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SOME ACCOUNT OF JOHN LOVEKYN,

FOUR TIMES MAYOR OF LONDON.

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ON the 14th January, 1867, a brief Paper was read at an Evening Meeting of this Society,* by that eminent antiquary and genealogist, the late John Gough Nichols, in reference to the then recent discovery of a Brass (which was exhibited) from the tomb of John Lovekyn, and containing part of the inscription to his memory. The Paper is a fair example of his well-known learning and genealogical knowledge, but, as it was prepared *à propos* to the monument, he evidently considered it would have been travelling beyond his subject had he entered upon the history of the individual very much more fully than as given in the narrative chronicled by former writers. There remained to me, therefore, the opportunity of offering to the Society a more general account of the individual (so far as now obtainable), compiled for the purpose chiefly from materials obtained by the examination of original records.

When it is stated that John Lovekyn was four times Mayor of London, the rare esteem in which he was held at once becomes apparent; and when it is further stated that on the third and fourth occasions he held that important office through the intervention

* Noted in *Proceedings*, vol. iii. p. 561. The Paper is printed in the Transactions at p. 133 of the same volume.

of the king (*rege jubente*, as stated on the Brass), the strongest testimony is given both to the high esteem in which he was held by his fellow-citizens, who twice elected him as their head, and by the king, who subsequently took upon himself to set aside, in favour of Lovekyn, the choice of the citizens, and appoint him to be mayor in place of another who had been duly elected. Incidentally, the circumstance shows us the interest taken by the King in the government of the City, its importance which induced him to interfere in a manner which in these days would create a metropolitan rebellion, and also the despotic power which kings in those days possessed and exercised.

Of the Lovekyn family I believe no pedigree has hitherto been compiled; but it is clear that the family was old and widely spread, and the preparation of such a pedigree would be no light task. The family was located partly in London and partly at Kingston-upon-Thames. The spelling of the name was very much varied. In the official and other records of the fourteenth century it is always spelt Lovekyn;*

* This will be seen in the public records after referred-to; and for another example we may advert to a deed, dated on the Thursday after the Feast of St. Nicholas, in the 30th year of King Edward III. 1356. (Exchequer Augmentation, Ancient Deeds, p. 15, No. 17.) In 1403 Katherine Lovekyn, widow, daughter and heir of Robert de Ely, late citizen and fishmonger of London, conveyed certain property to William Chichele (evidently the brother of the celebrated Archbishop Chichele, and mayor of London in 1411, and again in 1421.—*Stemmata Chicheleana*, No. 1); the deed was of sufficient importance to be attested by the mayor and sheriffs and others. (*Harleian Charters*, 112, b. 8.)

Maitland prints it Lewkyn or Luskyn;* and in the records of the town and parish of Kingston it is not unfrequently, in rather later times, spelt Lorchyn or Lorchin—as for example, in 1434, one Robert Lorchyn, of Kingston, a barber, was, with others of his craft, fined viij^d for that *capient excessive*;† and a James Lorkyn, in 1503, occupied a tenement in the wool-market there, at a rent of xij^d.‡

The earliest member of the family whose name I have happened to meet with is recorded in the books of the Bishop of Winchester (as stated by Manning and Bray in their History of Surrey §), where it appears that Roger de Lovekyn of Kyngeston was, on the 2nd November, 1301, instituted to the rectory of East Clandon, Surrey, on the presentation of the abbot and convent of Chertsey, the patrons of the living; but he was a minor at the time, and the custody of the living was given to Hugh de Kingston, vicar of Flore, Northamptonshire; and on 13th May, 1313, he exchanged for the rectory of Esher, which he resigned in 1315.||

About this time there lived at Kingston one Edward Lovekyn, who, filled with devotion, desired

* Maitland, History of London. In the List of Mayors at p.1195 the name is Johan Lewkyn, and in the List of Sheriffs at p.1203 it is spelt Luskyn.

† Kingston Court Rolls.

‡ Accounts of the Churchwardens of Kingston.

§ Manning and Bray, History of Surrey, vol. iii. p.50.

|| Ibid. vol. ii. p.756, and vol. iii. p.50, and note *g*. There is apparently some little complication here, for note *c* of the former says (with a reference to the bishop's register) that he was rector of Esher on 21 December, 1308.

to establish at Kingston a chapel for Divine worship in perpetuity ; but an institution in perpetuity is not within mortal power. He did, however, all that was practicable ; and his descendant, half a century later, supplemented and enlarged his work, which continued to subsist about two centuries and a half till destroyed by Tudor sacrilege. He must have been wealthy as well as religious, for it appears that the king (Edward II.) was indebted to him in the sum of 1000 marcs, borrowed on the security of the farm or rental of Kingston ; but the property having been allotted to the queen as part of her dower, the king, by letters patent dated on the 7th April, 1308, ordered the issue of a precept to the keeper of his wardrobe and directed to the Chancellor, for the preparation of letters patent under the great seal of Aquitaine for the payment of 240*l.* to Edward Lovekyn in part satisfaction of the loan (rather more than one-third of the amount) ; and the letters patent, relating to the foundation of the free chapel, were dated on the 11th January in the following year (1309).* Probably Lovekyn may have abandoned the rest of his claim in consideration of the grant of letters patent or licence in mortmain, dated the 11th January following, for the endowment of his intended Chapel ; such a consideration received by the king was frequent, and probably customary. At all events it happened, in the present case, just about the same time. The patent granted licence to Lovekyn to give and assign ten acres of land, one acre of meadow, and

* Miscellaneous Records, 32 Edward I.; referred to by Manning and Bray, vol. i. p. 350.

five mares rent, with their pertinents, in Kingston, for the endowment of a chaplain to celebrate Divine service in the chapel of Blessed Mary Magdalene, of Kyngestone, for the souls of all Faithful departed; such chaplain and his successors in perpetuity to have and hold from the said Edward that land, meadow, rent, and pertinents, for celebrating daily Divine service in the said chapel; and so that neither the chaplain, nor his successors, should be molested on account of the said statute of mortmain; but nevertheless saving due and accustomed service to the capital lords of the fee.*

This royal licence to authorise the endowment was followed by the ecclesiastical sanction of the bishop, dated the 16th July following, enabling the founder and his heirs to appoint a fit chaplain, to be by the bishop and his successors approved and canonically inducted, and to perform divine service in the said chapel (mentioned as being then lately constructed within the parish of Kingston), and there freely to celebrate for the souls of all faithful departed; but guarding the rights of the rector or vicar of the parish and of the cathedral church of Winchester, and reserving power of amendment, revocation, or augmentation of the present grant at discretion.†

I have narrated this rather more fully than I should otherwise have done in consequence of its being the origin of the foundation, for which, beside his civic dignity, John Lovekyn is specially noteworthy.

One Robert Lovekyn, perhaps the brother, at all

* Patent Roll, 2 Edward II. pt. 2, m. 4.

† Winchester Diocesan Register, Wodelok, fol. 112, v.

events the successor, of Edward, seems to have withheld the endowments from the chaplain (perhaps in consequence of some dispute), and was formally excommunicated by the bishop on the 15th December, 1312, who directed letters to be sent to the vicar of Kingston to denounce the offender, during high Mass on Sundays and festivals, as excommunicate.* This proving ineffectual, the bishop, at the expiration of forty days, ordered the sentence to be published in all churches of the deanery, with ringing of bells and candles burning and then extinguished, and at the same time summoned the offender to appear in court.† Presumably this was effectual for the time; but subsequently there were disputes, in which the chaplain failed to obtain redress from the bishop, and his income having ceased he appealed to the archbishop, whose intervention seems to have at first failed to remedy the chaplain's wrong, as we conclude from an official letter which he addressed to the bishop on the 1st July, 1327, directing him to make speedy and fit provision in accordance with former letters, and expressing his surprise that such former letters had not been effectual.‡

We now come to the steps taken by John Lovekyn for the extension of the work of his predecessor, Edward.

The chapel originally erected seems to have been rather a temporary building, possibly of wood, otherwise no necessity could have arisen for a rebuilding half a century after its construction. We find that it had been rebuilt by John Lovekyn prior to 2nd

* Winchester Diocesan Register, Wodelok, fol. 175, v.

† Ibid. fol. 178.

‡ Archiepiscopal Register, Reynolds, fol. 56, v.

April, 1352, at which date the episcopal ordinance refers to it as *deinceps construenda*, while the letters patent granted by the king on the 1st October following speak of it as *de novo constructâ*, while Lovekyn's own ordinance on refoundation says, *Ego . . . de novo construens et edificans*. It is this building which exists at the present day: a simple oblong, 37 feet 9 inches by 17 feet 3 inches, with staircase turrets at the eastern angles, constructed of flint with stone dressings; and it forms an excellent illustration of the architecture of the period, being of the Decorated style, but showing in the window-tracery some sign of transition to Perpendicular. When, under King Henry VIII., monasteries had been abolished, and their property (converted to the king's use) had been squandered,* the monarch looked around for further plunder, and colleges and Free-chapels became an easy prey, sufficing to supply his temporary needs.† Part of this property was disposed of, and part remained in the hands of the Crown until Queen Elizabeth determined to found a Free Grammar School, and gave the chapel and, at first, a small part of the property, which she subsequently increased, for the purpose.‡ Recently new buildings for the grammar school have been erected, and the chapel, for want of funds for necessary repair, is in danger of destruction.

* With what gross recklessness the king squandered wealth will be familiar to all readers of Shakspeare, who, in his historical plays, followed (with singular closeness) the Chroniclers' narrations.

† This was done under authority of Parliament at a time when no one would have ventured on any serious opposition to the royal will. The Act is the 37 Henry VIII. cap. 4.

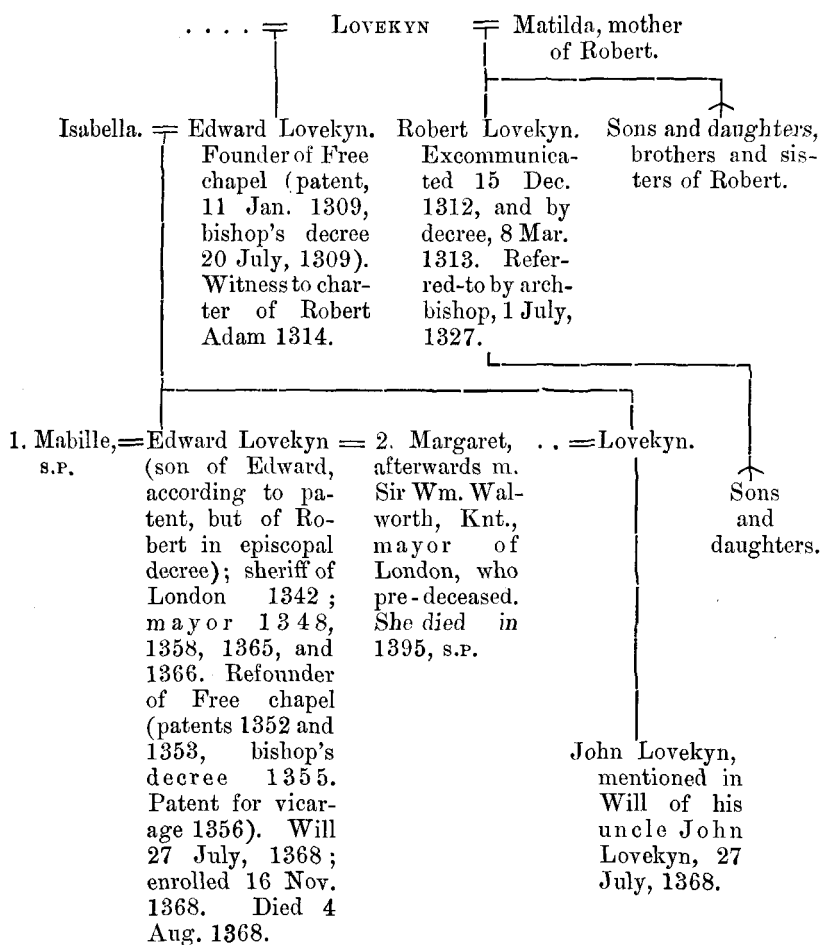
‡ By patents, 1st March, 1561, and 17th May, 1564 (3rd & 6th Eliz.).

The relationship between the first founder and John Lovekyn is not easy to determine, especially as the letters patent, and the record in the bishop's register, are discordant; but presumably Edward and Robert were brothers by different mothers, since Matilda is mentioned as mother of Robert, and not as the mother of Edward the founder, and the brothers, sisters, and sons and daughters of Robert are referred-to. Edward, it appears, married Isabella, and apparently John was the only child of their marriage. The suggestion on the opposite page appears to reconcile difficulties.

It may be noted that, coeval with our John Lovekyn, there was one John, son of John Lovekyn, of Kingston, butcher, who executed an assignment of an acre of land in Kingston, to John Wenge and Agnes his wife.*

Returning to the letters patent obtained by John Lovekyn, we find that their purport was to grant a licence in mortmain to "our beloved John Lovekyn, citizen of London," to alienate, give, and assign in perpetuity a rent-charge of 12*l.* per annum in lands and rents (according to their true value), though of the king's fee, but not held of him *in capite* by military service or grand serjeantry, to certain chaplains, to celebrate in the chapel founded by Edward and by himself, and now newly rebuilt, for the good estate of the king and Philippa, the Queen of England, his most dear consort, and their children, whilst living, and for their souls when they were withdrawn from this light; and for the souls of the said John, and Mabile his wife, and of his father, mother, and

* Exchequer Augmentation; Ancient Deeds, p. 15, No. 17.



One John, son of John Lovekyn, of Kingston, butcher, executed assignment of land, 6th Dec. 1356.

Katherine Lovekyn, widow, daughter and heiress of Robert de Ely late citizen and fishmonger of London, sold property in London in 1403.

ancestors, and all Faithful departed, and according to ordinances made by the said John and his heirs, but after legal inquisition and return thereof that no loss or injury would happen to the king in consequence. For this grant a fee of twenty marcs was paid into the king's hanaper.*

This patent was supplemented on the 7th May following (1353) by another granting a further licence in mortmain, in which it is recited that an inquisition had been held by Adam Fraunceys, mayor of the city of London and the king's eschaetor for the city, taken under a royal mandate and according to the account rendered in Chancery, from which it is evident that this further endowment, amounting to seventy-one shillings and eight pence, was charged upon lands and tenements in the city of London. The rights of the king and his heirs, as capital owners of the fee, to all due and accustomed service, were reserved.†

But the patent permitting the endowment was only a part of the authority requisite for carrying out the object. The sanction of the bishop had to be obtained, and it was his duty to see that the scheme which had his own approval had also the approval of those whose rights might be prejudiced. These were the vicar of the parish, and the appropriators of the rectory (the prior and convent of Merton), and the chapter of Winchester, to whom certain rights were to be given. One can well imagine the trouble and the difficulties which had to be overcome.

* Patent Roll, 26 Edward III. pt. 3, m. 13.

† Patent Roll, 27 Edward III. pt. 1, m. 7.

First, as to the vicar. It was arranged that, lest, by leave to be present at the first celebration of Mass in the chapel, occasion should be given to the parishioners for abstention from the parish church during the celebration of Divine service, the chaplain should not, without licence from the vicar, celebrate Mass in the said chapel on the greater festivals (a list of which was given), or on Sunday (except when the feast of St. Mary Magdalene fell on that day), prior to the Gospel and offertory of high Mass being sung or said in the church, in the presence of any parishioner except John Lovekyn; and the chaplains themselves should be bound to attend in the church at high Mass on the four principal feasts, and make their offerings and oblations like other parishioners; and other restrictions were made, including the prohibition of burial in the chapel. The vicar's assent to even these terms had to be purchased by the grant by Lovekyn of a manse which was to become the future vicarage house.

Not only was the assent of the bishop needed to the foundation, but also to the ordinances for the governance and regulation of the work in future, as drawn up by the Re-founder. All these difficulties were, however, overcome, and on the 7th May, 1353, the seals of the bishop, the chapter of Winchester, the prior and convent of Merton, the vicar of Kingston, and John Lovekyn, were set to the deed, which was then entered in the Episcopal Register.*

The ordinances for the future government of the

* Winchester Episcopal Register, Wykeham, fol. cclxvii. v. to cclxx. v.

foundation, which were incorporated in the Act thus executed and enrolled, embodying the mind and intention of Lovekyn, had no doubt been to him a subject of long and careful consideration; they run to so great a length that we must content ourselves with a note of their general purport, which will enable us to appreciate his thoughtful and business-like mind and sound judgment.

The gifts of John Lovekyn so largely increased the original endowment of the free chapel that he is spoken of as the re-founder. The deed under which he made such further endowment, as authorised by the royal letters patent, first recites the original foundation by Edward Lovekyn (and Robert Lovekyn, as it adds in error, for his name does not appear in the Acts of the original foundation). It then proceeds with a preamble that he, John Lovekyn, having constructed and rebuilt the chapel and contiguous manse, and most earnestly desiring with unwearied solicitude for the further celebration of Divine service in the said chapel, to the praise and honour of God, and the succour of the souls of both living and dead, and for the increase of the ministers of God both in number and remuneration, so that their needs being provided for they should prosper in spiritual increments, had with that object superadded to the chapel another chaplain for the perpetual service of God therein; and had provided the after-mentioned ordinances for the government of the chapel. And that he had with the licence of Lord Edward, the illustrious King of England, given, granted, and by this charter confirmed, to the chapel and the chaplains thereof, the property

specified in the letters patent, being together of the annual value of four pounds, with all their rights and pertinents, to hold to the said chaplains and their successors, to celebrate Divine service in the said chapel as after specified, in perpetuity, freely, quietly, well, and peaceably, free from all secular services and demands. It then proceeds to set forth the ordinances or rules which he had provided for the future government of the institution.

And he willed, and, as far as in him lay, ordained and established, that the chaplains aforesaid should be perpetual, and that one of them should be the perpetual warden of the aforesaid chapel and the future head of the other chaplain or chaplains when the increase of the profits and receipts permitted, and should be called the warden of the said chapel, and be admitted and instituted to his wardenship, and the chaplains to their chaplaincies, by the diocesan of the place, the Bishop of Winchester for the time being, on their presentation by the present founder to such wardenship and chaplaincies respectively.

He further willed and ordered that, when, after his death, a vacancy occurred in those offices, the Bishop of Winchester for the time being should, within two months of the vacancy becoming of public note, prefer and institute a warden or chaplain to the vacancy, and cause him to be inducted into corporal possession. And if the bishop should fail to do this, then, immediately after the lapse of such two months, the right of appointment should thereupon devolve on the chapter of Winchester for that turn; which said chapter should, within two months immediately following, prefer and

institute a warden or chaplain (as the case might be), and cause him to be inducted into corporal possession; and, in the event of such vacancy happening during a vacancy of the see, the chapter should also have the appointment. But that, if in any case the warden or chaplain should not be preferred as aforesaid within the further two months allowed, then the appointment should devolve to the Archbishop of Canterbury, fully for that turn.

Also, that the warden and chaplains should immediately after their institution or admission take a corporal oath, that, as long as they respectively held the wardenship or chaplaincy, they would continue in personal residence at the said chapel, and personally minister therein, unless hindered by reasonable cause (but, nevertheless, with occasional absence), and would not undertake any other duty or service. That they should observe this present ordinance in all things, and in default of observing such their oath their institution should become *ipso facto* void.

Also, he willed that the warden should have some chaplain of the said chapel constantly dwelling with him in the residence and manse of the chapel, and sufficiently and honestly maintained with food and drink by him from the income of the chapel, and that he should pay every year, out of the said tenements, to each one of the said chaplains, forty silver shillings for his other necessities, by equal half-yearly portions (viz., at the feasts of the Purification of Blessed Mary the Virgin and the Nativity of St. John the Baptist), and also a gown (*unam robam*) at the Feast of the

Lord's Nativity, of the same sort (*ejusdem secte*) as the warden himself was vested him.

The warden should faithfully dispose and make use of the residue of income given of God to him, after deducting the requisite expenses of himself and household (of a necessary amount, and not beyond reasonable burthen), for the service of the chapel, and not for any other uses, nor should he in anywise dispose thereof by Will. Moreover, no other administrator of the goods of the chapel should in any way have the power of disposing of such goods by Will.

That the warden should every year make a true inventory of all the goods of the chapel, by indenture, one part to remain in the custody of the warden, and the other in custody of one of the senior of the chaplains, who should exhibit and produce the same at least once a year to the present re-founder (John Lovekyn) during his life, and after his decease to the diocesan, so that it should show forth the state of the goods and property of the chapel.

Also, that the wardens and chaplains should dwell together in the manse provided for them; and the warden should sleep in one room allotted to him, and the other chaplains in others in the dwelling, within the said manse, allotted to them according to the order of the warden; and should daily take their meals together, unless any of them be hindered by reasonable cause.

The warden to provide a suitable clerk to serve the chaplains in masses, and to wait upon them in their room; also to provide them with honest surplices and amices furred with black fur, which they should

wear in the chapel during Divine service ; together with books, chalices, and ornaments necessary for the chapel.

That during a vacancy in the wardenship by the death of the warden, or in any other manner, the care and administration of the goods of the chapel should, during the vacancy, pertain to the chaplain who had longest celebrated there : but that he should, within one month from the preferment or admission of a new warden, faithfully and fully render an account or reckoning, upon his corporal oath, of the receipts and expenses.

Also, he willed and ordered that, as well the warden as the other chaplains, should every day, after dinner and before vespers, say together in the chapel the Office for the dead, viz., *Placebo* and *Dirige*, with nine psalms and nine lections, except on double feasts and in time of Easter, in which time of Easter they should say the said Office with three psalms and three lections according to the use of the Church of Sarum. And with the said daily commemoration they should say together, after Vespers and Compline, the Commendation of the dead. Also, that they should be bound to say, humbly and devoutly, in the choir of the chapel, on all simple feasts, three lections, and on feast days the seven penitential psalms and fifteen gradual psalms, with litany and accustomed prayers. And should daily say matins and the other Hours, according to the use of the before-mentioned Church of Sarum, in the choir of the chapel. And also that all of the chaplains should daily celebrate their masses in the chapel unless prevented by lawful impediment. Thus,

one of them should celebrate every Monday mass for the souls above-written and under-written (when they be removed *ab hac luce*), with the office of the dead ; on every Tuesday should be celebrated the Mass *Salus populi*, for the most excellent prince, Lord Edward, by the grace of God King of England, Philippa Queen of England his consort, and their children, and the Reverend Father William, by the grace of God Bishop of Winchester, and for the good estate of himself and Sybilla his wife, during their lives, and after their decease there be celebrated the Mass of St. Thomas formerly Archbishop of Canterbury ; on Wednesdays, the Mass of St. Mary Magdalene ; on Thursdays, of the Holy Ghost ; on Fridays, of the Holy Cross ; on Saturdays, of the glorious Virgin Mary, mother of our Lord Jesus Christ ; on Sundays and other feasts there should be celebrated the Mass of the day. But every day one of the chaplains should celebrate Mass with the office *De requiem eternam*, for the Souls aforesaid and of Matilda the mother of the said John Lovekyn, and Mabilie the mother of his said wife, and of himself when he departed *ab hac luce*, and of all his benefactors and all Faithful departed. And all the said Masses should be celebrated therein with suitable Collects for the Living and Dead superadded, except at high Mass on double feasts. Also that each of the chaplains in each of his Masses *In memento pro vivis* should have specially in mind the above-mentioned persons whilst living ; in which memento they should specially pray for the peace of the Church and kingdom, and for the Benefactors of the chapel whomsoever. In the *Memento pro mortuis* they should have in mind

the aforesaid then deceased, and also the above-mentioned living when they became deceased; which being finished, the priest should say, “ May the souls of John, Edward, and Robert Lovekyn, our founders, and of the said Lord William Bishop of Winchester, and all Faithful deceased, rest in peace through the mercy of God;” and should do the same every day at table, after giving thanks to God after their dinner.

He also willed and ordered that neither the warden nor any other, even if acting on the *common wish and consent*, should from that time forward sell, or give, or otherwise grant any corrody, or bounty, or any possession of the chapel; or in any manner divert, lend, pledge, or otherwise engage any chalice, book, vestments, or ornaments thereof; or let or otherwise demise to any one whomsoever, or alienate in any mode of alienation, without the special licence of the Lord Bishop of Winchester for the time being; and any one who should do to the contrary should straightway be removed, if a warden from his wardenship, and if any other chaplain from his chaplaincy. And such sale, gift, grant, charge, pledge, obligation, demise, or alienation, should be invalid, void, and of none effect; nor should it have the *common seal* thereto.

Also, he willed and ordered that none of the aforesaid priests of the chapel (*the warden only excepted*), should introduce any guest into the house at the expense of the funds of the chapel; but that if any one, acting to the contrary, introduced any guest, he should become liable to the warden, or his deputy, for three pence sterling for a dinner, and two pence

for any other meal, which amount should be stopped and retained from the stipend of the introducer of such guest, and expended for the common use.

Also, as it was befitting to all, and especially to ministers of God, to abstain from tippling and drunkenness, since drunkenness takes away the mental faculties, as well as provokes the incitement of evil desire,—he ordered that the warden and chaplains, and their successors, should avoid all taverns, and, as they had no occasion for frequenting them, he stringently prohibited their going to any of such houses unless after having asked and obtained leave from the warden, if present, or his *locum tenens* in his absence.

Also, that the warden and chaplains for the time being should, during all future time, in a sufficient and competent manner, sustain, repair, amend, and, as often as need be, rebuild, out of the pervenients above-mentioned, all the messuages, the mill, and the shops referred to.

Also, that the warden, or each one of the chaplains, should, in the event of, and immediately upon his being peaceably secured in the possession of any other ecclesiastical benefice, give up, in word and deed and without hindrance, his wardenship or chaplaincy and place which he held in the chapel.

Also, he willed and ordered that, if any one of the chaplains be found in default and incorrigible in any of the premises, he should be forthwith removed altogether from the said Chantry by act of the Bishop of Winchester for the time being.

And he, the said John Lovekyn, for himself and

his heirs, warranted in perpetuity, and defended the aforesaid nine messuages, ten shops, one mill, one hundred and twenty-five acres of land, ten acres of meadow, and twenty acres of pasture, and thirty-five shillings of annual rents, with pertinents in the town of Kyngeston aforesaid, together with two messuages with pertinents in the parish of St. Michael de la Crokedelane, London, to the said warden and chaplains, and their successors, wardens and chaplains, celebrating divine service, as pre-arranged, in the said chapel, and faithfully and fully performing their office.

In testimony and faith of all which things he sealed with his seal this charter tripartite, of which, for the greater security, he willed one part to remain in the charge of the warden and chaplain and their successors, and another part in the charge of the prior and chapter of the church of Winchester, and the third part in the charge of himself and his heirs. Given at London, the third day of May, in the year of the Lord, one thousand three hundred and fifty-five.

This charter was approved and ratified by the Bishop of Winchester, but with various, somewhat minute, provisions and stipulations to safeguard the rights of the vicar of Kingston, who might otherwise have suffered loss in the oversight of his parishioners as well as in offerings and oblations, and those of the prior and convent of Merton, the appropriators of the rectory. He notes also that John Lovekyn had with the like object granted and given to the vicar and his successors a certain manse of the average value of 30s. per

annum, which the bishop ordered and decreed should be their possession accordingly,* in consideration of which the wardens and chaplains should receive and have all and singular the oblations pervenient to the chapel for all future time, for their own proper use in perpetuity, without objection from the vicar for the time being; but saving, nevertheless, to the bishop and his successors free power to make other order respecting these oblations, if at any future time there should arise any serious harm to the church in consequence of this arrangement.

The difficulties which Lovekyn had to encounter, and his success in overcoming them, furnish proof of his diplomatic skill, as well as liberality. It will have been seen that he had first to obtain two grants of letters patent for licence in mortmain to alienate lands and messuages for his proposed additional endowment, one of which apparently cost a very large sum, and the other cost twenty marcs, paid to the hanaper. The bishop had to be conciliated in various ways, including the right of presentation to the chapel after the decease of Lovekyn himself, and no small amount must have been paid to his officials, considering

* By a subsequent instrument, dated 6th May, 1366, it appears that this house had been thenceforward occupied as the residence of the vicar, together with houses and buildings in a certain place by the rivulet and king's highway on the east of the church, built by the priory of Merton, which had by the neglect of the inhabitants fallen into ruin, requiring heavy expense for repairs; and the bishop therefore granted a licence to pull down such buildings and utilize the materials for the building of a vicarage, but not for other purposes. (Winchester Diocesan Register, ii. Edyndon, fol. 53.)

the necessary preliminary negotiation, and the length of the documents which are entered on his register. The chapter of the priory of Winchester, in whom, under certain circumstances, the patronage was vested, had to be consulted; the consent of the prior and convent of Merton, whose rights as appropriate rectors of the parish might have suffered; and finally the vicar of the parish, upon whom the liberal gift of a manse to him and successors no doubt exercised weight.

All these difficulties being overcome, and consents obtained, on the 1st day of June, 1355, the bishop, the chapter of Winchester, the prior and convent of Merton, the vicar, and John Lovekyn himself, set their seals to the deed.

In Tanner's *Notitia Monastica* it is erroneously stated * that the chapel had a hospital adjoining to it, and that the foundation was for a master, two priests, and certain poor men. There is no record of more than two chaplains at a time, and not the slightest reason for supposing that it ever supported, or was intended to support, any poor men, or that it ever was (by any one else) styled a hospital.

In addition to the endowment which he had thus made to the chapel, John Lovekyn devised by his will a house, at the corner of Crooked Lane, London, which he had bought of Thomas Brandon, to his chaplain, Richard Claidych, and his successors in the chantry (the free chapel) of St. Mary Magdalene, in Kingston, in augmentation of the endowment,† and by his testa-

* Tanner's *Notitia Monastica*, Surrey, ix. Kingston.

† Hustings Roll, 96, No. 196.

ment (as appears by the archives of the bailiffs of Kingston, for the testament is no longer to be found) he gave 40*l.* (a considerable sum in those days) for the repair of the southern part of the church, and remitted a further sum of 10*l.* which he had lent to the churchwardens; but subject to a condition that twelve of the most trustworthy men of the parish should preserve to the chapel all its rights and liberties.*

In order to preserve the sequence of the work commenced by his ancestor, and thus continued or re-founded by John Lovekyn, it has been necessary to postpone his own personal history for the moment. According to Leland† he was born at Kingston; but he no doubt served an apprenticeship in London to the business of a stockfish-monger‡—for we find him afterwards carrying it on with a success which we might anticipate, and which was fairly merited by sound sense combined with thoughtful judgment and integrity proceeding from a religious tone of mind; qualities which his re-foundation of the free chapel of his ancestor, and the ordinances which he himself made for its government, prove him to have possessed; and which doubtless led to the eminent posi-

* Archives of the Bailiffs, Lansdowne MS. 226, fol.28.

† Leland's Itinerary, 2nd ed. vol.v. p.22.

‡ "Stock-fish" is the term applied to cod-fish split open, and salted and dried to the consistence of elastic wood. It forms an important part of the exports and industrial profits of Newfoundland (a country not unlike England and Wales in form and size), where the very peculiar odour is perceptible for miles around the little bays in which it is cured.

tion he attained, as well as to the special marks of royal favour and confidence. In course of time he rose to the dignity of sheriff of the city of London, which office he filled in the year 1342;* and he was elected to the eminent position of mayor of the city in the year 1348, and again in 1358; and he enjoyed the same honour in the years 1365 and 1366 by the king's authority. The ordinary records of the city fix the years, while his monumental inscription says that twice was he mayor, and twice again "Rege jubente."

He was twice married: his first wife was named Mabile, who was probably a widow, since in his will he mentions Letitia Tubbe her daughter—not as his daughter. And the second, Margaret, who was perhaps the daughter of Gilbert de Mordon, mentioned in his will as one for whom prayer was to be made; but he appears to have left no offspring by either. His residence was a little to the west of London Bridge, and the present Fishmongers' Hall is partly built upon the site.†

His will was dated on the Thursday after the feast of St. James the Apostle, 1368—in that year the day fell on the 27th July. He speaks of himself as of *bona memoria, licet corporis detentus egritudinis*. The will, which is enrolled in the Hustings Court of the city of London, relates solely to his freehold property in London. His testament (which in those days was usually a separate instrument) is unhappily not to be found. It would no doubt have thrown much light

* Maitland, p. 1203; Herbert, vol. ii. p. 42, n.

† Herbert, Livery Companies, vol. ii. .55

upon his family, while the legacies and other dispositions would doubtless have furnished us with much additional information respecting his wishes and feelings. By his will he bequeathed his soul to Almighty God, Blessed Mary, St. Michael the Archangel, and All Saints, and directed his burial before the altar in the midst of the chapel of Blessed Mary, in the church of St. Michael Crooked Lane, of which chapel (as we gather from Leland, but not very certainly) he was the founder. He left to Margaret his wife, for her dower, one-third of all his lands and tenements in the city of London, but charging one tenement, *in vico Thamis'*, with a payment of six marcs per annum in perpetuity for the sustentation of a chantry in that church, left by one Pentecost Russel. An annuity of 6*l.* 10*s.* which was secured by deed to Letitia Tubbe, daughter of his late wife Mabile, he charged upon other tenements, which after her decease were to be sold and the proceeds applied by his executors in pious alms for the souls of himself and the said Mabile and Margaret, and of his father and mother, and of Gilbert de Mordon, and all for whom he was bound, and of all Faithful departed. It bequeaths to the prior and convent of St. Mary Bishopsgate all the store which he had in four cellars in the Vintry (perhaps his stock of dried fish), on condition that he should be commemorated by three canon-chaplains. He devised his house at the corner of Crooked Lane, lately bought of Thomas Brandon, to the chaplain of the free chapel at Kingston, and his successors in perpetuity, in augmentation of the endowment, but subject to the performance of due and accustomed

service to the capital lords of the fee. He bequeathed to his nephew John Lovekyn the tenement in Candelwykestrete which he and his late wife, Mabile, had bought; and he directed that all other tenements should be sold (apparently after his wife's decease) and applied by the executors to pious uses and works to the glory of God and the welfare of the souls of himself and those before named. The will appointed as executors his wife in principal, and John Cauntebrigg the elder, Richard Claidych (chaplain of the free chapel), and William de Walworth.

His death took place between the 27th July (the date of the will) and the 6th November, 1368 (when the will was proved). Weever states that it happened on the 4th August.*

His will was inrolled in the Pleas of Land, held *in Husting*, London, on the Thursday before the Feast of St. Martin, in the 42nd year of King Edward III.†

According to Stow, John Lovekyn rebuilt the church of St. Michael Crooked Lane, "and was buried there in the choir, under a fair tomb, with the images of him and his wife in alabaster. The said church hath been since increased, with a new choir and side chapels, by Sir William Walworth; . . . and also the tomb of Lofkin was removed, and a flat stone of grey marble, garnished with plates of copper, laid on him, as it yet remaineth in the body of the church."‡ Considering the high esteem in which Lovekyn was held by Walworth, it seems improbable

* Weever, *Funerall Monuments*, p. 410.

† *Hustings Roll*, 96, No. 196.

‡ Thoms's edition of *Stow's Survey*, p. 83.

that the monument should have been thus removed ; one would suppose it more likely that the brass inscription was let into the gravestone in the midst of the chancel floor, in order to indicate the place of sepulture, while the costly monument, with alabaster effigies, formed a supplementary and more conspicuous monument. However that may be, there was an inscription in brass subsisting in the time of Stow, who gives this copy of the inscription :—

*Vermibus esca datur, Lovekyn caro pulchra Johannis,
Hic fuit hic maior, iterum hic Rege jubente.
Anno milleno ter C cum septuageno.*

This inscription was subsequently lost or stolen, and became a palimpsest brass, with an inscription to the memory of one Rychard Humberstone, who died on the 7th March, 1581. The plate, thus inscribed on the back, was laid upside down in the pavement of Walkern church, Hertfordshire, and, upon its being detached in modern days, the original inscription, with the beginning and end of the lines slightly shortened, was discovered on the obverse. Upon this discovery there were contributed to this Society the interesting notes by the late John Gough Nichols to which I have adverted.

A curious problem arises with respect to the date of his decease, as stated in the inscription, in which the year 1370 is named ; the month and day are not specified. But Lovekyn's will, which is dated the 27th July, 1368, was registered on the Hustings Roll on the 6th November in the same year, an act which certainly would not have been done until, after the

death, the will came into operation. The day of decease is specified in Weever's Funerall Monuments as being the 4th August, 1368. In order to reconcile the discrepancy, it might be suggested that the inscription was cut at some subsequent time, when the exact year was forgotten; but from its palæography it cannot have been much later; and the widow, to whom reference in case of doubt would naturally have been made, did not die till long afterwards, in 1395. And what is more curious is, that in a commemorative inscription, put down some two centuries afterwards, the date was correctly stated. The inscription runs thus: *—

Worthy John Louekyn, Stockfishmonger of London, here is leyd;
 Four times of this City Lord Maior hee was, if truth be seyde.
 Twise he was by election of Citizens then being,
 And twise by the commandment of his good Lord the King.
 Cheef ffounder of this Church in his lifetime was he;
 Such Louers of the common-welth too few ther be.
 Of August the fourth, thirteene hundryth sixty and eyght,
 His flesh to Erth, his soul to God went streyght.

Having thus traced John Lovekyn's birth, parentage, and education (for the religious tone of mind which he manifested doubtless commenced at his mother's knee), his business and prosperity; the worldly honours which he received; the important gifts which he offered to the worship of God, and the thoughtful care bestowed upon their appropriation; his will, and his monument; there still remains a fact to be noted, which incidentally affords proof of his estimable character. He had as an apprentice

* Weever, Funerall Monuments, p. 410.

one William de Walworth, who afterwards became the famous Sir William Walworth, who in 1380 dealt Lynch law upon Jack Cade, in default of which resolute deed the whole history of the kingdom might very possibly have been changed.* In the appointment by Lovekyn of Walworth as one of his executors he speaks of him as *servientem meum*, and afterwards Sir William, in his will, refers to Lovekyn as *magister meus*. Though the statement may appear rather like one of the favourite romances narrated for the edification of youth, yet it is the fact that the apprentice married his master's widow,† and succeeded to the business, and prospered in accordance with his merits; she survived him and died in 1395.‡ The esteem in which Sir William held his former master is conclusively shown, not only by adding to the endowment of the free chapel,§ but by his will, in which, amongst numerous and liberal gifts, were many for ecclesiastical and charitable objects, which, as regards religious personages, were usually coupled with a condition of prayers for his own soul and the souls of John Lovekyn, and of the testator's wife, and father and mother, and all Faithful departed. This is the formula in which the condition is specified in the

* It is stated that he received his knighthood and a pension of 100*l.* for this service. (Stow's Survey of London, Thoms's ed. p. 83.)

† Lansdowne MS. 226, fol. 28.

‡ Her will is on the Hustings Roll 123, No. 1, *v.*

§ Sir William Walworth obtained letters patent, dated 9th Nov. 1371 (for which he paid a royalty of 24*l.*), granting him licence in mortmain to assign lands of his own for the further endowment of the free chapel. (Patent Roll, 45 Edward II., pt. 2, m. 12.)

first instance, but subsequently for the sake of brevity he simply directed that the prayers should be for his own soul and that of John Lovekyn and the other souls aforesaid, specifying none other; this occurs repeatedly.* Then again, in his testament, besides similar mention of Lovekyn, there occurs the direction that the residue of his (Walworth's) property should be chargeable with his own debts and the debts of the said John Lovekyn, if any remained unpaid;† though this direction might refer to debts chargeable against Walworth as executor.

Thus, long after his decease, was testimony borne to John Lovekyn's worth, more powerful because paid incidentally, and palpably free from any object of flattery

* Hustings Roll 139, No. 70.

† Prerogative Register, 1 Rous.