

THE WILL AND CHANTRIES OF JOHN DE CAUSTON, A LONDON MERCER, DIED 1353

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SUMMARY

John de Causton, a London mercer, was the only member of his immediate family to survive the Black Death, and when he died in 1353 he set up three chantries so that priests could pray for his soul and those of his family, in perpetuity. These arrangements are set out in meticulous detail in John's will which is printed here for the first time. In addition the original agreement he made with the London house of the Crutched Friars, complete with a notarial mark and the seal of the convent, has survived among the muniments in Westminster Abbey. This document is important in that very few original chantry foundation documents have survived and it is also translated and illustrated here for the first time. It has been possible to trace the fates of John de Causton's three chantries for nearly 200 years until they came to an end in the 16th century. This article demonstrates the way in which a 14th-century Londoner attempted to provide security for his soul in the afterlife, and the fate of those arrangements in the hands of succeeding generations of Londoners.

INTRODUCTION: JOHN DE CAUSTON

John de Causton's origins are obscure. He may have come from a Norfolk family as there is a village with the name of Cawston 11 miles north-west of Norwich, where the family name can be found to this day. Several men from Norfolk came to London to take up apprenticeships around the turn of the 14th century, and we know that John was apprenticed to the mercer Nicholas Picot around this time.¹ On completion of his apprenticeship, John traded on his own

account from shops and stalls in Sopers Lane, London, as well as in Boston, where he had a shop, and at the famous Boston fair, where he acted as a warden in 1329.² John's business interests extended to the Continent where he traded at St Omer, handling Ghent fabrics, Malines cloth and Picard wheat. He exported wool from London and Yarmouth and lead from Boston, also selling Irish grain.³ Within the City of London, John held office as sheriff in 1324–25, and served as alderman from 1323 until 1350. He also served the City as a Member of Parliament on six occasions between 1330 and 1337, and he received expenses for attending the King's Council in Lincoln in September 1327 and again in 1340. He advised the young King Edward III on the state of the City of London in 1328, and was appointed a collector of the customs on wine and wool in the port of London in 1331.⁴

In 1334 and 1335 John served on two official embassies to negotiate with the Count of Flanders who had a long running dispute with King Edward III regarding wool sales.⁵ English wool was of high quality and the Flemish weavers preferred it for the production of their fine woollen cloth. In 1336 Edward declared that wool exports would be a royal monopoly and he suspended all exports from England. Wool producers were required to sell to the Crown, which offered a low price for their produce, with the intention of selling the wool on the Continent at a high price, and thus increasing revenue. The scheme

foundered as the producers did not want to sell at the low price offered, especially as the harvest was poor. At this time, Edward was visiting the Continent and offering potential allies large sums of money if they would support him in his war with France. In late 1340, Edward returned from the Continent by night, leaving his wife and sons and two earls as surety for his return; he dismissed all his ministers and tax collectors from around the country since he believed that they had deliberately starved him of funds.

John de Causton was dismissed from his tax collecting position in January 1341, but the loss of his job and impending prosecution did not prevent him from sitting in the Court of Aldermen, and by 1342 he was appointed to collect the wool promised to the King and undelivered from Midland counties. He was also asked to assess foreign merchants living in England for taxes on the profits of their trade here. In 1345 he was given the task of raising a fifteenth and a tenth in the City of London, and the following year he was selected to collect an aid of 40s from each knight's fee in London for the knighting of Edward, the Black Prince, the King's eldest son. It seems clear that John was able to rebuild his trading enterprises and restore his fortunes as by the time of his death he was able to bequeath many properties.⁶

Soon after John completed his apprenticeship he was married to Basilia, the daughter of a Norfolk pepperer, William de Helveton, and the young couple lived in the parish of St Pancras, Sopers Lane. Basilia died and was buried in the parish church there and in 1323, John married Eve, the widow of Simon de Abyngdon, a draper, who had died in 1322. Eve brought considerable property to the marriage, and it may have been soon after this that John moved to the parish of St Mary at Hill, possibly to the large tenement which had belonged to Simon de Abyngdon, and where John lived until his death in 1353. The only information we have about John's own children is that he had a son, William, who predeceased him. Little is known about William but he may have accompanied Adam Fraunceys, Elias Fraunceys and Thomas de Langeton on pilgrimage in 1350, as a *serviens* (which could mean either a valet or an apprentice). This could be when John's son William died, as he is remembered later

among those to be prayed for in John's chantries. It is not known which of John's wives was the mother of William, but Eve de Abyngdon had three children with her first husband Simon; these were Stephen, John and Margerie.⁷

John survived the Black Death of 1348–49 which claimed the life of his wife Eve, and several other Caustons who all died around this time.⁸ Permission was granted for John to have a personal confessor in 1350, when he founded the chantry in the Priory of the Holy Cross. He was blind and ill from then until his death, writing his will in July 1353 and making detailed and complex arrangements to found two further chantries to ensure commemorative prayers not only for himself but also for his wives, friends and business associates.⁹

THE CHANTRIES

In the medieval period the predominant religion in this country was Catholicism; Catholics were extremely worried about the fate of their souls, but setting up a chantry and giving alms to the poor were thought to assist souls on their journey to heaven.

Chuntries took many forms depending on the wealth of the founder. Those with lesser means could establish a short-term chantry for a specified number of years. The wealthiest founders, however, of whom John was one, left enough property to endow a perpetual chantry, that is to pay the salary of a priest in perpetuity. The purpose of all chantries, whether short-term or perpetual, was to ensure that prayers and masses were said, at specified times and often by specified people, for the souls of the founder and others whom he had listed. The purpose of the prayers and masses was to ease the soul's passage through purgatory, an ordeal which all had to endure, excepting only saints. Purgatory was somewhat like an antechamber for souls going to heaven, but they were not admitted until they had purged their mortal sins.

Commemorative services might take many forms. Some founders specified that a special service should be held on the anniversary of their death, and this was often held in the presence of an empty coffin covered with a pall and placed on a bier. Commemorative

services sometimes included bell ringing, candle burning, and alms giving, for example, the distribution of loaves of bread or coins, as the prayers of the poor were particularly valued. In order to secure as large a congregation as possible, the town crier might be asked to proclaim the event throughout the town. Some founders specified that the mayor and civic dignitaries should attend, for which they would be paid. Increasingly, chantry founders like John de Causton specified that there was to be music at their commemorative services and masses. These commemorative services were conducted by the chantry priest who received remuneration from the rents of the properties given by the founder to fund the chantry in a parish church or religious house. In some cases it was specified that the rents from the lands given for the chantry should be used to build a chantry chapel, but in many churches the prayers for the founder's soul were said in one of the chapels already existing in the chosen church. John specified that all his chantries should be in chapels of or at an altar dedicated to the Blessed Virgin Mary.¹⁰

Two types of deed relating to property could be left when a person died. A testament which arranged for the disposal of moveable goods, and a will for the distribution of immoveables, especially property. No testament has so far been found for John de Causton; but, although his original will no longer survives, a copy of this lengthy document (185 lines) was enrolled and proved in the Court of Husting on 14 October 1353.¹¹ The will, which, somewhat repetitively, sets out John's intentions and the endowments to fulfil them, was dated 30 July 1353. He asked to be buried in the north chapel in the parish church of St Pancras, Sopers Lane which was dedicated to the Blessed Virgin Mary. His tomb is referred to in a late 15th-century herald's manuscript now in the College of Arms but is not mentioned in John Stow's *Survey of London* written at the end of the 16th century, so it may have disappeared by then.¹² The church survived until the Great Fire of 1666 but was not thereafter rebuilt.

At the time of his first marriage, John and his wife Basilia had lived in the parish of St Pancras, where he had shops and had acquired property from Margaret the widow

of one of his neighbours, Roger de Parys, for whom he acted as an executor.¹³ Basilia was buried in St Pancras church, and although he had left the parish and had moved to St Mary at Hill soon after he married his second wife Eve, John also chose to be buried in St Pancras parish church.

John de Causton was a wealthy man and he owned enough property to be able to set up three perpetual chantries, one in the parish church of St Pancras, Sopers Lane (as already mentioned), one in the parish church of St Mary at Hill, and the third in the convent of the Crutched Friars; detailed information about all three chantries is to be found in John's will.

The people who were to benefit from the chantry in the church of St Pancras, that is those whose souls were to be prayed for, were John himself, his mother and father, his late wives Basilia and Eve, Simon de Abyngdon, Roger de Parys and his wife Margaret, John's son William, his kinsman William, and John de Langeton. The chantry in the parish church of St Mary at Hill included Stephen de Abyngdon and all the same people except Roger de Parys and his wife Margaret, while John's third chantry in the convent of the Crutched Friars was to pray for John's soul and those of his late wives Basilia and Eve, Thomas de Langeton, John's friend and principal executor, Symon de Abyngdon, and his son Stephen, William John's own son, William de Causton his kinsman, John de Langeton, their fathers and mothers, brothers and sisters, sons and daughters, and all the faithful dead. It should perhaps be noted that only the deceased were to be remembered in chantry prayers.¹⁴

Thomas de Langeton was given the task of selecting the priests for the chantries in the two parish churches, and after his death this task was to go to the rectors and four reputable parishioners of each parish.¹⁵ In his will John appointed the first chantry priests to serve in his chantries in the parish churches. These were to be John de Heydon in St Pancras and Hugh de Higham (also Hegham) Ferrers in St Mary at Hill. The priests appointed to sing the chantry in the Priory of the Holy Cross and chosen in their chapter were John de Welton and Robert de Bedford, to be supervised by Hugh de Higham. The inauguration of the chantry



Fig 1. The original chantry document with seal, detailing the terms of John Causton's chantry in the Priory of the Holy Cross (WAM 13431). (This image is produced by kind permission of the Dean and Chapter of Westminster Abbey. © The Dean and Chapter of Westminster Abbey)

priests was to be conducted by the Dean of the Court of St Mary Arches, or his nominee, for the church of St Pancras, since this church was part of the archiepiscopal peculiar of St Mary by Bow, and by the Archdeacon of London in the case of the church of St Mary

at Hill.¹⁶ For the convent of the Crutched Friars, the prior and brothers were to elect two priests in their chapter house to carry out the requirements of the chantry, and these priests were selected for one year only, while those in the parish churches were



Fig 2. The seal of the Priory of the Holy Cross, stolen in 1359. (This image is reproduced by kind permission of the Dean and Chapter of Westminster Abbey. © The Dean and Chapter of Westminster Abbey)

appointed for life. John's chantry priests were each to receive 10 marks (£6 13s 4d) per annum, paid in four instalments, for their maintenance and necessities, but the friars were not allowed any possessions so their stipends were probably paid to the convent. This sum would have been considered a generous salary at that time.¹⁷ The duties of the chantry priest were to attend the parish churches or the chapel in the Friary every day at the canonical hours to celebrate divine office and to sing the *Salve Regina* every evening at Vespers, unless there was a legitimate reason for not so doing. He was also to celebrate a mass with music every year on John's anniversary or *obit* (31 July or 1 August), to include the *Placebo* and *Dirige*.¹⁸ At this service the rectors were to receive 3s 4d, the chief clerks 12d and the under clerks 6d, amounting in all to 4s 10d. The rector was often short staffed and the chantry priest would be expected to help the rector in other church services, especially if singing was required.

If the chantry in the church of St Pancras should fall vacant for more than a month, then first Thomas de Langeton or the rector and four parishioners could choose a new priest, but if the candidate was not deemed suitable by the Dean of Arches, then the latter could appoint a suitable chaplain to the chantry as soon as possible. A period of 15 days was stipulated for the chantry in the church of St Mary at Hill before the same procedure applied and the Archdeacon of London or his representative could select a new priest. However if the official delayed, then Thomas, or the rector and his four parishioners, could name a new chaplain. If the chaplain behaved badly and Thomas de Langeton, or the rector, admonished him and the chaplain failed to mend his ways, then Thomas or the rector could remove him and appoint a new and more suitable candidate to the post.

The rents from John's properties, listed in his will, provided the stipends for the chantry priests. The properties to fund the chantry in the parish church of St Pancras, Sopers Lane were a tenement with adjoining shops in the parish and another tenement in the neighbouring parish of St Antonin. These properties were left by John de Causton to James Andrew and his wife Maud, John's

niece, for their lives and after their deaths they were to be administered by the prioress and convent of St John of Haliwell outside Bishopsgate, who would receive any surplus income after the costs of the salary and services and the repair of the tenements. Similar arrangements were made for the chantry in the church of St Mary at Hill. The properties were initially left to Thomas de Langeton for his lifetime and after his death they were to go to the prioress and convent of St Helen within Bishopsgate in London. The properties designated for this purpose were John's tenement, in which he was living next to the churchyard in the parish of St Mary at Hill, two shops with solars above next to the quay in Billingsgate in the same parish, three shops with an adjoining garden in the parish of St Botolph outside Aldgate, two shops with solars above in the parish of St Andrew Hubbard, and a tenement with shops in the parish of St Leonard Eastcheap.

The properties John endowed to fund the chantry in the Priory of the Holy Cross (the Crutched Friars) were a tenement with gardens and shops in the street leading towards the Tower of London in the parish of St Dunstan and an inn called the Cardinal's Hat on the corner of Gracechurch Street and Lombard Street (also called Langbourne Street) in the parish of All Hallows Gracechurch Street (also called All Saints).¹⁹

The beneficiaries of John's chantries (that is, the prioress and convent of St John of Haliwell for the chantry in St Pancras, the prioress and convent of St Helen's Bishopsgate for the chantry in St Mary at Hill) were to be in charge of collecting the rents from these properties, keeping them in good repair, and using the money to pay the chantry priest, and also the rector and clerks on the day of John's anniversary. In addition, John required that 4s be paid at the four principal terms of the year to maintain one candle to burn perpetually in the church of St Pancras before the image of the Virgin Mary. In the church of St Mary at Hill, 20s each year was to be provided from the rents to pay the four churchwardens to maintain five candles to burn in the church, two on the iron beam in front of the image of the Blessed Virgin Mary before the high altar to burn on Sundays and festivals, two

to burn before the image of the Salutation (Annunciation) of the Blessed Virgin Mary in the body of the church every evening during the whole of the *Salve Regina* mass, and one candle to burn on Sundays and other festivals on the altar on the south side of the church between the images of St Thomas the Martyr and St Nicholas in honour of those saints. The church of St Mary at Hill was also required to pay 13s 4d each year from John's rents to the Masters of the Bridge House and 6s to the church of St Magnus for the bretheren of our Lady, *Salve Regina*.²⁰ The rents from the properties endowing the chantry in the Priory of the Holy Cross were to pay 6s annually to the church of St Edmund, Lombard Street.²¹

If those administering the rents and payments defaulted in their duties, then ultimately it was to be the responsibility of the rector and his four reputable parishioners to take over the task. When the properties fell into disrepair in the late 15th and early 16th centuries they yielded insufficient income to fulfil John's requirements. In the case of the rents left to the parish church of St Pancras, they had passed into the hands of the rector and his churchwardens at some time after the death of James Andrew and his wife Maud. By 1504, a mercer named William Burwell had rebuilt these properties and in compensation made excessive demands on the parish. The rector agreed to William's demands but the churchwardens did not, and by 1522 Cardinal Wolsey had been asked to adjudicate in the disagreement between them. The mercer Symon Ryce, a parishioner, gave money for the purchase of the rebuilt properties, which then became the responsibility of the parish, in return for an annuity for Symon himself and his wife Lettice. This chantry then survived until the dissolution of the chantries in 1548.²²

The chantry in the parish church of St Mary at Hill suffered a similar fate. At some time after the responsibility for the chantry had passed to the prioress and convent of St Helen's Bishopsgate, the rector and parishioners were dissatisfied with the situation and brought a lawsuit to obtain the right to administer the chantry in their church. The churchwardens' accounts give details of many 'sweeteners' to the judges resulting in the parish being granted administrat-

ion of the chantry which survived until the Dissolution.²³

The chantry in the Priory of the Holy Cross, however, did not last until the Dissolution of the Monasteries in 1536–39. The friary was always short of funds and at a time of great hardship in 1531 the prior, William Crochon, sold the properties endowing the chantry to Richard Roberts of Colchester, so John's wishes were unlikely to have been observed beyond this date.²⁴

John's chantry document agreed with the Prior of the convent of the Holy Cross in 1350 was validated by an apostolic notary public, and bears his sign, together with the Common Seal of the convent. However the Common Law of England did not recognise the notary public, and denied that his signature and sign manual were needed, maintaining that seals were sufficient to legalise a document.²⁵ Notarial authentication was unusual in chantry foundation documents of this date and type, but since the head house of the Priory of the Holy Cross was at Huy in Belgium, the foundation document may have been notarised to make it more acceptable to the dignitaries of the house on the Continent and to any foreign priors or officials in England. The Priory had strong affiliations with the Continent, priests from the Low Countries came to serve there, and in the next century two fraternities for Dutch and other alien merchants living in London were established in the house; many of these aliens requested burial in the priory church or its cemetery.²⁶

The dating of documents drawn up by apostolic notaries public usually included the pontifical year, indicating how many years the Pope had served, and the year of the indiction of the Pope or the Emperor, and this one is no exception. The Latin text is followed by ten lines of notarial eschatocol (this is the source of the notary's authority, *ie* from the Pope or the King) and finally the notary's mark or sign manual, a registered device specific to him, which in this case shows his initials, intertwined. The notary's name was Thomas Hammund of Ashwell who was appointed by apostolic authority.²⁷ This office was conferred on 20 February 1331 by Pope John XXII from Avignon on a Thomas who was named as the son of John Hammund and nominated by the Archbishop of Armagh.²⁸

In his will John had chosen Thomas de Langeton as his principal executor together with John de Causton junior, John Stouton, who was named as John's apprentice but about whom nothing further is known (it is possible that he died soon after the will was drawn up), and also Hugh de Higham, a chaplain, and the first incumbent of John's chantry in St Mary at Hill.²⁹ In 1350 Hugh de Higham had granted properties in Thames Street in the parish of All Saints to the draper James Andrew and his wife Maud, John de Causton's niece. So he was clearly already involved in Causton family property transactions.³⁰ As supervisors of his will John de Causton selected the mercer Adam Fraunceys, who was a business associate of Thomas de Langeton, together with James Andrew, a draper.

CONCLUSION

The people chosen by John de Causton to fulfil his final wishes demonstrate the links between business, the Church, royal service and family relationships. Since John de Causton had no living relative except his niece Maud, the wife of James Andrew, he had to make extraordinarily detailed arrangements for the disposal of his property

after his death in order to ensure that many and regular masses were celebrated for his own soul, for the souls of the deceased members of his family, and for the souls of those to whom he felt a personal or legal obligation. John seems to have been a deeply religious person. He may have been ill from 1350 when he was allowed a personal confessor who could attend him at his death bed and absolve his sins.³¹ He may also have suffered from guilt because he survived the Black Death when many others did not (a phenomenon exhibited in some survivors of the Holocaust). Although it is not clear whether the chantry which he established at the House of the Crutched Friars was still being observed into the 16th century, those which he founded in the parish churches of St Pancras and St Mary at Hill were both being maintained by the parishioners at the time of the Chantry enquiry in 1548. Both parish churches had taken over responsibility for the chantries from the two religious houses to which the endowments had originally been entrusted and the chantries were now being run by the parishioners. This takeover of John de Causton's chantries by lay people was, perhaps, symptomatic of the dramatic shift into lay control that was to take place at the English Reformation.

APPENDIX I: TRANSLATION OF JOHN DE CAUSTON'S CHANTRY DOCUMENT FROM THE PRIORY OF THE HOLY CROSS (WAM 13431, HR 81(103))

Brothers William de Charyngworth prior, Ralph de Coventre subprior, brothers of the Order of the Holy Cross beside the Tower of London and also brothers Hugh de Wodeford, Adam de Northampton, John de Welton, Roger de Ryshedon, Robert de Bedeforde, John Hurer, Reginald Horsyngdon, John de Weststowe, Geoffrey de Reston, Robert Mauncel and Nicholas Brown, fellow brothers and the convent of the Order of the Holy Cross aforesaid to our beloved in Christ John de Causton, citizen and alderman of London greetings, may you earn the celestial kingdoms and by prayer may you be strengthened by the hope of salvation.

Endowments are especially acceptable in return for prayers for the salvation of all faithful Christian souls, and by setting up a perpetual chantry for two priests in our

convent church of the Holy Cross at the altar of the Blessed Virgin Mary and endowing it with the rents from your two tenements: one with gardens and shops in the street leading towards the Tower of London and with another at Gracechurch called the Cardinal's Hat with all their appurtenances. Two fellow brothers of our aforesaid convent John de Welton and Robert de Bedeforde have been chosen, admitted and sworn to your perpetual chantry in our chapter house by us and our said convent and will be by our successors each year forever to celebrate divine office in a praiseworthy manner for the salvation of your soul and the soul of Thomas de Langeton, citizen of London and for the souls of Symon de Abyngdon, of Eve, Basilia and your brothers and sisters, sons and daughters and all the faithful departed at the altar of the Blessed Virgin Mary every day.

And if either of the said two brothers shall be sick and unable to celebrate the mass in the aforesaid manner, we and our successors will choose another brother of our said convent to celebrate divine service in his place until said sick brother shall recover.

Also we bind ourselves and our successors that on the day of your anniversary and that of Thomas de Langeton we will diligently observe and solemnise the whole office of the dead, namely the *Placebo* and *Dirige* and the mass for the dead with music and the other offices which are customarily due on anniversaries of this sort, every year forever for your souls and those of the others [mentioned] above. And we will remember you as is customary for all the dead brothers of our order.

Also we have ordained that every brother in the future, and all the present brothers named above, admitted to our aforesaid convent will take a corporal oath physically touching the sacred gospels of God and will make a promise on his faith that he will maintain, preserve and uphold the said perpetual chantry to the utmost of his power as best he can as set out by its founder in the form noted above and below.

We also prior, subprior and the aforesaid convent assure you and the aforesaid Thomas de Langeton of our perpetual involvement and that of our successors for you, your souls and the souls of your aforesaid friends and family through these deeds.

We also wish that we and our successors should be compelled to carry out your wishes by your executors while they live and after their decease by the chaplain of your perpetual chantry founded in the parish church of the Blessed Virgin Mary atte Hill London for your soul and the above mentioned souls. The executors and chaplain acting as our supervisors for all the aforementioned, may compel us and our successors by the collection and retention of the said rents whenever we fail to faithfully observe all and each of the things above and below written.

In testimony to all of these things we have ordered our present letters to be written, published and subscribed in perpetual memory of the matter in the form of a public instrument made by the notary public named below and signed with his customary sign and we have strengthened it by the attachment of our common seal. Given and made in our said chapter on the penultimate day of December of our Lord 1350 in the fourth indiction of the ninth year of the pontificate of the most Holy Father in Christ and our Lord Clement VI Pope by divine providence in the presence of the discreet men Reverend Hugh de Higham and

John de Elsingham, priests, John de Langeton and William de Causton, literate men, and many other witnesses especially called and asked for the foregoing.

And I, Thomas Hammund of Ashwell, public clerk of the diocese of Lincoln by authority of the Pope, notary to the said chapter, prior, sub-prior and the aforesaid convent by the assent and consent of the said two brothers John de Welton and Robert de Bedford to celebrate in the aforementioned form the election, admission and swearing of them and the taking of the oath of faith and also of the said prior, sub-prior and convent by statute, decree, regulation, join-ing together, ordination, obligation, offer-ings and grants of oaths and the faith of the said brothers William prior, Ralph sub-prior, Hugh, Adam, John, Roger, Robert, John, Reginald, John, Geoffrey, Robert and Nicholas, fellow brothers and the convent, to the said exactions and the addition of the seal of the community and also by each and everyone while thus so that it should be allowed through the said prior, sub-prior and convent to act and be in the memory of the chapter from the year indicated, the day, month and pontificate aforesaid one with the aforementioned witnesses being present between them and all and each, as I saw and heard to have happened and on asking the said prior, sub-prior and convent I have written and published and produced in this public form and with my name and usual signature I have marked asking by the faith and witness of all the things mentioned before.

It is agreed by me the abovementioned notary concerning the erasure made in the first line of this deed accounting from the top and descending in these by two, the said Charingworth prior, and by this declaration we, interlineally wrote above the sixteenth line and by the five said words Roger, Robert, John, Reginald and John written above the twentieth line of this instrument I, the mentioned notary, have written, corrected and approved by my own hand.

Endorsed This writing was read and enrolled in the Husting of Common Pleas of London on Monday next after the feast of the Archbishop Saint Edmund in the twenty seventh year of the reign of King Edward III after the Conquest [18 November 1353].³² Shirburne

APPENDIX II: TRANSLATION OF THE WILL OF JOHN DE CAUSTON, MERCER (HR 81 (71))

Pleas of land held in the Husting London on Monday next after the feast of the translation of St Edward the King in the 27th year of the reign of King Edward III after the conquest [14 October 1353]

1. On the said day and year the will of John Causton, citizen and mercer of London, was proved by William de Shirbourne, taverner, and Roger ate Stone witnesses, sworn and examined, in these words. In the name of God Amen. I, John de Causton citizen and mercer of London, of sound mind and good memory, it being the 30th day of the month of July in the year of our Lord 1353, make, arrange and order this my present will containing my last wishes as follows. First, I leave and commend my soul to Almighty God my creator, and the Blessed Virgin Mary and all the saints,
2. [And my body] to be buried in the church of St Pancras near Sopers Lane London in the north chapel of the Blessed Virgin Mary of the same church.

Chantry in the parish church of St Pancras Sopers Lane

3. Also I leave to James Andrew citizen of London and Maud his wife, my niece, for their lives jointly or singly and after their death to the Prioress and Convent of the house of [St John of] Haliwell outside Bishopsgate, London and their successors, my tenement with adjoining shops and all its other appurtenances which I have in the said parish of St Pancras by Sopers Lane London and my other tenement with its appurtenances which I have by the gift and feoffment of Simon Bunde in the parish of St Antonin London. To have and to hold all the said tenements with shops and all their other appurtenances for the same James and Maud while they live, jointly or singly, and after their deaths to the said Prioress and Convent of Haliwell whoever it may be at the time and their successors well and in peace forever [paying] to the chief lord of that fee for the services owed on them by right of custom.
4. The rents from the said tenements and shops with their appurtenances held by James and Maud or one of them, are to be used to support one worthy chaplain in the said church of St Pancras to pray for my soul and the souls of my father and mother, Basilia and Eve my late wives, Simon de Abyndon, Roger de Parys and Margaret his wife, William my son, William de Causton my kinsman, John de Langeton and

the souls of our brothers and sisters, sons and daughters and all the faithful dead.

5. A chaplain should be presented to the said chantry when it is vacant through Thomas de Langeton while he shall live and after his decease through the rector of the said church of St Pancras and through four upright and trustworthy parishioners and be instituted into the said chantry by the Reverend Dean of the church of the Holy Mary Arches of London or his representative whoever at that time it may be.
6. The chaplain should always celebrate the same service in the same way [and be paid] annually for his sustenance and work by the said James and Maud or later by the said Prioress and Convent and their successors or by the occupiers of the said tenements, ten marks sterling at the four principal terms of the year as is usual in the city of London and in the usual equal portions forever.
7. And the said James and Maud or later the said Prioress and Convent and her successors or the occupiers of the said tenements should pay annually from the rents to the rector of the said church of St Pancras each year on the day of my anniversary forever, three shillings and four pence, and to the head clerk twelve pence and to the under clerk six pence sterling.
8. And the said rector and clerks and the Prioress and Convent and her successors or the occupiers of the tenements whoever they may be at that time, on the day of my anniversary every single year should solemnly hold in the said church on the day itself for my soul and the aforesaid souls a *Placebo and Dirige* and a Mass for the Dead with music and other divine offices of this kind due and customarily celebrated for anniversaries of this kind forever.
9. And the said James and Maud or later the said Prioress and Convent or the occupiers of the said tenements should also pay from the same rents forever at the said principal terms of the year, four shillings sterling for the everlasting maintenance of one candle which I wish to burn in the said chapel before the image of the Blessed Virgin Mary.
10. And if the said annual rent of ten marks due to the said permanent chaplain owed annually and forever, and

Continued on the dorse for the remainder of the will

Still pleas of land held in the Husting London on Monday next after the feast of the Translation

of St Edward the King in the 27th year of the reign of King Edward III after the Conquest. Still the will of John de Causton

the annual four shillings and ten pence owed to the said rector and his clerks as their due, and the four shillings for the maintenance of the candle should fall into arrears, thereafter I wish, that it should be allowed that the said permanent chaplain and the rector of the said parish church of St Pancras can enter into all the above mentioned tenements and all their appurtenances to distrain all the goods and chattels found in them, and to remove and retain these distrains until all the said rents and arrears shall be paid in full.

11. Also I will that the said James and Maud, or later the said Prioress, her convent and successors, or the occupiers of the said tenements shall maintain and repair all the tenements and shops with their appurtenances against wind and rain and when necessary, will construct and rebuild anew with the proper costs and expenses forever.

12. And I will that immediately after my death the said Prioress and convent and her successors should hold each year on the day of my anniversary in their church [a mass] to be solemnly celebrated forever.

13. And if it should happen that the said James and Maud, or the said Prioress, convent or their successors, or the occupiers of the said tenements whosoever should fail to pay for any of the tasks mentioned, for half a year and they are not completed, then the said Thomas or after his death the permanent chaplain, the rector and the four reputable parishioners may agree to bring a suit of court, thereafter I want and arrange that all benefits from the existing tenements held and had by the existing tenants should be wholly removed and those tenements with adjoining shops and all their other appurtenances should remain provided for and maintained by the said Thomas while he lives and later by the said rector and the four parishioners forever, paying all the said charges.

14. And if the said chantry is vacant for one month, and a worthy chaplain is chosen by the said Thomas or the rector and four trustworthy parishioners but due to sin he is not presented nor chosen, thereafter I wish and appoint that the said Dean of Arches of London or his representative immediately after the end of the space of the said month should admit and institute a worthy chaplain to the said vacant chantry who should perform no other appointments for life.

15. And if the said chaplain behaves badly

or sins outrageously, and has been warned by any of those named above or any member of a chapter, and he does not mend his ways, then it is lawful for the said Thomas, the rector and the four trustworthy parishioners or anyone who is a member of a chapter, to go to the same reverend Dean or his representative, to clearly explain the offences and excesses of this chaplain, and the reverend Dean himself, having ascertained the truth of the suggested transgressions or his offences established by the testimony of reputable [men] and other legal documents and having learned and understood the whole matter, without formality or a judicial court, should proceed against the offending chaplain. And if it appears that this chaplain has seriously transgressed he should be removed by the Dean himself and another chosen in his place through those named above, and he should be admitted and instituted by the Dean himself to the chantry itself in the manner and form outlined above.

16. And if it should happen that the said permanent chaplain should be legitimately removed by the said Dean, through a legitimate case and he wishes to prosecute a summons, I order that the said chaplain, summoned in this manner should be completely excluded from all advantage which before this he may have received, so that he is not then allowed to be preferred to a benefice, and that another chaplain should be installed in the same chantry as outlined above. And if the said Dean will not do this or should in any way delay this kind of removal for six days of lawful business after he has been legally informed about the crimes then it is lawful for the said Thomas, or the said rector and four upright men with authority to expel and remove [him] from the said chantry so that another worthy chaplain can be chosen and admitted and installed as a canon by the Dean himself within one month.

17. Also I wish and arrange that the said permanent chaplain thus admitted should attend every single day at whatever canonical hours and divine office in the said church according to the praiseworthy customs of the city and especially he should attend in the said church on each day after the hour of Vespers for the chanting of the *Salve Regina* and that he should sing and support the singing as much as possible to the honour and glory of the said Virgin unless there is a legitimate cause preventing him from holding the said certain chantry and in said manner as detailed above.

18. I present and admit to the same the reverend John de Heydon a chaplain to officiate and celebrate through these presents for the term of the life of the said John.

St Mary at Hill

19. I give and bequeath to the said Thomas de Langeton for the term of his life and after his decease to the Prioress and convent of the house of St Helen within Bishopsgate London and their successors forever all that tenement with all its appurtenances in which I am living at the time of making these presents in the parish of St Mary at Hill London which is situated between the tenement of a certain Earl of Pembroke on the north side and the cemetery of the same church on the south side, together with four shillings annual rent owed to the said tenement from the tenement which Richard de Lambelythe [Lambeth] formerly held in the parish of St Andrew Hubbard London from the surrender of the Prioress and convent of the said house of St Helen.

20. I give and bequeath to the same Thomas for his lifetime, and then to the said Prioress and convent of the said house of St Helen and their successors those two shops with solars built above and their appurtenances which I have at Billingsgate with an adjoining quay and all their appurtenances in the said parish of St Mary at Hill.

21. I also give and bequeath to the same Thomas while he lives and then to the said Prioress and convent of the said house of St Helen those three shops with an adjoining garden and all their other appurtenances which I have outside Aldgate in the parish of St Botolph.

22. And those two shops with solars built above and all their appurtenances which I recently acquired from Joan who was the wife of Robert the Roper formerly citizen and weaver of London in the parish of St Andrew Hubbard in the City between the tenement of Robert the Roper formerly citizen and cornmonger of London and the tenement formerly [belonging to] John Jounner on the west side.

23. In addition to this, I give and bequeath to the said Thomas while he lives and then the Prioress and convent of St Helen, all that tenement with shops and all its other appurtenances which I have in the parish of St Leonard Eastcheap London which lies between the tenement formerly belonging to John de Ox(en)ford on the north side and the tenement of Joan formerly the wife of Thomas de Freston on the south side. To have and to hold the said tenements all with shops, garden, rents and quay and their other appurtenances to the same Thomas for the rest of his life and afterwards to the Prioress and convent of the said house of St Helen and their successors, well and in peace forever from the chief Lord of that fee for the services owed and by right of custom.

24. So that from all the said tenements, shops, garden, rents and quay and their other appurtenances, one worthy permanent chaplain in the church of St Mary at Hill London is appointed and maintained to celebrate masses for my soul and the souls of my father [and mother], Basilia and Eve formerly my wives, Simon de Abyngdon, Stephen his son, William my son, William de Causton my kinsman, John de Langeton, and the souls of our brothers and sisters, sons and daughters and all the faithful dead.

25. And I wish that the same chaplain should attend every single day [during] the canonical hours for divine office in the same church of St Mary at Hill according to the praiseworthy customs of the said city and as mentioned previously he should attend the same church every day after the hour of Vespers for the singing of the *Salve Regina* and by singing, assist as much as possible in honour of the glorious Virgin unless there is a legitimate reason preventing [this].

26. And I will that from the payments from all the said tenements, rents, quay, shops and garden and their appurtenances twenty shillings sterling should be given to four more trustworthy parishioners of the said church of St Mary at Hill to provide and maintain five candles in the said church of St Mary at Hill at seasonable times to be burned in the following manner forever, namely that there should be two candles burning above the iron beam in front of the image of the Blessed Mary before the high altar to burn on Sundays and festivals, and two candles in front of the image of the Salutation of the angel to the Blessed Mary in the body of the church to burn at each vespers at the time of the singing of the *Salve Regina* from the principal singing of the same until the end, and there should be one candle burning on Sundays and festivals at the south altar of the same church between the images of St Thomas the martyr and St Nicholas for the praise and honour of the said saints.

27. And I will that the permanent chaplain in the said church of St Mary is chosen and presented by Thomas, the rector and the four parishioners and admitted and installed by the official of the Lord Archdeacon of London or his representative to the said chantry as a canon in the same.

28. And it is ordered that the said chaplain [shall be paid] each year for his maintenance and work from the tenements, rents, shops, garden and quay with all their appurtenances, ten marks sterling at the four main terms of the year as is usual in the city of London in equal amounts and that the rector of the same church

shall receive from the rents mentioned above three shillings and four pence, for the head clerk twelve pence and for the under clerk six pence forever.

29. And the said rector and clerks whoever they may be at that time should solemnly hold on the day of my anniversary forever each year in the said church on the said day itself for my soul and for the said souls, the *Placebo* and *Dirige* and the mass for the Dead with music and other Holy offices of this kind due and customary at anniversaries solemnly celebrated forever.

30. And I wish and appoint that if it should happen that the said Thomas, or the rector and four parishioners should leave the chantry vacant or delay for fifteen days and do not choose or announce a suitable chaplain, then the said reverend official or his representative immediately after the said lapse of fifteen days should admit a suitable chaplain to the vacant chantry for his lifetime providing he has committed no previous offences, and failing this Thomas, the rector and four parishioners will present to the said chantry.

31. And if it should happen that Thomas should be absent and the said Prioress and convent and their successors or the occupiers of the said tenements, shops, rents with the quay, garden and their appurtenances default on the payment of the said ten marks annual wages to the said permanent chaplain for his maintenance, the annual payment for the rector and his clerks, and the debt for the five candles being in arrears for the previous term, then I wish and appoint that it is lawful for the permanent chaplain, the rector and his clerks, and also the four parishioners to enter into possession and to take and retain goods however necessary to get redress as often as required.

32. Also I wish and arrange that the said Thomas, then the said Prioress and convent house of St Helen and their successors and the occupiers of the said properties and houses with their appurtenances and with others whoever it may be at that time will maintain and repair the tenements against wind and rain and where necessary will rebuild at their own charge and expense with their own money forever.

33. And I will immediately after my death the said Prioress and convent and their successors should solemnly hold [a service] to celebrate each year on the day of my anniversary in their church forever.

34. And if the said Thomas or later the said Prioress and convent, her successors or the occupiers of the said tenements should default in any of the tasks previously mentioned and they neglect to pay for half a year then the

permanent chaplain, the rector and the four parishioners by agreement should make enquiries. Thereafter I wish and order that all benefits which the tenants had, are wholly removed and those tenements with adjacent shops and their other said appurtenances shall remain forever the property of the rector and the four parishioners.

35. And if it appears that in any way the chaplain has seriously [transgressed] he should be removed and in his place [another] should be instituted as above, so that if the same official or his representative refuses to act or delays this removal for six days after he is informed of these offences it is lawful for the said Thomas while he shall live and afterwards for the said rector with the four parishioners having the proper authority for this kind of offence to expel and remove [him] and to choose another [chaplain] within fifteen days and the same official or his representative should accept and institute [him to my] chantry.

36. And if it should happen that the said guilty chaplain should object or oppose this removal then I wish that another chaplain is again instituted in the usual manner and he should be informed about the payment for the chantry and ordained and will refuse all profit that he might receive and the guilty chaplain should be excluded from my will completely.

37. I also wish and grant that the said Thomas, the rector and the four parishioners will be careful regarding the repair and maintenance of the said tenements with quay, garden, shops and rents and they should participate in the masses and other benefits which the said chaplain is celebrating forever.

38. To which certain chantry the next [chaplain] to occupy and officiate in the said manner, I present and accept through these presents, the reverend Hugh de Higham Ferrers, a priest, as permanent chaplain for the rest of his life, both in sickness and in health.

The Priory of the Holy Cross

39. Also I arrange, give and bequeath to the Prior and Brethren of the order of the Holy Cross of London, all my tenement with garden, shops and other appurtenances which I have in the street which leads towards the Tower of London in the parish of St Dunstan and also all my tenement with its appurtenances which I have at Gracechurch London which is called the Cardinal's Hat in the parish of All Saints. Paying from them yearly to the church of St Edmund six shillings sterling which tenements formerly belonged to the said Symon de Abyngdon citizen of the said city. To have and

to hold to the said Prior and Brethren and their successors forever for the services owed for them to the head lord of those fees and by right of custom.

40. And two brothers, priests of the monastic rule from the same order and convent in their church at the altar of the Holy Mary [shall pray] for my soul and the souls of Basilia and Eve, formerly my wives, Symon de Abyngdon, and Stephen his son, William my son, William de Causton my kinsman, and John de Langeton, of our fathers and mothers, brothers and sisters, sons and daughters and all the faithful dead, each day always at the same time should celebrate divine office.

41. I will and appoint that two brother priests are chosen through the Prior and the convent of the same place each year for this special appointment and that those two brother chaplains receive annually forever for their own needs from the said tenements, garden, shops and their appurtenances twenty shillings sterling equally shared between them without prevention or hindrance from the said Prior whoever it may be at that time or from any other brothers of the said convent.

42. And the said Prior and brothers and their successors on the day of my anniversary should solemnly hold and celebrate each year forever on the day of my anniversary itself, for my soul and the aforesaid souls and all the faithful dead, the holy offices in his church, namely the *Placebo* and *Dirige* and the mass for the Dead with music and the other divine services owed and customary for this kind of anniversary should be solemnly celebrated forever.

43. And any brother received and admitted to the said convent and observant in his profession should take a corporal oath touching the Holy Gospels on his faith so that he could contribute to the said perpetual chantry as far as possible so that he will foster, maintain, grant and support [it] forever according to my wish as noted above and in a deed of the communal notary public, made and authenticated with the seal of the said house of the Holy Cross.

Continued on the following Roll, the remainder of the will of John de Causton.

The 27th year of the reign of Edward III after the Conquest. [1353]

Still the will of John de Causton [Codicil].

44. And to benefit those who are bound for themselves and their successors to support and maintain the said chantries forever, I also give and bequeath to God and to the master and brethren of the Hospital of St Bartholomew in Smithfield London my tenement with shops

and its other appurtenances wheresoever which I have in Thames Street London in the parish of All Saints above the Cellar [also called All Hallows the Less] London in extra support for the poor and the infirm of the said hospital.³³

To have and to hold to the same Master and Brethren and their successors whoever for the time they may be, freely, quietly, well, wholly and in peace forever in pure and perpetual alms from the head lord of that fee for the services owed for them and by right of custom.

45. Also I leave to God and the Fraternity of St Anne in the Chapel adjoining the parish church of St Antonin London, freely and quietly, those fifteen shillings annual rents which I acquired from Joan and Isabella daughters of Nicholas de Hedersete formerly citizen of the City of London and from the tenement which formerly belonged to Henry de Merlawe in the parish of St Christopher London. To have and to hold the aforesaid fifteen shillingsworth of annual rents to the said Fraternity to help in the maintenance of the chaplain of the said Fraternity forever.

46. Also I give and bequeath to my executors named below all my goods and movable chattels wherever and whatever they are and also each debt which is owed to me by whoever they are owed so that they may dispose of them as they see fit for the expedition and salvation of my soul and as is unanimously agreed by the same executors. In witness of all this and to provide credibility to this my present will containing my last wishes I have attached my seal.

47. And I make, ordain and appoint as my executors of the same, the said Thomas de Langeton my principal executor, John de Causton junior, John de Stouton my apprentice, and Hugh de Higham chaplain my coexecutors, together with the said Thomas as principal and Adam Franceys and James Andrew jointly and singly as supervisors of my will and that these my executors may do and execute my last wishes as expressed above. Given in London the year, day and place said above.³⁴

48. Also I leave to God and the church of St Mary at Hill aforesaid and the parishioners of the said church whoever at the time they may be, my tenement with a brewery with the house built above and all its appurtenances which I recently acquired from John Lucas clerk and Richard de Tyscote executors of the will of John de Guildford formerly citizen and clerk of London in the said parish of St Mary at Hill. To have and to hold the said tenement with all its appurtenances for the said church and its parishioners whoever at the time they may be in perpetual alms and feudal aid for the support of the other chaplain permanently celebrating

in the said church of St Mary at Hill forever for the soul of Henry Bernard and the souls of all the faithful dead. So that the said permanent chaplain was always presented through the rector and four reputable parishioners when a vacancy occurred.

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Finally I should like to thank the staff of the Muniments Room at Westminster Abbey for the photographs of the chantry foundation document and its seal and Dr Richard Mortimer and the Dean and Chapter of Westminster Abbey who hold the copyright for giving their permission to reproduce them here.

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NOTES

¹ The National Archives (TNA) C 241/59/23. Mercers dealt in luxury goods, silks and velvets, as well as wool and woollen cloth.

² *Calendars of Close Rolls (CCR) 1327–30*, pp 85–6; *Calendar of Plea and Memoranda Rolls of the City of London (CPMR) 1323–64* (ed A H Thomas) (1926), vol 1, p 88.

³ G A Williams *Medieval London from Commune to Capital* (1963), 140; TNA SC 8/163/8142 (1327); *Calendar of Memoranda Rolls (Exchequer)*

preserved in the Public Record Office, Michaelmas 1326–Michaelmas 1327 (1968), nos 771a–c, 779.

⁴ A B Beaven *The Aldermen of the City of London* (1908), vol 1, 22, 113, 173, 178, 383, 410; vol 2, xxxii, 227; *CCR 1330–33*, pp 96–7; *CPMR 1323–64*, pp 30, 74; *Calendars of the Fine Rolls (CFR) 1327–37*, pp 260 (x2); *CCR 1330–33*, pp 382–3; *CCR 1339–41*, p 132; *CCR 1341–43*, p 15; *Foedera* (ed T Rymer, 1821), vol 2, pt 2, 1114. John de Causton was removed from his position as tax collector for wine and wool in the port of London on 27 March 1341.

⁵ *CCR 1333–37*, pp 295, 486; Rymer *op cit* (note 4), vol 2, pt 2, 875–6, 907–8.

⁶ R L Baker 'The English customs service, 1307–1343: a study of medieval administration' *Trans American Philosophical Soc New Series* 51, pt 6 (1961), 3–76, see especially 42 n 84 and 64; *CFR 1337–47*, pp 307, 416, 492; *CPR 1340–3*, pp 470–1, 480.

⁷ *Calendar of Patent Rolls (CPR) 1348–50*, p 560; TNA C 66/231 m.14; Beaven *op cit* (note 4), vol 1, 380; Corporation of London Record Office (CLRO) London Metropolitan Archive (LMA) Hustings Rolls (HR) 63 (57), (222); *A Calendar of the Cartularies of Adam Fraunceys and John Pyel* (ed S J O'Connor, 1993), vol 2, p 49, F 88–101, 108–113.

⁸ E Ekwall *Studies on the Population of Medieval London* (1956), 43–7. Eve, Henry, Michael, Nicholas and Theobald de Causton do not appear in the sources after 1350, but may not have been close relatives.

⁹ *Calendar of State Papers: Researches in Foreign Affairs, Italy: Entries in Papal Registers relating to Great Britain* [hereafter, *Papal Letters*]: 1342–62, vol 3, p 369 (x2); TNA, E 159/128, Recorda Hilary term m. 8d; Westminster Abbey Muniments (WAM) 13431; LMA HR 81 (71).

¹⁰ C Burgess 'A service for the dead: the form and function of the anniversary in medieval Bristol' *Trans Bristol & Glos Archaeol Soc* 105 (1987), 183–211; *idem* 'By Quick and by Dead: wills and pious provision in late medieval Bristol' *English Historical Review* 102, no. 405 (October 1987), 837–58.

¹¹ *Calendar of Wills, Court of Husting 1258–1688* (ed R R Sharpe), vol 1, pp 672–3; CLRO LMA, HR 81 (71), (103).

¹² College of Arms, MS CGY 647, f.45v. I am indebted to Christian Steer for this reference.

¹³ CLRO LMA HR 60 (86).

¹⁴ Simon and Stephen de Abyngdon were remembered as the properties founding John's chantries largely came from them.

¹⁵ Thomas de Langeton plays a very important role in John de Causton's chantry foundations. There are several men of this name in the mid-

14th century but John de Causton's trusted friend was Thomas de Langeton, a clerk, mercer and chaplain who helped John in his later years, appearing for him as his attorney in a trial, and supporting him when he was ill. L. Jefferson *The Medieval Account Books of the Mercers of London* (2009), vol 1, 51; *Papal Letters 1305–42*, vol 2, p 76; 1342–62, vol 3, pp 370, 548. It is not known if this Thomas de Langeton was related to Bishop Walter Langton (*Oxford Dictionary of National Biography* (ODNB), vol 32, 523–5; J Hughes 'Walter Langton and his family' *Nottingham Medieval Studies* 35 (1991), 70) or to Bishop John Langton (ODNB, vol 32, 512–13).

¹⁶ D Keene & V Harding *Historical Gazetteer of London before the Great Fire. 1: Cheapside* (1987), microfiches, St Pancras Soper Lane 145/0, pp 639–40.

¹⁷ R Hill 'A chaunterie for soules': London chantries in the reign of Richard II' in F R H du Boulay & C M Barron (eds) *The Reign of Richard II, Essays in Honour of May McKisack* (1971), 243.

¹⁸ It appears that both dates were used from the Churchwardens' accounts in the parish of St Mary at Hill and may have changed if there was a special festival to be observed; see H Littlehales *The Medieval Records of a London City Church (St. Mary at Hill) AD 1420–1559* (1905), 122, 134, 153, 166, 178.

¹⁹ *CPMR 1458–82*, p 21, Roll A 86, m. 4 and p 22, n 1. This tenement had been granted to the Priory in 1321 by Simon de Abyngdon but in his will he left the reversion to his daughter Margerie. When she died it passed to her mother, Eve, and thence to Eve's second husband, John. Simon's original deed granting this property to the Priory has not been found but it is mentioned in the following reference recording the later history of the Cardinal's Hat: LMA HR 247 (118); see also 250 (5) and 261 (27).

²⁰ Littlehales *op cit* (note 18), 61, 62. This payment was made until 1421 but does not appear thereafter. See also, 122, 153, 166, 202 *et al.*

²¹ *ibid.*, 78.

²² Guildhall Library (GL) MS 5020, ff 20v–23v; Lambeth Palace Library, *Bishop Warham's Register 1503–1532*, vol 2, ff 408a–411b; this includes the indenture and will of Simon Ryce, John Causton's will and the declaration admitting Simon Ryce and Lettice his wife as co-founders of John de Causton's chantry; C J Kitching (ed) *London and Middlesex Chantry Certificate 1548* London Record Society (1980), 18.

²³ Littlehales *op cit* (note 18), 178–9, 190–1, 203; Kitching *op cit* (note 22), 5.

²⁴ C M Barron & M Davies (eds) *The Religious Houses of London and Middlesex* (2007), 139–42; *Victoria County History* (VCH) 1, *London Religious Houses*, 514–16; W Dugdale *Monasticon Anglicorum* vol 6, pt 3 (ed J Caley, H Ellis & B Bardinel), 1586.

²⁵ This seal was subsequently stolen by some of the friars, leading to an inquisition into the theft on 18 October 1359, LBG p 111, f 78, see Fig 2; *Munimenta Gildhallae Londoniensis Liber Albus* (compiled 1419) vol 1, bk II, (ed H T Riley, 1859), 263–5, 303–5.

²⁶ C R Cheney *Notaries Public in the Thirteenth and Fourteenth Centuries* (1972), 103 n 8, 136. I am grateful to Professor Jim Bolton for his helpful information regarding notaries public. *Stow's Survey of London* (ed J Strype, 1720), vol 1, pt 2, 74–9, 82–3; W Fox 'Rules and orders of the brotherhood of the Holy Blood of Wilsnak in Saxony: Crutched Friars 1 April 1459' *Trans London Middlesex Archaeol Soc* 4 (1875), 44, 52, extracted from the Registry of the Commissary Court of London, (ex libro 'Sharp' f 404b); the second page refers to the Fraternity of St Katheryn from the same Registry but ex libro 'Harvey' f 98. I am indebted to Justin Colson (unpub thesis) for information on this subject.

²⁷ Two such places names occur in the diocese of Lincoln, one in Rutland and the other in Berkshire, and it is not known which applies to this Thomas Hammund.

²⁸ *Papal Letters 1305–1342*, vol 2, p 340, f 422.

²⁹ John junior may be the grandson of William the mercer, son of Henry de Causton, who died in 1348; the only other mention of the name Stouton is on 2 November 1344, when a Robert de Stouton was presented to the church of Leyre in the diocese of Lincoln; this was in the King's gift by reason of his custody of the lands and heir of John Hastinges, tenant in chief of Edward II, *CPR 1334–38*, p 42.

³⁰ Deed dated 14 November 1350, LMA HR 82 (93).

³¹ *Papal Letters 1342–62*, vol 3, p 369.

³² Shirburne may be the clerk who enrolled this document in the Court of Husting, HR 81 (103).

³³ N J M Kerling *Cartulary of St. Bartholomew's Hospital founded 1123: a Calendar* (1973), ff 913, 936–7.

³⁴ See note 29.