

STATUTES OF THE COLLEGE OF THE MINOR
CANONS IN S. PAUL'S CATHEDRAL, LONDON.

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The College of the twelve Minor Canons in S. Paul's Cathedral owes its foundation to the pious care of Richard II. The original charter, richly emblazoned, is still preserved amongst the archives of the body, and has been printed *in extenso* in a recent volume of the *Archæologia* of the Society of Antiquaries.* The effect of the charter was to incorporate and form into a college a body of men already in existence—a body, indeed, so old, that the researches in which I have been for some time engaged fail to throw any light upon the exact period of its origin. One of the Harleian manuscripts † speaks of the two cardinals in S. Paul's Cathedral, officers chosen by the Dean and Chapter out of the number of the Minor Canons, as having existed “before the time of the Conqueror.” There can, I think, be little doubt that, although the Minor Canons were not incorporated into a college until 18 Richard II., the body itself has existed from the very earliest times, probably from the period of the foundation of the Cathedral.

The charter, after the usual formal words of salutation, refers to the fact that there was in the Cathedral a body of twelve men commonly called Minor Canons, whose dress was a surplice, with an almuce of fur, and with black capes, ‡ and proceeds to state that two of their number were called cardinals, § that they had not suitable residences within the close, nor at first a common hall. ¶ It then incorporates them into

* *Archæologia*, xliiii. pp. 183-185.

† Harleian MSS. No. 980, fo. 179A.

‡ “Superpellicia cum almucis de calabre et capis nigris.”

§ The name is still retained.

¶ Dugdale prints (Appendix, art. xxxv. edit. Sir H. Ellis), “Carta Decani et Capituli concessa pro nova aula Minorum Canonicorum,” dated 2nd August, 1353.

a college, under the style and title of “*Collegium Duodecim Minorum Canonicorum Ecclesie Sancti Pauli Londinensis* ;” ordains that one of their number shall be the warden of the said college ; and grants to them a common seal and other privileges. The King further gives them certain properties in the City of London, “*videlicet, unum messuagium cum pertinenciis in parochia Sancte Fidis in criptis Sancti Pauli Londinensis* ;” “*quatuor shopas cum solariis superedificatis*,” in the parish of S. Nicholas “*de Flesshamelis*,” that is, S. Nicholas in the Flesh Shambles ; “*decem solidatas*” from tenements in the same parish ; and another messuage in the parish of S. Faith. The college is especially enjoined to pray for the good estate of the founder so long as he lived, and for his soul’s health after his decease ; for the soul of Anne his Queen, who died at her favourite palace of Sheen on the seventh of June, 1394 (the charter is dated on the first of August in the same year), and for the souls of his parents and predecessors, as well as of all the faithful departed. John de Lyntone, one of the Minor Canons, is named by the King himself as the first warden of the body. The charter, it will be seen, supplies additional evidence of the loving affection of the King for his late consort, Anne of Bohemia—an affection so strong, that he is said to have ordered the palace of Sheen, in which she died, to be levelled to the ground—an affection still indicated upon the tomb beneath which the royal pair repose, for it is surmounted by their effigies, that of the King still holding in his grasp the hand of the beloved Queen.

The initial illuminated letter of the charter, which forms an illustration to this paper, represents the King between the Archbishop of York (Thomas Arundel, translated from Ely to York in 1388), and the Bishop of London (Robert Braybrook, consecrated 1381), presenting the document itself to the twelve Minor Canons. Over the head of each of the three dignitaries is his coat of arms.* The letters T. A. Ebor., and R. B. Lond., indicate with sufficient clearness the prelates

* The arms are these :

I. France and England, quarterly. For the King.

Over the head of the Archbishop—

II. Quarterly, 1st and 4th, Gules, a lion rampant or, *Arundel*.

2nd and 3rd, Chequy, or and azure, *Warren*.

III. Argent, 7 maces gules, for Braybrook—over Bishop Braybrook.

The King is vested in a purple robe with an ermine cape ; the Archbishop and Bishop in crimson chasubles.

over whose heads they stand. The Charter itself, beautifully written upon one skin in thirty-eight lines, is preserved as one of the greatest treasures in the archives of the College. The head line of the Charter is surmounted by richly illuminated devices, ensigned with ostrich feathers, and contains seven large monograms (if such they may be called) based upon the letters L, D, C, R, R, H, and H, each letter being the initial of the surname of one of the following persons mentioned in the body of the document, and containing within itself the remaining letters of the name curiously interwoven. The persons thus commemorated are Johannes de Lynton (the first Warden), Robertus Dokesworth, Ricardus Cotell, Willielmus Ryffyn, Willielmus Rode, Thomas Huute, and Henricus Hasshe (or Asshe, as the name is spelt in the Charter). The illumination is very delicately wrought out, and although the silver sparingly employed in the decoration has turned black, the gold and colour retain much of their original splendour.

The Latin original of the Statutes has been lately printed in the *Archæologia*,* from a copy in the possession of the Minor Canons, written about the year 1521. I present in this paper an English version of those statutes,† written at about the same period, and now for the first time published. As I have given a somewhat full account of the original Latin, and of this English translation, in the paper in the *Archæologia*, and as the version now printed is in the vulgar tongue, it seems hardly necessary to introduce it by any lengthened comments. I will rather say a few words as to the constitution of the College itself.

The College consists of twelve members. Every year, on S. Barnabas' Day, the brethren are to meet in common hall, then and there to elect one of their number to be warden for the year ensuing. Lest the duties of his office should prove too heavy and laborious, a pitiariary was to be appointed, who should assist the warden in making the payments to the common servants, in the procuring of fuel for the common use, and in other matters. He should also distribute funeral fees, "stagiaries," and "other parseles" due unto the body.

The second and third Minor Canons were "Cardinales chori," or,

* *Archæologia*, xliii. pp. 185-199.

† A MS. on paper, in small quarto (11 inches high, 8½ inches wide), consisting of twenty leaves, preserved amongst the archives of the Minor Canons.

other ordinary Priests, knowing that he is in the Cathedral of S. Paul, that so he may exhibit a pattern of more holy life to all the Priests that are in the city."

May the Minor Canons in S. Paul's Cathedral ever be mindful of this injunction, and so be worthy successors of those who have left them counsels so wise and good !

The Statutes of the petie canons colledge of the churche of St. Paul in london.


1. Where there are ij or three gathered together in my name, sayth the lorde, there am I in the midst of them.

1396. Therefore all we the twelve petie cannons and prebendaries in the Cathedrall church of St. Paule in london, beinge perpetually established and gathered together into oon societie and felowshipe, yea evē by the kyngs auctoritie, and others, who as towching this matter appeare most sertaynly to be lycensed. We, I say, being thus gathered together in oʳ com'on haulc the eyghtenth day of marche in the yeaere of owʳ lorde a thowsande three hundred nyntie and syx, amongst whome there ys, as there ought to be, but oon hart and oon mynde in god, haue wth oon vniforme consent and agrement ordayne to be kepte and obserued of vs all, for euʳ, and that willingly, because dutie so byndeth us, thes holsome rules, and invyolable decres, to the honor of the most high trinitie, and the Vndeuyded Vnitie of the father, the soum, and the holy goust. By the means of wch statutes that inordinate desyre of offendinge or hurtinge oon an other amonge us and oʳ successors might of ryght be restrayned, the deuyne servis to almightie god devoutly rendred, and brotherly charitie as reasen wolde sholde be obserued. This protestacion beinge had before oʳ eyes, wch we wolde sholde be accountd of in the makinge of all owʳ statutes, that we meane not by any statute of lyke condicion to owʳs, before mentioned, ether by the othes heare by vs geuen, or by thes wch heareafter shalbe geuen by oʳ successors, to resist or hinder the deane and chapter by any means or any way of there obedience due vnto them, but to serve god and the church e aforsaide as men ought and are wonte to doo, at due owʳs, accordinge to the man'er and forme of the statutes of the aforsaide church, made for a long tyme past to this effecte, vnto wch we are bounde by solemne othe.

Of the man'er of electinge or chusinge the lesser prebendaries.

2. Seinge that it ys recevede by a landable custome tyme owte of mynde, wch ordayne and decree that when any lesser prebende amonge the peticannons ys voyde, ether by death, resignacion, or any other way, by an by the rest of the lesser prebendaries havinge had before deliberate consultation amonge themselves as towching this matter, shall chuse ij sufficient and fitt men to serve in that peticannonshepe or prebende, and thes shall nominate and p'sent vnto the

deane and chapter. And then the aforsaide deane and chapter shall admitt oon of thos ij persons so presented, and shall institute and inducte hy' into that peticanonship or prebende then voyde. But lest that suche a nominacion or presentacion sholde at any tyme be made ether for favor, carnall affection, or for luker and gayne, (w^{ch} god forbid) we will and ordayne that at the death or departure of any petican'on, the rest of the peticannons shall take there othes before the master or warden of the saide colledge that they shall not nominate or present to the deane and chapter any other persons then suche as are worthy, sufficient, and mete men; not only in readinge, and singinge, but also and especially in honesty of lyfe, and godlynes of conversacion. And morover it ys required that they be sownde of body, and of power and abilitie to serve god and the church aforsaide both day and night accordinge to the statutes and ordinances of the said church, and as also there office and dutie requireth, the conscience of every oon of the said peticannons calinge for at there handes the p'formans of thes thinges, when they shall consider there saide consciences to be burdened w^h an oth as ys aforsaide.

 This is to be noted well.

Of the oth w^{ch} ys geven to the petie cannons in there colledge.

3. And because that the most excellent prince Richarde the Seconde somtyme Kinge of England by a godly aspecte of charitie consideringe and beholdinge vs heartfore to be devyded, and as it were scattered abroade every man to his severall howse at the howrs of refection: he hath graunted vnto vs libertie, and power, at the instante and earneste suplication of the reverende fathers and lordes, Thomas Arundell sumtyme Archbishope of Canterbury and Robert Braybrooke bishope of london, to erecte a haule and dwellinge places for a societie or company of equale power and auctoritie, w^{ch} haule and edifices we tearme a colledge, to the w^{ch}, as also vnto vs, the said prince hath geven many revenues, and willingly hath bestowed sundry privileges: to the ende that we takinge ovr repast together might thus by a more often and honest cōmunicatiō, or impartinge of o^r selves oon to an other, be burned as it were w^h a more fervent flame of love and charitie emonge ovr selves. Heare hence ys it therefore that we for vs and all ovr successors doo for ever determyn and decree w^h oon vniforme consent and agrement that all and every of vs and ovr successors will swear and so shall that we wilbe obedient to the master or warden of the said colledge whosoe' he be for his tyme, in all lawfullniss and honest causes. And that we will obserue and kepe inviolably for eu', all and every of the statutes, ordinances, and customes of the said colledge, beinge lawfull and honest, by vs don or to be don, allowed of vs or to be allowed, upon y^e payne and forfayt limited or to be limited in thos statutes and ordinances. In lyke maner we ordayne and decree that of thos profites and comodities wherw^h we have byn indowed in comō they only are made partakers w^{ch} have byn lawfully admitted into the degree of a peticanonship by ovr election, nomination, and p'sentation to the deane and chapter as ys aforsaide. And they w^{ch} have dwelt heare w^h us quietly, takinge there repast in o^r co'mon haule, and havinge also tasted of the holy woord of god, they I say have corporally geven this same oth, and have byn admitted into

owr colledge aforsaid accordinge to the manner and forme heare vnder written. Which forme of admissioun we doo will and ordayne to be kept and observed of vs for eu' hereafter, that ys to say, that the petycanon now nuly to be receaved into o' colledge takinge vnto hym selfe ether the clerke of the chapter or els some other notary, doo appeare before the master or warden, and his felowes, in the porche belonginge to the haulc of the forsaide colledge, whcare the selfe same peticanon now nuly to be admitted shall hymselfe in his owne person playnly reade this forme of wordes folowinge, and shall layinge his hande vpon the holy evangelistes take his oth that he will faythfully obserue and kepe all and eu' particuler thinge contayned in that forme, as longe as he contynueth peticanon. Then shall he, at his owne proper costes and charges, cause an instrument or note to be made for a perpetuall memory of the thinge, to remayne vpon recorde in the colledge aforsaide, lest that peradventure in tyme to come som' oon or other might falsly and maliciously accuse ether vs or owr successors of periurie or of neglectinge the aforsaid oth.

The forme or maner of the wordes.

4. In the name of god amen. Before you discrete men N. N. master or warden of the colledge of the petic can'ons in the cathedrall churchke of Sainet Paule in london, and you the petica'ions of the same colledge, morover I, beinge a credible p'son also, and we all heare witnesses to thes presentes. I, I say by name R. B. now elected to the aforsaid colledge, howbeit not as yet admitted to the participation or com'union of the profittes and commodities of the said colledge, layinge myn hande vpon the holy evangelistes doo wth a pure and not compelled will, swcare, that I wilbe obedient to the master or warden whosoea' he be for the tyme, in all honest, lawfull, and canonicall causis.

In lyke maner I doo protest that I will faythfully obserue and kepe all and singuler statutes, ordinances, and customes of this colledge beinge lawfull and honest, and will dutifully obey the same.

Also I doo take myn oth that I will kepe and mayntayne as farr forth as I am able the rightes and comodities of the said colledge, and will procure, and so earnestly p'ferr the same, as I may possibly any way.

Morcovere I doo swcare that as muche as lyeth in me, ye wth all possible diligence, I will cause and effectually procure that whatsoeu' petican'on ys to be admitted into the said colledg in my tyme, shall performe this same oth in his own person before he be receved into the societie and com'union of the profittes and emolumentes of the said colledge, and also that he shall cause whatsoeu' petican'on ys so to be receved or admitted in his tyme to doo the lyke in all respectes, and to geue this same oth, and so from thensforth for eu' as god shall helpe me and this holy testament. This protestation beinge presupposed, and adioyned alwayes vnto all the premissis, that I will and entende in all thinges and by all means to be ruled by o' masters the deane and chapter of the aforsaid churchke, and them obey, accordinge to the obseruances, statutes, and customes of the said churchke, touchinge, or concerninge the petic cannons any way.

The admission of a nue felowe to be donn by the warden.

5. We doo admitt thee to be a fellowe of this howse, and make thee a partaker of all the profittes and com'odities of the same howse with the wich we in com'ou haue byn enriched.

Of the payment w^{ch} a petican'on ys charged w^{ch} at his entrance, and of thears that are benefited.

6. In lyke man'er it ys set downe to be obserued that eury oon admitted aright into the degree of a petie can'on, at his first entræce shall pay to the said colledge towarde the mayntenance of the napry, and other thinges of necessary vse in the howse, xj s. viij d. And yf any man shall leave his peticanonship and afterwards retorne, he shall pay agayne for his entrance, and be accounted as a nue comer, yea, even as he was at the tyme of his first admission. In lyke sorte also ys it decreed that every peticanon being beneficed ether with parsonage, vicarige, free chappell, or prebende, or any other benefice, of whatsoeu' value it be, ether more or lesse, shall pay to the aforenamed colledge xxvj s. viij d., whether he be beneficed ether afore the tyme of his admission or after, wiche payment beinge oonce discharged, although he goo away and afterwarde come agayne beneficed, he shall no more be charged with the obseruacion of this statute. And we will that the payment of suche sum'es as are above-named, especially that for the ingresse or entra'ce of a peticanon, be made within the yeare, accordinge to the discreession of the warden, yt thereof he may make a reckninge in his accounte. furthermore it ys ordayned that eury peticanon oonce in his lyfe tyme by hymselfe, when it shall please hym, or else after his death by his executors, shall gene to this colledge oon silver spoone to the value of fyve shillings, or more, for to increase the treasure and publicke vtilitie of the said college for eu'.

xj s. viij d.

Note this well.

xxvj s. viij d.

Within the yere.

A silver spoone.

Of the devyne seruisse due vnto god, and vnto hym to be rendred.

7. Moreouer we do ordayne and decree that all and every of the petie canons do w^{ch} greate indeuor and a most vigilant care, studie to kepe the devyne sernyse of almightie god, and heare in to render vnto hym his deuynne prayses, even as the proper office and dutie of every oon of vs requireth and that w^{ch} humilitie and deuocion: for as sone as there ys a signe genen, all the peticanons ought to come together vnto the church, beinge more decently arayed or adorned, and with a more modeste or convenient gate or pase then other; into the wich they shall not come statly,* vnonestly, or with a disioyned pace, but with greate reuerence and in the feare of god. And because that, accordinge to the infalible iudgement of god, his howse ys an house of prayer, we will that hauinge entred into the quyer, w^{ch} all feare and reuerence, standinge before god religiously, they doo

* statly, in the original Latiu it is *pompaticce*.

chasten or refrayne there tonges and eares, from ether spekinge ydlyly, or hearinge ydle and v'profitable talke, that w'howt any kynde of withdrawinge or alienation of the mynde, they might ether pray, singe, reade, or heare, even as euery mans dutie in the quiyer beinge done of hym as his cowrse cometh requireth, whether it be in prayinge, singinge, readinge or hearinge. And this they shall not only doo with voyce but also in there mynde and from the harte, accordinge to the mynd of the apostle, when he saith, I will pray in spirit and will pray in mynde, I will singe in spirit and will singe also in mynde. Nether shall they bringe forth or once haue in there mouthes ether filthy or vnsemy wordes tendenge to sedition or contention in so holy a place, nether yet shall suffer others to vse the lyke, as farr forth as they be able, but rather to render vnto god in comon his prayyses, w'ch deuoute prayers, most earnestly intreatinge him as well for there owne offences as the peoples.

Of the apparell and gesture of the petican'ons.

8. In lyke sorte it ys ordayned that yf the said petican'ons entringe into the quyere be found in there apparell vnsemy and in there gesture not comly, and that of custome, except they beinge once warned do within short space after declare them selues to be reformed as men tractable, they shall in no wise escape vnpunished, but be sharply restrayned, of what degree, office, or dignitic soeu' they be.

How the peticanons ought to behaue themselves at the table.

9. Also it ys set downe as a statute to be kept that the said peticanons do come together every day in the yeare to diner in the comon haule, but to supper at fyve of the cloke, there comō bell beinge before ronge, who com'ynge to the table shall sitt honestly downe together, not preferringe oon seate aboue an other, except it be that whiche ys only appoy'ted for the warden, but accordinge as every man cometh first or last to the table so shall he take to hym selfe the first or last place, havinge alwayes a godly and brotherly compassion of thos w'ch are molested with sicknes, and oppressed with age. Then the stuarde for his weke or some other at the table at his request, shall say grace and geue thankes as well afore diner and supper, as after. And nō of them that sitt at the table shall departe thence untill thankes be dutifully rendred vnto god, without a reasonable cause, vpon payne of losinge a halpeny. Nether shall any man despysse or esteme of lesse value thos meates and drinckes which are sett vpon the table, ether without a notoriousse cause why, or in respecte of any hatred or displeasure consued agaynst the stuarde, wherby the rest may abhorre thes meates and drinckes as noysom vnto them, vnder the payne of forfaytinge a halpeny. And because that this word frater, for a brother, hath his begininge of sufferinge or bearinge with an other, we will and ordayne that ovr bretherne eatinge, drinckinge, or talkinge together shall behaue them selues honestly oon towarde an other, and shall gently and patiently beare oon with another, supportinge oon an other in love, beinge carefull to kepe the vnitic of the spirit in the bonde of

The stuard
is bounde to
say grace.

ob.

peace, goinge oon before an other in geuinge honor, as saith the apostle. And they shall refreshe them selues wth suche meates as are serued to the table, cherfully, soberly, and as it becometh men of modestie, so takinge of the best and fynest of the meate as that eu'y oon at the table may haue parte. Nether shall any man at the table speake any thinge maliciosly at any tyme ether vnder the p^rtense of mirth or any other coloure, that may be offensive to an other any way. Howbeit yf it shall happen at any tyme that any contencion or stryfe shalbe stirred vp amonge the bretherne ether at the table or els w^{ch} w^{ch} are (which god forbid) straight way the warden shall com'aunde silence, vnto whome whosoer' will not be obedient shall for the first tyme be punished in ij pence, for the seconde in three pence, and so as the falt doth encrease, so shall the punishment.

Silence com
manded bi
the warden.
ij d. and ij t.

Of the readinge of the byble.

10. Furthermore it ys decreed that the afore namede peticcans shall haue dayly at dinner tyme as often as they may co'ueniently, oon lesson of the holy byble redd distinctly and playnly amonge them, vnto the whiche all and euery of them shall geue hede and harken diligently, that whylest the externall bodie ys filled, the internall soule might be refreshed, for because that man liveth not by breade only, but by euery worde that proceedeth out of the mouth of god, whosoer' therfore shall maliciosly ether wth sediciose wordes or vayne brablings disturbe or hinder the readinge of the holy scripture, or the geuinge of thankes before mentioned, shalbe punished in ij pence as often as he ys taken offendinge in this poynt.

ij d.

Of the stuarde and his office.

11. In lyke man'er we ordayne and decree that euery peticanon be stuard as his course com'eth, begininge at the seniors and so by degrees descendinge to the iunior, and that in his owne p'son, except he can fynd owt oon of his fellows to supply his rowme for his weke, vnder the payne of forfeitinge xij^d. And this stuarde duringe the tyme of his weke shall so diligently and profitably ordayne and dispose the victualles for the whole comōs, and wth suche discreccion, that they nether fare so sparingly nor yet feade over dayntely, but accordinge to the ordinary and accostomed rate of the comons he shall honestly provyde to his power. But nowe yf it doo happen at any tyme that the stuard ether by his negligence or by his owne sensualitie or voluptuosnes without a reasonable cause doo so farr excede the accostomed rate in expences that the reste of the bretherne by means therof be greued: then shall he hym selfe pay for any such excesse, accordinge to the discreccion of the warden and the greater part of the comons of the said colledge what semeth good vnto them. And the said stuard for his weke shall carfully and diligently prouyde and foresee, that of thos meates w^{ch} he hath preyded there be as equale distribution made at the table as ys possible, the election or choyse of euery messe alway reserued for the warden, or in his absence for hym that ys senior, and there present. In lyke maner we will that eu'y man be contented wth his provision that ys made by the stuard for the tyme, w^{ch} whosoer' ys not, but ether desyreth to eate els where

xij d.

or to mende his fare, let hym cause thos thinges wch shall please hym to be sought for and prepared at his owne proper costes and charges, lest that by hym the reste of the petie canons might be greued, and the comon vtilitie impayred. But yf any man shall before ether warne the stuard or comon seruant that he can'ot eate of suche and suche meates, then let there be bought for hym som other meat more convenient and agreable for his appetite, so that it exceede not the said dyet of his.

Of the com'iners and halfe com'yners.

12. It ys also ordayned that every peticanon shall still be whole com'iner, except he be sicke, or gon farre owt of towne, then yf he will he may be oute of com'ons, but he shall paye for this his absence by occasion of sicknes and busines abrode wikly iij d. toward the repaste of there comon seruantes and the curate of St. Gregories. And yet notwithstandinge in thes three feastes, that ys to say, Christmas, Easter, and Whitson weke, and also as often as he ys stuard in his owne course, enery peticanon shall alwayes be whole cominer no cause to the contrary admitted as lawfull, vnder the payne of three shillinges fower pence to be applyed to the vse of the comons: and althoughge any of the said lesser prebendaries (cauled thervnto of god) shalbe admitted to any office, that ys to say ether to be Amner, keper of holy thinges, or chaberlayne of the back house, or any other office whatsoen', by the means whereof he may eate els wheare, yet all thes thinges notwithstandinge he shalbe still whole cominer in this owr colledge, except that thoroughe some lawfull cause allowed of by the warden and the greater parte of the company he be other wise dispensed w'hall. And farther yf that any man be disposed to goo abroade, let hym warne the stuard or comon seruant of his departure ouernight yf he wilbe oute of comons. And whosoer shall continue at the table in o' comon haule by the space of fyve dayes in any oon weke shall in so doinge be alwayes whole cominer. And he that shall remayne fower dayes shalbe halfe cominer for thre of them, and shall pay for the fowrth as the maner and custome ys.

1ij s. iij d.

Halfe
cominer.

Of strangers that are brought vnto o' table.

13. Morouer it ys enacted that no stranger of what degree state or order soen' he be, shalbe at comons wth vs in the aforesaid haule as owr equale, but shall pay more then we doo, enen as muche as shalbe agreed vpon, betwene the warden and his fellowes. Nether may any foriner heare of the some of o' comons, or be made privie to the account thereof, but shall gene place untill it be ended, and let hym that brought in this stranger discharge the comons for hym. In lyke sorte yf any of the forsaid comoners shall bringe in any stranger into owr comon haule, ether by the weke or by the day, or for to dine and supe with vs, let hym pay for his repaste even as shalbe thought expedient by the warden and his fellowes, the consideration of the tyme causinge them to take ether more or lesse, as the darrth or plentie of victualles then requireth. And yf by this or the lyke invitinge or biddinge the expenses shall increase or growe greater then the accostomed rate of the comons, he of the company that so inviteth or biddeth shall hym seelf

pay the overplus, so that the profit and comoditie of the comons shall alwayes increase rather than decrease. In lyke sort it ys decreed for oʒ seruātes, even them of oʒ speciall howscholde and others of that inferior degre sittinge with them at the seconde table, that they shall paye accordinge to there degree, a consideration beinge hadd of the tyme, as ys aforesaid: And whosoen' of the said societie shall bringe in or cause to be brought in upon the soden any stranger to the table ether at diner or supper tyme not forewarninge the stuarde therof shalbe punished in ij pence. Nether shall any man bringe in, or cause to be brought in, any stranger into oʒr comon kitchin or buttree w^howt a reasonable cause and the same manifeste, vnder payne of losinge a halfe peny, yf he be a fellowe, but yf he be a seruant, a peny. In lyke sort it ys agreed vpon that nō of the aforesaid peticanons haue a comon supper w^hin the tyme of lent except it be vpon the sondayes only,* or vpon any other dayes in the yeare in whiche we are bound ether by lawe or custome to faste.

ij d.

Of lockinge the forsaid colledge gates, and of silence to be kept after a certayne howre.

14. Furthermore we orlayne that euery day thorought the yeare, when we dyne or suppe in oʒ comon haule, oon of oʒr comon seruantes shall shutt faste both the gates of oʒ colledge. And whosoen' of vs cominge in shutteth not shurly after hym thos gates, especially in the winter tyme at supper, shalbe punished by the losse of a peny. In lyke maner it ys decreed that no man ether by hym selfe or by any other shall raise any braule, tumult, or noyse within the gates of the said colledge at any tyme frome the feaste of Easter vntill the feaste of St. Michaell, but eu'y man to be come in by nyne of the cloke at night, and from the feaste of St. Michael vntill the feaste of Easter also, nō to offende as ys aboue said, but to be come in by eyght of the clocke, wherby the said petie canons might be hindred of there naturall reste, or become vnapt to serue god, vnder the payne of the losse of ij pence.

The gates are to be shut at meales. J d.

ij d.

Of honestie and clenlines to be kept w^hin the gates of the said colledge.

15. Morouer it ys ordayned that nō of the said peticanons ether by hymselfe or by any other, do casto filth or any vyle and vn honest thinge, nether may make water w^hin the gates of the said colledge, except it be in the place appoy'ted for that purpose, vnder the payne of losinge a halfe peny as often as he shalbe taken doinge the contrary. And yf it do happen any of the said co'mons to haue there ether stones, mortar, sand, tyles, or timber, for rep'acions to be done, imediatly vpon the finishinge of any suche woорke, he that hath made suche rep'acion shall remoue out the said comon place that w^{ch} remayneth of the mortar, tyles, and the reste, as ys aforesaid. And yf a tyme be limited vnto hym by the war-

ob.

* Here is a blank left in the English translation. In the Latin original the clause runs "nisi in dominicis tantum, nec etiam in sextis feriis, aut aliis diebus per annum."

ij d.


den, within the whiche he shall neglecte this to doo, let hym be punished for the breeche of his firste limit aforsaid, ij^d, and so as the falt increseth, in lyke sorte let the punishmente.

Of suspecte women, and of vnhonest playes and sightes to be shunned.

iiij d.

16. In lyke maner it ys decreed that nō of the aforesaid peticanons shall haue any talke or comunication in the churche or churche yarde in his habit or without it wth any suspecte woman, whereby any offence or suspicion of evell may aryse to the churche, to hymselfe, or to his company, vnder the payne of fower pence losse. In lyke maner it ys ordayned that non of the aforesaid colledge shall wittingly bringe in, or cause to be brought in, or suffer to come in, ether by day or by night, any wemen vehemently suspected, or notorios for euell lyfe, into o^r howses, or wthin the cumpase of the colledge aforsaide, or into any other howse in w^{ch} he shall make his abode, as longe as he shalbe petie canon, vpon payne of losing three shillinges fower pence as often as it shalbe proved agaynst hym for the first tyme; yf he shaibe taken in the same falt the seconde tyme, he shalbe punished in six shillinges eight pence, yf the third tyme let hym be expelled owt of the comone haule and excluded from all profittes and comodities of the said colledge vntill he may be reconciled. In lyke sorte it ys also concluded, that as often as any of the said petie canons doo frequent or haunt the stues or fauerns publickly with harlottes, or any other vnhoneste playes and spectacles prohibited to clerkes, whereby an offence may growe of the state of the peticanons, and of o^r said colledge, except they, beinge oonce warned, do shewe them selues to be reclaymed, they shall incurr the lyke punishment as hath byn before declared.

iiij s. iiij d.

vj s. viij d.

That no man backbyte or speake euell of another, nether yet reuele wordes unaduysedly spoken to any man.

17. furthermore it ys ordayned that no' of the forsaid peticanons shall backbyte his fellowe in any howse of his masters or in any other place, nether shall speake any sinister thinge of hym maliciosly, wherby the same felowe sholde be hindered or disadvantaged any way, w^{ch} thinge yf any shall doo notwithstandinge, and therof shalbe convicte (wiche god forbid) let hym be punished the first tyme in six pence, the seconde tyme in twelue pence, and even as the falt doth increase, so let the punishmente. Euen after the same maner ys it ordayned, that yf any sinister or odious wordes shall at any tyme passe any mans mouth vndescretly in o^r brotherly societie, or vnwysly escape from hym ether at the table or els whcare, nō of vs, to the sowinge of further discorde, shall presume to reuale the same to any man vpon payne of the same punishment mentioned before in this chapter.

vj d.

xij d.

Odious
wordes.

Of concealinge or keepinge to o^rselues the councelles and secretes of the colledge.

18. furthermore it ys decreed that non of the said peticanons shall presume to detecte or disclose the aforesaid secretes of the colledge in the howses of there masters the greater canons or of any other ether priuily, or openly, wherby any

This is to be
noted well.

offence may arrise, or wherby ether oon or other of the peticanons or all of them may incurre the displeasure of there masters aforsaide or any of them. But yf any so doo (w^h god forbide) and that it be manifeste thoroughe sufficient profe made therof, he shalbe punishede for the first tyme in six shillinges viij^d, for the seconde tyme so offendinge in xiiij^s iijij^d, for the thirde tyme in xx^s, and then let hy' be prohibited from cominge into the haule, or beinge a partaker of the goodes and profittes of the said colledge or of thos thinges therunto appertayninge, vntill he be reconciled to his said bretherne of the aforenamed colledge.

vj s. viij d.
xiiij s.
xx s.
✠

Of anger, braulinge, and contention, and howe to shonne euery of them, and there occation.

19. In lyke maner it ys ordayned and appoynted that non of the said felowshipe do speake vntowardly or maliciosly of any of his bretherne, the partie beinge present or absent, nether shall stir vp or vse ether braules, contentions, or discordes amonge his fellowes, nether p'voke any of them ether to anger or discorde, nor yet by any means to gene occation of displeasure to any man, vpon payne of losinge iijij^d for the first tyme, and ener as the falt increasith so let the punishment. And farther yf any dissention do arise amonge the bretherne, (which god forbid) owt of hande ether by the warden, or in his absense by the senior then p'sent, w^h the rest of his company shall pease be procured, and to thos then at discorde, sylence commaunded, vnto whom immediatly yf any obay not, but shall obstinatly persist and continue in his malice and contentiō, he shalbe punished the first tyme in ij^d the second tyme in iijij^d and so dublinge the punishment vntill he humbly submit hymself, and obediently desiste or leave of from farther contention, and especially from comparisons w^h are odiose, and oftentimes the causes and occasions of many incomodities: nether that any man at any tyme be fownde to be an enemy to the comon vtilitie of owr colledge to the detriment or impoverishinge therof vpon the payne aboue specified in the chapter. And yf any man at any tyme ether by the warden, the senior, or fellowes shalbe condemned and punished in any some by the reason and occation of any offence, and shall say that he ys falsely adiudged and uniuistly punished, or affirme that they are uniuiste in dealinge, he shalbe punishede in ij^s as often as he shalbe taken offendinge in this poynte.

Forfaytes.



Silence commaunded.

ij d.
iijij d.



Co'parisones are odious.

Note this.

ij s. as oft.

Of violent layinge on of handes.

20. After the same sorte it ys decreed and ordayned that yf any of the said peticanons shall maliciosly threten to beate or to stryke his fellowe, he shall for so doinge be punished in xii^d. But yf any man by the instigation of Satan shall lay violent hande vpon his fellowe, althoughe he doo not stryke hym, yet he shalbe punished in iij^s iijij^d, and whosoer' but with his hand only shall stryke an other, shalbe punished in vj^s viij^d, and whosoer' shall drawe owt ether sword or knyfe, or shall take into his hand any other wepon to invade w^h althoughe he stryke not, he shall be punished in vj^s viij^d. But yf he shall wounde or stryke any man w^h ether of thos wepons, he shalbe punished in xx^s, and for that facte he be excluded and expelled the haule and all comodities thereof, and yet notw^h-

Forfaytes.

ij s. iijij d.
vj s. viij d.

vj s. viij d.
Forfaytes.



xx s.

standinge shall make sufficient recompence to the partie by hym hurte, evē accordinge to the discrecion of the warden and his fellowes. Morouer yf any do bringe in, or cause to be brought in his seruant or any other stranger to threten, beate, or stryke, or els to threten to be beaten any of his fellowes, although he doo not stryke that ys brought in, yet he that brought hym shalbe punished in vj^s viij^d and yf any suche seruant, or stranger, or euen the fellowe hymselfe shall happen to stryke any other, or drawe wepon vpon any of the said colledge to stryke, although he bringe not to passe this his wicked enterprise, yet he shalbe punished in xx^s and neu' the lesse be expelled the haule and the entranse therinto foren'.

vij d.

xx s.

Of brotherly reconsiliacion and mutuall amitie and peace to be had amonge vs.

21. And for as muche as it ys apparant, that

By concorde and peace

Smale thinges doo encrease ;

as also by dissention and discorde greate thinges come to ruin, we will and ordayne that about all things (as it ys written) we haue continually amonge ow'selues mutuall love and amitie, not in woord and in tonge only, but indede and in veritie, lovinge oon an other, and as muche as lyeth in vs (as saith the apostle) hauinge peace with all men ; by the meanes wherof anger or wrath might not engender hate, but that concorde mighte norishe peace and mutuall loue emonge vs, we ordayne and decree ioynntly, that whensocur' any malice or envye of mynde, procedinge of any cause, ys declared to be sprunge vp amonge any of o^r bretheren, straight way the master or warden of o^r colledge w^h ij or iij of the seniors or wyser sorte of the whole company vnto hy' associat shall labor as muche as lyeth in them to reconsyle thos bretherne at variance emonge them selues, to the concorde and vnitie of peace, accordinge to that sayinge of the apostle, let not the sonn goo downe vpon yo^r wrath. And straight-way they wh^{ch} are to be reconsyled, w^hout any tedious disputation, shall m^{er}cifully forgeue that mutuall offence comitted amonge th' forgeuinge oon an other even as Christ hath forgeuen vs. And yf nether of them both wilbe brought to agrement, but will proudly stand against it, or yf oon of them doo stobbornly and insolently resiste, then that parte in wh^{ch} the cause, and occasion of the discorde ys fownde, shalbe punished for the firste tyme in ij^d, for the seconde in iij^d, for the third in viij^d, and so to duple the punishment vntill the parties be pacified.

nota.

forfaytes
ij d. iij d.
vij d.

Off the master or wardens eleccion, and of his office.

22. In lyke sorte it ys ordayned and decreed that euery yeare vpon S Barnabes day in the mōth of June, yf it may be conueniently, and also as often as the office of the warden of the said colledge shall happen to be voyde, whether it be by his departure, or by the reson that he ys discharged vpon occasion, or by death, the reste of the peticanons beinge admonished by the pitensary or some

other appoynted by the warden or senior, for this purpose, shall come together into there comon haule, at a certayne day and howre assigned vnto them there, and they shall procede to the eleccion of a nue master or warden of the said colledge. And by vertue of there oth shall choose a fitte man for them selues to be warden, and suche an oon as shalbe meete, bothe in respecte of spirituall and temporall thinges. And the choyce of proceedinge to this elecciō, to be by any of thes wayes, as namly, ether by the way of scrutini, or by the way of compromissary, or by the way of the holy goaste, shall belonge to the greater and wyser sort of the company. And yf they will procede accordinge to a scrutini, then shall there be ij. or iij. of the fellowes appoynted, w^{ch} first of all shall searche and take there owne voyces, then orderly and separatly the others voyces, the whiche beinge published, he whiche hath both the wiser and greater number shall forthwith be made master or warden of the said colledge w^{thout} havinge any other solemnitie in the matter, and thē the said master or warden shall effectually be vnited or knit to the said office, and shall beare the burthen therof, any excuse of his to the contrary beinge obiected, excepte it be suche an oon as shall apere to the fellowes to be both lawfull and manifeste. The w^{ch} warden beinge so elected, and hauinge God before his eyes, shall diligently endeuer to ordayne, provyde, and performe all and eu' y of those thinges that pertaine to the co'mō vtilitite and co'modite of the sayd colledge. Yet notwthstandinge imediatly after his election he shall geue his faith to his said bretherne being then and there present, that he will for his tyme thoroughly kepe and cause to be kept the approved statutes and laudable customes of the said colledge, and he shall take an accounte publicly and playnly of all and eu' y thinge receued and to be receued, founde, geuen, and bequethed to the said colledge, and shall faythfully and withoute gyle make his accounte to the afor-saide colledge of those thinges so receued, begininge the same accounte the next day after S^t John the Baptistes day, or with three dayes next and imediatly folowinge, and so w^{thout} any delayinge of his account to cōtinne it cuen vnto the ende : accordinge to the comon consent of his brethren, or the greater and discreter parte of them. And he shall receue yearly for his labor of the said colledge vj^s viij^d.

The Warden
or Senior.



Scrutini.

The greater
and wyser
sorte.

ij to iij of the
fellowes
a'poynted.

bothe ye
wiser and
greater nom-
ber.



his fayth.



Of the election of the pitansary, and of his office.

23. Morouer it ys ordayned that oon of the said colledge beinge a peticanon shalbe elected by the warden and the wiser sorte of his bretherne to be pitansary, w^{ch} shall geue a corporall othe to the said colledge of his faythfull distribution to be made of his thinges to be distributed, and in other thinges belonginge to his office, that ys to say, funerals, stagiaries, and in other parseles due vnto vs, as farr forth as he may possibly. And also that he shall iustly distribute those portions to eu' y man accordinge to equitie and right. He shall also be a helpe vnto o^r warden in lokinge to the paymentes to o^{ur} comon seruantes made by the said warden, for the procuringe of fuell to the comon vse of o^r howse, and for the discharginge of all other paymentes to the workmen brought in and hyred for the reparinge of o^{ur} tenementes. And he shall fayth-

tym as the warden shall appoynt to heare the statutes and ordinances redd in the comon haule of there said colledge, lest that they excuse them selues by the ignorance of the statutes aforsaide : and there they shall be redd distinctly and playnly by som' oon of the said colledge appoynted their unto by the warden, vnto the w^{ch} statutes en'ry mā shall geue diligent heede, abstayninge them selues from dissolutnes in behaviour, as shoffinge with there feete, vpon payne of the losse of ij^d.

ij d.


Of the lending of bookes to the said brethren.

28. In lyke maner it ys agreed vpon that yf any of the saide peticanous will borowe any oon booke owt of the com'on librarie, the said borrower shall come vnto the master or warden of the said peticanous, and deliu' unto hym a bill sealed wth his owne seale, containyng both the proper name of the booke, and his name also that boroweth it, with the tyme therein of the lone therof limited by the warden, for a testimony of the receipt of this booke or bookes in such sorte. And yf he neglecte this to doo, and will refuse the obseruation of this statute in this forme, he shalbe punished for the firste bretteh of tyme in iiij^d, and as the falte increseth euen so let the punishment.

Not Reade.

That no man do take any necessary implemente of our howse to his vse, wth out leaue.

29. Morouer it ys ordāyned that nō of the aforementioned peticanons of his owne auctoritie, and wthout leaue of the warden or of hym that occupieth his place, may take into his chamber, or into any other place, for what cause soeu' it be, any siluer cuppe, maser, sponc, napkins, towelles, nor any other of the monables, or may alienate and take them to his owne vse, vnder payne of losinge a peny. In lyke sorte it ys appoynted, that the said warden shall assigne vnto the borrower a tyme to bringe againe the thinge or thinges borrowed, whiche tym yf he shall not obserue, let hym be punished in iiij^d. furthermore it ys also provided, that no vessel of necessary use be deliu'ed by the warden to any of the said societie, or receued of any of them, but vnder a certayne signe or pledge had betwene the warden or comone seruant and hym that hath borrowed the thinge, because of forgettinge or losinge the same, vnder the payne of forgettinge the value of them euen in that case as yf they were lost.

iiij d.

Of the restoringe of priuat mens fuell to the comon kitchen.

30. Also it ys agreed vpon that yf any of the aforementioned colledge will haue ether fleshe, fishe, or any other meates to be sodd, roasted, or baked, in or comon kitchen for hym selfe or his frendes besydes the comon course or vsuall seruice into our haule, whether the same be brought into his house, or elswhere : he shall fynd fuell of his owne coste, or els pay the same weke to the said warden for suche fuell after this sorte employed, accordinge to the good and discrete estimation of the warden and colledge seruante aforsaid.

Of o^r comon seruantes.

31. further it ys sett doune to be obserued, that nō of the said peticanons do p^rsume ether to stryke or to beate the comon seruantes, nether to raise vp agaynst them often and vniust thretninges, or iniurious wordes tendinge to stryfe and contention wherby they or any of them might be caused to leaue his office of s^rvinge, and so by this meanes o^r commons to be lefte destitute of s^rvitors, vnder payne of losinge xij^d: but let hym complayne of them to the warden of the said colledge, yf they shall happen to displease hym any way.

xij d.

Of the faithfulness and charge of our owr comon seruantes.

32. In lyke sorte it ys decreed that o^r comon seruantes in ther first admision by the warden of our colledge, be straightly bownde and charged, and do promise vpon there fidelitie that before all other seruice to be rendered to any other man, they will faithfully serue our societie, and shall profitably and faithfully kepe and p^rserue o^r goods that are in there custodie to our comon profit and vtilitie,* they shall also at no tyme reuele our secrettes to any man, they shall procure as muche as lyeth in them the profit and commoditie of vs all in com'on, and of eu'y man pryvatly; and whatsoeu' euell or perrill they shall knowe to drawe neare vs all, or any oon, they shall owt of hande forwarne vs thereof: nether shall they violently ryse agaynst any of o^r fellowes, nor lay hande on weapon to any such end. No, they shall not shute forth any vncumly or vnseemly word agaynst any of vs, vnder the payne of losinge there seruice, and there wagis then due vnto them, as often as they shalbe fownde culpable hearin.

forfaytes ser-
vice and
wages.*Of the tresure howse, the chest, and the box for y^e two seales, and the keyes therof and to whome they are to be deliuered.*

33. Morou' it ys determined that that chamber next adioyninge to the west ende of o^r comon haule be taken and accounted for the tresure house of the said colledge, the kay of w^{ch} the master of the said colledge (whosoen' he be for the tyme) shall kepe; and in the same chamber there shalbe oon chest, locked with three kayes, wherein the tresure of the said colledge whatsoeu' shalbe layed vpe, and oon box in whiche the comon seale of the said colledge shalbe kepte; and of this chest the pitansiarie shall haue oon kay, and ij other of greater credit and longer continuance in this fellowship beinge hearunto apoynted by the warden, shall kepe ij other kayes; and also to this boxe there shall be three kayes of the w^{ch} the warden shall kepe oon, and ij other peticanons of trust, chosen hearvnto by the warden, shall kepe the other ij, nether shall any man of them geue or delin' his kay to an other without greate cause, but shall faithfully kepe the same hym selfe, nether shall the chest or box be opened at any tyme but in the p^rsence of all the said company.

note this.



* Sic, i.e. vtilitie.

Of doubts nuly arysinge.

34. furthermore it ys to be obserued that when any sinister or doubtfull thinge shall arise, whereof no mention ys made in the statutes, then shall that be determined and ended alway by the warden, and by the greater and wiser sorte of the company, as often as it shalbe nedfull in this matter.

Of the iunior cardinale.

35. Note that it ys and hath byn a custome alway, yea, euen tyme oute of mynde, that the iunior cardinale in the cathedrale churche of St. Paule in london for that tyme beinge doo continually visit the sicke as the maner ys, and minister the sacramentes vnto them, as often as shalbe nedfull, whether it be in his weke or no.

Of the dispensacion wth the Amner.

36. In lyke maner it ys to be noted that in the yeare of o^r lorde 1521 John' Palmer m^r or warden, and all the reste of the fellowes of this colledge then beinge, wth oon consente for them selues and there successors haue dispensed wth Thomas Hikeman peticanon and amner,* that he beinge heare whole cominer, shall haue oon honest prest although a stranger (beinge allowed, or approued of the warden, and greater part of the company) heare emouge the peticanons daily at ther table as a cominer, in his absence, and that for eu', euen as longe as he shalbe Amner, and to his comoditie as muche as may be agreed vpon emouge them. And it ys graunted and concluded in the same councell, that all and euery peticanon wth shalbe Amneur hereafter, shall haue and enjoy the same privilege and dispensacion, no statutes and ordinances of this colledge, whatsoeu' they be, made to the contrary hinderinge.

Of rentes, or reuenues geue' vnto vs by Mr. Goth'm.

37. Also it ys to be remembred, and noted, that in the yeare of our lord 1519 John' Gotham somtyme peticanon and senior cardinale gane to this colledge ij yearly rentes, to be quietly enioyed for eu', the oon of xxvj^s viij^d to be payed yearly by the master and wardens of the crafte of pewterriers in london at iiij tearmes of the yeare; and an other of xx*† payed yearly by the master and wardens of the crafte of haberdasshers at ij feastes of the yeare, as apereth more largely in ij rowles made for the same purpose, and sealed with the comon seales of thos craftes or artes, and morouer layed vp and kept in the tresury of this colledge; and many other good giftes hath he godly bestowed vpon this colledge as apereth in a certayne table hanging in the buttery made therefore.

* Amner, *i.e.* Almoner.

† Originally, xxj s. viij d. had been inserted here, as in the Latin, but this is altered in the English translation to xx s.

Of nue furniture for the haule.

38. In lyke sort it ys to be noted that in the yeare of our lord 1520 Roberte Aslyn peticanon and subdeane, at his owne proper costes and charges, hath bought and geuen to this colledge that nue furniture whiche hange and shold hange for the somer tyme in o^r comon haule, beinge wouen and made of tapistry worke distinguished wth spaces of redd and whyte,* wth flowers, beastes, and birdes.

* The Latin is, "intexta et facta de opere tapstrio intersticiis et spaciis rubris et albis distincta cum floribus et bestiis et avibus."

FINIS.