

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.

SirTH Robt. Rede.

Cambridge Antiquarian Society.

Tokens p 16



VOL. I.

Cambridge:

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Catalogue
ANTIQUARIAN COMMUNICATIONS:

BEING

PAPERS PRESENTED AT THE MEETINGS

OF THE

Cambridge Antiquarian Society.



VOL. I.

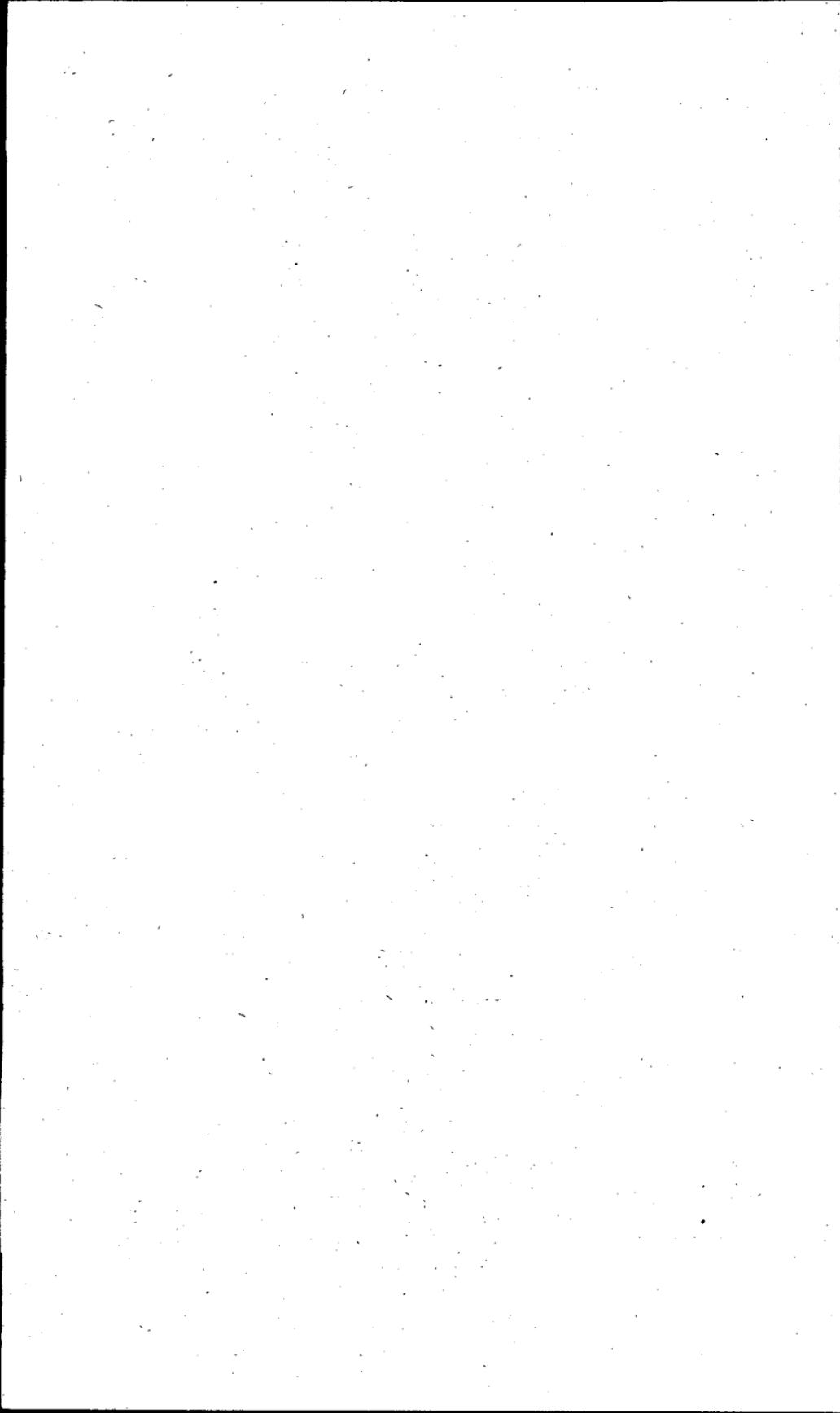
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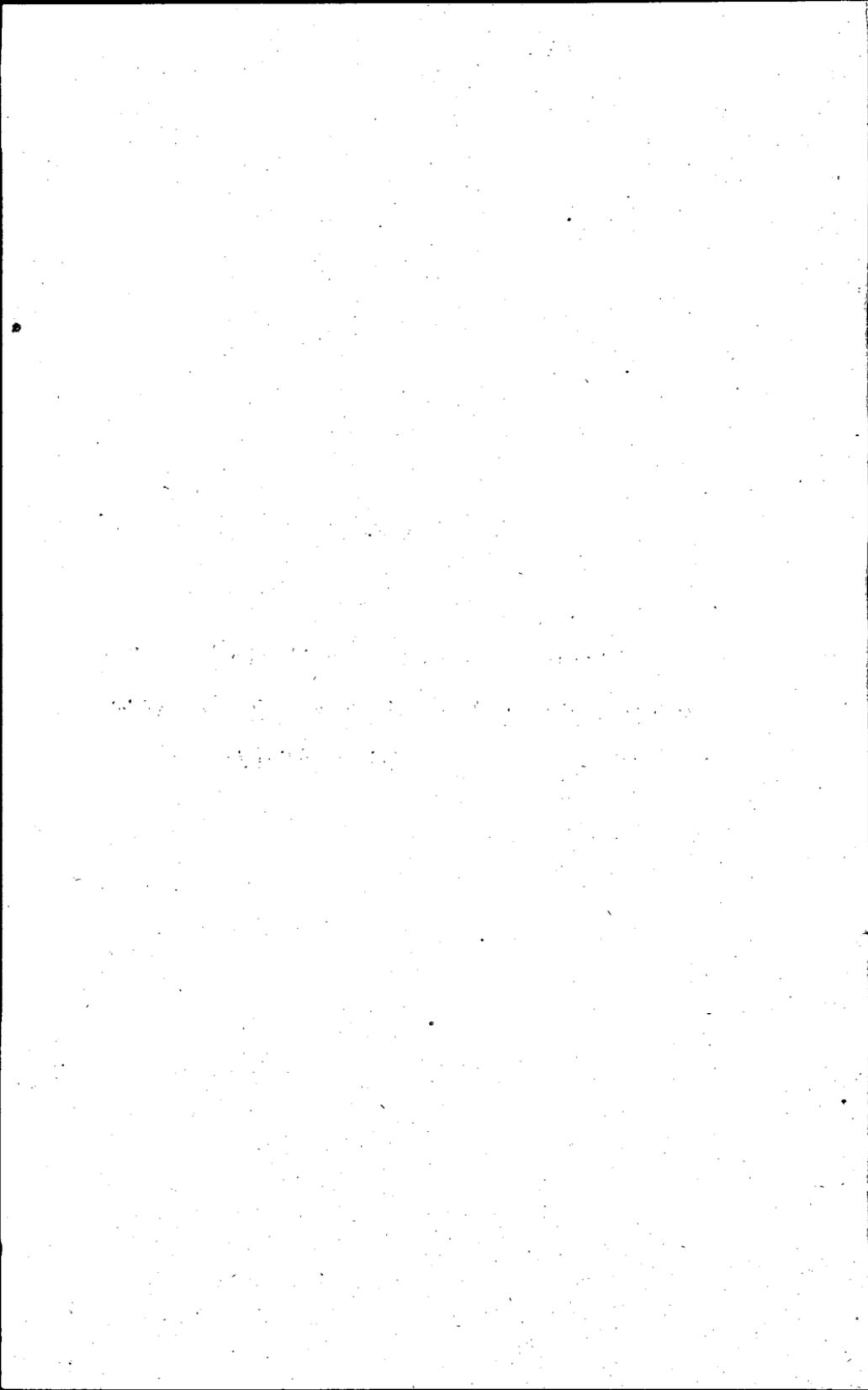
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NOTICE.

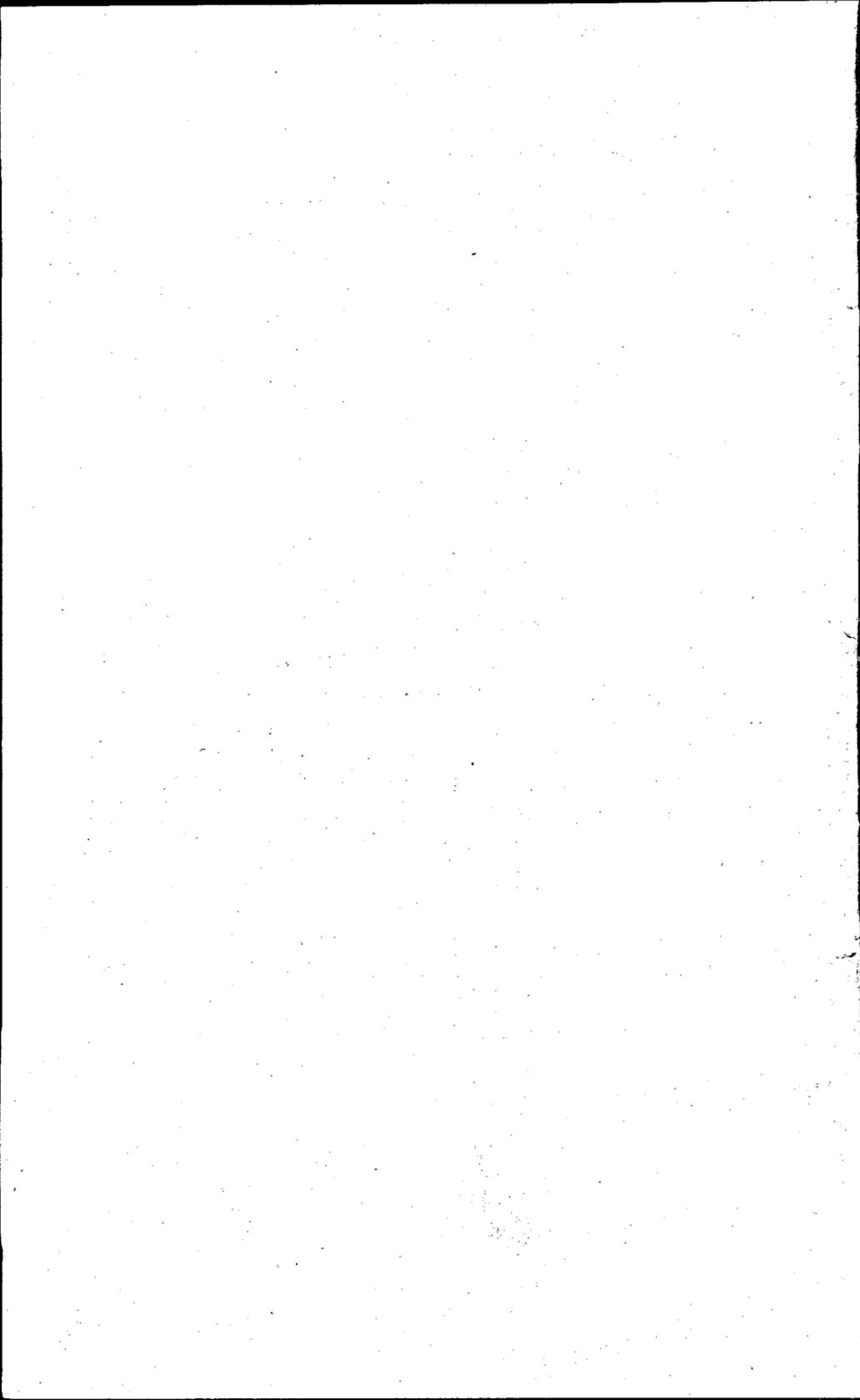
THE Society as a Body is not to be considered as responsible for any facts or opinions advanced in the several Papers, which must rest entirely on the credit of their respective Authors.



ERRATUM.

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.



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.

[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 Glossary¹.

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

¹ 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)¹. 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

¹ 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.

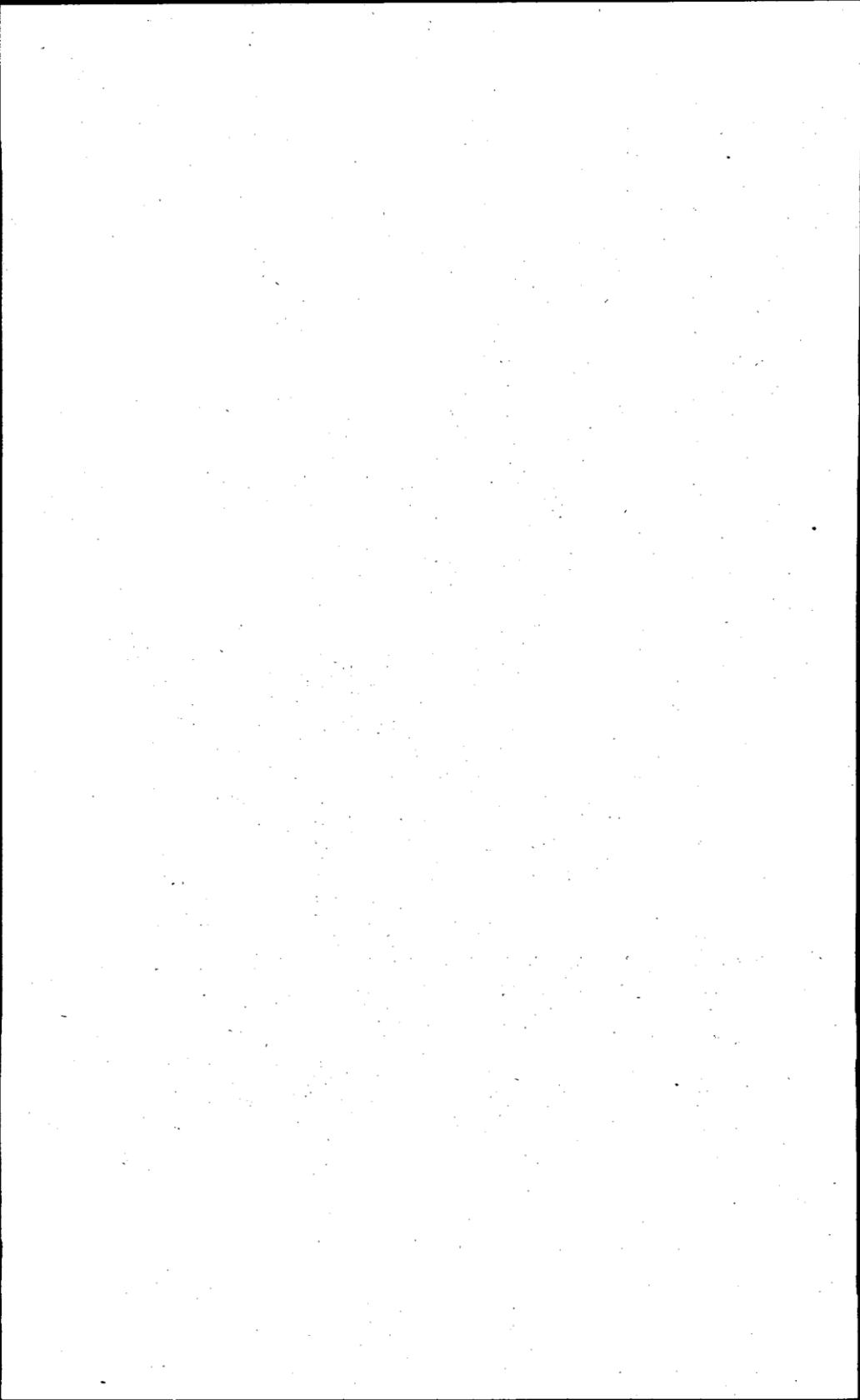
The terms in which the encyclical letter is indited will appear exaggerated, but it must be considered that it was composed by the prior, John de Crauden, who had witnessed the numerous acts of the deceased prelate's liberality, and who appears to have lived in most friendly intimacy with him. It will 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 entitled¹, "*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

¹ 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 death¹. 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 Fasti². 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. 1336³.*" 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.

¹ Bentham's Ely, App. p. *48. Plate xviii.

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

³ *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. 44¹.

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 spiritalis², 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, plebs³ 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-

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

² *Sic* in MS.

³ 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.....¹ nimirum plangitur quia similis ei superstes vir reperitur². 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

¹ A small part of the MS. torn away here.

² 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. Cujus¹ 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

¹ Cui, MS.: a small portion torn away.

decoratus infula omnibus se amabilem exhibuit, omnibus omnia factus ut omnes lucrifaceret in Christo Jesu, complens illud ecclesiastici¹, 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 Januarii², Anno gracie Millesimo ccc^{mo}. xxxvj^{to}., 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 miseracio 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 velitis impartiri. Et que vel quanta fuerint devocionis vestre munera cum titulis vestris in scripto redigi devotissime supplicamus. Quotquot siquidem

¹ 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*?

² On the margin is written, evidently by a second hand,—vij^o. 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)¹.

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 Botulpho². Anima, &c.

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

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

² 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 Martiris¹. Anima, &c.

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

Titulus ecclesie beate Marie de Swafham monialium². 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 Stoke³. 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.

¹ Bury St Edmund's.

² Swaffham Bulbeck, Cambridgeshire, Bened. Nunnery, near Newmarket.

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

