College at Cambridge, and then, when his ordinances and Statutes by which the College was to be governed were published, the Lord Duke of Suffolk, that Alnwyk of Lincoln, Ascough of Sarum, the new Norwich, Richard Andrew, then Secretary, and I the least among the others, by the King's command and ordinance, turning aside [*"declinantes,"*—a critical word,] to the said Royal College with such Statutes and by the said Royal commandment, ordinance, and authority, admonished, required, charged you the then Provost, and all the others then Fellows and Scholars of the College, to admit the said Statutes according to your Founder's wishes, and bind yourselves by oath to the faithful observance of them. In this all the Fellows and Scholars there, except you, my good man, obeyed the King's wishes without any contradiction whatever. You alone, as a man of your own head, were unwilling to admit them, or rather, utterly refused to do so. However, the Duke and Prelates afore-named, still hoping that you might be led by a spirit of sounder advice to comply with the King's wishes, as you ought, earnestly pleaded with you two whole days, if I remember right; using all possible endeavours to bend your mind, and incline you to accept the Statutes. But you, showing yourself inexorable to all, became more and more hardened and inflexible; and to confess the truth, I don't remember ever to have seen such a stiffnecked man. Then, despairing of your repentance, the Duke aforesaid, acting on the Royal authority, as was worthy and just, and seemed right to all there, without one dissentient, pronounced sentence of deprivation against you in writing. But this was a long time ago, and two venerable men have already succeeded you<sup>1</sup>, freely and quietly accepting these Statutes without

<sup>1</sup> As Chedworth, Millington's immediate successor, was Provost from 1446 to 1452, when Woodlarke succeeded, it is clear that this correspondence was later than this last date.

any contradiction or murmur whatsoever. Now I wish you would review your letter, and see how far you have erred from all truth, reason, and civility."

He then corrects Millington's description of the Provostship, which he ought rather to have called an *office* than a *benefice*, inasmuch as he had never had ecclesiastical institution. His reply to the mere personal charges, which is sufficiently spirited and dignified, I omit, as well as one or two smart retorts. He gives him plainly to understand that he owes him nothing, and that Millington shall have nothing of his. The conclusion is as follows: "Vale, Magister, utinam tam tui justus censor et discussor quam nunc mei fueris injustus reprehensor."

"THOMAS, the unworthy servant of the  
Churches of Bath and Wells."

3. To this W. Millington rejoins in a more violent tone than before, and in a very long letter; I shall be sparing of my citations. The opening, however, must not be omitted: "Your letter, venerable father in Christ, reminds me," he begins, "of a truth perfectly well known to the prophets; that of all the powers of mind memory is that which most quickly grows old in the aged."

Then, after citing half the Bishop's letter; he comments on it in this wise: "Observe, father, observe and see if your pen has run in the path of truth when it writes that such an one came to us, as did not then exist in the nature of things. You say that the Duke of Suffolk, with others, turned aside to us; and yet neither then, nor before, was there anywhere in England such a Duke as you, turning aside from the truth, assert to have turned as Duke, to the Royal College. If you ask a proof of this assertion, I adduce it in the sentence which you unjustly passed against me, which, erroneous as it is, and contrariant to the sacred Canons, you at any rate cannot find fault with. Hear then, if you please, the sentence which you say was passed by the Duke. These were its terms. [This is cited in English below, pp. 309, 310].

"This is certainly the complete sentence which you say the Duke passed; and I, among all others who you say were

consenting to its passing, find no Duke. Either show me a Duke, or acknowledge that you have written—I do not say faultily, as you charge me, but contrary to the truth.” The critical point of this puerile objection is, that the Earl of Suffolk, who had been created Marquis in 1444, was not created to the title and dignity of Duke till 1447, the year following these proceedings. The next point of objection has greater show of reason, viz. that as, according to the Bishop’s own showing, the Commissioners were six in number, and only three were consenting to the sentence, it ought not to have had effect. As to the Bishop of Norwich, he was still alive<sup>1</sup>, and would testify whether he was consenting to the deprivation. The Bishop of Lincoln had refused to sit in judgment, lest he should be partaker of such an unjust sentence. Indeed, Millington had done nothing in all this matter without the advice of the Bishop of Lincoln, with the unimportant exception, as he seems to think, that “the Bishop wished me to resign the Provostship, to which I did not consent.”

He had also consulted the Senior Fellows, who unanimously desired him to persist in his opposition to the Statutes; which, however, we learn from the postscript to the Bishop’s rejoinder, they all accepted for themselves and swore to observe.

But to proceed to the true cause of Millington’s refusal of the oath,—the conscientious difficulties referred to by Cole; as the statement which he put in at the time is cited by him in English, (below, pp. 312—314), I shall not adduce it here, but remark on two questions which it suggests, viz.

How did the Statutes involve perjury?

How countenance acceptance of Persons?

With regard to his first scruple, it is, doubtless, grounded on the first Clause of the 65th Statute of our Code, “*De Visitatione Episcopi Lincolnensis, &c.*” in which the Founder declares that, on account of his singular confidence in that Bishop, “*idem nostrum Regale Collegium autoritate sedis Apostolicæ a juris-*

<sup>1</sup> As Bishop Hart sat at Norwich until 1472, nothing can be determined from the notice, “*Vivit adhuc,*” concerning the date of this correspondence.

dictione Eliensis Episcopi et aliorum eximi, et subjici eidem procuravimus." I have not been able to discover among the College archives the identical Bull of Exemption here alluded to; but there is a Bull of Pope Nicolas V. (who succeeded to the tiara on March 6th, 1447) in the second year of his Pontificate, in which he recites in full the Bull of his predecessor, Eugenius IV., granting, on the request of the Royal Founder, precisely the privileges and exemptions contained in the Statute under review, making distinct mention of the Chancellor<sup>1</sup>. Now as Pope Eugenius died 23rd February, 1447, his Bull of Exemption may be dated some time in the preceding year, and is unquestionably the same which is referred to in the original Composition between the University and King's College, entitled "Concessio Universitatis super agnitione exemptionis Collegii Regalis<sup>2</sup>." For this Act of the University was executed in full Convocation, January 31, 1448; and is itself recited together with Pope Eugenius's Bull in the confirmatory Bull of Pope Nicolas, which is dated S. Peter's, Rome, July 11, A.D. 1448.

From this comparison of dates it follows, that the concession of the Papal exemptions in favour of King's by the University was subsequent to Provost Millington's ejection; and it is further worthy of remark, that there is a saving clause introduced at the end of the University Deed subjecting the concession to these modifications: viz. that the letter should be shown to the Bishops of Salisbury, Lincoln, and Carlisle, to judge and determine whether

<sup>1</sup> "Idem Predecessor [i.e. Eugenius] . . . præfati regis supplicationibus inclinatus, per quasdam suas literas Collegium, necnon præsentibus et futuros præpositum, scolares, servitores et ministros hujusmodi, cum omnibus suis bonis ab omnibus jurisdictione, dominio et potestate venerabilium fratrum nostrorum archiepiscopi Cantuariensis, loci metropolitani, necnon Episcopi et pro tempore existentium archidiaconi Eliensis ac Cancellarii Universitatis, et quorumlibet aliorum judicum ordinariorum, auctoritate apostolica eximit et totaliter liberavit, ita quod Archiepiscopus, Episcopus, Cancellarius, archidiaconus et judices prædicti . . . in prædictos scolares &c. non possent auctoritate ordinaria jurisdictionem potestatem aut quodcumque dominium exercere, &c. &c."

<sup>2</sup> Published by Heywood, *Ancient Laws for King's College, &c.* p. 193.

“it contained anything offensive to the consciences of the gremials, or contrary to the Statutes, privileges, and laudable customs of the said University:” in which case the letter aforesaid was to be wholly void. There can, I think, be little doubt that this regard for the consciences of the gremials was suggested by the hard fate of William Millington, who was so far from having lost caste by his deprivation that he continued to exercise a very considerable influence in the University, for many years, as we shall presently see. And it must be noticed, before I quit the first ground of his objection to the Statute of exemptions, that his scruples were so far justified, and the original exemption was found to work so ill, that in a subsequent Composition, viz. that still in force, dated February 14, A. D. 1456, and confirmed by the King, in letters patent, on the 18th of the same month, the provisions of the Papal Bulls were modified and explained<sup>1</sup>.

With regard to the second scruple of William Millington less need be said. It obviously relates to a requirement of the Statutes of the two Foundations, which has been practically disregarded for many years, though never formally repealed up to this time: viz. the preference to be given in the Election to Eton, to poor and indigent Scholars of those places and parishes in which the spiritual and temporal possessions of the two Colleges are situated; then to the natives of Bucks and Cambridgeshire, and, in particular, to the Choristers of the two foundations; and, in the Election to King’s, to the Scholars of Eton and the Choristers of both Colleges<sup>2</sup>.

One other allusion, towards the close of Millington’s second Letter, requires notice, as promising an explanation of the motives which led him to commence this correspondence, so long after the commission of the alleged grievances: and possibly a fuller insight into the public history of the times, compared with the private history of Beckington, may hereafter elucidate the mysterious lan-

<sup>1</sup> This composition is printed by Heywood, ut sup. pp. 197, seq. The King’s Letter to the College, accompanying it, is given in the appendix to this paper.

<sup>2</sup> Statute III. of Eton, “Qui et quales sunt eligendi &c.” In Heywood, p. 479.

guage. Millington had reminded him, in his first Letter, that "he had it in his power to trouble his old age, *in these modern days,*" which is doubtless emphatic; to which the Bishop had simply replied, "that any wretch might do the same to any old man, however innocent; but that he should have nothing of his, however he went to work." It is in reply to this remark of the Bishop that Millington utters his dark insinuation and covert threat, perhaps the very worst passage in either of his two violent letters. "I wonder," he writes, "that you should constantly affirm that none of your goods shall pertain to me. Truly I am grieved at the blindness of your conscience: God knows I desire rather you than yours. But yet I would have you know that I am not so dull as not to know how to devise a means by which I may obtain some of your goods, even within three months, and that you yourself should voluntarily surrender them." Millington evidently thought he had the Bishop in his power, and the allusion was understood by Beckington, who replies, after citing the above words: "Much good may that device do you, Master, if it be according to God's will; of which if you choose to avail yourself, you will soon become rich and have little cause to complain of poverty, as you now do." I at one time thought that this might indicate that the Letters were written after the fall of Henry VI., but the references to the Founder in the correspondence preclude this solution. Possibly the disgrace and death of the Duke of Suffolk (A.D. 1450) may have deprived Beckington of the protection of a powerful friend, or his fortune may have waned from some other cause, which exposed him to this unscrupulous attack.

Or, again, the appointment of Woodlarke to succeed Chedworth, promoted to the see of Lincoln (A.D. 1452) may have given occasion to his first letter, which was certainly written during Woodlarke's Provostship, as is clear both from the Bishop's statement in his first letter and from the postscript of the second: and it must be admitted that Millington had just ground of complaint, if, as he alleges, he had been encouraged in his opposition to the Statutes by Woodlarke as a Fellow, who did not scruple, as Beckington affirms, to accept the Statutes in order to secure the Provostship.

I need take no further notice of the Bishop's answer to Millington's second letter, except to call attention to the very apt illustration by which he disposes of the Doctor's quibble concerning the Duke of Suffolk, and his very peculiar punctuation and reading of the passage which he quotes from Juvenal.

A few subsequent notices which I have been enabled, through the kindness of friends, to collect concerning William Millington may be here recorded; partly in further illustration of this correspondence, and partly as throwing light on the character of the man.

His declaration in his first letter, that the Founder had nothing to do with his ejection, and was extremely sorry for it, is confirmed by a fact which Mr Searle has brought to my notice, viz. that in 1448, only two years after his removal, he was appointed, in conjunction with others, to draw up Statutes for Queens' College; and that this appointment was twice renewed<sup>1</sup>.

If he had forfeited the Royal Founder's favour by his refusal of the Statutes, it is possible that he may have recovered it in the following year, by his vigorous opposition to Reginald Pecock: for it is under the year 1447 that Antony Wood, on the contemporaneous authority of Gascoigne, reckons him among the opponents of the Bishop of Coventry, at Paul's Crosse. Wood correctly describes him as "Guliel. Myllyngton ex agro Eboracensi, Doctor Cantabrigiensis<sup>2</sup>," but a later biographer of Bishop Pecock has added to this description, "Master of Clare Hall and Provost of King's College in Cambridge<sup>3</sup>,"—which we have seen to be erroneous.

<sup>1</sup> First in a charter of March 30, 26 Henry VI. [A. D. 1448], then in a charter of Queen Margaret, April 15, of the same year, and lastly in Letters Patent of the Queen, A. D. 1457. The first of these charters is contained in the *Documents relating to the University, &c. of Cambridge*, Vol. III. p. 4, where it will be seen that Mr Gorham's description of Wm Millington, as "Aulæ Clarensis Magister," in his Latin preface to the Statutes (l. c. p. 11), has no warrant in the charter.

<sup>2</sup> *Hist. et Antiqu. Univ. Oxon.* B. I. p. 221 a.

<sup>3</sup> Lewis' *Life of Reginald Pecock*, p. 142, ed. 1820. He adds, "Who in a sermon preached at S. Paul's the next course after our Bishop, is said to have openly declared that the kingdom of England would never suffer those who patronized or favoured our Bishop to prosper."

It would be a matter of some interest to discover the date of this error, the origin of which I have already assigned to the identity of his surname with that of the Master of Clare, who succeeded Wilfeet in 1457. It is certainly much later than the charge of partiality, an early authority for which is William Dillingham, the Master of Emmanuel during the Commonwealth (A.D. 1653, ejected in 1662), who has embodied in a small volume of *Poemata*, published in 1678, three Eclogues, which he supposes to have been written by a Fellow of King's in the preceding century. The second Eclogue is entitled by its author "*Querela Collegii Regalis*;" and the subject Dillingham has conjectured to be the preference of Millington for Yorkshire men, on account of which, he adds, "*ab Rege Fundatore ad Aulam de Clare relegatus est.*" This Eclogue, I am able to prove, has nothing whatever to do with Millington<sup>1</sup>, so that Dillingham's conjecture can only be taken to prove that the story was current in his time, but does not attest the belief of a former century.

I am indebted to Mr Romilly for a further notice of Millington, who is said by Stokys (Fellow of King's, A.B. 1535-6, Registry and Esquire Bedell,) to have been Vice-Chancellor in A.D. 1457; whereas the Grace-book states Dr Gay to have been then Vice-Chancellor. But in the same page of the Grace-book there is the following entry touching William Myllyngton, a line having been drawn through the part which I have inserted in brackets: "*In expensis Mag<sup>i</sup> Warburton (he was Proctor) equitantis London<sup>m</sup> [contra mag<sup>m</sup> Will<sup>m</sup> Hawke qui tunc laborabat contra Univ<sup>m</sup> propter adquisitionem inhibitionis cujusdam in curia de arcubus quod non est visum prius ab hominibus nostræ ætatis bis] ad mandatum et avisamentum Mag<sup>i</sup> Will<sup>m</sup> Myllyngton et omnium quasi aliorum doctorum theologiæ et aliarum facultatum totius Univ<sup>titis</sup>."*

Stokys is also the earliest authority I have yet found for the date of William Millington's death, which he assigns to May, 1466, in his list of Chancellors, under the head of Lawrence

<sup>1</sup> See additional illustrations in the Appendix, at the end of this paper, for the true subject and the author of the *Querela*.

Booth, 1456. I still cite Mr Romilly. This date is followed by all subsequent writers: but I have my suspicions that this statement is no more authentic than most of those already noticed. However, the error, if it be one, is very circumstantial.

The last authentic notice which I find of William Millington is in one of the volumes of collections in our Muniments, extracted from documents of the College [Box Camb. No. 2] which I have not had an opportunity of verifying, but quote as I find it: "In a solemn declaration made by William Millington, our first Provost, 5th of Edward IV<sup>th</sup>, A. D. 1465, he affirms that John Langton, late Chancellor of Cambridge, did never give us any Bells, Vestments, or Ornaments, &c. of the Chapel, but bought all those things at the cost and command of our Founder." The meaning of which declaration is explained by what follows. "There is also in the same Box a very large Roll of Parchment containing the price of each particular bought by Dr Langton, who was Master of Pembroke Hall, and rewarded by our Founder for his pains about our and Eton College, with the Bishoprick of S. David's, and several good Benefactions to Pembroke Hall. It seems Bp. Langton's executors would have had his soul prayed for in our Chapel, as being a Benefactor to us; when indeed, as appears by a paper [in Camb. Box, No. 3], writ after his death, he having had the supervising of all the building of our College and Chapel to the 25th of our Founder, and received all our Revenues, died above £300 in our debt."

This declaration appears to have been made the year before his death, which is said to have happened in May 1466, on which "In templo Edwardi, juxta macellum, sub lapide marmoreo cum hac inscriptione tumulatus est. Hic jacet Mr Willielmus Millington. Sacræ Paginæ Professor." I may be allowed to conclude in the words of the authority which I cite; "Atque hæc sunt quæ de Millingtonio, Catalogi [hujus] nostri Coryphæo, et Regionum alumnorum antesignano, perquirendo intelleximus."

[LETTER I. *William Millington to Bishop Beckington.*]

Multi multa bona faciunt, sed que facere obligantur non faciunt. f. 155<sup>a</sup>.  
 Hec te, pater in Christo venerabilis, prefaciuncula tangit. Audio enim, et in hoc congaudeo, quod plurimas largissimasque cotidie elemosinas facis, fructum operum tuorum pauperes sentiunt, quorum vocibus eciam in remotis partibus famaris elemosinator egregius, tua sufficiencia aliorum medetur inopie, et, ut a non nullis creditur, in loco tutissimo, quo nec fur appropiet, thesaurisas. Unde quod de numero sis eorum qui multa faciunt bona negare nequeo. Sed quod ipsis communicaris qui omittunt que facere tenentur non parum doleo. Si elemosinari te delectet, de propriis facito. Salamonem legito, ut discas de tuis, et non de alienis, Christum in suis pascere membris. Si me spoliaveris, et largas aliis elemosinas feceris, poteris quidem coram Summo Iudice dicere, “Domine, nonne in nomine tuo pauperes pavi, nudos vestivi, et elemosinas largas feci?” Sed ego, ex adverso, dicam qualiter me injustissime spoliaveris, expellendo me de beneficio meo quod erat valoris c librarum per annum. Taceo de honore et aliis memoratum beneficium consequentibus, que longum foret enumerare per singula. In his tamen omnibus per te me lesum video et emendam peto; quam si facere recusaveris, coram Summo Iudice te accuso, quem fallere non potes, quoniam “omnia nuda et aperta sunt oculis Ejus.” Sane, pater, in me multociens admiror, qua te arte defendis, ut non graveris in consciencia super tam enormi malo. Nam rex noster Christianissimus, licet in mea deposicione non interfuerit, tamen ipsius vehementer penitet; Norwycensis episcopus constanter affirmat, et juramento confirmat, se nunquam in deposicionem meam dedisse consensum. Quid est quod tu solus justificare conaris tam detestabile factum? Da mihi unum tui in hoc facto fautorem, et ego mille tibi contradicentes inducam. Quid gloriaris in largis elemosinis, quas viri prudentes criminantur te facere ex aliorum spoliis? Intelligit credo tua paternitas qualiter senectutem tuam turbare poterim diebus modernis: sed preelegi paciencia vincere, quam

155<sup>b</sup>.

pugna. Si misericordiam facis in alios, miserere anime tue, consulo; cujus ego salutem magis tibi cupio, quam opes, quibus mihi indebitaris, recipere, novit Deus; qui conscienciam tuam illuminet, ut senex videas, et visa tollas, que tibi viam salutis precludunt. Amen.

Per tue paternitatis humillimum  
oratorem W. Millington.

[LETTER II. *Bishop Beckington to William Millington.*]

Ut tuis, vir bone, que mihi nunc reddite sunt literis, congruum verumque responsum accipias, prescribenda est et deducenda in lucem nuda prorsus planaue veritas eorum de quibus querimoniam facere videris. Certum hoc est, quod regia dignacio in sui regalis Collegii Cantabrigie prepositum te prefecit. Et ex inde editis ordinationibus et statutis suis, quibus voluit Collegium ipsum dirigi ac conduci, jussu mandatoque regiis, Dominus dux Suffolchie, ac Lincolnensis ille Alnwyk, Saresburiensis Ascough, Norwicensis modernus, Ricardus Andrew, tunc secretarius, et ego inter ceteros minimus, cum statutis et ordinationibus hujusmodi ad dictum usque regale Collegium declinantes, eisdem, jussu, mandato et auctoritate regiis, te tunc prepositum ceterosque tunc ejusdem Collegii socios et scholares admonuimus, requisivimus, interpellavimusque ut dicta ordinationes et statuta regia, quæ ut fundator omnino vester fieri fecit, et admitti per vos voluit, admitteretis, et de ipsis per vos fideliter observandis, juxta vota regia in ea parte et exigenciam statutorum hujusmodi, ac prout justum erat, juramento vos astringeretis. In hiis preter te, vir bone, socii et scolares inibi omnes votis regiis, sine contradictione quacunque, paruere. Tu vero solus, tanquam vir tui capitis, ea admittere noluisti, imo penitus recusasti. Sperantes nicholominus dominus ipse dux antistitesque predicti te posse adhuc duci spiritu consilii sanioris, et votis regiis, uti par esset, inclinari, integro biduo, si bene recorder, solícite tecum egerunt consiliis, rogatibus, hortamentis, omnem eis possibilem operam impendentes, ut animum tuum flecterent, et ut ipsa statuta sic admitteres inclinarent. Tu

vero, semper omnibus inexorabilem te exhibens, magis magisque induratum te et inflexibilem reddidisti. Ut verum fatear, non memini unquam tam dure cervicis virum ullibi me vidisse. Jam igitur, desperata prorsus respiscencia tua, dominus dux predictus, auctoritate regia in hoc fretus, prout dignum et justum erat et equum ibidem omnibus videbatur, nemine reclamante seu contradicente, sententiam contra te privacionis tulit in scriptis. <sup>156<sup>a</sup></sup> que diu est: in auctoritatem rei transit judicate: duoque venerabiles viri successerunt jam tibi, gratis ac placide statuta hujusmodi sine contradictione quacunq̄ seu murmure admittentis. Jam scripta tua recenseas velim, et quantum ab omni veritate, racione, ac humanitate quavis aberraveris recognosce. Scribis quidem, quod te beneficio tuo, quod erat valoris c librarum per annum, injustissime spoliavi. De honore et ceteris ipsum beneficium consequentibus tacendum dicis. Beneficium vocas, quod rectius officium appellasses. Nunquam enim institutionem in eo canonicam habuisti. Miror admodum, cum doctus vir sis, quomodo non erubescis tam mendose literis tuis inserere quod te beneficio spoliavi, cum verissime scire debeas, si sane sis mentis, nil michi ex ullo beneficio tuo, aut ceteris rebus tuis, unquam pervenisse. Sed et scire te volo, et pro constanti tenere, quod ex meis rebus hiis paribus nichil ad te pertinet, quacunq̄ via duxeris gradiendum. Adicis senectutem meam turbare te posse. Scilicet hoc cuicumque misero facile est; ceteros, eciam justissimos viros, posse turbare. Verum, si id faciendum decreveris, scio id quod scribit Seneca tibi eventurum fore: quod, scilicet, dicere possim: Tibi nocuisti, non mihi, quamquam nocendi mihi animum habuisti. Ad cetera mendosa tua et conviciosa que interseris, quod, videlicet, gloriol in largis elemosinis, quas, ut verbis tuis utar, viri prudentes criminantur me facere ex aliorum spoliis: Miror unde tibi sit animus tam impudenter ea, que sunt notorie non vera, affirmandi: norunt enim omnes, qui sunt conscii vite mee, quod neque ex alienis vivo, neque ex raptu quicquam dono. Scribis, insuper, quod rex noster Christianissimus ipsius deposicionis tue vehementer penitet. Satis credere possem pietatem regiam super inobediencia, contumaciaque, et obstinacione tuis vehementer dolere posse. Super justissima vero deposicione tua, uti justum principem, gau-

dendi magis quam penitendi materiam habuisse. Ubi emendam petis, ostensum est me debere tibi nichil. Si coram Summo Judice me accusas, non timeo; sciens quod "Justus Deus et justicias dilexit, equitatemque videt vultus ejus." Vale, magister, utinam tam tui justus censor et discussor, quam nunc mei fueris injustus reprehensor.

Thomas Bathon. et Wellen.  
Ecclesiarum minister indignus.

[LETTER III. *William Millington to Bishop Beckington.*]

156<sup>b</sup>.

Apices tui, pater in Christo venerabilis, mihi in memoriam venire faciunt illam prophetis notissimam veritatem, viz. quod in senibus, inter ceteras anime potencias, citissime senescit memoria. Scio enim quod veterum texturam historiarum etas tibi major ademit. Nescio sane qualiter antiquissima aliorum gesta recte describeris, qui propria, licet recentissima, narrando in veritatem offendis. Literarum quippe tuarum premittis in capite, te nudam planamque veritatem eorum, de quibus querimoniam videbar, facere perscripturum. "Certum est," asseris "quod regia dignacio in sui Regalis Collegii Cantabrigie prepositum te prefecit, et ex inde, editis ordinationibus et statutis suis, quibus voluit ipsum collegium dirigi ac conduci, jussu mandatoque regis dominus dux Suffolchie, ac Lincolnensis ille Awnwyk, Saresburiensis Ascough, Norwicensis modernus, Ricardus Androw, et ego inter ceteros minimus, cum statutis et ordinationibus hujusmodi ad dictum usque regale Collegium declinantes, eisdem, jussu, mandato, et auctoritate regis, te tunc prepositum ceterosque tunc ejusdem Collegii socios et scholares admonuimus, requisivimus, interpellavimusque ut dicta ordinationes et statuta regia, quæ ut fundator omnino vester fieri fecit, et admitti per vos voluit, admitteretis, et de ipsis per vos fideliter observandis, juxta vota regia in ea parte et exigenciam statutorum hujusmodi, ac prout justum erat, juramento vos astringeretis. In hiis preter te, vir bone, socii et scolares inibi omnes votis regis, sine contradictione

quacunque, paruere. Sperantes nicholominus dominus dux an-  
tistitesque predicti te posse duci spiritu consilii sanioris, et votis  
regiis, uti par esset, inclinari, integro biduo, si bene recorder, soli-  
cite tecum egerunt consiliis, rogatibus, hortamentis, omnem eis  
possibilem operam impendentes, ut animum tuum flecterent, et ut  
ipsa statuta sic admitteres inclinarent. Tu vero, semper omnibus  
inexorabilem te exhibens, magis magisque induratum et inflexi-  
bilem reddidisti. Ut verum fatear, non memini unquam tam dure  
cervicis virum ullibi me vidisse. Jam igitur, desperata prorsus  
recipiscencia tua, dominus dux predictus, auctoritate regia in hoc  
fretus, prout dignum erat et justum, et equum omnibus videbatur,  
nemine reclamante seu contradicente, sentenciam contra te priva-  
tionis tulit in scriptis.”

Sic in tui defensionem erroris, pater venerabilis, texit historiam,  
cujus nudam planamque veritatem te scripturum promiseras: in  
qua tamen textura quociens contra veritatem erraveris, te iudice,  
palam fiet. Scribis enim qualiter dux Suffolch, ac Lincoln, ille Awn-  
wick, Saresburiensis Ascough, Norwicensis modernus, Ricardus  
Androw, et tu, cum statutis regiis, ad regale Collegium declinavistis <sup>157<sup>a</sup></sup>  
ad eum finem, ut prepositus, socii et scolares omnes dicta statuta  
admitterent, et se ad eorum observacionem juramento astringerent,  
etc. Attende, pater, attende queso, et vide si penna tua per viam  
veritatis cucurrerit, que talem ad nos venisse scribit, qualis tunc  
rerum natura non fuit. Ducem Suffolch. ad nos, cum aliis, de-  
clinantem dicis; et tamen nec tunc, nec in antea, ullibi in Anglia  
fuit dux talis: tunc talis nequicquam creatus fuit in ducem, quem  
tu, a veritate declinans, asseris ad regale Collegium ducem decli-  
nantem. Probacionem fortassis assercionis istius a me requiris.  
Et ego sentenciam tuam contra me, licet injuste latam, michi  
in testimonium adduco, quam, licet erroneam, et sacris canonibus  
inimicam, tu accusare non potes. Audi, domine, si placet, sen-  
tentiam quam dicis latam per ducem. Hec erat in terminis:

“In the name of God, we Thomas of Bath and Wellys and  
Wauter of Norwic Bysshopse, and William Merquas Erle of  
Soffolch and Pembrok, grett chamberlayn of Inglond, after the  
tenour of commission and hygh commaundement made unto us by  
our alther sovren lord, moost gracys Fonder of this his Colledge,

yow, Maister William Myllynton, required be us to make your solempne oth to the observance of the statutes and ordynance of the same, as the tenour of the said statutes and observances requirith, and refusyng be the space of an holl day so to make it, denounce and declare amovyd and pryved perpetually frome provestre of the same collage Royall, and so we amove and prive yow, Maister William, royally frome the same."

Hec est, certe, completa sententia, quam ducem tulisse affirmas, et ego, inter omnes quos in illius lacionem consensisse affirmas, nullum ducem invenio. Aut ducem ostende, vel te, non dico mendose, prout criminaris me, scripsisse, sed te contra veritatem scripsisse fatere. Te, quod potens es, fortassis decet ipsa retorica, qua me astruis, aliquid litterulis meis mendose inseruisse. Miser tamen ego, quamvis post prandia scripserim, hujuscemodi passionabilibus terminis statui abstinere. Addis insuper Lincoln. Awnwick, et Saresburiensem Ascough, et Ricardum Androw, ad finem prececi-tatum, ad dictum Collegium declinasse: quod si verum fuerit, dicito, precor, quam ob causam ipsorum nomina ipsi sentencie nequaquam inseruisti. Si tunc presentes ut judices affuere, aut pro me, vel contra me, sententiam tulere. Si pro me; ergo, una medietas judicum contra altram divisa fuit: et tunc dicito qualiter rata foret sententia, cui medietas judicantium contradixit. Scito quia non parve auctoritatis fuere ipsi tres. Cum igitur ipsos non nominasti, majore certe multitudine armata fuisset sententia nequam communicatis illis. Certus sum quod, qui Nor-wicensem nullatenus concencientem judicibus annumeravit, ipsos tres, si faventes fuissent sentencie, non pretermisisset. Vivit adhuc Norvicensis, de se loquatur, si particeps in illa sententia fuerit. Quid immoror ut errasse convincam, quem in recitacione historie certissimus sum quasi in toto a veritatis semitis deviasse. Audi igitur, bone pater, si placet, et veritatem, cujus in oblivionem abieras, explanabo. Firmissime crede, et nullatenus dubites, quin Saresburiensis ibi non fuit; immo, ut suppono, de numero commis-sariorum in hoc negocio non fuit. Lincoln. ut nosti, in judicio sedere noluit, ne tam sinistre sentencie particeps diceretur aut fieret. Scias, pater, quod preter ipsius Lincoln. consilium penitus in hoc negocio nihil egi, isto duntaxat excepto, quod prepositure renun-

ciare me voluit: et in hoc assensum non dedi. Addis, insuper, in tuis literis, quod omnes socii et scolares dicti regalis Collegii, preter me, votis regiis sine contradictione quacunque paruere, et se ad observanda statuta ejusdem Collegii juramento astrinxere. Quid scribis? pater, quid scribis? certe vel vehemens oblivio surripuit tibi memoriam, vel aliquid sompniabas quod modo literis demandasti. Si socii omnes, ut asseris, juramento se astrinxere, unum de juratis adducito. Vivit magister Wodlark, tunc socius; vivit magister Johannes Holand, tunc viceprepositus: vivit magister Willelmus Towne, et plures alii, quorum si quispiam in ipso tempore de observando statuta juramentum prestiterit, me non prudenter egisse fatebor. Credit ne paternitas tua quod in tam ardua materia tractatum cum senioribus Collegii non habuerim? Habui, ne dubites, qui omnes unanimiter saluberrimum mihi dedere consilium, ut in defensionem veritatis, prout ceperam, perseverarem in finem. Cur non confunderis, egregie domine, ipsos asserere sine contradictione jurasse, quos certus sum potius reliquisse Collegium quam tale prestitisse juramentum, quod tam manifeste in se claudebat perjurium. Scito quia pennam pontificis nequaquam decet esse precipitem. Consequenter, postquam me sic singularem in mea opinione dixeras, subinfers, quod dominus dux antistitesque predicti, sperantes me posse duci spiritu consilii sanioris, biduo solícite mecum egerunt, rogatibus et hortamentis, ut animum meum flecterent. Sed ego, ut asseris, semper in omnibus, inexorabilem me exhibens, me magis ac magis induratum et inflexibilem reddidi, ad tantum quod tam dure cervicis virum non memineras ullibi te vidisse. Scripsisti ut tibi placuit; sed amplius honori tuo crevisset, si a scribenda hac clausula digitorum cohibuisses. Scribis me inexorabilem, dure cervicis virum. Si causam te moventem sic scribere interrogarem, aliam prorsus respondere non potes nisi quia publicum nolui committere perjurium, vel quia in acceptione personarum peccare abhorruí in Deum. Habes penes te, ut suppono, responsionem meam in scriptis, vobis in judicio traditam, quam nec emendare valeo. Illam legito; et per illam invenies me paratum obedientissimumque ad prestandum juramentum, de observando omnia et singula statuta super quibus fui per vos in judicio requisitus, duobus duntaxat exceptis, quorum alterum erat

ne recognoscerem potestatem, jurisdictionem, vel dominium Cancellarii Universitatis Cantabrigie, cujus in oppositum, prout allegavi, per plures preeuntes annos juratus extiteram, et nullam super hoc dispensacionem tulistis. Reliquum vero, prout vobis in quodam scripto per me edito planissime conclusi, personarum acceptionem et, per consequens, peccatum in se claudebat mortale. Tuum fuisset, famosissime doctor, prius motiva per me facta absolvere, et tunc demum si parere noluerim capitosum, vel dure cervicis virum, seu induratum vocare multum licencius potuisses. Preter hec, venerabilis pater, retines credo qualiter tibi dixi in presencia duorum superius dictorum, pro tanto quod te scivi in sacris canonibus eruditissimum, quod si tu asserere volueris me posse sine offensa Dei exactum prestare juramentum, quod libenter id facerem vel officio cederem. Cur non confunderis, vir prudentissime, eum inexorabilem vel inflexibilem dicere, qui se tam obtemperanter subdidit judicio consciencie tue? Sed quoniam istud, pro tanto quod extremum judicium dictum erat, ad parum ponderas, idcirco responsionem meam, in judicio in scriptis vobis traditam, hiis meis litterulis de verbo ad verbum inserere decrevi, ut discas quod, per nullam ejus particulam, me possis cervicositatis arguere. Hec enim fuit series responsionis mee. "For as much as I am som dele labored in my spretes, wherethrough som wordes myght askape me, and so be reported otherwyse than I intende, therefore I write myn answeare as shortely as I can, such as I will abide by, with Goddis grace. First; where as ye dissire me to swere absolutely to al the statutes made and send be yow frome oure alther Soverayn Lord and moost gracious Founder: I sade yow than and ever shall say, with the grace of God, that I was redi at that tyme, and now am redy, and ever shall be redy, as long as God sendith me lyff, whan so ever I be required, to swere and to obey al the statutes and ordinaunces made or to be made by oure moost gracysus Founder, acordyng to the law of God, nother includyng perjury sinne, ne hurt of the Collage that I am sworne to; to the whych I wot wele that the hyghe discrecyon and the greet holynes of oure moost gracious Founder wold never assent, if he myght be informed therof. And how be it that mony of the statutes to the whiche I shuld swere be not made after grett policye,

ne for grett avail of the Collage, as me semys, yitt I made difficulte but at ii: the first of eleccion of such persones as shuld be chosyn in to this Collage and in to the Collage of our Lady of Eton, to the replenyssyng of both Collages, the whiche, as I declared yow, includid acception of persones and dedyly synne agaynes Goddys lawe. The secunde statute was of exemptione from the Chanseler of the Universite of Cambryge, of the whiche folowith opyn periury: but if it were remidid and holpyn, like as oure moost gracios Founder promised me it shuld be holpyn, how be it that ye wyl not assent thereto, as far as I consayve, of the whyche I mervell gretly. Afterward, where as ye dissyred me to resyng my lyvelod, not withstandyng that I had no counsaell nor such wele consyenced persones as I commund with before in this maters, yitt, be cause I wold not be onorous to youre lordships ne tedyus, I sad than, and I say now, and ever purpose to sey, by the mercy of God, as long as I liff; that, for as mucche as oure moost gracious Founder hath at al tymes gyffen me this cheld of trust, that if there were any thing in the statutes agaynes consciens or Goddis law it shuld be reformed; if I, having this trust in oure sovrayn lord and moost gracyus Founder, shuld resyng my lyvelod, and so suffir that synne to be contynoyd evermore that yit may be remidid, it schuld more grevosly offend God than and I had lettyn it passe in the beginnyng. I put yow ensample of a man that feightys under his sovrayn lordys baner, ye whych offendith his lord as grevosly if he fle as long as the baner stonidith, as and he fiede in the beginnyng; and therefore I wold not resyng my lyvelod, the which is both of grett value and of grett worship for mony causes that I have rehersed yow at that tyme: and I say in lik wise now, I purpose not to resyne; and, if ever I shal resyng, it shal be in to his hond that gracyously gaff it me; lik as the holy fader and confessor Synt Wolstan did his lyvelod unto Synt Edward: for I truste to the mercy of God that my titill is as gud, and my cause that I stond upon, as was his: and therefore I trust to God that he shall soker me: and I pray yow, my lordys al, as hertly as I canne, and exhorte yow at the reverence of God, that ye will accepte this myne answer, and ye beseche our moost gracyus Founder of respite and space to I may speke with his 159<sup>a</sup>.

highnes, and that ye will report to hym and else where that I set my selfe nother on hedynes ne on self will, but as fayn wold fynd a way how I myght applye me to his entent as any creature, so that I shuld not offend the Kynge of al kynges Crist Jesu. Amen.”

Dicito, vir doctissime, ex quo termino hujus responsionis me arguis induratum: aut locum signes, vel me virum dure cervicis invenisse negato. Criminaris, insuper, quod preposituram illam beneficium dixerim, pro tanto quod in ipsa institutionem canonicam per episcopum nullatenus habui. Ista tua instantia, vir literatissime, vetus testamentum te ad plenum non legisse convincit: in quo multa enumerantur beneficia, et tamen episcopum vix semel, sed institutionem per episcopum factam nusquam, reperies. Dicis etiam me mendose scripsisse, pro tanto quod dixeram te injuste me beneficio spoliasse; et te justificando in hunc modum subinfers: “Miror admodum, cum doctus vir sis, quomodo non erubescis tam mendose literis tuis inserere quod te beneficio spoliavi, cum verissime scire debeas, si sane sis mentis, nil michi ex ullo beneficio tuo, aut ceteris rebus tuis, unquam pervenisse.” O bone pastor, melius tecum consule et quod scribis attende. Diffendis te nequam spoliasse, pro tanto quod nulla de bonis spoliati ad te pervenere. Certe si simplicissimus in tua diocece curatus tali modo suos instrueret subditos, quod neminem spoliarent si non de ipsis bonis aliquid participarent, merito ut hereticus plecteretur, nec aliter tibi, si in hoc errore persisteris, eventurum crede. Addis insuper quod de tuis bonis nihil ad me perveniet. Ne dubites, bone pater, quin tibi multo amplius salutem anime cupio, quam tuis ditari diviciis: miror tamen quod tam constanter affirmas quod nihil de bonis tuis ad me perveniet. Doleo certe super cecitate consciencie tue: te magis cupio, novit Deus, quam tua. Sed unum intelligas volo, quod tam hebes non sum quin medium excogitare scio per quod de bonis tuis mihi, etiam infra tres menses, aliquid accresceret, et tu ultronius ipsum dares. Scribis Christianissimum Regem nostrum, super justissima deprecacione mea, materiam habuisse gaudendi. Sufficiat tibi, domine, ut in malo errorem tuum justificare, studeas licet alios tecum ducere in interitum non contendas. Cur non confunderis justam dicere deprecacionem ejus, qui in omnibus semper paruit, nisi in quibus lex Domini immaculata ipsum prohibuit? Habes responsionem meam:

dicito, si nosti, in quo verbo offendi; quod si non egeris, innocentem dampnasse convinceris, quod impudenter et justificare contendis: Det tibi Deus spiritum consilii sanioris; quod virum minus appreciantem salutem anime sue vix aliquem audivi. Dedit tibi Deus <sup>159<sup>b</sup></sup>. spacium penitendi; utaris, precor, in bono; ut, errori moriens, veritati, qui est Christus, vivas in eternum. Amen.

Per paternitatis tue humilimum oratorem Willelmum Myllyngton, quondam regalis Collegii Prepositum, sed per te injuste depositum.

[LETTER IV. *Bishop Beckington to William Millington.*]

Vidi, magister, revidique longam hanc, quam multo inani labore orditus es, telam. Visumque michi est sacius esse quiescere ab homine cujus spiritus in naribus ejus, quique libenter jurgiis pascitur, quam ultra cum tali contendere: si non me ratio veritasque urgerent<sup>1</sup> errores quos scripsisti, et plurima in eis omnino non vera, silentio comprobare. Nempe sacris canonibus cautum est, quod error, cui non resistitur, approbatur. Scribis, magister, ubi de te loqueris, et verba tua ordiris, in hunc modum: "Attende, pater, attende queso, et vide si penna tua per viam veritatis cucurrerit, que talem ad nos venisse scribit qualis tunc in rerum natura non fuit. Ducem Suffolch. ad nos, cum aliis, declinantem dicis; et tamen nec tunc, nec in antea, ullibi in Anglia fuit dux talis; tunc talis nequicquam creatus fuit in ducem, quem tu, a veritate declinans, asseris ad regale Collegium ducem declinantem. Probacionem fortassis assercionis istius a me requiris. Et ego sententiam tuam contra me, licet injuste latam, michi in testimonium adduco, quam, licet erroneam et sacris canonibus inimicam, tu accusare non potes. Audi, domine, si placet, sententiam quam dicis latam per ducem. Hoc erat in terminis:

'In the name of God, we Thomas of Bath and Wellys and Waute of Norwic Bishoppe, and William Merquas Erle of

<sup>1</sup> [arguerent? Or perhaps we should read urgerent *ne*—comprobarem.]

160<sup>a</sup>.

Soffolch and Pembrok, grett chamberlayn of Ingland, after the tenour of a commission and hygh commaundement made unto us by our alther sovren lord, moost gracyus fonder of this his Colledge, you, Maister William Myllynton, required be us to make your solemyne oth to the observance of the statutes and ordynance of the same, as the tenure of the said statutes and observances requirith, and refusyng to by the space of an hole day so to make it, denounce and declare amoved and pryved perpetually frome provestrie of the same colledge Royal, and so we amove yow and prive yow, Maister William, rially frome the same.'

Hec est, certe, completa sententia, quam ducem tulisse affirmas, et ego, inter omnes quos in illius lacionem consensisse affirmas nullum ducem invenio. Aut ducem ostende, vel te, non dico mendose, prout criminaris me, scripsisse, sed te contra veritatem scripsisse fatere." Magister, video cum veritas rerum tibi suffragari non possit, curris, licet delirans, ad aucupium terminorum, quod tamen intencioni tue opem prestare nequit. Didici quidem in scolis olim, nec dum id michi lapsum est, quod magna insurgit diversitas ex proposicione et postposicione terminorum accidentalium. Exemplum, Sacerdotem vulneravi, et tamen nunquam vulneravi sacerdotem. Pariformiter; dominus dux Suffolch., declinans ad Collegium Regale, te admonuit ut statuta admitteres etc.; qui tamen, non tunc, sed postea dux erat. Magister, non negabis mihi, ut credo, si sane scencias, quin dominus Henricus Rex Anglie quintus fuit in bello Salopie, et ibi lesus: et tamen non tunc Rex erat, sed princeps Wallie. Hii qui in diebus meis nudi sophiste fuerunt scientes prima ipsius scientie rudimenta, et proposiciones resolvere, statim conciperent dictas jam proposiciones veras esse: quas tu, in hoc senio et magno magisterio tuo, veritatem continere refragari videris. Si urbane et comiter edoctus esses, postea quam accesserit cuiquam dignitas major, non amodo jam, omissa ea, ipsum inferioris dignitatis nomine appellares. In hoc ergo negare nequis quin penna mea per viam veritatis cucurrit, et tua in veram logicam palam deliquit. Scribis insuper, ut verba recitem tua, "et tamen nec tunc, nec in antea, in Anglia fuit dux talis, etc."

Hic manifeste in grammaticam peccas, cum si nec tunc, nec in antea, talis dux fuerit, evidenter sequatur quod nunquam talis dux

fuit: quod quam alienum sit a veritate patenter videre possunt etiam oculi lippientes. Quod istud sic sequatur ex significacione hujus termini satis ostendunt tibi scripta majorum, si ea recensere dignacioni tibi sit. Scribis insuper in hec verba "Addis, insuper, in tuis literis, quod omnes socii et scolares dicti regalis Collegii, preter me, votis regiis sine contradictione quacunquē paruere, et se ad observanda statuta ejusdem Collegii juramento astrinxere." Magister, adjeccio hec "et se ad observandum statuta," et "cum juramento astrinxere," tua, non mea est; nec eam tu in meis literis invenisti. Qui vero ad tunc se sic astrinxerunt, docet cedula hic inclusa. Ubi igitur scribis <sup>160<sup>b</sup></sup> me scripsisse quod non scripsi, multo evidencius conjici potest te sensum amississe vel sompniasse quod scripseris, quam talia mihi contigisse, ut turgido sermone insimulas. In justificacionem ejus quod pridem scripseras, preposituram illam aliquam tuam beneficium extitisse, convolas ad suffragium Veteris Testamenti, quod me ad plenum non legisse subinfers. Pulcre, edepol. jam arasti, et consulte te acturum existimo, si per legem Veteris Testamenti beneficium hujusmodi duxeris repetendum. Ad cujus repeticionem aliud jus nullum tibi poterit suffragari. Ubi demum scribis quod medium excogitare scis per quod de bonis meis tibi, etiam infra tres menses, aliquid accessceret etc.; proficiat tibi, magister, ars ista, si secundum Deum sit, qua si uti malis, cito dives fies, et improbe de paupertate, ut nunc, queri videberis. Quod autem cecitatem consciencie michi ascribis, et quod virum minus appreciantem salutem anime sue vix aliquando audieris, equanimiter fero. Michi vero pro minimo est ut a te judicer. Utinam te bene judices, et de sacculo, quem memorat Juvenalis, aliqua pars tibi crescat. "Sacculus e celo descendit nochis olitos<sup>1</sup>." Magister, multum sibi consulas, si duo hec animo bene impresseris. Primum, quod dicunt jura: "Plus est facto facere quam verbo dicere." Secundum, quod Seneca: "Semper inniti et frustra inniti, est quod-

<sup>1</sup> Juvenal, Lib. iv. Sat. xi. ver. 27. The error of punctuation, which ignores the full stop after "Sacculus," is too palpable to admit of a defence: the substitution of the unmeaning jargon "nochis olitos" for γνάθι σκαυρόν is probably due to an ignorant copyist.

dam genus demencie.” Ad cetera que nimis multiplicas, et inani verbositate texis, ac in omnibus litus aras; indignum juste reor cuiquam sensato gravique viro amplius tecum responsis contendere. Ipsa enim omnia oculatis viris satis te produunt, animumque tuum; que qui viderunt, et aliquociens vident periti, compaciuntur condolentque: cum quibus et ego commisereor. Judicant quippe ex eisdem, ne mirum, quod sensu alienatus sis: propicietur tibi Deus. Amen.

Thomas Bathon, et Wellen.  
ecclesiarum minister indignus.

161<sup>a</sup>.

Memorandum: quod infra scripte persone erant admissæ in socios perpetuos Collegii regalis Beate Marie et Sti. Nicholai de Cantabrigia, eodem die quo depositus fuit M. Willelmus Myllyngton a prepositura predicti Collegii, que persone erant jurate ad omnia statuta edita et edenda per serenissimum principem Henricum sextum fundatorem ejusdem collegii: Ricardus Roche, Johannes Goldsmyth, Willelmus Stocke, Johannes Plenteth, Ricardus Fawley, Edwardus Hancock et Johannes Browne. Et sub eodem juramento persteterunt in Collegio magister Willelmus Close, M. Johannes Holand, et M. Willelmus Hatclyffe; quamdiu fuerunt socii ejusdem Collegii: et sub eodem juramento adhuc permanent in eodem collegio M. Robertus Wodelarke, nunc prepositus, M. Willelmus Towne, Johannes Langport, Thomas Rotherham et Ricardus Cove, qui ante depositionem M. Willelmi Millyngton fuerant admissi in socios perpetuos predicti Collegii. Vide, magister, hos terminos scriptis tuis insertos, *quam licet erroneam, ne tam senestre sentencie, ultronius* etc. et sis tuus iudex an penna tua preceps fuerit, que vocabula tam incongrue scripta, antequam adderetur correccio, in publicum abire permisit.

## APPENDIX

*Of additional Notes and Illustrations.*

P. 289. Since reading this Paper I have seen a copy of a "Catalogue of all the Provosts, Fellows, and Scholars of King's College," in the Bodleian Library, the first few pages of which appear to be earlier than the date assigned to Hatcher, who is commonly regarded as the original compiler of the Catalogue. In the Tanner Collection (No. 381) the Notices from A.D. 1443 to 1510, are written in a hand which, Mr Coxe agrees with me in thinking, cannot be later than the last-named date, viz. 1510. Now, as Hatcher did not come from Eton until 1555, and brought down the Catalogue to 1572; and as the earlier notices in the Tanner MS. agree substantially with those of Hatcher's Catalogue, we must conclude that Hatcher simply continued the compilation of some earlier Fellow of the College. Thus, then, the notice of William Millington in p. 289, cited as from Hatcher, but which agrees, almost *verbatim*, with the entry in the Tanner Manuscript, must be assigned to an earlier date; which will bring it within half a century of some of the events which it records. This, it must be admitted, is a strong argument in favour of the substantial accuracy of the allegations against W. Millington, and yet it is scarcely credible that Bishop Beckington, who evidently had no disposition to spare him, should not have alluded to the true cause of his disgrace and deprivation, if it were that assigned in the Catalogue.

With regard to his having had any connexion with Clare Hall, (of which I have intimated a doubt in p. 290), I have further

investigated that point, as also the date of his death, which I am disposed to believe is not more authentic than other statements relating to him. I find from the earliest Register of Clare Hall, that John Millington ceased to be Master in 1466, for "on the 3rd of May [in that year] viz. on the Feast of the Invention of the Cross, Thomas Stoyle, S. T. P. was admitted Master," (fol. 39), and it is highly probable that this fact was tortured into the statement, that William Millington, who is so often confounded with John, died in that year. However, on the same leaf of the Register which records the admission of Stoyle, is a notice which may serve to connect William with John, and with the Hall of which John was Master, as he is there recorded as a benefactor to the College, and a list of Books and Vestments presented by him to Clare is there preserved.

P. 292. This *Amicabilis Concordia* has been lately published for the first time, by Mr Mackenzie E. C. Walcott, M.A. in his interesting work entitled *William of Wykeham and his Colleges*, London, 1852.

P. 293, I have spoken of Wainfleet as "second or third Provost" of Eton, from deference to Bale who is followed by Twyne. The former in his *Life of John Stanley*, *Script. Brit. Catalogus*, cent. viii. pp. 611, 612,) the latter in his *Antiquitatis Acad. Oxon. Apologia* (Ib. 3, § 174, p. 317) state positively that Henry VI. first placed the celebrated Carmelite, John Stambery, over his College of Eton, who was succeeded by Henry Seaver, afterwards Warder of Merton College, Oxford, and he by William Wainflete of New College. The received Catalogues ignore the first of these three, and commence with Seaver, or Sever, A.D. 1441.

P. 300, note 1. "Henry, by the Grace of God, King of Englande, Fraunce, and Lord of Irland, to our trusty and wel-beloved in God, the Provost and Scholars of oure Collegerial of oure Lady and St Nicholas, within oure Universite of Cambrigge, greting. Forasmuch as we call to oure remembrance, that in your primer fundation by us ordayned and stablished amounge our Statutes made to be observed, obeid, and kept by you, in caas any ambiguite or doubtfullness amounge you in theym

or any part of theym be founde. We have at all tymes, during our lyf reserved the interpretacion, declaracion, immutacion, dispensacion, addicion, subtraction, exposition and redress thereof unto our selve, and where as it is so, that of long tyme there hath be a grete variance and controversie hanging between you and oure University of Cambrigge by the meane of a Composition and agreement taken and made hertofore betwen you and oure University, whiche the now Chancellor and scholars surmitte to have be taken with violence and not by due ordre of antique usual ordinaunce of the same Universitie. Whereupon diverse complaints and suggestions have be made unto us for the reformation therof. For the whiche we have take a direction, by wey of newe agreement for you imperpetuite to be observed and had as ye shall enowe understande by a Copie thereof which we send you to the whiche we be fully agreed and for as much by oure authority fundatory al ambiguitus interpretacions of youre Statutes laied apart for the perpetual tranquillite, paix, love and amicable restfull ende to be had betwen you and oure saide Universite. We wool and charge you that ye condescende fulfill and in al wise obeie to this oure said agrement and ordinaunce, and also ordre youre common seel interchaungably to do enseel your wrytyngs in al substantiall manner and wyse as by you for the perpetuite therof can be thought. and over this by oure said authority we charge to delivere to our said Universite the premier composicion whereupon the said controversie and variance hath grown, and that ye in no wise leve this undone. any Statute, Ordinaunce, othe, or any other matier or cause before this by you made after thordinaunce of oure said Statute notwithstanding, and this oure wrytyng shall be unto you suffisant and cler discharge ayenst us for evermore. and for your more suffisant discharge, We have commaunded our Chancellor of Englande to do make hereupon oure Lettres of exemplification undre our great seel to remaigne with you imperpetuite. Given under our signet at oure Castel of Kenellworth, the xxviii day of January, the year of our Reigne xxxv." [A.D. 1456.]

P. 302. As Gascoigne, a contemporary, several times mentions William Millington in his dictionary, it may be worth while

to collect the passages in which he alludes to him, always as an opponent of Reginald Pecock.

Tom. I. p. 403. "Doctor Millington de Cantabrigia, fuit Doctor Sacræ Theologiæ de Comitatu Eboraci, egregie determinans contra Reg. Pecock."

Tom. I. p. 409. "Doctor Willelmus Millyngton Eboracensis Diocesis, de Clara Aula Cantabrigiæ."

Tom. II. p. 591: "diversi Doctores Oxonienses et Cantabrigienses multa fecerunt contra eundem Episcopum Pecoce, prædicando, scribendo, legendo et determinando publice Londiniis... inter quos Doctores præcipui in causa Dei fuerunt... Mr Gulielmus Myllington Eboracensis Diocesis, &c." N.B. these passages are given in the "Collectanea Historica" from Gascoigne's Dictionary, published by Hearne at the end of Walter de Hemingford's Chronicle, Part II. pp. 524, 525, 542. He also gives (pp. 482, 485) the passages from Wood's Hist. et Antiq., referred to in p. 302, n. 2, from which extracts Lewis has obviously borrowed all his knowledge of Gascoigne and Wood, whom he misrepresents as making William Millington Master of Clare Hall.

P. 303. I have shewn in the first of these supplementary notes that the libel is as old as the first decad of the 16th Century, and therefore Dillingham may be excused for accepting the story without question. But still it is strange that he should have gone so wide of the mark in assigning the subject of the Querela, the subject and author of which I hope to be able to determine, beyond dispute, from internal evidence, (1) and first for the subject. The Volume is entitled "Poemata varii Argumenti, partim e Georgio Herberto Latine (utcunque) reddita, partim conscripta a Wilh. Dillingham, S.T.D. Cantabrigiensi. Adscitis etiam aliis aliorum." The Eclogues, as has been said, are three in number, with a general heading (p. 185), "Æclogæ tres Incerti Authoris." The first is entitled, I presume by its author, "Contra prædicatorum Contemptum;" the second, "Querela Collegii Regalis" (p. 192); the third, "De morte Boneri" (p. 201). Dillingham's note under the title of the second is as follows ["*In Daphnide videtur Poëta perstringere Millingtonum, primum hujus Collegii præpositum; qui, quod a*

*re Collegii alienior esset, ac Eboracensibus suis totus favens, ab Rege Fundatore ad Aulam de Clare relegatus est.*"] These Eclogues are evidently all by one hand; they are dialogues, after the manner of Theocritus and Virgil; and the Latinity and versification both of a high order of merit, so as, on this account alone, to justify Dillingham's criticism, who pronounces them, "ejusmodi esse, quæ cum blattis (quod aiunt) ac tineis rixari minime mereantur" (Præf. ad fin.). Now the date of these three poems may be approximately fixed by two allusions; and Dillingham was correct in his conjecture that they were "*superiore seculo conscriptas.*" The first contains a distinct allusion to the Papal visitation of the University in the last year of Queen Mary's reign (1558, 9) as a comparatively recent event (p. 188, *Nam modo cum nostros latrans invaserat agros, &c. &c.*); the subject of the last is the miserable death of Bishop Bonner in 1569. Thus then we are led to give their date between 1560 and 1570. Now had King's College any subject of "*Querela,*" during this period, less remote in time than its first Provost's supposed preference for Yorkshire men? It is the precise period occupied by the Provostship of Philip Baker, S.T.P., who succeeded Brassie in 1558, and was ejected on complaint of the Fellows in 1569, when Roger Good was substituted in his place. There can be no question that the Daphnis of the second Eclogue, who is the subject of the complaint of Telethusa (the daughter of Polymetis), under which fanciful name the Royal College is described, is this identical Philip Baker, of whom the Fellows complained "that so long hath he waltered in idleness and wholie served Mammon, that these words were pronounced of him in an open commencement, '*pistori quam pastori similior,*' to the great disgraceing of our noble foundation, which by express words of Statute cutteth of so unworthy a head" (Heywood, *Ancient Laws*, &c., p. 216). Indeed a comparison of the "*Querela*" of Telethusa against her husband, in the Eclogue, with the "*Complaints of the Fellows*" against their Provost, as contained in the volume just cited, can leave no doubt of the identity of the individuals, as the burden of Telethusa's incantation certainly had its accomplishment in the deprivation of Philip Baker. "Solvite

conjugii nova vincula, solvite Daphnin" (p. 199, &c.). There are of course many allusions in the poem which must be perfectly enigmatical without a more intimate knowledge than we now have of the parties engaged in these disputes; and I have sought in vain for an explanation of such passages as the following spell, which may be given as a fair sample of the spirit and rhythm of the Eclogues. It is Telethusa that speaks:

"Carpe, soror, ferrum manibus; quercumque sinistra  
 Quam cernis, radios frangentem et lumina cœli,  
 Concute ter ferro. (Quercus et robora *Daphnis*  
 Semper amat, semper lauros et flumina temnit,  
 Et Dryadum turpes sequitur lascivus amores.)  
 Hanc age cum foliis, et duro cortice nudam,  
 Sterne solo, viridesque seca cum stipite ramos,  
 Calcibus usque premens, pressæque hæc insuper addas.  
 'Quercus ut hæc foliis atque ipso cortice scissa  
 Sternitur, et viridi frondis nudatur honore;  
 Stipite nec ramos, nec ramis proferet umbras:  
 Sic etiam cuncto *Daphnis* spoliatur honore,  
 Solvite conjugii nova vincula, solvite Daphnin.'" (p. 199.)

The most obvious explanation of these allusions was, that there was an Oaks among the partisans of the Provost, and Bays and Rivers among his most active assailants. Unfortunately the *Registrum Regale* offers no confirmation of this reasonable hypothesis. I look for Oaks, and find only Noake (Ann. 1549) or Elmes (Ann. 1556); I search for Rivers, and discover nothing but Welles (Ann. 1547), Fitz-Waters (Ann. 1548), Lakes (Ann. 1562 and 1565); nor can I find that any of these took an active part in the proceedings on either side. Future research may elucidate these and other allusions in this curious poem.

It remains to add a few words about the writer of these Eclogues; and happily there is no more difficulty in assigning them an author than in discovering the subject. Giles Fletcher, the distinguished father of the more distinguished Phineas Fletcher, came up from Eton to King's in 1565, and was consequently a Scholar during the period of Provost Baker's unpopularity, and a Junior Fellow at the time when the complaints were

presented against him which led to his removal. Giles Fletcher was, moreover, an elegant scholar, and not less eminent as a Latin versifier than his son after him. In proof of this it might be sufficient to cite his poem, *De Literis Antiquæ Britannicæ, Regibus presertim qui doctrina claruerunt, quique Collegia Cantabrigiæ fundarunt* (Cantab. 1633), edited by his eldest son Phineas, and by him dedicated to the two Royal Colleges of Eton and King's, of which he also was a member, having come to King's in the year 1600. But the poem of Giles Fletcher which most resembles the Eclogue under review, both in its title and in other respects, is an Eclogue on the death of Dr Nicolas Carr, Master of Magdalen College and Regius Professor of Greek. This poem was inserted in an edition of the *Olynthiacs and Philippics of Demosthenes*, edited in a Latin translation by Nicolas Carr, but published after his death (London, 1571), with several poetical tributes to his memory in Greek and Latin. The contribution of Giles Fletcher (p. 79 seqq.) is entitled *Ecloga Daphnis inscripta, sive Querela Cantabrigiæ, in obitum doctissimi viri D. Nicolai Carri per Ægidium Fletcherum*, where it may be observed that Daphnis is again the name assigned to the Head of the College, here the object of eulogy, as before, in the person of Baker, of vituperation. The whole conceit and style of this poem can leave no doubt on a critical mind that it is by the same author as the three Eclogues in Dillingham; and it is perhaps somewhat remarkable that Dillingham did not suspect the authorship, particularly as these Eclogues are immediately followed in his volume by a Latin poem of *Phineas Fletcher*, Cantabrig. entitled *Locustæ, vel Pietas Jesuitica*; which, however, does not bear so close a resemblance to his father's productions as the Eclogues contained in the *Sylva Poetica*, Autore P. F. 1633.

If I have been successful, as I trust, in assigning the true authorship to the "Querela Collegii Regalis," I seem to be well nigh necessitated to refer it to a somewhat later date, and to a dispute which arose in the College during the Provostship of Roger Good, Philip Baker's immediate successor, in which Giles Fletcher took a most prominent part against the Provost. But, after careful consideration of the whole case, I am disposed to maintain the

opinion already expressed, viz. that the *Querela* relates to Baker, as the author is unquestionably Giles Fletcher.

The *Poemata* of Walter Haddon, edited by Thomas Hatcher, and published in London in 1592, of which there are two books, are followed by poems, elegiacs, chiefly by various hands, relating for the most part to the death of Haddon and his son. Three of these are by *our* Giles Fletcher. The first of them—an elegiac, “de obitu clarissimi Viri, D. Gualteri Haddoni Elegia per Ægidium Fletcherum”—is obviously by the same hand as the Eclogues, and contains an allusion to them, particularly to the second. The interlocutors in the first of the three Eclogues in Dillingham are “Celadon” and “Myrtilus,” and the scene is by the Cam. In the Elegy he (G. F.) thus addresses Haddon :

“Non ego te (Celadon) ultra sub tegmine fagi,  
Teve canam placidas (Myrtili) propter aquas.”

Presently afterwards:

“Quid juvat aut reliquas coluisse laboribus artes?  
Jurave vesani litigiosa fori?  
*Armaque Barbariem contra, Satyrosque rebelles*  
Ferre, nec e vulgi pars rudis esse choro?”

The allusions here, I think there can be no doubt, relate to this identical Satire, “*Querela Collegii Regalis*,” and to the disputes in which he had taken so active a part, against Provost Baker: for the dates tally precisely; Walter Haddon having died in January 1571.

P. 304. Parker also, in his *History of the University of Cambridge* (p. 85), says that Millington was Vice-Chancellor in 1457; deputy to Lawrence Boothe, then Chancellor. He probably took this from Matthew Stokys’s book.

P.S. Since the above notes were written, I have had access, through the kindness of Mr Hardy and Mr Brewer, to some documents in the Rolls Court which throw additional light on two subjects referred to in the paper.

1. Under date November 29, Ann. 24 Henry VI. [A.D. 1445], there occurs in the Account Roll an allowance to William Millington, Provost of King’s, through the hands of Richard Andrew, Secretary, of the sum of about £64 for the expenses of

procuring a Bull from Rome; doubtless that first Bull of Exemption alluded to in this paper.

2. It appears from the second document that John Langton, the Chancellor of the University, not only defrauded the College of the moneys entrusted to him for building purposes, but that the vestments and ornaments which he was supposed to have presented to the College were never paid for by him. This is a petition to the King from the London mercer who had supplied the two Royal Foundations with vestments, &c. to the amount of £250, by order of John Langton, here described as "late Bishop of St David's." The petition is accompanied by the bill, which had never been paid, and is dated 1447. It is endorsed, as ordered to be paid by the King.

[I am indebted to Mr Searle for the following notices of Millington.

"Anno 1420, in prima Septimana Quadragesime Willm̄s Mylyngton de Poklyngton Ebor: Dioc: ordinatus Diaconus ad Tit: Prioris et Conv: Domus de Ellerton.

.....

An. 1420. (Mar. 8). Will̄s Mylyngton de Pocklington Ebor: Dioc: ordinatus Presbiter ad Tit: Prioris et Conv: de Ellerton."

Extract from the register of John de Fordham (bp. Ely 1382—1419) in Baker's MS. xxxi. 238.

Baker's MS. xxvi. p. 32.

"Expense facte tempore M. Boleyn et Bolton an. 1455.

Inprimis expense facte p M<sup>rum</sup> Myllyngton in negotiis universitatis erga Novum Collegium. Pro equis, pro Hospitio apud Waltham, Waar, Berkwey &c: 4<sup>d</sup>: 10<sup>d</sup>: 12<sup>d</sup>: &c: It: pro navigatione ad Regem 9<sup>d</sup>: &c:"

Ibidem, p. 33.

"Registrum M: M: Willm̄i: Dunthorn et Ric̄i: Warburton Procur̄: an: 1457.

.....

Expense facte per predict : Procuratores.  
.....

It: in expensis Mri: Ricardi Warburton equitantis London:  
ad mandatum et avisamentum Magri Willi Myllyngton et omnium  
quasi aliorum Doctorum Theologie & aliarum facultatum totius  
universitatis. 24<sup>s</sup>."]

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MILLINGTON.



WOODLARKE.

Arms of Millington and Woodlarke.  
Cole's MSS. XIII.

XXXVII. ROBERT WOODLARK, Founder and First Master of St Catharine's Hall. By CHARLES HARDWICK, M.A. Christian Advocate in the University of Cambridge.

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[Read Feb. 15, 1858.]

"Mater nostra Catherina, prole sua felix, multos nunc et olim sibi vindicat, summis Ecclesie et Reipublice honoribus ornatos, viros omni laudum genere florentissimos, et matre virgine filios non indignos."—BP. SHERLOCK.

ROBERT WODELARKE, Woodlark, or Woolark, was born in the county of Northampton<sup>1</sup>, at a small village not far from Stamford. The date of his birth is not mentioned in any of the surviving documents: a like uncertainty hangs over his parentage and earlier education; and as records of degrees exist no further back than 1454, I am unable to say when he entered on his academical career at Cambridge.

It will be remembered that King Henry VI. on the 12th of Feb. 1441, had founded a College in this University, which he dedicated in honour of St Nicholas, and entitled the King's College of St Nicholas. It was designed to consist of a Rector

<sup>1</sup> Writers, as far back as Hatcher, who drew up his list about 1570, say *Northumberland*; but the latter county contains no village of Wakerley.

and twelve Scholars or Fellows, although six only appear to have been actually admitted. Their names were

William Millington, *Rector*,  
 John Kirkby,  
 William Hatecliffe,  
 William Towne,  
 Nicholas Cloos or Close,  
 John Hollande,  
 and Robert Woodlark,

the subject of the present memoir.

Two years later the King modified and enlarged his plan, and in a charter issued July 10, 1443, proceeded to authorise the erection of a magnificent College, to be called The King's College of St Mary and St Nicholas; the title of Rector being at the same time changed to that of Provost.

The members of the first foundation were also to continue members of the second, and thus Woodlark became a fellow or scholar of King's College without passing through the probationary sphere at Eton, from which place the first batch of scholars were sent up in 1444.

Harwood tells us<sup>1</sup> that the subject of our memoir was at one time an esquire-bedel of the University, but as the list of such officials now preserved in the custody of the Registry does not go further back than 1464, the date of this appointment cannot be determined. On the promotion of John Chedworth, the second provost of King's, to the bishopric of Lincoln, Woodlark was appointed to succeed him, and entered upon the new office on the 17th of May, 1452<sup>2</sup>. On the 12th of Dec. in the same year he was made clerk of the works<sup>3</sup> at the building of King's College, an office previously held by Nicholas Close, another of the original

<sup>1</sup> *Alumni Etonenses*, p. 34, Birmingham, 1797.

<sup>2</sup> *Ibid.* p. 33. Dyer (ii. 166) gives the date Feb. 27,—a confusion of this with Woodlark's appointment to Kingston, which took place Feb. 27, 1457.

<sup>3</sup> *Documents relating to the University*, &c. i. 52.

Fellows, and subsequently by Woodlark's brother-in-law, John Canterbury. On the 21st of October, 1453, he was appointed with the bishop of Carlisle, then Chancellor of the University, the mayor of Cambridge and others, to preserve the peace according to the Statutes<sup>1</sup>. This nomination was repeated in subsequent years, and on the 28th of February 1457, both Woodlark and his successors were made justices of the peace in this county; and a month before the battle of Towton (*viz.* on the 24th of Feb. 1461) we find his royal master still continuing to bestow repeated tokens of his favour both on Woodlark and the College.

Meanwhile he had enjoyed a series of ecclesiastical and academical promotions. In March 22, 1453, he was collated to the mastership of the free chapel of Whittlesford Bridge, then a very beautiful Decorated chapel, but in Cole's time and at present, I believe, used as a barn<sup>2</sup>. His patron in that case was Bouchier, bishop of Ely, but he seems to have retained possession of the chapelry no longer than April 3, 1460. He had, however, been already presented to the rectory of Kingston, in this county (Feb. 27, 1457), it is said by Thomas [Scott of] Rotherham, and Walter Field, but how or why I cannot say, for both these persons were at the time members of his own College, and the benefice belongs to King's. I may here add that considerable disputing arose with regard to this appointment. Sir Roger Chamberlayn of Gidding, knight, put in his claim, but afterwards withdrew it, and recognized the right of what he calls 'the Provost of Cambridge'.<sup>3</sup> During the controversy, of which some particulars are still preserved in Cole, it was elicited that Dr Woodlark was a man of laudable and good conversation, and no where else *beneficed*; which seems to mean that Whittlesford chapel did not involve cure of souls, and was no 'benefice' in the technical sense.

The first, however, Woodlark speedily resigned for some cause or other (May 11, 1458), and was succeeded by Dr Towne, a King's man, and previously Rector of the Church of St John<sup>4</sup>.

<sup>1</sup> *Documents relating to the University*, p. 53.

<sup>2</sup> Cole's MSS. XIII. pp. 9—11, xxv. pp. 60, sq.

<sup>3</sup> *Ibid.* xxv. 62.

<sup>4</sup> *Documents, &c.* I. 53.

Another piece of preferment held by Woodlark was the rectory of Coton, to which he was presented (Sept. 6, 1471) by Master Thomas Clyff and Master John Brokeshawe, patrons for that turn<sup>1</sup>; but we soon afterwards find him acting as the lawful patron of the living; for on the 17th of July, 1474, he resigned and presented in his place one Peter Welde; Woodlark himself having been instituted in the previous March (18) to the rectory of St Vigor's, Fulbourne, on the presentation of Henry Bouchier, Earl of Essex<sup>2</sup>.

Turning to Woodlark's academical life, we find that soon after receiving the Provostship he was engaged in an important negotiation with Laurence Booth, the Chancellor of the University, respecting the privileges of his own College, and its relations to the academic body. The matter was accommodated (Feb. 14, 1456), in the well-known 'composition' between King's College and the University; in which the Chancellor stipulates that he will not attempt to exercise his jurisdiction within King's, in criminal and testamentary cases<sup>3</sup>, &c.

So great had now become the reputation of Woodlark in the University at large, that in 1459 he was himself chosen to be Chancellor,—a distinction which was awarded to him a second time in 1462<sup>4</sup>. During his first tenure of this office we find him at the head of a syndicate for promoting the erection of the schools (appointed April 9, 1458<sup>5</sup>); and not long after his second tenure, he was made the subject of a special grace (1467), allowing him to be absent from congregations unless called in by name.

Woodlark had been always, it would seem, distinguished for his practical and administrative power. He had rendered good service to the Crown and to his College, while acting as clerk of

<sup>1</sup> Cole, xxv. 99.

<sup>2</sup> *Ibid.* p. 102.

<sup>3</sup> Caius, *Hist. Acad. Cant.* lib. ii. p. 131.

<sup>4</sup> According to Harwood he was also Chancellor of the archdiocese of Canterbury, but is not this a fresh mistake? Is not *Cantab.* confounded with *Cantuar.*? Cf. *Northm.* (Northampton and Northumberland, which are confounded in speaking of his birth-place).

<sup>5</sup> Information obligingly communicated by the Registry.

the works, and when his patron Henry VI. was taken prisoner on the bloody field of Towton (March 19, 1461), the Provost, it would seem, on the request of the captive monarch, still continued to push forward his great undertaking, and went so far as to advance a portion of the necessary funds. In prosecution of the royal scheme, it was originally commanded that £1000 per annum should be paid to Woodlark out of the estates of the duchy of Lancaster; but owing to the change of dynasty and other causes, a large balance was at last remaining due to the magnanimous Provost.

We are able to state the precise amount of this deficit, on the authority of a record entitled '*Memoriale Nigrum Magistri Wodelarke prepositi Collegii Regalis,*' etc. (now belonging to St Catharine's). In the midst of other curious entries and memoranda, it is stated that his zeal in promoting the completion of King's College had entailed on him a permanent loss of £384. 10s. 4d.<sup>1</sup> He mentioned the circumstance repeatedly, and from his tone and manner it is obvious that he found such loss a frequent source of mortification and annoyance. I will quote one specimen; 'Et sic onus solucionis vadiorum lathomorum, et aliorum laboriariorum et eciam carpentariorum omnium et singulorum in me Robertum Wodelarke rejectum est.'

We come now to that special incident of his life, by which he made himself so large a benefactor to his own and future generations. 'Herein,' says Fuller<sup>2</sup>, 'he stands alone, without any to accompany him, being the first and the last, who was Master of one College, and at the same time founder of another.'

<sup>1</sup> 'Et eciam notandum est quod compoto facto pro eisdem operibus per eundem Robertum a festo Sc<sup>i</sup>. Michaelis Archangeli anno regni Regis H. vi<sup>ti</sup>. xxxvij<sup>o</sup> usque finem pasche anno regni Regis Edwardi iij<sup>ti</sup>. primo, vidl<sup>t</sup>. per unum annum integrum et dimidium, et clare debentur predicto Rob<sup>to</sup> ut per eundem compotum cccxxvij<sup>lb</sup>. x<sup>s</sup>. iij<sup>d</sup>, ut per surplusagium compoti predicti et parcelas ejusdem auditorum apparet, et determinationem ejusdem per Thomam Bettes Evidentorem et per librum parcelarum clerici operum ad tunc Johannis Caunterbury et per visum et recordum in predicto compoto presentem Thomam Clyff pro uno anno integro et dimidio ut predicatur.'

<sup>2</sup> II. 551.

The statement that St Catharine's Hall, or College, was founded as early as 1453 is utterly unsupported. The building was not completed ('consummatum et ad perfectum deventum') till St Catharine's day, Nov. 25, 1475<sup>1</sup>; and was solemnly opened on that day. It is moreover certain that the royal charter of incorporation (the royal act confirming the foundation<sup>2</sup>) is dated Aug. 16, 1475, so that the College had, strictly speaking, no legal status till the autumn of the same year. We have reason to believe indeed, that Woodlark had formed the design of founding a new College some years before, and had obtained a licence from Edward IV. for that purpose. He had also taken measures to buy up such parcels of land as were likely to be of service to him, and had particularly secured two tenements from Edward Story, afterwards bishop of Chichester, which occupied the site immediately opposite the Carmelite Friary in Mill Street, almost contiguous to his own College. It was not, however, until 1475 that his ideas were fully realized. The institution then completed was designed for a Master and (ultimately) ten Fellows, who were to devote themselves to the exclusive study of Philosophy and Theology.

I may remark at this point that Woodlark's zeal in favour of the new College appears to have produced in certain quarters a suspicion with regard to the purity of his motives, and the strength of his attachment to his own society. Thus we find him stating in the *Memoriale Nigrum*, it would seem almost with the express design of meeting and refuting such suspicions: 'In quibus cum ceteris ad predictam Aulam memorandis, nihil ad onus aut de debito Collegii Regalis, ad valorem minimi quadrantis, ut, si opus sit, presto erit solucio, declaracio et responsio.' In what respect Woodlark was the Master of his new foundation it is not easy to determine; yet while the works were going on, this title was not unfrequently appended to his name. Thus, as late as June 28, 1475, in a document relating to a contribution of £40 towards

<sup>1</sup> In some accounts, 1473; which may be the year when the building was commenced.

<sup>2</sup> *Doc.* I. 61. The license of Bishop Gray for Divine service in the College chapel is dated Jan. 15, 1475.

finishing the College chapel and library, it is said to be given by Robert Woodlark, 'Master and Founder.' Three days, however, before the College was regularly opened (*i. e.* Nov. 22, 1475), Roche, a former Fellow of King's, is mentioned in College-papers as the Master of St Catharine's, having been appointed in all probability just before the issuing of the royal charter.

As for Woodlark, he continued in the Provostship of King's till Oct. 1479, on the 15th of which month he was succeeded by Walter Field. Dyer<sup>1</sup> says, on what authority I know not, that towards the end of his life he chose to live in retirement on some of the College rents. According to a second version, quite consistent with the former, his faculties had for some time been failing, and a gleam of light is thrown upon this question by an extant letter, relating to a dispute between King's and Benet College. The writer of the letter was Simon Greene, Master of St Benet's, whose orthography is not the least extraordinary part of his production<sup>2</sup>:

'Wyth thankys for youre gret goddnes largely schewyd onto us befor thys, we hertyly recomende us onto yow mastership; and thow we have not don oure dute to geve attendans to yow wan ye were wyth us, yet we pray yowe to helpe us in the cause that ys after wretyn, were we be noth suffycient to helpe oure selfe, and be God ys grace we shal be yowre priestys, and also to do as we can or may, any thyng that shal be to yowre plesure.

'The matter ys this, lord John of Gawntt gave to oure Collage a lynelode<sup>3</sup> in a towne callyd Berton in Cambriggshyre. And of thys manor holdyd diverse lorchyppys yn other townys be syde, be sute of corte and certeyn rentys, and this rentys of all truly payd fro the tyme of the gyfte yerly onto this tyme. Excepte the newe Collage holdyth a manor at Granceter of that same Berton be sewt of corte and xxs of yerly rent, but thys they have wyth drawe x yere, be the tyme of Mr Woolark that was Profest, and by age and seknes noth holle of mynde, that was not payd be III

<sup>1</sup> II. 167.

<sup>2</sup> See Masters' *Hist. of Corpus Christi College, Cambridge*, pp. 60, 61, ed. Lamb.

<sup>3</sup> Apparently, 'a straight ditch for draining off the water.'

yerys, and the tyme of thys Profest Mr Walter Feld for non payment of thys yerys. Mr Walter Feld that now ys Profest wold not pay tyl we schewyd oure evydence. And wen redy to schewe them he and we thre tymes have namyd men of wyrchyp and lernyd men to have wyth them peassybell ende. And for the onstaybyl and onmanly delyng oure Collage put on to greate expence and non ende had. The fyrste tyme he causyd oure felaw to attende on hym dayly att London a monyt, hys expence and costys were x.l.s. and the sayd Profest never wold move the lernyd men chosyn be him to commun in the mattyr. The second tyme he promysed to leve all other materys wan he comē to London, and caused a nother of owre Felaws ys to ryde with hym to London, ther beyng wyth hym att grett costys xv days, and noth wold do in the matyr. The thredde tyme he promysyng that he schulde not do ony thyng but that tyl it were doo. I seynd owre Felaw with owre evydence be the space of a monyt, and he noth wold doo, tyl wyth gret callyng on of diverse wyrchypful men, at the laste he desyryd hys lernyd men to comene wyth owre, and they in ther communicacion made a copy of an oblygacion, werby we schuld be bounde to them and they to us, to stand to the laude of the sayd lernyd men. And to thys we applyyd ourselve as redyly as we coude; seleyng the seyde oblygacion for owre parte. And the Profest in no wyse wolde seeyl ther oblygacion. And so wyth hys onstabyllnesse fro tyme to tyme that we can noth have oure sute of hym.'

The following extract, however, from 'Collections' in the Muniments of King's College, puts the question of Woodlark's retirement from the Provostship in a very different light:

'I believe that Provost Wodelark was forced to quit his Provostship by Edward IV., because he would not consent to give Ewern at the King's request to the College of Windsor [the Royal chapel or Military knights?]: for the gift of Ewern to that College is one of the first collegiate acts after Field was made Provost, who was nominated to the Provostship by Edward IV. In Henry VII.th's reign we endeavoured to recover Ewern, affirming that it was extorted from us by the might of the Prince, viz. Edward IV. Wodelark did not live many years after he resigned, or

was forced to quit, the Provostship: for in a surrender of one of the Trustees of lands in Huntingdon to Provost Field, and in the 2nd Hen. VII., Wodelark is said to be then dead, which was eight years after he quitted the Provostship.

As for his burial-place, Cole conjectures that it was the chapel of King's College, 'though it is odd,' he says, 'that there should be no memorial of him in it. But as there lie many old marbles without inscriptions from many of which the brasses have been reaved, it is by no means unlikely but that some one of them may have been removed from the choir, when that was new paved with black and white marble, into the ante-chapel, where they now lie, and might have belonged to him. He had a sister named Elizabeth or Isabel, a benefactress to St Catharine's Hall, who was married to John Canterbury, Fellow of this College [King's], of the year 1455. Both she and her husband lie buried in St Benedict's church in this town, which then was, and now is sometimes, used for interment for St Catharine's Hall. If Provost Woodlark is not buried in his own chapel, there is good reason to think that he lies in St Benedict's church, near his sister. In Sir W. Dugdale's *Hist. of Warwickshire*, p. 603, there is an account that in a north window of the chancel of the church of Wotton-Waven, or Waves-Wootton in that county, which church is in the gift of the College, are the arms of King Henry VI. and those of this College, painted in glass, and underneath them this inscription:

“Orate pro bono statu Magistri Roberti Wode prepositi Collegii Regalis Cantabrigie et sociorum ejusdem, qui istam fenestram fieri fecerunt.”

‘I make no kind of doubt,’ continues Cole, ‘but that this window and arms were put in during the Provostship of Provost Woodlarke or Wodelark, and that the last syllable of his name, by some accident or other, was defaced or broken: or what is as probable<sup>1</sup>, and at that time of day very frequent, when the person's name would admit of a rebus, that the figure of a lark was put after

<sup>1</sup> This probability is strengthened by the fact that Woodlark's seal, as found appended to one College document, contains a *lark*, with wings expanding as if in the act of rising from the ground.

*Wode*, which might not be observed by Sir William, who knew nothing of the name of this person.'

For some account of Woodlark's arms the reader is referred to Dr Woodham's paper in the *Publications* of this Society, Vol. 1. p. 55, 4to. series. I doubt, however, if the phrase 'clericus noster,' to which Dr Woodham there alludes, will bear the meaning of 'chaplain to the king' (*i. e.* Edw. IV.). A similar phrase, 'peculiaris regis clericus,' applied to Wycliffe, has given rise to the conjecture that he too was a royal chaplain; but in neither case have we any historical evidence of such an appointment.

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P. S. Since the above paper was read, copies of Woodlark's and Millington's arms have come to light, and are appended to this paper.

XXXVIII. ON WEST MERE, AT WRETHAM, NEAR  
THETFORD, IN NORFOLK. BY CHARLES C. BABINGTON,  
M.A. F.R.S.

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[Read *March 1, 1858.*]

NEAR West Wretham, in Norfolk, there are many rather small ponds, filling natural hollows in the sandy country. One of the smaller of these ponds, called West Mere, was drained in the year 1851, and the constructions thus disclosed are of so much interest, that it is desirable to place an account of them on record. Unfortunately no competent antiquary had an opportunity of seeing them, and they were almost totally destroyed in the course of the operations. It was not until long afterwards that my attention was directed to them by my friend Mr E. Newton, B.A. of Magdalene College, whose home is within a few miles of the Mere in question. He told me that very little remained to be seen, and therefore I have not visited the place. He did not see it until much alteration had been made, and derived the most part of his information from Mr Birch the proprietor of the Mere.

The Mere was nearly round, and does not seem to have exceeded two acres in size. At nearly its center there was a circular mound in the shape of a ring, formed of hard white sand. This was several feet in thickness, about four feet in height (measuring from the original bottom of the Mere), but had about two feet depth of water covering it. The diameter of the ring was about twenty feet. When the water was removed, the whole Mere, both within and without the ring, was filled with

several feet of soft mud. Within the ring, and near to one side of it, there was a circular hole about six feet deeper than the bottom of the Mere, staked and wattled round with alderwood, which seemed to Mr Birch as if it had been used as a well. It was about four feet six inches in diameter. This "well" was connected with the ring-mound by a wall, composed of flints and marl, about two feet high (and therefore lower than the mound), and six feet long; its thickness was not recorded. There was no marl in the Mere except that used in this wall.

At the bottom of the mud, on each side of the wall, there were quantities of bones, viz. the skull of a goat, that of a hog, a great many skulls of oxen and the cores of their horns, the antlers of red deer, with portions of the skull attached, and many other bones, but to what species belonging has not been determined. The oxen were of the species called *Bos longifrons* by naturalists. An account of it will be found in Owen's "British Fossil Mammals and Birds," p. 508. All the skulls of these oxen which were found in West Mere (one alone excepted) had a fracture in their foreheads, in the form of an irregularly shaped hole of about the size of a half-crown. There was some bright blue earth found with the bones, which crumbled to powder on its exposure to the air: unfortunately none of this was preserved. Also, between the circular mound and the well, there was a ladder of about 15 inches in width, and with the "rounds" at about the same distance apart. It was exceeding rotten, no care seems to have been taken to preserve it, and we know nothing more concerning it. The alder stakes were sound, very hard, as heavy as stone, and of a dark grey colour.

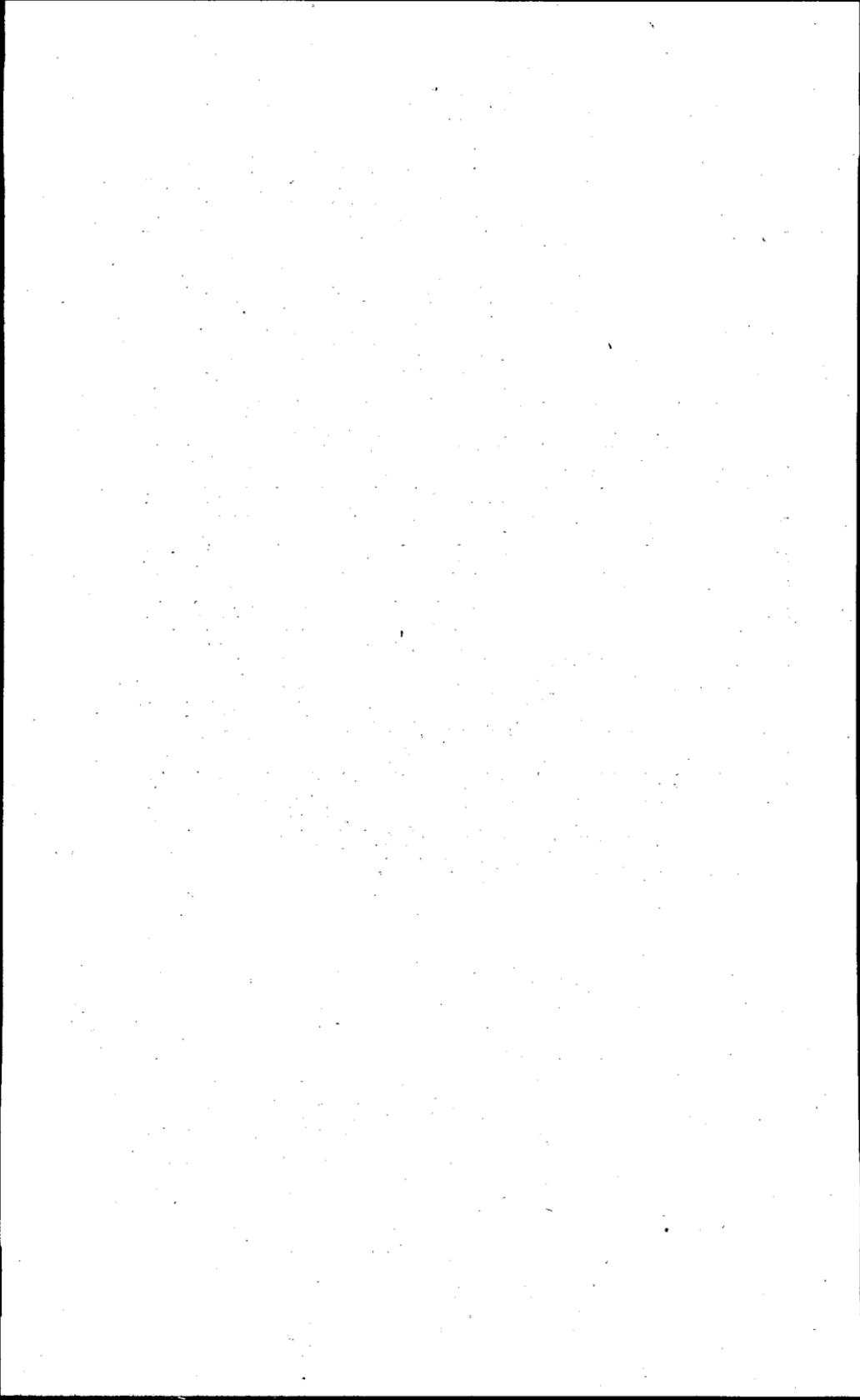
Unfortunately this seems to be all the information which can now be obtained about this very curious place, concerning the use of which I am totally unable to form any satisfactory idea. I was inclined to consider it as similar to the "crannogues," or partially artificial stockaded islands found in the lakes of Ireland, and also in that part of Switzerland which was occupied by a Celtic population: but they consist of a solid mass, formed usually of timbers strongly fastened together to form the outer wall, and the inclosed space filled with earth, stones, and other mate-

rials so as to afford a site for the habitation of its builders. As the ring at Wretham was about twenty feet in diameter, it may have been covered by a floor of trees, but no trace of anything of the kind was noticed.

No antiquities occurred at Wretham, although they have proved to be exceeding abundant in the Crannogues. Nevertheless the peculiar character of the place, the abundance of bones, and the kinds of animals to which they belonged, renders it probable that this place and the Crannogues had much in common. Difference of circumstances may have caused a difference in the structure.

It is further deserving of remark, that the skulls of oxen belong to a species now believed to be extinct, but which Owen supposes, with great reason, to have been domesticated by the ancient Britons. It is quite distinct from the present domestic animals of England, although possibly it may even now exist in Shetland, where there is a small breed of half wild oxen, having skulls and horns closely resembling those of the *Bos longifrons*. Remains of the *Bos longifrons* are found imbedded in some of the more recent Tertiary Strata, and they are abundant in the bogs of Ireland.

It is stated with much probability that similar rings exist in other pools in Norfolk and Suffolk, where they are still covered by the water and undisturbed; and also that similar bones have been found in some pits which are now drained.



XXXIX. LETTER from ROB. BOOTH of St John's College to Dr CLAITON, Master, concerning the Second Court. Communicated by J. E. B. MAYOR, M.A., Fellow of St John's College.

[Read Nov. 29, 1858.]

THE following letter is from the original, preserved with many others in the treasury of St John's College, and addressed:—"To the right wor<sup>sh</sup>: M<sup>r</sup>. D<sup>r</sup>. Claiton M<sup>r</sup>. of St John's Colledg in Cambridge," and endorsed "Mr (or D<sup>r</sup>.) Boothe concer. New Court." Of Rob. Booth an account will appear in Mr Cooper's *Athenæ Cantabrigienses*; he also occurs amongst the actors who performed Dr Legge's *Richardus Tertius* at St John's in 1579, and as such has been lately brought before the Society. I shall therefore content myself with explaining that in "Broad Street," from which his letter is dated, the Countess of Shrewsbury<sup>1</sup> had a residence. For the notices of the persons mentioned in the letter I am indebted to Mr Cooper.

S<sup>r</sup>

I thank yo<sup>u</sup> for yo<sup>r</sup> lre of y<sup>e</sup> 4<sup>th</sup> of this June by these last Carriers: in it I fynde no mencōn of my lre to yo<sup>u</sup> sent on fryday last by y<sup>e</sup> Carrie<sup>r</sup>: wherein was some mencōn of Mr Lucy<sup>e</sup><sup>2</sup> chāber, & of Mr Alvey<sup>e</sup><sup>3</sup> leaving yo<sup>r</sup> howse: I would gladly

<sup>1</sup> See *Communications addressed to the Society*, p. 47 (1852).

<sup>2</sup> LUCYE. I suppose a fellow-commoner. No one of the name occurs as a graduate of St John's in Richardson's list.

<sup>3</sup> ALVEYE. This I take to be Henry Alvey the noted puritan. He was sworn as provost of Trinity College, Dublin, in Oct. 1601, but the office had been vacant for several years previously, and it is likely that his appointment had been determined upon at the date of this letter. Edward Alvey of Leicestershire was admitted fellow of St John's on the Lady Margaret's foundation 17 March, 1591-2. Richardson does not give his degrees. The only Edward Alvey he has was of St John's, B.A. 1567-8, M.A. 1571, admitted a fellow 16 March 1569-70. He was of Nottinghamshire.

know wheth<sup>r</sup> yo<sup>u</sup> have receyved it. I have great reason to think by the course yo<sup>r</sup> frendes holde in it y<sup>t</sup> M<sup>r</sup> Deane<sup>1</sup> & M<sup>r</sup> Milner<sup>2</sup> meane as much as they sayd of theyr remēbraūce of yo<sup>u</sup>, & of theyr good intencon to yo<sup>u</sup>. their counsell to have patience for a tyme is good. for M<sup>r</sup> Lucye, yf he have M<sup>r</sup> Cokes<sup>3</sup> chamb<sup>r</sup>, all here are well satisfied : & for bestoweing roomes in yo<sup>r</sup> new buildinges vppō yong gentlemen, w<sup>c</sup> by the Found<sup>rs</sup> were and are intended to Felowes, yt wilbe much mysliked : & yo<sup>r</sup> frendes here will not press yo<sup>u</sup> in y<sup>t</sup> kynde ; but are desyrous that the Felowes may have the benefite of those roomes : yet vppō speciall occasions they who are ornamento or emolumento to yo<sup>r</sup> howse must by yo<sup>r</sup> statute<sup>4</sup> be therin respected. in this rawng now erecting in yo<sup>r</sup> new court, & so in the next, it wilbe well y<sup>t</sup> the tymber be so provyded as y<sup>t</sup> the thyrd story may be 11. foote high at the least, & y<sup>t</sup> the second or midle story may notw<sup>t</sup>standing be 12. foote high at the least betwene floare & floare. all w<sup>c</sup> (as I think) may fitly be, by thrusting the seeling of the third story high into y<sup>e</sup> roofe, & by raysing y<sup>e</sup> floare of y<sup>t</sup> third story a foote or more higher then it is in the north rawng : w<sup>c</sup> may be w<sup>t</sup>out charg to y<sup>e</sup> workemen,

<sup>1</sup> MR DEANE. One Bryan Deane of St John's was B.A. 1584-5, M.A. 1588; but I believe the allusion here is to Alexander Nowell, Dean of St Paul's.

<sup>2</sup> MR MILNER. Probably father of Robert Milner of St John's, B.A. 1603-4.

<sup>3</sup> MR COKE. Probably a fellow-commoner. Thomas Coke, of Derbyshire, B.A. 1585-6, was admitted fellow of St John's on the Lady Margaret's foundation, 23 March, 1585-6. It does not appear that he took a further degree, and I suppose he did not long continue a fellow.

<sup>4</sup> "Ne tamen ex cubiculorum distributione controversia aut invidia oriatur, seniore[m] secundum suum gradum iuniori tam inter socios quam inter discipulos semper præferendum statuimus.....Proviso semper ut non obstante præsentis statuto liceat magistro et maiori parti seniorum cubacula vacantia illis pensionariis assignare, quos in sociorum commeatum admissos tam collegio quam academiæ et ornamentum et emolumentum allaturos esse iudicaverint, modo numerum trium cubiculorum non excedant."—*Stat. Eliz.* c. 32.

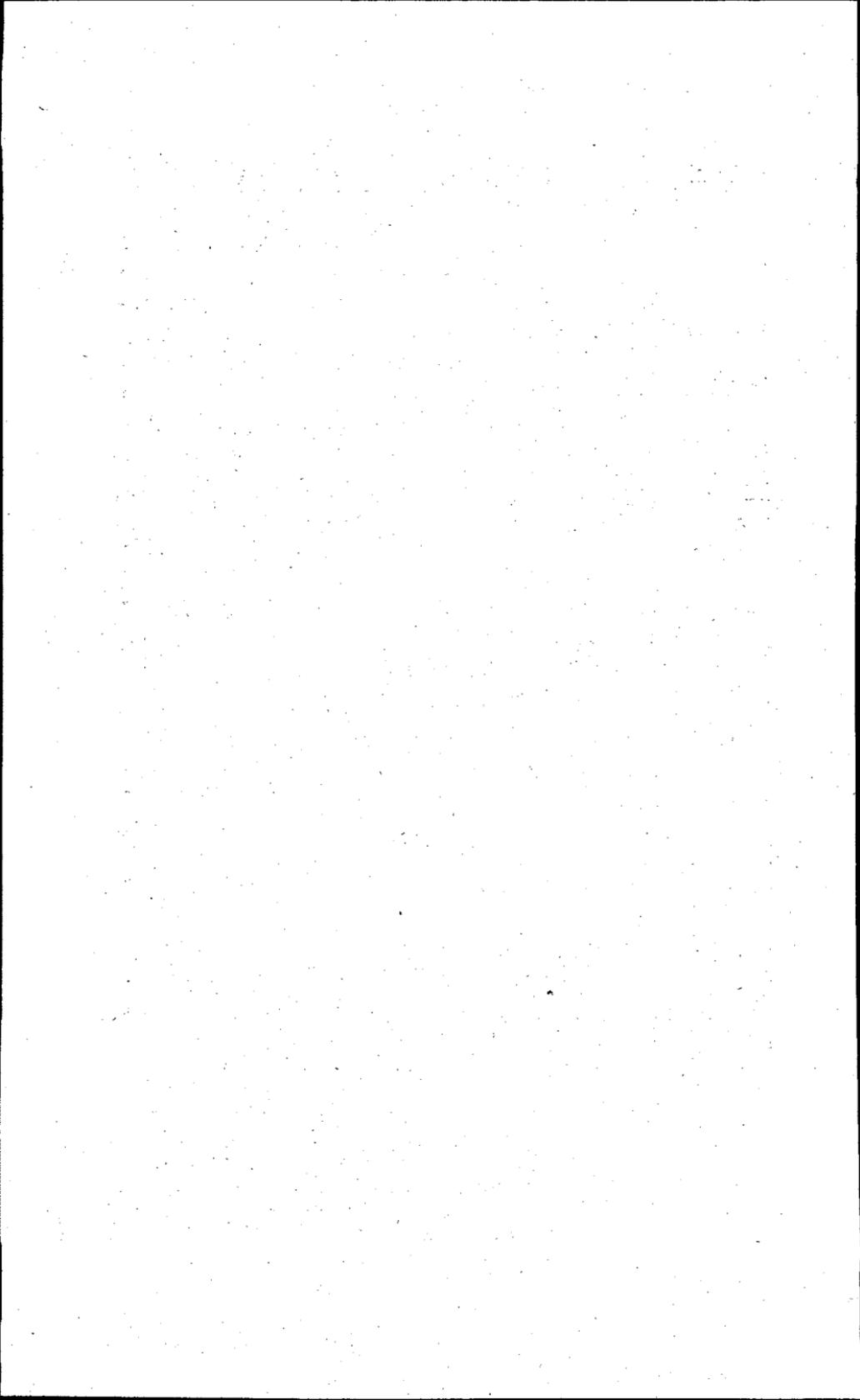
and will greatly bewtifye the chambers. yest<sup>r</sup>day my Lo. of Essex<sup>1</sup> his cause was handled at large. The Quenes learned Cownsell charged, & he awns<sup>r</sup>wered before y<sup>e</sup> privy Cowncell and before 4 selected Erles, 2 Barones, 2 cheife Judges and some oth<sup>r</sup> of the Judges: as I heare his faultes were 1<sup>o</sup>. his making many & vn-worthy knightes against y<sup>e</sup> Queenes comāudem<sup>t</sup>; 2<sup>o</sup> making my Lo. of Southamptō likewise Leiftenant of the horse, & continew-  
ing him so aft<sup>r</sup> comāudem<sup>t</sup> to y<sup>e</sup> Contrarye. 3<sup>o</sup>. his leading the armye into Monster & not into y<sup>e</sup> North first, as y<sup>e</sup> Q<sup>s</sup>. intent & comāudem<sup>t</sup> was: 4<sup>o</sup>. his parlye w<sup>t</sup> Tyrone alone w<sup>o</sup>ut witness: 5<sup>o</sup>. his retorne into England contrary to express comāudem<sup>t</sup> by Ire. these thinges were manifestlye proved, & acknowledged by himself. the end was y<sup>t</sup> he must hold himself no Cowncello<sup>r</sup>, his offices of Marshall, & M<sup>r</sup>. of y<sup>e</sup> ordinaūce are sequestred into y<sup>e</sup> Q. handes, & he is remawnded to his howse vntill her H<sup>s</sup>. furth<sup>r</sup> pleasure be made knowne to him. This is all y<sup>t</sup> I canē yet heare.

yt is sayd y<sup>t</sup> yo<sup>r</sup> new gatehowse is not so large & fayre as the ould one towarges y<sup>e</sup> streate: w<sup>c</sup> must not be suffered being contrary to y<sup>e</sup> articles. for that w<sup>c</sup> Mr. Coke tells vs y<sup>t</sup> yo<sup>u</sup> desyre to know conc<sup>r</sup>ning yo<sup>r</sup> new gatehowse, I would wish it to be as the ould is, more brode towardes the Cowrt, then towardes the backsyde of y<sup>e</sup> howse. for yo<sup>r</sup> stay still at Cambridg vppō the differences betwene yo<sup>u</sup> & yo<sup>r</sup> ov<sup>r</sup>thwart neighbo<sup>rs</sup>; yo<sup>r</sup> frendes here do wish, y<sup>t</sup> yo<sup>u</sup> should rath<sup>r</sup> follow yo<sup>r</sup> oth<sup>r</sup> necessary busynes, then (to any yo<sup>r</sup> p<sup>r</sup>iudice) to attend these controversyes, bycause it is not likely y<sup>t</sup> they will have any speedye issue, but rest still in suspence as they are, for a good tyme. Their ho<sup>rs</sup>. salute yo<sup>u</sup>: & so w<sup>t</sup> harty comē-  
endacon̄s frō vs all yo<sup>r</sup> poore frendes here, I com̄itt to godes holy protectiō. in Brodestreat in London 6<sup>o</sup>. Junij. 1600.

Totalit<sup>r</sup> tuus

ROB. BOUTH.

<sup>1</sup> MY LO. OF ESSEX. Cf. *The Devereux Earls of Essex*, ii. 102 sq.



XI. THE ACTORS IN DR LEGGE'S TRAGEDY OF  
RICHARDUS TERTIUS, performed at St John's Col-  
lege, at the Bachelors' Commencement, 1579-80.  
By CHARLES HENRY COOPER, F.S.A.

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[Read *Nov.* 29, 1858.]

Dr Legge's Latin play of *Richardus Tertius*, which was acted at St John's College, at the Bachelors' commencement, 1579-80, was printed for the Shakespeare Society in 1844, under the editorship of the late Mr Barron Field.

Although the names of the actors are given, no attempt appears to have been made to ascertain their history. I propose to supply that deficiency.

The actors' names are arranged alphabetically, and the parts they filled are stated as in the play itself. The numerals refer to the pages in which the actors' names occur in the *Dramatis Personæ*.

It will be seen that several were authors, and two (Henry Constable and Abraham Fraunce) poets of celebrity; that one (Henry Alvey) filled for several years the important position of Provost of Trinity College, Dublin; that four (Richard Clayton, John Palmer, Simon Robson, and Laurence Staunton) obtained deaneries; that six (William Bayley, John Fox, James Howland, Peter Titley, Richard Webster, and William Wilkinson) held archdeaconries or prebends; and that two (Henry Hickman and Otiwell Hill) were civilians of repute.

The names of Alvey and Knox suggest the probability that at this period the Puritans did not entertain that aversion to dramatic performances which they afterwards exhibited in so remarkable a manner.

**MR ALMY, *Prætor Londinensis*, 109.**

Doubtless a misprint for Alvey.

(a) Edward Alvey of Nottinghamshire, B.A. 1567-8; admitted fellow of St John's on the Lady Margaret's foundation 16 March, 1569; M.A. 1571; admitted a senior fellow 18 March, 1574-5.

(b) Henry Alvey of Nottinghamshire, B.A. 1575-6; admitted fellow of St John's on the Lady Margaret's foundation, 1577; M.A. 1579; B.D. 1586; admitted a senior fellow 11 Jan. 1588-9; provost of Trinity College, Dublin, 1601 to 1609. Died at Cambridge, 25 Jan. 1626-7. A noted Puritan, and a benefactor to St John's College.

It is probable that the latter was the representative of the mayor of London.

**MR BAYLY, *Lovellus Baro.*, 75; *Lovellus Heros*, 109, 128.**

William Bayley of London, B.A. 1574-5; admitted fellow of St John's on Thimblebye's foundation, 1577; M.A. 1578; B.D. 1585. He had a canonry in the church of Peterborough, and in 1598 was admitted archdeacon of Northampton. This dignity he resigned, 23 March, 1603-4. He was rector of Wapenham, Northamptonshire. He is perhaps the author of verses signed W. B. in the collection on the deaths of Sir Edward Lewkenor, knight (sometime fellow of St John's), and Madam Susan his lady, 1606.

**MR BOOTH, *Hastings Baro.*, 75.**

(a) Robert Booth of St John's, B.A. 1567-8; M.A. 1571.

(b) Robert Booth of Cheshire, B.A. 1570-1; admitted a fellow of St John's on the Lady Margaret's foundation, 12 March, 1572-3; M.A. 1574; admitted a senior fellow, 6 April, 1584. He superintended the erection of the second court of St John's, 1598—1602. He left a legacy to the College, which was applied in discharging a debt owing in respect of the second court. He also gave to the College a bason and ewer of silver-parcel gilt, of the value of above £30, and at his own charge built a wooden bridge over the river, at the cost of about £60. He has Latin verses prefixed to Everard Digby's *Theoria Analytica*.

(c) Robert Booth of Nottinghamshire, B.A. 1581-2; M.A. 1585; admitted a fellow of St John's on the Lady Margaret's foundation, 7 April, 1587.

The second of these persons was, I presume, the actor.

**MR BOWES, *Gravus heros adolescens mutus*, 76.**

Henry Bowes of Richmondshire, B.A. 1577-8; admitted a fellow of St John's on the Lady Margaret's foundation, 1580; M.A. 1581.

CHAPMAN, *Argumentum primæ actionis*, 76.

Edward Chapman of Kent, B.A. 1578-9; admitted a fellow of St John's on the Lady Margaret's foundation, 22 March, 1579; M.A. 1582. Drowned at sea, 4 Jan. 1591-2. He has verses in the University collection on the death of Sir Philip Sidney, 1587.

Mr CLAYTON, *Doctor Shawe*, 109.

Richard Clayton of Lancashire, admitted pensioner of St John's, 1572; removed to Oxford where he proceeded B.A.; incorporated at Cambridge, 1576; admitted fellow of St John's on the Lady Margaret's foundation, 1577; M.A. here, 1579; incorporated at Oxford, 12 July, 1580; B.D. here 1587; elected a College preacher at St Mark's, 1587; admitted a senior fellow, 8 April, 1590; D.D. 1592. He was master of Magdalen College, 1593; installed archdeacon of Lincoln, 30 August, 1595; collated to the prebend of Thorngate in the church of Lincoln, 11 Dec. 1595, and admitted master of St John's College, 22 of the same month. He was collated to a canonry of Peterborough, 21 June, 1596; was vice-chancellor of the University 1604, and installed dean of Peterborough, 28 July, 1607. He died 2 May, 1612, and was buried in St John's College chapel with great solemnity.

Mr CONSTABLE, Gent., *Filius Stanlei Dominus*, 128.

Henry Constable, of noble family, B.A. of St John's, 1579-80. Author of "Diana, or the excellent and conceitful sonnets of H. C., augmented with divers quatorzains of honourable and learned personages, divided into eight decades." Lond. 4to. 1592, 12mo. 1594, 1597, 1604, 4to. 1815, 12mo. 1818<sup>1</sup>.

Mr DIGBY, *Comes Oxonii*, 128.

Everard Digby of Rutland matriculated as a sizar of St John's, 25 Oct. 1567; B.A. 1570-1; admitted fellow of St John's College on the Lady Margaret's foundation, 12 March, 1572-3; M.A. 1574; B.D. 1585; admitted a senior fellow, 10 July, 1585. Deprived of his fellowship about the end of 1587, on the alleged ground of the nonpayment of

<sup>1</sup> Since this paper was read has been published "Diana: The sonnets and other poems of Henry Constable, B.A. of St John's College, Cambridge; now first collected and edited, with some account of the author, by William Carew Hazlitt, of the Inner Temple, Esquire. To which are added, a few notes and illustrations, by the late Thomas Park." London, 8vo. 1859.

his commons ; but there can be little doubt that the real cause was his being attached to the opinions of the Roman Catholics. Author of *Theoria Analytica* and other works. The commonly received notion that he was the father of Sir Everard Digby, who was implicated in the Gunpowder Plot, is absurd, Sir Everard having been born in 1581, when this person was a fellow of St John's.

MR DUCKET, *Comes Northumbriæ*, 129.

Lionel Duckett of St John's, B.A. 1582-3 ; fellow of Jesus College, 1585 ; M.A. 1586 ; one of the proctors of the University, 1595 ; B.D. 1596. Died 1603.

MR FOX, *Cardinalis, Archiepis. Cantuar.* 75.

John Fox of St John's, B.A. 1573-4 ; M.A. 1577 ; fellow of Catharine Hall, 3 April, 1582 ; University preacher, 1583 ; B.D. 1584 ; prebendary of Neasdon in the church of St Paul, 13 May, 1591 ; rector of Hanwell in Middlesex, 20 Sept. 1596 ; and installed canon of Westminster, 6 May, 1606. Died about Oct. 1623. To him, as well as to John Fox the martyrologist, has been erroneously ascribed the authorship of *Time and the end of Time*, in two discourses. The work, however, was really written by John Fox of Clare Hall, who was ejected from the vicarage of Pucklechurch in Gloucestershire in 1662.

MR FOXCROFT, *Brackenburius præfectus arcis*, 128.

Richard Foxcroft of Yorkshire, B.A. 1572-3 ; M.A. 1576 ; admitted fellow of St John's on the Lady Margaret's foundation, 1577.

DS FRAUNCE, *civis Londinensis*, 75, *civis secundus*, 109.

Abraham Fraunce of Shropshire, B.A. 1579-80 ; admitted a fellow of St John's on the Lady Margaret's foundation, 1580 ; M.A. 1583. Afterwards went to Gray's Inn, was called to the bar, and is supposed to have held an office in the court of the marches of Wales. Author of English poems and other works. In his *Arcadian Rhetorike*, 1588, he quotes Spenser's *Fairy Queen*, then in MS. The time of his death is not known.

MR GARGRAVE, *Anna Regina uxor Richardi*, 128.

No doubt a fellow-commoner of St John's, and probably a member of a distinguished northern family. He did not graduate, nor can his matriculation be traced.

DS HARRIS, *Nuntius*, 128.

Richard Harris of Shropshire, B.A. 1579-80; admitted fellow of St John's College on Mr Beresford's foundation, 1580; M.A. 1583; B.D. 1590; elected a College preacher at St Mark's, 1590; admitted a senior fellow, 11 June, 1593; D.D. 1595; rector of Gestingthorp, Essex, 11 Dec. 1599; and rector of Bradwell-juxta-Mare, in the same county, 16 Feb. 1612-13. Author of *Concordia Anglicana de primatu Ecclesie Regio adversus Becanum de dissidio Anglicano*. Lond. 8vo. 1612. *The English Concord, in answer to Becane's English Jarre, with a reply to Becane's Examen*. Lond. 4to. 1614.

D. HARRISON, *Hungerford Miles equestris ordinis*, 128.

John Harrison of Yorkshire, B.A. 1579-80; admitted a fellow of St John's College on Dr Lupton's foundation, 1580; M.A. 1583; B.D. 1591; elected a College preacher at St Michael's, 1591.

DS HELOWE, *chorus tumultuantium civium Satelles Becke [Buckinghamicæ]*, 75.

Christopher Helowe of St John's College, B.A. 1578-9; M.A. 1582.

MR HICKMAN, *Henricus comes Richmondicæ*, 128.

Henry Hickman of Middlesex, younger son of Anthony Hickman, Esq., by his wife the daughter of Sir William Lock, knight, was B.A. 1568-9; admitted fellow of St John's on the Lady Margaret's foundation, 6 April, 1571; M.A. 1572; admitted a senior fellow, 30 Jan. 1580-1; one of the proctors of the University, 1583; LL.D. 1585; Vicar-general to the Bishop of Peterborough, 2 Oct. 1587; admitted an advocate, 14 May, 1595; M.P. for the town of Northampton, 1601; Master in Chancery, 1602 to 1616. By his wife, Anne Wallop, he had issue a son and two daughters, viz. Elizabeth, wife of Sir Henry Fiennes, *alias* Clinton, son of the Earl of Lincoln; and Anne, wife of Richard Dukeson, D.D.

MR HILL SR, *Howardus, Equestris ordinis*, 75. *Dux Norfolkensis*, 128.

James Hill of Lancashire, B.A. 1568-9; admitted a fellow of St John's College on the Lady Margaret's foundation, 28 March, 1572; M.A. 1572; elected a College preacher at St Mark's, 1578; B.D. 1579; admitted a senior fellow, 26 Jan. 1582-3.

D. HILL, *Nuntius secundus*, 128.

Otiwell Hill of Lancashire, B.A. 1576-7; admitted a fellow of St John's College on the Lady Margaret's foundation, Regia autoritate, ult. Feb. 1578; M.A. 1580; one of the taxors of the University, 1588; and one of the proctors, 1591; admitted a senior fellow, 2 April, 1593; chancellor of the diocese of Lincoln. He occurs in 1605 as LL.D., and as holding jointly with Dr Legge the office of commissary of the University. Died, 19 May, 1616. Buried in Lincoln Cathedral, where on an alabaster tomb, having his arms and those of his wife, there is or was a curious epitaph upon him, composed by his brother, Rowland Hill, one of the prebendaries of Lincoln, and sometime fellow of King's College.

Mr HODSON, *Stanleius Baro*. 75.

Samuel Hodgson of London, B.A. 1574-5; admitted a fellow of St John's College on the Lady Margaret's foundation, 1577; M.A. 1578. Has Latin verses before Everard Digby's *Theoria Analytica*, 1579.

HOULT, *Nuntius tertius*, 128.

(a) Robert Holt of St John's, B.A. 1564-5.

(b) Francis Holt, of St John's, B.A. 1569-70; M.A. 1573; B.D. 1580.

(c) Richard Holt of St John's, B.A. 1577-8.

(d) Richard Holt of St John's, B.A. 1580-1.

The latter was probably the person intended.

L. W. HOWARD, *Edwardus Rex quindecim annorum*, 75.

Lord William Howard, youngest son of Thomas, Duke of Norfolk (executed for high treason, 1572), by his second wife Margaret, daughter and heiress of Thomas Lord Audley. He was restored in blood 1603, and lived till August, 1640. He was ancestor of the Earls of Carlisle.

Ds HOWLAND, *chorus tumultuantium civium*, &c., 75.

James Howland of London, B.A. of Trin. Coll., 1576-7; admitted fellow of St John's College on the Lady Margaret's foundation, 1577; M.A. 1580. He had a canonry in the church of Peterborough, and was installed archdeacon of Northampton, 12 Nov. 1587. He died, 20 March, 1597-8.

MR KENDALL, *chorus tumultuantium civium, &c.*, 75.

- (a) John Kendall of St John's, B.A. 1573-4; M.A. 1577.
- (b) Giles Kendall of St John's, B.A. 1579-80; M.A. 1583.
- (c) Miles Kendall of St John's, B.A. 1582-3; M.A. 1586.

The first is probably the person intended.

MR KNOX, *Hastings miles calligatus*, 75.

(a) Nathanael Knox of Richmondshire, B.A. 1576-7; admitted a fellow of St John's College on the Lady Margaret's foundation, 1577; M.A. 1580. Buried at Cambridge, 28 May, 1580. *Athen. Cantab.* i. 430, 568.

(b) Eleazar Knox of Richmondshire, B.A. 1577-8; admitted a fellow of St John's College on Dr Keyton's foundation, 22 March, 1579; M.A. 1581. Vicar of Clacton Magna, Essex, May, 1587. Elected a college preacher at St Michael's, 1587: was one of the University preachers in the same year. B.D. 1588. Died on Whitsun-Eve, 1591, and buried in St John's College chapel.

They were sons of John Knox, the great Scotch reformer. The former of them was probably the person who represented Hastings.

MR LINSELL, *Rhesus Thomæ Wallicus*, 128.

Daniel Lindsell of Hertfordshire, B.A. 1571-2; admitted a fellow of St John's College on the Lady Margaret's foundation, 12 March, 1572-3; M.A. 1575; admitted a senior fellow, 3 April, 1587.

DS METHEN, *Episcopus mutus*, 109.

John Mehen, or Meyhen, of St John's College, B.A. 1577-8; M.A. 1581.

DS MORRELL, *Civis primus*, 109. *Nuntius quartus*, 128.

Roger Morrell of London, B.A. 1576-7; admitted to a fellowship in St John's College on Dr Keyton's foundation, 1580; M.A. 1580; B.D. 1587; elected a college preacher at St Mark's, 1589; elected and admitted a senior fellow, 2 April, 1593. Admitted to the rectory of Purley, Essex, on the presentation of King James I., 22 May, 1605, but the cause and time of his avoidance thereof is unknown. He has verses in the University collections on the deaths of Sir Philip Sidney, 1587, and of Dr Whitaker, 1595.

Mr PALMAR, *Richardus dux Gloucest.*, 75, 109.

Mr PALMER, *Richardus Rex*, 128.

John Palmer of Kent, B.A. 1571-2; admitted a fellow of St John's College on the Lady Margaret's foundation, 1572-3; M.A. 1575. Elected a senior fellow, 3 Feb. 1586-7; one of the proctors of the University, 1587; Master of Magdalen College, 1595; installed dean of Peterborough, 3 Dec. 1597. Died, 1607. Has a Latin poem in the University collection on the death of Sir Philip Sidney, 1587.

DS PILKINGTON, *Ancilla Reginae*, 75.

D. PILKINGTON, *Ancilla*, 128.

Thomas Pilkington of Derbyshire, B.A. 1578-9; admitted a fellow of St John's College on the Lady Margaret's foundation, 1580; M.A. 1582.

DS PUNTER, *servus ducis Gloucestrice*, 75.

Henry Punter of St John's College, B.A. 1576-7.

REDFERNE, *Dighton carnifex, a big sloven*, 129.

Ellis Redferne of St John's College, B.A. 1581-2.

DS REMER, *Archiepisco. Eboracensis*, 75.

Robert Rayner of St John's College, B.A. 1576-7; M.A. 1580.

RHODES med., *Richardus dux Eboracensis parvulus, mutus*, 76.

Peter Rhodes of St John's College, B.A. 1580-1.

Mr ROBINSON, *Catesbeius Juris peritus*, 75. *Catesbeius*, 128.

Mr ROBINSON, *Burchier equestris ordinis*, 128.

(a) Edmund Robinson of Richmondshire, B.A. 1564-5; admitted a fellow of St John's College on the Lady Margaret's foundation, 16 March, 1569; M.A. 1570.

(b) John Robinson of St John's College, B.A. 1571-2; M.A. 1575; B.D. 1582.

(c) John Robinson of St John's College, B.A. 1574; M.A. 1578.

One of these John Robinsons, who was of Cambridgeshire, was admitted a fellow of St John's College on the Lady Margaret's foundation, 1577; elected a college preacher at St Mark's, 1581; University preacher, 1583; admitted a senior fellow, 3 Dec. 1588. One John Robinson occurs as canon of Gloucester, 1594.

(d) Christopher Robinson of St John's College, B.A. 1578-9.

(e) Leonard Robinson of St John's College, B.A. 1580-1; M.A. 1584.

Mr ROBSON, *Ludovicus medicus*, 128.

(a) Simon Robson of Durham, B.A. 1572-3; admitted a fellow of St John's College on Mr Ashton's foundation, 1573; M.A. 1576; elected a college preacher at St Mark's, 1581; B.D. 1583; University preacher, 1584; incorporated at Oxford, 1586; Lady Margaret preacher, 1587; admitted a senior fellow, 3 April, 1587; D.D. 1594; again Lady Margaret preacher, 1597; became dean of Bristol, 21 April, 1598. Died in May or June, 1617; buried in Bristol cathedral. On the election of master of Catharine Hall, 1597-8, three of the fellows were for Dr Robson and three for Dr Overall, afterwards bishop of Norwich. The Vice-chancellor and Heads decided in favour of Dr Robson, who took possession, but the Queen interfered, and ultimately Dr Overall obtained the office.

(b) Robert Robson of St John's College, B.A. 1577-8.  
Simon Robson was no doubt the person intended.

Mr SEDWICK, *Nuntius primus*, 128.

Edward Sedgwick of Huntingdonshire, B.A. 1573; admitted a fellow of St John's College on the Lady Margaret's foundation, 1577; M.A. 1577.

DS SHEPHEARD, *Elizabetha Regina*, 75, 128.

Leonard Shepherd of St John's College, B.A. 1576-7; M.A. 1580.

Mr SMITH, *Hospes*, 109.

James Smith of Nottinghamshire, B.A. 1571-2; admitted a fellow of St John's College on Dr Keyton's foundation, 1573; M.A. 1575. Rector of Crumwell in the diocese of York. Died a fellow at Cambridge, 5 May, 1580.

Mr SNELL, *Tyrellus generosus*, 128.

Francis Snell of Yorkshire, B.A. 1573-4; admitted a fellow of St John's College on the Lady Margaret's foundation, 1577; M.A. 1577; elected a College preacher at St Mark's, 1581; University preacher, 1582; B.D. 1584; admitted a senior fellow, 19 Dec. 1588.

Mr STANTON, *Episc. Eliensis*, 75, 128.

Laurence Staunton of Westmoreland, B.A. 1569-70; admitted a fellow of St John's College on Mr Simpson's foundation, 28 March, 1572; M.A. 1573; B.D. 1580; University preacher, 1581; admitted a senior fellow, 18 Dec. 1583; incorporated at Oxford, 11 July, 1586;

installed a canon of Norwich, 7 April, 1589; D.D. 1591; rector of Castre, Northamptonshire, 12 July, 1600; elected dean of Lincoln, 8 May, 1601, installed, 6 June following. He died, 17 Sept. 1613, and was buried in the parish church of Uffington, co. Lincoln, of which he had been rector. On the vacancy in the mastership of St John's, occasioned by the death of Dr Whitaker, 1595, Dr Staunton and Dr Clayton were nominated by the Crown to the fellows, who selected the latter as master.

Mr STRINGER, *dux Buckingham.*, 75, 109, 128.

Philip Stringer of Buckinghamshire, B.A. 1567-8; admitted a fellow of St John's College on the Lady Margaret's foundation, 10 April, 1568; M.A. 1571. One of the esquire bedells in or before 1579; constituted one of the University vintners, 3 June, 1585. He was solicitor to the University, and a justice of the peace for the Town. Resigned office of esquire bedell, 1592. Registrar of the archdeaconry of Peterborough, 1601. Died about 1603. Agnes, his widow, died about 1619.

Philip Stringer is author of an account of Queen Elizabeth's reception at Oxford in 1592. It has been twice printed.

D. TITLEY, *Filia Eduardi regis major*, 128.

Peter Titley of St John's College, B.A. 1578-9; M.A. 1582. Collated to the prebend of Halloughton in the church of Southwell (being then B.D.), 20 Aug. 1632, installed on 23rd, and died about Feb. 1633-4.

Mr WEBSTER, *Fitz William, Recordor London, ut vulgo loquuntur Civis amicus Shawi*, 109.

Richard Webster of Shropshire, B.A. 1575-6; admitted a fellow of St John's College on the Lady Margaret's foundation, 1577; instituted to the prebend of Bullinghope alias Bullingham in the church of Hereford, 15 March, 1578-9; M.A. 1579; B.D. 1586. Had a grant of the archdeaconry of Middlesex, Sept. 1595. Installed a canon of Westminster, 31 Dec. 1586. Died about Jan. 1601-2. Was D.D., but it does not appear when or where he obtained that degree. In the singular proceedings with respect to the vacancy in the mastership of St John's, occasioned by the death of Dr Whitaker, 1595, Dr Webster's name was sent up to the Queen by the Heads of Colleges as one who was not disliked by the leaders of the factions into which the College was divided.

Mr WHALEY, *Nuntius*, 75.

- (a) William Whaley of St John's College, M.A. 1561.
- (b) John Whaley of St John's College, B.A. 1584-5; M.A. 1588.

Mr WILKINSON, *Riverius baro.*, 75.

William Wilkinson of Yorkshire, B.A. 1574-5; held the prebend of Milverton Secunda in the church of Wells, 1576; admitted a fellow of St John's College on Mr Ashton's foundation, 1577; M.A. 1578; prebendary of Fridaythorpe in the church of York, 31 Jan. 1587-8; LL.D. 1589. Died, 1613.

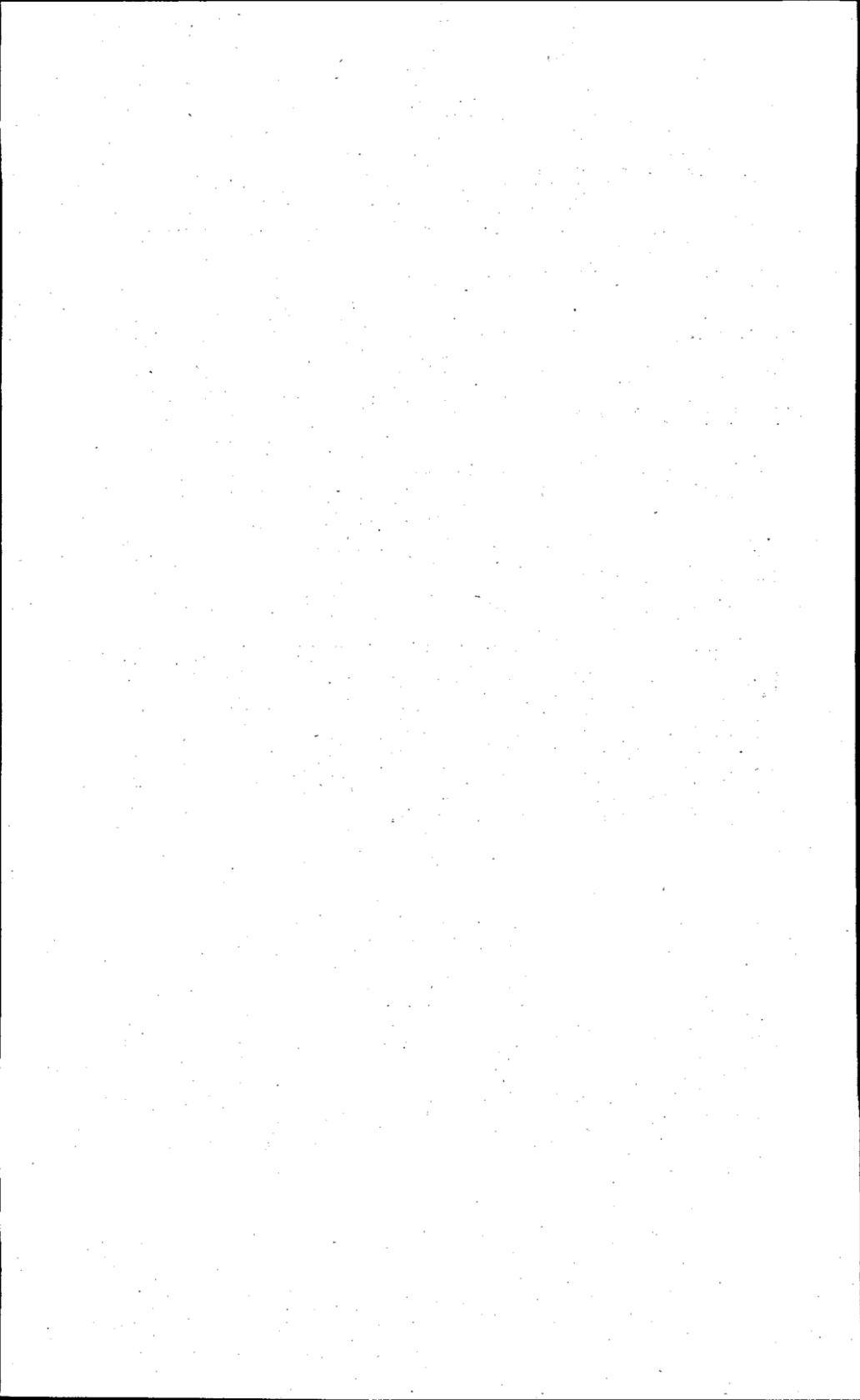
WOODCOCKE, *Conjux Shori mutus*, 76.

(a) Randolph Woodcock of Cheshire, B.A. 1584-5; admitted a fellow of St John's College on the Lady Margaret's foundation, 6 April, 1593; M.A. 1593; one of the proctors of the University, 1599; B.D. 1601.

(b) Robert Woodcock of St John's College, B.A. 1584-5.

I may here correct a mistake into which Mr Field was led by others respecting a play under the same title, said to have been written by Henry Lacey, of Trinity College, and contained in MS. Harl. 2412, 6926. This play is called a poor imitation of Legge's. I have examined the MSS. referred to: they are neither more nor less than transcripts of Dr Legge's play.

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XLI. MANUMISSIONS OF SERFS extracted from the records of King's College. By the Rev. G. WILLIAMS, B.D. Senior Fellow of King's College.

[Some interesting papers relating to the extinction of villainage in England, which had appeared from time to time in *Notes and Queries*, have been collected in the Historical Volume of *Choice Notes* (pp. 176, seqq.). The following Manumissions may serve further to illustrate the subject, which has special interest at a time when the hereditary serfdom of the Russian Empire is on the point of being abolished by Imperial Ukase, which, I am informed, will be issued on the 14th of September, O. S. 1859.]

[Read 21 Feb. 1859.]

*Ledger Book of King's College, fol. lxxi. rev.*  
"Manumissio Johannis Sparke."

"UNIVERSIS Christi fidelibus ad quos presentes litere pervenerint Robertus Wodelarke clericus Prepositus Collegii Regalis beate Marie et Sancti Nicholai de Cantabrigia et Scholares ejusdem Collegii salutem in Domino sempiternam. Noveritis nos prefatos Prepositus et scholares manumisisse relaxasse et omnino de et pro nobis et successoribus nostris quietos clamasse et ab omni jugo servitutis liberos fecisse Johannem Sparke de Crowmere alias vocato Shipdam in comitatu Norffolcie ac Willelmum Sparke et Johannem Sparke filios dicti Johannis Sparke nuper nativos nostros manerio nostro de Horstede in comitatu predicto spectantes cum tota sequela eorundem Johannis et Willelmi ac Johannis Sparke de corporibus suis procreata et imposterum procreanda ita ut quilibet dictorum Johannis Sparke Willelmi Sparke et Johannis Sparke liber homo existat et ad quascunque mundi partes evolaverint vel aliquis eorum evolaverit plena et perpetua gaudeant et quilibet eorum gaudeat libertate. Sic quod nec nos prefati Robertus Wodelarke clericus prepositus Collegii Regalis antedicti et scholares ejusdem Collegii nec successores nostri aliquod juris vel clamei in dictis Johanne Willelmo et Johanne Sparke, nec in sequela sua de corporibus suis procreata et imposterum procreanda, nec in bonis et catallis suis ratione servitutis

de cetero exigere vel vendicare poterimus quovismodo in futurum. Sed ab omni jugo servitutis et actione juris et clamei in predictis Johanne et Willelmo ac Johanne Sparke et in tota sequela sua de corporibus suis procreatis et imposterum procreandis, ac in bonis et catallis suis quibuscunque penitus simus exclusi imperpetuum per presentes. In cujus rei testimonium huic presenti scripto nostro sigillum nostrum commune apposuimus. Datum Cantabrigie in Collegio nostro predicto decimo die Mensis Junii Anno regni regis Edwardi quarti post Conquestum Anglie duodecimo. [A.D. 1472.]

There is also another deed, of the same date, in favour of Richard Humfrey, of Ludham in Norfolk, husbandman, and of Robert and William Humfrey, his sons.

2. Same of Walter Felde, &c. in favour of Thomas Aylmer de Ramworthe in Norfolk "yeman nuper nativum nostrum manerio nostro de Horstede, &c." Anno Regni Edw. IVti. 21. (1481.) *fol. 114 rev.*

3. Same of Robert Hacumblen, &c. in favour of John Harryse alias Harres de Bryghtiston Deverell. Anno Regni Regis Henrici octavi quinto decimo. [A.D. 1523.] *fol. 263 rev.*

4. Georgius permissione divina Cicestrensis Episcopus et Prepositus Coll. &c. in favour of Elizabeth Gulyng "nuper filiam Nicholai Gilbert de Est Ruston et Robertum Gilbert filium Roberti Gilbert de Happesbrugh...nativos nostros de sanguine manerio nostro de Lesyngham pertinentes." 4th July, 35. Hen. VIII. [A.D. 1543.] George Day was Provost from 1538 to 1548, Bp. of Chichester from 1543 to 1551. *fol. 322 rev.*

5. The same for William Gylberd de Estruston "nativum nostrum de sanguine," of the manor of Lesyngham. May 28, Hen. VIII. 26. (1544.) *fol. 326 rev.*

6. The same for Robert Sparke, of the Manor of Horsted (same date). *fol. 327 rect.*

7. Johannes Cheke armiger et prepositus, &c. for Cecilia Copin and Cecilia Funtain, Johanna Gilbert and Nicholas Gilbert, of Lesyngham Manor. 3rd of Edward VI., 3rd July. [1549.] *fol. 341 rev.*

## XLII. ON A BRONZE FALX FOUND IN THE FENS.

By CHARLES C. BABINGTON, M.A., F.R.S.

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[Read March 7, 1859.]

IN the month of May, 1850, the Cambridge Antiquarian Society acquired a curious bronze "falx," which had then been recently found in Wicken Fen. A short account of it was given in the *Archæological Journal*, VII. 302, together with a wood-cut. It is remarkable, and seems to be unique in that its cutting edge forms the convex curve of the hook. All the other specimens of such implements, which are not very uncommon in Ireland, have either two edges, or the convex edge forms the back, and the concave the cutting part. By the kindness of the Archæological Institute I am enabled to illustrate this paper with an impression from their wood-block (fig. 2). The length of the blade of this implement, independent of the socket, is four inches.

In the month of January, 1859, I was so fortunate as to acquire for the Society's Museum another bronze falx of a totally different type. It was found in the fens near Downham in Norfolk. It was accompanied by a bronze celt or palstave of not uncommon form (it exactly resembles fig. H. *Archæological Journal*, IV. 5); and a short bronze sword, fifteen inches long and having a blade of not quite one inch in width. A wood-cut of this second falx is now given, in which it is represented of just two-thirds of its true size (fig. 1).

It will be seen that our specimens of this implement illustrate the two great classes into which they are divided by the Irish antiquaries: viz. those having the socket continuing the curve of

the blade or not forming a very decided angle to it, and therefore having only one opening, and those in which the socket is open at both ends and placed transversely to the blade. If I am not misinformed these types are about equally common in Ireland, and numerous examples of them are preserved in the Museum of the Royal Irish Academy. Apparently these possessed by our Society are the only specimens of bronze falx which have been found in England. That first obtained is quite unique in type (none like it being known even in Ireland), and beautifully executed; the other is very rudely formed and has also been much injured by the labourers who found it. They have done their best, although not quite successfully, to remove all trace of antiquity from it with a file. It seems to have been quite without ornament. The end of its socket has been beaten with a stone or rude hammer, so as to make it fit closely over the wooden handle. The blade is about five inches in length and nearly an inch broad, and one-sixth of an inch thick along its middle. As far as can now be seen the blade must have sloped off gradually and equally to each edge.

By the kindness of Mr J. H. Parker, of Oxford, I am enabled to add in illustration of these curious implements a cut (fig. 4) representing a falx, found in Ireland, which is now preserved in the British Museum. It was originally published in the *Archæological Journal*, (II. 302). A representation is also given of a slightly different falx, copied from an illustration used by Dr O'Donovan in the *Dublin Penny Journal*, (I. 108). This also is an Irish example. That great antiquary considers that these implements were reaping-hooks, and gives (l. c.) a series of very curious extracts from Irish manuscripts, showing that wheat was cultivated in that country at a very early period.

BRONZE HOOKS.

Fig. 1.

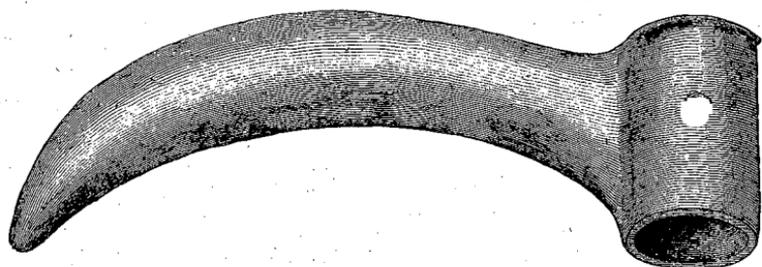


Fig. 2.

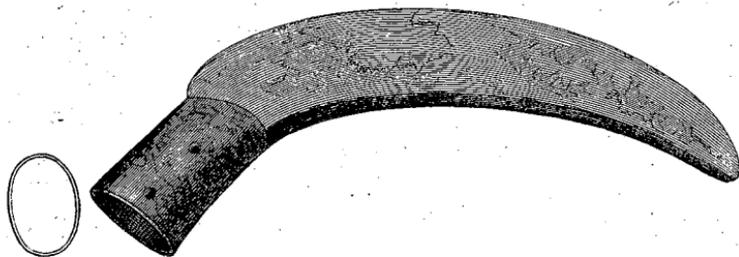


Fig. 3.

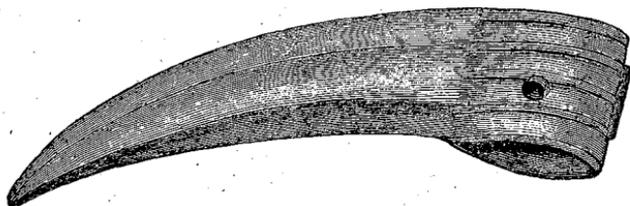
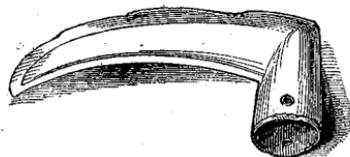


Fig. 4.



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XLIII. SIR ROBERT REDE. By T. BROCKLEBANK, M.A.,  
King's College.

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[Read 23 May, 1859.]

SOME special interest is at this present time attached to the name of Sir Robert Rede on the occasion of the revival of his foundation for University lectures after many years of desuetude; and it is hoped that in the following notice some facts will be brought forward connected with him which are not mentioned by Mr Foss in his *Judges of England*, nor by Messrs Cooper in their *Athenæ Cantabrigienses*. I will, however, briefly run over the main incidents of his life, as they are given by Messrs Foss and Cooper.

Sir Robert Rede<sup>1</sup> was son of William<sup>2</sup> and Joan Rede. The family originally came from Morpeth in Northumberland; his grandfather was a serjeant-at-law in the reign of Henry IV. and was settled at Norwich. Robert Rede was educated at Buckingham College in Cambridge, which about 1542 became Magdalene College, and was afterwards Fellow of King's Hall, which in 1546 was incorporated with and made part of Trinity College.

<sup>1</sup> So the name is spelt in every written document which I have seen; and on his seal the legend is engraved, *Stigillum Roberti Rede militis*.

<sup>2</sup> Mr Foss, who is followed by Messrs Cooper, says that his father was Edward Rede, who married Izod, daughter of Sir Humphry Stanley: but the deed, founding a fellowship at Jesus College, quoted at p. 373, and his Will, are conclusive on this point.

Whether he was educated at any school previous to coming to Cambridge, there is nothing to shew. He afterwards rendered important services to Eton College and King's College, but we have nothing which connects him with either as a place of education. In his Will he bequeathed money to King's College, "of which he was a brother," in allusion to his honorary connexion with that foundation, as will be mentioned hereafter: from this we may infer that his connexion with Eton College was purely a professional one.

Adopting the law for his livelihood, he was placed at Lincoln's Inn, where he became Autumn reader in 1480, and Lent reader in 1486, having previously received his preliminary summons to take on himself the degree of the coif. His name as an advocate appears in the Year Books from 1484, and his arguments were frequently reported. In 1494 he was appointed King's Serjeant, in 1495 a Judge of the King's Bench and was knighted; in 1506 he was made Chief Justice of the Common Pleas, paying to Henry VII. 400 marks for this advancement. Henry VIII. continued him in his office, in the tenth year of whose reign, 8 January, 15<sup>18</sup><sub>19</sub>, he died. His Will, which is to be found in the London Registry, bears date 29 Dec. 1518. In it he desires to be buried in the Chapel of S. Catherine at the Charterhouse, London. He had here founded a chantry, with a chaplain at a salary of £8 yearly for thirty years<sup>1</sup>. He leaves a number of legacies to different religious houses, amongst others to the Austin, Grey and White Friars in London, to Syon Monastery, and to the Nunnery of Mallynge, where Elizabeth his daughter was a nun. Masses are to be said for the souls of William and Joan, his father and mother, and for his own soul. In addition to his bequests to King's College, he was also a liberal benefactor to the Universities of Cambridge and Oxford. His executors were Sir Robert Brudenell, Knight, Chief Justice of

<sup>1</sup> See Letters relating to the Suppression of Monasteries, edited (1843) for the Camden Society by Thomas Wright, Esq. p. 68.

the King's Common Bench, Thomas Willughby, Esq. (his son-in-law), Mr William Capon, Doctor of Holy Divinity and Master of Jesus College (where he had founded a Fellowship), Sir William Geffray, clerk, parson of Wythyham, and Sir Christopher Bland, chaplain and "my chantry priest at Chidyngstone<sup>1</sup>."

Such was his career as a lawyer: we will now turn to his connexion with this University. It has been said that he was educated at Buckingham College and King's Hall, but he does not appear to have maintained his connexion with those Colleges, or to have made them the recipients of his bounty.

I first find his name mentioned in the books of King's College in 1489, when the College was bound in the sum of 100 pounds or marks (for the amount is variously stated) to Robert Rede, serjeant-at-law; this obligation<sup>2</sup> is dated 8 Feb., and on 12 July of the same year I find the College appointing him a kind of standing counsel to them, and, in consideration of his past and future services, assigning him a stipend of twenty-six shillings and eight pence yearly. This annual fee is secured on the manor of Withyham in Sussex, power being given to Robert Rede and his assigns to enter and levy distress upon the same if it remains unpaid; and I shall have shortly to shew his connexion with this particular estate, and why it was especially selected from the general bulk of the College property.

In 1490 a deed was executed which is here inserted at length, as shewing the intimate relation now existing between the College and Rede:

"Universis Christi fidelibus ad quos præsens scriptum pervenerit Walterus Field, sacrae theologiae professor, præpositus collegii regalis beatae Mariae et S. Nicolai Cantabrigiae et scolares

<sup>1</sup> For these extracts from the Will I am indebted to the kindness and good memory of Mr Thompson Cooper.

<sup>2</sup> There are other obligations to Robert Rede, dated 14 Dec. 1490 and 20 January 1491, either for fresh sums or for a continuance of former loans.

ejusdem Collegii salutem in Domino sempiternam: Sciatis quod cum dilectus nobis in Christo Robertus Rede serviens ad legem suam erga nos singularem benevolentiam necnon præcipuum favorem continue nobis impendat ac solitæ humanitatis beneficia nostræ reipublicæ conferre non desistat: Nos interim aliqua ex parte suis bene meritis satisfacere et condigna suis factis præmia conferre cupientes, admittimus ipsum ad nostram fraternitatem et acceptamus eum inter benefactores Collegii nostri prædicti connumerandum ut sit particeps omnium suffragiorum, precum, necnon operum meritoriorum nostrorum. Insuper cum pro suis peramplis in nos collatis beneficiis et conferendis eum minus præmiari censemus, concedimus igitur pro nobis et successoribus nostris quod quamcito supradictus Robertus Rede ab hac luce migraverit et dies obitus ejus ad nostram notitiam pervenerit, nos præfati præpositus et scolares cum conductitiis dicti collegii exequias ejusdem eum missa de Requiem in crastino si tunc absque impedimento commode fieri poterit alioquin alio die proxime tunc sequente quo impedimentum hujusmodi non occurrat, solenniter celebrabimus et celebrari faciemus. Et ut sibi majus augmentum meriti accrescat, promittimus fideliter nomen dicti Roberti Rede intitulari et ascribi in tabulis benefactorum nostrorum coram ipsis quotidie celebrantibus antepositis. Ad quæ omnia et singula præmissa indubitanter observanda, obligamus nos et successores nostros per præsentem. In cujus rei testimonium præsentibus sigillum nostrum commune apposuimus. Datum in Collegio prædicto sexto die mensis Maii anno Domini millesimo cccc<sup>mo</sup> nonogesimo."

What was the especial form of Rede's benefactions to King's College I am unable to state; no trace exists in the present accounts to shew whether they were of a substantial or enduring nature, or whether, as is likely, they took the shape of counsel and advice tendered, as well as money advanced in times of difficulty. Most probably the latter: for in the year 1489 a Petition was presented to the King and Parliament by the Provost and Scholars of King's College, Cambridge, stating that many lord-

ships, manors, lands and tenements had been seized and taken away from them by divers other persons, and long time had been and yet be by them so occupied and withholden against all right and conscience, contrary to the foundation of the College, as well to the derogation and breach of the holy will of Henry VI. their founder, and praying that certain commissioners should call before them the occupiers of the estates, and finally determine the right and title of the said parties in the lordships, manors, &c.<sup>1</sup>

As the welcome words, *Soit fait comme il est désiré*, were endorsed upon the Petition, and as its date coincides with the advances in money made by Rede to the College and his appointment as standing Counsel, we may reasonably conclude that his services were rendered and his money employed in the prosecution of this appeal; and on its favourable termination his exertions were rewarded by his admission into the Confraternity as a kind of Honorary Fellow, and participation in the benefits of the foundation, as mentioned in the Deed bearing date 1490, the year after the successful result of the Petition to Parliament<sup>2</sup>.

Indeed the work which he had performed was of no ordinary kind, and was entitled to no common measure of gratitude. The civil wars between the houses of York and Lancaster, the violent death of the Founder himself, the triumph of the house of York, not only stopped the material works, but left the two Colleges of Henry VI. almost without funds for their daily support. Edward IV. seriously impoverished his rival's foundations, and even went

<sup>1</sup> See the Rolls of Parliament, 1489.

<sup>2</sup> The Petition proceeded from both Colleges founded by Henry VI. from Eton as well as from King's College. In a *Consuetudinarium*, or *Customary* of the School, written about 1560, of which a MS. exists in the library of Corpus Christi College, it is stated: "*Hebdomada electionis celebrantur exequiæ Roberti Rede, quibus interesse præpositum Cantabrigiæ et examinatores oportet.*"

I am, however, unable to connect the founder of this obit and anniversary with the subject of this memoir. They were certainly different persons. The deed of foundation is dated 10 Jan. 1510, the donor being simply described as "Robard Rede of Burnham, in the county of Bucks."

far to completely dissolve them. It is on record that "no fewer than forty of the Fellows and Scholars, besides conducts, clerks, choristers and other college officers, were in one day forced to depart the house for want of maintenance." This was at Cambridge, but at Eton the danger was as great, and in the early part of the reign of Edward IV. the College had but a bare existence and sent no Scholars to King's. The determined energy of William Westbury, Provost of Eton from 1447 to 1477, averted and even conciliated the hostility of the King, while tradition<sup>1</sup> asserts that Jane Shore exerted her favourable influence with Edward IV., "a Provost of Eton having been confessor of this celebrated and unfortunate woman." But it would appear from the terms of the Petition, that while the Colleges were saved from the main danger and their existence secured, the endowments were still withheld. Some estates were entirely lost, whilst into others wrongful claimants had intruded themselves, and, taking advantage of the general confusion, refused to deliver them up to their proper owners.

At this perilous crisis the Petition was presented to Parliament, and upon Rede, as counsel, must have rested the arduous task of proving the College title, and of dispossessing powerful lords and seigneurs<sup>2</sup>, who, relying not so much on the goodness of their cause as on the weight of their Court influence and political power, would throw every obstacle in the way of a legal settlement, and who were naturally loath to render up possession of estates, whence, presuming on no strong opposition from weak

<sup>1</sup> This tradition is to some extent supported by the fact that both Colleges possess original portraits on panel of Jane Shore, for which it would be awkward to account, except on the understanding that she was their special benefactress.

<sup>2</sup> "The difficulty of enforcing the execution of the laws where great men were concerned, occasioned in 1488 the introduction of a new court of judicature (the Star Chamber by Stat. 3 Henry VII. c. 1), which was apparently well adapted to correct the evils of the time, but which by the abuse of its constitution, eventually became an instrument of tyranny and oppression." Foss's *Judges*, V. 2.

and clerical corporations, they had for several years derived their revenues.

The petitioners, however, succeeded in gaining a restitution of their rights: the main bulk of the estates granted by Henry VI. was restored to his foundations, and generally the property of the two Colleges placed on a permanent footing, which has not been departed from to the present day.

But this was not Rede's only connexion with King's College. His wife was Margaret Alfegh<sup>1</sup>, of Chidyingstone, in the county of Kent. Now the manor of Withyham, which I have already mentioned as the security for the yearly fee to Rede as standing Counsel, was in 1459 leased by the College for ten years to William Hexstall, of East Peckham, Kent, armiger, and John Alfegh, of Chidyingstone, in the same county, "gentilman," I suppose a lower degree.

In 1462 William Hexstall disappears, and the manor is leased for seven years, the remainder of the previously demised term of ten years, to John Alfegh, "gentilman," as before; the rent to be paid half-yearly, by equal portions, in the Cathedral Church of S. Paul, London. In 1468, and 1476, it is again leased to John Alfegh; but in 1491 Robert Rede, serjeant-at-law, becomes the College tenant, has another lease granted to him in 1497, when he is correctly described as Judge, and a third in 1505.

In 1519, the year after Rede's death, the manor was demised to Thomas Willughby (a Judge of the Common Pleas in 1537), who married Bridget or Catherine (for she is variously described) daughter of Sir Robert Rede, and was one of his executors<sup>2</sup>.

The manor of Withyham was afterwards demised to the Sackvilles, in the possession of which family it now remains, the

<sup>1</sup> In an Inventory of the books, &c. of the College Chapel, written in the reign of Henry VII. occurs the entry: *Textus Evangelii cum salutatione angelica ex dono Magistri Sterter et dominæ Margaretæ Rede.*

<sup>2</sup> See Foss's *Judges*, V. 249.

College having exchanged it with the then Lord Buckhurst for other property, in Devonshire in the reign of Queen Elizabeth<sup>1</sup>.

As an illustration of old manners and customs, it may be mentioned that John Sackville, armiger, paid for fine on entry in 1546 twenty pounds "et duodecim coclearia:" what amount of cash a dozen spoons represented is not stated.

There is still one other way in which Sir Robert Rede would have had dealings with King's College. Henry VII. during his lifetime contributed large sums of money to the building of the Chapel of King's College, and further gave by will £5000 for the completion of the works: as Sir Robert Rede was nominated in the King's Will one of his executors, he would have been brought into contact with the then College authorities in carrying out the testator's intentions.

So much has been said about the relations of Sir Robert Rede to the foundations of Henry VI. that but brief allusion can be made to his other benefactions.

By indenture tripartite (dated 18 Sept. 1518) between himself and Jesus and King's Colleges, Jesus College, in consideration of the receipt of one hundred pounds sterling<sup>2</sup>, covenanted evermore to provide and have a Fellow and Scholar of the said College, a priest of good name and virtuous and sad conversation,

<sup>1</sup> Mr West, in his *Historical Notices of Witleham*, is entirely silent as to the connexion of the place with King's College for more than a century.

<sup>2</sup> Baker, in his *History of the Statutes of S. John's College*, says: "These were times when £120 was sufficient to found a fellowship (for the private foundations usually run thereabouts), and when £6 per annum was enough to maintain a Fellow: for whoever offered so much in lands towards a fellowship (by bishop Fisher's second statutes, 1524), such a benefactor could not be refused." And again, "The allowance for commons was the same as formerly, and £6 per annum was yet enough to found a fellowship, and £3 per annum was enough to found a Scholar: whence it may be observed that the college profited more by those that gave scholarships than it did by those that founded Fellows." See pp. xiii. and xvii. of the *Early Statutes of S. John's*, edited, with notes, by J. E. B. Mayor, M.A. Fellow of the College.

to sing masses at the altar of S. Catherine and S. Margaret (the names of his wife, and probably of his daughter) within the Church of the same College, for the good estate of Sir Robert Rede, Chief Justice of the King's Common Bench, while living, and afterwards for his soul when departed; and for the souls of Dame Margaret, late his wife, "Willyam and Johane, his father and mother, Richarde, his brother, John and Thomas, and the friends and benefactors of the same Sir Robert and all Christian souls." He is to be called "Redis Scoler the Justice," and the mass to be called "Redis Mass the Justice," to have £3. 6s. 8d. yearly, and his dirges, chamber, barber, launder and all other profits and emoluments as other Fellows of the College.

There is a statement in Ackerman's *History of Cambridge* (Vol. i. p. 343), that Rede gave to Jesus College £100 to found a Fellowship, and a brewery near Magdalene College. Speaking of Magdalene College, Fuller says, with his usual quaintness, "This College alone, cut off from the continent of Cambridge, is on the north-west of the river, having the Rose garden on the one, and what is no rose (a smoking brewhouse) on the other side thereof, belonging this 150 years to Jesus College. It were no harm to wish this house either removed or otherwise employed on terms mutually beneficial to both societies."

By deed dated 30 Jan. 1503, the Abbot and Convent of Waltham S. Cross granted a yearly obit with exequies and masses for Sir Robert Rede, his wife Margaret and other relations. This deed will be found in Madox's *Formulare Anglicanum*, p. 338.

It remains only now to allude to the endowment of Sir Robert Rede for the lecturers, called Barnaby Lecturers in this University: it is not, however, necessary to do more than allude to it, for the instrument of foundation is given at length in the *Book of Endowments* (p. 187) recently circulated amongst members of the Senate. It is between the University, Sir Robert Rede's executors and Jesus College, and bears date 10 Dec. 1524. It provides

not merely for lecturers, but also for prayer for the founder's soul by the scholars who attended them, and for other religious observances<sup>1</sup>.

In conclusion, let me express the satisfaction which we should all feel as true antiquarians that this foundation, small in amount though it be, and for many long years utterly useless, has not been ruthlessly swept away by the utilitarian spirit of the times, but has been judiciously revived in such way as at once to preserve the memory of the founder, and bring the University into contact with the first and choicest men of the age.

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<sup>1</sup> There were formerly four sinecure lectureships with small stipends, which are now consolidated, and one lecturer delivers one lecture in Term time annually, the first having been given in May 1859 by Professor Richard Owen, F.R.S.

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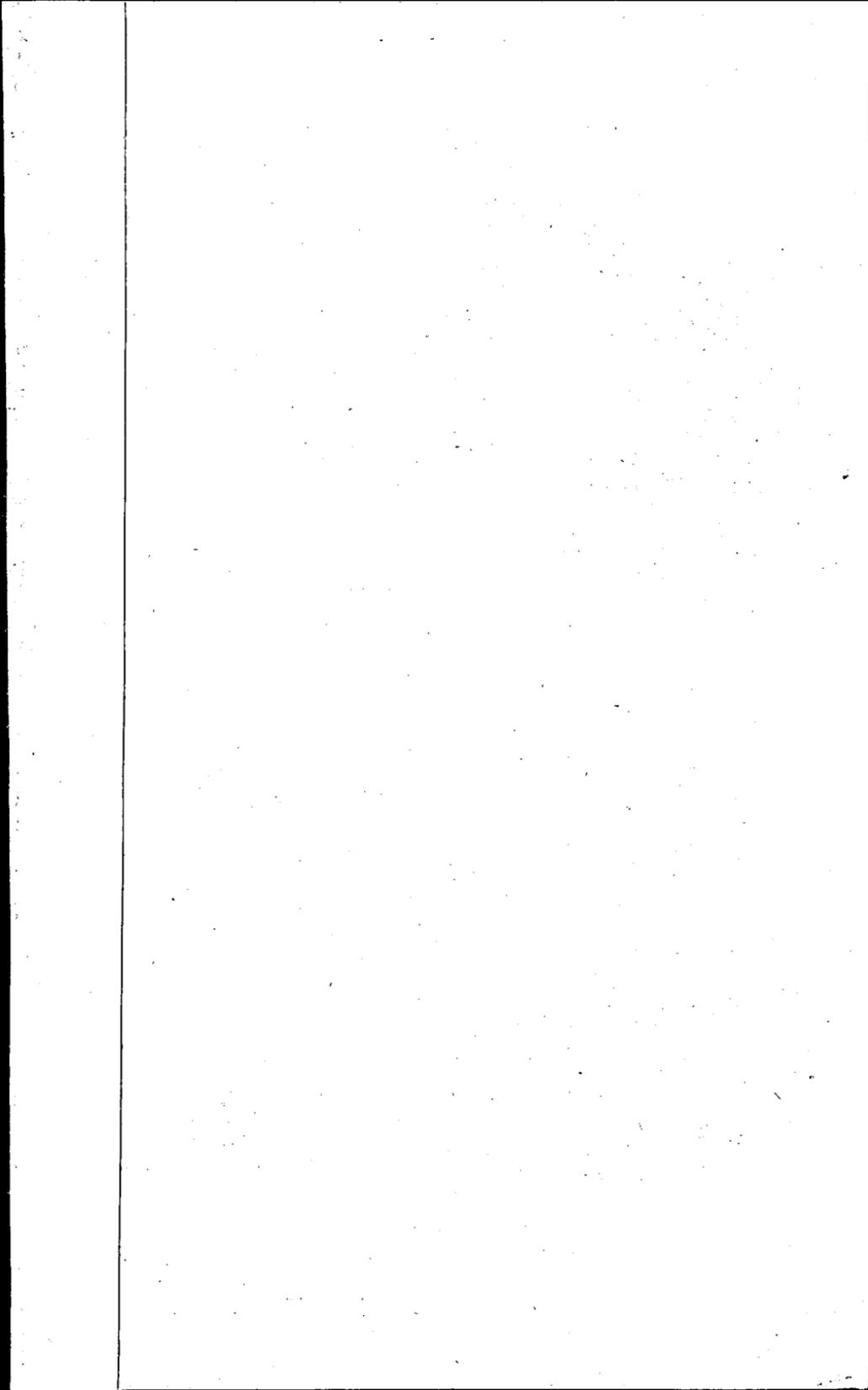
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