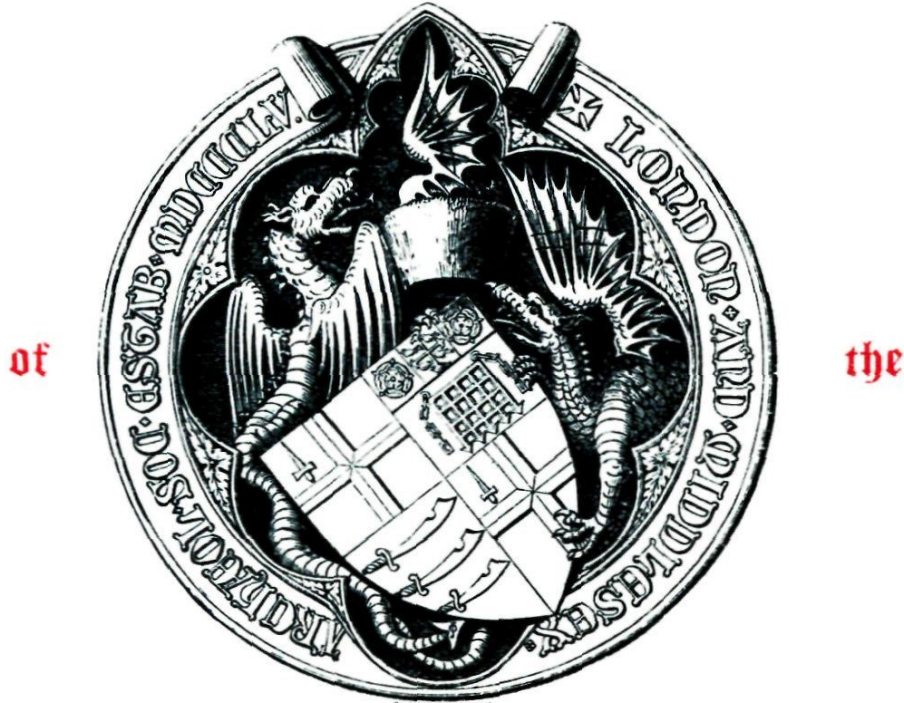


Transactions



London and Middlesex Archaeological Society.

VOL. II.

Part IV.

AUSTIN FRIARS.

BY THE REV. THOMAS HUGO, M.A., F.S.A., F.R.S.L., &c.

[Read at Crosby Hall, Dec. 14, 1859.]

Of the various Religious Houses, numerous and magnificent as they were, which once adorned the City of London and the immediate vicinity of its walls, very few traces yet remain, and those are to be sought for by the sagacious eyes of the archæologist and the architect, rather than force themselves on the notice of the un instructed observer. The great calamity of the 17th century availed to remove the last memorials of many of these

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structures, although the absence of them is almost equally marked in those quarters of the city to which the ravages of the Fire did not extend. The Priory and Hospital of St. Mary Spital, for example; the Priory of the Crutched (or Crossed) Friars, near the Tower; Eastminster, near Tower Hill; the Priory of Holy Trinity, by Aldgate; the House of the Black Friars, by Ludgate; and that of the Carmelites, in Fleet Street,—have alike passed away without leaving a vestige of their former glories, and are unremembered, save in the pages of our old chroniclers, and in those MS. records which are the fountains of our historical and legal literature. While of the House of the Grey Friars, by Ludgate, only a few arches can be noticed among the modern buildings of Christ's Hospital; of the Priory of St. Helen, some fragments, apparently of the crypt, are occasionally found in the neighbourhood that still retains its name; and of that of St. Bartholomew, but a few old walls and sculptured stones may be observed, amid the labyrinth of lanes and tenements that constitute Bartholomew Close and Cloth Fair. Even of the churches belonging to these communities four alone are left,—St. Bartholomew-the-Great, St. Helen, Austin Friars, and the Temple.

The history of one of these—and many architects would not quarrel with me, I think, if I called it the most imposing of the four,—so far as I can trace it from legal records and early chronicles, as well as from the yet visible features of the scene, is a history well worthy of a serious ear.

No eye could have followed from point to point the picturesque outline of mediæval London, without being arrested by a building to which I desire to draw attention. It lay nearly in the centre of the main group of edifices, and was evidently the house of a large and wealthy establishment. It was possessed of an exquisite adornment, which shall presently be treated of in detail; and its lofty church and wide-spreading walls were conspicuous, with the frowning inclosure of the city in their immediate rear. The ground on which it stood was of many acres in extent, with frontages to the streets on several sides. The entrance was by a south gate to the west porch. It was the magnificent House of the Friars Hermits of the Order of St. Augustine, and one of the first in England for position and importance. It had

a long and interesting history, and was also reserved for a wondrous destiny, now all but forgotten, and to be sought for, not so much among the cautious statements of the moderns, as in ancient monuments, the description of eye-witnesses, and the veritable declarations of our national records. A portion of the old walls themselves, with a few windows in them of extraordinary beauty, was all that the spoilers allowed to remain, and to attest the excellence of that which they destroyed. And there, happily, they continue still—spared by the Great Fire, and thus alone remembered by most—in the centre of and overlooked by numberless offices, and in the midst of one of our busiest mercantile quarters. The details of active commercial life are daily being transacted where once was the chosen seat of monastic learning and religious privacy; and letters are brought from and addressed to localities whose names are to the writers as household words, which were beyond the limits even of the very imaginary maps that stood in the library of the good fathers who here found a sacred home. Hardly can any more wondrous and curious instance be found, I presume, than that of the London church and monastery of the Augustinians, the site of which, although now devoted to so widely different purposes, still breathes of the use to which it was anciently consecrated, and yet bears the designation so pleasantly smacking of olden usages, of “Austin Friars.”

It was so long ago as the year 1253 that the good Humphrey Bohun, Earl of Hereford and Essex, founded this house, “to the honour of God, and His blessed Mother, ever virgin, and for the health of the souls of himself, his ancestors, and descendants.” Another Humphrey Bohun, the grandson (?) of the former, and the successor in his title of Earl of Hereford and Essex, built the structure, a fragment of which still remains, about the year 1354, just a century subsequent to the first foundation. The domestic buildings were no doubt of great excellence, but the special glory was the conventual church. This edifice had all the magnificence of a cathedral. It consisted of a nave, yet remaining, of 153 feet in length, by 83 in breadth, with ample transept and choir. Some of the characteristics of the Decorated style can here be observed in their peculiar beauty, the windows of the north and south aisles having heads filled with flowing tracery, while

that over the west door exhibits (although, I fear, it is but a restoration) the geometrical arrangement which no doubt characterised the original. If we may judge from the part yet visible, with a description of which I will conclude, the chief House of the Austin Friars was indeed worthy of the society to which it belonged. But it was richly gifted in the possession of another and peculiar source of an interest almost unearthly. Beneath the pavement of the vast church, which every here and there still exhibits, in the empty sockets of monumental brasses, the use to which it was formerly dedicated, there was as noble a fellowship of death as can well be imagined. I find by recent examination that there are now visible thirty-six slabs, one of which contains the socket of a full-sized brass, apparently of a priest, though the figure is almost obliterated; one, of a small figure under a very beautiful fourteenth-century canopy with a bordering inscription; seventeen, each of one or more small figures, mostly of laymen, without canopies, but with bordering inscriptions; one, of a cross; and sixteen, each of one or more shields, with small inscriptions at the foot. Besides these, there is a very fine incised slab, with a fourteenth-century foliated cross and obliterated inscription. These slabs do not retain their original position, but have been used as paving-stones, and placed where they were needed among modern memorials of the dead. The sexton assures me that several others were visible about fourteen years ago, but were then covered, and now lie concealed under a floor of boards which occupies a large portion of the nave. This enumeration, although necessarily imperfect, will give us some idea of the number and variety of the earlier adornments of this most interesting place. The Society was greatly revered, and the consignment of the body for interment within its precinct was a common occurrence alike among the nobles of the realm and the citizens of the surrounding metropolis, hardly less powerful and worshipful than they. I have transcribed from the Harl. MS. 6,033, ff. 31, 31 b, 32, and from No. 544 of the same collection, the long list of those who are recorded as lying interred within these venerated walls.

“ The Bodyes buried in the ffryers Augustyn of London,
founded by the Earle of Herford.

In the Quayre.

Ffirst, Edmund, first sonne of Joan mother of King Richard
the second.

It'm, in the wall lyeth Sir Gwydon de Meyrick, Earle of St.
Paules.

Dame Ida, wife of Sir Thomas West.

Dame Margarett West, without a stone.

It'm, Nicholas.

Stephen Hindercke, esq. [Hynndemole, MS. Harl. 544].

In the middest lyeth Sir Humfrey Bohun Erle of Herford
& Essex, lord of Penbroke [Breknoke, Harl. 544].

It'm, the lord Richard, great Earle of Arundell, Surrey, &
Warren.

It'm, Sr Edward Arundell and Dame Elisabeth his wife.

Vnder the Lampe lyeth Sr Ffrauncis Courtney & the Earle
of Penbroke, w^{ch} maryed Alyce sister of therle of Oxenford.

In the middest lyeth Dame Lucye, Countes of Kent, & one
of y^e heires of Barnbe Lord of Millayns, wth an epitaphe.

[Edward, D. of Buckyngham.

Gwiscard, Erle of Huntyngdon. Harl. 544]

[Dame Lucie Knoles, of Kent. Harl. 544]

Sr Peter Graynsers [Greynfirs, Harl. 544] Knight of Ffraunce,
and with him lyeth his sonne Sir Thomas.

It'm, the lord [John, Harl. 544] Vere Earle of Oxenford.

It'm, Aubred, sonne and heire of therle of Oxenford.

Sr Thomas Tudenham, knight.

Sr Wiffm Bowrser, lord Warren. [Fitzwaren, Harl. 544.]

Sr Thomas de la Land, knight.

It'm, with John Vere lyeth his wife Dame Elisabeth.

Dame Joan Norrys.

It'm the ladye Bedford.

Anne, daughter of John Vicount Welles.

In the walking place by the Quire.

Ffirst, Walter Maynell, esq.

It'm, S^r John Manners, knight.

In St. Thomas Chappell.

In the syde Chappell lyeth the wife of S^r Davye Cradock, knight.

It'm, mother of the Lord Spencer, wife of S^r Bartholmew Badelsmer. [Baddlegate, Harl. 544.]

In St. Johns Chappell.

Ffirst, John, sonne of S^r John Wingfeild.

It'm, the Lord Anglure of Ffraunce.

It'm, by him the Lord Tremeyll [Tremayne, Harl. 544] of Ffraunce.

Itm, S^r Water Mewes.

It'm, Robert Mewenton, esq.

In the Chapter House.

First, Phillipp Spencer, sonne of S^r Hugh.

Dame Isabell, daughter of S^r Hugh.

In the bodye of the Church.

Dame Julyan, wife of S^r Richard Lacye [Lucie, Harl. 544].

S^r Thomas Courtney, sonne of the Earle of Devon, and by him lyeth his sister, weddid to Cheuerston.

It'm, the daughter of the Lord Beaumont.

Two sonnes of S^r Thomas Morley, viz. Wiffm and Raphe.

S^r Wiffm Talmache, knight.

Nicholas Blondell, esq.

Richard Chamblayn, esq.

It'm, John Halton, esq.

S^r John Gyfford, knight.

It'm, Thomas Maningham, esq.

It'm, S^r Wiffm Kenod, knight.

S^r Wiffm, sonne of S^r Thomas Tyrrell.

It'm, John Surrell, gent.

In the East winge of the Church.

First, Margaret Barantyn, gent.

John Spicer, esq. and Lettice his wife.
 It'm, Margarett Sparcy, gent.
 It'm, Dame Julyan Alberton.
 It'm, John le Perceres, esq.
 Thomas Wygmore, esq.
 Roger Chybury, esq.
 Peter Morowes, esq.
 Thomas, sonne of S^r Wiffm Berland.
 James Chitting, esq.
 John Chornott, esq.
 Wiffm Kenley, esq.
 Thomas West, esq.
 Margery, wife of Thomas Bande, and daughter of John Howche.
 It'm, between St. James aulter and St. Mary lyeth the Lord
 Wiffm, Marques of Barkley and Earle of Nottingham, and dame
 Joane his wife.

In the west winge of the Church.

First, S^r John Tyrrell and Dame Katherin his wife.
 S^r Walter Attepoole, knight.
 S^r John Blankwell and his wife.
 Dame Jane [Sayne, Harl. 544], daughter of S^r John Lee.
 At her head lyeth John Dawbeny, sonne and heir of S^r Gyles.
 Joan, wife of Richard Aylisburye.
 Wiffm, sonne of S^r Roger Scroope.
 Dame Joan Dawbeny, wife of S^r Wiffm Dawbeny.
 Thomas Charles, esq.
 It'm, S^r John Dawbeny, knight, & by him his sonne Robert.
 S^r James Boell, knight.
 It'm, S^r Oliuer Mawney, knight.
 Henry Deskay, esq.
 [Sir Diones Mordaske, knight, Harl. 544].
 By him S^r Barnard Rolingcourt.
 S^r Peter Kayer, knight.
 S^r Wiffm Tyrrell, brother of the other S^r Wiffm [and Ser
 William his brothar, Harl. 544].
 Wiffm Collingbourne, esq.
 Roger Clifford, knight.
 [Sir Thomas Coke, drapar, maior.

William Edward, grocer, maior, 1471.

Some have Ser Philipe Coke, knight, Harl. 544].*

Sir Robert Sheffield, knt., 1518.

Sir James Tirell, Sir John Windany, knts., 1502. Sir John Dawtrie, knt., 1519. Dame Margaret Rede, 1510.

Of the William, Marquis of Berkeley, mentioned above as interred in the "East winge," Dugdale says that he left the society 100*l.* in money, to say two masses henceforth for ever at the altar of our Lady and St. James, where the body of his second wife lay buried. This lady was daughter of Sir Thomas Strangways, kt., and widow of Sir William Willoughby, kt. She died on St. Matthias's Day, in the first year of King Richard III. A.D. 1484.†

Besides those already mentioned as being interred in the church, there must not be forgotten several members of the family of Scot of Stapleford Tawney, in Essex. William Scot, of that place, by his last will, bearing date 1490, ordered his executors to provide, "assone as they goodly may, to be seyed and songe for his Sowle and the Sowlys of his Fadyr and Modyr, Benefactours, and al Christen Sowlys, in the Covent Chyrch of the Freers Austyns of London, by the Freeres of the seyed Place, xxx masses, which bene callyd a Trental of S. Gregory, &c. Also in the seyed Covent Chyrche of Freeres Augustines, by the Covent of the seyed Place, a Dirige and Mass of Requiem by note, if it happen hym there to decease. And to the same Freeres for the same Dirige and Mass to be kept, that is to sey, the Principal thereat, beyng x^l to the Pryor, x^l.; to the Freeres which shall syng the said Mass of Requiem, xij^d.; to every other Freer of the same House being a Pryest, and helping at the same Dirige and Mass, viij^d.; and to every other Freer of the same Howse, being no Pryest, helping therein, lykewyse iiij^d."

I hardly need add, that this list is interesting, not only in an heraldic or genealogical, but also in an architectural point of view. The mention of the various chapels and of the chapter-house, for example, enlarges our notions of the general effect of the entire

* MS. Harl. 6033, ff. 31, 31 b, 32. MS. Harl. 544, ff. 66, al. 76, 68 b., al. 78 b.

† Dugdale, Baronage, vol. i. p. 365.

structure, though it only makes us regret the more the woeful destruction to which it has been doomed.

But I have yet to call attention to a feature which was, perhaps, the most conspicuous and striking of all to a stranger, especially to one whose eye rested from a distance upon the picturesque group of edifices on which we are now employed. Above all that varied grandeur of the richest and loveliest kind, there rose a steeple which was one of the architectural marvels of London. Old Stowe calls it "most fine," and describes it as furnished with a spire, "small, high, and straight; I have not," he adds, "seen the like." Possibly this spire, which the chronicler thus signalizes as unique, may have been similar to those examples which, though rare in England, are not unfrequent in France, where, instead of the spire being apparently solid, or with entire faces of ashlar, and small openings at several heights, it was composed of that rich tracery work in which the architects of the Decorated period were wont to luxuriate. Some of my readers will recollect such a spire, technically called a *flèche*, in the Sainte Chapelle at Paris, and in that wondrous work of constructive genius, the Cathedral of Amiens. Such a spire may have graced the steeple of Austin Friars; and if so, English eyes would hardly ever be weary of gazing on its exquisite proportions, or of watching its graceful lines of shadow, as they fell upon the tall turrets and high-pointed gables by which it was surrounded. In a remarkable tempest of wind, which did immense damage in London in the 1362, it was overthrown, but was forthwith rebuilt. There it stood for centuries, and might have endured to the present hour, but for what the old historian calls "private benefit, the only devourer of antiquity," against the violence of which nothing is strong, sacred, or secured.

The Austin Friar was a man of mark in the days of scholastic divinity. It was in the year 1251 that Innocent IV. granted the Order his permission to go into distant countries, to build monasteries, and to celebrate divine service everywhere. They passed over into England in that same year, and presently established themselves in London. They soon sent a few of the brethren to Oxford, and their presence at once raised the standard of learning

in that University. They were the speedily acknowledged masters both in philosophy and divinity. It was in their school that the Divinity Acts were kept, and no man could be admitted to the degree of bachelor without once a year disputing, and once answering, at the Augustinians. They were, it appears, the eyes of the place and the leaders of its literature.

The Austin friar was just such an ecclesiastic as an artist would have loved to sketch. He wore a long black gown, with broad sleeves, with a fine cloth hood, or cowl, when he went abroad, and in choir; but under this, and when he was in his house, a white habit and scapulary, and was girdled about the waist with a black leathern strap, fastened with a buckle of ivory. He was rather, as it appears, fond of elegancies, and did not recognise one or two days of mortification, which the more austere Carmelites most rigidly and carefully observed. He was, however, a hard student, wherever he lived, whether among the shades of academic bowers, or in localities less favourably situated for mental development. In remarkable times he was a remarkable man.

The House in London was the head House of the Order. It would naturally be so, from its position, though I am not aware that its prior was always, though he was often, the recognized head of the English brethren. The residents, though probably not so actively employed in educational works as those at Oxford, were much and widely celebrated. From the time of their foundation downward, a regular succession of learned men lived and died within their precincts. There was, for example, the acute and controversial Banchin, or Bakin, a famous preacher and disputant. He lived in the year 1382, and was a zealous antagonist of Wicliffe and his followers. For some time he was the Divinity Professor at Oxford, and was considered one of the greatest of living theologians. Then there was the famous John Lowe, also Professor of Divinity at Oxford, and provincial of his Order—no man greater in the pulpit than he. The collecting of books, also, was his delight, and the library of this house in London was particularly beholden to him. He was a special favourite of Henry VI., who made him one of his privy council, and subsequently Bishop of Rochester. He died in 1436.

Another well-known resident was Thomas Pemkett, whom Leland describes as unequalled in sharpness of disputation, and as being formed so closely after the model of Scotus, "that one egg could not be more like to another, or milk to milk." His memory was so acute that, it was said, if Scotus's ponderous volumes had been destroyed, he would have been able to replace them, with hardly the loss of a word. In the metaphysical philosophy of Aristotle, and the practice of the scholastic logic, he had no superior. He died here in 1487. Lastly, and to furnish an example of a famous brother of this house skilled in yet another department of learning, there was the no less celebrated prior, John Tonney, the Trench of his age, great in the niceties of language, and the properties of words. He left treatises behind him on the quantities of syllables, on the mode of making verses, on wit and rhymes, and on the rudiments of grammar. There was no lack of books in Austin Friars' library. I can tell you, even now, the names of some of them, written down for us by an eye-witness. Prior Lowe, as I said, had well furnished it with all the books that he could collect. There was of course the History of William of Malmesbury, which seems to have found a place in every monastic bibliotheca. There was also the *Historiola Adami Murimuntensis Canonici Sancti Pauli Londini*, not long since committed to the printing press, under the auspices of the Historical Society. The "Epistles of Ennodius," the "Homilies of Maurice," and others, were there conspicuous. A certain *Deflorator Matthæi Parisiensis Historici* was also there; and, for more private use, the treatise of the Lincoln Saint *De Oculo Morali*, and another, *De Resurrectione Domini*. Then, in the chamber of the librarian, why in that place I know not, whether for secret study, or for keeping others from temptation—there were some tracts of Wicliffe. These latter were among the *libri rariores* of the age.*

There are several entries in the Patent and Close Rolls referring to this celebrated House. The first that I have noticed is of the 27th year of King Edward I., and conveys the royal licence to William Marchaund to give and assign to the brethren a certain place of ten perches in length and five in breadth, with its appurtenances, situate in Oreford; and to said brethren to

* See Leland, Collect. vol. iv. p. 54.

accept the same, with the usual reservations of the lord's rights, services, &c. The patent is dated at Westminster, the 5th of April, 1299.*

The second is a writ of *certiorari*, and orders an inquiry to be made by the Sheriffs of London of an encroachment alleged to have been made by the Friars in the erection of certain walls in the parish of All-Hallows-by-the-Wall, and in the parish of St. Peter of Bradestrete. Dated at Westminster, 4th of July, 1321.†

The next is in pursuance of the verdict of a jury, and conveys licence to John de Handlo to give to the prior and brethren a messuage and a garden adjoining their House, for the enlargement of the same. A reservation was made of ten shillings a-year from the tithes and oblations of the tenants of the same, situate in the parish of St. Peter of Bradestrete, and of the fruit of the trees that grew there, in favour of the parson of that church and his successors. The aforesaid messuage and garden being further held of the king *in capite*, and charged with an annual payment of twenty shillings to the prior of the Church of Blessed Mary of Suthewerk, these services and payments were to be continued. The instrument was dated at Somerton, 12th of October, 1334.‡

Eleven years afterwards another licence was granted in favour of the community. On this occasion it was addressed to Reginald Cobham, and conveyed permission to give to the Prior and brethren three messuages with their appurtenances situate in London, and held of the king *in capite*. These premises also were stated to be given for the enlargement of the House. The licence was dated at Westminster, 20th of April, 1345.||

In the 37th year of Edward III. further benefactions are recorded. The instrument sets forth that the prior and convent had obtained from William de Heston, sometime prior of the new Hospital of St. Mary-without-Bisshopesgate, in the suburbs of London, and from the convent of the said hospital, a certain tenement with its appurtenances in the aforesaid city some time

* Pat. 27 Edw. I. m. 31. Appendix No. I.

† Claus. 14 Edw. II. m. 1. App. No. II.

‡ Pat. 8 Edw. III. p. 2, m. 21, App. No. III.

§ Pat. 19 Edw. III. p. 1, m. 17, App. No. IV.

since the property of Isabella daughter of Gerard Bat; and from John de Abiton, afterwards prior, and the convent of the aforesaid Hospital, another tenement in the said city with its appurtenances formerly belonging to Arnald le Tanner; and from certain other persons certain tenements with their appurtenances in the aforesaid city, whereof some belonged aforesaid to Hugh Moton, and some to Peter le Coefrer; also from John de Hereford, citizen of London, a certain parcel of ground with its appurtenances, in the said city, formerly belonging to William de Parys, bourser; also from John de Bradeford and Isabella his wife certain tenements with their appurtenances in Froggemere-street, in St. Olave's Lane in the said city. Further, that Jordan de Langele, and Margery his wife, who had previously been the wife of Richard de Raygate, had given them, to the end of the life of the said Margery, a certain garden with its appurtenances in the aforesaid city; and that Isabella, Cecilia, and Margaret, daughters and heiresses of the said Richard, to whom the reversion of the said garden belonged on the death of the aforesaid Margery, had surrendered all right and claim in the said garden; and also that James, sometime prior of the said Hospital, the successor of John aforesaid, and his convent had surrendered all right and claim to seventy-eight shillings and tenpence of rent issuing from the tenements aforesaid. That these lands, tenements, and rents, had been accepted and appropriated without the royal licence. That, although these properties were outlawed, yet that of his special grace the king had pardoned the outlawry; and that he gave to the prior and brethren his licence to hold without hindrance the tenements, &c. aforesaid, the statute of mortmain notwithstanding, with reservation of the customary services. Dated at Westminster, the 30th of April, 1363.*

It may be presumed that many of these parcels of land were adjacent to the monastery. Some, as we have seen, are expressly stated to have been so, and to have been given for the purpose of enlarging the premises. The conventual church we know to have been in process of erection at this very time; and it is probable that part if not the whole of the ground on which it stood, was acquired in the manner which has just been related.

* Pat. 37 Edw. III. p. 1, m. 20, App. No. V.

There is yet another document entered upon the Patent Roll of the 17th of Richard II., but it gives us no further information. It is a charter of *Inspeximus*, recounting the particulars of the lastmentioned instrument, and adding to them a further ratification and confirmation. It is dated at Westminster, 18th December, 1393.*

Thus, then, for several centuries the house of the Austin Friars continued to flourish in rest and peace—one of those great humanizers, which prevented mediæval society from becoming one unvarying scene of riot and misrule. It was from such walls as these that the mighty leaven emanated, which gave the times all that they possessed of learning, refinement, and moral excellence. It was here, and here alone, that the various and discordant elements could and did unite, and where men could meet on one common ground—the ground of Christian brotherhood. Within these walls, century after century, was one or more of the recognized masters in the sciences then known. Either the prior or one of the brethren was a man of celebrity, a professor at Oxford, a renowned controversialist, an admired preacher. Austin Friars was thus the centre of artistic, intellectual, and pious effort, and the very name of this beautiful house was synonymous with influences that largely contributed to illuminate and dignify the age.

I have not room, with the very limited space at my command, nor perhaps is it requisite, to detail the various causes and steps which led at last to its suppression and final overthrow. Few patient students of that age will differ from me when I affirm that the religious opinions of the sufferers had very little to do with the persecutions and miseries to which they were exposed. It is therefore quite right and natural for any man to be zealous in behalf of things, the possession of which is a constituent of our own happiness, and, at the same time, to visit with the condemnation which it deserves the atrocious wrong which accompanied their revival.

The deed of Acknowledgment of the Royal Supremacy, made doubtless by this among other religious Houses in the year 1534, is not extant. Immediately afterwards the Priory was valued at

* Pat. 17 Ric. II. p. 1, m. 4, App. VI.

57l. 4d. This represents its income during its last few years of trouble and persecution.

Even to the last, however, it exhibited the spirit which had so long prevailed within its walls. Ability was still its characteristic. So late as the year 1535 George Brown, one of its members, who had subscribed to the Supremacy, the 20th of April, 1534, was consecrated to the Archbishopric of Dublin. But the mortal struggle was all but come, and nothing remained but a favourable opportunity for the putting into execution of the long plotted determination to destroy.

It was on the 12th of November, 1539, that the storm which had so long been threatening burst at length over this devoted House. Thomas Hamond was at that time Prior, and with twelve of his Canons surrendered his monastery to the king. The Deed of Surrender furnishes us with the names of the entire community, thus exposed to the tender mercies of an inexperienced world. They were Thomas Hamond prior, Robert Howman, William Skott, William Danbe, William Ballard, Thomas Symsun, William Malyn, Robert Myddylton, Thomas Dyccon, John Grome, David Coop, Richard Batte, and Dr. John Stokes. The seal has apparently been torn off, and the document itself has in other respects fared badly, a fact which the late judicious attempts at reparation do not avail to conceal.

Two years afterwards a portion of the site was granted to Sir Thomas Wriothsley. On the 16th of July, 1540, the king granted to the aforesaid the great house or messuage within the site and precinct of the late House of the Austin Friars, to be held by him and his heirs.* The following year another portion was exchanged with Sir William Pawlett, Lord St. John, 13th May, 1541;† and others were given to Sir Richard Riche. Lastly, King Edward VI., on the 22nd July, 1550, granted to the same William Lord St. John, and his heirs, in soccage, all the upper part of the church, the choir, transept ("le crosse ile"), and chapels.‡ This man had in the meanwhile become Earl of Wiltshire, was afterwards Lord Treasurer, and Marquis of Winchester, and died in

* Orig. 32 Hen. VIII. p. 2, rot. liii.

† Orig. 33 Hen. VIII. p. 2, rot. xxxiiii.

‡ Orig. 4 Edw. VI. p. 3, rot. xxvi.

1571. This last grant—the cross aisle or transept, and chapels—he used as a place for the stowage of corn, and the choir he made his coal-house. The next Marquis seems to have been a worthy son of a worthy sire. He wanted, it appears, more room and more money; and accordingly sold all the monuments of noblemen and others there, as we have already seen, interred, together with the pavestones, and other moveable things, for 100*l.*, and in place of them made stabling for his horses. His thrift went still further; for he stripped the lead from the roof of the church, and laid tile instead thereof; which same exchange of lead for tile, we read, “proved not so profitable as he looked for, but rather to his disadvantage.”

As an instance of the atrocious disregard of justice, and indifference to the claims alike of God and man, which characterized those times, I would call attention to the behaviour of the Lord High Chamberlain Cromwell, in regard of property lying immediately contiguous to that now under our review. He built a house for himself where Drapers' Hall now stands. When the house was finished, accompanied, it is said, with a garden sufficient for the taste of any reasonable man, he caused, nevertheless, the pales of the gardens adjoining to the north part there on a sudden to be taken down, 22 feet to be measured directly into every neighbour's ground, a line to be drawn, a trench to be cut, a foundation to be laid, and a high brick wall to be built. The father of the chronicler Stowe had a garden there, and the injured son pathetically bewails the wrong that was perpetrated. He tells us that, in the said garden, there was a house standing close to the south pale. This house he says, they loosed from the ground, and carried on rollers into my father's garden 22 feet, before my father heard thereof. No warning was given him; nor any other answer, when he heard thereof, and spake to the surveyors of that work, but that their master Sir Thomas commanded them so to do. From this specimen of the *pro ratione voluntas* principle, we may clearly understand the chance that churchmen had of escaping from the fangs of this insatiate spoiler. If worshipful citizens could be fleeced with such impunity, poor priests must necessarily at that period have been more easily coerced. For, says Stowe, no man durst go to argue the matter, but each man lost his land; and my

father paid his whole rent for that half which was left. And he concludes with this sagacious, but at the same time melancholy reflection, by which he apparently seeks to solace himself for the injury which had been done him, "Thus much of mine own knowledge have I thought good to note, that the sudden rising of some men causeth them to forget themselves."*

On the site of the House, cloister, and gardens, the first Marquis built a large mansion, called Winchester House, the remembrance of which, I hardly need say, is still preserved in the names of the two Winchester streets and various offices in the immediate neighbourhood. The nave of the church was not pulled down; but, upon petition, was granted by King Edward VI. to the Dutch, to be their preaching-place. The king recorded the circumstance in his Diary, June 29, 1550. By letters patent, dated the 24th of July, 1551, it was appointed that John à Lasco, and his congregation of Walloons, should have Austin Friars—stripped, of course, of all its ornaments—for their church, to be called by them "Jesus' Temple," and to have their service in, "for avoiding all sects of Anabaptists and such like."† In addition to this charter there exists in the State Paper Office a letter—written in February, 1560—of Queen Elizabeth to the Marquis of Winchester, empowering him to deliver the church to the Bishop of London, for the celebration of divine service for the strangers resident in London.‡

The reader will recollect "the fine spired steeple" that was so great an ornament to the House. It endured through all these troubles and desecrations, at least so late as the year 1603, but was much dilapidated. It was, however, an object of such exquisite beauty, and the interest felt by the citizens on its behalf was so decided, that, three years previous to this date, a petition was in the first place presented to the Lord Mayor and Aldermen by the inhabitants of St. Peter-le-Poor, and was by them embodied in another, which they sent to the Marquis of Winchester, to whom the property ostensibly belonged.

* Stowe, ed. 1603, pp. 180, 181.

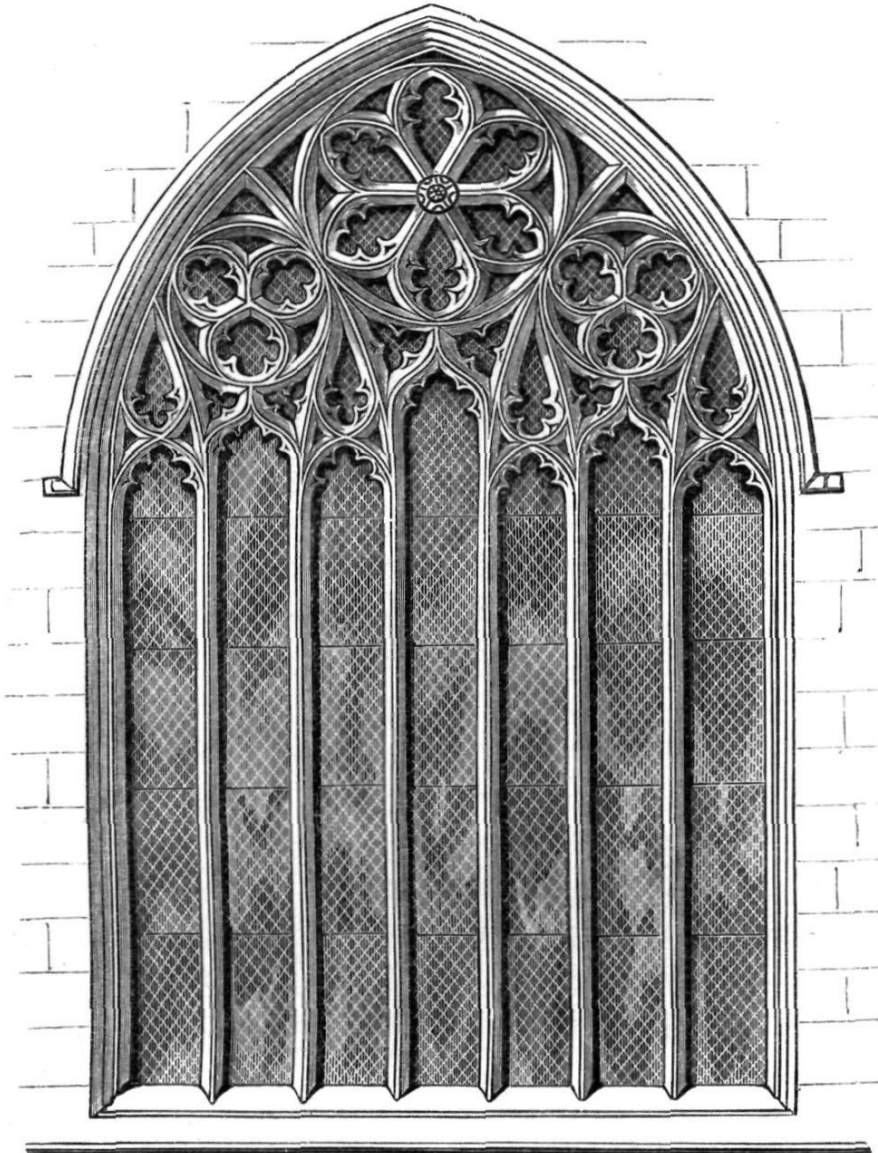
† Orig. 4 Edw. VI. p. 2, rot. xvii. Hist. of Reformation, vol. ii. book i. n. li.

‡ Letters, vol. xi. n. 24. . See also Inq. p. m. 14 Eliz. n. 93.

“There hath been offered of late,” they say, “unto this Court a most just and earnest petition, by divers of the chiefest of the Parish of St. Peter-the-Poor, to move us to be humble suitors unto your Lordship, in a cause which is sufficient to speak for itself, without the mediation of any other; viz., for the repairing of the ruinous steeple of the Church sometime called the Augustin Friars, the fall thereof, which without speedy prevention is near at hand, must needs bring with it not only a great deformity to the whole city, it being for architecture one of the beautifulest and rarest spectacles thereof, but also a fearful imminent danger to all the inhabitants next adjoining.” They then complained that his Lordship had, a year before, given honourable promises to repair the structure, which promises, the present letter makes certain, he had dishonourably broken. They reminded him that a small expenditure would stay the impending ruin, and that thus his Lordship would do a work very helpful to many, and most grateful to all, as well English as strangers—and that they could much rejoice to be thus relieved from having resort to the last remedy, the law of the land, *de reparatione facienda*—as they kindly quote it, for his Lordship’s enlightenment! And then they humbly take leave of his Lordship.—“From London, the 4th of August, 1600; Signed Nicholas Mosly, Mayor,” and many others. But this ignoble nobleman was alike regardless of promise and deaf to importunity; so “the steeple, with the east part of the church, was taken down,” and, as Stowe, adds, “houses for one man’s commodity raised in the place, whereof London hath lost *so goodly an ornament, and times hereafter may more talk of it.*”*

A very few words must be added, before I conclude, on the architectural peculiarities of the church as we now see it. I am of opinion that little if any of it is earlier than the latter part of the fifteenth century, and that the present structure was rebuilt at that period with the older window tracery inserted in the new walls. This tracery is clearly of about the year 1354, the date of the second church (*see the figures*); and the subsequent re-employment of it imparted an air to the later edifice to which the builders of that day were generally unequal. The nave is of nine vast bays, divided

* Stowe, by Strype, vol. i. p. 442.

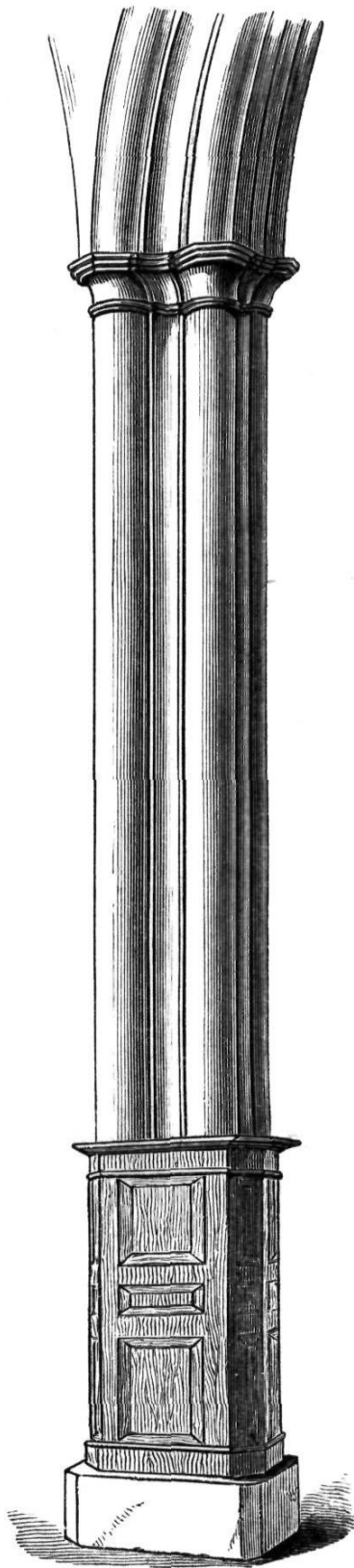


UTTING.56

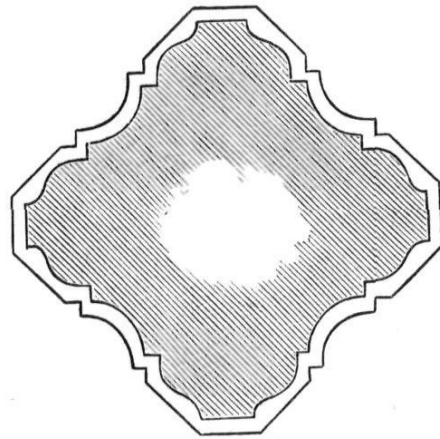
WINDOW IN NAVE OF AUSTIN FRIARS CHURCH, LONDON.



WINDOW IN AISLE OF AUSTIN FRIARS CHURCH, LONDON.



**PIER IN NAVE OF AUSTIN
FRIARS CHURCH.**



SECTION AT SPRING OF ARCH.

by piers of Late Perpendicular character (*see the figures*). All over the building—in the shallow mullions and chamfers, in the seats within the sills of the windows, and especially in the piers just mentioned,—there are clear indications of a late age. The exact position of the steeple must, I fear, remain doubtful. I once thought it probable that this architectural wonder occupied the point of junction between the nave and choir; but the easternmost piers of the former, if these still remain, seem totally unequal to support even such a weight as that which the accounts of the structure already quoted would lead us to attribute to it. The present roof I do not believe earlier than the reign of James I. even if so early as that period. There is no ornamental glass in the windows save a few quarries, with *ih̄s*, and six devices of “*Jesus Temple, 1550.*” The south porch and the organ gallery are works of the seventeenth century, not unpleasing in themselves, but entirely out of place in the edifice of which they form a part. Of the conventual buildings a fragment may possibly yet be seen in an arch on one side of a courtyard adjoining the north wall of the nave. At this spot the cloister may have been located, and this arch have formed a part of it. The havoc, however, has been so complete and unsparing that this must necessarily be a matter of the merest conjecture.

The history of the locality from the age of Elizabeth to our own has but few charms, either in a literary or artistic sense; nor does the space accorded to me allow of later detail. As for the preserved portion of the church, the Dutch have retained possession of it until now; not, however, without sundry alterations, which can by no means be considered improvements. As an example of this, there is an account by a modern writer of the covering of the walls with *compo*; thus imparting, he says, “a spruce, even appearance to the old structure, destroying every appearance of antiquity, and giving to a fine remnant of the monastic glories of London the appearance of a modern gimcrack.” This act of vandalism, together with the alteration of the splays of the buttresses, is duly anathematized in the *Gentleman’s Magazine* for September, 1831. The interior, however, of the vast nave still presents, amidst all its desolation, a most affecting and magnificent spectacle. The clustered piers and exquisite windows, and the noble air and grand

proportions of the whole, still possess inspiration for all who can appreciate the beautiful and the true in architectural science. While not only can Art discourse to us of her marvels, but Religion herself can whisper to us of much—much to be learned, much to be loved, much to be prayed for, much to be deprecated—on the time-worn pavement, beneath the lofty arches, and amidst the venerable walls of “AUSTIN FRIARS.”

THOMAS HUGO.

APPENDIX.

No. I.

[Pat. 27 Edw. I. m. 31.]

¶ Frībꝫ Ordīs Sċi Augustini Lond̄.—R̄ Oñibꝫ ad quos ꝑc. Sal̄m. Licet de cōi consilio Regni n̄ri statūimꝰ qđ nō liceat viris religiosiſ seu alijs ingredi feodū alicujꝰ ita qđ ad manū mortuam deveniat sine licencia n̄ra ꝫ Capital̄ Dñi de quo res illa immediate tenetꝰ Volentes tamen Ditco nob̄ Wiflmo Marchaund̄ ḡram faceꝰ spēalem dedimꝰ ei licenciam q̄ntum in nob̄ est qđ ip̄e quandam placiam que continet in se decem ꝑticatas t̄re in longitudine ꝫ quinꝫ ꝑticatas t̄re in latitudine cum ꝑtiñ in Oreford̄, dare possit ꝫ assignare dilc̄is nob̄ in X̄p̄o Frībꝫ de Ordine Sċi Augustini Londoñ Tenend̄ ꝫ H̄end̄ sibi ꝫ successoribꝫ suis imp̄petuū, et eisdem frībꝫ qđ placiam illam ab eodem Wiffo recipe possint tenore ꝑsenciū similiꝰ licenciam concedimꝰ spēalem. Nolentes qđ idem Wiffts vel heredes sui aut ꝑd̄ci fratres vel successores sui f̄one statuti ꝑd̄ci ꝑ nos vel heredes n̄ros inde occōnentꝰ in aliquo seu ḡavenꝰ Salvis tamen Capitalibꝫ Dñis feodi illius ſvicijs inde debitis ꝫ consuetis. In cuiꝰ ꝫ. T. R̄ apud Westm̄ v. die April. ꝑ ip̄m Regem, ꝫ Inquisiċōem retornatam de consilio.

No. II.

[Claus. 14 Edw II. m. 1.]

¶ Frībꝫ Ordinis Sċti Augustini London. — R̄ Vicecomitibꝫ Londoñ Sal̄m. Licet ut accepimꝰ nup ꝑsentatum fuisset corā Justiċ n̄ris Itin̄antibꝫ apud Turrim n̄ram London qđ F̄res de

Ordine S̄ci Augustini Londoñ quendam purpresturam de quodam muro in pochia Eccl̄e Oīm S̄coꝝ juxta murum ⁊ de quodam alio muro in pochia Eccl̄ie S̄cti Petri de Bradestrete in civitate p̄d̄ca injuste levatis fecerunt ⁊ consideratum sit q̄d muri illi prosterant̄. Nos tamen volentes sup̄ p̄missis anteq̄m muri p̄d̄ci p̄sterant̄ pleni⁹ c̄ciorari, vob̄ p̄cipim⁹ q̄d p̄sternaçoi muroꝝ p̄d̄coꝝ sup̄sedeat̄ quousq̄ inde pleni⁹ informati aliud a nob̄ sup̄ hoc h̄ueritis in mandatis. T. R. apud Westm̄ q̄rto die Julij. p̄ ip̄m Regem.

No. III.

[Pat. 8 Edw. III. p. 2, m. 21.]

D' licentia dandi ⁊ assignandi t̄ras ⁊ teñ ad manū mortuam.—
R. Oīmibz ad quos ꝛc. Sal̄m. Quia accepimus p̄ Inquisicōem quam p̄ d̄item nobis Joñem de Pulteneye Majorem Civitatis n̄re Londoñ ⁊ Esc̄o n̄rm in eadem Civitate fieri fecimus, q̄d non est ad dampnū vel p̄judiciū n̄rm aut alioꝝ, si concedam⁹ d̄it̄co ⁊ fideli n̄ro Joñi de Handlo, q̄d ip̄e unū mesuagiū ⁊ unū gardinū cū p̄tiñ in Londoñ manso d̄it̄coꝝ nob̄ in X̄po Prioris ⁊ F̄rm Ordinis S̄ci Augustini Londoñ contigua dare possit ⁊ assignare p̄fatis Priori ⁊ Fr̄ibz. H'end̄ ⁊ Tenend̄ sibi ⁊ successoribz suis ad elargaçōem mansi sui p̄d̄ci imp̄petuū. Nisi in hoc q̄d decem solidi annui p̄venientes de decimis ⁊ oblacionibz tenenciū mesuagii ⁊ gardini p̄d̄coꝝ que sunt inf̄ pochiam Eccl̄ie S̄ci Petri de Bradestrete Londoñ ⁊ de fructibz arboꝝ ibidem crescenciū p̄sone Eccl̄ie illius ⁊ successoribz suis subt̄herent̄ et q̄d mesuagiū ⁊ gardinū p̄d̄ca tenent̄ de nob̄ in capite ⁊ on'ant̄ annuatim Priori Eccl̄ie B̄e Marie de Suthewerk ⁊ successoribz suis in viginti solidis Nos volentes p̄d̄cis Priori ⁊ Fr̄ibz Ordinis p̄d̄ci grām in hac p̄te facē sp̄alem concessim⁹ ⁊ Licenciam Dedim⁹ p̄ nob̄ ⁊ heredibz n̄ris quantū in nob̄ est p̄fato Joñe de Handlo q̄d ip̄e Mesuagiū ⁊ Gardinū p̄d̄ca cū p̄tiñ dare possit ⁊ assignare eisdem Priori ⁊ Fr̄ibz H'end̄ ⁊ Tenend̄ sibi ⁊ Successoribz suis ad elargaçōem mansi sui p̄d̄ci imp̄p̄m Et eisdem Priori ⁊ Fr̄ibz q̄d ip̄i Mesuagiū ⁊ Gardinū p̄d̄ca cum p̄tiñ a p̄fato Joñe de Handlo recipe possint ⁊ tenere sibi ⁊ successoribz suis p̄d̄cis imp̄p̄m sicut p̄d̄c̄m est tenore p̄senciū similiꝝ licenciam dedim⁹ sp̄alem Statuto de Uris ⁊ teñ ad

manū mortuam non ponend̄ edito non obstante Nolentes q̄d p̄d̄c̄i Johes de Handlo vel heredes sui aut p̄fati Prior ⁊ F̄res seu successores sui r̄one Statuti illius seu alioꝝ p̄missoꝝ p̄ nos vel heredes n̄ros Justiċ Ēx Viċ aut alios Ballivos seu Ministros n̄ros quoscumq̄ occ̄ōent̄ molestent̄ in aliquo seu g^avent̄. Salvis tamen nob̄ ⁊ heredibz n̄ris s̄vicijis inde debitis ⁊ consuetis ac p̄d̄ce p̄sone ⁊ successoribz suis jure suo in hac p̄te necnon p̄d̄c̄o Priori B̄e Marie ⁊ Successoribus suis redditu suo sup^ad̄c̄o. In cuiꝝ ꝑc. T^r R apud Som̄toñ xij die Octobr̄.

ꝑ b̄re de p̄vato sigillo.

No. IV.

[Pat. 19 Edw. III. p. 1, m. 17.]

p̄ Priore ⁊ f̄ribz Ordinis S̄ci Augustini Londoñ.—R̄ Om̄ibz ad quos ⁊ Sal̄m. Sciatis q̄d de Ḡra n̄ra s̄pali Concessim^o ⁊ licenciam Dedim^o p̄ nob̄ ⁊ heredibz n̄ris quantū in nob̄ est Ditco ⁊ fideli n̄ro Reginaldo de Cobham q̄d ip̄e tria mesuagia cū p̄tin' in Londoñ que de nob̄ tenent̄ in capite ut in burgagio ut dicit̄ manso ditcoꝝ nob̄ in X̄po Prioris ⁊ Frat̄rū Ordinis S̄ci Augustini Londoñ ibidem contigua dare possit ⁊ assignare p̄fatis Priori ⁊ F̄ribz H'end̄ ⁊ Tenend̄ sibi ⁊ successoribz suis de nobis ⁊ heredibz n̄ris p̄ s̄vicia inde debita ⁊ consueta ad elargaċōem mansi sui p̄d̄c̄i imp̄petuū Et eisdem Priori ⁊ F̄ribz q̄d ip̄i mesuagia p̄d̄c̄a cū p̄tiñ a p̄fato Reginaldo recipe possint ⁊ tenere sibi ⁊ successoribz suis p̄d̄c̄is de nob̄ ⁊ heredibz n̄ris p̄ s̄vicia p̄d̄c̄a ad elargaċōem mansi sui p̄d̄c̄i imp̄p̄m sicut p̄d̄c̄em est tenore p̄senciū similiꝝ licenciam dedim^o spalem statuto de t̄ris ⁊ teñ ad manū mortuam non ponend̄ edito non obstante Nolentes q̄d p̄d̄c̄us Reginaldus vel heredes sui aut p̄fati Prior ⁊ F̄res seu successores sui r̄one p̄missoꝝ seu statuti p̄d̄c̄i p̄ nos vel heredes n̄ros Justiċ Escaetores Vicecomites aut alios Ballivos seu Ministros n̄ros quoscumq̄ occ̄ōent̄ molestent̄ in aliquo seu g^avent̄. In cuiꝝ ꝑc. T^r. R apud Westm̄ xx die Aprilis.

ꝑ B̄re de Privato Sig.

No. V.

[Pat. 37 Edw. III. p. 1, m. 20.]

Pro priore ⁊ Conventu F̄m Heremitaꝝ de ordine S̄ci Augustini.—R̄ ōmibꝫ ad quos ꝛc. Sal̄m. Sciatis q̄d cum ditci nob̄ in X̄po Prior ⁊ Conventus domus f̄m heremitaꝝ de ordine S̄ci Augustini Londoñ sibi ⁊ successoribꝫ suis imp̄p̄m adquisierint videt̄ de Wiffo de Heston quondam Priore novi Hospitalis be Marie ext^a Bisshopesgate in suburbio d̄ce civitatis ⁊ ejusdem hospitalis conventu quoddam teñ cum p̄tiñ in eadem civitate quod dudum fuit Isabelle que fuit fit̄ Gerardi Bat, ⁊ de Joñe de Abitoñ postmodum Priore ac d̄co Conventu p̄d̄ci Hospitalis quoddam aliud teñ cum p̄tiñ in eadem civitate quod fuit Arnaldi le Tanner ⁊ de quibusdam alijs p̄sonis c̄ta teñ cum p̄tiñ in civitate p̄d̄ca quoz quedam Hugonis Motoñ ⁊ quedam Petri le Coefrer fuerunt ⁊ de Joñe de Hereford̄ cive Londoñ quandam p̄cellam t̄re cum p̄tiñ in d̄ca civitate que fuit Wiffo de Parys bourser ac de Joñe de Bradeford ⁊ Isabella ūxe ejus quedam teñ cum p̄tiñ in Froggemestrete in venella S̄ci Olavi d̄ce Civitatis ac Jordanus de Langele ⁊ Marḡia ūx̄ ejus nup ux^o Riçi de Raygate dedissent ⁊ concessissent ad t̄minū vite p̄fate Marḡie eisdem Priori ⁊ Conventui f̄m heremitaꝝ quoddam gardinū cum p̄tiñ in Civitate p̄d̄ca et Isabella, Cecilia, ⁊ Margareta fit̄ et heredes ip̄ius Riçi quibꝫ rev̄sio ejusdem gardini post decessum p̄fate Marḡie nup ux^ois p̄d̄ci Riçi de Raygate spectabat jure hereditario postmodū totū jus ⁊ clameū que in d̄co gardino cum p̄tiñ h̄uerunt ac eciam Jacobus dudum Prior Hospitał p̄d̄ci successor p̄d̄ci Joh̄is prius Prioris ip̄ius Hospitał ⁊ Conventus ejusdem totū jus ⁊ clameū que in sexaginta ⁊ decem ⁊ octo solidatis ⁊ decem denaratis redditus cum p̄tiñ exeuntibꝫ de d̄cis teñ que fuerunt p̄d̄coꝝ Isabelle fit̄ Gerardi Arnaldi Hugonis ⁊ Petri h̄uerunt p̄d̄cis Priori ⁊ Conventui F̄m heremitaꝝ ōm̄ino p̄ se ⁊ heredibꝫ suis remiserunt ⁊ relaxaverunt que quidem teñ gardinū t̄ra ⁊ redditus de nob̄ in libum burgagiū sicut tota civitas p̄d̄ca tenent̄ iidemqꝫ Prior ⁊ Conventus F̄m heremitaꝝ ōm̄ia teñ t̄ras gardinū ⁊ redditum p̄d̄ca cum p̄tiñ virtute adquisicionū donacionū concessionū ⁊ relaxacionū p̄d̄caꝝ ingressi fuissent licencia aliquoz p̄genitoꝝ n̄roz seu n̄ra sup̄ hijs non optenta ut accepim^o. Nos licet eadem teñ t̄ra gardinū ⁊ red-

ditus p̄dca cum p̄tiñ nob̄ forisf̄ca de gr̄a tamen n̄ra sp̄ali p̄dona-
vim⁹ forisf̄curam ad nos competentem in hac pte ⁊ eciam exitus ad
nos de teñ p̄dc̄is p̄tinentes rōne forisf̄cure eozdem. Et volum⁹ ⁊
concedim⁹ p̄ nob̄ ⁊ heredibz n̄ris quantum in nob̄ est q̄d p̄fati Prior
⁊ Conventus F̄rm Heremitarz om̄ia teñ t̄ras gardinū ⁊ redditū p̄dca
cum p̄tiñ de p̄dc̄is redditu ⁊ exitibz exon⁹ata ⁊ quieta h̄eant ⁊
teneant sibi ⁊ successoribz suis de nob̄ ⁊ heredibz n̄ris p̄ sv̄icia
inde debita ⁊ consueta imp̄p̄m sine occōne vel impedimento n̄ri
vel heredum n̄roz Justiç Escaetoz Vicecomitū aut alioz ballivoz
seu ministroz n̄roz quozcumq; d̄ca forisf̄cura seu statuto de t̄ris ⁊
teñ ad manū mortuam non ponend̄ edito non obstantibz. Et in-
sup ex habundanti tam om̄imodas p̄dc̄as adquisiçōes donaçōes
concessionēs ⁊ relaxaçōes q̄m q̄scumq; alias donaçōes conces-
siones assignaçōes ⁊ relaxaçōes p̄fatis Priori ⁊ Conventui F̄rm
Heremitarz de teñ ⁊ redditibz quibuscumq; tam que de nob̄ q̄m de
aliis in d̄ca Civitate post ⁊ ante d̄cm statutū confectum p̄ quascumq;
p̄sonas f̄cas p̄ nob̄ ⁊ heredibz n̄ris quantū in nob̄ est acceptam⁹ rati-
ficam⁹ ⁊ tenore p̄senciū confirmam⁹ Proviso semp̄ q̄d iidem Prior ⁊
Conven⁹ F̄rm Heremitarz aliqua teñ nisi p̄ inh̄itaçōe sua ult^a
tanta teñ que ad repaçōem ejusdem inh̄itaçōis ⁊ ad soluçōem ⁊
sustentaçōem reddituū ⁊ on⁹um inde debitoz annuatim sufficē
poſunt in toto non h̄eant quovis modo. In cujus ꝛc. T. R apud
Westm̄ xxx die Aprit̄.

P̄ b̄re de privato sigillo.

No. VI.

[Pat. 17 Ric. II. p. 1, m. 4.]

D' confirmacione — R̄ om̄ibz ad quos ꝛc. saltm. Inspexim⁹
t̄ras patentēs d̄ni E. nup̄ Regis Angl̄ aſi n̄ri f̄cas Priori ⁊ Con-
ventui domus F̄rm Heremitarz de ordine S̄ci Augustini Londoñ
in hec v̄ba: Edwardus Dei gr̄a, &c.

* * * * *

Nos autē t̄ras p̄dc̄as ⁊ om̄ia contenta in eisdem rata h̄entes ⁊
ḡta ea p̄ nob̄ ⁊ heredibz n̄ris quantum in nob̄ est acceptam⁹ rati-
ficam⁹ approbam⁹ ⁊ ditcis nob̄ in X̄po nunc Priori ⁊ Conventui
domus p̄dc̄e ⁊ successoribus suis tenore p̄senciū concedim⁹ ⁊
confirmam⁹ put̄ t̄re p̄dc̄e r̄onabili⁹ testant̄. In cujus ꝛc. T' R
apud Westm̄ xviiij. die Decem̄br.

p̄ dimid̄ marca solut̄ in Hanapio.