

The hitherto Unpublished Certificates of Norwich Gilds.

COMMUNICATED BY

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IT is now just forty years since Mr. Walter Rye first brought the Gild Certificates at the Public Record Office into notice by publishing some relating to Norwich in the seventh volume of the Collections of this Society. He was shortly followed by Miss Toulmin Smith, who printed several for the *Early English Text Society*, and Dr. Brentano contributed an essay to the volume containing them, which still remains a standard work on the history of gilds. Seeing that Miss Smith had a different object in view to Mr. Rye's, there is naturally some overlapping; on the other hand, the two conjointly have not quite exhausted the series, and the five certificates remaining over appear below.

The first of these, that of the Gild of the Annunciation, is of such importance, that to whatever extent opinions may differ upon its possible history, it will scarcely be denied that the gild, at one time, held the foremost position in Norwich.

The next, of the Gild of Corpus Christi, is also noteworthy, since the inception of the gild is placed in

the thirteenth century, for all the other certificates containing dates, with the exception of that of St. Katherine's Gild, which was instituted in 1307, do not carry their foundations further back than the last half of the fourteenth century. This Gild of Corpus Christi, too, has its bearings upon that of the Annunciation, so that on some points the two must be dealt with in union.

The remaining three certificates, those of St. Bartholomew's, the Candle-Makers', and Holy Trinity Gilds, call for no special comment, beyond that it may be remarked that the Candle-Makers celebrated Candlemas Day, and that there were two gilds in Norwich dedicated to the Holy Trinity.

The return of one of these, which seems to have been known as the Trinity Gild, has been printed by both Miss Smith and Mr. Rye, and it held its solemnities on the eve of the feast; the other will be found herewith, and was perhaps called the Gild of the Holy Trinity and Our Lady; it held its festival on Trinity Sunday. Again, St. William's Gild, supported by the Peleters, had the additional dedication of the Trinity, and, like the other two, it was held in the Cathedral Church; and further, it should be remembered that the City of Norwich acknowledged the Holy Trinity as its patron.

There is, or was, an opinion in Norwich that the corporate body, in the form which it assumed in the fifteenth century, was developed out of St. George's Gild. This opinion, of course, arose out of the intimate relations which subsequently existed between the two, but which were not in existence before the municipal changes of that period. It is known, however, that the leading citizens, into whose hands the governing authority

had by a natural progress been gravitating for many generations, were at this time in close and active union with a mercantile gild called then the "Bacheleria." What has hitherto been known about this society has been noticed in *Norwich City Records* (vol. i., p. 74, &c.). On the one hand, it was accused of being an illegal association. On the other, it was declared to be a very ancient society, meeting in the Chapel of St. Mary in the Fields. It will be shown that this latter description strikingly corresponds with the statement made in the Certificate of the Gild of the Annunciation, and the correspondence, if not the identity of the two, is confirmed by the position of paramount influence undoubtedly held at this time by that gild.

Moreover, it is possible that this gild may even from very early times have been one of the principal bonds of union, by the help of which the undefined "leading class" acquired and maintained some sort of unity in purpose and action.

Some brief observations on the probable economic history of Norwich from this point of view may explain what is meant. In early Christian England it is not easy to distinguish a body of men united for a common object by a series of rules or customs from a gild, and one may ask, what was the bond which held together the citizens of Norwich in their *societas*, which Henry II. names in the charter he granted them? What was that *societas* if not a gild? To the first of these queries it may be answered that citizenship was sufficient, only then it must be explained what is meant by a citizen. The first object of a chartered *societas* or *communitas* was self-government, which implied the payment of a fee-farm rent, necessitating a union of sufficient people to pay it. In the next place, internal control and jurisdiction, which would include mercantile control, was

acquired, and from the beginning, down to quite modern times, the local municipal records abound with instances of the jealousy with which the citizens' greatest privilege was regarded; it was that they might buy and sell freely from whom and to whom they pleased. Every one else, whether he lived within the liberties or not, was a foreigner, and trouble was in store for him if he ventured to trespass upon this prerogative, by buying or selling from or to any other than a free citizen. Citizens therefore became merchants, and whatever exchange of commodities there was, was in their hands. Yet their freedom, as individuals in business matters, was not allowed to interfere with the equal rights of their fellow citizens, and the restrictions incumbent upon them may be seen in the Custumal published in vol. i. of *Norwich City Records*.

Nevertheless, it must be explained that nominally there was no Gild Merchant in Norwich, yet the omission is more apparent than real. In some towns the guildsmen, where their local circumstances required it, obtained special mention of a Gild Merchant in their charter. In others, as in Norwich, where the citizens had of old possessed much more than just the management of their own trade, the point is passed over as generally understood. The truth appears to be, that in such cases the *Gilda Mercatoria* or the *Societas* included in the days of Henry II., Richard, or John, and even later, the same constituency considered from two different sides. Thus in Bishop Stubbs' *Select Charters*, two charters are given as illustrative of the grants made by Richard I. One is to Winchester in 1190, the other to Lincoln in 1194. Both are, in all substantial details, the same as the charter granted to Norwich in 1194, and to several other towns. Yet while that to Lincoln is granted, as in Norwich, to "our citizens of Lincoln," that of

Winchester is granted to "our citizens of Winchester of the Merchants' Guild." The concessionaries must surely be the same in both cases, the whole body of formally-admitted citizens.

But this original identity of common interests in commercial affairs, though nominally maintained, must have been seriously disturbed by the rise of the craft-gilds, which marked the divergence of interests between the local craftsmen or tradesmen and the more substantial merchants who either personally visited the great fairs or at least dealt in goods of external origin. Already, in 1256, the inferior gilds were prohibited, and at the close of the century their separate action in dealing with offences was punished in the interest of the general community. Meanwhile, if we are not mistaken, we begin to detect the result of this divergence in the opposite direction. It is fairly certain that the merchants (the natural commercial leaders) would defend themselves by similar combination; an association of merchants would be formed. It is a reasonable supposition that this was practically the meaning of what in Norwich in the thirteenth and fourteenth century was called the "Hanse," presided over by an "Alderman of the Hanse,"¹ who watched over the interests of the citizens at the great fairs at Boston, St. Ives, &c. It is not formally called a gild, nor are the people to be protected at the fairs called members of a gild, but peers and commoners of a *communitas*, and when they offend the foreign town demands compensation from the "*tota communitas*" to which they belong. The old theory of equality and identity of interest and privilege was nominally continued, but its unreality was asserting itself and increasingly developed through the fourteenth century.

¹ *Hanse* is an Old German word identical with *Societas*.

When the city constitution was remodelled in 1404 and onwards, it becomes manifest that although the elected "Twenty-four Prudhommes" were not a gild, yet, as already mentioned, they were in close alliance with one, and for fifty years after the election of a Mayor that high office was limited to the mercers, the paramount commercial class, or to merchants, using that word in its modern and restricted sense. For in the early thirteenth century the term merchant did not necessarily imply one who dealt in goods of external origin, and the imaginary case of a weaver may be cited by way of example. Such a man was welcome to dwell in the city and obtain a livelihood by his craft without taking up his freedom, so long as he received the material from, and returned the product to a citizen, either by purchase or otherwise. On the other hand, if he elected to buy his yarn where he pleased, and having woven it into cloth, to sell his piece for the best price he could obtain, though he might never have been outside the limits of the city, he was, *de facto*, a merchant. He was, however, looked upon as a usurper appropriating rights which might only be exercised by him if he were a free citizen, liable to be called upon to share the burdens while enjoying the advantages of citizenship.

Merchandising such as the above was practically beyond the hopes of such operatives as masons, smiths, and carpenters, and even if these were willing to become freemen, it is doubtful whether they would have been permitted to do so before the close of the thirteenth century. With the rise of the craft gilds, the franchise was extended to their members, who in return might be chosen to fill the more humble offices, but they were excluded from the highest, or if elected to them, and wishing to serve, were compelled to renounce their inferior occupation for ever. In 1508, a butcher was

elected alderman, and before he was permitted to take the oath, he was compelled to find four sureties in £5 apiece to guarantee that he would never more exercise that craft. John Aubry also, Sheriff and three times Mayor, took up his freedom in his father's craft of butchers in 1454, but he was shortly afterwards enrolled among the drapers. It may be asked what was the inducement for any of the lower handicraftsmen to become citizens? The answer is to be found in the fact that unless they did so they could not become masters in their respective callings, nor enjoy the privilege of taking apprentices, but were regarded as journeymen, whom no one except the masters of their craft might employ. With still lower classes, such as casuals and beggars, the guilds were not concerned. Indeed, it is impossible to understand how people of that sort could have formed guilds by their own efforts, or have been eligible to those of their betters, still less to the franchise of the city.

A word may be added to explain why these Gild Certificates were demanded. The peasant revolt had occurred in 1381, and the labour question was still a burning one in 1388, when the Parliament, held at Cambridge in the autumn of that year, dealt vigorously with it. The records of this Parliament are lost, but most of its achievements may be found in the statutes of the realm. In addition to the labour legislation, it passed an act for regulating beggars, and fearing that the guilds might be devoted to political purposes, and thus become nurseries of sedition, it caused writs to be sent to all the sheriffs in England, commanding them to make proclamation in their shires, calling upon the masters and wardens of all guilds and fraternities to send up to the King's Council in Chancery, returns of all the details as to the foundations, statutes, and property of

their gilds. When sending in their returns, it was usual for the masters or wardens to recapitulate the proclamation more or less fully by way of preamble.

This somewhat lengthy introduction on the social conditions which evolved the various classes of gilds has been thought necessary in order to explain the sequel, which would otherwise be partially unintelligible.

THE GILD OF THE ANNUNCIATION OR GREAT GILD OF NORWICH.

It has been shown that in early times the "societas" of the citizens of Norwich partook of the nature of a gild, and that at least in the thirteenth century there must have emerged a definite association of the higher class of merchants to balance and counteract the tendency among the crafts to form gilds of their own. It remains to point out that at the close of the fourteenth century there existed a gild, fulfilling all the conditions of such an association as nearly as could be expected, namely, the Fraternity of the Annunciation.

Its high standing is, in the first place, attested by the large amount of information concerning it, which its officers thought fit to convey to the Chancery, and it may be noted in passing that the preamble of the certificate, following the stereotyped greeting, is almost word for word the same as the sheriff's proclamation which it mentions. (*See p. 288*).

From the greeting itself it is discovered that Walter Bixton and Henry Lomynour were the wardens of the gild. These two men were far from being ordinary citizens, and with the exception of William Appleyard, who shortly after became the first Mayor of Norwich, it would be difficult to point to local personages who possessed greater influence. Both had served as Bailiffs

of the city, and Bixton had perhaps more often represented his fellow citizens in Parliament than any other man, for his record is quite equal to Appleyard's, who was his junior, while in 1378, and also in the year 1389, when the Certificates were returned, Henry Lomynour shared the burden with him. Both invariably took a leading part in any emergency of their time, as may be understood from *Norwich City Records*, vol. i., p. 56, and it seems, moreover, that the houses of these two men were especially signalled out for pillage in 1381,² by the rebels under Lyttester.

It was these two men who informed the King that their gild was so old that nobody could remember when it had been founded, and one cannot help seeing that they were hopelessly ignorant of its beginnings, whatever these may have been. It is true that they appear to have thought that it had always been connected in some way with St. Mary's College in the Fields, and that house was, according to Blomefield, of less than 150 years standing. Otherwise, it is not impossible that the gild had a hand in the foundation of the College, and dedicated it in honour of the Blessed Virgin, its own patron saint. Blomefield states, without giving any reference, that the founder of the College was one John le Brun, priest, and there can be no doubt that this man was Dean there in 1280. Some hold the opinion that he was not the same as another Master John le Brun, who nevertheless was contemporary, and who, in 1272, is named in Pope Gregory's bull of excommunication, immediately after the Bailiffs, as *clericus Norwicensis*. One would expect that the Common Clerk, if it were he who is thus described, would be a brother of the Great Gild, and why Blomefield calls his man a priest has yet to be discovered.

² *East Anglian Rising of 1381*, p. 30.

At all events, in a way as yet imperfectly understood, there was some kind of affinity between the Community of Norwich and the College in the Fields. It was here that the great assembly of the citizens annually met in September, to elect the Bailiffs for the ensuing year, and it was the starting point and destination of the grand procession of the craft-gilds on Corpus Christi Day, a festival, as will be seen, which was observed with much honour at the College. Moreover, the Appleyards endowed a chantry priest here, as did also William Sedman, who was Bailiff and afterwards Mayor. John Alderford, Burgess in Parliament on several occasions, endowed another, and its stipend was increased by William Rees, styling himself brother of William Appleyard. In all these foundations the corporate body of the city, or the Mayor, played their part.

Margaret, a sister of Rees, married John Uvedale of Tacolneston, and Blomefield states that she was a great benefactress to the Great Gild of St. Mary held here. That can have been none other than the gild under discussion, which originally held its festival at the College on the feast of the Annunciation of the Virgin; but, apparently not very long before the return of the Certificate, the day had been changed, for convenience sake, to the fourth Sunday in Lent.

At the close of the fourteenth century the primary and avowed purpose of the gild was to support the College, by supplying two chaplains, at its own expense, to keep up the number on the foundation; they were to be elected annually, and to them was assigned the special duty of praying for the welfare of the gild brethren, and for the souls of the departed.

Yet another priest was supported by the gild, to perform identical duties in the Church of the Friars Carmelites, and an annual contribution of eight marks

was assigned to the Prior and Convent there. Here again there was some occult relationship with the city, for in after years, namely in 1488, the friars acknowledged the corporation as their founders, and ten years later that body gave them the right to convey to their house all things necessary for their sustenance, free from toll and custom. It was said, in 1488, that one Philip Cowgate or Arnold, citizen and merchant of Norwich, had founded the house about 1256, and Weever goes so far as to state that this man was Mayor of Norwich. That is of course impossible, but on the strength of it it might reasonably be expected that his name would occur among those of the Bailiffs about that time. This, however, is not the case, and all that is further known of the man, is that, according to Weever, he died, Prior of the foundation ascribed to him, in 1283.

The Certificate proceeds in the usual way, insisting upon prayers and funeral rites for the dead, which were perhaps more sumptuous than in other fraternities; and the great wealth of the gild, when compared with the rest, should not escape attention. So far as is known none of the Norwich gilds, with the exception of St. George's at a later time, possessed real property, while nearly all of them gave particulars of their stock, that of the Gild of the Annunciation being computed at £45. None of the others can in any way approach this sum, the next greatest being St. William's Gild with just over £4.

Unfortunately the last paragraph of the Certificate is more or less illegible. It undoubtedly contains some reference to the Duke of Lancaster, in other words, John of Gaunt, who is also named in the earlier part as a special object for the prayers of the gild chaplains, both at the College and at the Friary. From what remains, one gathers that he was actually a member of

the gild, and as at this time he had not yet returned from his expedition to Spain, where he had gone to procure for himself the crowns of Castile and Leon, the gild brethren, in their ignorance of the intentions of the chancery when demanding the returns, begged the King's advisers that they might not be disturbed until the Duke returned.

Apart from the Certificate, to which it will be necessary to revert when speaking of the Corpus Christi Gild, little more is known of the Gild of the Annunciation. Blomefield's sole allusion to it as the Great Gild has already been mentioned, and from Kirkpatrick's notes it has been discovered that Thomas de Bumpstede, citizen of Norwich, and one who filled the office of Bailiff several times, bequeathed £5 to the Fraternity of St. Mary, called the Great Gild, in 1385; and John Shouldham, another citizen, and presumably the same as he who was Bailiff in 1389 and 1396, left 20s. to the "Fraternity of the Gild of St. Mary called the Great Gild in the Collegiate Church of St. Mary in the Fields." This was in 1402, and is further proof that the Gild of the Annunciation was then known as the Great Gild of Norwich.

In 1443 an inquisition was held at Thetford to enquire into a riot, afterwards known as Gladman's Insurrection. One of the complaints brought against the citizens was that, under colour of the charter of 1404, in Norwich they had erected a fraternity or gild of one suit of livery called the Bachery, and sustained it in the city, and stress was laid upon the fact that this fraternity was not incorporated. To this the citizens demurred, and said that the Company or Gild of the Bachery was a gathering of the citizens, who, out of pure devotion and alms, sustained a light in the Chapel of St. Mary in the Fields, where they also supported divine service, and

repaired and beautified the chapel. They explained also that the gild had been immemorially kept there on the feast of the Blessed Virgin, and at other times, and that for greater uniformity the gildsmen appeared in a livery of their own buying. This statement corresponds so well with the return of the Gild of the Annunciation in 1389, that the close relationship with the Bachery cannot be questioned, even if the two were not identical. The Livery Companies of London had their Bacheries attached to them, which consisted of their younger members; but the Norwich Bachery seems to have been a fraternity of the leading citizens, from whom alone the Aldermen could be recruited, and who, in conjunction with the Aldermen, constituted the nucleus of the Great Gild.

The "Communitas Bachelerie Anglie" is considered to mean the minor landowners of knightly rank, and it is known that there was a Knighten Gild in London, Winchester, and other towns, at a very early date. It is not surprising, therefore, that the principal gild in Norwich should have been known as the Bacheleria, even if that name may not have been assumed until the city was made a county, with its own Sheriff and county organisation.

Let it be admitted that the association has been established, and it is then possible to go back to 1414, when, in the complaints made before Sir Thomas Erpingham by the major part of the citizens, it was averred that they had been disturbed in the election of the Mayor by the prudeshommes and the maintenance of an assembly of the citizens and commonalty called the Bachelery, who were inter-allied by their oath to stand by the prudeshommes in all their quarrels. Also that the prudeshommes and bachelery were accustomed to buy cloth in their own houses, instead of at the

Worsted Seld, the place appointed for the cloth market, and thus the profits therefrom were lost to the city. The reply may be omitted, as it throws no light upon the present argument, and the dispute was finally settled by the "Composition" as ratified by the charter of July, 1417. That is in the second year after the battle of Agincourt, and some few weeks previously the Soldiers' Guild of Norwich, namely, that of St. George, had, presumably through the influence of the Earl of Suffolk, Sir John Fastolf, Sir Thomas Erpingham, and other members who had taken part in the war, obtained a charter of incorporation. From that moment St. George's Guild must have proved a formidable rival to that of the Annunciation, and when, in 1452, it was arranged, as a means of controlling the insubordinate gild, that its members should consist solely of the Aldermen and Common Councillors, with such others as they might select, the older but unchartered gild could but have taken a secondary position. Possibly its decline may be dated from that year, for nothing more is known of it. Still it may have survived as the Mercers' Guild, whose patron saint was also the Virgin, as may be seen on the shields of arms displayed in more places than one in the Council Chamber at the Guildhall. The prerogative of the Mercers to the Mayoralty was also beginning to relax, and the first Mayor to become Alderman of St. George's Guild, after his year of office, was Thomas Aleyn, spicer, whereas all his predecessors in the Mayoralty were either mercers or merchants, and during the next thirty years only thirteen mercers held the chief office.

In 1512 every important craft of Norwich was ordered to provide a gun for the defence of the city³, and in 1518 it was notified that 41s. 4d. was remaining over

³ Assembly Thursday after St. Matthew, 4 Henry VIII.

of the money gathered for the guns belonging to the Mercers' Gild.⁴ A month or two later the City Assembly agreed that the bachelors (bacular') of the mercers should have a certain water near Bargates, for mooring (quiescend') the barge there.⁵

THE GILD OF CORPUS CHRISTI.

In order to understand the peculiarity of this gild it is necessary that something should be said upon the Sacrament of the Eucharist. The doctrine of transubstantiation was first propounded by Paschasius Radbertus, a monk, and afterwards Abbot, of Corbye, in 831, but the idea met with considerable opposition, and was by no means universally accepted until 1215, when the Lateran Council, then held, imposed it upon the Church. About the middle of the century, owing to the visions of a recluse, whom subsequent generations identified with St. Juliana, the festival in honour of the consecrated host began to be observed in the Diocese of Liege, where one Jacques Pantaléon was Archdeacon. The legend of St. Juliana's visions may be read in her biography, therefore it is not necessary to enter into it here. In 1261, Pantaléon became Pope, under the title of Urban IV., and the then Bishop of Liege seized the opportunity to remind him of the marvels which had caused the festival of the Lord's Body to be venerated in that diocese, and of which the Pope must have heard when Archdeacon there. Thereupon, in 1264, Urban appointed that the festival should be observed by the whole Church; yet upon his death, which occurred shortly afterwards, the feast, for it had not been very ardently received, was discontinued, until Clement V., in 1311, in the General Council of Vienne, notorious for

⁴ Assembly Monday, The Invention of the Holy Cross, 10 Henry VIII.

⁵ Assembly Friday after the Translation of St. Thomas, 10 Henry VIII.

the suppression of the Order of the Templars, commanded that it should be established for ever in the Church, and his successor, John XXII., appears to have confirmed his resolution.

Miss Toulmin Smith mentions four gilds dedicated in the honour of Corpus Christi, all of them, as one would expect, initiated after that festival had been firmly established. Indeed, the ordinances of that of Beverley go so far as to explain that it was a new thing begun by command of the Popes Urban IV. and John XXII.

In Norwich the case was otherwise, for the Certificate plainly states that the gild was instituted, by the license of the Bishop, in 1278, that is at the period when the observance of the festival was in abeyance. The necessity for procuring the Bishop's permission may have its bearings on the subject; still the Bishop, presumably Middleton, who was consecrated this year, could scarcely have had the time to give the required stimulus to this movement, and it would be extremely difficult to discover any connection between Norwich and Liege.

There were, however, Corpus Christi Gilds at Yarmouth, Lynn, and some other market-towns in Norfolk of less importance, and if it could be shown that they sprang up before 1311, the argument might be different. As it is, since this Norwich Gild was held in the College in the Fields, one concludes that the Dean and Canons of that house were the leaders of the high-Church party of the age. Things were then settling down after the great riot of 1272, and one of the new Bishop's first actions was to re-consecrate his cathedral. His predecessor had removed the interdict imposed upon the city, and the King had restored the city liberties in 1275, while early in the following year a general absolution was received from Rome. As has already been shown, there is some reason for thinking that

the Master of the College (for Blomefield leads one to suppose that he did not take the title of Dean until this year, 1278), had incurred great disgrace by being concerned in the riot, and had been one of the few persons named for excommunication in the Pope's bull. If that were the case, he may have conceived the hope of making amends for his conduct, by displaying his zeal for the doctrine of transubstantiation.

A century later, the feast of Corpus Christi, observed on the Thursday after Trinity Sunday, had become a great day in Norwich. It was celebrated by the fraternity of the Annunciation, in a manner which reduced the dedication festival to a secondary place; and it may have been for this reason that the Corpus Christi Guild was compelled to postpone its solemnities until the octave, that is, the following Thursday, though most likely the chaplains took part in the proceedings on the principal feast, *ex-officio*.

Evidently before the fourteenth century had closed, the consecrated host was carried through the city, accompanied by a procession, which was destined in later times to develop into a regular pageant, where all the crafts had their rank assigned to them according to precedence, and where their banners, following the light-bearers around the sacrament, must have made a picturesque display, enhanced by the presence of the Mayor, Sheriffs, and Aldermen in their robes, and with their rosaries in their hands, bringing up the rear.

When the Gild Certificates were returned into the Chancery, however, it is unlikely that the procession had reached such a degree of magnificence, yet it is roughly portrayed. The brethren and sisters of the Annunciation may be seen in the parade, many of them bearing torches around the host; and there is a crowd of sightseers, a number of whom expect an invitation to the banquet that

is to follow. Moreover, it usually happened that some one presented a gift to the College on this occasion, and those so doing were then received into the Great Gild. The return enumerates some typical offerings, and a few names of the donors occur in *Blomefield*, vol. iv., p. 181.

At the period of the Reformation, the mercers, joined with some of the leading crafts of the city, still kept their gild on Corpus Christi Day, while the parish priests, who one may suppose now represented the Corpus Christi Gild, held theirs on the octave of Ascension Day, the Thursday before Whitsunday, three weeks earlier than the day named in 1389, but nevertheless one governed by a movable feast. It is well to mention also, that when the Tailors' Gild sent in its return, it explained that it was dedicated to the Ascension of the Lord; and that it likewise held its ceremonies at the College in the Fields upon "Half-Thursday" [*sic*, plainly written].

At the close of Henry VIII.'s reign, the procession started from and returned to the dissolved Monastery of the Black Friars, which the citizens had purchased from the King, and converted into their Common Hall. Here a priest was found, who performed the services for most of the gilds until their dissolution; and in 1544, the City Chamberlain is discovered rewarding a priest there for singing the mass, to consecrate the host in readiness for the procession on Corpus Christi Day.

The Gild of Corpus Christi being composed of chaplains in 1389, one would not expect to find sisters associated with them, and at first sight, apparently, they were not. Upon close examination of the certificate, however, the word *sorores* will be discovered towards the end, but it occurs in a negative sentence, and proves very little if the most be made of it. As no benefits of the gild are said to acerue to women, it seems more

reasonable to conclude that the word was inserted by error, and through force of habit by the scribe. In all other respects, save one, the certificate resembles the majority of others, the exception being, that every brother was ordered to repeat daily some portion of the office of Corpus Christi, "for stimulating the greater devotion of Christ's Body." If this ordinance may be put back to 1278, it is significant as showing that the original purpose of the gild was to revive, or induce the Church to accept, the festival to which it was dedicated.

Probably this fraternity suffered the same fate as the others under the advisors of Edward VI., but in Mary's reign it was resuscitated; some of its property—for the most part consisting of table linen—being then delivered by the Mayor's Court to one Stephen Prowett, who was Rector of St. Margaret's Church in Westwick Ward. It is not, however, afterwards heard of.

The two principal Certificates afford a slight glimpse of the social condition of Norwich towards the end of the thirteenth century. One may detect the leading citizens with their Gild of the Annunciation, and the parochial clergy with theirs of Corpus Christi. It is also likely that there was another, open to those who obtained their living by manual labour; and the gild which will fulfil the conditions required is that of St. Michael. The Certificate of this gild, as returned by its members in 1389, has been published by Mr. Rye, and is paltry enough; yet one can well believe that it was then in a moribund state, owing to the various crafts forming their particular gilds, and deserting the parent one, which, moreover, held its ceremonies in the very inconvenient Chapel of St. Michael on the Mount, situated on the high ground to the east of the city and outside the walls. All that is known of the gild is derived from this return, and beyond the information

just quoted, one gathers that its members were artificers and operatives. The date of its institution is not given, and therefore it is possible to assign it to the thirteenth century, or even earlier.

This Gild of St. Michael may, however, be regarded from a different standpoint, and one not at variance with what has been said. The mention of St. Michael's Chapel carries the imagination back to the early Norman period, and it is generally known that at that time Norwich consisted of two boroughs—the French and the English. To the former, which comprised what is now Mancroft Ward, where the College in the Fields was situated, let the Gild of the Annunciation, or a predecessor, be assigned, and thus there remains St. Michael's Gild for the English borough. Now, according to Blomefield, the principal church in the Anglo-Danish town, previous to the Conquest, was that dedicated to St. Michael and standing upon Tomblaud. This church was demolished by Bishop Herbert de Losinga when he founded the Cathedral, and re-edified by him on the site already described. If St. Michael's Gild were of pre-Norman origin, it can be supposed to have remained true to the church of its patron saint, and to have continued to hold its ceremonies on the new site up the hill. Afterwards, as the two boroughs amalgamated, the more influential brethren would withdraw to the Great Gild of the Annunciation, thus leaving their older society more and more in the hands of artificers and operatives, as it is discovered at the close of the fourteenth century.

A SCHEDULE OF THE NORWICH GILD CERTIFICATES
AT THE PUBLIC RECORD OFFICE,
SHOWING WHERE THEY ARE PRINTED.

1.—*Norfolk Archæology*, vol. vii., p. 109, &c.

2.—Smith's *English Gilds*.

3.—Accompanying this Paper.

No. of Certificate.	Name of Gild.	Where Printed.
290	Fraternity of the Annunciation ...	3
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THE GILD OF THE ANNUNCIATION.

Gild Certificate No. 290.

Excellentissimo principi et domino, domino nostro Ricardo dei gratia Regi Anglie et Francie ac consilio suo in Cancellaria sua, sui humiles Walterus Bixton et Henricus Lomynour Custodes Fraternitatis Annunciacionis beate Marie Virginis in ecclesia Collegiata beate Marie de Campis in Norwico situata omnimodam subiectionem ac reuerenciam et honorem. Cum nuper de mandato regio per vicecomitem Norfolcie publice et palam inter alia proclamatum fuisset quod omnes et singuli Magistri et Custodes gildarum et fraternitatum quarumcumque certificent in Cancellariam vestram prefate excellentissime princeps in scriptis plenarie distincte et aperte citra festum purificationis tunc proximum futurum ubicunque tunc foret de modo et forma ac auctoritate fundacionis et incepcionis ac continuacionis et regiminis gildarum et fraternitatum predictarum ac de modo et forma sacrorum congregacionum conuiuiorum et assembliarum

To the most excellent Prince and Lord, our Lord Richard, by God's grace King of England and France, and to his council in his chancery, his humble [lieges] Walter Bixton and Henry Lomynour, guardians of the fraternity of the Annunciation of the Blessed Mary the Virgin, established in the Collegiate Church of St. Mary of the Fields in Norwich [offer] all subjection and reverence and honour. Since of late, owing to the royal mandate, it was publicly and openly proclaimed by the Sheriff of Norfolk, among other things, that all and singular the masters and guardians of gilds and fraternities whatsoever should certify into your chancery, most excellent Prince aforesaid, wheresoever it might then be, in writings fully, distinctly, and openly, before the feast of purification then next coming, concerning the manner and form and authority of the foundation and inception and continuation and rule of the said gilds and fraternities, and concerning the manner and form of the rites, gatherings, feastings, and assemblies of the brethren and

fratrum et sororum ac omnium aliorum de gildis et fraternitatibus huiusmodi existentium necnon de libertatibus privilegiis statutis ordinacionibus usibus et consuetudinibus gildarum et fraternitatum earundem ac insuper de omnibus terris tenementis redditibus et possessionibus mortificatis et non mortificatis ac de bonis et catallis quibuscunque ad predictas gildas et fraternitates qualitercumque pertinentibus siue spectantibus, in quorum manibus huiusmodi terre, tenementa redditus possessiones bona seu catalla ad opus huius modi gildarum et fraternitatum existant ac de vero valore annuo terrarum tenementorum reddituum et possessionum ac de vero precio bonorum et catellorum predictorum.

Nos prefati legeri vestri audita et intellecta proclamacione predicta per ipsum vicecomitem sic facta regie celsitudini vestre iuxta formam proclamacionis predictae in omnibus obedire volentes humiliter ut tenemur eidem celsitudini vestre certificamus quod nostra confraternitas antedicta tempore cuius contrarii memoria non existit fuerat incepta et fundata

sisters, and of all other existing things concerning such gilds and fraternities. Moreover, concerning the liberties, privileges, statutes, ordinances, uses, and customs of the same gilds and fraternities; and furthermore, concerning all lands, tenements, rents and possessions, amortised and not amortised, and concerning the goods and chattels whatsoever to the said gilds and fraternities howsoever pertaining or belonging, in whose hands such lands, tenements, rents, possessions, goods, or chattels rest to the use of such gilds and fraternities; and concerning the true annual value of the lands, tenements, rents, and possessions, and concerning the true price of the goods and chattels aforesaid. Having heard and understood the said proclamation thus made by the Sheriff, we, your said lieges, wishing to obey your royal highness in all points according to the form of the said proclamation, humbly certify to your same highness, as we are bound, that our fraternity aforesaid was begun and founded at a time, the memory of which to the contrary is not, and thenceforth on account of the honour

ac deinceps ob honorem dei gloriose que virginis matris sue diuini que cultus augmentum ac dicte ecclesie Collegiate beate Marie Virginis sustentacionem et ministrorum deo ibidem seruientium releuamen per confratres et sorores ipsius confraternitatis successiue continuata sine preiudicio iniuria seu calumpnia cuiuscunque. Nec est dicta confraternitas terris tenementis redditibus aut possessionibus immobilibus dotata set fuit et est cum et quociens necesse fuerit pro oneribus eidem confraternitati incumbentibus supportandis de collecta communi inter dictos confratres et sorores fieri consueta ac ex legatis in testamentis et ultimis voluntatibus aliisque piis deuocionibus eidem relictis et collatis decenter sustentata et huc usque debite gubernata habens insuper modum et formam fratres et sorores dicte confraternitatis conuocandi seu assembliandi secundum quasdam ordinaciones communi consensu ipsorum confratrum et sororum editas atque factas quarum quidem ordinacionum tenor sequitur in hec verba.

of God, and of his glorious Virgin Mother, the increase of divine worship and the support of the said Collegiate Church of the Blessed Mary the Virgin and the relief of the ministers serving God there, has been successively continued by the co-brethren and sisters of the same confraternity without prejudice, injury, or challenge of anyone. Nor is the said confraternity endowed with lands, tenements, rents, or immovable possessions, but was and is decently sustained and hitherto has duly been governed, when and as often as might be necessary for supporting all charges incumbent upon the same confraternity from a common collection accustomed to be made among the said co-brethren and sisters, and by legacies in testaments and last wills and pious deuotions left and conferred to the same having moreover a manner and form of calling together or assembling the said brothers and sisters according to certain ordinances issued and made by the common consent of the same co-brethren and sisters, the tenor of which ordinances follows in these words:—

In nomine summe et indiuidue Trinitatis Patris filii et Sancti Spiritus beatissime que Virginis Marie genetricis dei et hominis Jesus Christi humani generis saluatoris Amen. Quia inter varios humane fragilitatis euentus non est facile habitantibus super terram incursus euadere delictorum ideo ad salutis humane remedium orationum suffragia ac alia pietatis et caritatis opera sunt salubriter instituta. Hac consideratione nos humiles sancte Matris ecclesie filii Custodes et confratres Fraternitatis Annunciacionis beate Marie predictae specialiter inducti intime insuper attendentes qualiter omni creature presentis appropere vite finis cupientes que diem messionis extreme pietatis operibus prevenire confidentes etiam quod oracionum suffragia ad dei misericordiam impetrandam inter alia pietatis opera tam uiuis quam defunctis precipue prosunt ut ampliaretur cultus diuinus augetur que deuocio popularis et nobis confratribus tribuerentur regula et forma nostras conuocaciones ad laudem et honorem Jesus

In the name of the most high and undivided Trinity, Father, Son, and Holy Spirit, and of the most Blessed Virgin Mary, Parent of the God and Man, Jesus Christ, the Saviour of the human race. Amen. Since among the various events of human frailty it is not easy for the inhabitants upon earth to evade the inroads of faults, therefore for the remedy of human safety, the aids of prayers and other works of piety and charity are wholesomely instituted. With this consideration we, the humble sons of holy mother church, especially installed as the wardens and co-brethren of the fraternity of the Annunciation of the Blessed Mary aforesaid, inwardly moreover considering how to every creature the end of the present life hastens on, and desiring to anticipate the day of the last harvest by works of piety, trusting also that the aids of prayers for obtaining God's mercy are especially beneficial, among other deeds of piety, both to the living and to the dead; that divine worship may be extended and popular devotion increased, and that rules and the form of making our assemblies to the praise and honour of Jesus Christ, and of the glorious Virgin, his

Christi et gloriose Virginis sue matris faciendi constitutiones seu ordinationes infra scriptas precipue in ecclesie Collegiate beate Marie de Campis predictae nimis exiliter dotata subsidium ac sustentacionis ministrorum deo seruientium ibidem releuamen necnon ob festiue solemnitatis Corporis Christi reuerentiam ac fidelium defunctorum piam memoriam deuota intencione disposuimus et fieri fecimus perpetuis temporibus obseruandas.

In primis prouisum est quod omnes fratres et sorores dicte fraternitatis conueniant annuatim ad ecclesiam Collegiatam beate Marie de Campis in Norwico quarta die dominica proxima post Pascham tanquam pro principali die solemnitatis sue habentes ibidem missam solempnem de festo Annunciacionis beate Marie Virginis eo quod dictum festum Annunciacionis sepius infra tempus Passionis Domini accidit et aliquando in ebdomada Pasche contingit et ita predicti fratres et sorores ex communi consensu diem huiusmodi solemnitatis usque ad dictam quartam diem dominicam distulerunt. Qua quidem die dominica tempore misse ibidem celebrande omnes

Mother, may be assigned to us, the co-brethren, with devout intention have set in order and caused to be made the ordinances below written, to be observed for all times, especially in aid of the Collegiate Church of the Blessed Mary of the Fields aforesaid, too scantily endowed, and in relief of the sustenance of the ministers serving God there; moreover, for the reverence of the festal celebration of Corpus Christi and the pious memory of the faithful deceased.

First, it is provided that all the brethren and sisters of the said fraternity shall assemble yearly at the Collegiate Church of the Blessed Mary of the Fields in Norwich, on the fourth Sunday next after Easter, as for the principal day of their celebration, holding there the solemn mass of the feast of the Annunciation of the Blessed Mary the Virgin, for that the said feast of the Annunciation very often falls within the season of the passion of the Lord, and sometimes it occurs in Easter week. And so the said brethren and sisters of common consent have postponed the day of such celebration until the

confratres et sorores eiusdem fraternitatis tenentur personaliter interesse ac finem dicte misse expectare singulariter denarium ex deuocione offerre sub pena duarum librarum cere lumini dicte ecclesie collegiate ampliand' soluend' saltem qui defuerit ad euangelium misse eiusdem.

Item quia fructus et prouentus predicte Collegiate ecclesie beate Marie sunt adeo tenues et exiles quod ex inde Decanus pro tempore existens et canonici ibidem deo seruituri nequeant commodè sustentari ac numerus ipsorum Canonicorum in fundacione dicte ecclesie constitutus existat diminutus, prouisum est ad laudem et honorem dei et sue genitricis pro diuini cultus augmento ac Decani et Canonicorum predictorum aliorumque ministrorum in ipsa ecclesia seruientium releuamen quod duo Capellani ydonei per confratres dicte confraternitatis qui pro tempore fuerint singulis annis eligantur et assumantur qui una cum Canonicis sancte ecclesie consimili habitu ipsorum

said fourth Sunday. On which Sunday, at the time of the mass there to be celebrated, all the co-brethren and sisters of the same fraternity are bound to be personally present and to await the end of the said mass, each one to offer a penny out of devotion, under the penalty of two pounds of wax for increasing the light of the said Collegiate Church, to be paid at least [by him] who shall be absent at the gospel of the same mass.

Also because the income and supply of the said Collegiate Church of the Blessed Mary are so scanty and inadequate, that out of them the Dean for the time being and the Canons who should serve God there cannot be properly sustained, and the number of the same canons established on the foundation of the said church is diminished, it is provided to the praise and honour of God, and of his Mother, for increase of diuine worship and relief of the Dean and Canons aforesaid, and of other ministers serving in the same church, that two suitable chaplains shall be elected and chosen every year by the co-brethren, who for the time being are of the said confraternity, who every day at all the canonical hours ought to be personally

Canonicorum singulis diebus omnibus horis canonicis debent ibidem personaliter interesse et sua obsequia assidue impendere ecclesie. memorate diuina celebraturi et attentius oraturi pro saluo statu domini nostri Regis et regni ac pro animabus progenitorum dicti domini Regis pro statu eciam domini Ducis Lancastrie et animabus suorum progenitorum, pro statuque dictorum confratrum et sororum viuentium et animabus fratrum et sororum mortuorum ac omnium fidelium defunctorum; et quod predictis duobus Capellanis qui sic ut premittitur fuerint assumend' competens salarium de bonis et facultatibus dictorum confratrum et sororum inter eos modo debito colligendum in festis sancti Michaelis et Pasche annis singulis persoluatur.

Item ordinatum est ex communi consensu confratrum et sororum quod in dicta ecclesia Collegiata ipsi confratres et sorores inueniant quinque cereos quolibet die ad missam beate Marie virginis ardentes a principio dicte misse usque ad finem.

present there together with the Canons of holy church in like habit with the same Canons, and diligently to apply their services to celebrate the divine worship of the said church and earnestly to pray for the whole state of our Lord the King, and of the kingdom, and for the souls of the progenitors of the said Lord King, for the welfare also of the Lord Duke of Lancaster, and for the souls of his progenitors, and for the welfare of the said co-brethren and sisters living and for the souls of dead brothers and sisters and of all the faithful deceased. And that a competent salary out of the goods and resources of the said co-brethren and sisters, to be collected among them in due form, shall be paid every year on the feasts of St. Michael and Easter to the two chaplains who shall have been chosen as is aforesaid.

Also it is ordained of the common consent of the co-brethren and sisters, that in the said Collegiate Church the same brothers and sisters shall find five wax candles every day at the mass of the Blessed Mary the Virgin burning from the beginning of the said mass until the end.

Item quia ordo fratrum Carmelitarum gloriose virginis genitricis dei est speciali titulo insignitus, prouisum est ob honorem dei et dicte sue matris quod confratres et sorores dicte confraternitatis habebunt unum fratrem diuitiis et bonis in ordine sacerdotum constitutum in domo dicte ordinis Carmelitarum Norwici pro statu domini nostri Regis et regni et animabus progenitorum suorum ac pro omnibus aliis superscriptis diuina celebraturum et deuote oraturum et quod in huiusmodi spiritualis laboris recompensationem ac eciam propter oracionum suffragia a fratribus predicti ordinis pro ipsis confratribus et sororibus ad deum fundend' et impendend' Prior et Conuentus dicte ordinis Carmelitarum Norwici ad eorum necessaria releuanda annis singulis percipiant octo marcas sterlingorum de confratribus et sororibus prefate confraternitatis inter eos fideliter colligendas.

Item prouisum est quod omnes confratres et sorores dicte fraternitatis conueniant annuatim ad ecclesiam Collegiatam

Also because the order of the Friars Carmelites is distinguished by the special title of the glorious Virgin, the Mother of God, it is provided for the honour of God, and of his said Mother, that the co-brethren and sisters of the said confraternity shall have one brother appointed with riches and goods in the order of priests in the house of the said order of the Carmelites of Norwich, to celebrate diuine worship and devoutly to pray for the welfare of our Lord the King, and of the kingdom, and for the souls of his ancestors and for all others above written, and that in reward of such spiritual labour, and also on account of the aids of prayers poured out and devoted to God by the brothers of the said order on behalf of the same co-brethren and sisters, the Prior and Convent of the said order of Carmelites of Norwich shall receive every year towards relieving their necessities eight marks sterling of the co-brethren and sisters of the said confraternity to be faithfully collected among them.

Also it is provided that all the co-brethren and sisters of the said fraternity shall assemble yearly at the Collegiate

predictam die Jouis quartam dominicam diem post Pascham proxima sequente post horam nonam ad exequias mortuorum ibidem tenendas et solempniter celebrandas ac eciam in die sequenti ad missam circa horam terciam diei pro animabus fratrum et sororum et omnium fidelium defunctorum et quilibet dictorum fratrum et sororum offerat unum obolum ex deuocione.

Item prouisum est quod predicti confratres et sorores conueniant annuatim ad ecclesiam Collegiatam predictam in festo Corporis Christi circa horam sextam ad procedendum reuerenter cum processione dicte ecclesie eundo et reuertendo humiliter et deuote et quod quilibet dictorum confratrum et sororum sufficiens in bonis seu commode facere potens habeat in processione predicta circa corpus Christi unum torticium cere ardens per totum tempus processionis predicte et hoc sub pena duarum librarum cere lumini prefate ecclesie applicandarum et quod quilibet confratrum et sororum predictorum ad

Church aforesaid, on the Thursday next following the fourth Sunday after Easter, after the ninth hour, for holding and solemnly celebrating the obsequies of the dead there, and also on the day following, about the third hour of the day, at the mass for the souls of the brethren and sisters and of all the faithful deceased; and each one of the said brethren and sisters shall offer one halfpenny out of devotion.

Also it is provided that the said co-brethren and sisters shall assemble yearly at the Collegiate Church aforesaid, on the feast of Corpus Christi, about the sixth hour, for going reverently with the procession, in going and returning humbly and devoutly to the said church, and that each one of the said co-brethren and sisters sufficient in goods or well able to do so shall have in the said procession around the Body of Christ one torch of wax burning during the whole time of the said procession, and this under the penalty of two pounds of wax to be devoted to the light of the said church; and that each one of the co-brethren and sisters aforesaid shall be

missam de dicto festo post processionem predictam intersit et ibidem offerat aliquid pro libito voluntatis.

Et quia in dicto festo Corporis Christi summo altari dicte Collegiate ecclesie singulis annis ob reuerenciam eiusdem solemnitatis unum donum videlicet aut calix seu liber vel westimentum aut aliud honorificis pro cultu diuino ibidem perpetuo remansurum solet ab aliquo Ciuitatis Norwici humiliter et deuote offerri prouisum est ne huiusmodi usus laudabilis quod absit cessaret set ut imposterum valeat potius continuari quod offerens decetero huiusmodi donum eo ipso in predicta confraternitate censeatur admissus et confrater ipsius confraternitatis efficiatur.

Item quia tam propter huiusmodi doni oblacionem quam dictam solempnem processionem confratres et sorores predicti ad prefatam Collegiatam ecclesiam in dicta festiuitate Corporis Christi precipue conueniant et accedant ac ibidem confluit populi multitudo ordinatum est quod dicta die festiuitatis

present at the mass of the said feast after the said procession and shall offer there something according to their will.

And because on the said feast of Corpus Christi it is accustomed that a gift, namely a cup, or book, or vestment, or some other honourable gift be humbly and devoutly offered at the high altar of the said Collegiate Church every year on account of reverence of the same solemnity, to remain there for ever for divine worship. In order that such laudable custom should not cease, which God forbid, but that in future it may rather tend to be continued, it is provided that he, offering such gift hereafter, shall thereupon be judged admitted into the said confraternity and made a co-brother of the same confraternity.

Also because since the said co-brethren and sisters especially assemble and come to the said Collegiate Church on the said festival of Corpus Christi, and a multitude of people crowd together there on account of the offering of such gift and the said solemn procession, it is ordained that on the said day of the festival all and singular the brethren and sisters aforesaid

omnes et singuli fratres et sorores antedicti simul prandeant et cum omnibus aliis deuote venientibus communem refectionem habeant nisi aliquis quominus commode possit legitima causa fuerit impeditus Ut sicut spirituali cibo videlicet corporis et sanguinis Christi saltem semel in anno ad mensam dei refici teneantur sic semel in anno videlicet dicta die festiua Corporis Christi ob reuerenciam dicti festi cibus corporalibus simul reficiantur.

Item prouisum est quod quancumque contigerit aliquem fratrum et sororum obire quod omnes fratres et sorores qui commode possunt interesse exequire eiusdem defuncti intersint similiter ad missam celebrandam pro eodem defuncto in crastino offerantes que singuli dictorum fratrum et sororum pro anima huiusmodi defuncti unum denarium et dent ad elimosinam unum denarium et quod quatuor homines pauperes communibus sumptibus ipsorum confratrum et sororum vesti-
antur de secta tenentes ij cereos torticios circa corpus defuncti

shall eat together and shall have common refreshment with all others devoutly coming [to the festival], unless anyone be prevented by legitimate cause so that he can not conveniently [do so]. So that as they are bound to be refreshed with spiritual food, namely of the Body and Blood of Christ, at least once in the year at God's table, so once in the year, namely on the said feast day of Corpus Christi, they shall together be refreshed with bodily food out of reverence of the said feast.

Also it is provided that, whensoever it shall happen that any brother or sister dies, all the brethren and sisters who can conveniently be present at the funeral of the same deceased shall in like manner be present at the mass to be celebrated for the same deceased on the morrow, and each one of the said brethren and sisters offering one penny for the soul of such deceased, and they shall give one penny in alms, and that four poor men shall be clothed in suit at the common expense of the same co-brethren and sisters, holding two wax torches about the body of the deceased; and each one of them

et faciat eorum unusquisque de dicta fraternitate unam missam celebrare et unum psalterium⁶ aut suis propriis infra octauum diem obitus memorati defuncti.

Item prouisum est quod si contingat aliquem dictorum fratrum et sororum ad tantam inopiam deuenire ut sua careat sustentacione tunc prouideatur de sustentacione competenti secundum statum suum de elemosinis dictorum confratrum et sororum annuatim inter eosdem colligend' ut oret pro tota fraternitate predicta.

Et quo ad bona ac catalla fraternitatis predictae, eidem celsitudini vestre similiter significamus quod nos prefati custodes habemus in denariis numeratis, mercandis, videlicet petris candelarum, ac debitis nobis debentibus ad valenciam xlvⁱⁱ ex legatis et donis spontaneis conservatarum ad sustinendas et continuandas in futurum in omnibus ut premititur deuociones predictas.

of the said fraternity shall cause one mass to be celebrated and one psalter within the eighth day of the death of the said deceased.

Also it is provided that if it shall happen that any one of the said brethren and sisters comes to so great want as to be without his sustenance, then let him be provided with competent sustenance according to his degree out of the alms of the said co-brethren and sisters, to be collected annually among them [on condition] that he shall pray for all the fraternity aforesaid.

And as to the goods and chattels of the said fraternity, in like manner we notify to your same highness that we, the wardens aforesaid, have in coined money, merchandise, namely stones of candles, and debts owing to us to the value of £45, maintained out of legacies and free will gifts for sustaining and continuing the said devotions for the future in all things as is aforesaid.

⁶ The latter part of this certificate is badly defaced, and in places quite illegible.

Quibus omnibus et singulis premissis consideratis deuote reuerendissimus dominus Dux Lancastrie in fraternitatem et frater eiusdem prout patet per suas litteras sigillo suo consignatas Quopropter nos prefati confratres et sorores diligenter supplicamus ob reverenciam dicti venerabilis domini ducis ne predicta fraternitas in sua absentia aliquod grauetur.

Which premises all and singular having been devoutly considered the most revered Lord, the Duke of Lancaster, into the fraternity and brother of the same, as appears by his letters sealed with his seal. Wherefore we, the said co-brethren and sisters, diligently implore, that on account of reverence of the said venerable Lord Duke the said fraternity may not be troubled in any way in his absence.

GILD OF CORPUS CHRISTI. (Translation.)

Gild Certificate No. 291.

Of the Collegiate Church of the Blessed Mary of the Fields in Norwich.

To the excellent Prince and Lord, our Lord Richard, by the grace of God King of England and France, and to his council in his chancery, his humble lieges, the wardens of the Fraternity of Corpus Christi, founded (facte) by devout chaplains in the Collegiate Church of the Blessed Mary of the Fields in Norwich, [send] all subjection and reverence and honour. By authority of a certain proclamation of royal mandate, lately made at Norwich by the Sheriff of the County of Norfolk, we certify to your excellency, according to the form of the said proclamation, that our said fraternity was begun (incohata) in A.D. 1278, in the said Collegiate Church, out of the devotion of chaplains for (ob) the honour of Corpus Christi, and the increase of divine service for the dead (obsequii) to be continued under certain ordinances made by the unanimous

consent of the co-brethren of the said fraternity, together with the license of the Lord Bishop of Norwich. The tenor of which ordinances follows in these words:—

First, it is ordained that all the co-brethren of the said fraternity shall assemble yearly at the said Collegiate Church on the octaves of the feast of Corpus Christi, at a suitable hour of the day, for making a procession in surplices (superpeliciis) with devout mind, and they shall cause the solemn mass of the said feast to be celebrated, having also two candles of wax, of four pounds, burning there at the said mass, and every day throughout the year they shall burn at the high (magnam) mass; and each brother of the said fraternity shall offer a penny at the same mass out of devotion.

Also it is ordained that whensoever it happens that some one of the said co-brethren shall die, then all the co-brethren of the said fraternity, clad in surplices, shall assemble together at the place in which the same deceased closed his last day, and with due office shall bear away the body of the said deceased to the church in which he shall have chosen his burial, and shall be present at the funeral service (exsequiis) of the same deceased, and in like manner at the mass to be celebrated on the morrow, and each one shall offer a penny for the soul of the same deceased, and every one of them shall give a halfpenny in alms for relieving the poor; and that each co-brother of the said fraternity shall have the soul of the same deceased temporally in his memory during thirty days next following after the death of the said deceased.

Also it is ordained that every co-brother of the said fraternity shall repeat every day one antiphon of the feast of Corpus Christi with the versicle and collect following of the same feast, for stimulating greater devotion of Christ's Body, and reverence of the mass.

Also it is ordained that all the co-brethren of the said fraternity on the octaves of the said feast shall dine together at their own expenses, to be collected equally among them.

Also it is ordained that all the co-brethren of the said fraternity shall assemble yearly at the said Collegiate Church

after vespers on the octaves of the said feast at the exequies to be held, and on the morrow at the mass for the dead: and each one shall offer one halfpenny out of devotion at the said mass for the souls of all the co-brethren, and of all the faithful departed. And they have nothing in lands and tenements amortised or not amortised to the said fraternity, and any chattels in the hands of the same brethren and sisters for the use of the said fraternity do not exist, except for supporting the said devotions, and the banquet is not made except only for love (dileccione) to be more firmly fostered among them.

GILD OF THE HOLY TRINITY AND ST. MARY, NORWICH.

(Translation.)

Gild Certificate No. 303.

To our most excellent Prince and Lord, Richard, by the grace of God King of England and France, and his council in his chancery, his humble lieges, the wardens of a certain Fraternity of the Holy Trinity in the Cathedral Church of the Holy Trinity of Norwich, [send] all subjection, and reverence, and honour. By authority of a certain proclamation lately made, of royal mandate, at Norwich by the Sheriff of the County of Norfolk, we certify to your highness, according to the form of the said proclamation, that our fraternity was begun A.D. 1366, for (ob) the honour of the Holy Trinity and increase of the light at the high (magnam) mass at the high altar, and devoutly continuing the mass of the Blessed Mary the Virgin, to be celebrated in the said cathedral church every day without intermission, under certain ordinances set forth and made by the common consent of the brethren and sisters of the said fraternity; the series of which ordinances follows in these words:—

In the name of the highest and undivided Trinity, Father, and Son, and Holy Ghost. Amen. Whereas the humble [children] of Holy Mother Church are bound to visit their cathedral church as if their spiritual mother, at least once in

the year, in oblation or support of the light and increase of divine service (cultus). In this same consideration, we, the said brethren and sisters of the said fraternity, are especially moved to sustain and find, at the common expenses, to be equally collected among them annually, a certain light, namely, two torches burning every day, from the time of the elevation of the Body of Christ for the high (magne) mass, about to be celebrated there, until after the communion of the same mass; and, moreover, two candles of wax burning every day at the mass of the Blessed Mary the Virgin, in the said cathedral church, from the beginning of the said mass until a certain end, to be observed as it shall be pleasing to us of the common consent.

First, it is ordained that all the brethren and sisters of the said fraternity shall assemble annually at the said cathedral church on the Sunday in the feast of the Holy Trinity, at the third hour of the day, and there devoutly going and returning with the procession, bearing their said torches and candles, and awaiting the end of the high mass; and every man of that fraternity shall offer one halfpenny out of devotion, and each of them shall repeat the psalter of the Blessed Mary, under the penalty of a pound of wax, to be applied to the said light.

Also it is ordained that all the brethren and sisters of the said fraternity shall assemble annually at the said cathedral church on the Monday next following after the feast of the Holy Trinity, about the third hour, holding there the mass for the dead; each one of the same fraternity offering one halfpenny, and each of them shall repeat the psalter of the Blessed Mary aforesaid, at the said mass.

Also, whensoever it shall happen that anyone of the said brethren and sisters shall die, it is ordained that all the brethren and sisters of the said fraternity shall be present at the funeral service (exsequiis) for the same deceased, and in like manner at the mass to be celebrated for the same on the morrow, having there two torches and two candles about the body of the deceased, and each one offering one half-

penny for the soul of the same deceased; and each of them shall give a penny for one mass to be celebrated for the soul of the same deceased, and each of them shall repeat the psalter of the Blessed Mary aforesaid.

Also it is ordained that if it shall happen that any one of the said brethren and sisters shall come to want, then a certain charitable aid shall be collected among the said brethren and sisters, so that the same poor person may have sevenpence of silver every week for his sustenance and necessary food.

And as to the goods and chattels of the same fraternity, we intimate in like manner to your same highness, that we, the said wardens, have in keeping, to the aid and support of the said light, sixty shillings of silver, collected out of devotion. In witness of which thing we have affixed our seals to the presents.

GILD OF ST. BARTHOLOMEW. (Translation.)

Gild Certificate No. 293.

Memorandum concerning the fraternity founded and ordained in honour of St. Bartholomew and all the Saints of God, in the City of Norwich, as is contained in the ordinances made by the brethren and sisters of the same fraternity; which brethren and sisters have not lands, tenements, rents, [or] possessions beyond the value of forty shillings, for sustaining the ordinances below written, and all things contained in the same. The tenor of the ordinances or constitutions follows under this form of words.

On the first day of the month of July, A.D. 1365, in the Parish Church of St. Bartholomew in Norwich, in the street called Berstrete, a certain gathering and assembly of the brethren and sisters was first begun; which brethren ordained among themselves a solemn festival (solempnacionem) of the said fraternity, in honour of St. Bartholomew the Apostle and of all the Saints of God; which solemn festival of the said fraternity shall endure there as long as it should please God.

Also the said brethren have ordained among themselves, that always on the Sunday next after the feast of the translation of St. Thomas the Martyr and Pontif, [July 7th] a solemn mass shall be held in the said church for the brethren of the said congregation; at which mass every brother and sister shall offer a halfpenny of silver, and shall give a farthing for alms.

After the mass has been celebrated, the said brethren and sisters shall eat together mutually (ad mutue), at their own expenses, in a place pre-ordained; and each one of the brethren and sisters shall give twelve pence or six, according to the abundance (facultates) of his goods, for supporting a certain light in the said church, and for celebrating in certain masses for the souls of the brethren and sisters deceased. There are not any other constitutions ordained nor observed in the congregation aforesaid.

GILD OF THE CANDLE-MAKERS, NORWICH. (Translation.)

Gild Certificate No. 299.

Memorandum of the Fraternity of the Blessed Mary, ordained in the City of Norwich, that is to say, founded by divers artificers, namely, the makers of candles and others in the Church of the Friars Carmelites. Lands, possessions, rents, nor tenements they have not, but they have in chattels to the value of 20s. and not more. The ordinances follow.

First, it is ordained among the said brethren that on the day of the Purification of the Blessed Mary [Feb. 2nd] three wax candles (cerei) of the weight of six pounds shall be offered at the high altar of the abovesaid Friars; and every brother and sister of the said fraternity, on the same day, shall pay, both in the making of the said torches and in offerings and other devotions to be done for the same fraternity, 12d. There are not other constitutions made in the same fraternity.
