

PROCEEDINGS

OF THE

Cambridge Antiquarian Society.

28 OCTOBER, 1896, TO 26 MAY, 1897,

WITH

Communications

MADE TO THE SOCIETY.

No. XXXIX.

BEING No. 3 OF THE NINTH VOLUME.

(THIRD VOLUME OF THE NEW SERIES.)

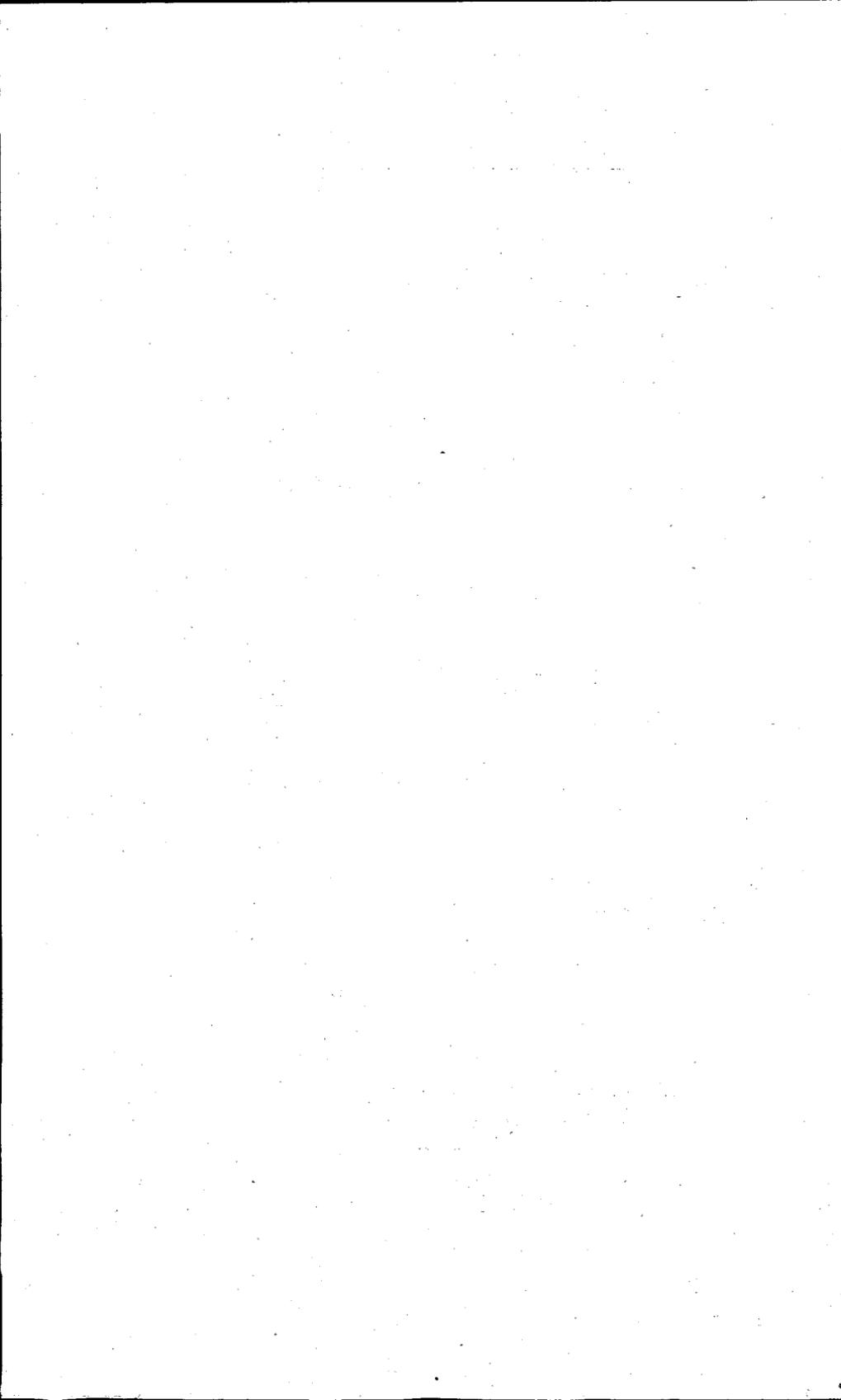
Cambridge:

DEIGHTON, BELL & CO.; MACMILLAN & BOWES

LONDON: G. BELL AND SONS.

1898.

Price 5s.



PROCEEDINGS
OF THE
Cambridge Antiquarian Society;
WITH
COMMUNICATIONS MADE TO THE SOCIETY.

1896—1897.

The following communication belongs to the proceedings of the Antiquarian Society for the year 1895–6. See above, p. 178 of this volume.

Communication by Dr CLARK on
BISHOP BATEMAN.

Bishop Bateman has received rather hard measure not only from older authorities, but even, I think, from our historian of the University of Cambridge in the first volume of his valuable work. To me the Bishop has always been an interesting character, partly from his being the actual founder of one, the virtual founder of another among our older Colleges, partly from the special encouragement given by him to the study of law, but still more from his unusually close connection with the great world of the Continent and with the Papal Court, which was then the centre of diplomacy, at a peculiarly remarkable period. So I have tried to put together what facts could be gathered about him, as far as possible from original

sources. These are very scattered. For much I am indebted to the Diocesan Registers of Norwich, from which Dr Bensly has kindly made me considerable extracts, but which I know mainly through Blomefield's *History of Norfolk*.

Some of the personal facts come from an independent note of the last-named author printed among the "Documents" of the Cambridge Commissioners of 1852; but more from an account of the Life and Death of the Founder, at Trinity Hall. The original was a parchment MS., apparently not now in existence, which was in the possession of Dr Harvey, who built the College Library (Master 1560—84), was found in Harvey's study by Dr Cowell, copied by Robert Hare and recopied by Dr Warren into the volume called *Collectanea I.* From Dr Warren's copy the document was printed by Peck in his *Desiderata Curiosa*. It contains a brief account of Bateman's life and death, with a request of prayers for his soul, written in all probability shortly after his death, by brother Laurence, a Benedictine, Prior of Norwich Cathedral. This was a copy from the Bede roll of a nunnery at Careswike, the nuns of which exchanged prayers with the monks of Norwich, a conventional as well as cathedral church, for the souls of their mutual founders. The practice is indicated in the line with which this document ends: "Vestris nostra damus pro nostris vestra rogamus."

Among our other fragmentary authorities are the "Mors et sepultura fundatoris" and the "Pedigree of the Batemans" copied in the *Collectanea* (Vol. I.) of Trinity Hall, from the first leaf of an old Statute Book, by Dr Warren. The original was supposed by him to be in Dr Hervy's (*sic*) handwriting. There is another slightly variant copy by Dr Simpson (Master 1735—1764), the original being then "much worn and nigh lost." Thomas Walsingham's *History* furnishes a few facts in Bateman's diplomatic career. The main work is to be dated roughly between 1390 and 1420, but it incorporates earlier material. There are also a considerable number of dated notices relating to Bateman in Rymer's *Foedera*. These are, I think, all quoted in the late Precentor Venables' Article

on the Bishop, written for the *Dictionary of National Biography*. This article perhaps errs in the opposite direction from Mr Mullinger's account, as does also the somewhat florid biography of Goulburn in his *History of Norwich Cathedral*.

Finally, we owe to the Abbey of St Edmund, at Bury, a contemporary source of most of the unfavourable comment made upon Bateman in past times. The Bury monks had had a touch of their Bishop's quality, as a disciplinarian, and took revenge in genuine monastic fashion. The censures of the writer to whom I particularly refer, and who will be more fully described hereafter, have been rather uncritically followed in the short account of Bateman given under the head of Trinity Hall by Archbishop Parker, if he was the author of the *Historia Academiae Cantabrigiensis* appended to the *Antiquitates Britannicae Ecclesiae*. Dr Caius, writing his *Historia* (1568) about the same time as Parker (1572), contributes no original or accurate information about Bateman therein. There is an (apparently) erroneous statement about the Bishop's place of burial in Caius' unpublished "Annales," which however I only know at second-hand (below, p. 322). Other authorities rely, I think, merely on those above mentioned.

Ancestry and arms.—The Bishop was evidently, by birth, a man of good means and gentle blood. His father, William Bateman, was one of the four bailiffs of Norwich, holding that office eleven times between 1301 and 1326, and sitting as burgess for the city in the latter year. This William Bateman was also, I learn from the visitation of Suffolk by Hervey (Clarencieux) in 1561, Lord of the Manor of Tivetshall in the County of Norfolk and married to Margery (family not recorded). I mention her on account of the interesting find made at St Bartholomew's Church, Heigham, Norwich, in 1878, of a fragmentary brass fillet, bearing the inscription, "† Hic jacent ossa Willi et Margerie Bateman patris * * * *." This memorial, evidently belonging to the parents of some person of importance, has been supposed to record the burial of the

Bishop's father and mother. It has indeed been attributed, from the style of lettering, to the 15th century, but may well have been added to an existing tomb by some later relative of the famous Bishop. Whether a family recognition of what some etymologists consider to be the most probable derivation of the surname Bateman may be inferred from the selection of this church and the baptismal name of the Bishop's elder brother, Bartholomew, is a question hardly worth discussing.

I mention the family particulars which follow, mainly in the endeavour to account for variations in the Bateman arms known to us—arms which present, in their simplicity, like those of Gonville, so remarkable a contrast to the coat devised, in later times, by or for Dr Caius. The Bishop was, according to the Hall Pedigree, a third son. His eldest brother, *Sir Bartholomew Bateman* (being knighted by Edward III. in France), was the ancestor of the Batemans of Mendham and Flixton in Suffolk. The second was a "professed religious" in a monastery of the west country and afterwards Abbot there. There was also, according to Blomefield, a younger son John, living at Norwich in 1324, from whom the Batemans of Norwich were descended. He is doubtless the John Bateman de Honyngham who occurs in Bishop Bateman's Register as presenting to the living of Easton. Sir Bartholomew is stated by Blomefield to have been heir to the Bishop as well as to their father, but it is clear from a presentation by his *widow* Petronilla, in the same Register, on 7 June 1349, that he was dead before that date. I owe these two references to the kindness of Dr Jessopp:

We are also told, in the Pedigree, that the eldest brother, the Knight, "gave"—i.e. I suppose, reported to the provincial King-at-arms—"a coat silver (Dr Simpson says *Gules*) and sables, three crescents ermine with a scochion engrailed"—that the father gave the like, but that the second son, the Abbot, would only give two crescents, the third, the Bishop, only one. The statement is rather an odd one, both as to blazon and cadency, but it seems at any rate to indicate

(1) that *some* arms descended to the Bishop from his father and were not granted, in the first instance, either to himself or his elder brother, (2) that the engrailed bordure was part of the original arms.

Thus much, as between the Bishop's father, elder brother and himself, is borne out by Hervey's visitation above quoted. Bateman of Flixton, whose descent is traced from William Bateman the Bailiff, is there stated to bear Sable, three crescents ermine, within a bordure engrailed argent. These are, accordingly, the arms attributed by Burke and Papworth to the Batemans of Suffolk, one family, however, having the bordure *or*. They were painted, according to Suckling, on the roof of St George's Church, South Elmham (where a manor seems to have been acquired by the Bateman family very early in the 15th century), and represented on the gravestone of a Barnabas Bateman, d. 1655. They are still to be seen, as I am informed by the Rector, on the timbers supporting the roof of St George's Church, in the village of South Elmham *St Cross*, a possible corruption of Sandcroft, from which older style Archbishop Sancroft's name is derived.

The Norfolk Batemans bear, according to Burke and Papworth, a single crescent and the bordure ermine. This single crescent probably comes from the Bishop, to whom their ancestor John, and not his elder brother Bartholomew, may, I would suggest, have been the real successor. When or why they adopted their ermine bordure I cannot say, but it serves to explain a point in the later College arms.

As to the ultimate source of the family and its coat, Burke, in an early edition (17th, 1855) of the Peerage and Baronetage, has an interesting note, the reference to which I owe, with several other particulars about the family, to the kindness of Sir Frederick Bateman, of Norwich. Burke apparently traces the descent of the Batemans from a Roger de Baudemont, who held lands, as we learn from the Testa Nevill, under Ivo Taillebois, Baron of Hepal in Northumberland, about the middle of the 12th century, when these de Baudemonts are supposed to have come into England. "The arms," he

proceeds, "of Sir Bartholomew Bateman and William Bateman (the Bishop) are precisely the arms of Hepal, the feudal lord of Roger de Baudemont, viz. a bordure engrailed, with the addition of the crescent in the centre and alteration of the colours for cadency, in accordance with the then strict and significant rules of heraldry."

The tenant actually named in the Testa de Nevill is Rogerus de Battemund, holding under Nicholaus de Farendon and Elizabeth his wife, the latter being tenants in chief in right of the wife. The arms of Tailboys given by Burke in his General Armoury (1. Argent, a saltire gules, on a chief of the second three silver Escallops; 2. Gules semée of cross-crosslets and a cinquefoil, or), bear no resemblance to those of the Batemans. Those of Hepell co. Northumberland are, according to the same authority:—Ermine, an inescutcheon within a bordure engrailed gules (Papworth gives Erm. an escu. gu. within a bordure engr. of the last); and Ermine, a bordure engrailed gules. I find in Papworth something much nearer. Bishop Bateman's arms: Sable, a bordure engrailed argent (for Holland)—arms quoted by Gwillim, though without a name—and, just below: "Sable a bordure engr. argent and a crescent (? for diff.) erm. Bateman, Norfolk. William Bateman, Bishop of Norwich 1344—55."

The significance of the bordure is mentioned, as matter of question, by the late Dr Woodham in his Application of Heraldry, &c. (C. A. S. 4to Publ. No. iv.). Mr Hope, in his recent paper on the arms of the University and Colleges, suggested that this might be a *difference* introduced into his paternal arms, by Bateman, for the Bishopric, a thing not in itself at all improbable. Burke's account—*valeat quantum valet*—as well as the Pedigree, treats the bordure as an *ordinary*—part of the original coat—and the arms of the Suffolk Batemans, derived from the Bishop's father, point in the same direction.

I do not think that either of the stories—in the Pedigree or in Burke—can be taken for gospel, but they may illustrate two interesting points of old heraldry. One is the case of a

feudal tenant adopting his lord's shield, differenced by the addition of a new charge; which may be a well-known thing, but I have only been able to find very few instances of it. Burke seems to consider the original Bateman, or de Baudemont, as doing this by the insertion of a *single* crescent in the arms of Hepal: when he speaks of the alteration of the colours for cadency he may mean cadency properly so called, as between the brothers Bateman, but his words are not very clear. The other point is the ancient indication of cadency by *change* in the charge, or number of the charge, which Gwillim tells us may be observed in the coat armours of younger brothers of many ancient families, but of which, again, I have not found many instances.

Dugdale amusingly expresses his preference for the old methods of showing cadency, as against the new fashion, which was not used before the time of Henry VIII. "You, my masters," he says, "that be younger brothers, never hide your differences by putting forth a little *cressant* or a peeping *mollet*, but use some fair large device &c." The Bateman charge is, at any rate, not the "little *cressant*" of modern cadency. I take it to be a *tenant's difference*, diminished in number as a mark of *cadency* (ancient).

Bishop Bateman's own arms were undoubtedly: Sable, a crescent ermine within a bordure engrailed argent. We know them in "trick," and partly in "tincture," from the fine silver seal of the Hall, which may well belong to the time or very near the time of foundation in 1350. It is worn in the centre, but still capable of making a very good impression. The legend is a brief history in itself. "¶ S: collegii scolariū aule sce trinitatis de norwico in universitate cantebr:" The Holy Trinity is represented in a not uncommon fashion: the Father seated under a canopy and supporting the cross of the Son; between the heads the Holy Spirit, in the form of a dove. On either side are 20 heads, possibly of angels, but apparently arranged like a double genealogical tree. Are they conceivably the 20 generations from Adam to Abraham? Beneath is the shield of Bishop Bateman with the engrailment

clear, and, what is specially interesting, the tails of the ermine shown in relief on the crescent.

But we have fuller information as to the tinctures from the beautiful enamelled shield on the Founder's Cup. This, at any rate an extremely old piece of work, the attribution of which to Bateman's time there is, in fact, no reason to suspect, shows the Sable and the black tails in Ermine, by enamel, the Argent by burnished silver. In 1575, Cooke Clarendieux, I am sorry to say at the instance of Dr Harvey, altered these arms by the substitution of a *plain* bordure *ermine* and the addition of a *crest*, alterations which have little to be said for them. The change of the bordure from engrailed to plain is remarked upon by Dr Woodham as unintelligible; that from argent to ermine may have arisen from some enquiry into the arms then borne by the Batemans of Norwich, though oddly enough this family does not appear in Cooke's Visitation. His expressed wish "not to prejudice any other corporation" is inexplicable; and the addition of a crest is, as Mr Hope says, anomalous and absurd. These College arms of Cooke appear impaled with various Master's arms on the roof of the Chapel and, carved in stone, on the West end of the Library built by Dr Harvey at whose request they were granted. Also, though without the crest, on milestones along the London road passing through Trumpington, Hawkston, Newton, Foulmire, Barley and Barkway. As the first is rather a remarkable stone, I may quote Dr Warren's *Collectanea* so far as bearing on the subject. "April 25. 1728, (being the day on which King George the Second visited our University), the first mile-stone, being above 8 foot high, was set up in the place of the small one which had been erected in the year 1725. The Sixteenth Milestone was set up at Barkway May 29, 1728 the Anniversary of King Charles the Second's Birth and Restauration. The first of these cost £5. 8. 0. The other at Barkway (seven foot high) cost £6. 0. 0. Both were paid for May 31. 1728 out of Dr Mouse's and Mr Hare's Causey-Money. The arms of the former are cut on the first stone, impaled with Trinity Hall arms. On

the first stone these words in Capitals 'I Mile to Great Saint Maries Church, Cambridge. A.D. MDCCXXVIII.' On the 16th stone these words 'XVI Miles to Cambridge. A.D. MDCCXXVIII.'

Dr Mouse, the results of whose benefaction pedestrians still experience on the footpaths round Cambridge, had an unusually chequered career, even for the days of Edward and Mary. Appointed Master of Trinity Hall in 1547, in place of Gardiner, he is represented by Fox as changing his religion with exemplary promptitude on Edward's death. He was however replaced, at the beginning of the next year, 155 $\frac{3}{4}$, by his predecessor; but restored on Gardiner's death, and finally removed for refusing to take the oath of supremacy to Elizabeth in 1559, being succeeded by Dr Harvey. By his will, dated 30 May, 1586, he gave several legacies to Trinity Hall and the surplus of his estate to charitable uses, according to the direction of his executor, Robert Hare (of Caius College). The total surplus was expended in the purchase of land, the rent of which was to be applied to the repair of the highways and other common ways in and about the town of Cambridge, especially towards Barkway. I cannot, however, trace any connection between that place and Dr Mouse. His arms were, according to the above-quoted authority (Dr Warren's *Collectanea*), as follows:

Or, on a fess between three annulets in chief and as many in base, two and one, Sable, a cross patée of the field. These may still be made out, impaled with the later Hall arms, on the first milestone on the Trumpington road. Mr Hare's arms were: Quarterly, Gules two Barrs Or, a chief indented of the second. The second, Gyrony of 12, Or and Azure. The third as the second; the fourth as the first. They too are still in existence, though much defaced, impaled in like manner with the Trinity Hall arms, on the milestone in Barkway, as the Vicar of that place kindly informs me.

The intermediate stones bear simply the later Hall arms and a hand pointing to Cambridge, for which direction they are on the driving side. They appear all to have once been

dated, but the date is not the same in all cases: *e.g.* it is MDCCXXX on the 6th and MDCCXXIX on the fourth from Cambridge. As to the recent blazoning (!) of these stones, there is no objection to the *hand* being *proper*; but I think the crescent would have looked as well in white on black as in the present red ochre on whitewash¹.

Early life and promotion.—What we know of Bateman's early life comes from Prior Laurence. After surpassing, as we are told, all his contemporaries in the liberal sciences which formed the groundwork of education (*i.e.* I suppose Grammar and Arts), he transferred his studies to Civil Law, and obtained the status of Doctor, when he had barely reached his thirtieth year. In the Doctor's Chair he so distinguished himself by his lectures, disputationes and determinations that he was honourably summoned to the Archdeaconry of Norwich. His Collation appears from one of the Registers to have been on the 8th December, 1328. He owed his promotion to Bishop Ayremine, originally a favourite of Edward II., but who had now joined the Queen's party, who also, says Blomefield, recommended him to the Court of Rome, *i.e.* Avignon, where the much-abused Jacques d'Euze (John XXII.) occupied the Holy See from 1316 to 1334. With the recognition of Cambridge as a University by this Pope in 1318 Bateman could evidently have nothing to do. After his appointment to the Archdeaconry, Laurence tells us, he betook himself for purposes of study to the Roman Court, with which, and with the Chief Pontiff himself, he obtained such favour that he was raised to the dignity of Auditor of the Holy Palace. This appears, from the Bull hereafter cited, to have been in 1329.

Thomas Walsingham, or the older chronicler whom Walsingham largely embodied, calls Bateman "Auditor Papalis Palatii *satis famosus.*" This expression, when I read it in Parker, looked like a depreciatory remark, if not a sneer, and was, I think, taken as such by Parker or his continuator. I

¹ The second stone from Cambridge has recently been moved to the opposite side of the road. As this made the hand point in the wrong direction, it has been chiselled off. Thus is local history preserved. E. C. C.

do not feel sure that it meant, in the original, anything more than "of considerable note." *Auditor*, I perhaps need not say, has no meaning of hanger on or parasite. It means one of the judges of what came to be called the Rota, who *heard* the cases committed to their charge, sentence being formally reserved to the Pope. The cases were civil as well as ecclesiastical; the Popes no doubt exercising some temporal jurisdiction at Avignon, even before they purchased the town in 1348.

John XXII. was succeeded, in 1334, by another Frenchman, Benedict XIII., who built the noble fortress-palace that still towers above the ancient town. This was the Pope by whom, in 1340, Bateman was promoted, or intended to be promoted, to the Deanery of Lincoln. Bearing upon his Lincoln appointments there are two very interesting MSS. among those belonging to Caius College, bound up (in vol. 63) with theological works which do not concern us. I was led to these MSS. by a note in the Catalogue of Mr Smith, who shows how the first of them relates to a William—in fact our Bateman. This (below, Appendix A. I.) is—not a bull addressed, as Mr Smith states, to the Dean and Chapter of Lincoln—but a letter from certain commissioners of Benedict XIII. belonging, I think, to the class called *negotiorum gestores*, addressed to the Bishop and Chapter, and reciting two bulls of the Pope delivered to the commissioners by "William of Norwich, Dean of Lincoln, Chaplain to the Pope and Auditor of causes in the Papal Palace." In the one bull—addressed to Bateman himself as such Dean and Chaplain—the Pope, after stating Bateman's ten years' service as Auditor, and his own previous reservation of the appointment, thereby confers the Deanery on Bateman. This is dated Avignon, August 7, of the sixth year of Benedict's Pontificate (1340). The other recited bull, of equal date, and addressed to the commissioners themselves, directs them to induct Bateman: whom they accordingly, by their letter, direct the Bishop and Chapter to admit. They (in strictness the executor or acting member of the commission) invest him personally with the Deanery "*per*

nostrum Birretum"—an interesting parallel to the cap of the Doctorate—and induct him into possession, so far as that can be done by letter. The carrying of all this into effect is sanctioned by provisional sentences of excommunication, suspension and interdict, and ensured by a supplementary commission to ecclesiastics of the Diocese.

The other MS. (Appendix A. II.) is an undated copy of a bull of 1335, addressed by the same Pope to a different body of Commissioners—the Dean of St Pol de Leon, the treasurer of Laon, and the *scolasticus* of Coutances—directing the induction of Bateman, who is represented as already a Canon of Lincoln, into some further preferment of not more than 100 marks, with a cure, or 35 without. The previous Canony may possibly have been the prebend of Buckden, which William de Ayremynne (Bateman's patron) obtained by the Pope's presentation in 1314, being made Bishop of Norwich in the following year. I do not, however, find any notice of Bateman's tenure of this prebend, Le Neve only recording that, after Ayremynne's occupation, James de Berkeley was, from this dignity, made Bishop of Exeter in 1327.

The *scolasticus* here mentioned seems, from a note of Ducange (quoted in Appendix A), to have been originally the Master of a Cathedral School, developed, on occasion, into a chaplain and private secretary of the Bishop.

It was clear from the language of this document, apart from the date which was afterwards discovered, that the dignity or emolument therein contemplated for Bateman was *not* the Deanery, but any preferment which might fall vacant, up to a certain value. The *sine cura* suggests one of those curious prebends *Centum solidorum* or *Decem librarum*, at Lincoln, which do not seem to have been even nominally connected with any cure of souls. This idea was apparently abandoned in favour of the Deanery, which the bull of 1340, as above cited, conferred upon Bateman. Browne Willis, however, speaks doubtfully as to Bateman's ever having been actually Dean, and it may be noted that Prior Laurence only speaks of his preferment generally as a *dignitas*. He adds to

his account of this Lincoln preferment, whatever it was, that Bateman was twice sent over by the Pope, as Nuncio, to try to make up peace between the English and French kings. In 1338 the Hundred Years' War had begun.

These two MSS. are in different styles of writing, the second being of rather earlier type and easier to read: it is in the formal "charter" writing which retained points of an older style. The end of A. I. and the edge of A. II. are unfortunately cut away, and both documents have suffered from preparation for stitching into the present volume in which they are contained, the words at the fold being of course very hard to read. The *lacunae* left in A. II. constituted a hopeless difficulty of interpretation until filled up as hereafter stated.

As however the two Caius' MSS. are good examples of a Papal Provision and Reservation, I had them printed, with the permission of the Master and Fellows, as an Appendix (A). I have to acknowledge the valuable assistance of the University Librarian and the copyist Mr Rogers, though I do not wish to make them responsible for possible mistakes of my own. But the most important addition to our reading of these documents I owe to Father Ehrle, of the Vatican Library, who has kindly seen to the collation of my proofs with copies of the same documents in the Papal Regesta. Hence I have been enabled to make many corrections, and in particular to fill up the *lacunae*, indicated by [], in A. II., as well as to date that document. Although the grammar still halts in one or two places, the bull can be construed, allowance being made for legal verbiage and Papal grandiloquence.

It will be seen that these documents, and their probable *provenance*, i.e. Bateman's private muniment chest, may throw some light upon the fate of his books, a subject to which I shall return hereafter.

We must certainly conclude that Bateman held these, his two first pieces of promotion, mainly, if not entirely, as an absentee, which is no doubt against him. Such a holding, however, was then not at all uncommon among men of acknowledged high character. Perhaps the principal interest, to

us, in his Lincoln appointments, or attempted appointments, is the practical ignoring by the Pope of the rights of Chapter or Crown. But Benedict was by no means so much addicted to these encroachments as his successor, the Archbishop of Rouen, a Benedictine from Limoges, who was elected in 1342, and took the name of Clement VI. This Pope at once began to make appointments, by *Provision*, to vacant ecclesiastical benefices in England: The king cancelled the appointments and sent the proctors of the appointees out of the kingdom. Clement's consequent letter and the king's famous reply are given in Walsingham under the date 1343, in which year some authorities make a first Act of Parliament to have been passed against Provisors, i.e. persons availing themselves of these Papal Provisions.

Bishopric.—The next case which comes before our notice—Bateman's appointment to the see of Norwich—is extremely interesting. Promptness is scarcely the word for the course taken by the Pope, which appears very like a direct *Reservation* or *Provision* for a see before it was actually vacant—although an inchoate right of election is formally left to the Chapter. Bishop Antony Beck died Dec. 18, 1343, and the king's *Congé d'élire* was issued three days after. We also find cited, in the Institution Book at Norwich, a Bull of *perfection* (i.e. confirmation) from Clement to our beloved son William, *elect* of Norwich (the regular phrase before consecration), dated Avignon, Jan. 23, 1344. This document states that the Chapter are said to have already elected, by way of divine inspiration, although perhaps ignorant of our reservation and decree, the said William, Dean, though absent, of Lincoln, Chaplain to ourself, Doctor of Laws (= Civil Law), and constituted to the priesthood, to be Bishop of Norwich (see Appendix B). Similarly Prior Laurence writes, unluckily without date, "When we had arranged for the now unusual way of election which is said to be by the Holy Ghost, he (Bateman) was unanimously elected, while, at the same time, the reservation of the Supreme Pontiff had, as by the inspiration of the same Spirit, made provision for the same election."

Bateman was forthwith consecrated by the Pope and shortly returned, as we shall see, to England.

By way of the Holy Ghost or *per inspirationem divinam* (see Acts i. 24, 26) is one of the three methods of canonical election recognised in the middle ages. It is where the Chapter were unanimously agreed, i.e. the election was made *a toto capitulo*, which was reckoned a peculiar providence. Such unanimity was not unnatural in this case, nor is an unconcerted agreement with the Pope's nomination at all unlikely—Bateman being evidently one of the ablest men in England. Possibly, too, his Holiness may have taken some previous pains to satisfy himself that the appointment would be acceptable to the Chapter—and the King.

The words which I have translated "constituted to the priesthood" (*Sacerdocio constitutum*) sound strange after the statements of Bateman's Deanery and Chaplaincy. For the former it is not clear that Priest's orders were required by Canon Law, but one would think they could scarce have been dispensed with for the latter. It is possible, however, that these "Chaplains" were merely so called from the room in which they held their Court, and were not necessarily Priests, though of course Bateman *was* one. The statement in the *Bulla perfectionis* is most probably made in view of the rule that a Bishop must have been six months in the Priesthood before he was appointed to the higher office. This too would seem a somewhat unnecessary provision, but the fighting Bishop Henry le Spencer, one of Pope Urban's guardians on the return to Rome, had only, as Dr Jessopp shows, a month or two to spare in 1370.

The part of Bateman in this story is open to obvious attack. At first sight he is the pluralist, the bad Englishman, the Papal Provisor—one of the last straws which broke the patience of England, and brought about the Statute of 1351. This is apparently the view taken by Parker, or at least by the author of the Historia appended to Parker's *De Antiquitate Britannicae Ecclesiae*. But it is scarcely made out by the original authorities, in which I seem to trace a sincere desire to keep on good

terms, between the English king and the Pope, noted by Stubbs, down to and even after the famous Statute.

The king, of course, was repeatedly trying to get the aid of the Holy See in his own controversy with the House of Valois. The Pope had perhaps, as Walsingham kindly suggests, for one object, the filling of his own exhausted coffers from the payments made by Provisors. He had also, it may charitably be supposed, some concern for the general interests of the Church. Neither had he any great reason to love his formidable neighbours at Villeneuve, or, in particular, this Philip of Valois, who had threatened to treat him worse than his predecessor Boniface had been treated by the builder of Villeneuve, Philip the Fair.

As between the king of England, then, and the court of Avignon, Bateman rather appears to me to be the "mutual friend." I find him, in Rymer's documents, repeatedly receiving commissions from Edward while at Avignon during the years 1340–1343. Sometimes he is called Nuncius Apostolicae sedis: in 20 May, 1343, Edward constitutes Bateman, inter alios, his own Nuncius, to treat of peace. In fact he appears to have been something between an Ambassador and a Consul at the Papal Court.

Soon after his consecration as Bishop, the Pope sends him home with a conciliatory message about the recognition of Lewis of Bavaria as Emperor; since, however, this seems to have covertly implied a recognition of the principle of Provisions as well, it did not produce the desired effect on Edward. But there is no trace of any difficulty about Bateman's own acceptance as Bishop, or about his temporalities, which were restored to him, after about the usual interval, on the 2nd March, 1344. We find him again, in 1344 and 1345, sent as a commissioner to treat of peace with Philip at Avignon, receiving fresh powers and instructions while there, and appointed, with the Prince of Wales and others, to confer with the Pope's Nuncio on the same subject.

At home or abroad there is never much doubt about Bateman's activity and energy. In the next year to his

appointment as Bishop he drew up elaborate injunctions for his Prior and Chapter, a copy of which—a parchment MS. of the 14th century—is in the library of Corpus. He also carried out a visitation of his whole diocese, including the great Abbey of St Edmund at Bury. The Abbot claimed exemption under a Charter of Harthacnut. Anyone who infringed the privileges thereby granted was to suffer, with Judas, the penal fires of Tartarus for ever—and moreover to pay 30 talents of gold to the royal treasury. A copy of this alleged Charter—probably written before the middle of the reign of Edward II.—exists in our University Library. So far as Harthacnut is concerned “mout ha’ been, mayhap,” to quote Tennyson’s northern farmer; that sovereign being, like king John, a great almsgiver of what cost him nothing, particularly to the monasteries. The Charter, however, purports to be signed by a bishop who died a year before Harthacnut’s accession: for which reason, I suppose, amongst others, it is marked by Kemble and Thorpe with the asterisk of question. The *talent*, moreover, sounds an odd denomination, but Ruding shows that it was actually used by the “Anglo-Saxons” in rating their greater fines.

The proceedings taken by the Abbot of Bury occupied Bateman for a couple of years. He incurred *praemunire*, he had judgement given against him for the 30 talents—reckoned by the Attorney-General at the incredible sum of £10,000—his temporalities were seized, in 1347, and heavy damages were given against his clerks for imposing the sentences of excommunication which he found it necessary to employ. Still he managed to come off pretty well in the end. He paid his subordinates’ fines, like a gentleman: he could not possibly have paid his own £10,000, and yet he was in the Royal favour and employment again in 1347 or 1348, when we find him one of the commissioners appointed to treat of a truce between France and England. He made it up with the Abbot of Bury, although according to Parker or Parker’s continuuer, on their somewhat questionable authority, he still meant mischief.

All round, Bateman was an awkward customer to deal with, even when his fortunes seemed at their lowest ebb. This was

proved by the Lord Morley, lieutenant of Norfolk, a gentleman of whom I find no other record, but who took opportunity, from the seizure of Bateman's temporalities, to do a little poaching or plundering upon the estates on his own account. The time was not yet ripe for these operations; so Lord Morley was in the end obliged to beg the Bishop's pardon and to perform a pretty satisfactory penance—walking through Norwich to the cathedral barehead and barefoot, carrying a 6 lb. wax candle to be offered at the high altar—and all this in spite, according to Bishop Godwin, of a threatening letter to Bateman from the king.

There is proof enough that Bateman was, like Becket, a member of the Church Militant, in the bare records of the Courts. It is possible, too, that English local feeling on the one hand and the repute of his continental career on the other, created against him a certain amount of disfavour. The great Suffolk monastery may naturally have disliked to be meddled with by a Norfolk man, and I expect that there might be a rather more widespread feeling against the half-foreigner, except when the Bishop's personal charm came into operation. Amongst his own people at Norwich he wins praise, rather above the usual conventional phrases, for his affability, generosity and morality. My witness is, of course, Prior Laurence, who adds some vague details as to personal appearance, which remind one of Suetonius' final touches. These probably formed the basis to our fancy portraits of Bateman. That, however, by Robins was taken, according to Dr Warren, about 1731, from the Bishop's episcopal seal. That signed Faber (1714) in the Lodge Hall looks like pure imagination.

The darker shades which have been given to his character are partly modern judgements, not taking into sufficient account the difference of the times, partly contemporary insinuations, rather than direct charges, traceable to the monks of Bury. Attached to the 14th century MS. of Bishop Bateman's injunctions, at Corpus, are two sheets of paper by a later hand ("saeculo XVI. scripta," says Nasmyth, the author of the Cata-

logue), in which is contained an account "of the false charges and outrages perpetrated by the same Bishop in the Monastery of St Edmund, and how they were, through the merits of St Edmund, miraculously put to an end" (see App. D). These pages purport to be copied from the *Historia Aurea* of 'one' Johannes Anglicus, written probably towards the close of the 14th century. The author has generally been known by the alias *Tinmuthiensis*, and believed to have been a monk of the other great Benedictine Monastery at St Alban's, of which Tynemouth was a cell. Dr James, in his valuable memoir on the Abbey of St Edmund, the library of which contained a copy of this *Historia Aurea*, rather inclines to identify the author with an Abbot of Bury (from 1384 to 1390) formerly Prior (in which position he wrote a good deal, from 1373 onwards, on the miracles of St Edmund), and coming from Timworth, a small village N. E. of the Abbey town. The name Anglicus, which occurs in Bracton's Note-book, and no doubt elsewhere, is more suitable to a border-man who, or whose ancestors, may have dwelt *pour cause* among the tents of Kedar, before he entered the home on the Tyne. On the other hand, the minute treatment of St Edmund's miracles seems more to denote the Suffolk man. Anyhow, the writer's account agrees closely with that quoted by Blomefield from a Bury Register (Curteys), showing of course the side of the Bury monks in their controversy with the Bishop of Norwich. This *may* be the Register quoted as *Nordovicense* by Dr Richardson, the editor of *Godwin de Praesulibus*, and, possibly, the *Album Registrum Vestiarii* mentioned in Taylor's *Index Monasticus* as extant in his time.

To these two pages, then, are to be traced the very unfavourable remarks which constitute half the account of Bateman in the History of Trinity Hall attributed to Parker. I have only had leisure to compare their story with the particular copy of the *Historia Aurea* in the library of Corpus, and which, oddly enough, does not appear to contain it. The alleged extract is not, I am informed, in Parker's own hand, but it was probably made by one of his secretaries, and was

no doubt what influenced the writer of the History of Trinity Hall in his unfavourable judgement, as he again has influenced others. He omits, however, to insert a thoroughly monkish account of Bateman's last moments, from the same two pages of MS., which I shall give a little later on (App. D).

But short mention is necessary of the Bishop's collegiate foundations, their history being fairly accessible. It is said to have been at his instigation that Edmund de Gonville founded a college in Lurteburgh Lane, the Royal licence for which bears date 28 Jan., 22 Edward III. Gonville was thereby empowered to give to the same College *a name*, which I should think to have meant his own, though Blomefield interprets the words "any name he would." The same author, writing in the middle of the last century, states that the site of this first College was then occupied by the "orchard of Bennet College," perhaps the present garden of the Master of Corpus. Lurteburgh is generally identified with our Free School Lane. In the above-mentioned year (1348) Gonville granted the buildings and lands of the site to John Colton, the first Warden of his Hall, and others, "nomine custodis et scholarium aulae suae *de Gonville*," but in honour of the Annunciation of the Blessed Virgin Mary, to hold according to the King's license, and such rules and orders as he (Gonville) gave them. These were the original Statutes of Gonville, quoted by Mr Mullinger from the Baker MS. in the Cambridge University Library, in which the study of Theology was mainly, if not exclusively, contemplated, permission, however, being given to the fellows to devote some of their time to that of Canon Law.

In 1349 came the terrible Black Death, which has left so many traces both upon our legal and social development, and nowhere more so than in Norfolk. The Institution books of this time show, as is pointed out both by Dr Jessopp and Dr Raven, the courage and assiduity with which Bateman discharged his diocesan duties. One result of the plague brings him before us in connection with his friend and patron Clement VI. The number of deaths among incumbents, particularly in the diocese of Norwich, rendered it necessary to

admit very young clerks of little, indeed almost no religious education to be rectors of parishes, that divine service might not cease in the country. For this purpose the Bishop obtained a dispensation (only, however, sparingly used by him) from the Pope: the Bull is dated 3 Id. Oct. in the eighth year of Clement's pontificate (13 Oct. 1349). But he also had in view a more permanent provision of persons duly qualified for service in Church and State.

Bishop Bateman had, in 1347, started a fund for the general benefit of the University by his "Trinity Chest," placed in the custody of the Carmelites, and also a sort of inchoate Collegiate establishment in a Hostel previously belonging to Prior Crauden of Ely. A deed of his, dated Feb. 6, 1349 (13⁴⁹₅₀), recites that he has already founded, for the honour of God and the advantage and good government of the state, and specially of his own Cathedral of the Holy Trinity and of the Diocese of Norwich, a College of Scholars of Canon and Civil Law, called by the name of the Holy Trinity. The object of the deed, which is preserved in the Norwich Registry, is to reserve the "fruits" of the living of Blofield, for the maintenance of this College *usque ad tempus*, as the heading in the Register Book states, i.e. as appears from the body of the deed, for nine years from Michaelmas next ensuing (during which time Bateman engages to provide for the sufficient endowing the College and erecting buildings), and, if necessary, for another nine years.

These fruits, or, according to the language of the deed, the church itself, had been "by privilege of the Apostolic see united," i.e. devoted, to the maintenance of the Episcopal table for Bateman's life, he having apparently been thus empowered to present himself, on vacancy, as Rector. The total produce of the living was now to be devoted to the use of the College, saving a provision made for residence therein (as a Fellow), and other maintenance, of the Rector to be appointed, and also for the ministrations and other charges of the church. In accordance with this arrangement Robert de Stratton or Stretton (first Master of the Hall) was instituted

to the church of Blofield, on the resignation of Bateman, 29 April, 1350. Blofield is now a Caius living, but, having only been acquired by that College, as I am informed by Dr Venn, in the 18th century, it would not seem to have, as I once thought, any original connection with Gonville.

The licence in mortmain of Trinity Hall bears date 23 Feb. of 24 Edward III. (1350). It is, I suppose, the first beginning in Prior Crauden's Hostel to which the author of the 'Historia' in Archbishop Parker's *Antiquitates*, and Richard Parker (of the same family with the Archbishop) in his History, refer, when they say that the College was "dedicated" in 1347. Bateman's Statutes, which evidently awaited confirmation by the Archbishop of Canterbury and other authorities, did not appear till December 1352.

The need of fresh clergy and of their education is the reason given by Bateman himself, for the foundation of his College, in the reservation deed above referred to. He here lays great stress upon the importance of the study of Canon and Civil Law—the knowledge (quoting Ulpian's well-known words) of divine as well as human matters, the science of the just and the unjust—as essential to the training of able members of the Church and able public servants. Bateman possibly had some eye to foreign service and diplomacy, which was still mainly carried on by ecclesiastics. He also, no doubt, looked forward to a permanent alliance of the Church with the administration of justice, and probably to a considerable importation of Roman law into English: which things were not to be. But I see none of that absolute postponing of the spiritual to the worldly element with which he has been taxed.

At any rate Bateman's avowal of the above objects, which there is no reason to suspect of unreality, should be borne in mind, when a harsh judgement is passed on him from the general tenor of the Statutes of his own Hall and those which we shall find him giving to Gonville.

As to the above-mentioned method of endowment, which he adopts repeatedly, it was probably the only one that he

had at his command. The particular revenue from Blofield, which had been appropriated to his own Episcopal expenditure, he gave up to education. And, in the other cases, if we remember that the direct object of this appropriation of the surplus revenue of Church livings was the training of clergy, the arrangement may compare not disadvantageously with the dealings of ecclesiastical commissioners at the present day.

To return to Gonville Hall. Its founder died in 1350 (?135 $\frac{1}{4}$), making Bateman his executor and leaving him the charge of his Collegiate foundation with, as we are told, a large sum of money. On Dec. 21, 1351, Bateman issued "decretal letters" confirming the foundation of Gonville's College as that of "the Annunciation of the Blessed Virgin Mary." Its site was exchanged, under his management, for another belonging to the Guild of Corpus Christi near his own College. The license for holding the new site is dated at the end of 1351 or the beginning of 1352. Finally he drew up for the College a new body of Statutes, mainly from his own made for Trinity Hall, and deviating considerably from those of the first founder—what seems to have been originally intended for pure Theology being now also directed partly to Law and partly to Medicine. The extant copy of these Statutes is dated 7 September, 1353. All this is represented, in a separate note of Blomefield published by the Commissioners, as done in a high-handed manner and on Bateman's own authority. A supplement, however, is added, to the somewhat contradictory effect that the rules and statutes of "Gunwell" Hall were ordained and set down by Bateman "at the request of the founder." This latter note also contains a record of great liberality, on the Bishop's own part, to Gonville Hall or however it was ultimately to be named. A Papal dispensation allowing the Benedictines of Norwich studying in Cambridge to reside at that College, apparently on Bateman's account, is alleged by Parker, dating, however, long after Bateman's time, in 1481 under Sixtus IV. It would seem that Benedict XII. (not XI. as Fuller) made some regulations for students of this order in 1337, by which, *inter alia*,

they were ordered to reside in some one definite College, and that this particular regulation was finally carried out by the foundation of Buckingham College (now Magdalene) in 1428. The Bull of Sixtus IV. allowed the Norwich Benedictines to live in Bateman's College or Colleges. Whether this was a privilege or a burden to the latter is not clear, but it was apparently shared by both Trinity Hall and Gonville. On the changes made at the latter College by Bateman, in the character or scope of study, I need add nothing to what has been already said of his own particular foundation, Trinity Hall.

Death.—In 135 $\frac{1}{2}$ his active life came to an end. An "authentic" interpretation of his own Statutes, in the muniments of Trinity Hall, is dated 14 Aug. 1354 and the eleventh year of his consecration. After this, no doubt, came the embassy on which Walsingham tells us he went, in 1354, to the Roman Court with Henry Duke of Lancaster and others in the endeavour to negotiate peace with the French. "The attempts at agreement failed," Walsingham says, amusingly anticipating the counter-charge "*perfidie Albion*" of modern times, "through the craft and fraud of the French, to which they persistently adhered, together with the connivance of our Lord the Pope." Edward's wrath and his subsequent invasion of France, its changing fortunes and the astounding victory of Poitiers, are in another story.

That story Bateman was not to hear. He died, says the Norwich Register, at Avignon on the day of the Epiphany, 1354, about the third hour (i.e. 9 a.m.) of the same day, and was buried in the Church of St Mary next to the Apostolic Palace (Appendix B). Harvey's, or Warren's, notes give the year of our Lord 1355, but add 29 *Edw. 3, secundum computationem Ecclesiae Romanae*, which gives a key to the discrepancy. Edward's coronation being on 29 January, 1327, his 29th year was from 29 Jan. 1355 to 28 Jan. 1356. If the *old civil* year, which began on March 25, is reckoned, the Epiphany, Jan. 6, falls in 1354: if the *Roman computation* is adopted, making the year begin with Christmas Day (or, later,

with Jan. 1), the Epiphany falls as put by Harvey in 1355. His notes, with Prior Laurence's account, on which they are mainly based, add a place of burial before the High Altar where the bodies of the Popes were wont to be laid, a service attended by all the Cardinals (except one who was ill), and performed by the Patriarch of Jerusalem (Appendix C). Bateman's death was evidently sudden, taking place *in ipsa curia* (whatever this exactly means) according to the same notes. He desired to be buried in England beside his father and mother says one story, in his Cathedral says another; but was not. There seems no confirmation of the statement which Dr Caius found "in certain MSS. of the Norwich Cathedral library," that Bateman was actually buried in the Presbytery; so I give the above rather pathetic bits of tradition for what they are worth. They may furnish some key to other reported particulars concerning the Bishop's last moments—of a more questionable character, and betraying pretty clearly their source.

We are told, then, how Bateman's main object at the Papal Court was to pursue his old quarrel against the Abbot of Bury, with whom his reconciliation was only "sophistical and verbal"; and how the king's business was merely a pretence, coupled indeed with another pretext nearer the mark, that Bateman wished to pay a visit to his old friend at Rome (*sic*), Stephen, now called Innocent VI, *who made many Cardinals*. But, when the Bishop had entered the Papal Court with great pomp, and had been flatteringly received by the Cardinals, and hoped that everything was going on according to his wishes, he departed, within a few days of his arrival, hurried off by sudden death.

Thus far, I am sorry to say, Parker, or the *Historia* attributed to him, the specified source being *Johannes Anglicus*.

Mr Mullinger speaks of Bateman, while intent, it would seem, on a Cardinal's hat rather than the duties of his diocese, finishing his career amidst the luxury and dissipation of Avignon. I do not know that I quite credit Prior Laurence's story of a hair shirt found under the Bishop's splendid dress:

but we may set that frequently recurring and possibly apocryphal garment against Mr Mullinger's luxury and dissipation. According to the account in the Hall notes Bateman was supposed to be poisoned, and it is not impossible. He was a man of great influence at the Papal Court, and evidently, from the way in which he was trusted by Edward, after all his *praemunire* performances, a faithful servant to England: the French were not above using the means of a very unscrupulous time. Though, to my mind, the burning sun and the deadly chills of Avignon may account for the fatal illness of a hard-worked man, accustomed latterly to a temperate climate, without any unfair means.

Johannes Anglicus, however, has a more orthodox monastic agency to bring in than either French poison or *Avenio ventosa* and *venenosa*.

Florence of Worcester tells us that Sweyn, the father of Cnut, met his death in this wise. He was proceeding, at the head of an army, to devastate the domain of St Edmund, when the Saint appeared to him and ran him through with a spear, so that the Tyrant fell from his horse, and died the same night in horrible torments. The obvious parallel is drawn both in the "Curteys" Register of Bury and in our friend Johannes Anglicus' *History*, or other work from which the Corpus extract was made. Bateman was quite as odious to the monks as Sweyn, and much more fresh in their recollection; so St Edmund's miraculous powers come in again, I think for almost the final occasion. The sudden death is narrated as quoted above from Parker, with the addition that the Bishop's last words were *Buri, buri, St Edmond, St Edmond*, as was testified by those then present with him (see Appendix D). It is possible that an actual request of the dying man may be recorded in the first words; but the mention of St Edmund is rather against this, and the Frenchified *Edmond* is in favour of a genuine French tradition.

Being at Avignon in the spring of 1895, I tried hard to find some memorials of Bateman, but in vain. In the Cathedral is the monument of John XXII, who recognised Cambridge as

a University, and of Benedict XII., who built the wonderful fortress-palace. Over the Rhone, at Villeneuve, is the beautiful tomb of Innocent VI., Bateman's friend. Their bones, no doubt, were scattered far and wide, or worse, thrown into a common "fosse," in 1793. How the *tombs* escaped the hands of Messrs Jourdain Coupête and Co. as much as they have done, I cannot tell. On corbels and bosses in the Cathedral I found, in later work, the *armes parlantes* of the della Royeres and other Church dignitaries: of Bateman and his beautiful shield nothing whatever. I do not know that this is surprising. Supposing him to have been buried, as we are told, near the high altar, all that we could expect for a foreign Bishop would be a slab in the floor. Now the whole central part of the Cathedral has been decorated or restored, whatever we choose to call it, in late Renaissance or *rococo* times. Not a tombstone remains there, or has been preserved elsewhere.

In fact, fifty years before the Revolution (1740), search for any monument or memorial of Bateman either in the Cathedral Church or the Register of Avignon had already been unsuccessfully made, by a Fellow of the Hall, at the request of Dr Warren (see App. E). So I might have spared my trouble. And so too, owing to the Jesuit or other restorers of the Cathedral, it is not impossible that Bateman's bones may rest where they were laid. Having no indication of their place, they might escape the invariable outrage of the French revolutionaries. His monument is here, at Cambridge, in the Colleges which he founded, and the studies which he did his best to inaugurate.

In the particulars, however, of his end, so far as they may be considered authentic, there seems to me a certain congruity with his vigorous life. Better that such a man should die in harness, doing battle with his peers, among old friends and co-diplomats, than meet what he himself would probably have called, with the Highland chieftain, the death of a *cow*, in his quiet See—so far as he left it quiet—at home.

He is, to my mind, a decidedly great man, nor do I quite

see where he forfeits the character of a good one. In the most venal of times, and the most vicious of mediæval cities, he seems never to be accused, even by his bitter enemies, of making a purse for himself or his family, or of giving way to the normal profligacy. In intelligence he was evidently a half century in advance of his age, and a head and shoulders above most of his contemporaries: but he has not the shiftiness and cowardice which sometimes characterize the purely intellectual man; he fights his enemies and stands by his friends, like a man of his hands; and I think it is evident that, whatever his youthful training and predilections, he was, as diplomatist and statesman, faithful to the interests of England.

I may add, to what was said of Bateman's fancy portrait, that there is a wooden figure supposed to represent him, now preserved in the entrance-hall to the Master's Lodge at Trinity Hall, having been long kept in a sort of "Study" to the Lodge, which may perhaps have been the old "Treasury." The likeness is a purely conventional one, if a likeness was ever intended. The figure carries a mitre and shows a small point on the crown of the head, something like what we often find in mediæval representations of the Doctor's cap. The habit may be either a surplice or a lay cope, but is more like the former. The whole effigy bears a striking resemblance to some of the supporters of the ceiling in the old first-floor room of the south side of the University Library (anno 1466). In fact a connection has been suggested between the figure in question and the supposed absence of one of these supporters in the north-east corner, which has been boxed up, of this room. I find, however, the particular figure still there, though lying *perdu*. "Joy, not one is wanting found": so that the insinuation of early conveyancing practice on the part of the Hall must be rejected.

The fate of Bishop Bateman's library is a mystery. In his statutes for Trinity Hall (1352) he provides for the safe custody of the books which, from his own liberality or that of other donors, the College now has or may hereafter have. The same provisions are repeated, in nearly the same words,

a year later for Gonville or, as he styles it, the College of the Annunciation. The Trinity Hall statutes are, however, unlike the others, accompanied by a very interesting list, (1) of those which had already been presented by the Bishop to his College, (2) of others the use of which he retains to himself during his life; which list has been published, in a paper of the late Dr Corrie's, by the Cambridge Antiquarian Society (Comm. ii. p. 73). A mark was ordered by Bateman to be impressed in his books, which is represented in an old vellum book among the College Muniments (p. 69). It is—on a square sable, a crescent ermine, and between the cusps a cross Maltese argent. This mark appears on one of the few MSS. now in the possession of Trinity Hall, a Concordance or Repertorium with leaves from the 3rd Book of the Decretals at the end. Otherwise I cannot find any trace of Bateman's Library at the College of his foundation.

Caius College possesses a number of old legal MSS., and its records show that the College owned *some* books before 1441. Among the MSS. are the two remarkable documents above quoted and printed hereafter in Appendix A. Both clearly relate to Bateman, and most probably came, as has been already suggested, from his own possession. It was the suspicion that Bateman's books intended for the Hall might have actually gone to the College of the Annunciation which first led me to examine the Caius Catalogue of Mr Smith, from whose description I saw at once the connection of the MSS. with the Bishop himself. But I have not been able, as yet, certainly to identify any MSS. in this Caius Library with the somewhat slight and general descriptions in Bateman's list: indeed such identification fails even in the case of the solitary MS. bearing his mark at the Hall. Nor have I had any better success in tracing the Bishop's will, which might have thrown some light on the subject. The Indexes of the Principal Probate Registry at Somerset House do not go back to 1354, and a transcript could not therefore fairly be expected at the Record Office. The will cannot be found in the "Calendar of Lambeth Wills" (*Genealogist*,

(Vol. v. 211-), nor is there anything about Bateman in the Catalogue of the Lambeth MSS. The Will Registers at Norwich begin after his time, in 1370. In default, then, of better information, I can only conclude that the Bishop's books given to the College of the Annunciation may be, and probably are, in the Caius Library, but that those given to Trinity Hall are, with one exception, nobody knows where.

APPENDIX A.

I. (Abstract in Cal. Pap. Reg. (Bliss). Papal Letters, ii. 548.)

Reuerendo in Christo patri domino . . . dei gratia Episcopo Lincolnien' et venerabilibus et discretis viris dominis Capitulo et singulis Canoniciis et personis ecclesie lincolnien' dignitates personatus administraciones seu officia quecunque in eadem ecclesia habentibus seu tenentibus quocunque nomine censeantur et omnibus aliis et singulis quorum interest uel intererit et quos infrascriptum tangit negotium uel tangere poterit quomodolibet in futurum. Ademarus Roberti Archidiaconus Constantien¹ domini pape Capellanus et ipsius sacri palacii causarum Auditor, Executor ad infrascripta vna cum infrascriptis Collegis nostris cum illa clausula quatinus vos uel duo aut unus uestrum etc. a sede apostolica deputatus Salutem in domino et mandatis nostris immo uerius apostolicis firmiter obediens. Noueritis nos litteras sanctissimi patris et domini nostri domini Benedicti diuina prouidencia pape xij. vnam cum filis sericis et aliam cum filo canapis integro eius uera bulla bullatas non uiciatas non cancellatas nec in aliqua sui parte suspectas, sed omni uitio et suspicione carentes presen[t]atas nobis coram Notario et testibus infrascriptis, per venerabilem virum dominum Will'm de Norwico Decanum Lincolnien' dicti domini pape Capellano et palacii supradicti auditori (*sic*) causarum cum ea qua decuit reuerentia recepisse, Quarum litterarum illius videlicet cum fili[s] sericis tenor sic incipit.

Benedictus episcopus seruus seruorum dei, dilecto filio Magistro Will'o de Norwico Decano ecclesie lincolnien' Capellano

¹ Of Coutances.

n[ostro?] Salutem et apostolicam benedictionem. Sedis apostolice prouidentia circumspecta personas licterarum scientia preditas uite ac morum honestate decoras ac aliis multiplicium uirtutum et probitatis meritis insignitas dignis effert honoribus et interdum eas beneficiis ecclesiasticis prompte munificentia liberalitatis attollit personis potioribus in locis dignioribus prouidendo. Cum itaque Decanatus ecclesie lincolnien' quem ven' pater noster Antonius Episcopus Norwicen' olim decanus eiusdem ecclesie promotionis tempore per nos facte de ipso ad Norwicen' ecclesiam tune uacantem obtinebat per promotionem huius et munus consecrationis per nos impensum eidem, apud eandem sedem iam dudum uacauisse et adhuc uacare noscatur nullusque de dicto Decanatu preter nos hac uice disponere possit pro eo quod nos diu ante uacionem huiusmodi Decanatus eiusdem, omnes dignitates personatus et officia ceteraque beneficia ecclesiastica tunc apud dictam sedem uacantia et inantea uacatura collationi et dispositioni nostre specialiter reseruantes decreuimus extunc irritum et inane si secus super hiis a quoquam quauis auctoritate scienter vel ignoranter contigeret attempari Nos uolentes tibi cui licterarum scientia uite ac morum honestas et alia multiplicia uirtutum merita suffragantur, qui que per decem annos continuos in officio auditorie palatii apostolici dicte sedis institisti obsequiis et insistis, horum intuitu gratiam facere specialem predictum Decanatum sic uacantem cum omnibus iuribus et pertinentiis suis apostolica tibi auctoritate conferimus et de illo etiam prouidemus, Decernentes prout est irritum et inane si secus super hiis a quoquam quauis auctoritate scienter vel ignoranter actemptatum forsan est hactenus uel contigerit imposterum attemptari, Non obstantibus quibuscumque statutis et consuetudinibus etc.

et sic finit.

Dat' Auinion' .iij. Non' Augusti Pontificatus nostri anno sexto.¹

Item tenor alterius littere illius videlicet cum filo canapis sic incipit

Benedictus episcopus seruus sertorum dei dilectis filiis Constantien' et Cantuarien' Archidiaconis ac Magistro Johanni de

¹ 1340. The original letter, as copied in the Vatican *Regesta*, went on for a page after *consuetudinibus*.

O. Canonicu Herforden' ecclesiarum Salutem et apostolicam benedictionem. Sedis apostolice prouidentia circumspecta etc. et sic finit

Quocirca discretioni uestre per apostolica scripta mandamus quatinus uos uel duo aut unus uestrum¹ per vos uel alium seu alios prefatum Magistrum Will'm uel procuratorem suum eius nomine in corporalem possessionem dicti decanatus necnon iurum et pertinentiarum ipsius inducatis auctoritate nostra et defendatis inductum amoto ab eo quolibet detentore, facientes eum uel dictum procuratorem pro eo ad decanatum eundem ut est moris admitti sibique de ipsius decanatus fructibus redditibus prouentibus iuribus et obuentionibus uniuersis, integre responderi, non obstantibus omnibus supradictis, seu si prefatis Episcopo et Capitulo aut quibusuis aliis communiter uel diuisim ab eadem sede indultum existat quod interdici suspendi uel excommunicari non possint per licteras apostolicas non facientes plenam et expressam ac de uerbo ad uerbum de indulto huiusmodi mentionem, contradictores auctoritate nostra appellacione postposita compescendo. Dat' Auinion' .iij. Non' Augusti Pontificatus nostri anno sexto.

Post quarum litterarum apostolicarum presentationem per dictum dominum Will'm .fuiimus cum [ins]tancia requisiti ut ad executionem dicte gracie procedere deberemus iuxta traditam seu directam a sede apostolica nobis formam.

Nos igitur Ademarus Executor prefatus uolentes mandatum apostolicum supradictum nobis in hac parte directum reuerenter exequi ut tenemur vos et uestrum quemlibet auctoritate apostolica qua in hac parte fungimur pro primo secundo et tertio peremptorie requirimus et monemus communiter et diuisim vobisque nichilominus et cuilibet uestrum in uirtute sancte obedientie et sub excommunicationis pena mandantes quatenus infra sex dies a presentatione seu denuntiacione uel notificacione presentium uobis facta immediate sequentes, quorum duos pro primo duos pro secundo et reliquos duos uobis uniuersis et singulis pro tertio et peremptorio termino ac monitione canonica assignamus prefatum dominum Will'm uel procuratorem suum eius nomine ad prefatum decanatum dicte ecclesie Lincolnien' sibi per dictum dominum papam collatum recipiatis in uestrum et eiusdem ecclesie decanum, ipsumque dominum

¹ See Sext. Decret. 1. 4. 8.

Will'm uel dictum procuratorem suum eius nomine in et ad corporalem possessionem dicti decanatus ac iurium et pertinentiarum ipsius sine difficultate qualibet recipere et admictere infra predictum terminum studeatis, ac recipi et admici per alium seu alios quantum ad vos et uestrum quemlibet communiter et diuisim pertinet faciatis.

Nos enim eundem dominum Will'm de predicto decanatu per nostrum Birretum presentiale inuestimus et in quantum et prout ex forma licterarum apostolicarum predictarum possumus in ipsius decanatus necon uirium et pertinentiarum ipsius possessionem inducimus corporalem, amouentes et amoueri decernentes exinde quemlibet detentorem quem nos ad cautelam amouemus et denuntiamus amotum, prefatoque domino Will'o uel dicto procuratori suo pro eo de ipsius decanatus fructibus redditibus prouentibus iuribus et obuentionibus vniuersis ubicunque et in quibuscunque consistentibus respondeatis integre et faciatis ab aliis quatenus ad vos et singulos uestrum communiter et diuisim pertinet responderi.

Monemus insuper modo et forma premissis generaliter omnes et singulos cuiuscunque dignitatis status gradus ordinis uel condicionis existant ne prefato domino Will'o quominus predictum decanatum cum omnibus iuribus et pertinentiis suis integre et pacifice assequatur et quiete ualeat possidere et ipsius fructus redditus et prouentus integre et libere percipere possit, impedimentum aliquod prestant per se uel alium seu alios publice uel occulte aut impedientibus ipsum super premissis in aliquo dent scienter auxilium consilium uel fauorem, Alioquin tam in dantes alteri quam in recipientes predictum decanatum uel aliquod ius pertinens ad eundem, necon in contradictores quoslibet et rebelles ac impedientes ipsum super premissis in aliquo aut impedientibus ipsum dantes consilium auxilium uel fauorem publice uel occulte nisi infra predictum terminum a die scientie computandum a contradictione rebellione impedimento turbacione consilio auxilio et fauore huiusmodi omnino destiterint et mandatis nostris immo uerius apostolicis in hac parte cum effectu non paruerint exnunc prout extunc in hiis scriptis singulariter in singulos predicta canonica monitione premissa excommunicationis, in Capitulum uero predicte ecclesie lincolnien' suspensionis, in ipsam ecclesiam interdicti sententias promulgamus, vobis uero domine Episcope quem ob reuerentiam uestre dignitatis nolimus prefatis nostris sententiis sic ligari si contra premissa uel aliquod premissorum feceritis per vos uel summissam personam predicta canonica

monitione premissa ingressum ecclesie interdicimus in hiis scriptis, Si uero predictum interdictum per alios sex dies prefatos sex immediate sequentes sustinueritis vos in hiis scriptis eadem canonica monitione premissa suspendimus a diuinis, verum si prefatas interdicti et suspensionis sententias per alios sex dies prefatos duodecim immediate sequentes, sustinueritis quod absit animo ind[e] vos exnunc prout extunc in hiis scriptis quia crescente contumacia crescere debet et pena, prefata canonica monitione missa excommunicationis sententia innodamus absolucione omnium et singulorum qui suprascriptas et infrascriptas nostras sententias uel earum aliquam incurrerint quoquomodo nobis uel superiori nostro tantummodo reseruata.

Prefatas quoque licteras apostolicas et hunc nostrum processum uolumus penes eundem dominum Will'm uel procuratorem suum remanere, et nos (? non) per vos uel uestrum aliquem aut quemuis alium extraneum contra ipsius domini Will'i uel dicti eius procuratoris uoluntatem quomodolibet detineri. In contrarium facientes prefata canonica monitione premissa in hiis scriptis excommunicationis sententiam promulgamus Mandamus tamen eidem domino Will'o et procuratori suo ut ubis si petieritis, faciant uestris tamen sumptibus copiam de premissis.

Ceterum cum ad executionem huiusmodi ulterius faciendam non possimus inibi personaliter interesse venerabilibus et discretis viris dominis.. Priori de Spaldinge Lincolnien' dioc' Magistris Thome de Morle de Brakene Alano de Rothawe de Aschele Symoni de Rikynghale de Babingle Norwicen' dioc' ecclesiarum¹ Rectoribus neonon omnibus aliis et singulis Prioribus Decanis ruralibus Rectoribus Vicariis Capellanis Curatis et non Curatis in Ciuitatibus et dioc' Norwicen' et Lincolnien' constitutis et eorum cuiilibet insolidum super execucione predicti mandati apostolici et nostri tenore presentis publici instrumenti committimus uices nostras donec eas ad nos duxerimus reuocandas quos requirimus et monemus communiter et diuisim primo secundo et tertio peremptorie eisque sub excommunicationis pena quam exnunc prout extunc in eos et in ipsorum quemlibet predicta canonica monitione premissa ferimus in hiis scriptis et eam ipsos et ipsorum quemlibet incurrire uolumus ipso facto si mandata nostra immo uerius apostolica neglexerint seu contempserint contumaciter adimplere in uirtute sancte obedientie

¹ Now Bracon Ash, Ashill, and Babingley.

districte precipiendo mandamus quatenus ipsi uel eorum alter qui a dicto domino Will'o uel eius procuratore requisitus fuerit ad vos dominos Episcopum et Capitulum ac dictam uestram lincolnien' ecclesiam infra trium dierum spatium post requisitionem [? factam] quem terminum eis et eorum cuilibet pro peremptorio assignamus personaliter accedant et predictas litteras apostolicas et hunc nostrum processum et omnia et singula supradicta uobis et cuilibet uestrum ac aliis quorum interest uel intererit in prefata lincoln' ecclesia et extra ubi et quando expediens fuerit denuntient legant et publicare procurent et eundem dominum Will'm uel procuratorem suum eius nomine, in et ad corporalem possessionem dicti decanatus neconon iurium et pertinentiarum ipsius inducant [...? auctoritate] nostra immo potius apostolica, et defendant ind[uctum]... [rest cut away].

II. (Abstract in Cal. Pap. Reg. (Bliss). Papal Letters, ii. 524.)

Benedictus episcopus seruus seruorum dei. Dilectis filiis.. Decano Legionen¹ et thesaurario Laudunen² ac.. Scolastico² constancien' ecclesiarum salutem et apostolicam benedictionem. Dum person[arum] merita nostram gratiam pro meritis debita meditatione pensamus, illis potissimum apostolice prouisionis gratiam imperitum, quos litterarum attollit scientia, honestas quoque morum et uite, aliaque suarum dona uirtutum sibi laudabiliter suffragantur. Volentes itaque personam [...] nostri causarumque nostri palati auditore litterarum scientia peditam, morum et uite honestate decoram ac multiplicium uirtutum meritis insignitam, horum intuitu neconon consideratione dilecti filii nostri [Gualhardi sancte Lucie in Silice diaconi cardinalis pro] Will'o etiam Capellano suo nobis in hac parte humiliter supplicantis, fauore prosequi gratie specialis, ac ipsum Magistrum Will'm in ecclesia Lincolnen¹ cuius existit Canonicus amplius honorare d[ignitatem] vel personatum seu officium cum cura vel sine cura cuius fructus] redditus et prouentus si cum cura Centum, si uero sine cura esset Trigintaquinque Marcharum Ster-

¹ Possibly St Pol de Leon. The .. is the conventional sign of a blank left for a proper name.

² Scholasticus. Dignitas Ecclesiastica qua qui donatus est scholis ecclesiasticis praest. Charta Guidonis episcopi Antissiodorensis "Statuimus quod Scholasticus Antissiodorensis sit Capellanus episcopi et teneatur assidere et servire episcopo." Ducange.

lingorum¹ secundum taxationem decime ualorem annum non excederent, siqua uel si quis aut s[i] quod in dicta ecclesia uacat ad praesens uel cum uacauerit quam uel quem seu quod] idem Magister Will's per se uel procuratorem suum, ad hoc legitime constitutum infra unius mensis spatium, postquam sibi uel eidem procuratori uacatio huiusmodi innotesceret duceret acceptandam, i[psi] magistro Willelmo post acceptationem huius]modi cum omnibus iuribus et pertinentiis suis donationi apostolice reseruauimus districtius inhibentes venerabili fratri nostro.. Episcopo et dilectis filiis Capitulo Lincolnien' ac illi uel illis [ad quem uel ad quos in dicta ecclesia dignitatum personatum seu of]ficiorum huiusmodi collatio, prouisio uel queuis alia dispositio pertinet communiter uel diuisim ne de huiusmodi dignitate uel personatu seu officio interim etiam ante acceptationem eandem, nisi p[ostquam] eis constitit quod prefatus Magister Will's vel procurator illam uel] illum seu illud nolle acceptare, dispōnere quoquo modo presumerent ac decernentes [e]xtunc irritum et inane si secus super hiis a quoquam quauis auctoritate scienter uel ignoranter, conting[eret] attemptari non obstantibus quibuscumque statutis et consuetudinibus] eiusdem ecclesie contrariis iuramento confirmatione apostolica uel quacunque firmitate alia roboratis seu si aliqui super prouisionibus sibi faciendis de dignitatibus uel personatibus aut officiis in dicta [ecclesia speciales uel de beneficiis ecclesiasticis in illis partibus gene]rales, nostras uel predecessorum nostrorum Romanorum Pontificum, aut legatorum sedis apostolice, litteras impetrarint etiam si per eas ad inhibitionem reservationem et decretum uel alias quomodolibet [sit processum, quibus omnibus preterquam auctoritate nostra dignitates] uel personatus seu officia huiusmodi in dicta ecclesia expectantibus predictum Magistrum Will'm in ipsius dignitatis, uel personatus aut officii assecutione uoluimus anteferri, sed nullum per hoc [eis quoad dignitatum seu personatum aut officiorum seu beneficiorum] aliorum assecutionem preiudicium generari, seu si eisdem Episcopo et Capitulo, uel quibusvis aliis communiter uel diuisim a prefata sit sede indultum quod ad receptionem uel prouisionem alicuius minime te[neatur] et ad idem compelli non possit quidquid de dignitatibus uel per]sonatibus seu officiis dicte ecclesie, uel aliis beneficiis ecclesiasticis ad eorum collationem prouisionem aut quam-

¹ Cf. Mat. Paris ann. 1235 Mareas bonorum et legalium esterlingorum. So too librae sterlengorum frequently.

cunque aliam dispositionem coniunctim uel separatim spectantibus nulli ualeat pr[ie]ius indultum non faciens or eter expressam et] de uerbo ad uerbum de indulto huiusmodi mentionem et qualibet alia prefate sedis indulgentia generali uel speciali cuiuscunq[ue] tenoris existat per quam nostris litteris non expr [effectus huiusmodi nostre gratie (*nostris...expr not in Regestum*)] impediri ualeat quomodo libet uel differri et de qua cuiusque toto tenore habenda sit in dictis nostris litteris mentio specialis.

Seu si dictus Magister Will's presens non fuerit ad prest[andum de observantia statutorum et constitutionum eiusdem ecclesie] ratione huiusmodi dignitatis uel personatus seu officii solitum iuramentum dummodo in absentia sua per procuratorem ydoneum et cum ad ecclesiam ipsam accesserit corporaliter illu[d prestiterit sive quod nuper per nostras certi tenoris litteras de ca]nonicatu ipsius ecclesie ipsi Magistro Will'o proudimus et prebendam siqua in dicta ecclesia tunc uacabat uel cum uacaret quam ipse duceret acceptandam conferendam ei duximus reseruandam et [quod archidiaconatum ecclesie Norwicensis noscatur obtainere. Volumus] autem quod quamprimum uigore presentis gratie huiusmodi dignitatem uel personatum seu curatum officium pacifice predictus Magister Will's fuerit assecutus prefatum Archidiaconatum [quem extunc uacare decernimus omnino, prout etiam ad hoc spontanee ipse obtulit dimittere teneatur. Quocirca discretioni uestre per apostolica scripta mandamus quatinus uos uel duo aut unus uestrum per uos uel alium seu alios dignitatem vel personatum seu officium huiusmodi per nos ut premitti]tur in dicta Lincolnien' ecclesia reseruatam uel reseruatum, si tempore huiusmodi nostre reservationis uacabat ibidem uel extunc uacauit aut cum illam uel illum seu illud uacare co[n]tingerit cum] omnibus iuribus et pertinentiis suis auctoritate nostra conferre et assignare curetis, inducentes eum uel procuratorem suum pro eo in corporalem possessionem dignitatis [uel personatus seu officii huiusmodi iuriumque et pertinentium] eiusdem et defen-dentes inductum, ac facientes eundem Magistrum Will'm uel procuratorem prefatum nomine suo ad dignitatem uel personatum seu officium huiusmodi prout est mo[ris admitti sibique de iu]ribus et obuentionibus uniuersis integre responderi, non obstantibus omnibus supradictis, seu si eisdem Episcopo et Capitulo uel qui busuis aliis communiter uel diuisim a prefat[a] sede indultum existat] per litteras apostolicas non facientes plenam et expressam ac

de uerbo ad uerbum de indulto huiusmodi mentionem, contradictores auctoritate nostra appellatione postposita compesce[ndo]. Datum Avinione xi Kal. Januar.]

Pontificatus nostri Anno [primo (1335)].

APPENDIX B.

EXTRACTS FROM NORWICH INSTITUTION BOOK IV, FOL. 41.

Incipit Registrum venerabilis patris domini Will'i dei gratia electi Norwicen' ecclesie confirmati de institutionibus &c factis per dictum dominum electum ac per religiosum virum fratrem Will'm de Claxton priorem ecclesie cathedralis Sancte Trinitatis Norwici dicti patris ipso in remotis agente vicarium generalem ab v^{to} Kalen' Marcii Anno Domini millesimo ccc^{mo} XLIII.

Bulla p^rfectionis Episcopi Norwicen'. Clemens Episcopus seruus seruorum dei dilecto filio Will'mo electo Norwicen' salutem Dilecti filii capitulum ecclesie hujusmodi reservacionis et decreti forsitan ignari te decanum ecclesie Lincolnen' licet absentem capellatum nostrum legum doctorem et sacerdotio constitutum quasi per inspirationem divinam in Norwicen' Episcopum elegisse dicuntur. (Here follows, at length, a confirmation by the Pope.)

'Dat' Auinion' X Kl Februarii pontificat' n^ri anno secundo.

Foll. 41—156 contain, with some other entries, the Institutions made from 2 March 1343 (134 $\frac{2}{4}$) to 19 January 1354 (135 $\frac{4}{5}$).

On fol. 118 is the Bull of Oct. 13, 1349 referred to above, p. 317.

On fol. 121 is the Institution of Robert de Stratton to Blofield. The deed of reservation is on an earlier leaf, fol. 7 of the same Book.

Fol. 186. At the foot of the pagè :—

Hic finitur Registrum bone memorie Domini Will'i de Norwico dudum Norwicen' Episcopi qui decessit Auinion' die Epiphanie domini anno domini millesimo ccc^{mo} quinquagesimo quarto circa horam terciam eiusdem diei et sepultus est in ecclesia beate Marie iuxta Palacium Apostolicum et die xxiiij Januar' anno domini

supradicto primo innotuit Vicariis Gen' alibus Offic' et corr' et ceteris ministris dicti patris de eius morte.

There is, elsewhere, an appointment of the Prior as Bateman's Vicar General. Here the adjective seems to apply to plural Officials. Corr' is no doubt for Correctori.

APPENDIX C.

From p. 22 of Simpson's Book, at Trinity Hall.

"In die Epiphaniae inter horam primam et tertiam bonae memoriae Dominus Willielmus de Norwic' quondam Norwic' Episcopus fundator Aulae nostrae Sanctae Trinitatis Cantab. missus ad Curiam Romanam per Dominum regem Angliae pro tractatu pacis inter regna Angliae et Franciae in ipsa Curia diem suum clausit extreum anno Domini 1355 29 Edw. 3 secundum computationem Ecclesiae Romanae et fuit sepultus ante magnum altare beatae Mariae in Ecclesia Cathedrali in eujus sepultura praesentes erant omnes Cardinales Curiae Romanae excepto uno qui gravi infirmitate detinebatur patriarcha Ierosol' officium sepulturae sollemniter adimplente.

Sepult' at Avignon, and supposed to be poisoned. But *vide* the Annals of Caius 1355, who writes in this manner. Moriebatur Ep'us Octavo Idus Januarii anno Dni 1355 et sepultus est Norwici in Ecclesiae Cathedralis Presbyterio ut a quibusdam scriptis libris in Bibliotheca Ecclesiae ejusdem intelligimus."

APPENDIX D.

From MS. 370 of Corpus Christi Library.

De calunnia et iniuriis per Willelmum Bateman nomine Bateman Norwic' episcopum in monasterio Sancti Edmundi illatis, et per merita S. Edmundi miraculose finitis.

Ex libro. 22. Histor' auree Johannis anglici Cap. 49

.....

Et ad dispositionem regis idem episcopus et abbas taliter qualiter concordati sunt more tamen sophistico et verbali. Nam cum pre-

dictus episcopus in sapientia sua confidens pariter et thesauro postea Curiam romanam pro negotiis regis, et ut verius creditur ad persecutionem ecclesie Sancti Edmundi cum magna pompa intrasset: a summo pontifice et Cardinalibus grataanter receptus est, sperans omnia sibi ad vota succedere. Sed infra paucos dies adventus sui ad Curiam morte subita preoccupatus obiit, vbi sepultus est, cuius in moriendo hec verba fuerunt ultima. Buri, buri, St Edmond St Edmond, sicut testati sunt qui tunc temporis secum presentes extiterunt.

APPENDIX E.

Original letter in Miscellanea, Trinity Hall, Vol. 5 (not paged).

In Collectanea App. cxxvii, Dr Warren writes: Mr Wadham Knatchbull, late fellow of Trinity Hall, returned from his travels A.D. 1740. I had desired him in case he shd see Avignon to search in y^e Church there where B^p Bateman was buried to see whether there was any monument or inscription or any memorial of him remaining in the Church. But he found none. One of y^e Priests of y^e Church was so kind as to search y^e Register to see what discovery he c^d make there, but it was in vain. The account which he gave by a friend to Mr Knatchbull in French was what follows here in English. Sir, having twice run over y^e Register of Bps Archbps Cards & Popes buried in our Church, I have not been able to find there the name of the Bp whom you enquire after: in all likelihood he was not inserted in y^e List &c &c

Roque pre'.

CONTENTS

OF PROCEEDINGS, No. XXXIX.

VOL. IX. (NEW SERIES, VOL. III.) No. III.

	PAGE
Bishop Bateman. By Professor E. C. CLARK, LL.D.	297
Address of J. B. MULLINGER, M.A., President	337
Notes on the History of Exning. By J. E. FOSTER, M.A.	342
Description of objects exhibited by Mr S. J. Freeman. By Professor HUGHES	346
Further observations on the Castle Hill. By Professor HUGHES	348
On a list (preserved in the Treasury of St John's College) of the plate, books, and vestments bequeathed by the Lady Margaret to Christ's College. By R. F. SCOTT, M.A.	349
On Charters granted by Ramsay Abbey to the Fraternity of the Holy Sepulchre. By J. E. FOSTER, M.A.	367
On the Ditches round ancient Cambridge with special reference to the adjoining ground. By Professor HUGHES	370
On the Gilds of Cambridgeshire. By T. D. ATKINSON	385
Lecture by ERNEST CLARKE, Hon. M.A.	390
Annual General Meeting, List of Officers, Report and Presidential Address	391
Gleanings from the Library of Peterhouse. By M. R. JAMES, Litt.D.	396
List of Presents made to the Library during the year ending 26 May, 1897	405
List of Publications of the Society	412
Summary of Accounts for the year ending December, 1896	417
List of Officers and Council, 1897—8	418