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RERUM BRITANNICARUM MEDII AETatis SCRIPTORES,

OR

CHRONICLES AND MEMORIALS OF GREAT BRITAIN AND IRELAND

DURING

THE MIDDLE AGES.
THE CHRONICLES AND MEMORIALS

OF

GREAT BRITAIN AND IRELAND

DURING THE MIDDLE AGES.

PUBLISHED BY THE AUTHORITY OF HER MAJESTY'S TREASURY, UNDER
THE DIRECTION OF THE MASTER OF THE ROLLS.

On the 26th of January 1857, the Master of the Rolls submitted to the Treasury a proposal for the publication of materials for the History of this Country from the Invasion of the Romans to the reign of Henry VIII.

The Master of the Rolls suggested that these materials should be selected for publication under competent editors without reference to periodical or chronological arrangement, without mutilation or abridgment, preference being given, in the first instance, to such materials as were most scarce and valuable.

He proposed that each chronicle or historical document to be edited should be treated in the same way as if the editor were engaged on an Editio Princeps; and for this purpose the most correct text should be formed from an accurate collation of the best MSS.

To render the work more generally useful, the Master of the Rolls suggested that the editor should give an account of the MSS. employed by him, of their age and their peculiarities; that he should add to the work a brief account of the life and times of the author, and any remarks necessary to explain the chronology; but no other note or comment was to be allowed, except what might be necessary to establish the correctness of the text.
The works to be published in octavo, separately, as they were finished; the whole responsibility of the task resting upon the editors, who were to be chosen by the Master of the Rolls with the sanction of the Treasury.

The Lords of Her Majesty's Treasury, after a careful consideration of the subject, expressed their opinion in a Treasury Minute, dated February 9, 1857, that the plan recommended by the Master of the Rolls "was well calculated for the accomplishment of this important national object, in an effectual and satisfactory manner, within a reasonable time, and provided proper attention be paid to economy, in making the detailed arrangements, without unnecessary expense."

They expressed their approbation of the proposal that each Chronicle and historical document should be edited in such a manner as to represent with all possible correctness the text of each writer, derived from a collation of the best MSS., and that no notes should be added, except such as were illustrative of the various readings. They suggested, however, that the preface to each work should contain, in addition to the particulars proposed by the Master of the Rolls, a biographical account of the author, so far as authentic materials existed for that purpose, and an estimate of his historical credibility and value.

Rolls House,
December 1857.
MONUMENTA FRANCISCANA,

Vol. II.

BEING A FURTHER

COLLECTION OF ORIGINAL DOCUMENTS RESPECTING THE FRANCISCAN ORDER IN ENGLAND.

EDITED BY

RICHARD HOWLETT,
OF THE MIDDLE TEMPLE, BARRISTER-AT-LAW.

PUBLISHED BY THE AUTHORITY OF THE LORDS COMMISSIONERS OF HER MAJESTY'S TREASURY, UNDER THE DIRECTION OF THE MASTER OF THE ROLLS.

LONDON:
LONGMAN & Co., PATERNOSTER ROW; TRÜBNER & Co., LUDGATE HILL;
ALSO BY
PARKER & Co., OXFORD; AND MACMILLAN & Co., CAMBRIDGE;
A. & C. BLACK, AND DOUGLAS & FOU LIS, EDINBURGH;
AND A. THOM, DUBLIN.

1882.
## CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preface</td>
<td>vii</td>
</tr>
<tr>
<td>Fragment of Thomas Eccleston's Treatise &quot;de Adventu Minorum&quot;</td>
<td>7</td>
</tr>
<tr>
<td>Documents respecting a Dispute between the Franciscans and the Monks of Westminster</td>
<td>31</td>
</tr>
<tr>
<td>The Rule of St. Francis</td>
<td>65</td>
</tr>
<tr>
<td>Statutes of the Observant Franciscans</td>
<td>81</td>
</tr>
<tr>
<td>Obituary Record of the Franciscan Convent at Aberdeen</td>
<td>123</td>
</tr>
<tr>
<td>Chronicle from the Register of the Grey Friars of London</td>
<td>143</td>
</tr>
<tr>
<td>Appendix</td>
<td>263</td>
</tr>
<tr>
<td>Glossary</td>
<td>299</td>
</tr>
<tr>
<td>Index</td>
<td>307</td>
</tr>
</tbody>
</table>
PREFACE.
PREFACE.

I.—OF THE ERA EMBRACED IN THE WORK.

It was clearly a feeling that he was sanctioning the trial of a great experiment of very uncertain result which caused Pope Innocent the Third to hesitate and adopt half-measures in dealing with the proposals laid at his feet by Francis of Assisi. A pontiff who had excommunicated the rulers of the half of Europe, who had brought whole provinces under his own temporal sway, and who, aided by the secular arm, had crushed the Albigenses in a bloody crusade, was not a man among whose faults indecision could ever have been numbered. Before him were difficulties graver and harder to be encountered than any physical forces likely to be arrayed against his power, and there had come to his aid men willing to combat those difficulties, proposing their own methods, and asking no help save a mere commission from the highest spiritual authority to rouse the torpor of Christendom, and to go forth to fight for God and the Church against the spirit of infidelity. Obvious as the proper course may have seemed to one endowed with the warm faith of an enthusiast, the policy of the Ruler of Christendom would require rather to be moderated by a sense of responsibility, than to be guided by impulsive zeal. If evil should spring from these new remedies themselves, the weight of that evil and the duty of mitigating its effects would sooner or later lie heavily on the shoulders of him who occupied the
chair of St Peter. The care of all the churches had indeed become an incubus of perplexities, but there was a kind of familiarity about recurring problems in which already well known factors were involved. The sovereign princes of Western Europe, the bishops, the secular clergy, the monks, and, further away from sight, the shadowy Emperor of the East and the Saracen—these were forces whose resultant a pope was accustomed to calculate. These he knew almost by the traditions of his office how to balance against each other. But Innocent was now solicited to admit a totally new and untried power to take a place among the rest, and to us whose wisdom has come long after the event, it seems that he did well to hesitate, and would have perhaps done better to refuse.

The ground on which the Church was ordained to work was already doubly occupied. The secular priest and the monk had worked out a modus vivendi, albeit an indifferent one. What would be the effect of introducing a third element dissimilar in every way to both? If the friar should posture as a living reproof to the golden ease and spiritual indolence of the monk and to the ignorance and uncanonical life of the parish priest, would the reproof be taken in the spirit of Christian humility? Some kind of fermentation must result from the infusion even of a quickening leaven into the body spiritual, and that fermentation must pass off favourably; the body cooling down after a passing fever, or serious symptoms of moral blood-poisoning might only too easily supervene. Clearly then it was a matter for cautious treatment, this idea of sending forth a swarm of missionaries to teach and preach and tend the sick and the outcasts, and gain the sympathy of the poor man by being as poor as himself. If the great ideal were attained and sustained all would be well, but if the friar should be launched on a course of spiritual rivalry, if he should gradually acquire the vices of his clerical surroundings, and a coarser contamination from those he was sent to assist,
it might happen that by so malign a combination, like as by the chemical compounding of quiescent substances, a true and most active solvent of existing order might all too soon be reached.

Three centuries form a gulf that human foresight has never yet spanned. But had it been possible for the great pope to have seen in these islands the main divisions of the church discrediting each other in the face of the laity with yearly increasing indecency, he would have recognised the fact that the friar had destroyed the possibility of that natural balance which years would assuredly have brought about between seculars and regulars, and had thus, in the great result, lost to the papacy a kingdom destined to be of primary importance in Europe.

Whatever the reason for reluctant action may have been, it was certainly only after much hesitation that, in 1209, Saint Francis was accorded verbally the approbation of the pope. No bull or writing was given, nay, distinctly refused, and a way for the suppression of the new movement, should it be found practically inconvenient, was thus visibly left open for some years until, in 1215, it was judged that the Order of St. Francis might be put upon a permanent footing. Even then the rule was only approved verbally by the Lateran Council. More perhaps could hardly be expected from an assembly which was enacting a decree against the origination of new religious orders, but this in itself was good witness to the early merits of the Franciscans.1

The primitive condition of the Grey Friars,2 their aims and their work in this country, have been most ably sketched by Professor Brewer in his preface

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2 Known under various names — Franciscans, Minorites, Friars. Later divisions of the Order were termed Observants and Recollects.
to the volume of which the present is a continuation, and it is safe to assert that no facts elicited by later investigations will lead a student to differ in any way from his conclusions. The present volume is, however, more particularly concerned with the sad story of the decadence and fall of the Franciscans, and its purpose has been to gather or to give references to the scattered and very scanty records now remaining as traces of these energetic workers.

There is an indefinable charm in Eccleston's simple narrative as he details for us the results of his quarter century of working and watching in his beloved Order. Of these early Franciscans it is almost impossible to think any evil. It was nothing less than the attraction of a truer holiness that caused the phenomenal growth of the Order. Here a bishop resigned his see, there an abbot put aside his dignity and donned the grey garb of a mendicant friar, while the learned or the enthusiastic who found no scope in their own monastic orders, escaped, like as from a prison, to the sanctuary of the Franciscan habit. These can be signs of nothing less than a rallying of the strength of that piety which has never in the darkest times died out from the church to so great an extent as her enemies are eager to assert.

The voice of jealousy was for a time not loudly raised. It is ever most fittingly evoked by the baser elements of social existence, and must seek matter for complaint in something else than sanctity of life and disinterested good works. Neither monk nor beneficed priest could enviously refer to the poor plot of ground, the mud-built friary, or the royal bounty which dispensed a few oak trees for beams or fuel, but the duration of this calm, sad it is to say, cannot be safely reckoned even by decades.

Rolls Series. | 3 see p. 279.
The Minorites reached England in 1224. Under Early difficulties, the year 1235 Matthew Paris launches against them his first accusations. These can be tested by original documents still extant, and, in at least one clear instance, must be regarded as true, though true for a date about twenty years later than that named by the great chronicler.

A living writer remarks that the English mind ever requires an outward stimulus to keep alive its zeal, and that when this exciting cause is withdrawn it relapses into apathy. Notably is this the case with the career of the English Minorites. The burning zeal which had at first consumed all inner impurities cooled far too rapidly. The friar began to find his Rule too strict, and successive popes granted relaxations and privileges which sought to make his way more easy. It is not, however, to be supposed that considerable evils had as yet shown themselves in more than isolated instances, for the Council of Lyons in 1274, when restraining the tendency to erect new orders and actually abolishing certain classes of mendicant friars, specially excepted the four great orders, using the remarkable words "Sane ad Pradicatorum et Minorum ordines (quos evidens ex eis utilitas ecclesiae universali proveniens perhibet approbatos) presentem non patimur constitutionem extendi." Witness such as this could scarcely be borne in a general council of the Western Church to an institution which was visibly failing in its purpose. But whatever the further history of the Order in foreign countries may show, for our own country it must be admitted that the beginning of evil was near at hand, and we have only to turn to the consideration of the earliest concrete cases which actual records enable us to examine in order to find the first signs of the decadence which we are bound to trace.

3 Lib. Sext. Decretal. iii. Tit. xvii.
No one has endeavoured to sift truth from early documents without longing for parallel records not written by the pens of ecclesiastics, but it will sometimes happen that beside the prejudiced statement of one of the parties in a quarrel, we are so fortunate as to possess the testimony of a third person. Still greater certainty is, however, reached when this witness, though a notorious partisan, is compelled to give unwilling evidence against his own side. This greater certainty is unexpectedly to be found in the case of the quarrel between the Franciscans and the monks of Bury St. Edmunds, a warfare which raged for at least six years.

As has been stated above, Matthew Paris (anno 1235) complains that a party of Minorites, taking advantage of being within the territory of a great Abbey for the purpose of preaching, would, on some pretext of illness or the like, stay for the night. Under cover of darkness, he asserts, they would erect a wooden altar, place it on a small consecrated stone slab brought for the purpose, and celebrate a mass. Having thus gained an ecclesiastical footing, they would hear confessions, say masses, and ultimately even despatch messengers to Rome to obtain substantial concessions. These would often be yielded by the monks from fear of a scandal and from dread of the power already gained by the Order at the court of Rome itself. With no differences worthy of special indication this sketch is a succinct history of the scandal at Bury St. Edmunds. The Annales de Dunstaplia give 1233 as the date of the Franciscan invasion of the town, but there is little difficulty in believing that the quarrel took a definite shape in the year 1257, the date assigned in the account from the "Registrum Werketone" printed in this volume, if we assume that the Franciscans, having previously held a temporary site, obtained at the latter date a grant of ground within the limits of the town, and began to erect a permanent Friary.

1 see pp. 267–275.
According to the narrative now printed the Franciscans began just in the way Matthew Paris has described, entering treacherously, but holding subsequently with a lawful title won by the arts of insinuation. The monks on the other hand openly glory in having violently pulled down the Friary and expelled the friars twice. It is curious to notice that the monks speak with scant respect of Pope Alexander the Fourth, charging him with showing undue favour to the friars, apparently little understanding the action it now appears that he had taken in the matter.

A hitherto unidentified bull in the Lambeth Palace library, however, gives a decisive side light on this dispute. It is directed to the English Minorites, and refers to their conduct toward the monks of Bury. Without its leaden seal, and only dated in November in the third year of one of the Popes who bore the name of Alexander, this bull has passed unnoticed, but as the date referred to above (1257) was the third year of Alexander IV. it may safely be ascribed to him. This document shows, in the first place, that the supreme Pontiff, though once the Cardinal Protector of the Order, was guilty of no blind partisanship, and in the second, that the Franciscans, though at first injuriously treated by the monks, were subsequently misconducting themselves, and continuing the quarrel in a manner which called for authoritative interference.

In considering this quarrel we must remember that a Benedictine Abbey would in such a matter be responsible only as a monastic unit, but that under the strongly centralized government of the friars the fault of the Franciscans of Bury must be viewed as the fault of the whole English province.

This affair would thus appear as a grave symptom of failure in a high purpose, and that too (to take the

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\(^2\) Printed at p. 274.
most favourable date) after a course of but little more than thirty years had been run.

We are prepared by this narrative to place some confidence in the lamentable story told in the *Annales de Wygornia*¹ of the issue of a quarrel in the year 1290 about the forcible rescue of a corpse from the friars of Worcester, and its burial within the precincts of the monastery. Archbishop Peckham ordered that the body should be given back to the friars, who bore it away in procession with chanting and great pomp, after a speech about their rights had been delivered to the assembled crowd.

The annals of the same monastery (*anno* 1291) also give an account of the general chapter of the Minorites at Cork, in which the Irish friars, by producing a certain papal bull, caused such a quarrel that bloodshed ensued. The annalist adds the sarcastic couplet:—

*Bulles papales sunt fratibus exitiales. Qui quondam mites, faciunt nunc praemia, lites.*

These assertions, however, are not capable of proof, but in a fourth instance of great importance we are enabled by documentary evidence to reach a surer position.

Matthew of Westminster ² states that about the year 1290 the Minorites, who had now gained great ground, “miserably infested the monks of Westminster and Worcester.” Of the Worcester affair thus alluded to we have just seen the circumstances, and some documents ³ now printed for the first time from the originals in the possession of the Dean and Chapter of Westminster, enable us to ascertain the facts as regards the remaining allegation.

William of Pershore, once a Benedictine monk, had taken the habit of a Grey Friar, but about the year 1290 had returned to his old Order, and was sheltered in the

² As referred to in Dart’s *West-monasterium*, vol. ii. p. xxvii.
³ pp. 31 to 62.
Abbey of Westminster. He selected that refuge, it may be, on account of the presence of Alexander of Pershore, possibly a relation or formerly a fellow monk in Pershore Abbey. With him he had carried some books, which, as no friar could own property, were claimed no less than the apostate himself by the Friars. There already existed a papal privilege denouncing an excommunication, absolvable only at Rome, against all who harboured apostate Franciscans, and Archbishop Peckham caused the sentence to be published. An appeal was made to Rome, and the case was heard at Orvieto before the cardinal of St. Lawrence. His award was wholly in favour of the Franciscans, the Abbot Walter de Wenlock was forced to perform a public act of humiliation, penances were enjoined, fines were imposed, and the apostate was, if possible, to be captured and restored. The terms of the arrangement were hard, and it is creditable to the Franciscans, who seem indeed to have been in the right all through, that they subsequently modified the conditions by an agreement which appears to have been fully carried out.

A complete triumph like this over the wealthiest abbot of the great Benedictine Order is somewhat of a Pyrrhic victory after all. There is a moral loss in a contest which would assuredly have been instantly abandoned as unworthy of a Minorite, we will not say by St. Francis or even Agnellus of Pisa, but by Haymo of Faversham, a man who could fight a stout fight for his Rule within his own Order. Such a victory, too, over one of their admitted chiefs must at once have increased the growing bitterness of the Benedictines against the Minorites. The enmity, moreover, of these particular monks of Westminster cannot be accounted a light thing to encounter, for these, or many of them, were the men who appear in the Patent Roll of 31 Edward I. as having

1 Memb. 12 dorse.
been consigned to the Tower for the celebrated robbery of the King's Treasury in 1303. One of them, Alexander of Pershore, prominent as proctor at Rome against the Franciscans, was certainly the man who took the black panniers full of treasure to the pier, and who threatened to kill John Albon if he revealed the crime. A further point of interest attaching to the quarrel is that the anger of Archbishop Peckham was so roused by the conduct of Walter de Wenlock that he refused to officiate in the abbey at the funeral of Queen Eleanor in 1290. 

If the Franciscans seriously invaded the domain of the monks their encroachments on the secular clergy were still greater, and that too, it is to be feared, in proportion to the weakness of the position they were assail ing. These priests were necessarily somewhat loosely connected units, but there is the far more important fact that they very frequently lost the respect of their parishioners by marrying, in contravention of the canon law, and by practising as lawyers in the various courts of the kingdom. To the aid of these considerations came a potent ally inadequately termed the weakness of human nature. As Matthew Paris notes it was easier to confess an act of shame to a strolling friar, whose face might never be seen again in the town, than to the parish priest; and then too, it was hard to endure a penance inflicted by a man whose own conduct was possibly not higher than the level of his penitent's moral life. That these persistent invasions are not single instances universalised by railing accusers we have clear evidence. In Archbishop Peckham's Register we read that the Minorites possessed by repeated Papal authorisations the right of hearing confessions and of absolving all persons without distinction and without previously asking the permission of the parish priest. This power the Archbishop directed

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2 Secular canons are not referred to here.  
3 Matth. Paris (Rolls Series) vol. iii. p. 332  
that they should be allowed to exercise without hindrance.

It is not surprising that the secular clergy viewed with detestation the men empowered thus rudely to depose them at will from that office which of all others gave a priest power over his flock. But this was not all. The holiest men must ever be preferable as guardians of the sanctity of the grave, and their habit assumed in the last moments of life must be the most potent armour procurable against the ghostly enemy. It was clear, too, whatever faults might be discoverable by a coldly searching eye, that these friars were more spiritual than the country gentlemen, the farmers and manufacturers who dwelt in splendid convents and called themselves monks. Certainly they were preferable to the greedy clerical lawyer who was bending under the burden of a half-acknowledged family, and who, while taking a legacy, often failed to remember the masses it was intended to secure. These diversions of legacies were another aspect of a grievance so sore in all its phases that at last, after more than a century and a half, the aid of the popes was grudgingly extended to the suffering seculars. Boniface VIII. in the year 1300, decreed that the Minorites should not preach in parish churches without leave, and should give the canonical portion of all legacies—a miserable fourth—to the parish priests. The latter provision was for a time withdrawn, but in 1312 the Council of Vienne again established the rule. The Decretals themselves show how fearful the tyranny of the friars must have been, nor was this tyranny ever much abated, for it is impossible with such an antecedent history not to give credence to the allegations of Richard FitzRalph, Archbishop of Armagh, in his pleadings before the pope at Avignon in 1357.

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1 See p. 127. for an entry showing that this custom extended even to the case of women.
2 Clementinarum Lib. iii. tit. vii.
3 See p. 276.
although, owing to unknown under-currents of influence, his bold efforts did not effect any reform.

The feelings of Archbishop FitzRalph towards the mendicant orders were probably shared, though less openly, by a majority of the bishops, for these friars, like the larger communities of monks, claimed and obtained complete freedom from episcopal control. In its interior organisation their Order, like all ecclesiastical institutions, shows a clearly marked democratic constitution, more democratic indeed, in later years especially, than the monastic orders, in that the greater officers according to their rank were compelled to resign on the occasion either of every provincial or of every general chapter, and were removable at other times for insufficiency or misconduct. This organisation was very complete, ranging upwards from the superior of a friary, or the warden of a convent, through the grades of custos and provincial minister to that of the minister general residing at Rome. A body of this kind, it will be readily admitted, was not favourable to the good order of a diocese, but the popes, to whom the friars were ever friendly, had by means of it the convenient power of controlling a number of spiritual garrisons all over Europe by communication with one head, and, as the many diplomatic missions entrusted to Minorites show, the Pontiffs found them obedient auxiliaries under a great variety of circumstances. The numerous brief biographies of Minorites gathered by the industrious author of the "Collectanea Anglo-Minoritica" show a large amount of interflow between the foreign and the English convents. Communications clearly were well kept up, and the periodical meetings

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1 Wadding, vol. 5 p. 562.
2 See Vol. I. p. 377. See also MS. Harl. No. 335, Archbp. Stratford's Constitutions. These contain ordinances directed against the mendicant orders.
in provincial or general chapter must have strengthened powerfully the sense of unity at the expense of that of nationality. The lack, too, of proprietary attachments must have operated in the same direction, no less than the wandering habits of the friar, and must have caused him to be ready to move, like the more modern Jesuit, from place to place or country to country, as the good of his Order, or the needs of his overlord the pope, might at the moment require.

We have already seen that the Rule of St. Francis was very early found too strict for complete observance, particularly in a country like England. Evidence has been given to show that the Order was soon launched on a series of contests which it could scarcely have avoided, and the need either of strengthening its position or retreating before its enemies must have been obvious to its rulers. Enthusiasm entirely undirected by worldly wisdom can prevail for a short time only over worldly forces, and this was clearly the opinion of the popes who assisted in modifying the original design of the founder. A race of friars dependent strictly on voluntary offerings or the results of mendicancy must soon, especially in a country like England, have been literally starved in the recurring times of famine and pestilence. When all but the rich were in perpetual anxiety as to their next meal, the friar commissioned to minister to the spiritual wants of the poor and to live of their bounty must necessarily have stood no chance of food to keep body and soul together. In times of epidemics he who was attending the plague-stricken could have been no welcome visitor to those who were hoping to keep the pestilence from their door. Some means of obtaining a small independent income as a resource in times of emergency must therefore be sought, and if the Rule should stand in the way then, though regretfully, the Rule must be evaded or modified for the sake of the continued existence of the Order it governed. In
the same way the Order found it needful to qualify itself for competition of a different nature. Not to be eclipsed or rather—for such would have been the result—rendered useless by the Dominicans and others as preachers or as confessors, theological learning at least was essential. Thus another modification of the Rule must come about, and as men who study need to be freed somewhat from other duties, a favourable interpretation must be put on ordinances respecting labour. Here, however, the assistance of the pope was required, and we must turn to the pages of the Canon Law to see what actually happened.

Attentive consideration of all these necessities is shown in the Declaration of Nicholas IV. touching the Rule. If nothing could be possessed in common by the friars, even books and other requisites for Divine service and study would be beyond their reach, and it was therefore decreed that all proprietary rights in minor necessaries for the use and benefit of the Franciscans should be held to vest in the Supreme Pontiff, to whom also should belong all friaries and churches of the Order. Loans continued to be forbidden, yet, to procure necessaries, the friars might bind themselves to repay either by labour or out of alms received, but the alms-giver himself should, if possible, be the intermediary. If he should die, his heirs or executors might be sued at the law if necessary. Legacies expressed in a form contrary to the spirit of the Rule must be repudiated—thus a field to cultivate, a house to let, might not be accepted, but money, or a house, or field, to be expended on the necessities of the brethren would be a permissible benefaction; and further, the right to such a legacy might be sustained by the friars before the courts of law. The touch of money was ever to be avoided by a friar, but a gift might be changed, by sale if requisite, for some lawful and necessary article; and, lastly, spiritual and mental labour being preferable to bodily toil, the latter
should not be imposed on those fully occupied in efforts of the higher class.¹

The second great Declaration on the Rule was put forward considerably more than a hundred years later by Clement V. in the Council of Vienne.² Between these two documents differences may be detected which evidence a general falling off from the high standard of the older days. Directions are given as to certain minor points, such as clothing, election of officers, &c., and an authoritative division of the absolute from the variable or less strict injunctions of the Rule is laid down. It is ordered, that beside the fasts from All Saints' day to the Nativity and the ordinary Lenten abstinence, the brethren shall be bound to the general fasts imposed by the church on all Christians; but it is noticeable that no mention is made of the intermediate fast to which St. Francis exhorts his followers. After ruling that persons entering the Order may give to it their property, but must not be persuaded so to do, the Declaration concerns itself mainly with directions calculated to avoid for the future various accusations brought against the Franciscans. These were apparently understood by the Pope to be that the friars not only suffer but procure themselves to be made testamentary heirs; that in some cases they receive rents so large as to form a maintenance for the whole convent; that when their affairs are before courts of law they personally meddle; that they undertake the duties of executors and arrange cases of usury or the return of stolen goods, &c.; that they cultivate large gardens and even large vineyards, and sell the crops; that at harvest and grape-gathering seasons they beg and buy to so great an extent as to provide for their consumption during the whole ensuing year; that they build such beautiful churches and convents that their edifices seem fitter for magnates than for mendicants; that they have

¹ Lib. Sext. Decretal. V. Tit. xii. cap. III. ² 1311–12.

See also p. 75 in the present volume.
church ornaments in value even beyond those of great
cathedrals; and lastly, that they receive as funeral offer-
ings horses and even arms. These charges, as the Pope
states, the rulers of the Order deny, but he none the
less proceeds to legislate against the growing worldliness
of the friars.

The lines on which the Church has ever proceeded
are happily so special and peculiar that, after learn-
ing all that can be alleged respecting the evil condition
into which a great religious institution has fallen, we
look almost as a matter of course for the commencement
of those efforts which have seldom failed to be forth-
coming for renewing and setting in order that which
has been weakened and decayed.

It is hard, perhaps, to escape from the conclusion that
a movement of reform is at least a confession of previous
disorder or insufficiency, but on the other hand a refor-
amation from within, a self-healing process, is good evidence
of vitality. Signs of a desire for a return to the strict
Rule of St. Francis appear before the middle of the 14th
century. After the General Chapter of Toulouse in 1373,
at which Pope Gregory XI. presided in person,
considerable advances were made. A division without dis-
ruption commenced, and the number of houses occupied
by Observant, as distinguished from Conventual Francis-
cans, slowly increased. All, however, owed allegiance to
the same high officers of the order, until (in 1415) the
Council of Constance granted the Observants a separate
head or vicar general, who, however, was still nominally
subordinate to the minister general of the entire order.
This office of vicar general was held in 1438 by the
celebrated Bernardine of Siena. In 1446 the Observants
were permitted by Eugenius IV. to hold a General
Chapter and to present their elected vicar general
for merely formal confirmation in his office by the
minister general. Later still the so-called Bull of Union
gave the Observants precedence over the Conventuals,
though it would seem that they were not the more numerous section. In England, where it is asserted that the Rule had even been more strictly kept than on the continent, the reformation caused no disruption, though there was some rivalry. Edward IV. was a great patron of the Observants, and Henry VII. and, in his earlier years, even Henry VIII., favoured them, though this section of the Franciscans was, a few years later, the first to suffer at his hands. Early in the 16th century they seem to have numbered twelve convents in the English province.

The statutes of the Observants printed in this volume were collected in the general chapter of Barcelona in 1451, and are probably the earliest collection of their regulations which has been presented in type. They exist in this country in a single manuscript copy preserved in the Bodleian Library. The foundation of all this legislation was of course the Rule of St. Francis, but the authoritative interpretations and relaxations of Nicholas IV. and other popes, and the inevitable growth of case-law had, before the middle of the 15th century, rendered codification a necessity. The mere transition from a primitive Rule, to be followed in its spirit, to a code of laws, to be interpreted by the letter, suggests the idea of a loss of moral elevation. Then, too, when it is considered that we are dealing with the work, not of legal theorists, but of men who are palpably prohibiting the recurrence of offences already more or less frequently committed, we see that the statutes under consideration testify to past sins and abuses often serious in form and degree.

Almost the first regulation is that no one under 16 years of age shall be admitted as a novice. When we find that in 1358 the University of Oxford vainly endeavoured to prevent the abduction of young students which had then become so frequent as to deter parents from sending their children to Oxford, this enactment appears utterly insufficient for the protection of the
unwary. But even this is an improvement on the state of things indicated in a decretal of Alexander IV. which speaks of novices under 14 years of age. 1

The mode of life inculcated in these statutes is undoubtedly one of great strictness. From Compline to Prime, that is from about seven in the evening to six in the morning, silence is enjoined throughout the year, and at specified seasons during other hours as well. Clothing is to be of the cheapest, shoes are forbidden, as also are feather-beds and linen sheets, and the friar must sleep in habit and femorals and wear his cord. Two lenten fasts in every year are prescribed and even a third is advised, though, on the other hand, meat in moderation is allowed at other times.

Every friar must travel on foot, and the miserable evasion of the rule by riding on asses when the use of horses is denied, must under these statutes disappear. A companion must be taken on every journey, and each is bound to report secretly on the behaviour of his associate. The confessions of women are a subject of much solicitude, for the practice of hearing confessions was a most important business of the Order, and the punishments assigned to all offences against purity are very severe, and are extended to cases of grave suspicion. In one clause the statutes touch lightly on a class of offences often imputed to coenobites of all Orders, but without dwelling on these matters, it may be said that the importance of a legislative reference is great in testing general report. Possession of property of all kinds by individuals, or by the Order, as might have been expected, is forbidden, and a friar found at his decease to have any possessions is deprived of Christian burial, though the further indignity mentioned in the Decretals is not prescribed. Apostasy, however, was the great offence, and the vagabond friar was, both by

1 Liber Sext. Decret. III. Tit. XIV. cap. II. See also Rolls of Parliament and Statute 4 Hen. IV. c. 17.
royal and papal enactments, to be caught wherever found and handed to his superiors for punishment. We have seen, in the case of William of Pershore, the com-
motion that a single apostate friar could cause, and the great importance attached to his capture, and in the statutes of the Observants we see that such an one when caught was to be flogged—the only case in which such a punishment is named. Forgery, perjury, theft, assault, the procuring of promotion, and the in-
voking of external interferences in the affairs of the Order, these were the offences for which since the Rule of St. Francis was first drawn up it had become, on account of a few isolated delinquencies we may hope, necessary to legislate. The punishments inflicted under this code were varied, but two only were serious—im-
prisonment and flagellation. The rest graduated down-
wards to a childish level,—to eat his dinner sitting half clad upon the floor being the meed of the friar who would not sleep in his clothes. By these statutes the Observant Friars are clearly intended to abstain from the practice of acting mystery plays then prevalent among the Conventual Franciscans, for it is specially forbidden them to put on female or indeed any secular attire whatever pro ludis faciendis.

The requirement of bodily labour remains in full force in these statutes, but there is nothing to enlighten us as to the kind of work usually done and the extent to which there was actual labour for an equivalent; but that such real bodily toil was still to some extent customary is evidenced by a regulation in the Decretals forbidding friars to make bargains respecting their hire, and another permitting money sometimes to be borrowed under a contract to return the value in labour.¹

¹ Lib. Sext. Decret. V. Tit. XII. (col. 765, edit. 1585). See also pp. 77, 78 in the present volume.
In one point the Rule of St. Francis was obeyed almost to the letter during the three hundred years' course run by the Order in England. The Franciscans, except in instances so isolated as to be unworthy of mention, can by no stretch of language be termed landowners. The site of a friary and a garden form a modest possession which the most carping spirit of envy must pass unnoticed. Indeed, it is a matter for admiration that the Franciscans put such very narrow bounds to their desires. The grants entered in the Patent Rolls down to the end of Henry the Sixth's reign relate to small plots of ground, often to a lane proposed to be enclosed or a spring to be led within the friary.¹ We must therefore look to other possible sources of income if we wish to see whether or not holy poverty was maintained among the Grey Friars in England. The temptations resulting from having to compete with the wealthy monks and the seculars, who, though poor, had stipends, must have been great. To sustain themselves effectually by sheer begging in mediaeval England would have been to turn mendicancy itself into a positive industry, so great would have been the exertions needed. Other ways were open, and they were taken, though some of them brought the friars into contests often positively disgraceful, always detrimental, to the cause of religion. Detractors had a true ground of attack when they alleged that the Franciscans sought to make the wills of the dying, securing thereby funeral offerings and legacies for masses, as well as sums for specified benefits. A glance at the wills collected in Sir H. Nicolas' "Testa-" "mentu Vetusta," wills mostly of distinguished people, detects ever recurring entries of legacies to the Friars Minor; while an analysis of a considerable number of wills of persons of a much humbler class extracted from

¹ See pp. 282-297.
the registers of the Norwich Consistory Court by the late Mr. John L'Estrange, shows that at a time when the Grey Friars were falling out of favour every third will conveyed a gift to them. Pensions from the king, too, were another source of income, and these seem to have been liberally granted. They continued down to the early years of Henry VIII., but as their revocation was so easy a matter—a mere cessation of payment—Speed's catalogue contains no traces of them. A series of examples of these grants showing the variety of forms which they took may be seen in the extracts from the Harleian MS. No. 433, printed at p. 265.

Regular offerings, too, resulted from the practice, very common in the fourteenth and fifteenth centuries, of organising religious guilds. Nothing would be easier or less fair than to represent these useful and humanising institutions as having been started by secular priests and friars for the sake of the various offerings which indubitably flowed in from them. That they who preach the gospel should live of the gospel is a rule no less of common sense than of apostolic teaching, while the suggestion that the gospel is preached for the sake of gain is one of those drops of bitterness with which malice can at will defile any pure stream. Any person who can disentangle himself from nineteenth century surroundings and can read the fourteenth century by the light of fourteenth century ideas must see clearly that the guilds, whether religious, merchant, or craft guilds, were a potent organising force in a direction which was at that date wholly right and good. As may be seen in the collections of Mr. Toulmin-Smith and Mr. Rye, they directly and absolutely enforced the most

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1 Printed in Mr. Walter Rye's Norfolk Antiq. Miscell vol. i. p. 345. Many of these are wills of parochial clergymen, and it is worthy of remark that rivalry did not prevent them from leaving some legacies to the Minorites.

2 "Ordinances of the English guilds" (Early English Text Soc.).

important moral laws, brought men and women socially together in a wholesome civilising way, acted as benefit societies and burial clubs, and in the direction of commercial and political action have done more than can even be glanced at here. That monks, secular clergy, or friars should by the offerings of the guild-brethren, whether at annual festivals or funerals, be aided in keeping their hands free for clerical duties, and not least, for assisting to direct such institutions as these, must certainly be right and proper. The case of the guild of St. Elene at Beverley shows exactly what happened. Each year on the feast of their patron saint a procession of the guild went to the church of the Friars Minor. Mass was sung, and every brother and sister offered a penny. At other times there were masses for the deceased brethren, accompanied by the usual offerings, and if the accounts of the guild showed a balance at the end of the year the amount was devoted to the poor and to the maintenance of the guild chapel. The object of this particular guild, Dr. Brentano says, was the representation of religious plays, a feature of mediaeval life which has attracted much attention at the present day. In organising and acting miracle plays the Franciscan friars took a decided lead, and so far was it reckoned in late times one of the recognised callings of the Order that the corporation registers of York tell us that in 1426 William Melton, of the order of Friars Minor, "Professor of Holy Pageantry and a most famous "preacher of the Word of God," made arrangements respecting the Corpus Christi play in that city, evidently as manager of the performance. The more famous Ludus Coventria was wholly in the hands of the Minorites. The plays forming this collection, Dugdale tells us,
were "acted with mighty state and reverence by the " Grey Friars," who "had theatres for the several scenes " very large and high placed upon wheels and drawn to " all the eminent parts of the city for the better advan- " tage of spectators." Here again it is easy for the voice of detraction to say that the representations were coarse and ridiculous and to assert that nudity 1 was tolerated on the stage. The Ober Ammergau plays, however, by their beauty and dignity have done much to enable the nineteenth century to understand these mediaeval " miracles" and to comprehend that they were an elevating influence to our simple ancestors. Profit, of course, flowed from these performances, and some will allow and others deny that the labourer in this instance was worthy of his hire, while the question whether these plays were acted for the sake of money or the money received for the sake of having plays, will divide opinions just as does the biological problem whether organisation produces life or life causes organisation. One evil result we must allow may possibly and exceptionally have flowed from the custom of acting plays. He who was an entertainer in public had temptations to become an entertainer in a more private and less reputable way, and occasion has thus been given to a modern writer to say of the Franciscans that "their jocularity and ribaldry made them " the welcome associates of the licentious and profane." 2

How far this general assertion is fair is a matter for doubt, but that it is not without some foundation there is positive proof 3 in a Franciscan MS. in the British

1 Because all the details of stage preparations are not recorded it is assumed that nothing was done to preserve decency.


3 It is necessary to repeat that no generalisation from single instances is here or elsewhere intended. Original records respecting the Franciscans are very scanty, and if in their case we can test the truth of general report by single documents we must perforce be contented.
Museum. This is, unfortunately, nothing less than a collection of ribald and profane songs mixed with parodies on the services of the church. The song printed in this volume will show the character of the whole sufficiently well, and is an interesting early instance of the device of obtaining a ludicrous effect by grotesque versions of grammar.

In most of the general accusations against the conventual system monks, nuns, and friars are inextricably mixed up, and before examining by the aid of a document printed in this volume, one specific charge against the friars, a few words may be said on the general question. All that men of the stamp of John Bale could do in the way of defiling the memory of canonites in general has been done, and though Bale is a discredited man, he and others like him have completed a work which can now scarcely be undone, and the memory of those who indubitably preserved religion and increased learning in the land is almost hopelessly besmirched. One of the many ways in which these calumnies were being insinuated at a comparatively late date may be seen in certain “Chantry Certificates,” and the motive of the imputations is not far to seek. In these we find details respecting the conventual buildings, and the character of their inmates written legibly, as though the record had been liable to be seen by persons interested in the truth of its contents. If we look closer, however, at those parts of the document in which personal character is touched on, we shall see interlined here and there a few words so much abbreviated and in so small and scrawled a hand as to pass at first sight as the aimless scribblings of a listless penman. More careful investigation will, however, show that a mean-

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1 Harl. MS. No. 913. 2 p. 278. 3 It is not possible here to do more than allude to the “Comperta” and the documents edited for the Camden Society by Mr. T. Wright.
ing too foul for record in these pages is to be attached to them, and these secret reports will be seen to be charges which none probably had the chance of disproving, and which have since been taken as irrefutable. In comparison with these allegations against other orders, one particular charge often brought against the Franciscans seems light indeed, but if we can throw real doubt on the justice of one of the lesser counts in the general indictment, we may reasonably doubt the goodness of a cause which could not neglect the support of minor calumnies. It is said that the Minorites and other friars sold certificates, which when produced by a friend to a conventual chapter, entitled a deceased person to the prayers of the brethren. Bundles of these letters of confraternity were, it is said, shamelessly carried about, each letter having a blank for the insertion of the name of a purchaser. Of these letters very few have been preserved, but in the Bodleian Library, bound up as fly leaves to a manuscript of little value, are the halves of two of them. One is certainly a Franciscan "Letter of Confraternity," the other may be, or may have been issued by another Order; but whether this be so or not, the manuscripts in each case show beyond the possibility of doubt that the whole document was written on behalf of the person named in it. Further evidence must therefore be called before we can trust the charges made on this point.

Under the primitive Rule and under its subsequent bodily labour modifications the injunction as to bodily labour remained in force, but naturally there are but few documentary evidences now remaining respecting matters of this

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1 Records of the visitations of bishops show that the condition of some smallconvents was not satisfactory. The secret history of some modern public institutions would afford equally good moral grounds for dissolution, but no private greed of gain could now be indulged.
2 See p. 263 for the former of these documents.
humble nature. St. Francis thought that his friars could live by manual work supplemented by mendicancy, and no doubt his plan was in the earlier and purer times strictly carried out, though, strangely enough, Eccleston makes but little reference to actual instances.

In later times, however, it would seem that the Order consisted in an increasing degree of friars in holy orders and that the labouring element was proportionately small. Taking, as an instance, the obituary record of the Aberdeen convent of Observant Franciscans, we see among the brief biographies therein recorded but four or five only of men who worked at handicrafts. Friar John Strang, priest and worker in glass, some of whose work possibly remains at the present day, stands at the head of the list, followed by Friar John Thomson, whose temperance in food, drink, and sleep, in spite of his laborious calling as carpenter and mason, is recorded in touching terms. Two other friars appear to have been carpenters, and one perhaps a professional scribe, the remainder priests, preachers, and confessors. Thus it is probable that the Aberdeen convent, albeit of Observants, was not sustained by the bodily labour of the brethren, nor does the record fail to shew the means by which the friars were really supported. Local benefactors seem to have been numerous and most liberal in daily alms no less than in legacies, and if to their beneficence may be added some of the other sources of income already indicated, it will be seen that, though not wealthy, these Observant Friars were in good repute and were not allowed to lack the comforts of life.

The last source of income to which reference is made in the materials collected in this volume is one which appears only by a rather vague enactment against it.

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1 See p. 123.
2 The inventories of goods seized in English friaries by the King's visitors, 1537-8, — often mere gleanings after a harvest reaped by local peculators, — cannot be trusted as indications of poverty.
In the *Abbreviatio Statutorum*\(^1\) confessors are bidden not lightly to impose pecuniary payments by way of penance for sins, and if such penances should seem proper to be inflicted the results are not to be taken by the confessor or his brethren. The mode of disposing of them is, however, not positively prescribed, and it would be difficult to believe that to Conventual Franciscans, at least in later times, the practice thus touched on did not prove a source of income.

Leaving the question of ways and means, we may pleasurably turn for a moment to the list of learned Franciscans which forms one of Luke Wadding's careful collections. So much has been said on this aspect of the Order that but few words will suffice here, yet the folio volume which contains the long muster roll cannot be passed over entirely in silence. That most of this vast mass of work is now profitless reading is no true condemnation of the workers. If the names of Ockham, Scotus, Hales, and others are to most men great only by traditional reputation, and are merely reverenced with the derived respect which ignorance often pays, it is because we have ungratefully forgotten the hidden foundations which are still doing us true service. The precision of thought in theological matters which was first cultivated by industrious commentators on the Master of the Sentences is itself no mean inheritance for later days, but the many branches of physical science first developed by the Franciscans are a gift so truly magnificent as to command the respect of all. Of these merits Professor Brewer has spoken fully\(^2\) and more need not here be written, yet a word should be said of other matters not so frequently remembered. Evil seems to be in one sense a coin of ascertained value. The most careless can form a tolerably true idea of

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\(^1\) p. 96.  
\(^2\) Vol. I. Preface.
a crime or an act of dishonour. These can be recorded and after ages can accurately weigh their guilt and try them by the standard of current sins. It is not so with moral worth. The silent inward accumulation of just views and sound principles, the training of the soul to work with no effort on the lines of truth and duty, these are either unrecorded facts, or are recordable in a language only intelligible to him who has learned the symbols by which man's moral history must be expressed. A list of a man's virtues may appear to be no more than the lightly given tribute of careless good nature, too kindly to speak evil, and reckless from the consciousness that no reckoning will be taken. Hence eulogies of the departed are generally passed over as of little value, or of no intelligible value, while the sad blot which a true biography exhibits is the one thing which is thoroughly and in a living sense comprehended and remembered.

Transferring to the many that which is true of the individual, we may perhaps acknowledge that a satisfactory estimate of the Franciscans is at this date scarcely attainable except through an effort of the imagination which colder natures might perhaps stigmatise as emotional. We have traced some faults, and must trace still more; of isolated crimes a few, of the ordinary sins of human nature and the debasing of high purposes not a little. We have seen the channels by which meaner motives found their outlet, but here and there we are encountered by a salient fact which shows, that whatever were the sins of the few, whatever the jarrings with external systems, a high and holy purpose was kept alive in the Order at a time when its enemies would ask us to believe it to have been utterly vicious.

It is not disputed that in the awful visitations of the Black Death in the fourteenth century, the Franciscan
Friars in different parts of Europe perished literally by thousands through their devoted attentions to the sick and dying. Here there is no room for cruel detraction. If the friar's presence as physician both of soul and body influenced the testament which he alone had the courage to prepare at the bedside, the unprejudiced will consider it probable that the brave man scarcely dreamed of avoiding a sudden summons to follow the patient whose last moments he had befriended. When the motive was so singly a wish to strengthen his Order for future good works it is an unworthy quibble to accuse the Franciscan of a breach of his vow of poverty. To visit the sick and afflicted has for nineteen centuries at least been the correlative to keeping a life unspotted from the world, and why the argument from good works to virtue should fail in its application to the great body of the Franciscan Order it is indeed hard to see. They visited the sick and preached the gospel to rich and poor, they were physicians and theologians, and profound in the scientific learning of their day, and it would be surprising if individuals from an Order intellectually so pre-eminent were not frequently called aside to assist in the work of the world.

We are dealing with centuries to which the idea of the church as a controlling agent in political and social life seemed to have been perfectly familiar and natural. With cardinals and bishops acting as leading statesmen and with mitred abbots in Parliament it would appear remarkable if the friar had wholly held aloof from social and political action at a time when both were being so aptly guided by the church, and thus we may prepare ourselves for a new and distinct aspect of the Order in England.

Readers of history are familiar with phenomena which may be taken, very much according to individual bias, either as political movements with a religious guise or religious movements under a political banner.
thusiasts in both directions coalesce for a time and appear as one body, until some fundamental question becomes a touchstone by which the allies try out their essential differences. What the real bond of union was between John of Gaunt and John Wyclif it would be hard to discover, for if we say that each recognised in the other a powerful disintegrating force, potent against all prescription and all authority, we are compelled to acknowledge on the other hand that the final objects of each of these men were totally distinct. Our present interest in them both is that their union dated a new departure in the history of the English Franciscans, though the divergence of the latter from their old lines was not for some years very wide.

The fierce contests of the Franciscans with Wyclif had drawn them, as indeed the whole church was at first drawn, into deadly opposition to his allies the Lancastrian party, a party which first mooted the idea of confiscating the wealth of ecclesiastics. As years went on the friar became a political schemer, and when the seeds of civil commotion sown in the later years of Edward the Third had begun to bear fruit, the Order of St. Francis, adopting the White Rose, began to pour out its blood and to furnish political martyrs.

The very silences of old records, those too which seem to have no reference whatever to the subject matter of the moment, are fraught with instruction. Under the strict Rule of St. Francis a list of grants of property should rarely if ever have contained a reference to his Order, yet it is a fact that on the Patent Rolls for the reigns of Henry III., the three Edwards, and Richard II. there are as many as 112 entries relating to the Franciscans. Three entries only occur in the first year of Henry IV., the year in which that king sought a general conciliation of all parties; there is one isolated entry of a grant to the Friars of Dunwich in his tenth year and then all is unbroken silence until the early years
of Henry VI., when a few entries are again scattered along the rolls, growing significantly more frequent after the death of John, Duke of Bedford.\(^1\)

If we now turn to the chronicles of the time we find that in 1402 Henry IV. was sorely troubled by the industry with which the Minorites spread the report that Richard II. had not died at Pontefract, but was alive in Scotland. For this interference the king, who nevertheless diligently sought the favour of the Church as a whole, caused Richard Friseby and eight other Franciscans to be hanged. There is a political consistency in the fact that in 1460, as we shall presently see, the friars south of Trent dreaded lest they should be massacred, and were seen to be ranged decisively on the side of the Yorkists. History shows that many years earlier the friars were opposed to John of Gaunt, and this explains the circumstance that in Wat Tyler's rebellion the Franciscans, the duke of Lancaster's foes, were specially excepted by the rebels from their list of the proscribed.\(^2\)

No better illustration of the social and political actions of the Minorites in the midst of the turmoil of the fifteenth century can be gained than by examining the words and actions of a distinguished Franciscan who lived during the Wars of the Roses.

Friar John Brackley, a Norwich Franciscan,\(^3\) a Doctor of Divinity and a famous preacher, is one of the few men of his Order whose lesser acts and motives are after the lapse of four centuries distinguishable with any vividness. The thread of his life, interwoven with the web and woof of a stronger fabric, appears and

\(^1\) The calendar of inquisitions "ad quod damnum," less perfect, however, as a record, being a modern list of loose documents, speaks more emphatically. There is no entry of an intended grant of land to the Grey Friars between 1 Richard II. and 19 Henry VI.

\(^2\) One, however, is known to have perished in the rebellion, see p. 157.

\(^3\) Son of a dyer who lived in Norwich. Blomefield.
reappears in the "Paston Letters" in various aspects,—he is seen as confessor and executor, politician and preacher, now as in danger from accusations before his own Order, now as fearing that the wild lawlessness of the time may sweep his brethren and himself to sudden destruction.

Early in 1454 he pays a mysterious visit to Paston Hall, going away with his errand untold, the master of the house being from home, nor does he come again before us until the summer of 1456, when he begs John Paston to get him copies of some indictments, so that when Sir Thomas Tuddenham and others accuse him at the next Provincial Chapter, he may be ready to show to his Order "lyk a Kalender, a legende of here lyvys," thus minimising the credit of the "cursed covy." Even when touching so serious a matter he cannot conclude without a playful recommendation of two widows to a friend, eligatur qux sibi melius placet.

More than three years later the old warrior, whose skilful use of an improvised entrenchment had won the battle of the Herrings, lay dying at Caister. Friar Brackley is with him, transmitting the old knight's wish, "God send me some my good cosyn Paston," but immediately digressing to mention the dark hints of Fastolf's secretary as to the executory powers he will have under his master's will. Brackley appears in the will as one of those on whom its carrying out may devolve in case of the default of others, and he is one of the important witnesses in the litigation which ensued some years afterwards about it.

Late in the year 1459, at the time when the Duke of York's army had dispersed at Ludlow, Brackley himself stayed for a time in the west country, but returning and, writing from Walsham, refers to "a lewde doctor of Ludgate" who had charged that no one should pray for those "Lords traytorys," the earl of March and his allies; but, adds the Yorkist friar, "he had lytyl thank
as he was worthy.” A few months later Friar Brackley, apparently established in his patron’s house, narrates how in the absence of his warden Barnard he had preached with approval before justice Yelverton and others, and on the following day had borne part in a warm dispute, in the course of which he was angrily told that “the Lordes above at London arn “infoormyd of you and they schal delen with you “well enow.”

No harm befel the friar, for in June, and so just before the fight at Northampton, a messenger is told to pass by Cambridge and bring with him to London Brackley’s license (perhaps as resident confessor) from the provincial of the Grey Friars, and Brackley himself, later in the year, writes from Norwich a budget of election intelligence touching the Parliament of October 1460. “Yf owt come to my Lord Warwick but good,” adds the friar, “far weel ye, far weel I and al our “frendes.” Another letter of about the same date in dispraise of an opponent shows by the request, “Rogo “detis mihi licentiam recedendi ad conventum “Norvici ad mutandum vestimenta mea,” that the writer is still in residence at Paston Hall. Again, just before the battle of Wakefield, he pens a deeply interesting letter to John Paston full of suggestions for the ear of the Earl of Warwick, advising the committal of a neighbouring gentleman to the Tower or Newgate, warning the Yorkists against the Bishop of Norwich, and proceeding to state that the Queen’s party, according to intelligence received, designs the slaughter of the writer and of all the Franciscans dwelling “citra flumen Trent.”

Trifling allusions to Friar Brackley, his preaching at St. Paul’s, &c., occur in the letters for 1461, but Friar John Mowth, a Minorite, writing in May 1466, and referring to him as dead, seeks for “certain oblygaeyonys “entrusted to William Paston by Brackley of the
"weche the date xuld grow to my convent yn " Norwyche" desiring the same "for the comfort of the " dede and profyth of my convent." On the day of his death Brackley gives his testimony in the disputed matter of Sir John Fastolf's will, asking his confessor to report "that I took it upon my sowle at my dying " that that wyll that John Paston put in to be provyd " was Sir John Fastolfys will."

One undated letter written from Caister is of interest. Friar Brackley refers in it to begging for one day's food for the Provincial Chapter of his Order, it being apparently the duty of the friars to cater in turn.

The picture of a Grey Friar of the middle of the 15th century thus undesignedly drawn contrasts strangely with an ideal derived from the "Rule." and the pages of Eccleston. The meekness of this sturdy disputant is nowhere apparent. His business is with the rich, the poor he nowhere names. He has left the leper and is tendering advice to the King-maker himself on the blood-stained politics of his time. The plaint he prepares to meet before his brethren is no self-denounced sin, half the fiction of an overstrained conscience. It is some home-thrust of worldly accusation which he will parry by blackening his accusers' character. If his warden is present as physician at the dying knight's bedside, he is himself conspicuous there by the care he has taken to assist in the preparation of the last will, and the instruments by which the church is to take one more collegiate foundation. If the somewhat significant sentence, "be war of Mineres fro hense forth," placed in close collocation with advice as to the choice of a confessor, is not to be taken as a reference to Brackley (then some years dead) it may fairly be said that there is no more harm apparent in the friar than in many a political clergyman of fair fame in the estimation of the eighteenth century; but our business is with St.
Francis and his followers, and we must judge them by his standard.

The facts already noted respecting the practical discontinuance of grants to the Franciscans during the reigns of Henry IV. and Henry V. are remarkable as assisting to show, that while Friars and Lollards virulently hated each other, the former were as obnoxious to those kings as the latter are well known to have been. Many of the notions which Wyclif entertained are, it must be admitted on all hands, at once theological and political. An age so little advanced in practical thinking as to regard the possession of gold as the ultimate object of trading should be looked upon with some leniency when it takes an equally simple view of State policy in another direction, and stamps out those who are unfortunate enough to be affected with an infectious mental disorder. At a time when all advanced opinions are abundantly diluted with the waters of indifferentism they may be left to the certainty of feeble interaction, but in the fifteenth century abstention must have seemed impossible, and might indeed have been really imprudent in a ruler. Hence we can estimate the force of the repulsion which prevented Henry IV. and his son from making common cause with those who were the most learned, capable, and energetic opponents of Lollardism. When in 1485 civil and religious peace had once more become possible in England, the Franciscans enjoyed a fifty years truce and appear to have busied themselves mainly with the affairs of their own Order. The movement for a more strict obedience to the rule already referred to was proceeding, and would tend to quell any tendency to political action, while Henry VII. himself gave much direct assistance to the Observants, and Henry VIII. selected a Franciscan as a confessor. But the long calm only preceded a more bitter storm. On the 20th April 1534 Hugh Rich, warden of the Franciscan convent at Canterbury, and Richard Risby, warden at Richmond, suffered
Opposition to divorce of Katharine of Aragon.

Death for their share in the imposture of the Holy Maid of Kent. On the 1st of May 1534 Peto, warden of the Observants of Greenwich, preached before Henry VIII. the celebrated sermon, in which the king was compared to Ahab. On the 15th June, Bishop Lee and Thomas Bedlyl visited the Greenwich convent and in vain directed the friars to subscribe articles denying, among other points, the supremacy of the pope. Lastly, on the 11th August, began the expulsion of the Observants from their convents. The Conventual Franciscans endured for a short time longer, but the end of monasticism in all its forms was close at hand, and the Order of St. Francis fell in the general ruin. In 1553 certainly a revival became possible, and that revival was attempted. Very little national interest however attaches to this shortlived effort, and Elizabeth early in her reign once more expelled the Minorites from their convents.

The reason why the first blow should have fallen on the Franciscan Order is generally stated to have been the marked, nay violent opposition, offered by the stricter section of the Minorites to the divorce of Henry from Katharine of Aragon. This statement is true to some extent, but it fails to reach to the root of the matter. We have seen the thoroughness of the Franciscan organisation and the subordination of the respective grades of warden, custos, and minister provincial to one head or minister general. Over all these was stationed, by the express desire of St. Francis, a Cardinal Protector of the Order, and thus the connection with the Papal Curia was completed. There is little then to wonder at in the fact that the most devoted section of the greatest order of friars should become the chosen soldiers of the pope. By communication with their chief, who lived at Rome, he could direct the whole army just as

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1 Sometimes (but probably erroneously) stated to have been in 1533. The princess Elizabeth was baptised in Peto’s convent in September 1533.

2 "The Suppression of the Monasteries" (Camden Soc.) p. 42.

3 See p. 257.
modern popes have wielded the similar organisation of the Jesuits. The hold that Henry had over the bishops, monks, and parochial clergy was enormously strong, but over men who had nothing whatever to lose and had all the reverence of true enthusiasts for the crown of martyrdom, the despot’s power was disappointingly small. The intolerable wrong done to the king’s majesty was this, that the Observant Franciscans were in fact and action the garrisons of a belligerent foreign power. When coarsely reviled the king’s defence was made in a mere counter address from the pulpit, a strange sign of hesitation in a man of Henry’s nature, but his decision was soon taken, and his reply to the rude rejoinder which followed was the commission to Lee and Bedyll to require the Observant Friars to deny the supremacy of the pope. This was the watchword, and failing to utter it they were forthwith attacked and dispersed. The blow was quickly followed up, and our interest for the time in the widened campaign is centred in the single fact that its first skirmish was fought with the Franciscans.

Had the church been true to herself at one crucial point the whole of English history would have been altered. Had Anselm acted as Lanfranc’s example would have taught him, the name of papal supremacy would have been but a rumour to English ears. It would have been impossible for the monks to obtain that freedom from wholesome control which permitted them to work out their own ruin. In place of foreign priests thrust into English livings for the mere sake of plunder, and of abbots absorbing the greater tithes, we should have had a married clergy distributed over the land, with suitable endowments enabling them to fulfil their duties to the poor. Lastly, if in a country covered thus with a network of well administered parishes, and studded with monasteries acting as centres of learning and incentives to a higher life, there had proved to be any room for a missionary order, the Franciscans would have found their
energies directed by the bishops and all occasions for strife and jealousies removed. But in the order of Divine Providence it was not so to be, and the Franciscan with his high aims and noble works, sometimes failing, but as often gathering strength again, was destined to become a permanent disturbing influence, an independent irresponsible power acting and reacting for three long centuries on other powers scarcely more controllable. Historically fitting in every way, therefore, it seems that the torch which lighted the final conflagration should have been actually applied by the hand of a follower of St. Francis.

II. THE STATE AND HISTORY OF THE MSS.

I. The two manuscripts from which the late Professor Brewer obtained the text of Thomas Eccleston's treatise "De adventu Minorum in Angliam," printed in vol. I., are described by him at p. lxx. of the Preface, and specimens of each are given in fac-simile in the body of the volume. The peculiar circumstances, however, under which a portion of this treatise is now printed render it necessary to recite from the first volume a few facts relative to the York MS., and to describe some points connected with the copy in the Cottonian Library at greater length. "The York M.S.," Professor Brewer writes, "consists of 43 pages in small quarto. More than a century since it was examined by Dr. Richard Richardson and an account of it, with a summary of its contents, transcribed by him for Hearne the antiquary, and published by the latter in his edition of

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1 A clergyman named Richard Richardson was tutor and chaplain to the Isham family for several years up to about 1685, but I cannot show his identity with Hearne's correspondent.
"Otterbourne, vol. I., appx. p. xei. In his letter dated "from York, 5 July, 1726, Dr. Richardson states that "even in his days one third part of the MS. seemed to "have been written with bad ink and the writing was "almost defaced."

In another place Professor Brewer states that Eccleston's treatise "is found in a mutilated MS. in the "Chapter Library at York; the latter portion of it "has been totally obliterated by damp. Happily a "fragment of the latter portion, preserved in another "MS. in the British Museum, has enabled me to re- "cover nearly the whole of this singular and interesting "narrative."

Thus it appears that from the beginning to the end of the 7th chapter (pp. 1–31 of the printed text), and from the early part of the 14th chapter to the end (pp. 61–72), that is, for about 42 out of 72 pages, it has hitherto been necessary to rely entirely on one ma- nuscript.

While the only two MSS. to which any clear reference has been made by the writers who have quoted Eccle- ston, are known to have been imperfect since the days of Hearne, the perplexing fact has remained that Anthony Wood alludes1 to "perfectum exemplar Eccleston," and having referred to a passage "in imperfecto exemplari, "Tho. Eccleston, MS. in Bib. Cotton. coll. ult.," he in another place quotes a passage found "in aliero exempl- "plari." Leland too ("De Scriptoribus Britannicis") refers to a copy preserved in the Queen's Library at Granta Girviorum.

There has, therefore, been a strong suspicion of the existence of a third copy, and certain references in Wadding's Annales Minorum have pointed in the same direction, but no search has hitherto availed to find it, and Professor Brewer reluctantly wound up his account

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of the MSS. by saying "There seems then little hope of recovering a more perfect or complete copy of Eccleston's work; and the extracts made from it by the writers already mentioned are too scanty to yield much help for correcting the errors and obscurities of the text."

Under these circumstances it is not a little remarkable that even a muniment room which has been found to hold such a treasure as a previously unknown edition of Shakespeare's "Venus and Adonis" should furnish, if not the means of solving the difficulties noted above, at least the means of amending a considerable part of the text.

Eight leaves of a fourteenth century manuscript on parchment were found among Sir Charles Isham's collection of ancient records at Lamport Hall, by Mr. Walter Rye in 1879, and were by him placed in my hands for examination.²

At the top of the first page are the words:
"These fragments of a MS. of Tho. Eccleston belong to Sir Justinian Isham, bart. They are 8 leaves."
"Tho. Hearne, Nov. 9, 1733."

It was therefore plain to me that either a fragment of a third manuscript of Eccleston or the missing portion of the Cottonian MS. Nero A. ix. had come to light.

On comparing the latter with the newly found MS., the following coincidences are apparent:—

1. Several pages at the beginning (in print more than 30 out of 72) are missing from the Cottonian MS.³ If there were two more leaves at the beginning and three at the end of the Lamport fragment ⁴ the vacant space would be exactly

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¹ Almost entirely from Professor Brewer's Preface to Vol. I.
² Permission to print this fragment has been liberally accorded to me by Sir Charles Isham through Mr. Rye.
³ Referred to throughout as Cott.
⁴ Referred to throughout as Lamport.
filled, for reckoning from the printed copy there are respectively about 129 lines before and 156 lines after the points at which the fragment begins and ends. Allowing for a blank leaf at the commencement, this would show that three sheets (folding into six leaves) were probably once outside the eight leaves now discovered.  

2. The size of the parchment corresponds.  

3. The "incidents" are written in the margin both in Cott. and Lamport. This is not the case in the York MS.  

4. The handwriting shows Cott. and Lamport to be of the same age.  

The points against the presumption that Cott. and Lamport were once parts of a single volume are:—  

1. The writer or writers of Lamport did not write any part of Cott.  

2. The size of the written page and some other minor details differ somewhat.  

Again, on the other side it appears,  

1. That Cott. has been written by two scribes whose handwritings differ greatly.  

2. The details of plumbing, size of page, &c., vary very much in Cott.  

Thus it appears that certainty on the question is not attainable, and I have accordingly treated the two MSS. as separate copies, and have quoted them under distinct titles. At the same time I cannot but view them as portions of one volume separated by some mischance more than 150 years ago, and now once more brought together.  

Several points—notably the words *latinus* (p. 13) and *latinum* (p. 28)—indicate a common origin for Lamport and Ebor.  

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1. A short passage on fo. 82 may be the work of a third hand.
The documents printed at pp. 31-62, respecting the contention between the Franciscans and the abbot and convent of Westminster in 1290 are preserved in the muniment chamber of Westminster Abbey under the care of the chapter clerk. The reference in the catalogue of abbey documents is "Press 6, box 3, parcel 27."

They are original instruments, and are for the most part in the well-known hand of the Papal notaries.

Excepting the entries in the Close and Patent Rolls, and certain inquisitions ad quod damnum, I believe that no original documents respecting the Franciscans of so early a date are now in existence.

The seals have for the most part disappeared. Three, however, remain, two of them in fair condition.

An extract from Archbishop Peckham's Register, preserved at Lambeth, is printed at p. 31, as it refers to the same dispute.

§ 3.

The "Abbreviatio Statutorum" of the Observant Franciscans (pp. 81 to 119) is taken from an Irish MS. in the Bodleian Library (Rawl c. 320). It is of quarto size, having double columns and is well written in an ordinary fifteenth century hand.

At the end of the MS. the scribe has given his name and the date in the following words:—

"Raptim exaratum et in scriptis redactum per operam pauperculi fratris Donaldi Yeahalayn pro communitate Fratrum Minorum de Athdare 1482."
I cannot find that any statutes of the reformed order of so early a date have previously been printed. Statutes of the Observants printed on vellum at Ingoldstadt in 1534 are found in a rare little volume in the British Museum. Another book of statutes printed in 1619, and therefore after the Council of Trent, shows a much altered code with, it may be added, the significant introduction of torture as a corrective.

§ 4.

The obituary record of the Observant Franciscans of Aberdeen, pp. 123–140, is taken from the original in the library of Aberdeen University. It is a small quarto, now of 58, but originally of 62 folios, written for the most part in a transitional monastic hand, but including several entries in handwritings of an ordinary 16th century type.

The volume was bound originally in a stamped leathern cover, pasted on fragments of early printed books, but it has since been enclosed in a fragment of a vellum service book.

It seems clear from examination that this obituary is a copy made early in the 16th century from an older, perhaps a worn-out, conventual record. The scribe has made strange mistakes throughout. He has lettered five superfluous days under January, has misstated the length of several months, has often expressed dates by three figures only, and lastly has made a considerable number of verbal errors.

With all its faults, however, we have in this obituary calendar a succinct history of the personnel of the con-

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1 Through the kind offices of Mr. Robert Walker, the librarian, I was enabled to copy this curious record without travelling to Aberdeen, the Senatus of the University most liberally consenting to entrust it to my care for the necessary time.
vent, perhaps we may say from its foundation in 1450 (for the earliest death is in 1469) down to its dissolution in 1560.

The list of benefactors and their gifts, the notes as to the carpenter and mason friars and the "sacerdos et " vitrifaber," with the list of places he adorned with painted glass are of much interest.

Records of this character are directed in the statutes of the Observants¹ to be kept and to be duly read in every convent. The same practice, as is well known, obtained in the Benedictine and other monasteries, but the records of the Franciscans are few and slender and but little known, and a special significance attaches in consequence to an unique document like that now printed. In Bishop Kennett's collections (Lansdowne MS., No. 963), there are some notes "ex obituariio conventus " Fratrum Minorum Guldefordiae, MS. Norwic, 671," the entries being in this form:—


The original MS. is now, as Dr. Bensley informs me, no longer to be found in the Cathedral Archives at Norwich. Another mortuary calendar which may be referred to for comparison, and also as an indication of the unity of the Franciscan organisation all over Europe, is printed in vol. 6 of Langebek's "Scriptores " Rerum Danicarum," p. 557. From this the following extract will suffice:—

**FEBRUARIUS.**

D. Kalend. Febr.
E. IIII. Nonas Febr. Purificatio beatæ Marie.
A. Nonas Febr. Agathæ virginis et martyr.
§ 5.

The chronicle of the Grey Friars, taken from the MS. Cott. Vitell., F. XII., has already been printed once by Mr. J. G. Nichols for the Camden Society, but without the marginal notes and the names of city officers. In some other minor respects, too, the manuscript has not been very strictly followed, nor has any notice been taken of several matters which tend to show the point at which it becomes the record of an actual observer of events. Like many of the lesser chronicles, the entries for the earlier years consist of extracts, often incorrect, and compilations of no value. The lists, too, of the mayors and sheriffs are often utterly misleading.

From the reign of Henry V. the recorded facts are more numerous, yet still almost entirely political, but early in the reign of Henry VII., the character of the record changes again, and much more notice is taken of ecclesiastical events. Lastly, early in Henry the Eighth's reign, the appearance of the manuscript begins to tell of a hand making from time to time entries of events witnessed or learned about, and ecclesiastical matters are always preferred to political. The tone of the ink changes frequently, so also does the pen; blank spaces are left for christian names and precise dates, some of which are ascertained and inserted with visibly different ink, while other spaces are still vacant; corrections are more frequent; passages are added in the margin, and, finally, a somewhat cautious tone prevails during times of danger.

It is probable that the friar who transcribed it, for it is all in the handwriting of one man, derived it so far as
the end of Henry the Seventh's reign from a chronicle kept in another convent. The grotesque mistakes in the earlier years, the obvious misreadings of words and names, and the confusion in the list of city officers, all tell of a scarcely legible original. The MS. is on paper and is very badly written. It is of quarto size and the margins have suffered severely from the fire which destroyed so much of the Cottonian Library. Hence the names of many of the mayors (always written in the margin) and other notes have either disappeared or have been almost hopelessly mutilated.

The writer has used two marks of contraction to so great an extent as to render his real intentions as to the use of e and ae at the end of words rather uncertain. The task of following the orthography of the MS. has to this extent been rendered somewhat difficult.

Prefixed to the chronicle is a catalogue of the monuments of persons buried in the Grey Friars Church in London, and immediately before this list is placed the account of the coming of the Franciscans into England printed at pp. 493–543 of Vol. I. At fo. 326 in this part of the MS. is the following passage:—

"MEMORANDUM quod Frater Andreas Bavard sacre " Theologiae professor, anno domini 1494o, videns chorum " Fratrum minorum Londoniæ minus bene ins[tan-] " ratum libros choralibus, mente concepi non posse " eleemosynas amicorum . . . meorum melius " expendere quam in libros scribendis choralibus, ad " laudem D[omini] et ad ejusdem divinae laudis con- " tinuationem. Quapropter conduxit im[mediate] unum " scriptorem, qui scripsit mihi unum legendarium in dua- " bus partibus et unum antiphonarium in dubius parti- " bus et unum psalterium et unum gradualem, et alium " impressum, et in multis aliis reparari.1 Et 2

This entry is in the same handwriting as the chronicle, and it will be observed is expressed in the first person.

1 Sic, MS. | 2 Sentence incomplete.
Whether or not the name of the chronicler is here given to us is a question which will probably never be decided.

All that is known respecting the life of Thomas Eccleston has already been stated by Professor Brewer in the Preface to Vol. I., and it is impossible even to furnish the names of the authors of the principal documents printed in the present volume.

In conclusion, I must return my best thanks to my friend Mr. Walter Rye, who, in addition to the kind assistance referred to at p. xlvi., has given me very great help in obtaining documents illustrating the history of the Franciscans. Another friend, Mr. Newenham Travers, has given me valuable aid in revising the proof sheets.

RICHARD HOWLETT.

Bromley, Kent,
26th October, 1881.
SUMMARY.

THOMAS DE ECCLESTON DE ADVENTU MINORUM.

Dedication of the author's work to Simon de Esseby, undertaken in the belief that practice is more influential than precept;—as other Orders had wonders to relate, love and respect for his own Order induced him to publish the accounts which he had collected during five-and-twenty years from his foster fathers and brothers of the English Franciscans.

Arrival of the Minorites in England, September 11, A.D. 1224; land at Dover, four clerks and five laymen; their names and quality. Had been carried across for charity by the monks of Fecamp; entertained two days at the Priory of the Holy Trinity, Canterbury; four start for London; five entertained at the Priests' Hospital there. Their scanty fare; other instances of like hardship. In one place at the arrival of visitors the warden borrowed a pot of ale for the strangers, and he and his friars made believe to drink; in London the drink was sourer than vinegar. The four who had started for London entertained fifteen days by the Black Friars; have a house in Cornhill, and make separate cells, stuffing the interstices with dry grass; are without a common chapel. About November 1st two of them start for Oxford, and live at a house in St. Ebbs'; thence to Northampton, p. 9; where they have a house in the parish of St. Giles's. The wardens at Oxford, Cambridge, Lincoln, and London. The Order increases

1 The portion in italics is inserted to show the point at which the Lamport fragment takes up the narrative.
so rapidly that in 1256, under Peter of Tewksbury, fifth minister, their numbers amounted to 1242, in forty-nine different localities.

Their first converts: Friar Salomon, procurator for his house, begs of his sister, who curses the hour she had ever seen him; made an acolyte by Stephen Langton, Archbishop of Canterbury; is entertained by the archbishop; returns barefooted in the deep snow; falls ill, and cannot stir for two years; is visited by Jordanus, the Master of the Dominicans, and the surgeon advises amputation of the foot; when the axe is to be applied, and the foot is uncovered, the fester breaks: he is sent abroad, recovers, becomes warden of London, and confessor-general to the city; breaks his spine and becomes humpbacked; visited with great agonies; has a vision of Jesus Christ and St. Peter; is rebuked by them; his pains vanish, p. 13. How the Devil threw a handful of lice at Friar Gilbert de Vyz. William of London, famous *artes scissoris*, and a friend of Hubert de Burgh, received; Joyce of Cornhill, a clerk and two priests, with Philip of London, afterwards Warden of Bruges, finally of Ireland. Then certain masters of arts, Walter de Burgo, Richard Norman, Vincent of Coventry, with Adam of Exeter, and William of York, join the order, p. 15; then Adam de Marisco; anecdotes of their conversion. Others joined in great numbers, p. 16. The devotion of the people towards them increases; find powerful friends at Canterbury; and at London, where lands are given for their use by the burgesses, 17.

William Joymer builds them a chapel; Peter de Elyland leaves them money for an infirmary; Henry de Frowyke and Salekin de Basing, an aqueduct; others a library. At Oxford Robert le Mercer lets them a house; Richard le Muliner gives the burgesses for their use a plot of ground and a house. At Cambridge the burgesses gave them an old church near the jail, p. 19,
where they afterwards built a small wooden chapel, the carpenter in one day putting up fifteen couple of beams. At Shrewsbury the king gives them a plot of ground, and Richard Pride, a burgess, builds them a church; they remove the stone walls of their dormitory substituting clay.

Their strict and holy life, p. 20; their cheerfulness, p. 21; a young friar at Oxford rebuked in a vision for being too much given to laughing; their earnestness in obeying the orders of their superior and accepting missions in most desolate spots; their zeal in teaching and preaching; visiting barefooted the schools of theology, however remote, 22. Haymo of Faversham, with three other Masters of Arts, received at St. Denys; account of their conversion, 23. Fr. Haymo becomes famous, 24; deposes Gregory de Neapoli and Fr. Helias. Of William de Colville; Nicholas Rufus and his vision; Radulphus de Rosa, the favourite preacher of Henry III.; Henry Burford and his verses, 26; Henry de Reresby; Martin de Barton, the associate of St. Francis, 27; Peter Hispanus, who commanded a bird to stay its flight, 28.

Instrumenta de contentione orta inter Fratres minores et Monachos Westmonasterii, A.D. 1290.

(1.) Mandate from archbishop Peckham directing sentence of excommunication to be published in all churches in and round London against persons harbouring William of Pershore an apostate Grey Friar. Dated 30th July 1290 - p. 31

(2.) Instrument of appeal to the Papal Court on behalf of the abbot and convent of Westminster against archbishop Peckham's sentence of excommunication. Dated 7th October 1290 - p. 33
SUMMARY.

(3.) General award of the cardinal of St. Lawrence on matters in dispute between the Franciscans and the abbot and convent of Westminster respecting the harbouring of William of Pershore. Dated from Orvieto 4th April 1291 - p. 35

(4.) Notarial instrument varying certain provisions in the General Award. Dated 21st April 1291 - - - p. 43

(5.) Licence for the absolution of the abbot and convent of Westminster. Dated from Orvieto 17th April 1291 - p. 49

(6.) The appeal of abbot Walter de Wenlock against the award of the cardinal of St. Lawrence. Dated 20th May 1291 p. 43

(7.) Papal absolution of the abbot of Westminster. Dated 2nd June 1291 - p. 51

(8.) Papal absolution of the prior and monks of Westminster. Dated 11th July 1291 - - - p. 54

(9.) Formal protestation of the prior and monks of Westminster respecting the omission of an act required of them by the General Award. Dated 29th December [1291 ?] - - - p. 58

(10.) Variation by mutual agreement of certain articles in the General Award. Dated 21st December 1294 - - p. 59

11.) Acknowledgment by the warden of the Grey Friars of London of twenty marks paid by the abbot, &c. of Westminster. Dated 25th December 1294 - - p. 61
(12.) Acknowledgment by the warden of the Grey Friars of London of the last installment of the money due under the agreement of 21st December 1294.
Dated 7th July 1295 - - p. 62

REGULA SANCTI FRANCISCI.
An early English translation of the rule of St. Francis - - - p. 65

STATUTA GENERALIA EDITA APUD BARCINONAM
A.D. 1451.
(Cap. 1.) Of the reception and instruction of novices - - - p. 83
(Cap. 2.) Of Divine offices, prayer and silence p. 86
(Cap. 3.) Of keeping the vow of poverty - p. 88
(Cap. 4.) Of internal affairs of convents - p. 91
(Cap. 5.) Of external relations - - p. 95
(Cap. 6.) Of correction of delinquents - p. 97
(Cap. 7.) Of elections and institution of officers - - - p. 106
(Cap. 8.) Of conventual, provincial, and general chapters of the Order of Observant Franciscans - - p. 108
(Cap. 9.) Of masses for deceased brethren and benefactors, and of the record to be kept of their names, &c. - p. 116

Directions respecting periodical reading of statutes in convents of the order - p. 118

NECROLOGIUM CONVENTUS ABERDONENSIS.
Obituary Record of the Convent of Observant Franciscans of Aberdeen - - p. 123

Q 7644.
SUMMARY.

**Chronicon ab Anno 1189 ad 1556 ex Registro Fratrum Minorum Londoniæ.**

A chronicle of events from the reign of Richard I. to that of Queen Mary - p. 143

**Appendix.**

1. Franciscan Letter of Confraternity - p. 263
2. Bull of Pope Pius II., dated 1463 - p. 264
3. Extracts from Register of Grants, Warrants, &c. (Harl. MS. 433) - p. 265
4. An account of a dispute between the Minorites and the Monks of Bury St. Edmunds - p. 267
6. Extract from translation of the Archbishop of Armagh's address to the Pope, A.D. 1327 - p. 276
7. Verses from Harl. MS. 913 - p. 278
8 and 9. Extracts from Close Rolls - p. 279
10. Selection of Inquisitions ad quod damnum - p. 282

**Corrections:**

On pp. 35, 43, and 46 (in marginal notes) for Civitas Vecchia (Civitas Vetus) read Orvieto (Urbs Vetus).

p. 118, last line, for full stop after dominice substitute a comma.

p. 269, note 2, add the words "see Glossary."

p. 269, line 3, for portabili read portatili.

p. 269, line 15, and p. 272, line 30, for quatinus read quatenua.

p. 271, line 30, dele comma after tutione.
MONUMENTA FRANCISCANA.

Vol. II.
(1.)

FRAGMENTUM LIBRI THOMÆ DE ECCLESTON "DE ADVENTU MINORUM IN ANGLIAM."
INDEX CAPITUM.

1. De Primo Adventu Fratrum Minorum.
2. De Prima Divisione Fratrum.
3. De Receptione novitiorum.
5. De Primitiva Puritate Fratrum.
6. De Promotione Prædicatorum.¹

7. De Divisione Provincia per Custodias.
8. De Capitulo Visitatorum.
12. De Institutione Confessorum.
15. De Spirituali Profectu quorundam Fratrum.

¹ The Lamport Fragment contains (more or less completely) the chapters numbered 1 to 6, and the imperfect Cottonian MS. comprises the whole of chapters 8 to 15. The York MS., which presents the entire treatise, consolidates chapters 3 and 4 into one: hence the discrepancy referred to in the note on p. 31 of the "Monumenta Franciscana," Vol. I.
FRAGMENTUM LIBRI THOMÆ DE ECCLESTON
"DE ADVENTU MINORUM IN ANGLIAM." ¹

[COLLATIO I.]

[De Primo Adventu Fratrum Minorum.] ²

[Vol. I., p. 8. Id ipsum apud Slopisbyriam, in primo adventu fratum Slopisbyriam, Frater Martinus senex, qui et cepit locum, se fecisse gratulatus est. In di-
ebus illis tam districte] cavebant ² fratres contrac-
tionem debitorum, quod vix pro extremis necessitatibus debitum contrahere permittebant. Unde accidit ut Frater Agnellus,³ eum Fratre Salomone, gardiano,⁴ vellet audire compotum fratrum Londoniae, quantum siliciet expendissent infra unum terminum anni, cunque au-
disset quod tam sumptuose processisset, licet satis parea fratum exhibitio, proiectit omnes tallias et ro-
tulos, et percutiens semetipsum⁵ in faciem, exclamavit, "Ay me captivum!" ⁶ et nunquam postea voluit audire compotum.

¹ On comparing this fragment of Thomas Eccleston's treatise (now printed by permission of Sir Charles Isham, Bart., of Lamport Hall) with the corresponding portion of the complete text published by Professor Brewer in Vol. I., the various readings will be found to be very numerous. Many, however, being trivial, it has been thought sufficient for the purposes of the present edition to indicate the more important differences. The York MS. is throughout quoted from Professor Brewer's edition.

² See Vol. I. p. 8, line 15 for commencement of corresponding passage.

³ Angnellus, Ebor., throughout.
⁴ gardiano Londonie, Ebor.
⁵ seipsum, Ebor.
⁶ captum, Ebor.
A.D. 1224. Contigit quoque ut supervenirent duo frатres ad quendam locum fratrum valde vexati; et cum non esset cerevisia in domo, consilio seniorum accepto, gardianus fecit accipi mutuo unam lagenam cerevisiae; ita tamen quod frатres conventuales, qui cum hospitibus erant, inde non biberent, sed simularent se bibere, propter caritatem.

Incidens.—Usque ad tempus formationis formationis ordinis consueverunt frатres facere collationem omni die, et bibere qui vellent in communi, et omni die tenere capitulum, nec fuerunt arctati in recipiendis diversis ferculis vel vino, nec tamen admitterant oblatis pitancias nisi per 3 dies in hebdomada. In ipso conventu Londoniæ, tempore pie memoriae Fratris W. ministri, et Fratris Hugonis gar- diani, vidi [frатres] bibere cerevisiam tam acidam, ut mallent aliqui aquam bibere, et comedere panem, quem tortam vocant vulgariter. Insuper, et deficienté pane, in praesentia dicti ministri et hospitum in hospitio diutius comedí alia.7

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Collatio 2a.

De Prima Divisione Fratrum.

A.D. 1225. Quatuor igitur frатres superius nominati, cum venissent Londoniam, diverterunt ad Frатres Prædicate- tores, et ab eis benigne suscepti sunt. Apud eos etiam manserunt diebus xv., comedentes et bibentes

1 formationis? Ebor. omits the word.
2 For omni die, Ebor. reads ordine.
3 Fratris H., Ebor.
4 vidi fratres bibere, Ebor.
5 bibere, om. Ebor.
6 vulgus vocat, Ebor.
7 alicam? but alia in both MSS.
8 quos supra nominavi, Ebor.
DE ADVENTU MINORUM.


Incidentes.—Dominus Johannes Travers primo receptavit fratres apud Cornhulle, et locavit eis domum, et factus est gardianus laicus quidam Lombardus, Henricus nomine, qui tunc primo de nocte didicit literas
A.D. 1225. in ecclesia Sancti Petri de Cornhulle, et postea factus est vicarius Angliae, dum Frater Agnellus proficicissetur ad capitulum generale. In vicaria tamen habuit socium Fratrem Ricardum de Ingewrd; ad ultimum tamen tantam felicitatem non ferens, sed effeminatus potius honoribus, et a seipso alienatus, ab ordine miserabiler apostatavit.

Incident.—Dignum memoria quod quinto anno administrationis Fratris Petri, quinti ministri in Anglia, anno scilicet ab adventu fratrum in Anglia xxxii., numerati sunt viventes frateres in Anglia, in xlix. locis, mille ducenti xlii.

Collatio 3a.

De Receptione Novitiorum.

Igitur cum se divisissent frateres qui primo venerant in Angliam, et ad diversa loca profecti fuissent, vene-runt quidam, quos Spiritus Jesu in hoc ipsum adduxit, petentes ordinem. Quorum primus qui reciperetur fuit bona indolis adolescens, et elegantia corporis admodum clarus, Frater Salomon; qui mihi referre solebat, quod cum adhuc novitius esset, factus est procurator, venitique ad domum sororis sue ut eleemosynam peteret. Ipsi vero portans ei panem avertit vultum dicens, "Maledicta sit hora, qua te unquam vidi," et ipse quidem cum gudio recepit panem et recessit. Tam stricte vero tenuit praefixam sibi formam purissimae paupertatis, ut [cum] nonnunquam in caparone suo portaret farinam et sal, seu ficus pauculas, propter fratrem quemad minfirmum, et ligna ad ignem sub acella.
DE ADVENTU MINORUM.

sua, diligentissime cavit ne supra metas exquisitissimae A.D. 1225. 
necessitatis aliquid recipert vel retineret. Unde con-
tigit aliquando ut tantum frigus pateretur, quod illico 
miturum se crederet; non habentibus autem fratribus unde ipsum calefacere possent, pium sibi suffugium 
santa caritas monstravit. Convenerunt siquidem 

omnes fratres circa eum et1 suis sinibus, sicut porcis 
mos est, eum comprimendo foverunt. Cum autem ad 
ordinem acolitatus promoveri2 debeberit, missus est ad 
venerabilem patrem sanctae memoriae Archiepiscopum 
Stephanum, et sibi a quodam fratre seniore 

presentatus; qui gratissime suscepit eum, et sub hoc titulo 
promovit ad ordinem optatum, dicens,3 "Accedat Frater 
" Salomon de ordine apostolorum." Hoc ideo dixerim, 

ut innotescat quanta reverentiae fuerit apud sapientes 
fratrum primordialis simplicitas.5 Cum autem come-
dissent in mensa archiepiscopi, reversi sunt6 Cantua-
rium nudipedes, in nive, quae profunda nimis extitit 
et intuentibus exhorrenda. Postea accepit eum gutta7 
in uno pede, unde languit Londoniae per duos annos, 
ita quod vix unquam nisi portatus [se] movere potuit. 
In hac infirmitate visitari meruit a sanctae memoriae 
Fratre Jordano,8 magistro totius ordinis Predicatorium, 
qui dixit ei, "Frater, non verecunderis, et si Pater 
" Domini Jesu Christi trahat10 te ad Ipsum per pedem." 

Igitur postquam tamdiu jacuerat in cellario, ubi mis-
sarum solemnia non audierat, fratres enim non cele-
brabant in loco, sed ibant ad audiendum divina et ad 
celebrandum ad ecclesiam parochiam, factus est mor-
bus ita desperatus, ut judicio chirurgicorum pedem

1 ipsum, om. et, Ebor. 
2 ordinari with promoveri written 
above, MS. 
3 For promovit ad ordinem optatum dicens, Ebor. reads ad ordinem 

promovit. 
4 apostolatum accedat, Ebor. 

5 spiritualitas, Ebor. 
6 reversi sunt fratres, Ebor. 
7 accepit gravitatem, Ebor. 
9 Domini repeated, but marked 

for omission. 
10 traxerit, Ebor.
THOMAS DE ECCLESTON

A.D. 1295.
Fr. Salomon.

oporeret preçidi; et cum allata esset securis, et pes discooperptus esset, exivit sanies quædam quæ spem aliamque permittebat; unde dilatum est illa vice durum illud judicium. Interim concepit certam spem, quod si ad Sanctum Eligium 1 duceretur, pedem utique recuperaret et salutem. Quo 2 cum Frater Agnellus advenisset mandavit ut 3 absque dilatione, quocunque modo commodius fieri posset, ad Sanctum Eligium 4 in partes transmarinas duceretur. Quod et factum est; nec féfèllit eum fides sua; quin potius postea in tantum convaluit, ut absque bæculo incederet, et missas ipse celebraret, et gardianus Londoniæ et generalis confessor totius civitatis existeret. Verumtamen, quia dulcissimo Jesu supplicaverat, ut eum in presenti a peccatis suis purgaret, misit ei guttam, 5 que fregit spinam dorsi sui, íta ut gibbosus et curvus fieret; misit ei hydro- pisim calidam et frequentem 6 fluxum hæmorrhoidum, 7 usque ad obitum suum. Postremo vero, pridie quam 8 pergeret ad Ipsum, immisit ei dulcis Jesus tantum dolorem cordis, cujus tamen doloris causam ignorabat, quod omnes precedentes passiones in respectu illius angustiae 9 nihil estimavit. Vocatis igitur tribus fratris, qui specialiores erant, 10 indicavit eis agoniam animi sui, et intente supplicavit quatenus pro statu suo instanter orarent. Ipsis igitur in oratione 11 unanimitate perseverantis, apparuìt et dulcissimus Jesus Christus cum beato Petro Apostolo coram suo stans, et aspiciens in eum, ipse vero statim cognitó Salvatore clamavit, "Miserere miœ, Domine, miserere miœ." Et respondit ei Dominus Jesus: "Quia sem-

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1 sanctum aliquem, Ebor.
2 ergo, Ebor.
3 ut, om. Ebor.
4 sanctum aliquem, Ebor.
5 gravitatem, Ebor.
6 sanguinem, Ebor.
7 emoroydarum, MS.
8 postquam, but marked for alteration.
9 agonie, Ebor.
10 sibi erant, Ebor.
11 The word perseveranter follows, but is expuncted.
"per me rogasti ut in praesenti te plene affligerem A.D. 1225.
"et purgarem, misi tibi dolorem praesentem, et prae-
"cipue quia caritatem tuam primam reliquisti, et non
"feci, ut decent vocationem tuam, dignos fructus
"penitentiae, et quia pepercisti nimi divtitibus in
"injungendo sibi poenitentia."
"Et addidit beatus Petrus, "Insuper scias te graviter
"peccasse in judicando Fratrem Johannem de Cicestria, qui nuper obiit.
"Et, "nunc roga Dominum ut det tibi talem finem, qualem
"ipse habuit." Et clamans Frater Salomon dixit,
"Credis evasisse me? Ecce hoc habebis adhuc:
"et projecit super eum plenum pugillum suum pediculum et
"et evanuit."

Incidentes.—Dignum memoria, quod cum essent fratres
in loco de Cornhulle, venit Diabolus visibiliter et
"Miserere mei, Domine dulcis, misere
"Ebor.
"Credis evasisse me? Ecce hoc habebis adhuc:
"et projecit super eum plenum pugillum suum pediculum et
"et evanuit."

Secundus frater qui receptus est a Fratre Agnello, William of
"injungendo sibi poenitentiam, Ebor.
"mei et dulcis, MS.
"speciali, Ebor.
"in the margin of the Lamport MS. a line is drawn indicating the
"words movere potuit (p. 11, line 21), but as there are also marks possibly
"intended to connect it with the passage ending mensa archiepiscopi (line
"17), the more suitable position as-
"singed by the York MS. has here
"been given to the story.
"Berginge, Ebor.
"domini justiciarii de Anglia
"Huberti, Ebor.
"Sic, in both MSS., possibly for
"lascivius. Remembering the fre-
"quent similarity of the letters t and
"c, n and u (uv) in MSS. of this date,
"it will be seen that the mistake
"might easily be made.
A.D. 1225. ut putabatur, existeret, et in arte scissoriam famosissimus, priusquam fratres aream vel cantariam haberent, Londonie indutus est.

Tertius erat optimae indolis puer, nobilis, et delicatus, de ipsa civitate Londoniae oriundus, Frater Jocius de Cornhulle, clericus; qui post multos labores, quos ibi sustinuerat, profectus est in Hispaniam moraturus, et ibidem feliciter obiit.

Quartus fuit Frater Johannes, clericus, quasi decern et octo annorum adolescens, bene indolis et optimae conversationis, qui citius completo cursu praesentis vitæ, migravit ad Dominum Jesum Christum. Ipse domino Philippo sacerdoti, cum doleret dentes suos supra modum suasit, ut mitteret panem et cérévisiam Fratribus Minoribus, et promisit quod Dominus Jesus curaret eum. Unde ambo cito postea dederunt seipsos et intraverunt ordinem Fratrum Minorum.


Post hos intraverunt quidam magistri, qui famam fratum magnificaverunt; Frater scilicet Walterus de Burgo, de quo vidit frater unus mirabilem visionem; quod scilicet Dominus Jesus descendens de cælo porrexit ei rotulum, in quo scriptum erat, "Tempus tui tritici non est hic, sed alibi." Huic revelavit [dolum] cujusdam mulieris religiosæ, quæ per visiones fictas delusit quendam fratrem discretum ita ut eas scriberet. Frater vero Agnellus non credens ei injunxit con-

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1 *suavi modo*, Ebor.
2 The words *et sic factum est* follow in Ebor.
3 *Fratrum Minorum*, om. Ebor.
4 *iste*, om. Ebor.
5 Some word is wanting here in the York MS. The Lamport copy supplies *dus*, but it is not easy to see how either reader or scribe could have confused *dominus* with *dolum*, the word required to complete the sense.
6 *ei*, om. Ebor.
ventui ut orarent quatenus Deus revelaret ei rem quan-
dam pro qua fuit sollicitus. Et ecce noce illa visum
fuit Fratri Waltero quod vidit cervam quandam as-
cendere velociter ad cacumen cujusdam montis excelsi,
et duo canes nigri\(^1\) consecuti sunt eam, et converterunt
eam usque in vallem, et ibi strangulaverunt eam:
accurrens autem Frater Walterus, ubi cervam invenire
se credidit, non invenit nisi sacculum plenum
sanguine.

Cum igitur visionem hanc narrasset Fratri Agnello,
concepit statim ipse\(^2\) quod per hypocrisim seducta
fuisset, et misit ad eam dos discretos fratres, qui
tandem confessam quod finxisset quae dixerat, veritati
reconciliaverunt.

Intravit aliquis magister scilicet Frater Ricardus Nor-
mannus, qui cum verbum ædificationis a dicto Waltero
quereret,\(^3\) post diutinam\(^4\) delibrationem respondit.
"Quis vult esse in pace, sileat." "Ki vout\(^6\) estre en
"pes, tenge sey en pes." Intravit quoque tunc tem-
poris magister Vincentius de Coventre, qui non multum
post germanum suum, magistrum Henricum, ad in-
trandum ordinem, co-operante gratia Jesu Christi, dili-
genter induxit. Intraverunt enim die conversionis
Sancti Pauli, cum sanctae memoriae magistro Adam de
Exonia,\(^7\) et domino Willelmo de Eboraco solemnui
baccalaureo.\(^8\) Hic vero magister Adam,\(^9\) totum famosus
orbe, voverat ut quicquid pereuter ab eo, pro amore
Beatae Mariae, faceret; et hoc ipsum cuidam incluse,
sibi familiari, retulit. Ipsa vero amicis suis, monacho
scilicet cuidam de Radinges, et alii de ordine Cisterci-
ciensi, et Fratri cuidam Prædicatori revelavit secretum
suum, dicens, quod talem virum taliter lucider possent,

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\(^1\) magni, Ebor.
\(^2\) statim ipse, om. Ebor.
\(^3\) Sic for quæreretur in both MSS.
\(^4\) diuturnam, Ebor.
\(^5\) quu, MS.
\(^6\) vot, Ebor.
\(^7\) Ada de Oxonia, Ebor. "In
\(^8\) haculario, Lamport; baculario Ebor.
A.D. 1225. nolens scilicet quod Frater Minor fieret. Sed Beata Virgo non permisit, licet presentem aliquis haberet eum, ut pro amore suo id peteret; sed usque ad alium tempus differret. Visum enim fuit ei, quod quadam nocte debut transire quemdam pontem ubi fuerunt homines in aquam tendentes retia ad capiendum eum. Ipse vero licet cum magna difficulitate evasit, et pervenit ad locum placidissimum. Igitur cum divino nutritus, evasisset, venit casualiter videre Fratres Minores, cumque loqueretur ei Frater Willelmus de Colevile, senior, vir eximius sanctitatis, inter caetera dixit, "Magister carissime, pro amore Matris Dei intra ordinem nostrum, et releva simplicitatem nostram." Qui statim, quasi ex ore Matris Dei verbum ipsum audisset, concessit, et sicut deveniens cum sedificatione coeli maxima intravit. Fuit autem tunc socius magistri Adae de Marisco, et ad robas suas, quem non multum post, per Dei gratiam, ad intrandum ordinem sagaciter induxit. Videbatur autem quadam nox Fratri Ade de Marisco, quod venerunt simul ad quoddam castellum, et ultra portam fuit depicta Dominica crux, et quicunque vellet ingredi, oporteret eum osculari crucem. Ingressus est ergo primus Frater Adam de Exonia, osculata cruce, et alter Frater Adam statim, eadem osculata, secutus est. Sed prior inventam mox coeleam tam velociter ascendit, ut ab aspectu sequentis citius raperetur. Sequens vero clamavit, "Incedatis moderatisius, incedatis moderatius!" Sed alter nusquam postea comparuit. Et quidem haec visio omnibus qui tune erant in Anglia fratribus poterit esse manifesta; siquidem Frater Adam post ingressum profectus est ad

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1 For quod quadam nocte debutit, Ebor reads nocte, quod debutit.  
2 hoc, Ebor.  
3 ei, om. Ebor.  
4 audisset verbum, MS., but audisset marked for omission.  
5 et sicut ... intravit, om. Ebor.  
6 Oxonia, Ebor.  
7 inventa mox coele, Ebor.  
8 potuit, Ebor.
Papam Gregorium nonum, a quo, secundum quod op. taverat, missus est ad prædicandum inter Saracenos; sed apud Barlette, sociis suis prædicens, obiit, et post, ut dicitur, claris miraculis effulsit. Intravit Frater Adam de Marisco apud Wygorniam, zelo silicet amoris paupertatis.

Post hos intravit Frater J. de Redinges, abbas silicet Osenevae, qui nobis omnis perfectionis exempla reliquit.

Post hunc quoque magister Riccardus Rufus, tam Oxonie quam Parisius fama clarissimus.

Intraverunt quoque milites nonnulli; silicet dominus Ricardus Gobion, dominus Egidius de Mert, dominus Thomas Hispanus, dominus Henricus de Walepole; de quorum ingressu dixit dominus Rex, *Si volueritis esse discreti in recipiendis fratribus, si non procuraveritis privilegia ad depressionem hominum, et precipue si non fueritis importuni in petendo, poteritis principi principibus.*

Collatio 4a. 7

De Adeptione Locorum.

Post hoc crescente numero fratum, et eorum sanc-
titate comperta, crevit et fidelium devotio in eos, unde loca sibi competentia providere curaverunt. Unde Cantuariae contulit eis aream quandam, et ædificavit capellam satis honestam pro tempore, dominus Alex-

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1 *nonum*, om. Ebor.
2 *socii sui mortem præcedens*, Ebor.; *sociis suis prædictis prædi-
cens obiit*, Lamport, but *prædictis expuncted*.
3 *majoris*, Ebor.
4 *Osenysae*, Ebor.
5 *Roy*, Ebor.
6 *oppressionem*, Ebor.
7 In Ebor. this division of the third chapter is not made. The dif-
ference between Cott. and Ebor. in the numbering of the chapters is therefore probably now explained.
A.D. 1225. ander, magister Hospitalis Sacerdotum; et quia frater
nihil sibi omnino propriari volunt, facta est pro-
pria communitati cibitatis, fratibus vero pro civium
libitu commodata. Specialissime vero promoverunt eos
dominus Symon de Longeton, archidiaconus Cantuarie,
et dominus Henricus de Sandwyuch, nobilisque com-
tissa, domina Inclusa de Hakington, que sicut mater
filios, sic fovit eos in omnibus; principum et praefa-
torum, quorum 3 gratiam incomparabiliiter consecuta
at London; fuerat, favorem sibi sagaciter acquirendo. Londoniae
hospitatus est fratres dominus Johannes Ivun, qui
emptam pro fratribus aream communitati civium ap-
propriavit, fratribus autem usumfructum ejus pro li-
bitu dominorum devotissime designavit. Postea vero
ipse ut laicus ingressus religionem perfectissime po-
nitentiae et summæ devotionis nobis exempla reliquit.
Ampliavit autem aream dominus Jocieus filius Petri,
cujus filius optimæ indolis ordinem postea devotus in-
travit, et devotior perseveravit in finem. Capellam
vero ædificavit propriis sumptibus dominus Willeijmus
Joyner, et ad alias domos construendas circiter du-
centas libras per vices contulit, et indefesse usque ad
mortem in spiritualitate fratrum, continuis eos bene-
ficiis visitans, perduravit. Ad infirmariam vero con-
struendum contulit centum libras in obitu suo dominus
Petrus de Elyland. Aquæductum vero procuraverunt
precipue et mutuis collationibus dominus Henricus de
Frowyk, et optimæ conversationis adolescens Saleki,
nus de Basinges, cooperante tamen amplissime mun-
ificentia regia. Alia quoque tam in ædificiis quam in
libris quam etiam in ærea ampliatione et aliarum

1 Sandwyg, Ebor.
2 Baginton, Ebor. Hackington
is close to Canterbury.
3 quoque, Ebor.
4 Ywin, Ebor.
5 ordinem, Ebor.
6 Oiland, Ebor.
7 Frowye, Ebor.
necessitudinem sublevatione, tot et tanta et tam multi-\textsuperscript{1} beneficia, omnibus mortalibus admiranda, tem-\textsuperscript{2} pore meo vidi Londinie, ab ipso dulcissimo Jesu fra-\textsuperscript{3} tribus provideri, ut\textsuperscript{2} merito ab ipsis specialiter supra caeteros amari et honorari debeat et idem in aeternum.

Oxonie primo\textsuperscript{6} recepit fratres Robertus le Mercer, at Oxford; et locavit eis domum, in qua intraverunt ordinem multi probi baccalaurei\textsuperscript{4} et multi nobiles. Postea con-\textsuperscript{2} duxerunt domum in area, in qua sunt modo, a Ricardo le Muliner, qui infra annum contulit aream et domum communitati villae ad opus fratrum. Fuit autem area brevis et arcta nimis. Cantibrigiae\textsuperscript{5} primo receperunt fratres burgenses villae, assignantes eis veterem syna-\textsuperscript{5} gogam, que erat contigua carceri. Cum vero intolera-\textsuperscript{3} bilis esset vicinia carceris fratrum, quia eundem in-\textsuperscript{3} pressum habebant carcerarii et fratres, dedit dominus Rex x. marcas ad emendum reditum, quo\textsuperscript{3} satisficeret seaccario suo pro reeditu areae, et sic ædificabant fratres capellam ita pauperrimam, ut carpentarius una die faceret et erigeret xv.\textsuperscript{7} coplas tignorum. In festo autem Sancti Laurentii, cum non essent nisi tres fratres clerici, scilicet Frater W. de Esseby et Frater Hugo de Bugeton, et novitius nomine Frater Elyas, qui tam claudus erat ut portaretur in oratorium, cantaverunt officium solemniter cum nota, et in tantum flevit novitius, ut aperte per vultum canentis currerent lacrymae. Igitur cum sanctissime mortuis esset apud Eboraeum apparuit Fratri W. Esseby apud Norham-\textsuperscript{8} tonam, et quereni, "quomodo se haberet," respondit, "Bene me habeo; ora pro me." Apud Salopisburi\textsuperscript{5} dedit aream fratribus dominus Rex; ecclesiam vero ædificavit quidem burgensis nomine Ricardus Pride,\textsuperscript{9}

\textsuperscript{1} tot et tam multiplicata, Ebor.  \textsuperscript{6} quod, Ebor.
\textsuperscript{2} quod ut, but quod expuncted.  \textsuperscript{7} xiv., Ebor.
\textsuperscript{3} porro, Ebor.  \textsuperscript{8} Slopisbyriam, Ebor.
\textsuperscript{4} bakelarii, MS.  \textsuperscript{9} Pinde, Ebor.
\textsuperscript{5} Sic, MS.
A.D. 1225. proinde 1 caetera officinas Laurentius Cox; 2 et muros lapideo dormitorii, decernente sic ministro, Fratre scilicet W., pro zelo paupertatis amovit, et luteos fecit cum mirabili devotione 3 et mansuetudine et permagnis sumptibus.

COLLATIO 5. 4

De Primitiva Puritate Fratrum.

Primitias autem Spiritus habentes fratres illius temporis, non humanis constitutionibus sed liberis suæ devotionis affectionibus, regula tantum contenti et paucissimis aliis statutis, quæ post confirmationem regulae eodem anno primitus 5 emanaverant, Domino serviebant. Hæ autem fuit prima constitutio, quam Sanctus Franciscus fecit post regulam bullatam, sicut dixit bonæ memorie Frater Albertus; scilicet quod fratres inter seculares non comederent, nisi tres bolos carnis 6 propter observantiam sancti Evangelii; quia venerat ad eum rumor quod fratres avide comedebant. Fratres igitur silentium usque ad tertiam tenere consueverunt, et in oratione tam assidui esse, ut vix esset aliqua hora per totam noctem, in qua non essent aliqui fratres in oratione in oratorio. In praecipuis quoque solemnitatis tanta fervore cantaverunt, ut per totam noctem nonnunquam durarent vigiliae; et cum non 7 essent nisi tres vel quatuor aut 8 ut multum sex, cum nota solemptiter cecinerunt. Tanta quoque

1 proinde, om. Ebor. 2 Laurentius nomine, Ebor. 3 devotione, om. Ebor. 4 Collatio IV. Primitiva Pictas Fratrum. Silentium, Orationes, Ebor. 5 primitus, om. Ebor. 6 continuos, Ebor. 7 non, om. Ebor. 8 aud, MS.
DE ADVENTU MINORUM. 21

fuit simplicitas corum, tantaque puritas, ut de pollutione nocturna in capitulo¹ coram omnibus dicerent culpas suas. Inoleverat etiam inter eos tam religiosa consuetudo, ut nihil penitus jurarent, sed simpliciter dicerent, "Sciatis." Quam cito quisquam vel a superiori vel socio fuisset increpatus,² statim respondit "Mea culpa," et frequenter etiam prostratus. Unde magister Praedicatorum bone memoriae Frater Jordanus dixit, quod Diabolus, cum aliquando ei apparuisset, dixerat ei quod "Mea culpa" abstulit ei quicquid lucrari credidit inter Fratres Minores, quia seilicet dicebant culpas suas³ invicem, si quis alium offendisset. Fuerunt tamen fratres omni tempore inter se ita jocundi et laeti, ut vix in aspectu mutuo se temperarent⁴ a risu. Unde cum juvenes fratres Oxoniae nimi frequenter ridenter, injunctionem fuit cuidam ut quotiens ridenter in choro vel in mensa⁵ tot recipieret disciplinas. Accidit autem ut cum undecim⁶ disciplinas in una die recepisset, nec tamen posset se a risu cohibere,⁷ visum fuit⁸ ei quod dam nocte, quod totus conventus more solito stetit in choro, et temptabantur⁹ fratres ridere more solito, et ecce crucifixus, qui stetit ad ostium chori, convertit se ad eos quasi vivus, et ait: "Filii Choræ sunt qui in "hora cantus rident et dormiunt." Videbatur etiam ei quod crucifixus nitebatur extrahere manus suas a patibulo, quasi volens descendere et recedere; et ecce custos loci statim ascendit et confirmavit clavos, ita quod non descendit. Hac igitur visione publicata territi fratres maturius, et sine risu notabili se¹⁰ gerebant. In tantum autem veritatem zelabant, ut vix hyperbolice alicui loqui auderent, vel etiam propria

¹ capella, Ebor. ⁶ nullas, Ebor.
² interrogatus, Ebor. ⁷ continere, Ebor.
³ meas, Ebor. ⁸ fuerit, Ebor.
⁴ mutus se temperaret, Ebor. ⁹ temptabant, Ebor.
⁵ in choro vel in mensa, om. Ebor. ¹⁰ notabiliore, Ebor., se omitted.
delicta, cum tamen se puniendos scirent si confiterentur,\(^1\) celarent. In locis vero capiendis, vel moram faciendo in jam captis, nulla fuit eis difficultas, vel alis quibuscunque qualitetcunque exsequendis, dummodo sic a suo superiori scirent ordinationem. Unde accidit ut in locis qui desolatorii nunc temporis diccirentur, fratres tam nobiles genere quam alis conditionibus, in sæculo spectabiles et in ordine gratiosissimi, sine querela se poni permetterent. Hoc solummodo suavissimum cordis eorum contristare videbatuis affectionem, quod ab invicem separari oportebat. Unde frequenter usque ad partes remotas fratres recedentes conducabant, et eiusius abunde\(^2\) in recessu lacrimis, affectionis fidem mutuo demonstrabant.

Collatio 6.\(^3\)

De Promotione Predecessorum.

Licet autem fratres summæ simplicitati et conscientiae puritati summpore studeerent in omnibus, in audienda tamen lege divina et scholasticis exercititis ita fuerunt ferventes, ut scholas theologiae, quantum-cunque distarent, adire quoties nudis pedibus in frigoribus asperitate et luti profunditate non pigriarentur. Unde, cooperante gratia Spiritus Sancti, ad officium prédicationis infra breve tempus plures promoti sunt. Inter quos primus extitit bonæ memoriae Frater Hugo de Baldac,\(^4\) Frater quoque Philippus de Londonia,\(^5\) et Frater W. de Esseby, qui non solum sermone, sed in

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\(^1\) confiterentur substituted for confessionem.
\(^2\) abunde, om. Ebor.
\(^3\) Promotio. Haymo de Faversham, Ebor.
\(^4\) Baldoc, Ebor.
\(^5\) Longeton, Ebor.
DE ADVENTU MINORUM.

exemplificata devotione verbum Dei, tam clero quam populo, praedicaverat.

Promovit autem plurimum praedicantes, et auctoritatis eis et famae fomenta praebeat adventus Fratris Haymonis de Faversham, qui cum tribus aliis magistris apud Sanctum Dionysium in die Parasceue, ordine sacerdos et famous praedicator, intravit. Hic enim cum adhuc secularis esset, usus est ciliicio usque ad poplites, et alia plurima penitentiae excellentissima monstravit exempla. Unde ita debilis et delicatus ad ultimum factus est, ut vix nisi mollibus uteretur et calidis vivere posset. Accidit autem ei visio talis, quod scilicet apud Faversham, et oraret in ecclesia coram Christo crucifixo; et ecce descendit corda de celo, et ipsa accepit eam et tenuit, et ita tractus est per eam in coelum. Cum vidisset ergo Fratres Minores Parisius, memor istius visionis resumpsit vires, et erigens se contra se, socium suum magistrum Symonem de Sandwyzz et duo alios famous [magistros] sagaciter induxit, ut ipso celebrante missam, ipsi a Domino Jesu Christo peterent, quid sibi consultationis foret ad salutem. Cumque simul omnibus Minorum professio complaceret, accesserunt, ad majorem securitatem, ad sanctae memorie Fratrem ante 1237. Jordanum, magistrum ordinis Praedicatorum, et obligaverunt eum in animam suam ut eis consilium suum fideliter daret. Qui sicut erat veraciter inspiratus, consilio suo conceptum propositum confirmavit. Accesserunt ergo iiiij. isti ad ministrum, Fratrem scilicet Gregorium de Neapoli, et ab eodem recepti [sunt] apud Sanctum Dionysium, postquam frater Haymo praebeat in die Parasceue de hoc versu, "In con-

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1 tam in clero quam in populo, but in both places expuncted.
2 polites, Ebor.
3 nisi in assatis vesceretur et calidis vivere non posset, Ebor.
4 quam, Ebor.
5 Parisius, om. Ebor.
6 dominum magistrum in MS., but dominum marked for omission.
7 coeluci(sic) floret, Ebor.
8 sibi, Ebor.

Iste, ut prædictum est, primo quando venerunt fratres in Angliam, venit et ipse; et tam in prædicationibus quam disputationibus, et præcipe prælatum favore plurimum simplicitati primitivorum fratrum contulit. Fuit enim ita gratiosus et eloquens, ut etiam adversantibus Ordini gratiosus et acceptus existeret. Unde primo custos Parisius, postea lector Turonis est positus, et Bononiae, et Paduae. In legationem quoque in Graeciam ad Natatium, una cum bone memorie Fratre Radulpho de Remis, a pie memorie Gregorio missus est. Hie Fratrem Gregorium de Neapoli Parisius ministrum Francie, meritis suis exigentibus, a ministro fecit amoveri; et justo Dei judicio, solutis his, quos ipse injuste incarceraverat, fecit relevari. Fra-trem quoque Helyam, qui minister generalis erat, propter scandala quæ fecit, et tyrannidem quam in zelatores ordinis exercuerat, in presentiam patris

1 sicut qui cum gaudio, 3c., Ebor. 2 parochiam, Ebor. 3 hœc in MS., perhaps for Beneventus. The York MS. reads Vincentius. 4 Corrected, in the margin, from essent ei confessius (sic). 5 postquam, Ebor. 6 Parisius. The York MS. 7 Hic, om. Ebor. 8 prius, MS. 9 incarcerari, Ebor. 10 exercuit, in Angliam socius missus, Ebor. 11 presentia, MS.
noster Gregori Papae appellantibus, procurante eo, contra ipsum plurimis provinciis, miro Dei favore\(^1\) dejecit. Quis vero de suis meritis præsumere, quis de se tutus esse possit, cum tales personas ad tantam calamitatem pervenisse cognoverit.\(^2\) Quis enim Gregorio in praedicatione vel prelacione, in Universitate Parisius\(^3\) vel clero totius Franciae comparabilis? Quis in universo Christianitatis orbe vel gratiosior vel famosior quam Helyas? Et tamen unus in fine meruit perpetuum carcerem, alius propter inobedientiam et apostasiam summi Pontificis excommunicationem. Utrumque\(^4\) tamen licet sero poenituit.

Venit autem in Angliam cum Fratre Haymone Frater Fr. W. de Colevile, senior, summae simplicitatis et eximiae caritatis vir; eujus germana postmodum in ecclesia cathedrali Cieestrie pro castitate servanda sævissime jugulata est. Juvenis enim quidam, qui ob ejus pulchritudinem diu\(^5\) desideraverat ut eam solam posset invenire, et ad amplexus amoris inducere,\(^6\) cum nullo ingenio ad suam voluntatem\(^7\) posset eam inclinare, quam maligna sit carnalis dilectio, ipsam in ecclesia perimendo, probavit. Inter carnaliter enim se amantes frequenter tantum in fine oritur odii, quantum prius erat amoris.

Postea venerunt in Angliam plures alii fratres probatissimi\(^8\) de Anglia oriundi, qui Parisius intraverant, quos adhuc existens in habitu sæculari ipse vidi: Frater scilicet Ricardus\(^9\) Rufus, lector egregius, qui postea zelo reformandii ordinem, contra Fratrem Helyam pro Francia prefectus est ad curiam cum Fratre Haymone. Qui etiam narravit quod quidam novitius retulit ei,
quod eum continua siti laboraret, nec posset dormire de nocte, apparuit quidam speciosus in habitu fratrum, et praecipit ut surgeret et sequaretur se: quod eum fecisset, duxit eum in locum amœnissimum, et intro-duxit eum in pulcherrimum palatium, et dedit ei bibere potum suavissimum, et dixit ei, "Fili, quotiescumque sitieris, venias huc ad me, et dabo tibi bibere:" et quæsit novitius, quis esset; qui dixit se esse Fratrem Franciscum. Exinde ad se reversus novitius nullam penitus de cætero sitis temptationem sustinuit; sed evigilans tam corde quam corpore se refocillatum et confortatum persensit. Venit etiam temporis frater Radulphus de Rosa, qui ob eximiam gratiam predicationis domini regis Anglie familiarissimus effectus, fine suo probavit quam inimica sit Deo hujus mundi amicitia, et quam contraria puritati ordinis Minorum Fratrum, magnificari magnorum favoribus, et in curis principum continue commorari. Venit quoque Frater Henricus de Burford, qui cum adhuc novitius esset, et cantor fratrum Parisius, contra temptationes quas sustinuit versus istos in meditatione composuit:


1 persentit, Ebor.  
2 domino regi, Ebor.  
3 contrarium, Ebor.  
4 nunciat, Ebor.  
5 per nam, in both MSS.  
6 facis, Ebor.  
7 Apparently requisite to complete the sense and the metre.  
8 cibo quoque, Ebor.  
9 singula in both MSS.  
10 fateronis, MS.  
11 n° re sua, Ebor.

Venit etiam tunc Frater Henricus de Reresby; qui postea fuit datus in ministrum Scotiae, cum esset vicarius custodis Oxoniae, sed praeventus fuit morte. Qui apparuit post mortem suam custodi, dicens quod "licet non damnarentur fratres pro excessu quem facerent in ædificiis, tamen graviter puniebantur:" et addidit quod, "si fratres dicerent bene officium divinum, essent oves apostolorum."

Venit quoque in Angliam tunc temporis Frater Martinus de Barton, qui beatum Franciscum frequenter videre meruit; qui postea vicarius fuit ministri Angliæ, et in multis alis officiis optime se habuit. Ipse narravit, quod in capitulo generali, in quo praecipit Sanctus Franciscus destrui domum, quæ fuerat ædificata propter capitulum, fuerunt quinque millia fratrum. Frater vero suus secundum carnem fuit seneschallus capituli, et defendit domum ex parte communitatis; et per ipsum scripsit Beatus Franciscus propria manu literam sub divo in pluvia non madefactus, ministro et fratribus Franciæ, ut visis literis jubilarent, laudes Trinitati dicentes, "Benedicamus Patrem et Filium cum Spiritu Sancto." Eodem quoque die pater idem fratem, qui in profundum putoem ceciderat, fugiens, audito rumore, in ecclesiam, fusa oratione illæsum servavit. Dixit etiam quod frater quidam, qui stetit in
oratione Brixiæ in Die Natali Domini in terræ motu quæm praedixerat Sanctus Franciscus, et per omnes scholas Bononiæ per Fratres praedicari fecerat, per literam in qua fuit plurimum Latinum, et ecclesia corruit, sub ruina lapidum illæsus inventus est. Hic terræ motus ante guerram Frederici per continuos xl. dies factus est, ita ut moverentur omnes montes Lombardiae.

Venit quoque in Angliam Frater Petrus Hispanus, qui fuit postea gardianus Norhamptonie, qui loricæ utebatur ob carnis illecebras edomandas.

Hic novitium quendam in conventu suo habuit, qui temptabatur exire ordinem: a quo tandem vix obtinuit ut ad ministrum secum ire vellet. Cum igitur incederent per viam incepit Frater Petrus prædicare ei de virtute sanctæ obedientiae; et ecce avis quædam silvestris praecessit eos ambulans in via. Dixit ergo novitius [Stephanus nomine, ad fratrem Petrum, "Pater, si sic est, ut dicis, praecipe per virtutem obedientiæ ut ‘capiam avem hanc silvestrem, ut ipsa expectet me.’"]

Qui cum sic fecisset, statim stetit avis, et accessit novitius, et tenuit eam et tractavit sicut voluit: et statim sedata est omnis temptatio sua, et immutavit ei Deus cor alium, et redivit statim Northamtonam, et professus est perseverare, et postea factus est prædicator egregius, sicut ipse vidi.]

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1 For terre motu, Ebor. reads tremore.
2 Sic Ebor.; the Lamport MS. reads f= Latinum, possibly for fatum divinum, though the strict interpretation would be falsum latinum.
3 ob ruinam, Ebor.
4 praecessit Petrum, but the latter word is marked for omission.
5 The Lamport MS. breaks off after the word novitius.
(2.)

INSTRUMENTA DE CONTENTIONE ORTA INTER FRATRES MINORES ET MONACHOS WESTMONASTERII.
A.D. 1290.
No. (1).

Mandate from Archbishop Peckham addressed to the Official of the Bishop of London directing that in all churches in and around London a sentence of excommunication shall be published against persons harbouring William of Pershore, an apostate from the Franciscan Friars.¹

[Anno Domini mсто cмо nonagesimo, ordinationis domini Johannis archiepiscopi xii mo.]

Frater Johannes, permissione divina, etc., directo filio Officiali venerabilis fratri domini Londoniensis Episcopi salutem, gratiam, et benedictionem. Cum Frater Willelmus de Persore, instinctu diaboli, ab ordine Fratrum Minorum nuper apostatando recesserit, eujus apostasie pretextu a ministro provinciali Fratrum Minorum Anglicanse provincie, secundum formam privilgiorum Sedis Apostolice ac modum ordinis sui, idem Willelmus majoris excommunicationis sententia fuit merito inmodatus, manifestumque fuit ex tenore orundem privilegiorum omnes ipsius apostate auctores et fautores in crimine apostasiae, eujuscumque status aut conditionis existant, in excommunicationis sententiam ore latam Apostolicò incidisse dannabiler, a qua nequaquam absolvi poterunt, nisi Apostolice presentiae se personaliter representent: nosque, juxta praeceptum apostolicum super hoc nobis exhibitum, praefatum apostatam cum omnibus suis fautoribus et auctoribus, prout tenemur, fecerimus in diversis locis excommunicationis publice nuntiari, auctoritate Apostolica et etiam

¹ From Archbishop Peckham’s Register in the Lambeth Palace Library.
A.D. 1296. conservatoria, de qua parati sumus fidem facere cuilibet legitime postulanti: vos rogamus et hortamur in Domino, vobis nihilominus in virtute obedientiae qua Sedi Apostolice tenemini, sub poena in privilegiis papalibus contenta districte praeciando, mandantes, quatenus praedictum Willelmum et omnes qui eum in suis ecclesiis seu monasteriis vel locis alius secum retinuerint, vel ei in hoc crimen publico vel occulte praestiterint quomodolibet consilium, auxilium, vel favorem, in singulis ecclesiis civitatis et suburbii Londiniae et aliis adjacentibus tam exemptis quam non exemptis, prout a latore praesentium requisiti fueritis, singulis diebus Dominicanis et festivis inter missarum solemnia, pulsatis campanis et accensis candelis, de nuntietis, seu denuntiari faciatis publice excommunica tos, donec aliud super hoc a nobis receperitis in mandatis. Nos enim tam contra apostatam ipsum quam contra fautores seu detentores ipsius, si qui inventi fuerint, juxta rigorem apostolici mandati nobis directi, dirigente nos Altissimo, procedemus, prout deoscent eorum demerita, et dictant canonice sanctiones. Qua liter autem mandatum nostrum fueritis executi nobis infra mensem a tempore receptionis præsentium rescribatis aperte et distincte per vestras patentes literas harum seriem continentes. Datum apud Wengeham, iii. Kalendas Augusti.
No. (2.)

*Instrumentum super appellatione facta contra archiepiscopum ex parte Abbatis Westmonasterii pro W. de Persorio professo inter Fratres Minores.*

In Dei nomine Amen. Anno ab incarnatione ejusdem millesimo ducentesimo nonagesimo, secundum cursum ecclesie Anglicane Indictione quarta, per præsens publicum instrumentum omnibus apparcat evidenter, quod nonis Octobris anno supradicto, in ecclesia Sancti Pauli Londoniae, in præsencia mei notarii infrascripti et testium subscriptorum ad haec specialiter vocatorum et rogatorum, constitutus Frater Rogerus de Buris, monachus Westmonasterii, procurator religiosorum virorum Abbatis et Conventus ejusdem loci, de cujus procuratorio per quoddam publicum instrumentum manu Walteri Le Noreys publici notarii notarii infra scriptum mihi liquide apparebat, quandam provocationem in scriptis interposuit, legit, et recitavit, formam que subsequitur continentem:

"In Dei nomine Amen. Ego Frater Rogerus de Buris, monachus Westmonasterii et procurator Abbatis et Conventus loci ejusdem, metuens mihi et dictis dominis meis vel quibusdam eorum, ex verisimilibus et probabilibus conjecturis et certis indiciis, dampnum, injuriam, scandalum, seu gravamen per dominum J. Cantuarie Archiepiscopum, qui se asserit conservatorem seu executorem privilegiorum Fratribus Minoribus et eorum ordini a Sede Apostolica, ut dicitur, indultorum, fieri seu generari inful

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1 The originals of this and the remaining documents as far as the end of p. 62 are in the Chapter Clerk's office, Westminster Abbey. Endorsed in a hand differing from that in which the body of the document is written. This notice of appeal seems to have been given before Archbishop Peckham had actually excommunicated the abbot and monks of Westminster by name. For effect of such appeals see Lib. Sext. Decretal, v. Tit. xi. Cap. vii.
A.D. 1290. "turum; eo videlicet, quod crebris vicibus coram fide dignis personis et legalibus in locis publicis et quam-
pluries minabatur, quod dictos dominos eos public-
lisc et solemniter excommunicatos denuntiaret, nisi quemdam Willelrum de Persoura, quondam monas-
terii de Persoura, ordinis Sancti Benedicti mon-
chum, et professum ordini Fratrum Minorum, tra-
derent seu restituerent; cum facultatem ipsum tradendi restituendive secundum petita non haberent, nec dolum aliquem commiserint in hac parte: Se-
dem Apostolicam in his scriptis pro ipsis et eis adhaerentibus et obsequentibus nomine dominorum meorum directe provoco et appello, et cum omni effectu in eventum futuri gravaminis appellare pro-
pono, prout convenit, statum et personas dictorum dominorum meorum cum omnibus sibi adhaerentibus, ut supra, tuitioni, defensioni, et protectioni predictae Sedis Apostolicae specialiter supponendo. Et ne dic-
tus dominus Cantuariae Archiepiscopus, spretā pro-
vocatione præsenti seu rejecta, in personas dictorum dominorum meorum loca sua seu monasterium suum vel sibi adhaerentium, ipsis non monitis, non citatis, non confessis, non convictis, per se vel alios ali-
quam sententiam excommunicationis, suspensionis, vel interdicti fulminet aut denuntiat, sedem sacrosanc-
tam, ut praemittitur, ex nunc provoco et appello; protestans me istam provocationem dicto domino Cantuariae Archiepiscopo, cum ipsius præsenti commode habere potero, nee non et aliis quorum interest, notificare ac innovare."

Acta fuerunt praemissa anno, Indictione, mense, et loco predictis, praesentibus Johanne de Deneby clerico, Johanne de Wanden, Gregorio de Locutorio, Johanne Noreys, Johanne de Eya, Willelmo de In-
firmaria, Ricard de Hurle, Nicholao Brun clerico, Roberto de Ybernia, et aliis testibus ad hæc specialiter vocatis et rogatis.
Monachos et Fratres Minores.

Et ego Willelmus de Lacton, sacri imperii publicus a.D. 1290. auctoritate notarius, premissis interfui; et ea vidi et audivi, et in publicam formam ad preces et rogatum procuratoris antedicti redeg, meoque signo consueto rogatus signavi.

**Endorsement on the above document:**

Ista provocatio est ad apostolicam sedem 1 Rogeri de Bures, que 2 facta fuit ante sententiam latam per dominum J[ohannem] Cantuariæ Archiepiscopum pro Fratre W. de Persora.

De anno Domini Mmocc°ioLXXXxmo.3

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**No. (3.)**

Instrumentum compositionis fucta inter Abbatem et Conventum Westmonasterii et Fratres Minores pro Willelmo de Persorio professo inter Minores et postea facto monacho Westmonasteriī.5

In nomine Domini Amen. Dudum hostis antiqui astutia zizaniam seminante inter ministrum ac fratres ordinis Fratrum Minorum de Anglia ex parte una, et Abbatem et Conventum Westmonasterii juxta Londonias ex altera, orta extitit materia quæstionis, super eo videlicet, quod dicti minister et fratres repentes Fratrem Willelum de Persorio in ordine Fratrum Minorum professum, per dictos Abbatem et Conventum illicite receptum et detentum asserebant, eundem fore apostatum per ingressum religionis Fratrum Minorum.

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1 The reading of the words est sedem is very doubtful: only faint traces of the letters remain on the parchment.
2 From que the hand changes.
3 May be intended for secclxxxix., but if so by mistake only.
4 There are two copies of this document.
5 Endorsement in a hand differing from that in which the body of the instrument is written.
nullatenus ignorantes; factis processibus ac latis ex-
communicationum sententia contra Abbatem et Con-
ventum præfatos predictum apostatam indebite resti-
tuere, ut dicitur, reclamantes, libros quos dictus apostata
exportaverat illicite retinendo: tandem Fratre Jacobo
de Esculo, ordinis Fratrum Minorum generali proce-
ratore, ac Fratre Alexandro de Persorio monacho ejus-
dem loci et magistro Gulielmo de Bray clerico, dic-
torum Abbatis et Conventus procuratoribus in Romana
Curia constitutis, vere caritatis obtentu evellere cu-
pientibus paci et concordiae inimica, in nos Fratrem
Mattheum,1 miseratione divina tituli Sancti Laurentii
in Damaso presbyterum cardinalem, dicto procuratorio
nomine de predictis omnibus et singulis communi-
ter et concorditer convenerunt, dantes nobis plenam
et liberam potestatem de plano, sine strepitu judicii
et figura, predictam questionem seu controversiam aut
dissentionem et eam quomodolibet contingentia deci-
dendi inter eos, diffiniendi, componendi, semel et pluries
prout et quando et ubi nobis expediens videretur;
dictam prountiationem, compositionem, ac ordina-
tionem nostram se, dicto procuratorio nomine, ob-
servare et tenere, et observari et teneri facere per
dominos suos predictos per stipulationem solemnem
dicto procuratorio nomine adinvice stipulantes, ac
etiam promittentes, sub poena spirituali vel temporali,
quam nos dictis partibus vel earum alteri duxerimus
imponendam, quam pars inobediens ipso facto incurre-
ret, quæ in totum vel in partem prountiationem et
ordinationem nostram non duceret observandum, vel
contra eam in aliquo venire presumeret, prountia-
tione et ordinatione nostra firma et valida nihilominus
permanente, renuntiando per pactum stipulatione val-
latum appellationi, proclamationi, ac boni viri arbi-
tratui, et omni juri, per quod contra predicta vel ali-
quod predictorum possit modo aliquo obviari; volentes

1 Mattheum &c. in MS. throughout.
ac consentientes procuratores predicti, quod pronun-
tiatio seu ordinatio nostra et omnia et singula supral-
dicta et infrascripta debeant auctoritate apostolica
confirmari.

Nos igitur Frater Matthaeus, Cardinalis praefatus, a
sanctissimo patre domino nostro domino Nicolao, divina
providentia Papa quarto, de recipiendo in nos compo-
missum praefatum, et intromittendo nos de compositione
et ordinatione facienda inter partes predictas, petita
licentia et obtenta de ipsius auctoritate, et mandato
speciali nobis facto ab eodem oraculo vive voceis,
cupientes totis viribus religiosos omnes a litigiis foren-
sibus subnoveret, ac pacis et quietis unitatem
totis viribus religiosos omnes a
litigiis foren-
sibus subnoveret, ac
pacis et quietis unitatem
inter eosdem perpetuo
observari, cum dictis procuratoribus
ac alii probis viris concordiam partium affectantibus
praedictarum, super dicto negotio tractatu habitu
diligenti, praefatam dissensionem et discordiam, in forma
que sequitur, duximus decidendam.

In primis, videlicet, quod Abbas predictus, infra
quindecim dies post festum Nativitatis beati
Johannis proximo venturum, postquam per dictos fratres fuerit
requisitus, per procuratorem suum ad hoc legitime con-
stitutum, per duos dies solemnnes in ecclesia Sancti
Pauli Londoniae, et per totidem in ecclesias Fratrum
Preedicatorum et Minorum Oxonie, coram clero et
tale populo, solemnner in sermone publico, protestationem
et confessionem fieri faciat sub verbis inferius proximo
adnotatis.

"Ego procurator ab Abbate et Conventu Westmo-
asterii ad hoc legitime constitutus, nomine meo et
nomine dictorum dominorum meorum, dico, et pub-
lice confiteor et protestor, quod Fratres de ordine
Minorum habent et habuerunt plenum jus repetendi
et re habendi Willelum de Persorio eorum apost-
tam, qui nuper in habitu monachali apud West-
monasterium fuerat receptus ac etiam receptatus.
"Et quod idem Willelmus sine damnatione animae
remanere non potest in ordine monachorum, ut cre-

The case having been heard the Cardinal decides

(1.) That the abbot shall publicly admit the right of the friars to reclaim their apost-
A.D. 1291. "dunt Abbas et Conventus prædicti, ex quo profes-
"sionem emiserat in ordine fratrum, et sicut in capi-
tulo generali monachorum ultimo extitit diffinitum. 
"Et profiteor etiam et assero, nomine prædictorum 
"dominorum meorum, quod libenter restituerent dictum 
apostatam ordini fratrum, si restituendi facultatem 
"haberent. Et si ex nunc forsitan facultas eis resti-
tuendi affuerit, id facere non postponent."

Fratres nihilominus prædictos juvabunt efficaciter sub 
forma inter eos conventa, quæ inferius continetur, 
quantum poterunt ad rehæbendum apostatam memo-
ratum. Præmissam quidem protestationem et confes-
sionem in omnibus et per omnia, ut superius est 
expressum, fieri faciet dictus Abbas infra terminum 
memoratum, sub pœna trecentarum librarum sterlingo-
rum solvendarum extunc in subsidium Terræ Sanctæ, 
si defecerit in præmissis vel aliquo præmissorum.

Item dictus Abbas Westmonasterii et cæteri monachi 
de conventu, qui suscepit a fratribus super 
dimissione dicti apostatae postquam inter eos fuerat 
receptatus, vel circa hoc dicuntur fraudem vel dolum 
commisisse, sicut a ministro Angliee, custode, et guar-
diano Londoniae, vel altero eorum de mandato ministri 
puterint nominati, purgabunt se super hoc per juræ-
mentum corporale in ecclesia Westmonasterii, præsen-
tibus dictis Fratribus Minoribus vel altero eorum, 
si requisiti voluerint interesse, citra festum beati 
Michaelis venturum proximo, coram magistris W. de 
Monteforti decano Sancti Pauli Londoniae, Radulpho 
archidiacono Middelseyæ, Giffrido de Vesano, aut du-
obus vel uno eorum, si alii nollent vel non possent 
commode interesse.

Qui autem noluerint, vel propter facti evidentiam 
non potuerint super his se purgare infra mensem, per 
Abbatem mittantur ad curiam Romanam pro absolu-
tionis et dispensationis beneficiis obtinendis, nisi de

(iii.) That if unwilling or unable to clear themselves of the last-

1 Radulphus de Baldock (see p. 54), afterwards Bishop of London.
consensu ministri Fratrum Minorum de Anglia ubi-riorem gratiam valeant obtinere. Si autem de gratia dicti ministri in Anglia absolvantur, qui super prae-missis sufficierent non fuerint excusati, predicti Decan-us, Archidiaconus, et Giffredus, aut duo vel unus eorum qui purgationi eorum qui se purgare poterunt volu-erint interesse, alio vel aliis requisitis nolentibus vel nequeuntibus interesse, juxta suae dispositionis arbitrium praefatis monachis in Anglia absolvendis, de gratia dicti ministri, poenitentiam injungant vel in-jungat quam culpæ qualitas et delinquentis proter-vitas exposcerit imponendam. Quam poenitentiam Abbas predictus eos compellet fideliter observare. Omnia autem in hoc articulo contenta predicti Abbas et mo-nachi, quatenus ipsos contingunt, fideliter adimplebunt sub pena ducentarum librarum solverandarum, si in aliquo deficerent, in subsidium Terræ Sanctæ.

Item tam Abbas quam conventus teneantur ex nunc (iv.) That predictos fratres efficaciter juvare sano consilio et fidelis ad rehabendum dictum apostatam sine dolo et qualibet fictione; nihil celaturi a fratribus per quod hujusmodi restitutione facienda impediri poterit vel differri, sed potius restitutionem ipsam, quantum in eis erit, fideliter et celeriter procurabunt, invocato ad hoc, si necesse fuerit, auxilio brachii sæcularis.

Verum quia circa requisitionem dicti apostatæ opor-tebit fratres graves expensas facere, ad quas ipsi per-se non sufficiant, dictus Abbas, pro hujusmodi expensis faciendis, ministrabit et assignabit centum markas sterlingorum, infra festum Omnium Sanctorum prox-imo venturum, in manus sæcularium amicorum ordinis fratrum, quos ad haec minister Angliae deputabit. Et si dicta quantitas non fuerit expensa in requiring apostatam memoratum, praefatus minister restitutere teneatur quantitatem residuum non expensam Abbati

Item Abbas Westmonasterii praedictus, infra festum Nativitatis Dominiæ venturum proximo, personaliter adibit dominum Johannis, Dei gratia Cantuarie Archiepiscopum, tanquam conservatorem privilegiiorum ordinis Fratrum Minorum; ita quod per presentationem hujusmodi privilegiis ejusdem Abbatis quantum ad alia in nullo penitus derogetur; et humiliationem sibi faciet infrascriptam sub his verbis:—"Coram vobis, domine " Archiepiscopæ, tanquam conservatorem privilegiiorum " Fratibus Minoribus indultorum, nos Walterus, Abbas " Westmonasterii, nomine nostro et Conventus nostri, " confitemur plane quod Fratres Minores habent et " habuerunt jus plenum repetendi et rehabendi Willel- " num de Persorio eorum apostatam tanquam pro- " fessum suum, qui in ordine nostro sine periculo " animæ suæ stare non potest, ut credimus, ex quo " professionem emiserat inter fratres, sicut per diffini- " tores ultimi capituli nostri extitit diffinitum. Vo- " luntatem etiam habemus ipsum restituendi fratribus, " si facultas restituendi nobis adesset, et faciemus si " ad nostram pervenerit potestatem. " Profitemur insuper nos dolere de retentione ipsius " contra monitiones vestras; et super eo quod Archi- " diaconus Sancti Albani processus nostros de facto, " licet nobis tunc insciis, revocavit; propter quod " super premissis quatenus vos offendimus veniam " postulamus," promittentes nihilominus quod nihil de " cetero contra vos aut Fratres Minores acceptabimus " in hoc casu."

Dominus vero Archiepiscopus occasione hujusmodi humiliatìs nullam jurisdictioem aliam habeat in Abbatem quam habebat, vel habiturus esset si illa facta penitus non fuisset.

1 The erasure referred to at the end of the document occurs at this point.
Si autem dictus Abbas dictam humilationem non A.D. 1291. fecerit infra prescriptum terminum in forma superius annotata, extune teneatur prædicto domino Archiepiscopo dare centum marcas sterlingorum in pios usus, pro ipsius arbitrio dispensandas.

Item, prædictus Abbas fideliter et integre restituet ordini fratrum omnes libros quos dictus apostata asportavit, et hoc infra mensem postquam per fratres super hoc fuerit requisitus, nisi jam fuerint ordini restitutri.

Item quia diversi amici ordinis graves et varias expensas fecerunt hactenus circa prosecutionem dicti negotii, ad quorum solutionem fratres non sufficiunt, præfatus Abbas pro refusione hujusmodi expensarum assignabit alias centum marcas sterlingorum illis, quos minister Anglie ad hoc deputaverit, infra festum Sancti Michaelis de mense Septembris venturo proximo. De qua quantitate solum expensas factas per ipsos amicos citra quantitatem prædictam centum marcarum minister valeat retinere, de quibus suo simplici verbo credatur. Et si aliquid super fuerit restitui faciat Abbatii et conventui memoratis, nisi idem minister dictas expensas pro parte aliqua duxerit remittendas.

Item, quia præfatus dominus Abbas multum turbaavit ordinem fratrum, et præcipue in provincia Anglico, teneatur personaliter venire ad proximum provinciale capitulo quod erit Londoniae, si in Anglia fuerit et commode poterit, ut recolligat fratres, et recolligatur a fratribus in visceribus caritatis; promittendo eis fideliter quod eos de cætero nullatenus molestabit, sed inter monachos et fratres habeatur caritas, quasi nulla dissentio præcessisset, et imponatur utrique silentium super praeteritis. Ita quod nec coram religiosis aliis aut secularibus inde fiat sermo publice vel occulte, qui possit in alterius præjudicium redun-
CONTENTIO QUÆDAM INTER

A.D. 1291. dare: et transgressores, si qui inventi fuerint, per suos superiores hinc inde graviter puniantur; reservata nobis potestate iterum et pluries dictam ordinationem, compositionem, et pronuntiationem nostram, in quo-libet capitulo moderandi et aliter declarandi, prout et quando et sicut nobis videbitur expedire. Quas quidem ordinationem, dispositionem, pronuntiationem, et arbitrium predicti Frater Jacobus, Frater Alexander, et magister Willelmus de Bray procuratores, procuratorio nomine dictorum dominorum suorum, emologaverunt ac etiam approbaverunt. In cujus rei testimonium presens publicum instrumentum per infrascriptum notarium nostrum exinde fieri et publicari mandavimus, et nostri sigilli munimine roborari.

Lata et pronuntiata fuerunt predicta arbitrium, composition, ac etiam ordinatio, per predictum dominum Cardinalem, pro tribunali sedentem, apud Urbem Vetarem in hospitio Monaldensium, in camera ipsius domini Cardinalis, presensibus dictis Fratre Jacobo, Fratre Alexandre, et magistro Willelmo, procuratoribus partium predictarum, et presensibus his testibus et pluresibus aliis, videlicet:—Fratribus Johanne de Bechingam, Roberto de Boclande de ordine Fratrum Minorum, domino Berengario Regis de Carcassona domini Papæ capellano, magistro Adam de Wencele Canonico ecclesiae Sancti Pauli Londoniae, magistro Johanne de Leaus Canonico de Wengham, magistro Reginaldo de Sancto Albano, et Fratre Thoma de Sagiber monacho Wigornensi,1 sub anno Domini millesimo ducentesimo nonagesimo primo, Indictione quarta, Pontificatus sanctissimi patris domini Nicolai Papæ quarti anno quarto, die quarta mensis Aprilis.

Et ego Angelus Berardi, dictus Ricius, civis Tudertinus, sanctæ Romæae ecclesiae auctoritate et nunc

1 Wigoriniensi, MS.
proepti domini Cardinalis notarius, praedictis ordinationi, compositioni, pronuntiationi, et arbitratui, una cum supradaetis testibus presens interfui, et ea omnia, de mandato ejusdem domini Cardinalis, in hanc publicam formam redegii, meque solito signo signavi; et supra in xlj. linea a principio numeranda, ubi signatum est isto signo;¹ propra manu feci.

No. (4.)

Notarial instrument varying certain of the articles contained in the General Award (No. 3).

In nomine Domini Amen. Hoc est exemplum seu transumptum eujusdam publici instrumenti, sigilli reverendi patris et domini Fratris² Matthæi, Dei gratia tituli Sancti Laurentii in Damaso presbyteri cardinalis, appensione muniti, cum die et consule; cujus tenor talis est:—

In nomine Domini Amen. Noverint universi presens instrumentum publicum inspecturi, quod nos, Frater Matthæus, miseratione divina tituli Sancti Laurentii in Damaso presbyter cardinalis, arbitrator et amicabilis compositor communiter et concorditer electus a Fratre Jacobo de Esculo, ordinis Fratrum Minorum generali procuratore, ex parte una, et Fratre Alexandro de Persorio, monacho, et magistro Willemo de Bray, clericô, procuratoribus religiosisorum virorum Abbatis et conventus Westmonasterii, procuratorio nomine pro eis, ex altera, super controversys et dissentionem, quae erat inter Ministrum et Fratres Minores regni Anglieæ ex iparte una, et dictos Abbatem et Conventum ex

¹ See p. 40.  
² fratis et Matthæi, MS.
A.D. 1291. altera, super receptione et detentione Fratris Gulielmi de Persorio, ordinis Fratrum Minorum apostate, audita\footnote{audito, MS.} fide dignorum relatione, quod Abbas Westmonasterii in Anglia citra mare Anglicanum præsentialiter commoratur, ac etiam sit ibidem, ut dictur, futuris temporibus permansurus, ita quod purgationém, quam secundum nostræ pronuntiationis tenorem in Anglia facere teneatur in ecclesia Westmonasterii coram magistris W. de Monteforti, decano Sancti Pauli Londoniiæ, Radulpho archidiacono Middelsexiæ, et Giffrido de Vesano, aut duobus vel uno corum, commode facere nequit: declaramus et pronuntiamus quod purgationem predictam secundum formam in nostrâ pronuntiatione contentam idem Abbas facere teneatur Parisius coram predicto magistro W. decano, presente ministro generali ordinis Fratrum Minorum, ministro provinciali ejusdem ordinis in Francia, et guardianio Parisiensi, aut altero eorum, infra terminum in nostrâ pronuntiatione seu arbitrio comprehensum. Et si dictam purgationem fecerit, a purgatione facienda in ecclesia Westmonasterii, et a poena in nostrâ pronuntiatione contenta, sit totaliter excusatus; alioquin incidat in eandem.

Item, declaramus et pronuntiamus quod humiliationem ad quam faciendum in propria persona Abbas memoratus secundum formam nostræ pronuntiationis est obnoxius ac etiam obligatus, quod eam possit facere infra tempus in dicto nostro arbitrio constitutum per procuratorem idoneum ad hoc specialiter constituendum. Postquam autem dictus Abbas ad Westmonasterium redierit, infra duos menses dictam humiliationem secundum formam in nostrâ pronuntiatione contentam personaliter facere teneatur; alioquin penam in arbitrio seu pronuntiatione nostra contentam se noverit incursurum.

He may, at first, for the sake of conforming to the directions of the award as regards date, perform the act of humiliation therein prescribed by proxy; but on his return he must perform it in person.
Volumus etiam quod si dictus apostata Fratribus A.D. 1291.
Minoribus de Anglia est 1 restitutus, quod a centum
marcis deponendis, quas pro dicto apostata requiring
deponere tenebatur secundum tenorem nostræ pronun-
tiationis predictæ, ad eas deponendas minime tene-
atur.

Præterea predicti Frater Alexander et magister
Gulielmus procuratores, nomine dominorum suorum
predictorum, in animas eorum juraverunt ad sancta
Dei Evangelia, corporaliter taceo libro, pronuntiationes
predicti domini Cardinalis et omnia quæ in eis con-
tinentur, attendere et observare, et ea effectui man-
cipare. In cujus rei testimonium præsens publicum
instrumentum per Nicolaum notarium infra scriptum
scribi et publicari mandavimus, et nostri sigilli muni-
mime roborari.

Facta fuit dicta declaratio per predictum dominum
Cardinalem, et praestitum dictum juramentum per
dictos procuratores, presentibus dictis procuratoribus,
et præsente Fratre Jacobo generali procuratore ordinis
Fratrum Minorum, et præsentibus his testibus, scilicet
Fratre Johanne de Beckingham, Fratre Roberto de
Boclande de ordine Fratrum Minorum, domino Beren-
gario de Carcassona domini Papæ capellano, magistro
Gulielmo de Wandena, canonico Sancte Marie Sta-
fordiae Conventrensis 1 diecensis, sub anno Domini mil-
lesimo CCCCXXXI, Indictione quarta, die xvi. mensis
Aprilis, Pontificatus Domini Nicolai Papæ quarti anno
quarto.

Et ego Nicolaus, dictus Cortese de Turre, publicus
imperiali auctoritate notarius, predictis omnibus et
singulis interfluì, et ut supra legitur, de mandato pre-
dicti domini Cardinalis scripsi, et in hanc publicam
formam redegi, meoque signo consueto signavi.

Et ego Angelus Berardi, dictus Ricius, civis Tuder-
tinus, Apostolice sedis auctoritate et nunc suprascripti
domini Cardinalis notarius, predictum transcriptum

1 Sic in MS.
A.D. 1291. seu transumptum, ut in originali inveni ita hic, nullo addito vel minuto quod sensum mutet vel variet intellectum, de mandato et auctoritate praedicti domini Fratris Matthei Cardinalis fideliter transscripsi, et, diligenti collatione habita cum originali, in hanc publicam formam redegi, sub anno Domini a Nativitate MCCCCLXXXXI, Indictione quarta, Pontificatus domini Nicolai Papæ quarti anno quarto, die xxi. mensis Aprilis, presentibus his testibus, videlicet, Fratribus Roberto de Novo Mercato, Johanne de Londiniis de ordine Fratrum Prædicatorum, Johanne de Bekingham, Roberto de Boelande, Raynutio de Casulis, et Francisco de Tuderto de ordine Fratrum Minorum. Et ad certitudinem pleniori praedictus dominus Cardinalis huic transumpto sigillum suum jussit appendi.

This document bears the endorsement:

Exemplum cujusdam litteræ originalis attingens Abbatem.

No. (5.)


Fratre Matthæus, miseratione divina tituli Sancti Laurentii in Damaso presbyter cardinalis, dilectis in Christo Gulielmo de Monteforti, decano ecclesiae Sancti Pauli Londoniæ, Radulpho archidiacono Middelsexiae, et magistro Giffrido de Vesano, canonico cameracensi nunc in Anglia residenti, salutem in Domino.

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1 The seal has been removed by cutting a piece out of the document.
2 jussit, MS.
3 Endorsement, in a hand differing from that in which the body of the instrument is written.
Exposita per nos sanctissimo patri et domino nostro A.D. 1291. domino Nicholao, divina providentia Papæ quarto, per recta nobis ex parte religiosorum virorum Abbatis et Conventus Westmonasterii ad Romanam ecclesiam nullo medio pertinentis petitio continebat, quod cum olim, occasione detentionis Willelmi de Persorio ordinis Fratrum Minorum apostatæ, orta qæestionis materia inter ipsos Abbatem et Conventum Westmonasterii ex parte una, et Fratres Minores provinciæ Anglicææ ex altera, venerabilis pater Archiepiscopus Cantuariensis, executor seu conservator privilegiorum Fratrum Minorum in Anglia a Sede Apostolica deputatus, dictum Abbatem et majores dicti Conventum ex eo quod post ejusdem Archiepiscopi monitiones dictum apostatam non restituerunt ipsis fratribus, per ipsa privilegia concessa eorum ordini publicasset excommunicationis sententiam incurrisse, et eos per se et ejus suffraganeos denuntiasset excommunicatos, et denuntiari fecisset, per provinciam Anglicanam; contigit quod legitimis utriusque partis procuratoribus apud Sedem Apostolicam constituatis, in nostra presentia super omnibus questionibus et processibus habitis ratione detentionis predictæ in nos alte et basse compromissum extitit per eosdem, sicque postmodum per nos juxta ipsius domini Papæ beneplacitum huissumodi compromisso pro bono pacis recepto, et predictæ omnibus litibus, qæestionibus, et controversiis, ejusdem domini Papæ auctoritate, nostra arbitrali sententia terminatis, prout publicis instrumentis inde confectis et nostro sigillatis sigillo plenius continetur, supplicari fecerunt humiliter Abbas et Conventus predicti, qui sic ligati, praetextu quarundam appellationum, quæ per eos super his fuerant interpositæ, in suis ministraunt ordinibus, et se aliter divinæ ingesserunt officiis sient prius, salutari super his remedio per Apostolicæ benignitatis clementiam misericorditer provideri:

1 injesserunt, MS.
A.D. 1291. Nos igitur, predictis diligenter consideratis, auctoritate ipsius domini Papæ, cujus Poenitentiarie curam gerimus, et de ejus speciali mandato vive vocis oraculo nobis facto, discretioni vestra committimus quatenus vos, Decane, predictum Abbatem nunc in partibus Franciae existentem, ibidem, prius ab eo juxta tenorem pronuntiationis nostræ purgatione recepta sine difficultate aliqua, vosque Decane, Archidiacone, et magister Giffride, aut alter vestrum qui fuerit requisitus, Priorem et monachos alios dicti monasterii, qui secundum nostre pronuntiationis tenorem se purgare poterunt atque purgaverint, prius purgatione facta auctoritate predicta, hujusmodi excommunicationis sententia absolvatis juxta formam ecclesiae consuetam, non obstante fratrum ipsorum privilegio, quo cavetur quod eorum apostatas detinentes non possint absolviri, nisi se personaliter Apostolico conspectui representent, juxta ipsius providentiam absolvendi: et injuncta cuilibet eorum pro culpæ modo poenitentia salutari, et aliis, quæ fuerint injungenda super irregularitate per eos ex premisis contracta, dispensetis auctoritate predicta misericorditer cum eisdem, prout secundum Deum animarum suarum salutis videritis expedire, dummodo alius canonicum non obsistat, facientes eos per vos vel alium seu alios in Anglia et alibi, quando et ubi expedierunt fuerit, absolutos publice nuntiari.

Datum apud Urbem Veterem, xv. kalendas Maii, Pontificatus domini Nicolai Papæ quarti, anno quarto.
MONACHOS ET FRATRES MINORES.

No. (6.)

Instrumentum appellationis ex parte Abbatis Westmonasterii super compositionem factam inter ipsum et Fratres Minores in Curia per procuratores Abbatis pro Fratre Willemo de Persorio professo inter Minores.  

In nomine Domini Amen. Notum sit omnibus præsens instrumentum publicum inspecturis, quod anno Nativitatis Domini millesimo ducentesimo nonagesimo primo, indicatione quarta, vicesima die mensis Maii, Pontificatus domini Nicolai Papæ quarti anno quarto, in presentia mei Lanfranci publici notarii et testium infrascriptorum ad hoc specialiter vocatorum et roga-

torum, religiosus et honestus vir frater Galterus, per-

missione divina Abbas monasterii Westmonasteriensis juxta Londonias, ordinis Sancti Benedicti, contra reve-

rendum in Christo patrem dominum Matthæum, tituli Sancti Laurentii in Damaso presbyterum cardinalem, ex causis et rationibus infra scriptis, ad Sedem Aposto-

licam in scriptis in modum qui sequitur appellavit:—

Nos Galterus, Abbas monasterii Westmonasteriensis juxta Londinias, ordinis Sancti Benedicti, dicimus quod cum ad nostri notitiam de novo pervenerit, quod per Fratrem A. de Persora et magistrum Willemmum de Bray, procuratores nostros in Romana curia, com-

promissum extitit celebratum in venerabilem patrem dominum Matthæum, tituli Sancti Laurentii in Damaso presbyterum cardinalem, ac per eundem dominum Mat-

thæum pronuntiatum, ordinatum, et compositum fuit super discordia inter nos et Fratres Minores Provinciae Anglicaæ occasione retentionis Fratris Willemi de Persora orta, sub certa forma, poenis ibidem vallatis,


The Abbot of West-

minster appeals to

the Pope against the

award of the Cardi-

nal of St. Lawrence.

Endorsement in a hand differing from that in which the body of the instrument is written.

Q 7644. D
de quibus compromisso, ordinatione, et compositione factœ sunt inde scripturœ sigillo ejusdem domini Cardinalis sigillatae, protestamur; quam cito ad nostram notitiam pervenit, quod dicto compromisso non consentimus, nec ipsum ratificamus, ac dictis compositioni, ordinatione, et pronuntiationi ejusdem domini Cardinalis etiam non consentimus, nec ipsas ratificamus; immo eisdem arbitrio, compositioni, ordinationi et pronuntiationi, ac emologationi et ratificationi, quas dicti procuratores nostri fecerunt de prædictis, omni via, jure, et modo, quibus melius possimus, expresse contradicimus, et per aliquem actum, factum, vel dictum, quem vel quos faceremus, vel diceremus, etiam si continerentur vel comprehendi possent in arbitrio, compositione, ordinatione, et pronuntiatione prædictis, per eum vel eos eisdem arbitrio, compositioni, ordinationi et pronuntiationi, non intendimus consentire, nec illud intendimus facere ex vi et auctoritate prædictorum, et si etiam ab illis de jure appellare valemus, appellamus.

Actum Parisius in ecclesia Sancti Eustachii, presentibus Hugone, dicto Chalsier de Corbolio, Gulielmo de Cavitone, Thomas de Pivelesdene, Gulielmo Leuvetot, et Thoma de Dena, ad prædicta vocatis testibus et rogatis.

Et ego Lanfrancus Bonipartus de Novaria clericus, publicus Apostolica auctoritate notarius, prædictis omnibus actis et habitis in prædicta ecclesia Sancti Eustachii, prout supra legitur, una cum prénominitatis testibus interfüi, et ea scripsi, et in publicam formam redegi, meoque consueto signo signavi.

1 totiœm, MS.
MONACHOS ET FRATRES MINORES.

No. (7.)

Absolutio domini Abbatis per Decanum Sancti Pauli Londoniae.

Venerabilibus patribus universis Episcopis per provinciam Cantuariae constitutis, et eorum officialibus, seu eorum commissariis, Willelmus de Monteforti, decanus ecclesiae Sancti Pauli Londoniae, salutem illam quam sanguis promeruit Salvatoris.

Mandatum venerabilis patris domini patris Matthaei, tituli Sancti Laurentii in Damaso presbyteri cardinalis, recepimus sub hac forma:—

"Frater Matthaeus, miserattonem Divina tituli Sancti Laurentii in Damaso presbyter cardinalis, dilectis in Christo Willelmo de Monteforti decano ecclesiae Sancti Pauli Londoniae, Radulpho archidiacono Mid-dilsexiae, et magistro Giffrido de Vesano, canonico cameraensi nunc in Anglia residenti, salutem in Domino. Exposita per nos sanctissimo patri et domino nostro Nicholao, divina providentia Papae quarto, porrecta nobis ex parte religiosorum virorum Abbatis et Conventus Westmonasterii ad Romanam ecclesiam nullo medio pertinentis petitio continebat, quod cum olim, occasione detentionis Willelmi de Perssore ordinis Fratrum Minorum apostatae, orta questionis materia inter ipsos Abbatem et Conventum Westmonasterii ex parte una, et Fratres Minores provinciae Anglicanæ ex altera, venerabilis pater Archiepiscopus Cantuariensis, executor seu conservator privilegiorum Fratrum Minorum in Anglia a Sede Apostolica deputatus, dictum Abbatem et majores dicti Conventus, ex eo quod post ejusdem Archiepiscopi monitiones dictum apostatan non restituerunt ipsis fratribus, per ipsa privilegia concessa eorum ordini publicasset excommunicationis sententiam in-

1 Endorsed in hand differing from that in which the body of the instrument is written.
2 Sic in MS.
A.D. 1291. "currisse, et eos per se et ejus suffraganeos denuntiasset excommunicatos, et denuntiari fecisset per provinciam Anglicanam. Contigit quod utriusque partis procuratoribus legitimis apud Sedem Apostolicam constitutis, in nostra presence super omnibus questionibus, controversiis, et processibus habitis ratione detentionis prædictæ, in nos alte et basse compromissum extitit per eosdem, sique postmodo per nos, juxta ipsius domini Papæ beneficium, hujusmodi compromisso pro bono pacis recepto, et prædictis omnibus litibus, questionibus, et controversiis, ejusdem domini Papæ auctoritate, nostra arbitrali sententia terminatis, prout publicis instrumentis inde conferitis et nostro sigillatis sigillo plenius continetur, supplicari fecerunt humiliter Abbas et Conventus prædicti, qui sic ligati praetextu qua-rundam appellationum, quæ per eos super his fuerant interpositæ, in suis ministraverunt ordinibus, et se alias divinis ingesserunt officiis sicut prius, salutari super his remedio per Apostolicae benignitatis elemen-tiam misericorditer provideri.

"Nos igitur, prædictis diligenter consideratis, auctoritate ipsius domini Papæ, cuius Pœnitentiariæ curam gerimus, et de ejus speciali mandato vivæ vocis oraculo nobis facto, discretioni vestrae committimus quatenus vos, Decane, prædictum Abbatem nunc in partibus Franciæ existentem, ibidem, prius ab eo juxta tenorem pronuntiationis nostræ purgatione recepta, sine difficultate aliqua, vosque, Decane, Archidiacone, et magister Giffride, aut alter vestrum qui fuerit requisitus, priorem et monachos alios dicti monasterii, qui secundum nostræ pronuntiationis tenorem se purgare poterunt atque purga-verbatim, prius purgatione facta auctoritate prædicta, ab hujusmodi excommunicatione sententia absolvatis juxta formam ecclesiæ consuetam, non obstante fratrum ipsorum privilegio, quo cavetur quod eorum apostatas detinentes non possint absolvi nisi se per-
MONACHOS ET FRATRES MINORES.

"sonaliter Apostolico conspectui reprezentent juxta A.D. 1291.

"ipsius providentiam absolvendi; et injuncta cuilibet

corum pro culpae modo penitentia salutari, et alii,

que fuerint injungenda super irregularitate per eos

ex præmissis contracta, dispensaetis auctoritate præ-
dicta misericorditer cum eisdem, prout secundum

Deum animarum suarum salutis expedire,

dummodo aliud canonicum non obsistat, facientes

eos per vos vel alium seu alios in Anglia et alibi,

quando et ubi expediens fuerit, absolvatos publice

nuntiari.

"Datum apud Urbem Veterem quinto decimo kalen-
das Maii, Pontificatus domini Nicholai Papæ quarti

anno quarto."

Nos vero volentes mandato dicti patris, immo verius
Apostolico, obedire, dominum Walterum, Dei gratia
abbatem Westmonasterii, anno Domini m°ccc° nonage-
simo primo, Indictione quarta, secunda die mensis Juniī,
pontificatus domini Nicholai Papæ quarti anno quarto,
coram nobis in hospitio nostro in parochia Sancti
Johannis in Grama Parisius personaliter constitutum
et paratum super contentis in pronuntiatione dicti
domini Cardinalis secundum ipsius formam et tenorem
reverenter se purgare, quam purgationem de voluntate
et consensu expresso Fratrum Minorum sibi obtinuimus
relaxari, a sententia excommunicationis prædicta ab-
solvimus juxta formam ecclesiæ consuetam, et injuncta
sibi penitentia salutari super irregularitate, si quam
contraxerit ex præmissis, auctoritate nobis commissa
dispensavimus cum eodem prout secundum Deum
animae suæ vidimus expedire.

Quocirca vobis omnibus et singulis, cum reverentia
qua decet, mandamus sub merito obedientiæ qua Sedi
Apostolice tenemini, injungentes quatenum vos et
singuli vestrum in locis omnibus vestrarum civitatum
et dioecesis quibus expedire videritis, praefatum domi-
num Walterum Abbatem denuntietis et denuntiari
faciatis absolutum inter missarum solemnnia, singulis
A.D. 1291. diebus dominicis et festivis, quotiens fueritis requisiti, non obstante Fratrum Minorum privilegio, quo cavetur quod eorum apostatas detinentes non possint absolv nisi se personaliter Apostolico conspectui representent juxta ipsius providentiam absolvendi.

Quicquid autem super præmissis duxeritis faciendum nobis per vestras patentes litteras harum seriem conti nentes fideliter rescribatis. Datum die et loco super dictis, anno gratiae MCCC nonagesimo primo.

No. (8).

Publication of the Papal absolution granted to the Prior and monks of Westminster.

A.D. 1291. Venerabilibus in Christo patribus universis Episcopis Provinciae Cantuariae, et discretis viris officialibus et eorum commissariis, necnon rectoribus et vicariis per dictam provinciam constitutis, Radulphus de Baldok, archidiaconus Middelsexiae, ac Giffridus de Vezano, canonicus cameracensis, Sedis Apostolicae nuntius nunc in Anglia residerunt, salutem quam Christi colis sanguis promeruit Salvatoris.

Mandatum venerabilis patris Fratris Matthæi, tituli Sancti Laurentii in Damaso presbyteri cardinalis, recepimus sub hac forma:—

"Frater Matthæus, miseratióné divina tituli Sancti " Laurentii in Damaso presbyter cardinalis, dilectis " in Christo Willelmno de Monteforti, decano ecclesiae " Sancti Pauli Londoniae, Radulpho, archidiacono Midi delsexiæ, et magistro Giffrido de Vezano, canonico " cameracensi nunc in Anglia residenti, salutem in " Domino.

"Exposita per nos sanctissimo patri et domino " nostro domino Nicholao, divina providentia Papaev " quarto, porrecta nobis ex parte religiosorum virorum " Abbatis et Conventus Westmonasterii ad Romanam " ecclesiam nullo medio pertinentis petitio continebat,
MONACHOS ET FRATRES MINORES. 55

"quod cum olim occasione detentionis Willelmi de A.D. 1291.
"Perssoria, ordinis Fratrum Minorum apostatae, orta
"questionis materia inter ipsos Abbatem et Conventum
"Westmonasterii ex parte una, et Fratres Minores
"province Anglicane ex altera, venerabilis pater
"Cantuariae Archiepiscopus, executor seu conservator
"privilegiorum Fratrum Minorum in Anglia a Sede
"Apostolica deputatus, dictum Abbatem et majores
"dicti conventus, ex eo quod post ejusdem Archiepi-
"scopi monitiones dictum apostatam non restituerunt
"ipsis fratibus, per ipsa privilegia concessa eorum
"ordini publicasset excommunicationis sententiam in-
currisse, et eos per se et ejus suffraganeos denuntiasset
"excommunicatos, et denuntiari fecisset per provinciam
"Anglicanam, contigit quod, legitimis utriusque partis
" procuratoribus apud Sedem Apostolicam constitutis,
"in nostra præsentia super omnibus questionibus et
"processibus habitis ratione detentionis prædictæ in
"nos alte et basse compromissum extitit per eodsém,
"sicque postmodo per nos juxta ipsius domini Papæ
"beneplacitum hujusmodi compromisso pro bono pacis
"recepto, et prædictis omnibus litibus, questionibus,
"et controversiis, ejusdem domini Papæ auctoritate
"nostra arbitrali sententia terminatis, prout publicis
"instrumentis inde confectis et nostro sigillatis sigillo
"plenius continetur, supplicari fecerunt humiliter
"Abbas et Conventus prædicti, qui sic ligati pretextu
"quarundam appellationum, quæ per eos super his
"fuerunt interpositæ, in suis ministrarunt ordinibus,
"et se aliis divinis ingesserunt officiis sicut prius,
"salutari super his remedio per Apostolice benigni-
tatis clementiam misericorditer provideri.

"Nos igitur, prædictis diligenter consideratis, au-
toritate ipsius domini Papæ, cujus Pénitentiariae
"curam gerimus, et de ejus speciali mandato vivæ
"voeis oraculo nobis facto, discretioni vestrae commit-
timus quatenus vos, Decane, prædictum Abbatem nunc
"in partibus Franciæ existentem, ibidem, prius ab eo
A.D. 1291. "juxta tenorem pronunciationis nostræ purgatione" "recepta, sine diffìcultate aliqua, vosque, Decane, Archi-" "diacone, et magister Giffride, aut alter vestrum qui" "fuerit requisitus, Priorem et monachos alios dicti" "monasterii, qui secundum nostræ pronunciationis" "tenorem se purgare poterunt atque purgaverint, prius" "purgatione facta auctoritate predicta, ab hujusmodi" "excommunicationis sententia absolvatis juxta formam" "ecclesiae consuetam, non obstante fratrum ipsorum" "privilegio, quo cavetur, quod eorum apostatas deti-" "nentes non possint absolvì nisi se personaliter Apo-" "stolico conspectui re-presentent juxta ipsius provi-" "dentiam absolvendi, et injuncta cuilibet eorum pro" "culpæ modo poenitentia salutari et alii, quæ fuerint" "injungenda, super irregularitate per eos ex præmissis" "contracta dispensetis auctoritate predicta misericor-" "diter cum eisdem, prout secundum Deum animarum" "suarum saluti videritis expedire, dummodo alius" "canonicum non obsistat; facientes eos per vos vel" "alium seu alios in Anglia et ubi, quando et ubi" "expediens fuerit, absolutos publice nuntiari."

"Datum apud Urbem Veterem, xv. Kalendas Maii, " Pontificatus domini Nicholai Papæ quarti anno quarto."

Cujus auctoritate mandati dominum J. de Culewrth Priorem, Suppriorem, Cellerarium, et Sacristam Westmonasterii, per venerabilem patrem dominum J., Dei gratia Cantuariae Archiepiscopum, totius Angliae Prima-tem, conservatorem seu executorem privilegiorum Fratrum Minorum in Anglia, excommunicatos publice nuntiatos, necon prædictum Priorem, Simonem de Gardino, Rogerum et Robertum de Bures, et Ra-dulphum de Morton, monachos Westmonasterii, per fratres Hugonem de Trapstona, custodem, et Willel-mum de Lutgereshale, tenentem locum gardiani Lon-donie, de mandato ministri Fratrum Minorum in Anglia ad nos apud Westmonasterium transmissos, su- per dimissione Fratris Willemi de Persora suspes- tos nominatos postquam inter dictos monachos fuerat
receptatus, coram nobis in capitulo apud Westmonas- A.D. 1291.
derium personaliter constitutos, et super contentis in
ordinatione dicti domini Cardinalis sufficienter juxta
voluntatem predictorum custodis et tenentis locum
gardianum se purgantes absolvimus, et dispensavimus
cum eisdem.

Ad diligenter insuper instantiam et requisitionem
dicti Prioris, zelantis pro salubri statu confratrum
suorum, caeteros omnes et singulos de conventu, con-
sentientibus predictis custode et tenente locum gar-
dianum, absolvimus, et super irregularitate, si quam
occasione prædicta contraxerint, dispensavimus cum
eisdem, injungendo eisdem, prout vidimus expedire,
pœnitentiam salutarem, excepto duntaxat Fratre Adam
de Wycumb, quem tunc absolvere distulimus, eo quod
dicti frатres sibi in dimissione prædicta facti eviden-
tiam opponebant.

Quocirca vobis omnibus et singulis, auctoritate qua
fungimur, cum reverentia qua decet, injungimus et
mandamus quatenus vos omnes et singuli vestrum, in
locis quibus ex parte dictorum Prioris et monachorum
fueritis requisiti, prædictos Priorum et caeteros de con-
ventu, excepto prædicto Fratre Ada de Wycumb, de-
nuntietis et denuntiari facatis publice et solemniter
absolutos.

Datum Londoniae quinto Idus Julii, anno Domini
m°cc° nonagesimo primo.

This document bears the following endorsement:—

Hic continetur tenor et forma absolutionis sub
sigillis Magistri Radulphi de Baldok et G. de Vezano.

The seal of Radulphus de Baldok is missing, but that
of Giffredus de Vezano remains in a good state of pre-
servation. It bears the inscription:—

S: GIFREDI: DE: VEZANO: CAN: CAMERACEN:
No. (9.)

In Dei nomine, Amen. Ego Willelmus de Langedon clericus, procurator religiosorum virorum Prioris et Conventus Westmonasterii, venerabili patre domino W.,

Dec. 29. The Prior &c. of Westminster make formal protestation that if they had been informed by their Abbot that they were bound to make a certain public statement respecting the case in London and Oxford they would have obeyed.

[va.]

Item, si constaret eisdem dominis meis, vel mihi ipsoorum nomine, predictum dominum Abbatem suum literario, vivae vocis oraculo, seu aliquo alio modo legitimo, de hujusmodi requisitione ut praemittitur sibi facta, vel quod ipse dominus Abbas hujusmodi compositionem adimplendam per eosdem suo protestationem pro eisdem ut supra, which are marked for omission.

1 va . . . cat, interlined at the places indicated.
2 compositionem . . . eosdem, substituted for the words confessionem.
mandasset Priori et conventui suo memoratis, pro- A.D. 1291. testor et dico ego, procurator prædictus, expresse nomine eorumdem reverenter paruissent et parerent in omnibus, et facerent quod esset justum, quatenus ordinis sui disciplina, honestas, regulae, et æquitas suadent in hac parte.

Præmissa omnia et singula Fratribus Minoribus et Prædicatoribus Oxonïæ et aliis omnibus quorum interest vel interesse poterit significo: et protestor, cum effectu, procuratorio nomine, istam eandem protestationem in ecclesia Sancti Pauli Londoniæ coram clero et populo solemnner [me] fecisse in his scriptis.

Ego Johannes Memer interfui et audivi protestationem.

Et ego Johannes de Haldenam [inter]fui et audivi.
Et ego Thomas de Bedewynde interfui et audivi.
Et ego Willelmus Scœt interfui et audivi.
Et ego Philippus de Breulle interfui et audivi.
Ego Nicholaus de Aldenam interfui et audivi, Frater Johannes de Cesteslade, et multi alii.

Ista protestatio facta fuit in ecclesiis Fratrum Prædicatorum et Minorum per duos dies solemnes coram clero et populo, scilicet in festo translationis Sancti Thomæ Martyris, et in die dominica proxima sequente, his testibus prædictis.

No. (10.)

Memorandum, quod cum inter religiosos viros ministram et Fratres ordinis Fratrum Minorum Anglicanae provinciæ conquerentes ex una parte, et Walterum, Dei gratia Abbatem Westmonasterii, et ejusdem loci Conventum ex altera, orta fuisset aliqua materia questionis super admissione et detentione Fratris Willelmi de Persore, fratrum apostatæ prædictorum, ac tandem in Curia Romana sopita, prout in quibus-
A.D. 1294. dam instrumentis ibidem super hoc confectis contine-
tur expresse, quia tum videbatur eisdem Abbati et Conventui quod aliquae conditiones contente in dictis instrumentis fuerant perquam graves, petebant in-
stanter super his moderationem a fratribus memoratis. Cupientes itaque prefati Ministri et Fratres juxta doctrinam Apostoli, quantum ex eis est pacem habere cum omnibus, omnen accusationem et querelem eis quomodolibet competentes ex vi dictorum instru-
mentorum occasione predicta, in forma que immediate sequitur, spontanee remiserunt. Ita, videlicet, quod antedicti Abbas et Conventus recolligant de ce
tro dictos frates, non obstante controversia prefata, ad amicabiles affectus, affatus, et actus, in visceribus cari-
tatis, procurantes, pro viribus, illud idem erga omnes religiosos qui sunt de eorum capitulo generali, et in-
super hoc adjecto, quod dicti Abbas et Conventus sexaginta marcas sterlingorum plene solvant apud Novum Templum Londonie pro duorum conventuum dictorum Fratrum in Anglia, videlicet Winchelsey et Lychefeld, indigentia relevanda, terminis infra scriptis, scilicet ad Natale Domini anno ejusdem mccc nona-
gesimo quarto, viginti marcas; et ad tres septimanas post Pascha proximo sequens, viginti marcas; et ad tres septimanas post festum Nativitatis Sancti Johannis Baptiste proximo et immediate sequens Pascha pre-
dictum, viginti marcas; et hoc cuieunque literas dicti ministri vel saltem gardiani Fratrum Minorum Lon-
donie de quitantia deferenti. On pay-
ment of sum fixed all docu-
ments respecting the quarrel are to be surren-
dered to the monks of West

Et ad istam pacem firmius roborandum praedicti
Minister et Fratres deposuerunt, de consensu dictorum
Abbatis et Conventus, omnia instrumenta præacta in
custodia venerabilis patris domini Roberti, Dei gratia
Abbatis Walthamie, tanquam in eæqua manu, sub tali
conditione, quod si sepedicti Abbas et Conventus
dictas sexaginta marcas plene solverint, vel solvi fece-
runt, pro duobus conventibus memoratis terminis supra-
dictis et loco, facta super hoc fide per dictorum fratrum confessionem vel per literas eorumdem de quitantia, dicta instrumenta eisdem Abbati et Conventui vel corum procuratorii legitimo quanto oeius liberentur; et si, vice versa, idem Abbas et Conventus in solutione dictae pecuniae vel alicujus partis ejusdem cesserint seu defecerint in aliquo termino memorato, eadem instrumenta dictis Fratribus Minoribus Londoniae, hujusmodi solutionis cessationem denuntiantibus seu defectum in toto vel in parte, nomine omnium fratum Anglicanae Provinciae, sine contradictione aliqua retradantur, ut extunc liceat eis uti illis instrumentis libere sicut prius.

In quorum omnium testimonium tam praefati Abbas et Conventus pro se, quam Minister pro se et suis fratribus antedictis apposuerunt sigilla sua alternatim huic memorando ad modum cyrographi diviso. Acta Londoniae in festo Sancti Thomæ Apostoli anno Domini supradicto.

A seal in fair condition remains attached to this document. It bears the inscription:—


No. (11.)

Acquitantia Fratrum Minorum Londoniae de XX. A.D. 1294. Dec. 25. Acknowledgment of receipt of twenty marks paid to the

Universis Sanctæ Matris Ecclesiae filiis, ad quos pervenerit istud scriptum, Frater Nicholaus, Fratrum Minorum Londoniae gardianus et servus, salutem in salu-Friars. Auctore.

1 Endorsed in a hand differing from that in which the body of the document is written.


The broken seal which remains attached to this document bears the letters [Gar]DIANI LONDO .

1 terminos, interlined.
(3.)

REGULA SANCTI FRANCISCI.
REGULA SANCTI FRANCISCI.

[An early English translation of the Rule taken from the Cottonian MS. Faustina D. IV. This manuscript belonged to John Howell, probably a Franciscan Friar. It is in handwriting of the 15th century.]

HONORY bisshop, seruant of the sarvauntis of God, to his welbeloued sonnys Brother Fraunces and to alle other brotherne of the order of the bretherne mynorys sendith gretyyne and the Apostillis blessynge. The Appostellis set ys wont and accustumye to graunt meke peticionnys, and to encyne and give benivolent favoure to meke requestis and honest desires. Therfore, welbelouyd sonnys in God, we, enclynynge and assentyng to your meke requestis and devowt desires, by the Appostellys auctorytee fortefie and conferme to you the rewle of your orderre appoynted of goode remembrance by Pope Innocent our predecessoure, conteyned and annotid in this present writynge, the whiche ys this:

In the name of God: here begynneth the rewle and the lif of the bretherne minoris, the first chapiter.

The rewle and lif of the bretherne mynorys is this, to obserue and kepe the holy gospelle of our Lord Jhesu Christ [A vowe] in lyving in obedience, [A vowe] without propre, [A vowe] and in chastite. Brojer Fraunces promyseth obedience and reuerence to the lord Honory, Pope, and to his successors lawfully enteryng, and to the churche of Rome; [Havynge the strenkith of a com-maundement] and alle other bretherne be bownde to obey vnto brother Fraunces and to his successors.

[Of them that wille rescieve this lyf, and in what maner they may be rescueyed: The ij\textsuperscript{th} chapter. A conditionn.] Yf any that will rescieve this lyf comme
to oure bretherne, let them send them to ther mynysters provinciallis, vnto whom only, and to none other, licence ys grauntyd to resceyve bretherne. [A condition.] The mynysters dilygently shall examynthem of the Crystene feithe, and of the sacramentis of the churche. [A condition.] The mynysters dilygently shall examyne, and yf they stedfastly beleve in them, and will truly and feithfully graunt and confesse them, and to the ende of ther lyf stedfastly kepe them: [A condition] and yf they haue no wifys: [A condition] or yf they have wyfes and ther wifys be nowe entred in to somme monastery in religioun, or haue gyven them licence, by the auctorite of the bisshope dyocessanne, the vowe of chastyte by them promysed; [A condition] and yf ther wyfes be of suche age that of them may ryse no maner of suspicion: [A condition] let them say too them the wordis of the holy gospelle, [A conditioun] that ys to say that they go and selle all ther goodis, and indever them self to distrubute them to poor people, [A condition] the whiche if they may not doo yt suffiseth ther goode wille. [An ethnova-tacion or forbeding.] And the bretherne shalbe wel ware that they medle not nor enbesy them self with ther temporalle goodis or procuryng therof, [a condition] that they may frely do ther with what so euer God putteth or enspireth in ther myndis. [A condition.] Nevertheles, if counselle be desired and askyd of them ther-in, the mynisteris haue licence to send them vnto somme persones dreyding God, by whose counselle ther goodis may be distrubuted and givenne to poor people. [Equyvalent.] Then, after this, they shall graunt to them the clothnyng of probation, that ys to say ij. cootis withoute a hode, a corde, a femoralle, a schapelet downe too the girdle. [A condicion.] But yf yt be thoughte expedient too the seide mynisters godly otherwise to be done or dispensyd at summe tyme, [a conditioun but1 yf it be thoughte expedient to the seid mynisters godly other-

1 This repetition of the preceding passage is underlined in the MS.
wise to be done, or the\(^1\) yere of probation fynyshed and endid, they may resceyve them to obedience and pro-
ession. \[Equyvalent\] And in nowise yt may be law-
fulle to them to forsake this religion, after and accord-
ynge to the commandement of the Pope, for, after the
saying of the holy gospelle, no manne puttyng his hand
too the plowghe and lokyng backwardis ys apte to the
kyngdome of hevyne. \[Equyvalent to a commandment\]
And they whiche arre professid and haue promysed
obedience shalle haue oone cote with a hode, \[A
libertee\] and a nother withoute a hode that will have yt, and
 suche as haue nede or as ar constreynyd by necessyte
may were shoone.\(^2\) \[Equyvalent to a commandment\]
And alle the bretherne must be clothid with symple
and vyle clothinge. \[A libertee\] And they may pece
them and amende them with pecis of sak clothe, or with
other pecis, with the blisseyng of God. \[An exortacion\]
Whom I warne and exhorte that they dispise nor juge
those men whiche they se clothid with delicate and softe
clothyng, or with colowred and costly aray, use delicius
metis and drynkis, \[A monycon\] but moche more rather
eche of them shulde juge and despise hymself.

\[Of the diuynre serverice and fastaung and how the
brertherne shold behave them self when they goo by the
weye. The thridd chapiter. Equyvalent to a command-
ment.\]

The Clerkis shalle doo ther devyne seruyce after the
order or vse of the holy Churche of Rome, excepte the
psalter, wherof they may haue breuiaries. The lay
bretherne shall say xxiii. pater noster for matens; for
laudis v.; for pryme, terce, sext, and none, for euer of
them vii. pater nosters; for evinsong xii.; for compleyne

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\(^1\) the repeated.

\(^2\) and suche as ... shoone added in a different hand.
vii. And they shall pray for them that be ded. [Equivalent to a commandment.] And they shall fast from the fest of alle halowtyde vnto the nativyte of oure Lorde. [A libertee.] The holy xl. dayes whiche begyne after the fest of the epiphanye of our Lord vnto the ende of contynuell xl. daies next folowing, whiche oure Lord consecrate with his holy fastynge, those pat wilfully doo fast hit blessid be they of oure Lord, and they that wilnot be nat bownde ther too, [Equivalent to a commandment.] but they shalle fast the other Lent vnto the resurrectioun of oure Lorde. [A libertee.] At other seasons they be nat bownde to fast, [Hauynge the strenghte of a commandment] but on the fridayes. [A libertee.] And in manyfest necessite the bretherne be not bownde to corporalle abstinence or bodily fastynge. [An exortacion.] I counsell also warne and exhorte my bretherne in oure Lorde Jhesu Criste that they bralle nat, nor strive in ther wordis or communication, nor that they juge norre deme none other men; [An admonycion] but that thei be meke, peisable, softe, gentille and curteis, and lowly, honestly spekynge and answerynge to euery manne as vntoo them accordith and belongith. [Equivalent to a commandment.] And they shalnot ride, but yf they be constrayned by evident necessitee or ellis by sekenesse. [An admonycion]. In to what house or place someuer they enter they shalle saye firste, "pece be vnto this howse." [A libertee.] And, accordynge too the holy gospelle, they maye ete of all maner of mettis whiche be sette before them.

[That the bretherne may not receve any coyne or money. The iiiith chapter. A commandment.]

[I] commande stedfastly and straitly too all the bretherne that in no wise they receve any maner of coyne or money, nother by them self nor by none other meane person. Neuertheles for the necessite of the seke bretherne, and for the other bretherne to be clothid
or nedynge clothinge, by goostly and spirituallre frendis, the mynysters oonly and the custodyes or wardens shalle haue diligent eure and charge accordyng to the placis, too the tymes or seasons, and to the colde cowntreis and regions; lyke as yt shall seme them expedient too ther necessite or nede. \[Equyvalent to a commandment.\]
Savyng this alwaies that lyke as yt is before saide they may nat receve ony maner of coyne or money.

\[The maner how the bretherne shall vse and occupie them self in bodily labour. The v. chapter. An ad-
monicyoun.\]

The bretherne too whom God hath gyven grace and strenghtte to labowr shalle laboure truly and denoultly, so and in suche whiche\(^1\) that Idlenes, the enemy of the soule, excluded and put awey, they quenche not the inward feruour and sprite of holy prayer and devocyoyn wherunto alle transetory and temporalle thyngis oughte deserne and geve place. \[An admonycioun.\] As of the hier and availe for ther laboure, they may recevee for them self and for ther bretherne those thinggis that be necessary and nedefulle to ther bodies, \[Equyvalent to a commandment\] except coyne or money. \[An exhort-
tacioun.\] And that louly and mekely, as appartainith and belongith the saruauntis of God and the trewe folouaris of most parfyte and holy pouerte.

\[Hove that the bretherne may not appropre to them any thinge in any maner of wyse. And of almes to be asked, and of the charitee to be done to the seke bretherne. The vi. chapter. Equivalent to a commandment.\]

\[T\]he bretherne shall nothyng appropre to them, nother in howsing nor in londis, nor in rent nor in any maner of thyng, but lyke pilgrimis and strangers in this world, in pouerte and mekenes, saruyng Almyghty God. \[An admonicyoun.\] They shalle feithefully, boldly,

\(^1\) Sic, perhaps for wise.
and surely and mekely goo for almys [An admonicion] Nor they shalnot nor owghte not to be ashamed, for our Lord made hym self poor in this worlde. [An admonicion] This is the highe dignite of most profounde and highe pouerette, the whiche hath institute and ordeynede you, most dere bretherne, kyngis and inheretours of the kygdom of hevyne ; hit hath made you poor and bare in temporall goodis, and exaltid and promoted you in vertuowse and heuenly riches. [An admonicyon.] This shulde be your portioun the whiche wille lede you too the londe of quycke and livyng people. [An admonicioun.] To whiche, my most welbelouyd bretherne, utterly knytte and conjoynd, you shal not desire other thyng vnder Jhesu for the loue of our Lord Jesu Christe. [An admonicyon.] And wher someuer ony of the brethern fynde other they shal sheire and vse them self to gether as bretherne of oone howse, and euery of them too other sholde surely shew his necessite and nede; for why, if the modre norysche and loue the carnall and naturalle sone or child, [An admonicyon] howe moche more diligently, tenderly, and inwardly sholde euery brother loue and cherisshe his spirituall brother. [Equivalent to a commandment.] And if ony of them falle in sekenes or disease the other bretherne shalle attende, serue, and kepe hym lyke as they wolde be saruyd, attendid, and kepte there owne self.

[Of penawnce to be enjoyned to the bretherne fallynge in synne. The vii. chapter. Having the strenghte of a commandment.]

Yf ony of the brethern, by the enty of the goostly enemy, falle in to dedly synne, for ther synnys, for the whiche yt is ordeyned amonge the bretherne that they shal goo and have recourse oonly to the mynisters provincialis, the forsaid bretherne be bownde to goo and haue recourse vnto them as

1 Sic, for envy.
shortly as they may, without oney tariynge. [An admonicyoun.] And the seid minysters, yf they pres-
tis, shall enjoyne them penanunce with compassioun
and pitee. [Equyualent to a commandment.] And, if
they be no prestis them self, they shalle make penanunce
to be enjowyed to them by oþer prestis of ther ordre,
lyke as yt shalbe thowghte by them after charite most
expedyent. [An exhortacion.] And they owghte to
be welle ware that they benot troublid or angry for
any brothers offence; for whi, angre and troble of the
mynd lettith cherite in them self and in other.

[Of the election of the generall minyster of this fraternyte, and of the chapter of Whitson tide. The viii. chapter.]

Alle the bretherne ar bownde to have oone of this
religioun to ther generall minyster and seruaunt of
this fraternitie, [Equyvalent to a commandment] and
they arre bownde stedfastly to obey vnto hym, [Hauyng
the strenghte of a commaundment] after whose decease
the electyoun of his successoure must be had by the
mynisters provynciallis and the custodies at the chap-
ter of Whitson tide; [Hauyng the strenghte of a com-
maundment] in whiche chapiter alle the bretherne,
beyng mynisters, ar bownd alwayes to assemble and
gather togethers wherfore somever yt shalbe ordeyned
or appoynted by the generalle mynistr, and that oons
in thre yere, or at ony other tyme more or lesse, lyke
as yt shalbe ordeyned and appoynted by the seid
generalle minyster. [Hauyng the strenghte of commaund-
ment]. And yf yt seme and appere at ony tyme to the
vniuersalle congregatioun of mynisters provynciallis and
custosies the foreseid mynistr not to be sufficyent and
able for that office and expedient to that seruyce, and
commynne welthe of the bretherne, the foreseid bretherne
too whome the electioun ys given and belongith ar
bownd in the nam of Allemghty God too choose them
a nother to ther minister. [A liberte.] And after the
chapter of Whitsontyde the ministeris and the custosies may ons the same yere, euery of them in ther custodies, gather too gether ther bretherne to chapter, if thei thyncke yt necessary and expedient.

[Of the prechers. The ix. chapter.]

The bretherne shalle not preche in the dioces of ony bisshop when yt ys of hym to them forbedyn, [Equivalent to a commandment] and none of the bretherne shalbe so bolde to preche to the peple but yf he be of pe generalle minister of this brethered examyned, approuyd, and admitted of hym to the office of prechyng. [An admonicyon.] I warne, also require and exhorte, the same bretherne that in ther prechyng ther wordis and speche be examyned and chaste to pe profitte and edifying of the people, shewing to them vicis and vertuis, Payne and joye, with with few wordis; for whi, our Lord made but short prechyng and sermonmys here yppon erthe.

[Of the admonicyon and correction of the bretherne. The xth chapter. An admonicion.]

The bretherne whiche be the mynisters and servauntis of the other brekjern shalle visyt and monysche or warne ther bretherne, and mekely and charitably they shall correcte them, nat biddying or commandyng them anything that is contrary to ther solle helthe and ageynst our rewle. [An admonicyon]. The bretherne also whiche be subjectis sholde remembre that they for Goddis sake and loun of Almyghti God haue denied and forsaken ther willis. [A commandement.] Wherupon I straytly commaunde them that they obey to ther ministers in alle thing whiche they haue promised to oure Lorde that be nat contrary to ther solwe helthe and agenst our rewle. [Equivalent to a commandment.] And whersoever ony bretherne be whiche know and perceyve themself that they cannot spirituelli and gostly, and according to their soule helthe, kepe ther rewle they may and shalle haue recourse to per minysters.
[An admonicioun]. And ther minysters, charitably and lawfully, louyngly shalre receve them, and so muche familiarite or fauor they shall shewe vntoo them that they may say and do like as lordis vnto ther servuants, for sothly yt sholde be soo that the minysters shold be saruants of all the bretherne. [An exortation.] I warne also and exhorte my bretherne in our Lord Ihesu Crist that they be well war from alle maner of pride, vaine glorie, enuye, and malice, from cure and charge of this worlde, and all worldly besynes, and from detraction and murmuration. [An exhortacion.] And thos that be vn-lernyd shalnot besye themself to be lettred and lernyd; [An admonicion] but they shold attende and take hede aboue alle thingis, and desire to haue the sprite of our Lorde and his holy operation, too pray alwayes to almyghty God with a pure spirite and a clene herte: [An admonycioun] and to haue lowlynes and meknes, and paciens in trouble and persecution and in sekenes, and to loue them whiche vexith, trowblith, and pursuith vs, and that reprouyth, chalengeth, and rebuketh vs; for why, our Lord saith [An admonicion] loue your enemie and pray for them that pursuith and chalengith or rebukith you. Blessid and happye be they the whiche suffer treble and persecution for justis and rithewisenes, for whiche they be ordeynd to be inheretors and possessours of the kyngdome of heuyn. Whosoeuer perseverith and commyth too the ende he shal be sayyd.

[That the bretherne enter not in to the place or monastery of nonnys. The xiith chapter. A commandment.]

I commaund stedfastly and straitly to alle the bretherne that they have no suspect or suspiciuse felowshipe or company, or suspecte counsell or communication, with wymmen: [A commandment] nor that they entre not in to the placis or monasteries of nonnys, except those
too whom especialle licence ys grauntyd from the courte of Rome. [A commaundement.] Nor they may not be god fadres or gossips of men or wymen, lest therby rumor or slaundre shold ryse of the bretherne amongis the bretherne.

[Of them that will or entend to goo amonche the Sarasyns, or vnfeithfull peple. The xij. chapter. A libert.] 

[W]hoso euer of the bretherne, by divyne inspiration, will go amonche the Sarasyns or other infidelys, [A commaundement] they shall axe licence therof of their mynisters prouinciallis, [A commaundement] and the mynisters shall not give lycence to none of the bretherne too goo but to suche as they think and juge to be sadde and hable and sufficyent to be sent. [A commaundement.] Thes thinggis by obedience I enjoyne vntoo the ministers that they axe and requyre oone of the cardinalis of the Pope and of the holy churche of Rome, the whiche shalbe gouerner, defendre, and protector and corrector of this fraternyte, [A commaundement] that we, alwaies beyng subjectis and subdued vndre the fete of the same holy chirche, beyng stedfast and stable in the catholike and Cristen feithe, that we may truly kepe pouerte and mekenes and the holy, gospelle of oure Lord Jhesu Crist whiche we haue stedfastly and straitly vowed and promysed.

[The conclusioun of the confirmation.] 

And therfor in no wise yt shalbe lawfulle to ony manne to breke or withstonde this chartoure or writynge of our confirmation, or too contrary yt, or to do ageynste yt by boldnes and presumption, or by temerous audaicyte, in ony maner of thyng, for who so euer be so hardy to doo or presume and take in hande or in suche wise to do, he shalbe knowe and vndrestond hymself that therby he fallith or runnith in to the grete indignatioun of Almyghty God and of his blessid Apostellis Petre and Polle.
Gyven at Lateranence the thrid kalendas of Decembre, the eithte yere of owre Pontificacie.

[Here endith the rewle and the lif of the meke bretherne.]

Here foloweth a good note vppon the v. chapter of ower rewle, etc. —

In the v. chapter of ower rewle ower holy father seynt Francys sayth theys wordys here folowyng: —
Suche maner of brotherne vnto whom ouer Lorde hath geven grace for to laboure thei shalle laboure faithfully and devoutly, neuerthelese in suche maner wyse that the quenche nott nor put oute the spyryt of deuocion.

Aboute the firste parte in the declarynge of this chapter, that ys that the brothern sholde laboure, we muste knowe whether this sayinge be a commaundment, ammonycion, or informacion; and for an answer of this same yt may be sayde after the saying of Pope Nicholas, that yt ys no commaundment, for yf that yt were a commaundment yt shulde bynd euery brother too the obseruaunce of the same. The contrary therefore showith Pope Nicholas in saying these wordys, yt was never the mynde of seynt Frawncis, the wiche ordenyde the saide rule, that suche brothern wiche be occupide in study, or dyvynye seruyce or office, shulde be bownde vnto bodely labour, for asmyche as, after the exemple of Cryste and of other holy seyntis, ther laboure ys for to be vnderstonde spycialle laboure: but vnto the other wiche be nott excercysed in suche laboure, seynt Frauncis speketh those wordis as gevynge a commaundment, lest peraunenture they sholde haue lyuen idely, or ellys, as saiyth Pope Nicolas, yf that the forsayde lay brothern be occupyed in lawfulle besynese or offyce of other brothern, so that they deserue to be susteyned wyth other, also but yff the forsayde lay brothern be of so
noble and excellent contemplacion that in no maner of wysse they shulde be put away frome so good and meke exercise; but perauenture some wylle say, seynt Frawnces sayith in hys testament that he wolde labour with his handys or bodely, and wolde also that alle maner of brothern sholde labour in suche wyse; to the wiche sayning answerd brother Hugo in hys expesicion vppon the rewle, that in the begynnyng of the order there were fewe brothern that were lernyde or that toke hede to study, but moost parte of theym were gevyn vnto labour bodely, and therfore to alle suche brotherne, leste they sholde lyue ydely, sent Frauncys sayde that he wolde they shold labour bodely.

As for towchyng the first poynte of the v. chapter, secundarily, we muste knowe what ys to be vnderstonde too those wordys, "they that haue grace to labour," yt may be answerid and sayd, the haue grace to labour wyche haue diligens, counnyng, and vse of laborynge with helthe of body helpyng therto, also in suche maner of wyse that they lett nott or be impedement vntoo other, for seynt Jherom sayth he shalle, that ys the seruant of God shold, always be occupied in goodnes, that the mortalle enmye the deuylle, fynd hym alle ways besy. And in what maner and howe they shold labour seynt Frauncys showeth, saying they shalle labour faythfully as too ther nayboure or for theyr brother, and deuowtely as to God; that they shalle haue good wylle in their deuocion, a righte inteneyon, and in doyng ther of discreyoun. And so lyke wyse that in puttyng oute of idlenes, enemy vnto mannys soule, the put not oute the spryte of deuocyon, in wyche saying, thowghe that seynt Francys shewyth idelnesse too cast a way, yet he sayth that the spirite of deuocion owghte not to be put oute with suche labour, for he that ys a relygion man shuld nott for doyng of bodely labour leve those prarers

\[1 \text{sic for prayers.}\]
SANCTI FRANCISCI.

sayd wich be necessary for to be sayde, as ys ther ser-
uyce etc. But there were many brother, and be yt
many in the order of seynt Francys, wiche, when they
be callyd to any laboure or put ther too, they arme
theym selfe with the wordys of seynt Francys, and say
they sholde not be put too such labour lest they hurte or
put oute the spirite of deuocyon or prayer; as sayth the
glose vppon seynt Luke, a man sholde praye always;
but yt ys to be vnderstonde that he neuer seasith pray-
inge the wiche neuer seasith in doyng welle. And also
brother Egidius sayth, that he wiche doith the com-
mandment of hys prelate he prayth. But suche maner
of brother be not excusid in ther saying, but rather
accusyd therin, for by cause the thynke that suche
spiryte, not exercisid as of obedience and other lyke,
shuld not be reputyd amongst thyngis of deuocion.
But yt may be askyd, what yt ys to be vnderstonde
be puttyng [out] the spirite of deuocyon. He puttyth
out the spyrtye of deuocyon the wiche castyth away
reason and foloweth the world, the flesche, and the
deuylle. Wherfore the word of oure holy father be to be
vnderstonde, that they shuld soo labour that they leue
nott tho thyngis vndoone vnto the wiche they be bond,
nor seyke suche temporalle thyngis wiche be for byddyn
vnto theym, for in so doyng they synne dedly and
quenche the spiryte of deuocion.

A questyon ys askyd, what thynge the brother may
receyue for ther laboure, for asmyche as yt ys for byd
vnto them to receyuy[e] coyne or money.

The iiij. masters answere and sayith, that nother the
may receyue gold or siluer, nor eny mater or pryce, as
by skynnys, wulle, and such other, for the recepcion of
theym bryngeth in propertye: nor also they that shold
not receyue other wiche be not of pryce as the forsayd
be, that by laborynge in theym they may gett other
thyngis that be of pryce, but they shold doo the laboure and counnyng in a-nother mannys mater for to gett such thyngis as be necessarye for theym, and that after the sayinge of seynt Francis, wiche sayth that they shalle rescuyue suche thyngis as be necessarye for the bodye in stede of coyne or money, nor also they may not make any covenant or bargeyn before what they wylle haue for ther laboure. *Finis.*
STATUTA GENERALIA EDITA APUD BARCmONAM. A.D. 1451.
Incipit abbreviatio statutorum tam papalium quam generalium edita apud Barchinonem in conventu Beate Marie de Jesu, familiae cismontanae de Observantia.

Quoniam, ut dicit Dominus per prophetam bonum esse et jucundum habitare fratres in unum, placuit divinae eiusdem Clementiae ut fratres omnes regularem nostri sacri ordinis Fratrum Minorum observantiam in partibus cismontanis amplecti, et in ea vivere cupientes, sub una provisione et generali vicario\(^1\) quoad omnes, ac provincialibus vicariis quoad singulas cismontanae partium provincias vicarias, per felicis recordationis domini quondam Eugenii Pape quarti ordinationes et statuta, a quorumque eos infestare et perturbare volentium molestia, in sanctae et regularis vitae unitate defensi et muniti de cetero permanerent: voluitque idem dominus Eugenius,\(^2\) et mandavit talia per ipsos fratres in sua generali congregazione capitulariter convenientes fieri et ordinari statuta, a quae, in suae sanctae professionis et regulae puritate, seclusis conscientiarum stimulis, possent absque periculo in pace et laetitia Domino deservire: sanctissimus quoque dominus noster Nicholaus quintus, Papa modernus, super hujusmodi etiam ordinationibus faci-
endis, per quoddam suae Sanctitatis breve piis plenum favoribus, in ultima nostra congregatione generali lectum et publicatum, mandavit, similiter et auctoritatem\(^1\) concessit:

Quapropter nos Vicarius Provinciales Franciae, in hac generali congregatione, vacante generalis vicariatus officio, auctoritate Apostolica presidens, caeterique vicarii provinciales, custodes, et discreti, juxta ordinationem præfati domini Eugenii, anno Domini \textit{MCCCCLI}, in conventu Beate Marie de Jesu apud Barchinonam, Provinciae Arragoniae, capitariter congregati, statutorum tam apostolicorum quam ordinis numerositatem similiter in unum compeginimus, multisque ex iisdem nobis pro nunc minus necessariis omnisssis, quibusdam resolutis et abbreviatis, nonnulla etiam, licet paucęa, quæ nobis videbantur accommoda adjecimus, prout presentium tenor elucidat, quem precise, revocatis aliis omnibus, præsentibus vero insertis, volumus et statute mus a fratribus omnibus nostri vicariatus et familie de ætero firmiter observandum.

Nolumus tamen per hæc quacunque statuta fratern ad pacti vinculum astringere, nisi ad ipsum per regulam aut aliud jus divinum vel humanum fuerint quod aliqua in iisdem statutis contenta alias obligati. Quem quidem statuteorum tenorem in novem tantum capitula annotata inferius duximus distinguendum. Sequuntur capitula:—

\textit{Primum Capitulum}. De novitiorum receptione et instructione.

\textit{Secundum Capitulum}. De divino officio, oratione, et silentio.

\textit{Tertium [Capitulum]}. De observantia paupertatis.

\textit{Quartum [Capitulum]}. De modo interius conversandi.

\textit{Quintum [Capitulum]}. De modo exterius exeundi.

\(^1\) dictit follows but is expuncted.
Sextum [Capitulum]. De correctione delinquentium.
Septimum [Capitulum]. De electionibus et institionibus officiariorum.
Octavum [Capitulum]. De capitulis fratrum.
Novum Capitulum. De suffragiis defunctorum.

Incipit abbreviatio statutorum tam papalium quam generalium facta in loco ubi supra.

DE NOVITIORUM RECEPTIONE ET INSTRUCTIONE.

Primum capitulum.

Statuimus imprimis, quod qui venientem ad ordinem nostrum debet in fratrem diligenter inquirat et attendat sollicitate quod recipiendus, ut decet regula, sit fidelis et catholicus, de nullo errore suspectus, matrimonio non ligatus, corpore sanus, animo promptus, legitime natus, debitis expeditus, conditione liber; ætatem attingens xvi annorum ad minus, nulla infamia vulgari maculatus, competenter literatus, vel ad labores fratribus honestos et utiles aptus; aut talis conditionis existens quod ejus receptio clero et populo non modicam ædificationem affert.

Si quis autem aliter receptus fuerit, non admittatur ad professionem sine generalis vel provincialis vicarii licentia speciali cum consilio discretorum.

Porro laici non recipiantur ad ordinem absque licentia generalis vicarii; et nullus pro laico recipiatur omnino citra vicesimum annum, nec ultra quadragesimum, nisi esset persona multum notabilis vel insignis, de cujus receptione esset ædificatio magna in clero et in populo.

Nec aliquid de laicatu ad clericatum ascendet sine assensu capituli generalis. Si autem, juxta quod regula concedit, vicarius cum aliquidus clericis vel laicis dispensaret, ut probationis caputium minime portarent, fiat eis tunc juridica protestatio per illos.

}\footnote{1 affert, MS.}
qui eos recipiunt, quod ex tali concessione habitus professorum nullum jus acquirant in ordine, quamvis annus probationis transeat, donee expressam professionem fecerint juxta nostri ordinis instituta.

Inhibemus etiam quod nullus professus in ordine mendicantium ad nostrum ordinem recipiatur. Quod si secus actum fuerit, hujusmodi receptio irrita sit et inanis.

Nec de non mendicantibus aliquis recipiatur nisi prius a suo superiore licentia postulata, duntaxat et non obtenta.

**Bonifacius Papa octavus.** Volentes vestro aggregari consortium qui suspensionis aut interdicti vel excommunicationum sententiae a jure vel a judice generaliter sunt ligati, absolutionis beneficium, observata forma canonica, impartiri, ipsoque in fratres recipere; et eos, qui post assumptum habitum vel professionem praeissam recoluerint se talibus in seculo fuisse sententiae innodatos, secundum formam ipsum vos, generalis et provinciales ministri, ac praefati custodes, et viciss vestras gerentes, valcatis absolvere, et cum eis in irregularitatibus dispensare, si talibus forsae fuerint sententiae innodati, vel in locis interdicto suppositis divina præsumpsissent officia celebrare, vel ordines recipere, ita tamen quod si aliqui ex ipsis hujusmodi sententiae propter debitum sint astricti, iidem satisfaciant prout tenentur.

Volumus nihilominus quod volentes hujusmodi vestro aggregari consortium, nisi mox postquam fuerint absoluti ordinem vestrum intraverint, etiam si adhuc inducias praebat ejusdem ordinis concederentur, eo ipso in pristinas sententias, a quibus eos absolvit contingat, relabuntur.  

**Capitulum generale.** Completo vero anno probationis, si novitii a fratribus cum quibus fuerint conversati habecant laudabile testimonium, de generalis vel provincialis vicarii [licentia] a suis custodibus vel gardianis ad professionem recipi possunt; quam quiliber novitius, cum ad professionem recipitur, faciat in hunc modum:—

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1 *non* inserted by another hand.  
2 *relabuntur*, MS.

Et qui eum recipit promittat ei, si haec observaverit, vitam æternam. Et haec reception fiat in capitulo vel alibi coram fratribus congregatis.

Hujusmodi autem novitii ante professionem sint expropriati omnino, et nihil pro se in testamento vel alias faciant reservari.

Si autem conversatio alienus novitii fuerit dubia apud fratres, ejus ad professionem receptione provinciali vicario penitus reservetur.

Nullus autem novitius, pro clerico ad professionem recipiatur, nisi totum officium divinum sciat dicere per seipsum. Illi vero qui jam sunt recepti, vel in posterum contra praesentem ordinationem contigerit recipi, non promoveantur ad ordines sacros, nec ad aliquam presidentiam assumantur, antequam perfecte sciverint divinum officium ut est dictum. Si quis custos vel gardianus aliquem predictam nescientem ad professionem recipere, vel ad ordines promoveri facere, praesumpserit, puniatur graviter per vicarium.

Insuper ordinamus quod in qualibet conventu assignetur per tabulam provincialis congregationis magister novitiorum, et alius vel idem magister juvenum vice-simul quintum annum nondum attingentium, vir scilicet maturus, devotus, et discretus, qui super ipsorum curam invigilet diligenter.

Hujusmodi autem novitii suæ probationis tempore studio scholastico non intendant, sed divinum addiscant, et ceteras officia studio devotionis et orationis vigilantiam insistant; nec ordines sacros suscipiant; nec confes- siones audiant, si fuerint sacerdotes; nec portam con-
ventus exeant, nisi causa translationis, vel generalis processionis, vel emergentis necessitatis, vel alia justa et rationabili causa, quae per gardianum cum discretis vel majori parte eorum extiterit judicata; nec literas mittant vel recipiant, sine sui magistri scitu et licentia speciali; nec loquantur cum aliqua seculari persona, vel etiam religiosa alterius religionis, nisi suo presente magistro aut alio per suum magistrum aut gardianum ad hoc specialiter deputato.

Deoquant autem gardiani et ipsorum novitiorum magistri ac fratres alii ne quem constitutum infra probationis annum aliquatenus impedire presumant quominus ad aliam religionem quam maluerit transeat, vel omnino ad seculum redeat, sicut de sua processerit voluntate.

DE DIVINO OFFICIO, ORATIONE, ET SILENTIO.

Secundum Capitulum.

Statuimus et ordinamus quod ante horarum et missarum principia fratres omnes, quos causa rationabilis non excusat, ad chorum convenient, preparaturi Domino corda sua; ibique sine discursu, murmure, risu, et absque vagis et vanis aspectibus, sub silentio, et pace, et cum debita gravitate, permaneant, cantent, et orent, et usque in finem unanimiter perseverent. Hortamur quoque in Domino, ut divinas laudes integre, attente, honeste, ac religiose persolvant, gestus leves et cantus dissolutos seu fractos omnino declinent. Tractim psallant debito more incepta; quae simul cantanda fuerint simul continuat, simulque pausent. Et qui in his defectuosi fuerint, graviter puniantur.

De legendo autem sine nota in aliquibus conventibus seu locis fiat secundum dispositionem praetorium. Monemus quoque omnes fratres ut congruis horis in sanctæ devotionis et privatæ etiam orationis studio

Novices not to be hindered from quitting the order.

Silence to be observed during Divine Service.
se exerere contentur. Ideoque ne devotionis fervor per inquietudinem multiloquii extinguatur, statuimus quod silentium a dicto complectorio usque ad primam pulsationem horae primae diei sequentis ab omnibus observetur, exceptis hospitibus denuo venientibus et eis ministrantibus vel assistentibus de licentia gardiani. Sileatur autem in claustro, in choro, in ecclesia a principio chori et supra, et in refectorio tam in prima mensa quam in secunda, et hoc non solum a residentibus sed etiam a forensibus observetur. In locis autem ubi fratres non habent officinas distinctas, loca distincta et commoda ab immediatis superioribus eorundem locorum assignentur, ubi fratres sileant et ubi possint alii loqui dum oportet. Similiter hora dormitionis a festo Resurrectionis Domini usque ad festum Exaltationis sanctae Crucis qualibet die post secundam mensam pulsetur campanula refectorii ab eo qui legit ad mensam, et extunc sileatur usque ad nonam. In diebus vero jejuniorum simili modo a pulsatæ campanula post mensam secundam silentium observetur, donec fiat signum ad surgendum a somno secundum spatium a gardiano provide assignandum. Liceat tamen fratribus quod necesse est loqui breviter et submissï. Si quis autem silentium frergerit, debat dicere in capitulo culpam suam, prout se in hoc deliquisse meminerit exprimendo, cui a gardiano abstinentia a vino, aut alia poena secundum culpe exigentiam, imponatur. Hortamur etiam ut fratres assuescant etiam ubique religiosè et sine clamore loqui, et maxime in dormitorio. Et ut studio orationis major pateret occasio, volumus quod singulis diebus a dicto complectorio fratres omnes, præter infirmos ac forenses ac eis servientes, infra spatium comprehendens ecclesiam seu oratorium, claustrum, librariam, dormitorium, et secreta necessitatis locum, usque ad primum signum prime

1 assignetur, MS.  
2 pateretur, MS. 

Q 7644.  
F 4 ±.
diei sequentis se recolligant et includant. Tamen ubi hoc bono modo servari non posset,\(^1\) fiat super hoc quod vicarius provincialis duxerit disponendum. Similiter ejus relinquatur dispositioni de cellarum dormitorii apertionibus et clausuris.

**DE OBSERVANTIA PAUPERATIS.**

*Tertium Capitulam.*

Cum regula dicat quod frater omnes vestimentis villibus induantur, prout statutum bonae memorie dominii Fratris Bonaventure contineat, statuimus et ordinamus ut vestimentorum vilitas attendatur in pretio pariter et colore. In omnibus autem, quae ad habitum fratrum spectant, ad imitationem patrum nostrorum semper in vestimentis relucat asperitas, vilitas et paupertas. Ad majorem autem uniformitatem inter nos conservandam ordinamus, quod latitudo caputii habitus nostri non transeat a lateribus conum juncture humerorum; et quod longitudo ipsius caputii a parte posteriori cingulum non attingat. Longitudo vero habitus talis sit, quod fratris ipsum deferentis nullo modo excedat mensuram. Latitudo autem ultra sedecim palmarum mensuram non protendatur ad plus, nec minus quam xiii. palmas habeat, nisi notabilis corpulentia alicujus in latitudine amplius requirat judicio gardiani. Longitudo vero manicarum cooperiat extremam juncturam manuum, nec ultra protendatur. Pannus vero habituum sit coloris cinerei, ut frequenter in nostris capitulis extitit declaratum. Mantellos quoque de panno vili et humili fratres habeant non rugatos circa collum vel crispos, nec usque ad terram per integram saltem palmam protensos.

Nec dormiant unquam fratres sine habitu, femoralibus, et corda, nisi manifesta necessitate vel infirmitate cogantur. Et quicunque repertus fuerit jacere sine

\(^1\) sic, MS.
habitum, in terra coram fratribus in sequenti prandio sine habitu comedat.

Vicarii et custodes seu gardiani graviter puniant uniformity of clothing. illos, qui vitiosi fuerint, non cogente necessitate, portare capitegia seu sudaria circa collum, et almutia alba sive rubea, sive de panno vel de tela.

Item fratres sani in dormitorio culcitris, linthere-minibus ac pulvinaribus de pluma non utantur. Cingulum habeatur corda communis et rudis, et omnis curiositas ab ea penitus rescindatur.

Habeantur calciamenta de corio in communi, tantum non shoes pro missis celebrandis, et frates occasione missarum et non alias sine vicarii provincialis, custodis vel gar-diani licentia speciali 1 calcentur juxta regulam et declarationem papalem.

Tonsuram desuper aures tam clerici quam laici sibi tonsure, fieri procurent. De quindena autem in quindennam semper omnes fratres radantur, et sit tonsura cleri-corum non modica, ut decept religiosos, silicet ut inter ipsam et aures non sint plus quam tres digiti.

Preterea cum regula dicit, quod fratres non recipi-ant pecuniam per se vel per interpositam personam, et qualiter hoc intelligi debeat per duos summos pontifices, silicet Nicholaum tertium et Clementem quintum, aperte fuerit declaratum, ordinamus, ut hoc melius observetur, quod declarationes precitae quantum ad istum articulum et alia quae pertinent ad observantiam paupertatis quater in anno, et ipse de-clarationes bis ad minus per integrum in anno legantur, ne ignorantia sit fratribus occasio delinquendi. Nullus frater, quacunque ex causa, pro se 2 pecuniam apud aliquem deponi sustineat vel reservari sine li-centia speciali, 3 et semper cum conscientia gardiani, et

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1 speciali, added in margin by another hand.
2 pro se, added in margin by another hand.
3 The word custodes follows, but is expuncted.
nulli concedatur nisi pro necessitate presenti vel de proximo imminenti. Quicunque frater pecuniam supra se portaverit, vel manu propria contractaverit, vel in cella retinuerit, poena proprietarii puniatur. Poena etiam proprietarii puniantur fratre illi qui, sine suis superioris licentia, libros sibi concessos vel alia quae-cunque extra conventum vel locum fratrum ponunt, et a secularibus faciunt conservari.

Caveant gardiani et fratres alii ne se vel locum aliquem in debita onerosa inducant, vel induci permittant, absque vicarii provincialis licentia aut consilio requisito et assensu. Et de his debitis in quolibet provinciali capitulo perquiratur. Verum pro ædificiis construendis, locis mutandis vel ampliandis, aut pro libris scribendis vel emendis, debita de caetero fieri prohibemus, nisi vicarius provincialis de discre-torum consilio, ex causa rationabili, viderit dispensandum. Insuper fratres non habeant nec mutuaut vasa aurea vel argenta, nec utantur eisdem vel alis jocalibus preciosis, et quicunque contrafecerit habitis spoliatur, et de mutuatis puniatur, nihilominus ad arbitrium vicariorum. Ecclesias etiam et alia ædificia, quae excessiva merito debeant reputari, fieri de caetero firmiter prohibemus. Paramenta quoque et vasa ec-clesiasticæ decentia et numero et magnitudine sufficientia a fratribus habeantur, et in his superiores invigilant ut omnis superfluitas evitetur. Nullum etiam sumptuosum vel notabile ædificium de caetero con-struatur vel destructur sine licentia vel dispensatione vicarii provincialis; et qui contrarium fecerit vel con-suluerit per vicarium provincialem de loco irrevoca-biliter expellatur, et alios poenis gravibus puniatur. Custos vero prædictum excessum statim debet de-nuntiare provinciali vicario.

Item fratres nullam literam vel instrumentum confici permettant, in quibus protestentur pecuniam se recepisse; possunt tamen verbo vel scripto dieere tantam
pecuniae quantitatem datam vel legatam pro sua necessitate, vel ab aliqua persona esse acceptam, et sibi plenarie satisfactum.

Libri fratrum decedentium illorum erunt conventuum seu locorum, a quibus vel a quorum terminis habiti sunt vel acquisiti. Et si super hoc dubium in posterum oriatur, illud fiat quod vicarius provincialis in sua provincialis congregatione indicaverit faciendum. Et pro ipsorum librorum conservatione volumus quod libri conventuum registrentur, et annis singulis registra de ipsis confecta coram conventu legantur seu renoventur. Distribuantur autem libri hujusmodi per gardianum de consensu conventus et licentia vicarii provincialis; et schedulam¹ semper recipiant ab eis quibus fuerint distributi.

Caveant autem fratres pro posse ab omni scandalo clericorum et irreverentia praelatorum; et tempore generalis interdicti secundum dominum Clementis quinti matricibus ecclesiis se conforment.²

Ordinat et vult capitulum generale, quod fratres de his funeralibus, que ratione corum, qui apud eos sepe obvenerint, libere [curatis exhibeant] canonica portionem; et summo studio [caveant] ne occasione ipsius [canonicæ] portionis in Romana Curia vel alibi lites moveant cum [curat]is.

DE MODO INTERIUS CONVERSANDI.

Quartum Capitulum.

Cum secundum regulam teneamur duas Quadragesimas, mas jejunare, et intermedia suadetur cum benedictione Dei, ex hujus benedictionis amore statuimus, quod

¹ cedulam, MS.
² From this point in the MS. to the end of the chapter the ink has been rubbed from the vellum, perhaps intentionally. From the indentations made by the pen, and with aid derived from the statutes of the next century it has, however, been possible to restore the passage.
tali hora comedant fratres, quod qui volunt jejunare
non graventur, scilicet hora sexta. Obscurat tamen
generalis congregatio quod omnes fratres in ipsa Quadragesima intermedia, scilicet Beati Francisci, in conven-
ventu sint una refectione contenti, ad amovandas
multas deordinationes et ad obtinendum benedictio-
nem paternam, exceptis minutis, debilibus, et infirmis.
Apostolorum vigiliae jejunentur intus et extra, Bea-
torum Philippi et Jacobi, Johannis Evangelistae, et Bar-
nabæ, tantum exceptis. Vigilia beati Bartholomei
jejunctur, et festum fiat secundum modum patris.
Vigilia beati Francisci jejunetur. Jejunia regulæ in
cibo quadragesimali serventur, nisi aliquando vicario
provinciali quantum ad aliquos conventus seu loca alius
videatur de consilio discretionum. Circa esum carnium
fratres temperate se habeant, et de sero in locis suis
nullo tempore carnes comedant, exceptis infirmis et
hospitibus denuo venientibus, et nisi ex causa rationali-
bilis superior aliquando viderit dispensandum. De non
comedendo autem carnes in refectorio ac in nonnullis
certi festivitatibus per annum occurrentibus teneat
quelibet provincia suam consuetudinem, vel faciat
super hoc justa suorum presidentium dispositionem.

Rursus ordinamus quod vicarii, custodes, gardiani ac
eorum vicarii sint cum fratribus in conventu, in eccle-
 sia et in mensa; et in eibus, in vestibus et lectis,
quamdiu sani et fortes fuerint, eisdem fratribus se
conformant.

Ordinamus etiam quod vicarii et custodes sollicitam
curam gerant, quod de eleemosynis et rebus aliis, quæ
obvenerint conventibus, per gardianum provideatur
moderate juxta eleemosynarum et obventionum hujus-
modi quantitatem fratribus in communi, ne fratres
ipsi, propter defectum communis et sufficientis victus,
seorsum comedere, et particulariter ac deordinate vitæ
necessaria sibi procurare cogantur. Dieti autem gar-
diani diligenter caveant ne, sine pia et rationabili

Officers of
order to
fare like
ordinary
friars.

Offerings
to be
shared by
all alike.

Of not
cat-
ing outside
the con-
vent.

Caveant fratres in festo sancti Nicholai seu Innocentium, vel quibuscumque aliis festis, vestes extraneas religiosas seu seculares aut clericas vel muliebres sub specie devotionis induere; nec habitus fratrum secularibus pro ludis faciendis accommodentur, sub poena amotionis confusibilis de conventu.


Item ordinamus quod gardiani non possint indui de quacunque eleemosyna, nec pannum recipere pro vestitu, donec omnibus fratribus indigentibus loci sui fuerit de vestimentis provisum.

Of the sacraments and of the appointment of a confessor for each friar.

Of bodily labour and other occupations.

Of study and instruction in theology.

Of receiving holy orders.

ad illud verbum evangelii, "Verbum caro factum est," et ad illud verbum Apostoli, "In nomine Jesu"; et ad illud, "Ecce ancilla Domini;" et ad illud, "Procidentes," et alias alibi ubi in ordinarium positum inventur. Ad illud autem altissimum Eucharistiae sacramentum diligenter se preparent fratres omnes. Et, ut hoc melius fiat, statuimus ut singuli fratres determinatos de conscientia gardiani habeant confessores, quibus bis ad minus in qualibet septimana confiteantur. Fratres vero non sacerdotes de quindena in quindena semper communicent in missa conventualis, nisi remanserint de licentia presidentis: et de hoc solliciti sint gardiani, ut per utriusque sacramenti frequentiam sancte conversationis in utroque homine puritas observetur.

Item ad otium evitandum ordinamus, quod tam cleri quam laici compellantur per suos superiores in occupationibus vel laboribus sibi competentibus exerceri, et si qui inventi fuerint notabiliter vitiosi vel otiosi, per vicarium et custodem voce activa et passiva priventur: quod si superiores in hoc fuerint negligentes a visitatoribus pudiantur, qui diligenter inquirant qualiter haec constitutio observetur. Item statuimus et ordinamus ad praestandum in scientia pie proficere volentibus auxilium et favorem, quod de cetero studia in unaquaque provincia habeantur in locis per provinciale capitulum ad hoc assignandis, per que studia fratres in primitivis scientiis et in sacra theologia debite instruantur, et super hoc vicarii provinciales diligenter invigilent, ut per gardianum et alios haec ipsa constitutio debitum sortiatur effectum. Item fratres sacros ordines non recipiant sine sui vicarii provincialis licentia vel custodis, cui vicarius provincialis hanc licentiam dederit; et quicumque contrafecerit a suscepto ordine suspendatur. Nec aliquis promoveatur ad sacerdotium nisi ætatis sue xxvm annum attigerit.
DE MODO EXTERIUS EXEUNDI.

Quintum Capitulum.

Ordinamus quod discursus inutiles eum summa dili- gentia a superioribus, quantum fieri poterit, arceantur; et nullus frater vadat pedes vel eques sine fratre; aut sine fratre socio alicubi commoretur.

Tollatur quoque abusus asinandi praefer quam in casu necessitatis, ut regula concedit, attentis verbis domini Bonaventurae, in sua declaracione super hoc passu, dicentis frateres non debere equitare neque bigare nec quadrigare nisi in manifesta necessitate per vicarium vel custodem, vel in eorum absentia per gardianum seu ejus vicarium, de consilio discretorum judicanda.

Vicarii provinciales vel custodes curam habentes monialium Sanctae Clare in suis provideant capitulis qui fratres et quomodo ad eum loca licentia habeant, vel eis ad servitium deputari. Itaque alii fratres ad ipsarum monialium loca absque ipsius capituli dispositione seu licentia accedere non presumant.

Item ordinamus quod fratres suas provincias euntes gardianis seu vicarii conventuum per quos transierint suas obedientias vel licentias ostendant, et ipsi gardiani vel vicarii eas exigant si in ostendendo fratres fuerint negligentes. Fratribus autem ad alia loca fratrum nostrae familiae intra provinciam ituris dentur litterae testimoniales, vel non dentur, secundum dispositionem mittentium et distantiam viarum. Cave- ant quoque fratres civitatem, oppidum, vel castrum ubi morantur fratres, ingressuri ne ultra prefixam sibi licentiam vel horam moram protrahant, nec ad loca alia, sine necessitate superveniente postmodum superiori exponenda, declinent.

Item statuimus quod vicarii provinciales non possint extra sua capitula sicut nec ad predicationis ita...
neque ad confessionum audiendarum officia fratres assumere seu promovere. Et prinsquam ad hujusmodi officia assumantur, testimonium habeatur de eorum vita et sufficientia a fratibus fide dignis et notitiam eorum habentibus; et de ipsorum ac discreptionum ad provinciale capitulum transmissorum consilio deputentur. Et sint instructi ad hujusmodi confessiones audierantur etiam in casibus reservatis. Nec indifferenter penitentiam pecuniariam imponant; et ubi imponenda rationabiliter esset, non sibi nec suis fratibus eam dari faciant.

Confessiones quoque mulierum audiantur in aliquo patenti ecclesiae loco, vel alio loco honesto etiam patenti. Nullus frater pro confessione audienda, vel alia quaecunque de causa, juxta mulierem stet vel sedeat, nisi ipse et socius libere possint mutuo se videre. Et caveant fratres omnes a suspetitiis consortiis et prolisis colloquis mulierum, et quicunque contraferrent a sociis accusatim. Item nullus frater a muliere votum continetiae requirat, seu oblatum recipiat, seu ad faciendum sibi obedientiam inducat; et quicunque contraferret a vicario provinciali per sex menses probacionis suum vel alia poena æquivalenti puniatur.

Item fratres non sint judices et arbitri quorumcumque, neque aliis officiis ordinem nostrum dedecentibus se aliqualiter intromittant; et qui contraferrent omnibus legitimis actibus priventur. Nullus frater procurat, per se vel per alium quovis modo, committit sibi nec alteri fratri aliqua negotia procuranda per reges, principes, prelatos, seu communitates; aut quod maneat, aut quod equitatem cum eisdem, aut nimis se ingenerat curis prelatorum vel aliquorum dominorum vel dominarum. Si quis autem contraferret procurando committit sibi negotia, vel suam cum personis extra ordinem mansionem, omnibus officiis ordinis habeatur

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1 penitentias pecuniarias, MS. | 2 nec de, MS.
indignus, et si sacerdos est, suspendatur a confessionibus audiendis.

Item statuimus et ordinamus, quod fratres qui de provincia ad provinciam absque licentia fuguerint, per vicarium illius provinciae carceribus mancipentur, vel alia pena, secundum quod sibi visum fuerit, puniantur, ac etiam ad provinciam de qua fugerint remittantur. Nullus insuper gardianus recipere possit fratres alterius conventus sine licentia remanendi venientes, sed ad suum vicarium provincialem eos remittat. Si autem cum licentia ad tempus venerint concessa, expletis his, quae expedire habebant, ibidem remanere non possint.

DE CORRECTIONE DELINQUENTIUM.

Sextum Capitulum.

Privilegium Bonifaci octavi. Ad augmentum continuum religionum et ordinum, quos Romana suscepit et approbatis ecclesia, paternis studiis intendentes et considerantes attentius, quod non intermissa sedulitas disciplinae et rigoris ordinum supradictos statusque regularum salubriter dirigit et conservat, quodque, si eam perire vel remittì contigerit, ordo quilibet collabi necessario cogetur; pensantes quod si regularium personarum correctionis rimas juris et apices sequeretur, hujusmodi rigor lenteceret, ac multiplici laxatione torperet, nos vestris piis supplicationibus inclinati, vobis auctoritate apostolica indulgimus, ut ad correctiones et punitiones fratrum ejusdem ordinis delinquuum inligendas praefati ordinis supradicti, ad quos eadem spectare noscantur, rimulis juris et apicibus ejus postpositis, libere procedere valeant secundum consuetudines approbatas, et generalia facta et facienda ipsius ordinis instituta. Nec volumus eisdem licere fratribus ab eisdem correctionibus et punitiones aliquatenus appellare, pravia deliberatione ac maturitate debita observatis.

1 Added in margin by another hand.
2 affigendas, MS.
3 fienda, MS.
Capitulum generale. Ordinamus quod nullus frater provinciali vicario inferior, nisi ex speciali generalis vel provincialis vicarii licentia, possit aliquem absolvere a peccato inobedientiæ contumaciæ, proprietariorum rerum detentionis, lapsus carnis, furti rei notabilis vel frequentier iterati, injectionis manuum violentæ, falsi testimonii in judicio facti, compositionis vel projectionis libelli famosi, falsificationis sigilli cujusque personæ notabilis, et falsæ ereminationis in infamiam cujusque. Diecimus autem inobedientiam contumacem quando quis, trina admonitio premissa, factis congruis intervallis, per diem naturalem inobediens perseverat. Quare præsenti ordinatione statuimus, quod si qui fratre, divina permittente justitia, et hostis antiqui fallacia procurante quod absit praememoratis criminiibus, aut aliquo praemissorum fuerint irretiti, pro absolutionis beneficio ad praefatos vicarios vel eorum commissarios recurrere debeant sine mora.

Nullus confessor absolvere possit de tactibus impudicis enormibus, nisi qui de lapsu carnis habet licentiam absolvendi. Et de sollicitantibus ex certa scientia ad peccatum carnis idem judicium habeatur. Item custodes non possint absolvere a prædictis etiam in privato commissis, nisi per vicarium committatur eisdem.

Item si aliquis vicarius provincialis committat alieui subditarum suorum auctoritatem suam super illis casibus, qui vicariis provincialibus reservantur, si contingat vicarium mori vel ab officio vicariatus amoveri, talis commissio penes illum, cui facta fuerat, remaneat donec vicarius in provincia habeatur. Et quicunque confessor ex certa scientia presumperit absolvere a prædictis, suspensus sit ipso facto a confessionibus audientibus, nec restitui possit nisi per provinciæm vicarium: et quicunque in hoc vitiosus legitime fuerit deprehensus, poena carceris puniatur. Si quis autem ausus fuerit affirmare, quod quilibet sacerdos possit absolvere a-
peccato super quo non habet commissam auctoritatem, et maxime de prædictis, et correctus revocare noluerit, tanquam errans et subversor carceri mancipetur.

Bonifacius Papa octavus. — Generalis et singuli provinciales ministri et eorum vicarii ac etiam custodes in provinciis et custodis sibi commissis, fratribus constitutis ibidem, et aliis fratribus ejusdem ordinis interdum ad eos declinantibus unde-cunque, absolucione et dispensacione indigentibus, sive priusquam intraverint ordinem, sive post in causibus excesserint pro quibus excommunicationis, interdictioni, aut suspensioni incurredrent sententias a jure vel a judice generaliter promulgatas, et hujusmodi sententiis inmodati, aut in locis interdictis suppositis divina officia celebrantes, vel sanciptentes ordinem sic ligati, notam irregularitatis incurredrent, absoluciones et dispensationes beneficium valcant impartiri, nisi adeo gravis et enormis excessus fuerit, quod sint ad eandem Sedem merito destinandi. Fratres etiam quos, pro tempore, vos generalis et provinciales ministri in propriis et vicis vestras gerentes ac etiam vos custodes in propriis confessores habueritis, absoluciones et dispensationes vobis, cum expedierit, valuerit impartiri justa formam concessiones super absoluciones et dispensationes ejusdem ordinis vestri superius factæ et infra. Inhibemus in super universis fratribus ne aliquis corum, nisi in necessitatis articulo, alius quam praesatis suis peccata sua confiteri praesumat, vel alius sacerdotibus ejusdem ordinis secundum regulam et ipsius ordinis instituta.

Capitulum generalc. — Ab excommunicatione pro injectione manuum violenta possit custos absolvere, vel gardianus si custodis presentia infra diem naturali non possit haberi, aut vicarius gardianus si custodis vel gardianus presentia infra triduum minime possit haberi. Hoc autem tam privilegium quam statutum non intelligitur de injectione atroci, vel subditi in praelatum. Nullus incarcерetur nisi pro manifesto et enormi excessu. Enormem autem dicimus excessum vel ratione generis peccati, ut est lapsus carnis, ino- bidentia contumax, et perfidia haeresis; vel ratione circumstantiae, sicut est furtum rei notabilis vel notorie factum, seu quia frequentiter iteratum, et de similibus idem judicium habeatur.
Declaramus quod omnes qui poena carceris puniuntur, eo ipso legitiinis actibus sint privati, unde quamvis liberentur a carceri, non propter hoc restituuntur ad actus predictos, nisi hoc eis beneficium explicite impendatur. Omnis etiam carceri mancipandus habitu ordinis spolietur. Si frater fecerit aliquid propter quod poenam carceris debet sustinere, gardianus vel custos vel eorum vicarii de consilio discretorum possint eum detinere, sive sit eorum subditus sive non, donec per vicarium provincialem quid sit agendum de tali fuerit diffinitum. Hoc intelligimus debere fieri quando commissus excessus est rei evidentia. Habeantur autem boni carceres et fortes sed humani.

Quicunque frater, per se vel per alium, sigillum vel literas prelatorum vel principum, generalis vel provincialium ministrorum vel vicariorum eorumdem, vel aliarum notabilium personarum, falsificare praesumpserit, si legitime fuerit deprehensus, carceri mancipetur. Quod si falsificaverit sigillum vel literas generalis ministri seu ejus vicarii, non liberetur a carceri sine speciali generalis ministri vel vicarii mandato.

Quicunque frater literas eorumdem maliciose, per se vel per alium, destruxerit, aut impediverit ne mittatur eisdem, seu retinuerit vel aperuerit, suspendatur ab omni actu legitimo; et cui haec poena non competit, probationis caputio vel alias debite puniatur. Et hoc intelligimus tam de literis quas ipsi alii mittunt quam de illis quae\(^1\) sibi ab aliiis transmittuntur, nec relevetur nisi per suum vicarium provincialem. Si autem fuerint\(^2\) generalis per ipsum tantummodo generalis vicarium relevetur. Prædictæ autem poenæ subjaceant, qui superioris literas sibi ipsas legere vel aperire distulerint malitioso.

\(^1\) quas, MS. \hspace{1cm} \(^2\) fuerit, MS.
Nullus frater per se vel per quanam sequatur interpositam personam suadeat, vel suaderi faciat, alieni praefato, regi, vel principi, communitati, castro, vel villa, seu alieni personae extra nostrum ordinem existentii, ut aliquod immutetur de statu ordinis nostri seu nostri vicariatus, vel de ordinatione alienius provinciae seu custodiae, vel de quocunque fratre seu fratibus de loco aliquo amovendis. Ex quicunque contraferet poenis gravissimis, etiam usque ad carceres, secundum delicti exigentiam puniatur.

Et modo consimili puniatur ille, cuiuscumque conditionis existat, qui pro se vel pro alio per personam aliquam\(^1\) quovis modo promotionem procuraverit extra nostrum ordinem existentem, vel quod in aliquo ponatur vel removatur loco, vel quod removeri non possit.

Inhibemus insuper ne quis causam depositionis vicarii provincialis, custodis, vel gardiani, vel eorum excessum seu correctionem, aut secretum capituli cuiuscumque, seu dissentionem definitiorum vel fratrum, vel aliquid aliud, unde ordo noster possit turbari seu diffamari, sciret audeat extra ordinem nostrum publicare. Et si quis talium reus fuerit deprehensus, omni actu legitimo et officiis ordinis privetur, aut alia poena aequivalenti per vicarium puniatur.

Item fratres ad officia ordinis non assumantur nisi per provinciale vicarium de consensu provincialis capituli vel majoris partis ejusdem.

Fratres evidenter notati de suspectis consortiis et colloquis mulierum, que in regula prohibentur, si admonit et correcti insufficienter se non correxerint, si in officiis fuerint, ab omnibus absolvantur vel suspendantur per vicarium. Si vero in officiis non fuerint, priventur libris et omni actu legitimo, et cui haec poena non competit, probationis caputio et aliis poenis gra-

\(^1\) per ... aliquam, added by another hand in the margin.
Of the offence of owning property.

Vibus puniatur ad arbitrium vicariorum. Et intel- 
ligimus suspecta consortia non solum de mulieribus, sed 
etiam de suspectis familiaritatibus quibuscunque. Item 
quicunque frater consuetus fuerit a suo fratre socio 
cum mulieribus sequestrari, de quibus judicio praelati 
sui merito possit oriri suspicio, si canonice monitus et 
correctus se non emendaverit, tanquam suspectus de 
mulieribus omnibus officiis ordinis et omni actu legitimo 
privetur; et si taliter punitus iterato duobus fide dignis 
testibus convincatur de sequestratione predicta, vel si 
sequestrationes hujusmodi suspicionem multis violentam 
feferint sui praelati judicio de consilio discretorum, et 
probentur legitime, absque monitione et punitione 
premissa, arceatur ad veritatem dicendam. Si vero 
unus testis fide dignus de sequestratione predicta appa-
reat contra eum, et alius de lapsu carnis, arceatur 
gravius in domo disciplinae.

Quicunque frater inventus fuerit proprietarius, libris 
et omni actu legitimo privetur. Laici vero, qui libros 
et officia non habent, probationis caputio vel alias de-
bite puintantur. Et siquis taliter inventus fuerit in 
morte proprietarius, careat ecclesiastica sepultura.

Fratres incorrigibles, cum suis excessibus con-
scriptis et examinatis fideliter per vicarium vel cus-
todem seu visitatorem, ad provinciale capitulum trans-
mittantur. Quod si adeo incorrigibles fuerint, quod 
nec culpam humiliter recognitione nec penitentiam 
condignam subire voluerint, carerei mancipentur. Si 
vero peneitentiam accipient et correctionem promittant, 
cum misericordia eis peneitentia imponatur, quam si 
portare contemperin, ad consueta vitia revertentes, 
in sequenti capitulo carerei mancipentur.

Debeant autem fratres exeuntes in redivi suo secrete 
gardiano suo excessus sui socii notabiles intimare. 
Quod si non feferint, per superiorem, cui de hoc con-
stiterit, in jejunio panis et aquae vel alias graviter 
punitantur. Et si unus frater excessum alterius favorit
per duas vias, utpote per confessionem et per alium modum, nihilominus gardiano suo dieere teneatur ut predictum est.

Quicunque frater deposuerit coram quocunque praetore vel visitatore falso et scienter de aliquo crinme contra fratem; vel ad hoc faciendum aliquam personam induxerit; vel revocaverit falso, vel ad revocandum induxerit quod vere deposuerit; a solo vicario provinciali, vel ejus commissario possit absolv. Ita duntaxat, quod prius satisfaciat, prout sibi possibile fuerit, in forma secundum quam deposuit vel revocavit, scilicet publice vel occulte; et si de predicto crinme convictus fuerit, pena carceris puniat.

Districte inhibemus ne personae accusantes accusatis vel aliis nesciuntibus aliquo modo scienter revelentur, quod de omnibus et maxime de nominibus accusantium vicarium prohibemus, nisi de crinme accusati in accusatione sua petierint et testium nomina revelari. Inhibemus etiam accusatis ne scienter de nominibus accusantium se inquiran, nisi cum quis de crinme accusatur, et petit sibi accusantium nomina revelari. Et quicunque contrarium fecerit revelando seu inquiring, non possit nisi per vicarium provincialen absolv, vel per illum cui ipse duxerit committendum. Superiores vero, scilicet vicarii, custodes vel gardiani, si inquiring vel revelando contrarium fecerint, necnon si contrarium fecerint accusatores corum revelantes eisdem infra sex menses, xv. diebus in pane et aqua per totam diem, sine dispensatione, jejunare debeant, et ad hoc per superiorem cogantur.

Ordinamus quod nullus vicarius a penitentia, quam imposuit visitator, et nullus custos a penitentia, quam imposuit vicarius, nec gardianus a penitentia, quam imposuit custos, nec aliquis inferior a penitentia

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1 petierint, MS.

Of false accusations.
gardiani, absolvat aliquem sine licentia imponentis; et si contrarium factum fuerit, ipsa absolutio sit inanis.

Declaramus quod ubicunque in constitutionibus continetur aliqua censura suspensionis vel hujusmodi, ubi non sit lata sententia sed tantum comminatio de futuro, nec ibi exprimitur a quo imponi debat vel infligi intelligitur ab eo infligi debere coram quo legitime probatur excessus, dum tamen hujusmodi excessus correctio pertineat ad eundem.

In privatione vero officiorum ordinis intelligitur privatio non solum praelationis sed confessionis, predicationis, lectionis, diffinitionis, visitationis, et electionis ad capitulum pro discreto. In privatione vero actuum legitimorum nolumus quod intelligatur privari executio ordinum, vel testificatio in judicio, nisi specialiter exprimatur.

Ne labor capituli generalis sit inanis, et in contemptu veniat ordinis disciplina, vicarii, custodes, et gardiani constitutiones praentes diligenter faciant observari, quas quilibet gardianus in loco suo studiet diligenter habere, et in sua custodia reservare, cavendo ne extraneis publicentur. Ipsas etiam ter in anno ad minus facient fratribus suis legi. Si quos vero in venerint discolos, cogant eos ad plenam observantiam penarum, que in ipsis constitutionibus sunt taxata; et si eorum contumacia exegerit, etiam graviorem imponant. Conceditur quoque generali et provincialibus vicariis, in casu speciali atque ex causa rationabili, commutare penas hujusmodi, ac eas mitigare, quod si ex eorum remissione salvatur ordinis disciplina, accensur in capitulo generali. Caveant autem vicarii provinciales a multiplicatione statutorum provincialis et quorumlibet praepotitorum, propter oblivionis et transgressionis periculum evitandum.

Innocentius Papa quartus.—"Ut apostatas et insolentes vestri ordinis, nisi vestris salubriter monitis acquiescant, excommunicare, capere, et ligare, et carceri tradere, si videbitur
...expedire, possitis, auctoritate præsentium vobis concedimus apostate
facultatem.”

DE ELECTIONIBUS ET INSTITUTIONIBUS OFFICIARIORUM.

Septimum Capitulum.

Statuimus ut deinceps gardiani in singulis locis eligantur per conventus eorundem locorum, die ad celebrandam electionem hujusmodi per eorundem vicarios assignata. In quorum electione nullus vocem habeat, nisi saltem qui xxv in suæ ætatis annum attigerit, et in saecris fuerit ordinibus constitutus. Ubi autem custodes habentur, servetur in eorum electione consuetudo hactenus observata. Dictorum vero electionum custodum et gardianorum confirmatio pertineat ad generalem vel provinciale vicarium. Et si ad electionem hujusmodi faciendum per viam scrutinii procedatur, et votis in diversa divisis, electiones plures in discordia celebrari contigerit, illa, quæ a majori parte numero omnium in dicta electione vocem habentium, nulla zeli vel meriti collatione habita, fuerit celebrata, exceptione seu contradicitione quacunque partis alterius non obstante, per dictum vicarium de consilio discretorum de ordine, prius tamen ex officio prout ad ipsum spectat diligentì examinazione præmissa, confirmetur vel infirmetur, prout ei secundum Deum videbitur expedire. Et si fuerit infirmata, ad dictos electores electio revertatur, nisi scienter eligant indignum, quo casu ad dictum vicarium illa vice, ipso facto, provisio hujusmodi devolvatur. Et eadem fiat devolutio si dicti electores, die ad eligendum custodem vel gardianum assignata, eligere pretermittant. In electionibus quoque prædictis et confirmationibus eorumdem, declaramus electores seu confirmatores formis aut solemniitatibus quibuscumque a jure statutis non arctari.

Item loca nostra auctoritate Apostolica fundata, in quibus duodecim fratres ad minus commode vivere possunt, appellantur conventus, et habeant gardenios. Alia vero loca, quæ non sunt conventus, superiores habeant, qui duntaxat vicarii appellantur.
Circa vero vicarii generalis electionem ordinamus, quod ad electionem procedatur hoc modo: electoribus congregatis die ad eligendum praefixa, primo invocata Sancti Spiritus gratia, fiat inclusio electorum, in qua electione vocem habeant vicarii provinciales et custodes ubi habentur, et discreti discretorum, quorum voce, discretorum atque etiam vicariorum absentium, per congregationem generalem suppleantur. Quibus sic congregatis et inclusis, vicarius provincialis ubi sit capitulum disquisitoris instituat de duorum vel trium consilio discretorum, qui singulorum vota, seorsum aliquantulum, coram omnibus fideliter perquirant et conscribant, ita quod singuli, antequam recedant ab eis, audiant qualiter conscripserint vota sua. Et fratres electores in exprimendo vota sua his verbis utantur, "Ego, talis vicarius vel custos seu discretus, talis vel talis provincial, nomino tales fratres pro generali vicario," quibus per ordinem conscriptis, statim in eodem loco, antequam fratres recedant vel colloquantur, ad invicem publicentur in medio quae conscripserunt. Quod si, divina gratia inspirante, in unum aliquem concordaverint, illius electio firma est absque aliqua questione; si vero in partes inaequales se divisserint, ille in quem duas partes eligentium consenserint, pro vero electo habeatur. Postquam electio fuerit de eo pronunciata, surgat unus ex electoribus a predicto vicario deputatus et dicat, "In nomine Patris et Filii et Spiritus Sancti. Ego, frater talis, nomine meo et nomine omnium vestrum qui mecum consensistis, eligo tales fratrem in generali vicarium totius nostri vicariatus cismontani." Quo facto statim dicitur, "Te Deum laudamus." Et in omni pronuntiatione electionis forma predicta ab omnibus uniformiter observetur.

Circa vero electionem vicariorum provincialium si militer procedatur ut in electione vicarii generalis, excepto quod sufficit vicarium provincialiorem eligi a majori parte mediatece omnium in dicta electione vo-
ABBRVlatIO STATnTORUM.

cem habentium; et excepto quod electores non oportet includi, nec in fine cantare "Te Deum." Ordinamus quoque quod ipsi vicarii provinciales, convocata provincialis congregatio, a subditis, id est a fratribus de corpore provincialis capituli, eligantur, confirmandi per provincialem ministrum, et si ipse renuerit, elapso triduo, pro vere confirmatis auctoritate Apostolica habeantur.

Quoad visitatores seu visitationem provinciarum id tantum, et eo modo, de cætero fiat prout generalis congregatio seu ipse generalis vicarius duxerit dispen-
dum. Ordinamus insuper quod in promotionibus ad officia ordinis et in correctionibus criminum, et in alis gravibus negotiis, prelati et visitatores consilium similitur requirant et servent patrum discretorum, vel majoris partis eorundem, nec in consiliis aliquid presiden
dens suam per se vel per alium aperiat voluntatem. Et caveant omnes a verbis superfluis vel injuriosis in consiliis tribuendis.

DE CAPITulis FRATRUM.

Octavum Capitulum.

Ordinamus quod capitulum culparum, sicut consue

tum est, ter in hebdomada ad minus celebretur, in quo quotidiane culpæ et negligentiae plene et singillatim recognoscantur, et recognitæ debite puniantur. Cæ
terum ordinamus, ut singulis annis in singulis provinciis, provincialis congregatio seu capitulum cele
bretur, nisi quoad aliqus provincias provinciali vicario cum suo capitulo videretur potius differentum. In quo capitulo locus et dies sequentis capituli assigne

tur, ita quod redeuntes de capitulo generali proximo precedenti valeant interesse. Ad illud autem capitulum conveniant custodes et discreti, proviso quod multi
tudo venientium evitetur. In hoc autem capitulo et in alius vocem non habeant fratres in monasteriis moni-
alium commorantes. Admittantur tamen ad electionem discreti ad capitulum transmittendi in locis juxta quae morantur, sicut fratres ectori de conventu. Nullus frater presens vel absens possit in electione aliqua per scrutinium facta vocem suam committere alteri, nisi juxta ea quae in privilegio domini Nicholai de custodibus continetur.

Ad prefixam autem dicem electionis discreti omnes fratres conventus ejusdem conveniant, bonam fidem habeant, et gardiani omnibus denuntient, quibus poterunt, bona fide. Et ut aliquorum ambitio et insolentia non cresceat, ordinamus ut nullus frater codem anno in electione discreti ad provinciale seu custodiale capitulum transmittendi vocem habeat nisi unam, et si secus factum fuerit secunda vox nulla sit, et inter voces eligentium minime computetur.

Ordinamus insuper quod fratres juvenes non habeant voces in electione discreti, nec in approbatione mittendorum ad capitulum ipsum, priscum aetatis suo vicesimum annum compleverint secundum custodis vel gardiani judicium de consilio discretorum, nisi de ipsa aetate testimonium certius habeatur. Hanc electionem discreti ad capitulum mittendi fratres faciant prima die; aliquin vicarius vel custos eis provideat de discreto, quem si contigit mori vel legitime impediri, alterius provisio ad vicarium pertinent vel custodem.

Gardianus autem teneat capitulum quando de excessibus vicarii vel custodis et corum insufficientia, et aliis transmittendi ad capitulum provinciale, perquiratur. Cum vero de excessibus gardiani perquiritur, aliquis corum, institutus a gardiano de consilio aliquorum discretorum, teneat capitulum. Predicti vero de excessibus praelatorum et corum insufficientia diligent inquirant; et alii fratres inquirenti bona fide veritatem de omnibus debeant respondere. In predictis autem inquisitionibus tam revelantes accusantium nomina quam inquirentes ad poenam, quae superius ponitur sexto capitulo, astringantur. Custodes autem
hujusmodi scrutinio non intersint. Illud autem scrutinium ultra unius diei naturalis spatium nolumus prolongari. Excessus autem gardiani, quando mittuntur ad capitulum provinciale, recitentur ei in publico coram suo conventu, presertim si ad dictum capitulum non fuerit prefecturus. Et si aliquid grave accidisset in provincia, vel contigisset in via, quod alter ad capitulum istud non veniret, debeant fratres quibus notum est ipsum coram diffinitoribus accusare.

Isti in loco capituli congregati ipsa die quiescant et deliberent usque ad mane diei sequentis, et tunc audita missa, ingrediantur capitulum, et invocata Sancti Spiritus gratia, fiat sermo fratribus in commun. Deinde quatuor ex ipsis tantum eligant
diffinitores per disquisitionem trium, quos vicarius et gardianus loci duxerint eligendos. Si autem in electionibus diffinitorum plures quam quatuor majorem partem vocum medietate omnium habere contigerit, illi qui plures voces habent ex ipsis pro veris diffinitoribus habeantur,
si vero
tuerunt in numero aequali, iteretur scrutinium quoad illos, quousque per pluralitatem vocum electio unius alteri praecipitatur. In hujus autem capituli provincialis principio custodes et gardiani per se, si presentes fuerint, vel per literas si absentes, suis officiis remuntiare debeant, quorum remuntiatio a vicario, vel ab eo qui tenet capitulum loco ejus, cum diffinitoribus, in fine capituli, si videbitur, admittatur. Si autem vicarius provincialis interesse non poterit, et commissarius ejus defuerit, custos in cujus custodia capitulum celebratur, vel gardianus, ubi custodes non habentur, in cujus conventu celebratur, teneat capitulum loco ejus. Predicti vero diffinitoribus possint corrigere vicarium provincialem, diffinire et expedire cum ipso

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1. *eligant* added in margin by another hand.
2. *Pro ... habeantur* added in margin by another hand.
3. *vero*, added in margin by another hand.
omnia quae ad provinciale capitolum pertinebunt, que sunt hac:

Collatio super transmissis ad capitolum.

Correctio eorum quae in provinciali capitulo corrigenda notificantur.

Ordinatio eorum quae ad necessitatem morum vel hon-
estatem provinciae videbuntur pertinere, cum diversae provinciae diversis consuetudinibus varientur.

Nullas tamen constitutiones vel ordinationes ibidem faciunt absque majoris partis capiti consilio et as-
sensu. Subditii autem, qui fuerint diffinitorum in capi-
tulo proximo precedenti non sint diffinitorum in capitulo proximo sequenti, et dicimus hic subditos sub vicariis provincialibus constitutos. Predicti vero electores quintum ex se ipsis eligant, qui in hoc tantum articulo possit diffinire: videlicet, si quatuor diffinitorum, in correctione vicarii provincialis, in partes æquales se disvisserint, eorum sententia prevaleat, quam ipsa du-
erit approbandum. Idem tamen quintus, qui sic eligi-
tur, in capitulo provinciali non intelligitur pro diffini-
tore. Unde potest sequenti anno eligi diffinitor. Eletis igitur diffinitoribus, litterae, quae super facto provincialis vicarii a fratribus locorum sunt transmissae, eisdem diffinitoribus presententur, ante quorum pre-
sentationem vicarii provinciales suo semper officio renuntient; quae renuntiatio, si videbitur, acceptetur, tamen de triennio in triennium de aliis fiat nova electio et presentatio prout supra. Debeant autem fratres, in provinciali capitulo immediate precedente capitulo generali, visitare vicarii generali de nota-
tabilius excessibus certis, et in terminis explicatis, et tales excessus per discretum discretorum euntem ad generalem congregacionem vel capitolum transmittan-
tur, sub sigillis vicarii et gardiani loci in quo pro-
vinciale capitolum celebratur. Item debeant capitulo provincialia significare capitulo generali de excessibus

1 provinciali capitulo in each place, but the former word marked for omission.
et insufficiencia vicarii provincialis, et de receptione inutilium per eundum, et de statu ac communi pace provinciae sub eodem. Diffinimus quod custodes et gardiani habebantur pro prælatis quoniam ex privilegio domini Clementis, quod dicitur, "Mare magnum," eis committitur cura animarum, et gardiani in omnibus obedienti sunt custodibus. Caveant tamen ne in suis officiis ad invicem se conturbent.

Vicarius provincialis quando vadit ad capitulum generale, vel alias exit provinciam, vel sic infirmatur, quod non possit capitulo provinciali interesse, dimittat commissarium de consilium discretorum. Quod si vicarius absent fuerit absolutus in capitulum generali, officium exercet ipse commissarius donec sibi constiterit, quod vicarius fuerit absolutus vel mortuus, et successor confirmatus. Et idem fiat de custodibus et gardianis, quousque de aliorum confirmatione legitime eis constiterit.

Item fratres non transferantur de loco ad locum, præsertim infra tempus provincialis capituli, ad morandum, nisi evidens necessitas vel communis utilitas hoc requirat. Et breviter, de loco ad locum non mittantur fratres, nisi ex necessaria causa fuerit faciendum.

Fratres patientes defectum natalium non siant prælati in ordine nostro nec vicarii ordinarii, ita quod oporteat eos tenere capitulum, nec etiam siant visitatores ordinis nostri aut sororum Sancte Clare: nec siant diffinitori, nisi cum eis fuerit dispensatum, nec ista dispensatio in prædictis sortiatur effectum donec sub sigillo authentico provinciali capitulo fuerit certitudinaliter declarata. Nullus frater præficiatur in officio fratrum, nisi possit ducere vitam communem, quæ tam a prælatis quam a sub-

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1 "Ista particula addita est per capitulum generale Ruppella," confirmatus, written in margin by another hand. note appended to passage vel ...
ditis observetur, maxime in vestibus, cibis, et lectis. Executionem autem confessionum quarumque personarum extra nostrum ordinem existentium, aut praelationis officium, nullus de cetero habeat, nisi triginta annos completos habeat in aetate.

Item inhibemus ut nullus frater in aliqua electione seu visitatione vel promotione aliquod officium ordinis faciat colligationes vel inductiones, cumminando, promittendo, laudando, vel mendaciter detrahendo; et qui scienter contrafecerit, ab omni actu legitimo suspendatur.

Quoad capitulum generale statuimus ut ad ipsum conveniant vicarii provinciales, et custodes electi a custodibus tantum ubi habentur custodes, vel si unus solus custos fuerit, ille veniat, necon et singuli discreti a suis provincialibus capitulis ad hoc electi, ita quod custodes ipsi et discreti portent literas testimoniales sub sigillis vicarii et gardiani loci in quo capitulum provinciale fuerit celebratum. Et si alterum istorum mori contigerit, vel infirmari, vel alias legitime impediri, sic quod non possit venire, alius a custodibus, vel a discretis aliquibus a vicario vocatis, eligatur. Si tamen contingat ex predictis aliquem vel alios non venire, nihil eorum, que expedienda sunt per capitulum, propter hoc omissatur, sed per ipsum capitulum voces absentium suppleantur.

Quod si aliqui de predictis remanserint, qui judicio generalis vicarii vel capituli non fuerint legitime impediti, si in officio praelationis vel lectionis fuerint absolvuntur.

Ordinamus insuper quod nostri generalis capituli diffinitores sint omnes vicarii provinciales, custodes, et discreti, tantum personaliter presentes; ita quod pro alis missi, aut per congregationem suppleti, pro diffinitoribus nullatenus habeantur.

In hoc autem capitulo vicarii provinciales semper per se, si praentes fuerint, vel per literas si absentes, re-
Questions to be decided by majorities.

In omnibus autem memorati capituli diffitionibus sententia plurium indistincte prævaleat, et inviolabili-ter observetur; nec ab ea aliquid appellare præsumat.

Porro fratres qui veniunt ad generale capitulum, qui non occupantur in diffinitione negotiorum capituli, qualibet die, excepta vigilia et dominica Pentecostes, solemnpniter celebrant unam missam ad honorem Vir- ginis gloriosae, quod etiam volumus in provincialibus capitulis observari, quando fieri poterit bono modo.

cedentis, pro quibus dicitur psalmus, "De profundis."

ad singulas provincias deferatur, ut in singulis prov- 
incialisibus capitulis modo simili absolvantur. Hinc
omnes, qui non debent interesse capitulo, exeant. Nu- 
lus alterius religionis vel professionis, nullusque saceu-
laris cuiuscumque ordinis, dignitatis, conditionis vel
vitae, tractatibus capituli admissatur. Missi ad excu-
sandum fratres, qui non venerunt, audiantur. Deinde
fiat collatio super illis, quae de provinciis ad capitulum
sunt transmissa; et provideatur per generalis vicarium
et definitores, de singulis ut omnibus, de correctione
corrigendorum, de ordinatione ordinandorum. Et per-
quiratur diligenter qualiter regula et statuta in singulis
provinciis fuerint custodita. Provideat etiam de mitt-
tendis de una provincia ad aliam ad morandum; et
in fine assignetur locus generalis capituli sequentis.
Et fiat communis confessio et absolution; perseveran-
tibus benedictio; apostatis anathematizatio. Deinde
cantetur, "Te Deum laudamus," versus "Confirma hoc
" Deus," et oratio, "Actiones nostras." In fine, "Per
" Christum." Similis solennitas in fine provincialis
capituli observetur. Quodcumque autem de cetero
statutum fuerit in capitulo generali, sub sigillo gene-
ralis vicarii ad singulas provincias deportetur. Nihil
autem grave contra aliquem fratrem ad capitulum ge-
nerale portetur, nisi fuerit per provinciale capitulum
discussum, et in scriptis sub sigillo authentico redactum.
Similiter nec ad capitulum provinciale portetur aliquid,
nisi per capitulum conventuale, modo consimili, exami-
natum fuerit, scriptum, et sigillatum.
Of masses, &c. to be said for deceased persons, in or connected with the order.

singulis annis pro hospitibus, qui in itinere fratres recipiunt, infra octavam Beati Francisci in honorem ipsius sancti approprietur missa conventualis unius diei et una privata a quolibet sacerdote, et a quolibet clericó 1a psalmi, et a quolibet laico c. "Pater noster."

Item ordinatur quod totus conventus vocetur et assistat fratri morienti, ejus exitum sui orationibus et suffragiis protecturus, et hoc quando bonó 2 modo fieri poterit, judicio gardiani, et si totus conventus adesse non possit, major vel saltem magna pars ipsius vocetur secundum dispositionem praesidentis.

Item ordinamus quod pro quolibet fratre in officio [prelacionis, gardiani, custodis, vel vicarii provincialis, aut generalis, decedente, a quolibet sacerdote, cui in morte praecrat, dicantur tres missae; et a quolibet fratre clericó semel vigilae ix. lectionum; et a quolibet laico c. "Pater noster" cum totidem "Ave Maria." Pro aliis autem fratribus, a quolibet sacerdote conventus in quo moriuntur 3 una missa dicatur, et vigiliae a clericis, et "Pater noster" a laicis, ut prius persolvantur. Item liber defunctorum fratrórum seu benefactorum specialium sicut consuetum est habeatur et legatur. In quo libro [seribantur] nomina et cognomina illorum, qui loca fratrum in toto vel in parte fundaverunt, aut fratribus ædifica construxerunt, seu construí fecerunt, vel eis notabilia donaria fuerunt elargiti, ipsaque beneficiâ corundem anno quolibet in capitulo recitentur, et pro eorum animabus in speciali oretur.

Explicit abbreviatio statutorum tam papalium quam generalium. Deo gratias.
Sequitur modus legendi declarationes et statuta:—

Quoniam in abbreviacione statutorum tam papalium quam generalium, 2o capitulo, ordinarur quod declarationes dominorum Nicholai tertii et Clementis quinti bis ad minus per integrum in anno legantur, et articuli de observantia paupertatis, et de non recipienda pecunia ex iisdem declarationibus quater in anno. Item in eadem abbreviatione, infra 6o capitulo, ordinatur, quod ipsa abbreviatio statutorum ad minus ter in anno legatur, ne ignorantia sit occasio fratribus delinquendi: idecirco hortatur vicarius provincialis, ut hoc ordinate fiat,1 quod lectores mense sint solliciti ut ipse declarationes et statuta legantur temporibus infrascriptis, secundum modum haec tenus consuetum et a patri bus ordinationum.

Et primo, in capite mensium Januarii et Julii, declarationes domini Nicholai tertii et Clementis quinti cum ordinationibus cerimoniarum chori et refectorii per integrum legantur.

Item, in capite mensium Martii et Septembris, Maii et Novembris, articuli de non recipienda pecunia et observantia paupertatis, viz.: ex declarationibus domini Nicholai ab illo loco, "Porro cum regula ipsa expresse "contineat" usque ad illum locum exclusive, "Licet autem continetur in eadem regula." Item ex declarationibus domini Clementis ab illo loco, "Porro cum "dictus sanctus volens fratres suos," usque ad illud paragraphum exclusive, "Demum quia ex eo quod dicta "regula."

Item ipsa abbreviatio statutorum Papalium et generalium legatur in crastino Epiphaniae, et in crastino dominice. "Quasi modo," et in crastino Omnium Sanct-
torum, expletis his, quae de declarationibus legenda fuerint.

Hic\textsuperscript{1} modus imprætermisse servetur, præterquam in dominicis diebus et festis duplicibus, et quando seculares comedunt in conventu. Lectores autem mensæ, qui fuerint circa ista negligentis, jejunio panis et aquæ vel alias rigide puniantur.

\textsuperscript{1} The whole of this passage is added by a different hand.
(5.)

NECROLOGIUM CONVENTUS
ABERDONENSIS
ORDINIS FRATRUM MINORUM.
NECROLOGIUM CONVENTUS ABERDONENSIS.

KL.—Januarius habet dies xxxi.

A. Circumcisio Domini.

B. C. D. E.

C. Epiphania Domini.


A. B.


D.

[12.] Obitus pie memoriae ac nobilissimi domini Willelmi Hey comitis de Errall, qui fuit praecipuus benefactor hujus conventus usque ad mortem inclusiv. Hic fuit ad omnia fratrum necessaria paratissimus, qui etiam singulis annis magnam
eleemosynam in victualibus et carnis con-
tulit, et murum australem totius conventus in
magna parte suis sumptibus construxit.

\textbf{F. Octava Epiphaniae Domini.}

\textbf{G. A. B.}

[17]. \textit{Anthonii Abbatis.}

Obitus piae memoriae Richardi Vaus domini de
Many, qui dedit fundum hujus conventus.

\textbf{C. Fratribus Minoribus, prout dicitur, potuit ac-
ceptisse centum libras. Anno Domini 1478.¹}

\textbf{D.}

[19.] Obitus Alexandri Richardi inter speciales specia-
issimi benefactoris, qui plusquam sexcentas
libras contulit ordini in vita sua et signanter
huic loco x. libras et ultra. Anno Domini
1479.

[20.] Obitus reverendi patris Fratris Ludovici Wyllem-
sone ministri provincialis, qui ministeriatus

\textbf{F. officium laudabiliter bis explevit, et in suo
ministeriatus officio feliciter obdormivit. Se-
pultus in conventu nostro Edinburgensi. Anno
Domini 1555.}

\textbf{G. Agnetis Virginis.}

\textbf{A. B. C.}

[25.] \textit{Conversio Sancti Pauli.}

Obitus venerandi patris Fratris Johannis Lytstar,
qui diu fratribus ingardianatu et bis in pro-
vincialatu laudabiliter prefuit. Vir erat de-
votus, columbinæ simplicitatis, lector in phi-
losophia ac theologia singularis, praecoque
divini verbi ferventissimus.

\textbf{E. F. G. A. B.}

[31.] Obitus domini Johannis Leis capellani confrater-
nitatis nostri, qui in civitate Brethinensi vi-

¹ The whole of this entry is de-
leted. Richard Vaus founded the
convent of Observants at Aberdeen
in the year 1450.
CL. Ginti et co amplius annis hospes fratum fuit.

C. Singulis annis pro sua facultate nobis eleemosynam misit, et in morte omnia que habuit, exceptis vestimentis, puta 20 marcas, in eleemosyna pecuniaria ad usum fratum reliquit, et alia vice 12 marcas misit conventui.

KL.—Februarius habet dies xxviii.

D. Purificatio Mariae.

[3.] Obitus venerabilis viri magistri Roberti Valsterstone prepositi de Bothanis, qui pro necessitatibus fratum hujus conventus contulit xxvii. libras. Pro cujus anima fiant suffragia ut pro amico speciali.

G. Agatha virginis et martyris.


F. G. A. B.

C. Valentinii martyris.


KL.—Martius habet dies xxxi.

[1.] Obitus Fratris Johannis Strang sacerdotis et vitrifabri fidelissimi in suo artificio, qui multa perfecti suum artificium concernentia in plerisque conventibus per provinciam, et specialiter in conventibus Sancti Johannis Arenensi, Elgenensi, et Aberdonensi, 1517.

1 d repeated in MS.
[2.] Obitus piae memoriae magistri Willelmi Ogilby quondam cancellarii Brechinensis, qui fuit ad multos annos specialis hospes fratrum in civitate Brechinensi, qui etiam in obitu suo reliquit ordinis nostro libros quamplurimos. Qui obiit confrater noster spiritualis, anno Domini MCCCCCLXXXO.

[5.] Obitus reverendi in Christo patris ac domini, domini Gavini Dunbair episcopi Aberdonensis, qui novam ecclesiam funditus construxit, cujus constructione mille quadringentas marcas dedit. Insuper in sua morte decem marcas, calicem argenteum, et casulam de scarleto legavit. Qui obiit anno Domini M° ve XXXII°.†

[8.] Obitus egregii viri magistri Duncani Burnet rectoris de Methleiz. Hie Fratrum Minorum pater fuit specialis, qui in vita sua singulis annis, quum præerat ecclesie de Methlylz, dedit huic conventui x. marcas cum diversis aliis eleemosynis, et vestimentum de scarleto pro summo altari, et unum vestimentum pro altaribus de eodem. Insuper circa fines vitae sue dedit ordini quadringentas marcas, que distribuebantur ita, videlicet, centum et octo marce pro conventu Sancti Andreae; pro ædificatione ecclesiæ Sancti Johannis centum marce et novem; et huic conventui centum librae; atque singulis aliis conventibus x. marce. Qui obiit anno Domini 1552, ix. Martii.†

† A note in the margin by a later hand gives 1531 as the date.
 resultSet specialis, qui in MS. 3 Insuper ... x. marce. This passage has been erased to such an extent as to render the reading doubtful.
† This obit is apparently misplaced.
CONVENTUS ABERDONENSIS.

[11.] Obitus pie memoriae Roberti Colane, qui suis expensis dormitorium pro magna parte construxit, et singularis benefactor ordinis usque ad mortem extitit. Qui obiit anno Domini [1481].

A. Gregorii Pape.

B. C. D. E. F. G.

A. Joseph confessoris.

[20.] Obitus pie memoriae Mariotæ Chalmer, quæ annis plurimis usque ad mortem precipuæ mater hujus conventus fuit; et quasi totam vitam suam in obsequiis fratrum exposuit; et tandem in habitu ordinis in nostram ecclesiam coram altari Beatae Virginis sepulta, anno Domini 157.

C. D. E.


G. Annuntiatio Mariae Virginis.

A. B. C. D.

[30.] Obitus devoti et simplicis patris Fratris Alexandri Redy sacerdotis et confessoris, qui usque ad extremum vitae sue, die noctuque Deo serviens, exemplarique conversatione, secutus est sanctam communiam. Obiit anno Domini 1529.

F.

KL.—Aprilis habet dies XXX.

G.

1 181 in MS.
2 So in MS., for some date between 1450 and 1560.
NECROLOGIUM

[2.] Obitus pie memoriae magistri Adae Gordon quondam rectoris de Kinkell, qui in vita sua, quamdiu fuit compos sui, a multis annis fuit beneficus valde isti conventui, et etiam conventui Elginensi: de cujus eleemosyna, postquam fuit mente captus, diversis annis hic annuatim habuimus x. marcas in necessariis nostris, quam eleemosynam Episcopus fecit nobis dari considerans magnam eleemosynam quam ipse fecit nobis in sua prosperitate. Qui obiit anno Domini 158.2

B. C. D. E. F. G. A.

[10.] Obitus reverendi patris Willelmi Steuart episcopi Aberdonensis qui nostri semper ordinis ferventissimus zelator, quousque extremum edidit spiritum, exitit; qui cotidianis eleemosynis nostris necessitatibus subvenit, omniumque fratum curam egit, ut mater nutrit filios suos sie eos sinu paternae consolationis fovebat, pro- que fratribus infirmis infirmariam suis impensis construxit, et pro comparatione fundi ex parte ecclesiae boreali xl. libras contulit. Cum multis aliis beneficiis nos semper summo amore prosecutus est. Obitus anno Domini 1545.

C.

D. Vincentii confessoris.

E.

[14.] Obitus venerabilis patris hujus conventus gardiani Fratris Georgii Lythtone, viri vitae laudabilis et valde exemplaris opere et sermone, qui circa spatium 18 annorum fratum regimen in diversis locis hujus provinciae laudabili
gestit sub continuis et gravissimis laboribus, a quibus tandem feliciter quievit in Domino in conventu Edinburgensi, anno Domini 1499.

1 Elgensi, MS. | 2 Sic, MS.
CONVENTUS ABERDONENSIS.

G. A. B. C. D. E.
F. Tiburcii et Valeriani martyrum.
G. A.
B. Aniceti\(^1\) Papae et martyr
C. D. E. F.

[29.] Obitus venerabilis viri magistri Willelmi Crethtone rectoris de Une, qui ultra eleemosynas in vita sua largas in morte xl. libras legavit, ex quibus pro magna parte murus borealis horti nostri inferioris fuit constructus.

A.
KL.—Main habet dies xxxi.
B. C.
D. Inventio sanctae crucis.
E. F.
G. Johannis ante portam.
A. B. C. D. E. F. G.
A. Bonifacii martyris.
B.

[16.] Obitus honorabilis viri Johannis Forbes quondam domini de Peslego, qui amicissimus fuit ordini et huic conventui beneficus in vita et morte, qui obiit anno Domini millesimo quingentesimo quinquagesimo sexto, xvi\(^o\) Maii. Pro cujus anima fiant suffragia.

D. E.

[19.] Obitus venerabilis dominae Margaretae Chalmer dominae de Finlater et Drum, quae contulit pro necessitatibus fratrum xx. libras, alia vice xvii., et iterum x. libras, item cochlear argentum. Anno Domini 1532.

G. Bernardini confessoris.
A. B. C. D.

\(^1\) Anaceti, MS.
[25.] Translatio Sancti Francisci.
Obitus magistri Johannis Maytland subdecani Roscensis, qui dedit pro structuris hujus conventus infra medium partem unius anni centum marcas. Pro cujus anima fiant suffragia specialia. Qui obiit anno Domini 1518.

F. G. A. B. C. D.

KL.—Junius habet dies xxx.
E. Marcellini cum sociis.
F. G. A.


[6.] Obitus venerabilis viri magistri Duncani Chalmer filii predicti Willelmi, qui ultra eleemosynas saepius erogatas tandem xx. libras dedit pro fratum necessitatisibus, et seipsum nobiscum sepeliri mandavit.

D. E. F. G.

A. Barnabæ apostoli.
B.


D. E. F. G. A. B. C. D.

[22.] Obitus devoti ac simplicis patris Fratris Walteri Leche, sacerdotis, prædicatoris, et confessoris sæcularium.

F.

1 sepelire, MS.
[24.] *Nativitatis Johannis Baptistae.*
Obitus honorabilis viri Johannis Murray, qui dedit pro structura hujus conventus una vice simul xx. libras, præter parvas eleemosynas. Pro quo atque uxore ejus fiant specialia suffragia.


F.  
KL.—*Julius habet dies xxxi.*

A.  
*Visitatio Virginis Marie.*

B. C. D. E. F. G. A.

[10.] *Obitus probi patris in senectute bona, scilicet Fratris Wilhelmi Fleming sacerdotis et predicatoris, qui, completo Edinburgi et in Sancto Andrea decennio sub observantiae nostræ jugo, tandem in hoc conventu 84annis continue Domino Deo fideliter die et nocte deservivit in divinis laudibus et exactissima sanctæ communitatis sequela. Anno Domini 1534.*

C. D.


F. G. A. B. C. D.

[23.] Obitus venerabilis viri domini Willelmi Elphinston rectoris de Clat, hujus conventus amici specialissimi, qui, præter suas eleemosynas annuales largas in pecunia et aliis, dedit huic conventui calicem pretiosum valentem xxii. libras ad minus, et ad constructionem gabuli chori veteris x. marcas, ac in fine dierum suorum pro constructione ecclesiae nostrae novae depositit centum libras in pecunia numerata; insuper et in suo testamento reliquit nobis xx. libras, cum quatuor bollis brasii. Pro cuius anima, fiant suffragia honorifice uti bene meruit. Anno Domini 1528.

[1.] Obitus magistri Roberti Schand rectoris de Alnes, qui, præter pluries elargitas eleemosynas, partem borealem horti inferioris emit; dorsum altaris Beatæ Virginis fieri fecit; et togam de chamleto dedit. Pro cuius anima oretur.


1 xxx, MS.

[7.] Obitus devoti patris Fratris Alexandri Van pra- dicatoris et confessoris, qui in diversis con- ventibus pro communi bono multos labores ac graves portavit. Anno Domini 1523.

[10.] Obitus probi patris in senectute bona Fratris Francisci Jamissone sacerdotis, praedicatoris, et confessoris, patris utique devoti, exemplaris, et zelosi. Qui obiit in die sancti Laurentii, anno Domini 1557.


C. Assumptio gloriosae Virginis Mariae.
[17.] Obitus venerabilis patris Fratri{grave}s Gerardi de Taxal{grave}ia, qui fuit unus de primis patribus, qui portaverunt\(^1\) sacram observantiam ad regnum istud. Qui semper perseveravit\(^2\) in hae provincia ad xii. annos, et obiit in isto conventu vicarius conventus. Anno Domini 1473.

\(\text{F. E.}\)

[20.] \textit{Bernardi Abbatis.}


[21.] Obitus venerabilis ac zelosi patris Fratri{grave}s Jacobi Wincester, qui in officio\(^3\) gardianatus et custodis in Galliis fato cessit, existens gardianus hujus conventus Aberdonensis. Obiit autem vicesimo Augusti, anno Domini 1553.

[22.] Obitus venerabilis presbyteri magistri Duncani Scherar rectoris de Clat, qui, præter occurrentes eleemosynas, contulit pro fratrum structuris et necessitatibus in numeratis pecuniis supra quadraginta libras, et ad multos annos vinum pro missis dedit celebrandis.

\(\text{D. E.}\)

\(\text{F.}\) \textit{Ludovici Regis Franciæ.}

\(\text{G. A. B. C. D. E.}\)

KL.—\textit{September habet dies xxx.}

\(\text{F.}\)

[2.] Obitus venerabilis patris Fratri{grave}s Johannis Richardi, qui fuit unus de primis fratribus qui

\[1\] portavit, MS. \[2\] perseveraverit, MS. \[3\] officio, MS.

A. B.
[5.] Obitus venerabilis viri domini Thomae Myrton archidiaconi Aberdonensis, qui contulit ad augmentum conventus terram suam inter terram Andree Culon et conventum a parte occidentali jacentem, valoris septuaginta marcarum, ad orandum pro anima reverendi patris in Christo Willelmi Elpynston Aberdonensis Episcopi, anima sua, parentumque suorum animabus omniumque fidelium defunctorum. Anno Domini 1515.

D. E.

F. Nativitas Mariae virginis.
[9.] Obitus Jacobi quarti illustissimi regis Scotiae in conflictu Flodinensi, qui construxit locum nostrum Stirlingensem, necon nostre sacre observantiae principalis protector fuit. Pro quo fiant specialia suffragia. Anno Domini 1514.¹
[10.] Obitus Elizabeth Barla dominae de Elphinston et de Forbos, quae dedit unum calicem altari beati Francisci valoris xx librarum. Anno Domini 1518.

¹ Sic, MS., for 1513.
NECROLOGIUM

[15.] Obitus Fratris Patricii Stalkar devoti et ex-
emplaris, qui fideliter laboravit pro isto con-
ventu ad xxvi. annos. Anno Domini 1512.

[16.] Obitus Fratris Walteri Leydes carpentatoris, qui fideliter pro isto conventu construxit cam-
panile et cellas fratum, et multa alia bona fecit. Anno Domini 1469.

A. Stigmatum Sancti Francisci.

B. C.

[20.] Obitus Fratris Johannis Leydes laici et carpen-
toris, qui fideliter laboravit in sua arte tam pro
isto loco quam pro aliis locis, qui erat frater
devotus et zelosus. Anno Domini millesimo
quadringentesimo quinquagesimo nono.

E. Matthai Apostoli et Evangelista.

[20.] Obitus Fratris Johannis Lothon devoti valde et
exemplaris, qui multa scripsit pro communitate
hic et etiam in Sancto Andrea. Anno Domini
MCCCCLXXIII.

[23.] Obitus Fratris Willelmi Marschel devoti et ex-
emplaris. Anno Domini MCCCCLXIX.

[23.] Hic oreetur pro anima magistri Alexandri Gordyn
vicarii de Manys apud Dunde, qui in vita sua
nuesto conventui Sancti Andreæ fuit multum
beneficus. Pro cujus anima post mortem con-
tulit magister Duncanus Bwrnat Rector de
Mechlek xiii. libras pro structura et utilitate
conventus. Obiit Anno Domini 1532.

[24.] Obitus devoti patris confessoris Fratris Alexandri
Blair. Anno Domini 1549.

B. C.

D. Elzeairii confessoris.

[28.] Memoria benefactorum fratrum et sororum or-
dinis.

1 Sic in MS.
[G. Jerome confessoris et doctoris.

KL. — October habet dies xxxi.


B. [4.] Francisci confessoris.

Oretur in speciali pro honorabili domina Elyzabeth Lewyntown domina quondam de Suthwan prope Sanctum Johannem, que largas eleemosynas diversis conventibus contulit, ut huic conventui contulit in uno anno quadriginta marcas.


[1] Two forms of this obit are given. In the MS. they cover the whole of the page which includes the spaces lettered e, f, g. The date letter f is probably intended to apply to both.

[2] in, MS.

fratres hortor Galloway Alexandri exequias celebrare omnes, cui hodie infelix mors exitiale inject telum.

6. Obitus illustrissimi viri Magistri Alexandri Galloway ecclesie de Kinkell quondam rectoris, qui nostrum semper affectus est ordinem summo honore, ita ut intra octavas fundatoris praefati ordinis ad patriam migravit supernam. Is itaque ecclesiam novam laudi divi Francisci dicatam Gavini Dunbeir episcopi sumptibus erexit, neenon et suis expensis aram in Sancti Johannis Baptiste honorem construi fecit. Caeterum quaelibet per lustra fratum usibus quinquaginta erogavit marcas; tandem ad superos properans triginta marcas reliquit pro necessitati fratum. Quam possim amanter vos fratres hortor praefati Alexandri exequias celebrare omnes, cui hodie infelix mors exitiale inject telum, 1552.

G. A. B. C.


E. F. G. A. B. C. D. E. F. G.


B. C. D. E. F. G. A. B. C.

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1 effectus, MS.
KL.—November habet dies xxx.

D. Commemoratio animarum.

E. F. G. A. B.

[7.] Obitus devoti Fratris Jacobi Elphistone,\(^1\) C. predicatoris et confessoris. Anno Domini MVCLII\(^2\).

D. E.

F. Martini episcopi.\(^3\)


[D. E. F. G. A. B.]\(^3\)

[28.] Obitus venerabilis viri magistri Jacobi Lyndesay archidiaconi Aberdonensis, qui jacet in conventu nostro Edinburgensi; ex parte ejus iste conventus habuit lxx. volumina in asseribus bene ligata, et victualia, exceptis suis cotidianis eleemosynis dum vixit, et cistam magnam cum tribus foliis notabilem. Anno Domini 1495.

D. E.

KL.—December habet dies xxx.

F. G. A.

[4.] Obitus devoti Fratris ac zelosi Fratris Johannis Thomson laici artis carpentariae, qui circa ea, quae sunt artis sue et latomorum, fidelissime laboravit ultra saeculares illarum artium, nec quicquam cibi aut potus, occasione laborum\(^4\) aliqua, extra communitate accepit, sed in communitate cibus ejus, pro majori parte, erant aliorum reliquiae fratrum, nec aliquis eo parcius in communi refectione, vigilque valde erat in omni opere bono, parvique somni.

\(^1\) Sic in MS.

\(^2\) An error, the 11th of November being St. Martin’s day.

\(^3\) The leaf containing these letters has been cut out. There seems to have been an entry on the 26th.

\(^4\) laborum, MS.
[5.] Obitus devoti fratris Fratris Willemi Gilwif sacerdotis, qui obiit in sua florida juventute, anno Domini m.clv.


[23.] Obitus magistri Thomae Halkarston præpositi de Crithton, a quo habuimus xxxiii. [marcas], anno Domini 1516.


¹ Two leaves (twelve days) are wanting here.

² The last leaf has been cut out.
(6.)

CHRONICON AB ANNO 1189 AD 1556,
EX REGISTRO
FRATRUM MINORUM LONDONIÆ.
CHRONICON AB ANNO 1189 AD 1556,
EX REGISTRO
FRATRUM MINORUM LONDONIÆ.

RICARDUS PRIMUS.
Ao Domini m[clxxxix].

Her followth the names of the bayles, custos, mayers, and shreff[es] of the citte of London from the tyme of Kynge Richard the forst s. Cure de Lyone, wyche was crownyd the iiiide daye of September the yere [of] our Lorde God mclxxxix, the forst yere of hys Rayne.

Baylys: Henry Cornehylle, Richard Reiwyer, Pio Aø. Thys yere beganne the order of our Lady in Pruce, and this yere the Jues ware commandyd owte of Yonglende.


Custos: William Fizt Isabelle, William Arnalphy, viø Ao.

Robert Beysaunt, Jokelle Josne, viiø Ao.

In this yere the kynge went in-to the Holy Londe and toke the citte of Akers, Porch . . . . and Babilone, the yere of our Lorde God m[clxxxxvi].

Garrard de Antioche, Robert Durant, viiiø Ao.

In this yere was one William with the longe berde take out of Bowe churche and put to dethe for hersey.

Roger Blont, Nicholas Duke, ixø Ao.

1 The MS. has suffered considerably from fire, and the marginal notes are in many cases burned away.
2 The year in this chronicle is the year of the London mayoralty and begins on the 28th of October.
3 Sic, MS.
4 Richard reached England in 1194.
A.D. 1198. In this yere beganne the Order of the Trenyte.

Constantine Arnald, Robert Belle, x° A.

This yere the nobylle kynge and gret warryar

dyssesyd in France comyng homward, by the hurt of
a quwarrelle, the iii\textsuperscript{de} daye of September; and hys harte
byrryd at the hye auter at Rome,\textsuperscript{1} and hys body at Fonteuerard.

[John.]

The names of Wardyns, Bayles and Custos of London
from the begynnynge of Kyngye John, brothar vn-to
Richard, the wyche was crownyd vpon the Assencion
daye, the yer of our Lorde God m\textsuperscript{1}.CLXXXIX.

Arnolde Arnulphe, Richard Bartylmew, P\textsuperscript{10} A\textsuperscript{0}.

In this fyrst yere he lost Normandy and Angeoy, and
every ploughe lond tasked at iii\textsuperscript{s}, for to gete it a-gayne.

Rober\textsuperscript{2} Dorset, James Bartylmew the fyrst Alderman,
ii\textsuperscript{0} A\textsuperscript{0}.

Thys yere was chosyn by the wyse men of the citte
of London xxxv. men, and sworne to mayntayne the
assies in London.

3 Normandy Blounde, John Ely, iii\textsuperscript{0} A\textsuperscript{0}.
Simon de Aldermanbury, William Alys, iii\textsuperscript{0} A\textsuperscript{0}.

This yere felle gret raynes, and gret thunder, lyten-
ynge, and hayle-stones as gret as eggys, that dystroyd
cornes [and] fruttes; and fowlles seyngen flyenge in the
eyer berynge burnynge coles and brent many huses.
And that yere the londe was enterdytyd.

Walter Ermery,\textsuperscript{4} William Chaunbyleyne, v\textsuperscript{0} A\textsuperscript{0}.
Thomas Haverhylle, Hamonde Brond, vi\textsuperscript{0} A\textsuperscript{0}.

Thys yere beganne the order of Freer Prechars. And
thenne was a gret wynter of frost and colde that lastyd
from new-yers daye vn-to our lady day the Annunciacion.

\textsuperscript{1} Rouen.
\textsuperscript{2} Sic MS. in many places.
\textsuperscript{3} Fabyan places these in the 4th year, and Simon de Aldermanbury

and his colleague in the 3rd year.
\textsuperscript{4} Stowe gives Walter Browne;
so the Liber de Anq. Leg., &c.

\textsuperscript{5} In a later hand.
This yere alle pleys longynge vn-to the crowne were pletyd at the Tower of London.

Thys yere the londe was interdytyd. And this same yere was born Henry the [eldest] somne to kyng John. And this yere beganne the names of mayeres and sheffys¹ in the citte of London.

The first mayer: Henry Alvyne, mayer vi. yeres together.

Peter Docke, Thomas Fyztnelle, Skreffys, x° Aö.
Peter Yonge, William Englonde, Skreffys, xi° Aö.

Thys yere the londe was reconciled, and the interdyccioun relesyd.

Adam Whythby, Stephin Legrasse, Skreffys, xii° Aö.
Joice Fez Pers, John Gerlond, Skreffys, xiii° Aö.

Thys yere was gret dyseocioun betwene the kyngye and hys lordes; and Lewys the kynges somne of France dyd moche harme in Ynglond. Southewarke, moche of the citte was burnt.

Raffe Eylonde, Constance Firzt Jayne, Skreffys xiii° Aö.

Roger Fythe Alyne, Mayer.
Martyne Fythe Alys, Peter Bate, Skreffys, xv° Aö.

Thys yere at Candelmas the kyngye sheppyd at Porchesmothe and sayled to Peytoo.

Serle Mercer, Mayer.
Salon Basynge, Hew Basynge, Skreffys, xvii° Aö.

Thys yere beganne the Freer Minors in Ynglond.

William Hardelle, Mayer.

John Travers, Andrew Newlond, Skreffys, xvii° Aö.

Thys yere this kinge John was powsynd at Worseter; and whanne he hade raynyd xvii. yeres he dyde, and is burryd there in the monkes before the hye auter.

¹ Sic in MS.
² Not until the next reign (1224). See Vol. I. p. 5.
³ Added in margin by a later hand.

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K
A.D. 1216.

[Henry III.]

And here beganne the rayne of kyng Henry the third, somne vn-to kyng John.

James Alderman, Salomon Basynge, Mayeres.

Benet Sent Clere, William Bluntrauers, Shreffys,

i0 A0.

Thys yere was Walis interdityd, and Lewys of France had m1 marke of syluer for his rewarde.

Sere Mercy,2 vi. yeres mayer.

Thomas Bokerylle, Raffe Elyland, Shreffys, ii0 A0.

John Vycle, John Spicer, Shreffys, iii0 A0.

Thys yere was the kyng had of evry ploughelond c3.

And the same yere Thomas Becket removyd vppe behynde the hye anter in Cristes church in Cantorbery.

Richard Wymbildes, John Vyelle, Shreffys, iii A0.

Richard Reper, John Yonge, Shreffys, v A0.

Thys yere was the kyng Henry the iii10 was crownyd at Glossytor.2 And alle pleys longyng [to] the crowne was pletyd in the Tower of London. And the castelle of Bedf[ord] was dystroyd.

And this yere on sent Lewys daye was soche a streng wynde in the northe-est that it overturnyd houses, toweres, trees, and in the ayer was sene fyere draggons and sprettes flyenge. And this yere began the ordere of the Freeres Carmelyttes.

Richard Reper, Thomas Lamberte,3 Shreffys, vi0 A0.

Richard Reper,4 Mayer.

William Joyner,5 Thomas Lambert, Shreffys, vii0 A0.

Thys yere came the Freeres Minors in-to Yngland.6

And a man of Oxenford feynyd hym to be Cryst, and was crucifyed at Addurbury.

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1 Robert Serle, Mercer, Fabyan. 2 Should be Westminster, and the date 17 May 1220. 3 Joseus le Josme, Fabyan. 4 Robert Serle, Fabyan. 5 Richard Joyner, Fabyan; but see Eccleston, p. 18 in the present volume. 6 Wrongly inserted under this year.
John Trauers, Andrew Buckrelle, Shreffys, viii° A°. A.D. 1224.
Andrew Buckrelle, Mayer.
John Trauers, Roger Dewke, Shreffys, ix° A°.
Martyf FyztWilliam, Henry Cobham, Shreffys, xo A°.
Stephef Buckrelle, Robert Wynchester, Shreffys, xi° A°.
Roberte Yonge, Richard Walter, Shreffys, xii° A°.
John Wynborne, Mihylle de Sancta Elena, Shreffys, xiiii° A°.

Walter Russelle, Walter Edmonton, Shreffys, xiii° A°.
Gerrarde Batte, Simonde Anerly, Shreffys, xv° A°.
Roger Blunt, Raffe Asheby, Shreffys, xvi° A°.
John Norman, Gerarde Batte, Shreffys, xvii° A°.
Roberte Hardelle, Henry Cobham, Shreffys, xviii° A°.
Jordayne Goner, John Tholosane, Shreffys, xix° A°.
Gerard Cordwynner, John Wilhalle, Shreffys, xx° A°.
William Joyner, Garrarde Batte, Mayeres.
Raymonde Bongay, Raffe Asby, Shreffys, xxii° A°.
John Gesors, Michaelle Cony, Shreffys, xxiiii° A°.
John Wyle, Thomas Duryson, Shreffys, xxiii° A°.
Raymold Bungay, Mayer.
Johnsone John, Raffe Asheby, Shreffys, xxviii° A°.
Raffe Asheby, Mayer.
Hughe Blunt, Adam Basynge, Shreffys, xxv° A°.
Mihylle Cony, Mayer.
Raffe Spycer, Nicolas Batte, Shreffys, xxvi° A°.
John Gesones, Mayer.
Roberte Cornehylle, Adam Butler, Shreffys, xxvii° A°.
[Sim]ond Mary, Launens Frowyke, Shreffys, xxviii° A°.
[Jo]hn Vyelle, Nicolas Batte, Shreffys, xxix° A°.
[Ra]ife Hardelle, John Tholosane, Shreffys, xxxi° A°.

1 From this point to the end of the reign of Richard II. the differences between the list of mayors and sheriffs given in this chronicle and the lists furnished by Fabyan, Stowe, &c. are too numerous for indication; but it may be observed that as far as the year which is here called the 20th the names of the sheriffs are wrongly paired, and all are not inserted. Most of the mayors' names have been burned away.

2 Sic in MS.

Of the Jew that wold not be tane owte of the prive on the Sattorday, etc. Thys yere a Jew felle in-to a drawte vn a Sattorday, and he wold not be drawne owte that day for the reuerens of hys Sabbath day, and sir Richard Clare, that tyme beyng erle of Glouceter, seynge that he wold not be drawne owte that day, he wold not suffer hym to be drawne owte vn the Sonday, for the reuerens of the holy Sonday, and soo there the false Jue perished and dyde therin.

John Adrian, Robert Cornelylle, Shreffys, xli° A°. William Anson Richard, Mayer.

. . . hard Ware, Custos.


* William fitz Richard, Fabyan. | 2 Thomas fitz Thomas, Fabynn.
[John Adrian, Mayer.
Walter Plate, Philipppe Taylor, Shreffys, lii° A.°
Gregory Rockesley, Henry Walche, Shreffys, liii° A.°.]
Walter Henry, Mayer.
John Bentley, Richard Pares, Shreffys, liiii° A.°.
Thys yere this kynge Henry the iii° dyde, and ys burryyd at Westmyster vn Sent Edwardes daye the Marter.

[Edward I.]
And thenne beganne the rayne of hys sonne Kynge Edward the fryst, that was called kynge Edward with the longshangkes.
Walter Heuer, Mayer.
John Herne, Walter Porter, Shreffys, Plo A.°
Henry Wales, Mayer.
Nicholas Wenchester, Henry Coventre, Shreffys, ii° A.°
Lucas Bartynceour, Henry Frowyke, Shreffys, iii° A.°.
Gregory Rockesley, Mayer.
John Horne, Raffe Blonte, Shreffys, iii° A.°.
Raffe Harrus, Raffe Fever, Shreffys, v° A.°.
John Bryan, Walter Glesse, Shreffys, vi° A.°.
Robert Basynge, William Massarrar, Shreffys, vii° A.°
Thomas Box, Raffe More, Shreffys, viii° A.°.
William Furynugton, Nicolas Wintener, Shreffys, ix° A.°.
[Henry Wales, Mayor.]
William Malery, Richard Cheklywelle, Shreffys, x° A.°
Raffe Blonte, Austyne Bedelle, Shreffys, xi° A.°
Jorden Goodchepe, Martyn Boukecis, Shreffys, xii° A.°.
Stephin Cornchyle, Robert Rolles, Shreffys, xiii° A.°.
Walter Blonte, John Warde, Shreffys, xiv° A.°.
[Ra]ndolfe Sandwyche, Mayer.

Thys yere at the fest of sent Peter dyde Gregory Rockesley, and thanne was chosyn Randolfe Sandwyche [Three mayeres in one yeare.]

1 56th year, Fabian. | 2 Heray, Fabian.
A.D. 1287. vn-to the fest of Candelmas, and thenne was chosyn John Beyton vn-to sent Margaretes day.

John Beyton, Mayer.
William Harford, Thomas Stanes, Shreffys, xvi o A o.
William Betayne, John Santenary, Shreffys, xvii o A o.
Fulco de Sancto Edmundo, Salmon Lanciare, Shreffys, xviii o A o.
Thomas Rouman, William Leyer, Shreffys, xix o A o.
Rondolfe Blounte, John Harvy, Shreffys, xx o A o.
Edmond Box, Elias Russelle, Shreffys, xxi o A o.
John Breton, Mayer.
Roberte Rockesle, Martyn Averbury, Shreffys, xxii o A o.
Henry Box, Richard Glouceter, Shreffys, xxiii o A o.
John Dunstabeulle, Adam Halingburry, Shreffys, xxivii o A o.
Thomas Southfolke, Adam Fulham, Shreffys, xxv o A o.

Of the takyng of Edynbrow, etc.

Thys yere kyng Edward toke the castelle of Edynbrow, the cheffe regalles in Scotland, hys crowne and hys cepter, and browte it to Westmyster, and offerd it vn-to sent Edwarde, the morrow after sent Bothols day, the yere of our Lorde Mlvcc.iiii'xvii'.

Nicolas Stratford, William Stratford, Shreffys, xxvi o A o.
Henry Wale, Mayer.
Robert Rusham, Thomas Coly, Shreffys, xxvii o A o.
John Armenteres, Henry Fyngry, Shreffys, xxviii o A o.
Elias Russelle, Mayer.
Lucas Averylle, Thomas Compys, Shreffys, xxix o A o.
John Blount, Mayer.
Roberte Calere, Peter Bosinge, Shreffys, xxx o A o.
Hugh Porter, Simone Parys, Shreffys, xxxi o A o.
William Combrerton, John Bowforde, Shreffys, xxxii o A o.

Thys yere the order of the Templeres ware dystroyd thorow alle cristyndome in on daye.1

1 This event belongs to the next reign.
CHRONICLE.

151

Robert, John Lyncolne, Shreffys, xxxiii° Ao.

Henry Wales, Mayer.

William Colyne, Raynoldc Poderryde, Shreffys, xxxiiii° Ao.

Geffery Condiye, Simond Beker, Shreffys, xxxv° Ao.

Thys yere dyde kyng Edward the first and is burryd at Westmyster.

[Edward II.]

And here beganne the rayne of kyng Edward the ii'de that was borne at Carnaruan, and is callyd Edward of Carnaruan:

John Blont, Mayer.
Nicolas Pigett, Nicolas Brury, Shreffys, Pio Ao.
[Roger]e Byngyn, James Butler, Shreffys, ii° Ao.
[Roger] Palmer, Jams Sentsedon, Shreffys, iii° Ao.
[Simon] Croppe, Peter Blackeney, Shreffys, iii° Ao.
Simon Merworthe, Richard Welford, Shreffys, vo Ao.
John Lambye, Adam Ladkyn, Shreffys, vi° Ao.
Roberte Burdeyn, Huige Carton, Shreffys, vii° Ao.
Stephin Abyngdon, Hamonde Hokelwelle, Shreffys, viii° Ao.

[Stephen Abing]don, [Mayor].
Hamonde Goodchepp, William Butler, Shreffys, ix° Ao.

Thys yere a bushelle of wett was at v.s.
William Caroston, Raffe Balance, Shreffys, xo Ao.
Johne Pryors, William Furnes, Shreffys, xi° Ao.

Symond Ch]eewelle [Mayor].
John Vyelle, John Dalyngr, Shreffys, xii° Ao.
Simond Abyngdon, John Breston, xiii° Ao.
[Nicholas] Farynydon, Mayer.
John Brodham, Remond Condyghte, Shreffys, xiii° Ao.

[Sym]ond Cheewelle, Mayer.

1 Sic, MS.
2 John Blomt, Fabyan.
3 Wylyum Basinge, Fabyan.

A.D. 1303.

Of the deethe of King Edward the first, and of the revenge [of] King Edward ii'de, Carnary[on].

v° a bus-
shylle a
wett.

4 Hamond Chickwell, Stowe.
5 John Pountnay, Fabyan. The di-
ferences continuo very numerous.
A.D. 1321. Richard Constantyne, Richard Hackney, Shreffys, xv o A o.
John Grantham, Robert Lyle, Shreffys, xvi o A o.
[Nicholas Faryngdon, Mayer.
Benet Fulham, John Cawsone, Shreffys, xvii o A o.
Symond Cheewelle, mayer.
Adam Salesbery, John Oxenford, Shreffys, xviii o A o.
Richard Bekayne, Mayer.
Gilbert Mordon, John Condien, Shreffys, xix o A o.
Thys yere dyde kynge Edward Carnaruan, the wyche mournd the eyer of France, by the wyche queene the flower de lyce came in-to the arms of Yonglond, and the tyttyle of France; the wyche kynge lyeth burryd at Glouceter.

[Edward III.]

And here begynnyth the rayne of kynge Edward the iii o, borne at Wynsore, the yere of our Lorde mccc.xxvii.
The same mayer aboue sayd.
Richard Rotynge, Rober Chaunceler, Shreffys, Pi o A o.
[Simon] Checkwelle, Mayer.
Henry Darcy, John Huntynge, Shreffys, ii o A o.
[John Grantham, Mayer.
Simonde Frances, Henry Cumbyrton, Shreffys, iii o A o.
Thys yere was Roger Mortemer erle of March hangyd and drawne at Tyborne for tresoun.
. . . mond Swan,1 Mayer.
Richard Lysav, Henry Gysoures, Shreffys, iii o A o.
John Pultheney, Mayer.
Robert Ely, Thomas Horwalde, Shreffys, vo A o.
John Mockynge, Andrew Avbry, Shreffys, vi o A o.
John Preston, Mayer.
Nicolas Pyke, John Husband, Shreffys, vii o A o.

1 John Swanland, Stowe.
Thys vii\textsuperscript{th} yere of this kynge was the towne and castelle of Barwyke yelded vp to the kynge. And in hys tyne was the order of the knyghtes of the garter made first.

\begin{itemize}
  \item [John Pulteney, Mayer.]
  \item John Hamond, William Hansard, Shreffys, viii\textsuperscript{o} A\textsuperscript{o}.
  \item [Roger Conduyt, Mayer.]
  \item John Knyghton, Water\textsuperscript{1} Turke, Shreffys, ix\textsuperscript{o} A\textsuperscript{o}.
  \item Walter Mordon, Richard Vpton, Shreffys, x\textsuperscript{o} A\textsuperscript{o}.
  \item [John Pulteney, Mayer.]
  \item William Brykisworthe, John Northale, Shreffys, xi\textsuperscript{o} A\textsuperscript{o}.
  \item [Henry Darcy, Mayer.]
  \item Water\textsuperscript{1} Nele, Nicolas Grane,\textsuperscript{2} Shreffys, xii\textsuperscript{o} A\textsuperscript{o}.
  \item .... ged hys armes and made a newe qwyne, as the nobylle, halfe nobyle, and ferdy .... yere was the batelle of Sklyice. And thys yere was gret dethe of men and besttes; and wh .... [a quar]arter of whett was solde for xl. s.
  \item William Pountfret, Hugh Marenar, Shreffys, xiii\textsuperscript{o} A\textsuperscript{o}.
  \item John Thorney, Roger Forsham, Shreffys, xiii\textsuperscript{o} A\textsuperscript{o}.
  \item Thys yere was the batelle in the Slewse havyne with sheppes. And this yere the kynge ....
  \item Adam Lucas, Bartylmew de Marcey, Shreffys, xv\textsuperscript{o} A\textsuperscript{o}.
  \item [John] [O]zon\textsuperscript{[ford, Mayor.]}]
  \item Richard Berkynge, John Rockesley, Shreffys, xvi\textsuperscript{o} A\textsuperscript{o}.
  \item [Simon] Frances [Mayor.]
  \item John Lowkyngye, Richard Kyslingbury, Shreffys, xvii\textsuperscript{o} A\textsuperscript{o}.
\end{itemize}

This yere was a gret yerthe qwake.

\begin{itemize}
  \item [John] Hamonde, Mayer.
  \item Richard Subbarbe,\textsuperscript{3} John Ayleshame, Shreffys, xviii\textsuperscript{o} A\textsuperscript{o}.
  \item Geffery Wynhame, Thomas Leger, Shreffys, xix\textsuperscript{o} A\textsuperscript{o}.
\end{itemize}

\textsuperscript{1} Sic, MS.
\textsuperscript{2} Crane, Fabyan.
\textsuperscript{3} Steward, Stowe. The differences between the list of city officers in this Chronicle and the lists given by Fabyan, Stowe, and others are still too numerous to warrant more than an occasional note as to their continuance.
A.D. 1345

[Richard Lacere, Mayer.
Edmonde Hamdenale, John Glouceter, Shreffys, xx° Ao.

Thys yere was the battelle of Greece.¹
Geffery Wychengham, Mayer.
William Clapton, John Croydon, Shreffys, xxi° Ao.

Of the [taking of] Callys [and] of the kyng, David.

Thys yere the kyng wyth Callys. And this yere the xi. day of September was the battelle of Durham, where kynd² David of Scotlond was tane.
Richard Lacere, Mayer.
Adam Brabson, Richard Basyngstoke, Shreffys, xxii° Ao.

Henry Pickarde, Simon Colcelle, Shreffys, xxiii° Ao.

Thys yere was a grete pestelens in Yenglond.
Adam Bury, Raffe Lynne, Shreffys, xxiii° Ao.

Thys yere was the Spanyche battelle a-bowte Romney and Wynchelsey.
Richard Kyllynghbury, Mayer.
John Notte, Willyam Worceter, Shreffys, xxv° Ao.
Andrew Avbery, Mayer.

John Wrothe, Gylyberge Strendropp, Shreffys, xxvi° Ao.
John Perche, John Stodey, Shreffys, xxvii° Ao.
William Welde, John Lytley, Shreffys, xxviii° Ao.

Thomas Legry, Mayer.
William Tuchnam, Richard Smet, Shreffys, xxix° Ao.
Simond Frances, Mayer.

Walter Foster, Thomas Brandon, Shreffys, xxx° Ao.

Thys yere was the prince Edward toke the kyng of France; and the battelle of Peyters.

Henri Picarde, Mayer.
Richard Wittyngham, Thomas Doelde, Shreffys, xxx° Ao.

John Stody, Mayer.
Stephin Candyche, Bartylmew Frestlynge, Shreffys, xxxi° Ao.

¹ Cressy.
² Sic for king.
John Lewkyne, Mayer.

John Burges, John Bernes, Shreffys, xxxiii° A°.

Simonde Dostley, Mayer.

Simonde Bennyngton, John Chechester, Shreffys, xxxiii° A°.

John Wroth, Mayer.

John Deynes, Walter Burney, Shreffys, xxxv° A°.

Thys yere was the ii° gret pestelens. And this yere the xiii. day of Aprille, the wyche was the Monday after Ester day, the kyng byenge with hys pepulle at Paris, seynge the daye so colde and derke that moche of hys pepulle dyde, it was callyd the blanke Monday. And thenne dyde dame Blanche duches of Lankester.

John Perche, Mayer.

William Halberche, James Tame, Shreffys, xxxvi° A°.

Stephin Candyche, Mayer.

James Albon, John Andrew, Shreffys, xxxvii° A°.

Thys yere was a gret wynde on sent Mavry's daye that Grett dyd moche harme in many placis. And Henry that was duke of Lankester dyde.

Adam Burry, Mayer.

Richard Croydon, John Hyltoste, Shreffys, xxxviii° A°.

John Luskyne, Mayer.

John Brykesworth, Thomas Irolde, Shreffys, xxxix° A°.

John Modford, Simon Mordon, Shreffys, xl° A°.

[Thi]s yere in Januarii Adam Bury was dyschargyd of hys mayrehod by the [com]mandment of the kyng, and John Lowkene was chosyn in hys rome.

[Th]omas Atlye, John Warde, Shreffys, xli° A°.


[Th]ys yere was the kyng of Spayne tane by the [com]mandment of the kyng, and John Lowkene was chosyn in hys rome.

[Th]omas Atlye, John Warde, Shreffys, xli° A°.


[Th]ys yere was the kyng of Spayne tane by the prince, and the erle of Dene, and aythn Claykyne ware take. And this yere was the iii. gret pestelens.

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1 Doffelde, Fabyan.  2 Bertram de Glyceon, Fabyan.
Adam Wimond, Robert Gyndler, Shreffys, xliii° A°.

Thys yere was a gret warre in France by Sir Roberte Knowles, knyghte.

John Pyelle, Hugh Holbethe, Shreffys, xliii° A°.

Thys yere was a gret dere yere.

William Walworthe, John Cuyton, Shreffys, xlvi° A°.

Roberte Hafelde, Nicolas Bremer, Shreffys, xlviii° A°.

John Philpotte, Nicholas Bremer, Shreffys, xliv° A°.

Thys yere was one John Norwelde, mercer, of London, slayne at Blackehethe at a wrestlynge.

[Adam] Burr,1 [Mayer].

John Avery, John Fysched, Shreffys, xlvi° A°.


Richard Lyons, William Woohous, Shreffys, xlix°.

[John] Warde, [Mayer],

John Hadley, William Newporte, Shreffys, li° A°.

[John] Stable, [Mayer].

John Norhampton, Roberte Launde, Shreffys, li° A°.

Thys yere was one John Mysterworthe drawne and hangyd. And this yere dyde kynge Edwarde, and is burryd at Westmyster.

[Richard II.]

And here beganne the rayne of kynge Richard the ii°, sonne vn-to kynge Edwarde the iii°.

Nicolas Bremer, Mayer.

Andrew Pylkeman, John Twyfforde, Shreffys, Pio A°.

John Phylpotte, Mayer.

John Bushan, Thomas Cornewaleys, Shreffys, ii° A°.

Thys yere one Hall a sawere of the kynges was slayne in Westmyster churche, and Sakke hys fellow was a-restyd and put in-to the Towere of London by sir Alyne Buxhylle constabulle of the tower and by sir Raffe Ferres by-fore the erle of Dene.

1 Bury, Fabyan.
John Hadley, Mayer.

John Heldon, William Barelle, Shreffys, iii0 Ao.

William Walworthe, Mayer.

Walter Dogete, William Knyghttote, Shreffys, iii0 Ao.

Thys yere came iiii. galys to Gravysende, and brent a parte of the towne. And this same yere, on Corpus Christi daye, was the rysynge of Kent and Essex, and they were called Jake Strawes men, and came to London, and brent the Savoy and a parselle of sent Jones at Clarkenewelle, and went to the Tower of London, and there toke owte sir Simond Buerel, archelvshoppe of Cantorbery and chausler of Yenglund, Robert Halys prior of sent Jones, freer William Appulton a gray freer, and dyuers other, and beheddyd them at the Towere-hylle, and slew many Flemynge and other men. Thys yere also was the gret yerthe-qwake. And this yere the qwene Anne, the emperores dowter of Rome, came to Douer, and was crownyd at Westmyster, and weddyd vn-to the most excellent prince kynge Richarde iiide vn Fabiane and Sebastians daye, and the coronacion on sent Vinsenttes daye followynge.

[John Northamton, Mayer.

John Hynde, John Rotte, Shreffys, vo Ao.

John Cely, Adam Banne, Shreffys, vi0 Ao.

Nicolas Bremer, Mayer.

Simonde Winchombe, John More, Shreffys, vii0 Ao.

Thys John More was a-restyd whyle he was shreff.

Nicolas Exton, John Frensh, Shreffys, viii0 Ao.

John Organ, John Ocheman, Shreffys, ix0 Ao.

Thys yere sir Edmonde Langle and sir Thomas Wodstoke were made dukes, and [sir] Myhylle at Pole [and] sir John Ormonde were made erles at Westmyster.

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1 Sir, the name of Sir Simou Burley being substituted for that of Simon of Sudbury. The events of more than one year are here crowded together.

2 Churchman, Fabyan.

3 And this yere was the yerthe-qwake follows, but is erased.
A.D. 1386. [Nicholas Exton, [Mayor].

Thys yere Alexander Nevelle archebyshoppe of Yorke, Robert Vaye duke of Ireland, Myhelle Poole erle of Suffoke, Roberte Trevelyan justyce, and Nicolas Breme knyght and alderman of London, ware a-peched of tresoun by sir Thomas ducte of Glocite, Richard erle of Arnedelle; and sir Thomas erle of Warwyke, and the foresayd Robert of Vere chalynched them in the felde, and was ouercome, and the sayd Myghelle, Robert Trevelyan, Nicolas Breme, Thomas Blacke, John Vrke clerce, and John Saulsburie knyghte, ware draune and hungyd, and Simond Burle, John Beweham, and James Biennes, knyghttes and others, be-heddyd at Towre-hylle for tresoun.


Thys yere was another gret pestelens in Yenglonde. Adam Banne, Mayer. Thomas Vencent, John Frances, Shreffys, xiiiiø Aø.

Thys yere the goodman at the Cooke in Cheppe, at the new condite in Cheppe, was morderd in hys bede by nyght; and the wyffe of the howse brente, and iii of hys seruanttes drawne and honged at Tyborne for the same dede.


Thys yere at Mydsomer, John Hynde was dyschargyd by the kynge’s councele, and shreffys. Edwarde Derkengton knyghte was made mayer, Edwarde¹ Maghfele Thomas Newton, shreffys. And in Julii followynge the

¹ Gilbert, see below.
sayd mayer was dyschargyd, and for hym was schosyn  
Bavdwyne Radyngton. And at sent Edwardes day was  
schosyn, as it a-perys here followynge. And this yere  
was the citte of London raunsomed at a c.m\(^1\) marke.\(^1\)  

William Stando, Mayer.  
Gilberte Magfeldle, Thomas Newton, Shreffys, xvi\(^o\) A\(^o\).  

In this yere was the terme removyd from Westmyster  
vn-to Yorke from the fest of sent John Baptyst vn-to  
Crystmas.  

John Hadley, Mayer.  
Richard Wynntyngton, Drew Barenton, Shreffys,  
xvii\(^o\) A\(^o\).  

Thys yere qwene Anne dessecyd, and is burryd at  
Westmyster.  

John French, Mayer.  
William Beyntn, Thomas Knowles, Shreffys, xviii\(^o\) A\(^o\).  

Thys yere the Iryche men in August were commandyd  
home by the kynges commandment.  

William More, Mayer.  
Roger Elias, John Sheryngton, Shreffys, xix\(^o\) A\(^o\).  
Adam Banne, Mayer.  
Thomas Wyford, William Parker, Shreffys, xx\(^o\) A\(^o\).  

Thys yere dyde Mare the countes of Derby. And in  
June dysscessid the mayer, and for hym was schosyn  
Richard Wyttynngton and occupied vn-tyllle sent Edwardes  
daye. And this yere qwene Isabelle the kynges dowter  
of France was weddyd vn-to kynge Richard at Callys.\(^2\)  
And thys yere dyde sir Thomas Woodstoke duke of  
Glosceter at Callys. And the erle of Arundelle was be-  
heddyd at Towre-hylle.\(^3\) And this yere Henry erle of  
Darby enterd in-to Yenglon at Raunynspore in Yorke-  
shere. And this yere dyde John duke of Langkester  
[on] sent Blace day, and lyeth burryd at Powlles. And  

\(^1\) On 28 Feb. 1393.  
\(^2\) On 31 Oct. 1396.  
\(^3\) On 21 Sept. 1397.
A.D. 1396. this yere was Busshe, Baget, [Sc]roppe, Grene, with others, ware be heddyd at Brystow. And this yere was the gret parlame[nt].

William Askam, John Wodecoke, Shreffys, xxio A°.

Thys yere was restyd the duke of Glocester and sent to Callys to prison. And the morrowe after holy-rode daye the kyng made a gret justynge be-syde Kyngston vpon Temes, and in September was the erle of Arnedelle jugyd to dethe, and sir Thomas Mortemer the same, but if he came in within iii. monythes; and the erle of Warwyke was juggyd to the same judgment as the erle of Arnedelle had, but he submyttyde hym selfe, and the kyngge gane hym hys lyffe, and send hym vn-to the Tower a-gayne and then the parlament was remoyvd vn-to Shrowesbery; and that daye was made five dukese and a markes and iii erles; the names the erle of Darby duke of Herforde, the erle of Rotlonde duke of Aumarlde, erle of Kent duke of Surrey, erle of Huyntyngton duke of Excetor, erle Marchalle duke of Norfoke, and the countes of Norfoke duches of Norffolke, erle of Somerset markes Dorcet, lorde Spencer erle of Glocestor, lorde Nevelle erle of Westmerlond, Thomas Perce erle of Welche, William Scroppe erle of Westchester. And that same tyme dyde the lorde Mombray, and is byryd at the Whyt Freeres.

[Drew Baren]etyn [Maye].

John Warner, John Warde, Shreffys, xxii° A°.

Thys yere dyde the duke of Lankester. And sir William Bagot was a-restyd in Irelond and browte to London to Newgate. And duke Henry of Langkester enterd into Ynglond in Yorkechere at Rauyns-spurre be-syde Welyngtone. And sir William Scroppe, sir Henry Grene, and sir John Busshe be-heddyd at Brystow. And thys

1 These facts are twice entered. Mistakes, however, of this and other kinds are too frequent in the early part of this chronicle for systematic notice.
yere the kynge was depository by the comyns of hys pe-
pulle, and for hym came Henry the iiiith, that was Erle
of Darby.

[Henry IV.]

[Th]omas Knolles, Mayer.
Thys yere Ewene Glendor sqwere of Wallys made
warre ayenst the kynge.

[Jo]hn Frances, Mayer.
John Wackke, William Emott, Shreffys, iiio Ao.
Thys yere the qwene Isabelle that was wyffe to kynge
Richard was sent home in-to France owte of Yengo.
And that yere was a quarter of whett at xvi., the iiidere yere. And that yere was a prest brent in Smyth-
feldes that was callyd sir William Sautre for erysse.

[Jo]hn Chadworth, Mayer.
William Venour, William Framyngham, Shreffys,
iiiio Ao.

[Sir John] Valiot, Mayer.
Robert Chester, Richard Marlow, Shreffys, iiiio Ao.
Thys yere was the qwene crownyd, and in the furst
yere 2 of his rayne was be-heddyd at Cerceter the erle
of Saulsbery, the erle of Kente, and at Oxenforde sir
Thomas Blont, sir Benet Ely, knyghttes, Thomas Wynter
sqwere, and sir John Holond erle of Huntynpton was
be-heddyd at Plasshe in Essex, and their heddes sett
over London brygge, and sir Barnarde Brokkas knyghte
was be-heddyd3 at London in Cheppesyde, and sir Thomas
Shelle knyghte, Maudlyne and Feryby clarkes, ware
hongyd at Tyborne. This same yere the kynge rode
toward Scotland, and this yere beganne the warre in
Walys by Owyn of Glendore.

1 So for sqwere.
2 This passage as far as "Glen-
dore" is thus placed in the MS.
3 In 1400. The chronology of this reign and the next is in great
up, and

Q 7644.
A.D. 1404

[William Ascan, Mayer.]

Thomas Powke, Thomas Faukener, Shreffys, vo A°.

Thys yere the byshoppe of Yorke, Scroppe, and Mombre Kerrelle 1 Marchalle, be-heddyd. And three men of the kynges chamber hongyd, and the prior of Lau[nde], sir Robert Claryndon knght, and viii. Freer Minores were hongyd at Ty[burn]. And thys yere was the battelle of Shrewybbery, 2 in the wyche was slayne Henry Percy; and Thomas Percy taken, and ii. daycs kepte, and after was hongyd and be-heddyd, and hys hede with one quarter of Henry Percy set on London brygge. And in this battelle was slayne the erle of Stafforde vnder the kynges banner. And this battelle was on Mary Mawdlyne evyn. And in the Lent a-fore was the blasyngne sterre that clarkes callyd it stell ... cemate. 3 And William Serle, that was cheffe yomanne with kyngle Richard, was drawne and hongyd and heddyd at Tyborne, and the quarteres saltede.

John Hynede, Mayer.


John Wodcok, Mayer.

William Cromer, Henry Barton, Shreffys, vii° A°.

Thys yere one Trauers, a yomanne of the crowne of the kynges, was hongyd at Tyborne for powsenyng of hys wyffe and one Pylle in the counter in the Powltre. And this yere alle the kyndles and trungkes thorowghout the Temse from the Towere to Stanes in the west vn-to the watter of Medeyv in the est by the mayer and commonalte of London were dystrowyd and brest, and gret plee and dyscorde was for that matter bytwene Thomas Arundelle archeybspoppe of Canturbery and other lorddes and knyghtes on that one party, and the mayer and commonalte of London on that other party.

1 Mowbray the earl. This error tends to show that here the MS. is a copy from an ill-written original.  
2 Sic, MS.  
3 Stella comata?
CHRONICLE.

but the citte of London recouered their ryght by the A.D.1406? vertu of the kynges charter and hys statues. 1 Thys yere also was many justes in Smytfelde by-twene Englyche men and Scottes, and by-twene lords and knyghtes of Ynglond and other strangers. And this yere was the erle of Arundelle weddyd at Lambythe. 2 And this yere was first ordered a masse of the Holy Gost, to be songo for the solemply be note euery yere at the Yelde-halle chappelle the same daye that the mayer is chosyn.

Richard Wyttyngton, Mayer.

Nicolas Wotton, Geffery Broke, Shreffys, viiio Aö.

Thys yere the erle of Northumberlond 3 and the lorde Bardolfe ware be-heddyd in the Northe; and the erle hede with one of hys qwarters of the lorde 4 ware sett on London bregge. And this yere sir Roberte Knowlles knyghte dyde, that was the gret warnyar. And this yere sir Thomas Rampson, knyghte of the Garter, was drownyd in the Temse by hys owne follo, for he wolde not be gouernyd by the bargemen, but to haue hys owne rewle. And this yere was the erle of Kent weddyd at Sent Mary Oueres.

William Standon, Mayer.

Henry Pumfert, Henry Halton, Shreffys, ixo Aö.

Drew Brangton, Mayer.

William Norton, Thomas Dewke, Shreffys, xo Aö.

Richard Marlow, Mayer.

John Lane, William Chichelle, Shreffys, xiö Aö.

Thys yere was ordened the alay of golde. And the kynges sonnes beten in Chepe. And this yere was the gret frost and ise and the most sharpest wenter that euer man sawe, and it duryd xiii. wekes, so that men myghte in dyuers placis bothe goo and ryde over the Temse. Thys yere also was the good erle of Kent slayne [at] the castelle of Brydoke in Bryttene with a qwarrelle in hys hede. And this yere [wa]s an eertyke

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1 Sic, MS.
2 This was in 1404.
3 Killed at battle of Bramham Moor, 19 Feb. 1408.
A.D. 1410? brenhte in Smythfelde for cryse. And a squere of 33 weeks, with dyuers other thynges, etc.

[John Reynwell, Walter Cotton, Shreffys, xii A.]

Thys yere there came a cardnalle to London. And there was menny justes and battelles ware in Smythfelde. And this yere beganne a gret pley from the begynnynge of the worlde at the skynners welle, that lastyd vii. dayes contynuall; and there ware the most parte of the lorde and gentylles of Ynglond. And this yere was a goldsmythe of Fletestret slayne be nyghte in the dukes place of Yorke with-owte Tempulle Barre, and was trowne vnder the Tempulle bregge.

Raffe Lulenham, William Sevenoke, Shreffys, xiii A.

Thys yere was a gret exceasseve flode in the Temse. And a gret batte rose betwene Roberte Glocitre and Arthur Ormesby in Smythfelde. And this yere the lorde Thomas weddyd the countes of Somerset. And this yere came messen{eres owte of France from the kynge and the duke of Burgone for to helpe them a-gaynst the duke of Orlyans; and thenne went ouer the erle of Arnedelle and the erle of Kent to helpe the duke of Burgone, and had a jurne, and came home a-gayne; and that same tyme came messyngeres owte of France from the duke of Orlians for to haue helpe a-gayne the duke of Burgayne.


John Penne, Thomas Peke, Shreffys, xiii A.

Thys yere, the xxth day of Marche, dyde the kynge, and was burryd at Cantorbery.

[Henry V.]

And kynge Henry the vth was crownyd, that was hys sonne, at Westmyster, the ixth daye of Aprille, the yere of our Lorde God mcccXIII.

[William Cromer, Mayer.

John Nicoldes, John Sutton, Shreffys, p A.

For this Stowe gives the date 1409. | These are misplaced.
CHRONICLE.

Thys yere the lorde Cobham made a rysynge with many lollars and heryttynes, as Roger Acton and many moo, to the number of xxxvi.; and ware drawne and hungyd on a gallows new made in Sent Gylles feld, and v. of them ware brynt, the kyngye lyinge at Sent Jones.

[William Cromer, Mayer.

Thomas Alyne, John Mychelle, Shreffys, ii° Ao.

Thys yere the kyngye wanne Harflew in Normandy. And this yere Richard Gurnion, Frenche baker, of Lum-berstrethe, was brynt in Smythfelde. And this yere was the kynges gret worke begonne at Skene. And this yere the kyngye toke his viage towarde Normandy, and rode thorow the citte of London vn-to Sowthham-ton, the xviii. day of June, and there he a-bode, hys stoffe, and hys company. And the v. daye of August nexte ware put to deth at Hamton, sir Richard of Yorke, erle of Chambryche, the lorde Sroppe, and sir Thomas Grey, knyghte, for tresoun, imagenyng the kynges dethe. And in this tyme was one Claydon, skenner, brente in Smythfelde, the xth day of September. And the morrow after Sent Laurens day the kyngye with hys pepulle shpyyd at Porechomowthe, and he londyd at Kedecame, iii. myle owte of Harflew, on our Lady day the Assumpcioun. And the kyngye layd hys sege fro that daye vn-to the xxii. daye of September or the towne ware yielded vp. And in that whyle there dyde manny of hys pepull, as the erle of Surre, the byshoppe of Nor-wyche, sir John Phylpot, and many other knyghttes and squerees and a gret meny of the comyn pepulle. And thenne the towne and castelle was yelldyd vp vn-to the kyngye with the keyes, and the kyngye made the lor[d] Bewforde, that was erle of Worseter, captayne. And thenne the kyngye toke [his] waye towerd Callys with viii. m livghtynge men. And the xxv. daye of October, vn Sent Crespians day, the lordes and chevaltre of France layd with xxvi. m liv men, and wolde haue stoppyd the

A.D. 1414. [Lor]de Cobham, with dyuers others that was [hang]yd and brynt in [Saint] Gylles feld for [her]lyse.

[Wy]nyng of Hare-[fleur], and the byld-ynge of [Shene], and he went in-to [Nor]-mandy, and dyuers [put] to deth at Hamton [for] tres-oun.

1 Sic, MS.
A.D. 1415. kynges waye, that he shulde not passe to Callys. And the kyng with his host batellyd with them manfully, and fowght with them in a felde callyd Agyncort, and slew and toke of them dukes, erles, and knyghttes and other to a gret number, and a gret multytewde of the comyn pepulpe. And of Englyche men was slayne, as the duke of Yorke, the erle of Sur[ry], and other, but a fewe. And the morrow after Simond and Jude dayes tydynges came to the new mayer of the sodyne batelle. And thenne was made gret solemnites and processions was done there-for, with prelattes, prestes, freeres and other sage men of the cytte. And after that the kyng came to Douer, Cantorbery, and soo to London; and there the mayer, aldermen, comyns, rydynge worshyppully a-venst hym in rede gownes and whyt hoddes, and browte hym to Westmyster. Also this yere came the emperar of Almen in-to Ynglond with viii. c. hors to Sent Georges felde. And the xxix. day of Marche the duke of Holonde came to London, and he laye at the byshoppe of Elys place in Holborne.

Nicholas Wotton, Mayer.
Alyn Euerard, Thomas Chambryche, Shreffys, iii⁰ A⁰.
Henry Barton, Mayer.
Robert Wittynngton, John Coventre, Shreffys, iii⁰ A⁰.

Thys yere on Sent Martyns day was byshoppe Martyne the vᵗʰ chosyn byshoppe of Rome.
Richard Marlow, Mayer.
Henry Roode, John Gedney, Shreffys, v⁰ A⁰.

Thys yere the lorde Cobham was tane and juged to dethe.

Thys¹ yere the xiii. day of December sir John Oldecastelle, knyghte, was drawne from the Tower of London vn-to Sent Gylles in the felde, and there was hongyd and brent.

¹ Thys yere . . . and brent. marked for transposition to place now assigned to it.
William Seuinoke, Mayer.

John Brykane, Rafe Barton, Shreffys, vi° Ao.

And this John Briane was brent in hys shrenehode, and in hys stede waschosyn John Perneys shreffe for the resydew of the yere. And this yere on sent Don-
stons day was the towne of Rome yeeldene to the em-
peror; and the towne of Pontoys was taken, with many other castelles and toweres.

Richard Wyttyngton, Mayer.

John Butler, Robete Wyttyngton, Shreffys, vii° Ao.

Thys yere the towne of Mewys in Bry was yeldyn.

And this yere Mortemer brake owte of the Tower of London, and was takyn a-gayne afterward in Walys, and browte a-gayne vn-to the Tower of London. And this yere was browte to London a byshoppe, a knyghte, and a captayne of Mewys in Bry, with xxviii. prisoneres of France. And this yere was the fyst prowincialle chap-
ter of Freeres Minors in London. And this yere the kynge dyssceyd.

And hys sonne Henry the vi th beganne hys rayne.

[Henry VI.]

William Walderne, Mayer.

William Estefelde, Robete Tatersale, Shreffys, po Ao.

Thys yere Newgate was new made by master Richard Wyttyngton, and he dyde the same yere.

William Cromer, Mayer.

Nicolas James, Thomas Wanforde, Shreffys, ii° Ao.

1 Altered to drowned by a later hand. | 2 Rouen.
A.D. 1424. [Th]ys yere the xxii. day of Februarii was drawne and hongyd and be-heddyd [and] qwarterd Mortymer for tresoun. And this yere the prince of Portyngale came in-to Englonde.

[Simon] Seman, John Watter, 1 Shreffys, iii° A°.

Thys yere was a gret debate betwene the cardnalle of Wenchester and the duke of Glosciter and the citte of London.

And this yere came v. gallys to London with mar-chandes.

William Mylvede, John Brokle, Shreffys, iiiii° A°.
Robert Arnalde, John Hegman, Shreffys, v° A°.

Thys yere was one Segewyke hongyd, heddyd, and qwarterde at Tyborne.

Henry Frowyk, Thomas Otley, Shreffys, vi° A°.

Thys yere was the concelle of Redynge. And this yere dyde Thomas duke of Exceter. This yere was Wylle Wawe hongyd at Tyborne.

[Henry Bar]ton [Mayor].
John Abknot, John Duffous, Shreffys, vii° A°.
[William Estfelde] [Mayor].
John Rose, Raffe Holland, Shreffys, viii° A°.

[Ja]ke Straw. [Fire at] Baynys [castle].

Thys yere the kynge was crownyd at Westmystar. 2 And Jake Strawe was hongyd and qwarterd. 3 And this yere was a gret stronge fyer at Banyscastelle the xvii. day of October, that brent a gret parte, 4 and dyd moche harme. And this yere dyde the good erle of Salsbury 5 sir Thomas Mountagew at Orlians in France.

[Ni]colas Wynton.
Walter Chircksay, Robert Large, Shreffys, ix° A°.
[J]ohn Wellys, Mayer.
Stephin Browne, John Adderley, Shreffys, xo A°.

1 Bywater, Fabyan and Stowe. 2 at Westmystar inserted by a later hand.
3 A line has been drawn through the words and Jake . . . qwartered.
4 Substituted for place.
5 This was on 3 Nov. 1428.
Thys\textsuperscript{1} yere was ane errytyke brent at Towre-hylle the xxiii. day of Janivere. And in the morrow after there was a gret battelle in Smythfelde betwene Vpton and John Downe; and when they had fowthe longe the kynge toke vp the matter and gaue them grace. And Thomas Bangley, viker of Mundene in Essex, was dysgradyd and brent in Smythfelde. And this day the kynge was crownyd the xvi. day of December in Parres solemnly, and the ix. day of Februario he came to Douer, and the xxi. daye of the same monythe he came to London, and there was worehipfully resaved of the cittesens in whitty gowmes and redde whoddes.

[Jo]hn Parnes, Mayer.

John Olney, John Paddesley, Shreffys, xi\textsuperscript{o} A.

Thys yere was the gret councelle at Baselle, and many lowlers dystroyd in Pruce. And this yere John duke of Bedforde and the regent of France came to Callys be-fore Ester; and the morrow after there ware sodieres a-restyd and prisond, and in the Ester weke the duke rode toward Picardy in Tyrwyne. And thenne the byshoppe of Tyrwyne weddyd the duke and the erle of Sent Powlys dowghter to-gether; and thenne they came to Callys, and on sent Barnardes day iii. sodieres ware be-heddyd and a c. and x. of the other sodieres ware exiled. And on myd-somer evyn the duke with his wyffe came to London.

[Jo]hn Boreley, Mayer.

Thomas Chalton, John Lynge, Shreffys, xii\textsuperscript{o} A.

Thys yere was a gret pestelens, and a gret frost. And this yere a-bowte Wytsontyde the lowlers of Prage ware dystrowyd, so that in ii. battelles there ware slayne xx. xx. with their captayns, [and] there was tane one master Pers clarke, and [a]nother Englyche herytyke enmys . . . . allo holy churche.

John Bernewelle, Simond Eyer, Shreffys, xiii\textsuperscript{o} A.

\textsuperscript{1} The words "yere the kynge was crownyd in Perrys kynge of France. And this" follow, but a line is drawn through them.

\textsuperscript{2} Rouen.
A.D. 1435. Thys yere in harvest was the cownecelle in Arays that pesse shulde be reformyd be-twene Ynglond and France, and there ware lorde bothe spiritualle and temporalle. And thether came the cardnalle of the Holy Crosse, and asoyllyd the duke of Burgone\(^1\) for the othe that he made vn-to the kyngge of Yng[land] vnwyttynge vn-to the pope, for he had layd sege vn-to Callys and he faylyd of hys pur[pose] . . . .

[Henr]y Fro wyke, Mayer.
Roberte Clopton, Thomas Chad worth e, Shreffys, xiii\(^0\) A\(^0\).

Thys yere the towne of Depe was tane by the Arme-nabis on Halhalou evyn. And the towne of Harflete lost for defaute of good kepynge. And the duke of Burgane a-fore sayd layed sege vn-to Callys the xxix, day of Jule.

John Mychylle, Mayer.
Thomas Nexsted\(^2\), William Gregory, Shreffys, xv\(^0\) A\(^0\).

Thys yere sanke a parte of London brygge with ii. arches. And qwene Jane dyde.

William Estfelde, Mayer.

Thomas Chapman, William Hayles, Shreffys, xvi\(^0\) A\(^0\).

Thys yere brake owte of the kynges jayle of New-gatte Owyn by the helpe of hys prest, and wondyd hys keper,\(^3\) sore, and afterwarde privly weddyd qwene Katerne. And also this yere felle downe another parte of London brygge.

Stephin Browne, Mayer.

Hugh Dyke, Nicholas Yoo, Shreffys, xvii\(^0\) A\(^0\).

Thys yere the erle of Warwyke dyde at Rome,\(^4\) the last day of Aprille. And this yere the comyn strompettes that ware taken in London ware raye hoddes. And this yere a bushylle of whette was at xl. d.

Roberte Large, Mayer.
Robert Marchalle, Phili pe Malpas, Shreffys, xviii\(^0\) A\(^0\).

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\(^1\) The words “he made vn-to the kyngge that” follow, but are marked out.

\(^2\) Morsted, Fabyan; Norsted, Stowe.

\(^3\) The words “sore, and after-warde” are altered by a later hand to “who had.”

\(^4\) Rouen.
Thys yere the cardnalle of Wenchester with other A.D.1439? lorde came homeward from Callys to London, that had bene in France to make a pes. And this yere ware dyners men of Kent drawe and hongyd for tresoun agayne the kyng and the church.

And sir John erle of Huntyngton came thys yere Her a-rose from Guyen in-to Ynglond. And this yere the duke of Yorke was made regent of France. And sir Richard Wyche and hys clarke ware burnyd. And this yere was a great debate a-rose betwene Fletstrete and the howsyz of corte.

John Pattesle, Mayer.
William Whettenale, John Sutton, Shreffys, xix° A°.

Thys yere was put to dethe master Roger Bolyng-broke. And a streffe in the yeilde-halle for chesynge of the may[cr].
John Clopton, Mayer.

Thys yere Alionor Cobham consiryd the kynges deth by the concelle of master Roger, clarke and nigromancier, the wyche Alionore was put by the kyng and hys justys to perpetuall prisone; and on Sent Arkyn-wldes evyn she went a-fote to Powlles in blacke, with a taper in hare honde, lede be-twene two knyghtes.

And in the same wyse on the morrow after she went vn-to Crystcherche.
John Hatherle, Mayer.
Thomas Bewmond, Richard Nordon, Shreffys, xxi° A°.

Thys yere the lorde Talbot came in-to Ynglond, and was made erle of Shrowysbery and amyralle of the see. And sir Christofor Talbot was falsely slayne at Callys.
Thomas Catwrth, Mayer.
John Norman, Nicolas Wyfolde, Shreffys, xxii° A°.

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1 2 July, 1440. 1 2 Robert, Fabyan and Stowe.
A.D. 1444.
The byshoppe of Bathe was made chaunceler of Englund and archebychopp [of] Cantorbery. And the lorde Fanoppe dyde this yere, and is burryd in hys chapelle that he ma[de] in the Freeres Precheres.

[Stephen Foster, Hugh Whythe, Shreffys, xxiii° A°.

Thys yere on Candalmas evyn was grêt thunder and tempest, that Powlles stepulle on the sowth-west syde mervelusly was sett a-fyer, and the stepulle of Kyngston vp Temse brent, and many men slayne. And qwene Margaret was crownyd.¹

And the parlament that yere at Byrry.

John Darby, Geffery Feldynge Shreffys, xxiii° A°.
Robert Horne, Geffery Bullyn, Shreffys, xxv° A°.

Thys yere was a fyghtynge in Smythfelde betwene an armerar of Fletstret and hys servuant for worddes ayenst the kynge wherof hys servuant a-pelyd hym; and the servaunt slew the master in the felde. And this yere the duke of Glooster dyde at Byrry in the parlament tyme there. And this yere John Chalons, sqwere, sonne of Sir Robert Chalons knyght of Ynglund, fowthe in France with the lorde Boyles brother, and John Chalons slew hym in the felde. And this yere was juggyd to be drawne, hungyd, but they ware but drawne, Chambelyn, Myddylton, Artoys, Herberd, and Nedeham; but whanne they ware drawne they had ther pardon alle and their lyffes.

[John Sid]ney [Mayor].
William Abraham, Thomas Scott, Shreffys, xxvi° A°.

Thys yere the kynge made two dukes, of Norffoke and Suffoike. And this yere the watter of the Temse by excesse of floode the Monday in Ester weke came and in-cresid on the londe vn-to Populer, and drownyd many howsys and feldes and medewes, and moche of the pariche of Stepney, and at Raynham and other placis in Essex.

[Stephen Browne, Mayor.

William Cantlow, William Marrow, Shreffys, xxvii° A°.

¹ 30 April 1445. ² Stowe.

[John Su-the Mayor].
Williarii Abraham, Thomas Scott, Shreffys, xxvi° A°.
Thys yere was a-nother dere yere, and an erthe-qwake. A.D. 1449.

*Thomas Chalton, Mayer.*

*Thomas Cunynges, William Hulyn, Shreffys, xxviii° A.*

Thys yere Normandy was lost. And this yere came Jake Cade of Kent, and made hym selfe a captayne with a gret multitute of pepulle vn-to Blackehethe, and there a-bode vii. dayes contynually vn-to that the kyngge with hys lorde, that laye that tyme at Sent Johns in Smythfelde and in diuers placis, came rydyng thurgh London toward Grenewyche; and thenne Jake Cade flede and removyd fro thens toward Tynbryche, Maydstone, and Senoke. And there hys men beheddyd a sqwere callyd Stanlaw. And in that contre there was sir Humfray Stafford, knyghte, and William Stafford, sqwere, with certayne men of armes, slayne. And in that mem tyme came a captayne of Essex with hys men and en-terd in-to the felde, and that same tyme was Horne the alderman a-restyd. And the Satterday the iiiia day of Julii the captayne rode thorrow London to Powlles and to Newgatt, and soo forthe to Myle-ende. And there was be-heddyd one Cromer of Kent and one Baylly of Colchester, and at the stonderd in Cheppe was sir Roger Fenche be-heddyd, and at the Whyt harte in Sothwarke one Hawardyne of Sent Martyns was be-heddyd; and Malpas of London drewe the cheynne of London brygge, and there was a gret battelle made by nyghte a-gaynst the towne, and many men slayne and drownyd. And sarteyn aldermen of London was there slayne, and the prisoneres of the kynges benche and marchelsay delueryd owte by Jake Cades commandment. And afterward he was slayne in Kent.

*Nicolas Wyfolde, Mayer.*

*William Dere, John Mydylton, Shreffys, xxix° A.*

Thys yere was Gwyone lost, and the erle of Shrewsbery slayne at Burdos.

*William Gregory, Mayer.*

*Matthew Phelps, Christofor Watter,¹ Shreffys, xxx°A.*

¹ Warton, Fabyan.
A.D. 1452. Thys yere the duke of Yorke sett hys felde at Brent hethe in Kent.

Richard Lee, Richard Alley, Shreffys, xxxio A°.

Thys yere the lorddes seruanttes made a fray at the wrestlynge place.

John Walden, Thomas Roke, Shreffys, xxxiiio A°.

Thys yere the mayer lefte rydynge to Westmyster, and went be watter.

[Stephen Fors]ter, [Mayor].

William Taylor, John Felde, Shreffys, xxxiiiio A°.

Thys yere was a felde at Sent Albons betwene the kynge and the duke of Yorke.


John Yonge, Thomas Walgrave, Shreffys, xxxiiiio A°.

[Thomas] Caniges, [Mayor].

John Steward, Raffe Warney, Shreffys, xxxv° A°.

Thys yere the lorde Egremond brake owte of Newgat, and had a hors redy and rode a-way, and one of the jay-lers with hym. And in the ende of this same yere came the Frenchmen and other enmyes, and spoylyd and robbyd the good porte of Sandwyche, and slewe moche pepulle; for they came sodenly to Sandwyche in the mornyng whenne men ware a-bede, and serched euery house, and alle the plate, riches, golde, syluer, and, other merchandys and gooddes of valewe, they sheppyd it in-to their sheppes and went smotly a-way with alle.

Geffer Bullyn, Mayer.

William Edwarde, John Reynere, Shreffys, xxxviio A°.

Thys yere the xxvii day of Nouember, that tyme was Sunday, Pecoke that was byshoppe of Chechester stode at Powlles crosse, wyche was a-peched of dyuers poynttes of eryses, and there he abiuryd and revokyd them in the prechenynge tyme in the presens of the byshoppe of Cauntorbery, the byshoppe of London, and byshoppe of

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1 Cooke, Fabyan and Stowe.
Durham, and other prelates. And also there in the
prechenge tyme ware many bokes of eryses of hys
makyng, that cost moche gooddes, damnyd and brent
be-fore hys face. And doctor William Gooddard the
ever elder, that was prounciialle of the Gray freeres, a-pecyed
hym of hys erysys. And this same yere was the ryalle
syghte and wache of men of armes in London that euere
was sene, of a gret number of clene arrest men goynge
owte at Newgate, and soo vp Holborne and downe
Chaucery lanne and thorow Fletstret and in at Lud-
gate and thorow Temstret, and soo to the Tower of Lon-
don, and soo forthe home a-gayne.

Thomas Scott, Mayer.
Raffe Jeselyn, Richard Nedam, Shreffys, xxxvii° Ao.

Thys yere was a felde at Ludlow, and at Blore-hetho,
and a fray betwene men of the kynges howse and men
of lawe.

William Hulyne, Mayer.
John Plommer, William Stocker, Shreffys, xxxviii° Ao.

Thys yere was another felde at Sent Albons, and the
felde at Northamtone, and at Wakefelde, and at Morty-
mers Crosse, anno m1 cccxxvi.1

Richard Lee, grocer, Mayer.
Roberte Flemynge, John Lamberde, Shreffys, xxix° Ao.

Thys yere was a felde be-syde Yorke, and kyngo
Henry put downe, and the duch of Yorke eldest sonne
toke vp-on hym the crowne, and was callyd Edwarde
the iiiith. And at this felde was slayne xxxii m1 men.

[Edward IV.]

Hugh Whyghte, mercer, Mayer.
John Locke, Gorge Yrlyonde, Shreffys, Pi° Ao.

1 Sic, the confusion here is obvious.
A.D. 1462. Thys yere was the erle of Oxenford be-heddyd and other gentylmen.

Thomas Coke, draper, Mayer.

William Hampton, Bartylmew James, Shreffys, ii° Aø.

Thys yere the towne deche was new cast. And Palme-
sonday felde. And the towne of Barwyke wonne this yere.

Matthew Philip, goldsmith, Mayer.

Thomas Muscham, Robert Basset, Shreffys, iii° Aø.

Thys yere was the sarganttes fest, and the mayer
dyed not there, and for be-cause that he satt not prin-
cypalle bothe he and the comyns went a-waye at that
tyme. And this yere was the battelle of Hexham
felde.

[Jo]hn Tate, John Stone, Shreffys, iiiii° Aø.

Thys yere was the qwene Elzabethë was crownyd. And
kynge Henry put in-to the Tower. And the rose nobyll
at x. and [the angel] at vi. [viii] fur ....


Thys yere came gret lordes from the londe of Poole
and Beame to see this lond.

John Bromer, Henry Bryce, Shreffys, vi° Aø.

Thys yere descecyd Henry Bryce, and for hym was
chosyn John Stocton. And a battelle in Smythfelde
betwene the lorde Scales and the basterd of Burgoyne,
and the lorde Scales had the worchyppe of the felde.

[Thomas Olgræ]ue.

Thomas Stalbroke, Humfry Herforde, Shreffys, vii° Aø.

Thys yere was the kynges suster Margaret was marryd
vn-to Charles duke of Burgone.

grocer.

William Haryet, Symken Smythe, Shreffys, viii° Aø.
Thys yere was taken the lorde Harbord and his \textit{A.D.} 1469, brother at Hedyeot feld, and both be-heddyd, and the lorde Ryuers and his sone be-heddyd, and one Stafforde of Soutwyke that was made erle Dennsher be-heddyd also. And the battelle of Egecote feld.

\textit{[Richard Lee], grocer.}

\textit{Roberte Drope, Richard Gardener, Shreffys, ix\textsuperscript{0} A\textsuperscript{0}. [King Henry] put a[gain] to the crowne and ... of Stafforde [and Sout-wy]ke alle above.}

And a black sterre. And the battelle of Stamford.

\textit{[John Stockton, Mayer.}

\textit{John Crosby, John Warde, Shreffys, x\textsuperscript{0} A\textsuperscript{0}.}

Thys yere at Ester the duke of Clarans and the erle of Warwyke feld into France. And Poynes and Alford be-heddyd. And at Myhylmas the lorde\textsuperscript{1} came a-gayne in-to Englon, and the kyngge Henry put a-gayne to the crowne. And the erle of Worecester be-heddyd. And the prince borne be-heddyd.

And the battelle of Barnet on Ester day, and feiere that there was slayne the erle of Warwyke and his brothe: markes Montagu, and kyngge Henry put a-gayne in-to the Tower. And a battelle at Teukysbury there was slayne kyngge Henrys sone and many other lordes and knyttes. And the basterd Fauconbryge came from the see with hys retene, and wolde haue enterd the citte, but he to the was manly defendyd by the cittezens, and many of hys men slayne.

\textit{William Edwarde, [gro]cer, Mayer.}

\textit{John Shelley, John Aleyn, Shreffys, xi\textsuperscript{0} A\textsuperscript{0}.}

Thys yere in Julii was borne Richard the kynges ii\textsuperscript{de} sone, and he was made duke of Yorke.

\textit{William Hamton, feche[monger], Mayer.}

\textit{Thomas Bedlow, John Browne, Shreffys, xii\textsuperscript{0} A\textsuperscript{0}.}

Thys yere was ordenyd in euery warde a payer of stockes; and that yere xv. women ware ray hoddes.

\textit{John Tate, mercer, Mayer.}

\textit{John Stocker, Robert Byllesdon, Shreffys, xiii\textsuperscript{0} A\textsuperscript{0}.}

\textsuperscript{1} Sic.
A.D. 1474. Thys yere was a fray on sent Peteres evyn betwene the kynges servantes and the wache men of the citte of London.

Robert Drope, draper, Mayer.
Thomas Hylle, Edmond Shawe, Shreffys xiii² A°.

Thys yere the kyng went in-to France ward at Myd-somer, and londyd at Callys with a gret armey, and hys host went to Amias, and there spake with the Frence kyng, and there made pece with-owte battelle, and the Frenche kyng heldynge¹ yerly xi. M¹ li., and soo came home a-gayne.

Robert Basset, Mayer.
Hught Bryce, Robert Colwyche, Shreffys, xvo A°.

Thys yere beganne the reparacions of the walles of the citte of London, and the deches abowte new cast.

Humfry Seyford,² Mayer.
John Stocker, Henry Collet, Shreffys, xvii² A°.

Thys yere the duche of Clarans was put to dethe. And the terme deferrd from Ester to Myhylmas be-cause of the gret pestelens.

Roberte Hardynge, Robert Byfelde, Shreffys, xviii² A°.
Thomas Ilom, John Warde, Shreffys, xix² A°.

Thys yere the kynges syster, duches of Burgone, came in-to Ynglond to see hare brother. And this yere the kyng taxid sore hys lond.

William Danyelle, William Bakone, Shreffys, xx² A°.
[William H]ariet, [Mayer].
Roberte Tate, William Wikenge, Shreffys, xxii² A°.

Thys yere William Wikynge dyscesid, and for hym was chosyn Richard Chawry. And this yere the kyng made a gret armey in-to Scotlond by hys brother the duke

¹ yielding? | ² Heyforde, Fabyan and Stowe.
of Glœcestcr, in the wyche viage he wanne Barwyke. A.D. 1482. And a gret derthe of corne.

[Edmonde Shaa, Mayer.

William Whythe, John Mathew, Shreffys, xxii o A°.
Thys yere descedid the kynge xxii. day in Aprelle enterynge in-to the xxiii. yere of hys rayne.

[Richard III.]
And the ii. sonnyes of kynge Edward ware put to cilence, and the duke of Glouceter toke vpon hym the crowne in Julii, wyche was the first yere of hys rayne. And he and hys qwene crownyd on one daye in the same monythe of Julii.

Roberte Byllesdon, Mayer.

Thomas Norlonde, William Martyn, Shreffys, ii o A°.
Thys yere the duke of Buckyngham was be-heddyd at Salsbery, and is burryd at the Gray Freres. And many lordes [and] knygttes with dyuers other fled into France at that tyme.

Thomas Hylle, Mayer.

Richard Chester, Thomas Bretayne, Shreffys, iii o A°.
William Stoker [Jo]hn Warde, ... cer, Mayeres.

Thys yere in December dyde Richard Chester, and for hym was chosyn Raffe 'Astre. And the same yere in August the erle of Richmond with the erle of Pembroke that lond had bene banished, came in-to Ynglond and the other gentylmen that fled into France, made a felde besyde Leczyter, and the kynge there slayne.

[Henry VII.]
And the erle of Richemond was crownyd kynge, and was callyd Henre the vii., the xxx. day of October; and a-bowte Candelmas marryd kynge Edwardes eldest

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1 Day of month interlined.
2 The passage and the duke of Buckyngham at Salsbery follows but is struck out.
3 Sic.
A.D. 1485. dougter. And this yere in September dyde Thomas Hylle, and for hym was chosyn William Stocker, and he dyde the iii\textsuperscript{de} day after, and thanne was chosyn John Warde, and he occupied tylle Myhylmas.

_Hughe Bryce, Mayer._

_John Tutte, John Swan, Shreffys. P\textsuperscript{io} A\textsuperscript{o} Henryci the\textsuperscript{1} vii._

Thys yere was a gret dethe and hasty, callyd swettyng sykenes. And the crosse in Chepe new made. And a gret taske and a disme grauntyd. And a bushylle of bay salte at iii\textsuperscript{e}, iii\textsuperscript{d}.

_Henry Collyt, Mayer._

_Hughe Clapton, John Percivall, Shreffys, ii\textsuperscript{o} A\textsuperscript{o}._

Thys yere the qwene was crownyd. And the erle of Lyncolne and the lord Louelle, and one Martyn Swarte a stranger, alle ware slayne in a felde that they made a-gaynst the kynge at Newark.

_William Horne, Mayer._

_John Fenkelle, John Remygenton, Shreffys, iii\textsuperscript{o} A\textsuperscript{o}._

And this yere the kynge went vn-to Bullene.

[Robe]erte Tutte, Mayer.

_Raffe Tylney, William Isabelle, Shreffys, iii\textsuperscript{o} A\textsuperscript{o}._

Thys yere prince Arture was borne at Winchester.

Cryppyillegate new made.

William Whytte, Mayer.

William Capelle, John Broke, Shreffys, v\textsuperscript{o} A\textsuperscript{o}.

Thys yere Cryppylle-gate was new made. And Edmond Franke and others put to deth.

[John Mathew, Mayer._

_Henri Cote, Roberte Revelle, Hugh Pemerton, Shreffys, vi\textsuperscript{o} A\textsuperscript{o}._

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\textsuperscript{1} Sic, MS.

\textsuperscript{2} Isaak, Fabyan and Stowe.

\textsuperscript{3} The passage and Cryppyllegate new made follows, but is struck out.
Thys yere in Feuerelle descessid Robert Reyuelle, and A.D. 1491. for hym was chosyn Hughe Pemerton. And sir Robert Chamberlyne lorde be-heddyd. And in June the kynges ii\textsuperscript{de} sone borne at Grynyche, and namyd Henry. And the condyd at Graschu[rch be]gonne and new made. 

[Thomas Woode, William Browne, Shreffys, vii\textsuperscript{0} A\textsuperscript{o}.]

Thys yere in September the kynges ii\textsuperscript{s}one borne at Grynwyche, and namyd Henry. And the condyd at Graschu[rch be]gonne and new made. Thomas Woode, William Browne, Shreffys, vii\textsuperscript{0} A\textsuperscript{o}.

Thys yere was a rysynge of yonge men a-gaynst the stelyard. And whett at vi\textsuperscript{d} a bushelle.

John Wynger, Roberte Fabiaun, Shreffys, ix\textsuperscript{0} A\textsuperscript{o}.
Nicolas Alwyne, John Warner, Shreffys, x\textsuperscript{0} A\textsuperscript{o}.

Thys yere was beheddyd sir William Stanle lorde chamberlyn, William Stanle,\textsuperscript{1} sir Roberte Ratcleffe, sir Simonde Momforde, and William Daukus, and lorde Fewalter be-heddyd at Callys. And this yere whyt [Herrings 3s. 8d. the barjelle. herynge was solde at iii.\textsuperscript{8} viii.\textsuperscript{d} the barolute. And lorde Momforde sone and many others that londyd in the downes to the number of viii. score, that came from one Perkyne Warbyke callynge hymselfe kyng Edward sone, And gret . . . att Westminster].

[Henry Collet [Mayor].
Henry Somer, Thomas Knesworthe, Shreffys, xi\textsuperscript{0} A\textsuperscript{o}.
[John Tate [Mayor].
John Shaa, Richard Haddon, Shreffys, xii\textsuperscript{0} A\textsuperscript{o}.

Thys yere the commons of Corwalle a-rose to the number of xxx. \textsuperscript{m}, and the lorde Awdle cheffe captayne and one Flammoke and a smythe that was callyd Myhylle Joseffe; and they came to Blackehethe, and made a felde a-gaynst the kyng, and lost it. The captayns tane and put to excexecioun. Thys felde

\textsuperscript{1} Repeated in MS.
A.D. 1497, was in June on sent Bothol's day. And in August after one Perkyne Warbyke callyd hym selfe the ii\textsuperscript{de} sonne of kyng Edwarde the iii\textsuperscript{th}, londyd in Cornewalle; and he was pursewyd of sartayn lordes, but he fled to Bewdley senttvarie, and by a-poyntment came to the kyng, and so raymaynyd followyng the corte.

William Purches, mercer, Mayer.

Thomas Wyndoughe, Bartylmew Rede, Shreffys, xiii\textsuperscript{o} A\textsuperscript{o}.

Thyse yere in December the wedercoke, crosse, and the bowle of Powlles stepulle was tane downe and alle newe made, and in Mai after solemnly hallowyd and sett vp agayyne. And this same yere in August was the ii\textsuperscript{de} prouincialle chapter of the Freer Minores in London. And there beganne the Observanttes, and came with the kynges letters and commandment for sertayne placis, and so beganne with Newcastelle, Caunterbery, and Sowth-hamton. And the kynges loggyne at Shene burnyd. Pyrkyne Warbyke sett on a skaff[old] in Chepe.

John Percevalle, taylor, Mayer.

Thomas Bradbery, Stephyn Jennyns, Shreffys, xiii\textsuperscript{o} A\textsuperscript{o}.

Thyse yere the xxii. daye of Februarii was borne at Grenwyche the iii\textsuperscript{d} sonne of kyng Henry the viii., namyd Edmonde duke of Somerset.

Nicolas Alwyne, Mayer.

James Wylforde, Richard Browne, Shreffys, xv\textsuperscript{o} A\textsuperscript{o}.

Thyse yere in Noeember Perkyne Warbyke was convicte of tresoun and drawne from the Tower of London to Tyborne, and there hongyd and be-heddyd; and the same tyme was juggyd to dye for tresoun the erle of Warwyke, sone to the duke of Clarans be-fore rehersyd, wyche erle had bene kepte in the Tower from the age of xi. yere vn-to the ende of xiii. yere after, and the xxviii\textsuperscript{th} day of Noeember was be-heddyd at the Tower-hylle. And the same daye was gret flooddes, wynddes, thunder, lytnynyges, wyche dyd moche harme
and hurte in dyuers placys and cuntres in Ynglond. And A.D. 1500. the viii. daye of Maii nexte after the kyngge and the qwene went to Callys, and thether came the duke of Burgone, and spake with the kyngge in Sent Peters church withowte the towne the space of seven oweres, with moche h. . . and solas, and soo departyd. And the xiii. day of June after the kyngge and the qwene c[ame] home a-gayne. Thys was in the yere of our Lorde xv. c. And the same monythe in December des-
cessid the kyngges thurde sonne Edmonde, and was burryd at Wes[minster]. And the same yere dyde the aresbyshoppe of Yorke, the byshoppe of Nor-
wyche, [and] the byshoppe of Elye. And in Septem-
ber followynge dyscessyd the the byshoppe of Cauntor-
bery, Morton, cardnalle and chaunceler of Ynglond. And this yere was brent a palmer. And a gret pestelens thorow alle Ynglond and a gret de[arth].


John Haue, William Stede, Shreffys, xvi. A.

Thys yere the kyngge byldyd new hys maner of [Name of Shene, and changed the name and namyd it Riche-
monde, and he byldyd new hys place callyd Baynyst-
castelle in London, and repayryd hys place at Grene-
wyche, with moche new byldynge there and in dyuers places.

John Shaa, goldsmith, Mayer.

Laurens Aylmer, Henry Hede, Shreffys, xvii. A.

Thys yere was send in-to Ynglonde the kyng of The Spaynyes thurde doughter, named Kateryne, to be marryd to the prince Arture, and she londyd at Plum-
mothe the viii. day of October, and resoved in-to Lon-
don in the most ryalle wyse the xii. day of November than Fryday. And the Sunday followynge maryd at Sent Powlles churche. And a halpas made of tymbere from the west dore to the qwere dore of xii. foote brode and iii. fotte of hyghte. And in the myddes of the
A.D. 1501. same marryd. And the fest holden in the byshoppe of London palles. And the day of hare reseving in-to London was made many reche pagenttes;urst at the bregge, at the condyd in Graschestret, the condet in Cornelle, standerde in Cheppe, the crosse new gylted, at the lyttyle condyd, and at Powlles west dore, ronnynge wyne, rede claret and wytythe, and alle the day of the marrage. And at that same maryge the kynge made lvii. knyghttes. And the iii de day after alle the corte remouyd vn-to Westmyster by watter. And the mayer with alle the crafttes with them in barges, with trompettes, shalmes, and taberttes in the best maner; and there the kynge helde ryalle justes, turnayes, and banquettes vi. dayes after. And thenne returnyd to Ryche-monde. And the same daye ther the mayer helde hys fest at the yelde-halle. And the same yere in Novembere came to the kynge a nobylle imbassator owte of Scot-land for to trete of maryage betwene the Scottyche kynge and our kynges eldest dowghter namyd Margarete, wyche was a-cordyd on sent Powlles evyn the Conversioun. And the ii de Sunday of Lent after was sir Edmonde de la Poole was pronuncyd acursid opynly with boke, belle, and candelle, at Powlles crose at the sermonde before none. And in Ester weke nexte after dyscecyd the prince Arture at Ludlow, and burryd at Worceter.1 And the deche from the Temse to Holborne brygge new cast. And this yere the Gray freeres chanyd their abbyttes in-to whytte gray a-ponne sent Georges day, thenne beynge Sattorday the prime, the yere of our Lorde mcccxxii. And the ii de day of Aprille dyde Prinse Arthure a[t] Ludlow, and burryd at Wor[ester]. And Sir James Tyrrylle and Sir John Wyndham be-hedyd.

Bartylmew Rede, Mayer.

Henry Kebelle, Nicolas Nynes, Shreffys, xviii o A9.

1 dyscecyd ... Worceter. A line is drawn through the passage.
CHRONICLE.

Thys yere the qwene Elzabethe dyde at the Towre, A.D. 1503, 
and buryd at Westmyster. Item this yere a gret in-
basseter came from the kyng of Romans. And the 
Gray Freeres chaungyd their habbettes from London 
rossette vn-to whytt gray.

Thys yere was the gret jubele at Powles. 

Christopher Haves, Richard Watts, Shreffys, xix° A°. 

Thys yere Margarete that was the kynges daughter 
was marryd vn-to the kyng of Scottes. And that same 
yere in Marche was a gret frost and snowe, and many 
gret fyeres in London in dyuers places, as at the bryge, 
Austyn Freeres, Sent Martyns grante, and Buttolle 
[w[h]arf]. Parlam[ent at] West[minster.] And a gret fray 
in Cheppe [wherein] lords and knyttes toke partes. 

Roger Achele, William Browne, Shreffys, xx° A°. 
Richard Chore, Roger Grove, Shreffys, xxii° A°. 

Thys yere, the xv. day of Januarii, at xii. of cloke at 
one, rose soche a tempest of wynde tylle it was xii. at 
mydnythe, that it blew downe tres and tyles of howsys, 
and that same nyghte it blew downe the weddercoke of 
Powles stepulle the lengthe of the est ende of Powles 
church vn-to the syne of the blacke egylle ; at that tyme 
was lowe howses of bokebynderes wher nowe is the scole 
of Powles. And that same nyghte was the duke of Bur-
gone that was callyd Phyllype, with hys lady and many 
shelles of hys, the wyche in-tendyd to a gone 
into Spayne to a bene crownyd kyng, but by tempest ware 
drevyn to Porchenoth haune, and soo the kynge send 
many of the nobylle lordes and states of the 'realme 
bothe spirtualle and temporalle to resave hym and 
alle hys pepulle, and soo browte them to London ; and 
there the kyng nobylly resoved them and made them 
gret chere, and soo depertyd the[m] home a-gayne. 
And that same yere at that tyme was soche a sore

1 The passage and this same yere 
   dye the qwene Elzabethe hare 
morer follows, but is struck out.

2 The words that gret are erased 
   here, but no word is substituted.
A.D. 1506. snowe and a frost that men myghte goo with carttes ouer the Temse and horse, and it lastyd tylle after Candelmas. And thenne it was a-greed betwene the kynge and the duke of Burgone that Edmond de la Poole shulde be send home a-gayne, and so he was.\footnote{The passage and the comyns chose master Johnson chirffe, but the kynge causyd Willyam fyzt William \ldots is attached in margin, but is struck out again.}

Richard Haddon, mercer, Mayer.

William Copynger, William Fiz William, Shreffys, xxii\textsuperscript{0} A\textsuperscript{o}.

But this same yere was chosyn by the citte one Jonson a goldesmythe, and he made hys fest; but within iii. dayes he was dyschargyd at the commandement of the kynge, and William Fiztwilliam chosyn, and so kepte owte alle the hole yere, and the other toke soche a thowthe that he dyde. Item the bakeres howse in Warwyke lane burnyd. And\footnote{2 The passage which follows, like many others in various parts of the MS., is an addition made by the original hand.} twelve herynge a i.d. And a gally burnyd at Hamton.

William Browne, mercer, Lawrens Eleymer, draper, Mayeres.

William Butler, John Kerby, Shreffys, xxiii\textsuperscript{0} A\textsuperscript{o}.

Thys yere was many aldermen put in-to the Tower, and sir William Capelle put to warde in the shreffys howse. And this yere the mayer was reseweved with pro-cessmenton on Sent Frances daye with the aldermen as fownders, and soo contynewyd long after. And\footnote{This daye the king H. viii\textsuperscript{a} \ldots hyse ii. sonne} the lady Mary the kynges dowter made sewre to the kyng of Castelle.

Sir Stephin Jennyns, Marchant Taylor, Mayer.

Thomas Exmew, Richard Smythe, Shreffys, xxiii\textsuperscript{0} A\textsuperscript{o}.

Thys yere the xxii. day of Aprille dyde kynge Henry the vii\textsuperscript{a} at Richemonde, and browth to London ouer the brygge and soo to Powlles the furnsh nyghte, and the nexte day to Westmyster nobylly, and there burryd.
[Henry VIII.]

And the mydsomer day followynge was hys sonne crownyd Henry the viii\textsuperscript{th}, crownyd at Westmyster; and hys qwene Kateryne that was hys brothers wyffe prince Artore. And\textsuperscript{1} her was Dudley and Hemson condemnyd to dethe. And iii. persons sett on the pyllory for falls qwestmongeres.

Thomas Bradbery, mercer, William Capelle, draper; Mayeres.

Gorge Monokes, John Dockett, Shreffys, Pio A\textsuperscript{o}.

Thys yere was Emsone and Dodle be-heddyd at Towre-hylle.

Henry Kebell, grocer, Mayer.

John Mylborne, John Rest, Shreffys, ii\textsuperscript{o} A\textsuperscript{o}.

Roger Acheley, draper, Mayer.

Thomas Morfyne, Nicholas Chelton, Shreffys, iii\textsuperscript{o} A\textsuperscript{o}.

William Copynger, fechmonger; Richard Haddon, knyttes, mercer, Mayeres.

Roberte Holdernes, Roberte Fenrotter, Shreffys, iiiio A\textsuperscript{o}.

Thys yere the kynge went in-to France and wonne Townne and Turwyn, and the carreke and the Regent byrnte.

And this yere was the Scottyche felde, and the kynge The tane and slayne, and browte to Shene.

John Brygges, John Dousse, Shreffys, vo A\textsuperscript{o}.

[George Monox], draper.

James Jarforde, John Monde, Shreffys, vi\textsuperscript{o} A\textsuperscript{o}.

Thys yere was a gret deth at the Menerys, that there dyde xxvii. of the nonnes w . . . at g . . .

[William Butler], grocer.

Henry Worley, William Bayly, Shreffys, vii\textsuperscript{o} A\textsuperscript{o}.

[John Reste], grocer.

Thomas Semer, John Thurston, Shreffys, viii\textsuperscript{o} A\textsuperscript{o}.

Thys yere was yelle Maii day, that yong men and prentes of London rose in the nyght, and wolde haue

\textsuperscript{1} The passage which follows is added by the original hand.
A.D. 1517. had James Mettas, an owte-landyche man, and wolde haue slay[n] hym, but he hyde hym in hys gotters in hys howse; and from thesne the wente vn-to Sent Martyns, and there spoyled the shomakeres shoppes of shone; and thesne rose the mayer and shreffys and wolde haue cessayd them, but the cowde not. And thesne rose the erle of Surr, and he wolde haue spoyled them. And iii or v. daies after the corte kepte the citte in harnes with dyuers lords, and at the last there ware dyuers of them hongyd within the citte on gallos, as at Sent Martyns gatte, at Ludgate, at Algate, Byshoppes gate, Doggate, Sent Manguns, Ledynhalle, in the Powltre, and at the stondert in Cheppe; and there was hongyd and quarterd one Lyncon; and a-nother gallows at Newgat. And within shorte space the kyng satte in Westmyster Halle, and there was commandyd the cytte to come in their clothynge, and the rest of them that was pardent to come with halters a-bowte their neckes and to aske pardone, and soo a generalle pardone was gevyn vn-to them alle that came that tyme.

*Thomas Exmew, goldsmith, Mayer.*

*Thomas Baldre, Raffe Simons, Shreffys, ix° A°.*

*Thomas Myrsyne, skynner, Mayer.*

*John Allyn, James Spensar, Shreffys, x° A°.*

*James Jarford, mercer, Mayer.*

*John Wilkynason, Nicolas Partreche, Shreffys, xio A°.*

*John Burges, Mayer.*

*John Keme, John Skerynton, Shreffys, xii° A°.*

Thys yere was the duke of Buckyngham be-heddyd at the Towre-hylle, and burryd at the Austynfreeres. And the owyns made at the bryge howse.

*John Mylborn, Mayer.*

*John Breton, Thomas Pargeter, Shreffys, xiii° A°.*

Thys yere the emperor Charles came in-to Ynglond and soo to London, and there was honorabulle reseved with many pagenttes, as on the brygge, in Graschestret,

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1 This passage added, see note on p. 186.
at Ledynhalle, the condet in Cornell, at Stockes, at the A.D. 1522.
gret condet in Chepe, at the stonderd, the crosse new
gylte at the lyttylle condet, and Powlles churche dore; and soo to Bryddewelle, wyche was new made and
gylte agenst hys comynge. And this yere was a man
soddyn in a cawtherne in Smythfelde, and lett vp and
downe dyuers tymes tylle he was dede, for be-cause he
wold a poyssynd dyuers persons.

John Munde, goldsmith, Mayer.

John Rudsome, John Champnes, Shreffys, xiii³º Aº.

Thys yere the kyng of Denmarke and hys qwene was

drevyn oute of their londe for cruelnes that he dyd
vn-to hys perys and hys pepulle in hys realme, and
harde masse in Powlles churche with hys qwene. And
from thens went vn-to Westmyster. And this yere this
mayer beganne the fryst fest that the mayer shuld dyne
on sent Frances day in the Grayfreeres. And this yere in Feuerelle the xx³⁹ day was the lady Alys Hungraford¹
was lede from the Tower vn-to Holborne, and there put
in-to a carte at the church-yerde with one of hare ser-
vanttes, and so carrd vn-to Tyborne, and there bothe
hongyd, and she burryd at the Grayfreeres in the ne-
ther e[nd] of the myddes of the churche on the northe
syde. And² the parlament beganne at the Black freeres,
where every man was sworne what he was worthe and
to paye to the ky[nge].

Myhylle Ynglyche, Nicolas Jennyns, Shreffys, xvº Aº.

Thys yere was moche adoo for the mayer, for master
Gorge Monox was chosyn, but he wolde not take it
a-ponne him. And thenne on Simon and Judes evyn
master Baldre toke it on hym. And this yere was
drawne and hongyd and quarterd at Tyborne for
tresoun Frances, Antony, and Pekerynge, for thei in-
tendyd to a made an insurrection within the londe at

¹ See entry on Coram Rege Roll (Mich. T. 14 Hen. VIII. m. 17, Rex Roll) quoted by Mr. W. J. Hardy in The Antiquary, Dec. 1880. Her name was Agnes.
² This passage added.
A.D. 1524. Coventre. And 1 here the erle of Angwyche came in-to Ynglond.

[William Baily, draper.
Richard Dodmer, William Roche, Shreffys, xvi° A°.

Thys yere the kyng and the cardnalle Wolsey the ixth day of Marche intendyd to a 3 come and to see the Grayfreeres, put the ware lett tylle. 3 And the xvi. day of Januarii, before the byshoppe of Sent Asse, doctor Standyche, and doctor Ally, and other offeceres belongyng £yn-to the sayd legate dyd begynne their visitacioun at the Obseruanttes of Grenwych, and thenne was departyd many of them vn-to other placys; but a-gayne that day that the byshoppe of Sent Asse with his compony shulde come a-gayne, many of them ware come home a-gayne, or elles they had bene put owte at that tyme; and one of that owse John Forrest was commandyd to preche at Powles crosse the Sonday after, and there pronuncid them alle a-curst that wente owte of the place; and thenne some of them came home, and ware put in the porteres warde in the cardnalles place. And a-monge alle was one lay brother William Renscrofte was send vn-to the Gray freeres in London to prison, and was there longe, and at the last submyttyd hymselfe, and was a-soyled of the sayd byshoppe by the auctoryte of the cardnalle, and soo delyuerd home a-gayne.

Also that day that the kyng as he came owte of hys chamber to come to the Gray freeres, tydynge was browte hym that the Frenche kyngge was tane by the duke of Burgone. Also there was gevyn commandment vn-to the mayer that that nyghte that there shulde be a gret bonfyer at Powles churche dore, and there to be sett a hoggys hed of rede and a-nother of claret for the pepulle to drynke that wolde for the good tydynge. And the ii° day after was Satterday at nyghte was a gret wache thorrow all the citte, as it is wonte to be at

1 Passage added by original hand. 2 Rafe, Stowe and Fabyan. 3 The words intendyd to a and put the ware lett tylle erased.
mydsoner, and in euery strete a bone fyer. And the A.D. 1325.
sunday after, wyche was the ii\textsuperscript{de} of Lent, the kyng,
and qwene, and princes, with alle other stattles bothe
spirituallle and temporalle, came to Powlles, and there
was sonnge \textit{Te Deum}. And after masse the legat gaue
hys benedicioun to alle that was in the churche, for clene
lyffe, clene remission.

Also the Thursday at nyghte, after that Bowe bell was
ronge, a pele was comandyd to be ronge in euery pariche
churche in London, for sewer worde and tydynges that
Richard de la Pole was slayne, and many of the nobylle
stattles of France there to the number of xxx. m\textsuperscript{1}.

And this same yere was dyuers of the Austyn freeres
put in the Tower of London, for a freer that dyde in
prison a-monge them. And on sent Mathu daye after
was a gret generalle procescioun with euery places of re-
legioun in their best coppis, clarkea, and prestes, and so went from Pawlles vppe to Ledyne-halle, and downe
Graschereche and to Sent Mangylles, and alle Temstrele ;
and vppe at Doggate, and vppe Watlyngstrete, and soo
to Powlles west dore, there the cardnalle with dyuers
byshoppes and abbottes in their mytteres ; and soo came
in-to Powlles to the hye aulter, and there sange \textit{Te Deum}
for the sewer tydynges that was come of this
beforesayd.

And\textsuperscript{1} a bushylyle of baye salte solde for iiiis. viii\textsuperscript{d}. 
\textit{John Cauntoun, Christofer Asque, Shreffys, xvii\textsuperscript{e} A\textsuperscript{o}}.

Thys yere beganne the cardnalle Wolsey to enter hys
visitacioun a-monge the iii. cl . . . and on Alsolne
day doctor Allyn beganne in the Gray freeres at after-
none.

And in thys yere beganne the golde to ryse, as the
angelle nobylle at vii\textsuperscript{g}. and in November after it was
made vii. s. vi\textsuperscript{d} ; and here beganne a derthe of corne.

\textit{Stephen Pekeoke, Nicolae Lamberte, Shreffys, xviii\textsuperscript{o} A\textsuperscript{o}}.

\textsuperscript{1} Added by original hand.
A.D. 1526. Thys yere was moche a doo in the yelde-halde for the mayer, for the comyns wold not haue had Semer, for because of yelle Maii Day. And also whanne the shreffe shulde be chos[en] for the comyns the chose . . . .

but he wold not take it, and soo it stode voyed tylle it was Myhylmas daye, and thenne master Lambert toke it.

Also this same yere doctor Barnes the Austyne freer, ii. Esterlynges, and ii. other men shulde a stonde at Powlles crosse at the sermond with faggottes and tapers, but for be-cause of rayne they stode on the hye scaffolde within the churche, and the byshoppe of Rochester Fycher dyd preche; this was the xvi. day of Februarii, and thenne Barnes was delyuered home to priso, but he brake a-ways from them and went beyends see vn-to Luter.

And the vi. day of October was a gret rayne alle the nyghte and alle the daye vn-to vi. a cloke at nyghte, and thenne was gret lytnynge and thunder and hayle.

And this yere was a gret derthe in London for brede, that dyuers persons bothe men and women ware hurte at the carttes. And moch wette and rye was provydyd for in London in dyuers howses for the citte. And this yere the pope was tane prisoner by the emperor, and dyuers cardnalles, and afterward was ransomyd vn-to the emperor.

And this yere the xxiii. day of October after was a gret generalle processioun a-gayne in their coppis, and at Powlles west dore mett the cardnalle with dyuers by-shoppes, abbottes, and priors, in their mytters a-gayne.

And thys yere the cardnalle went in-to France for to make a lege betwene the kynge and vs; and this yere [in] October after the grand master [of] France came to London.

James Spencer, Mayer, vintner.
John Hardy, William Holles, Shreffys, xix° A°.

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1 See p. 187.
2 Name erased.
3 This passage added by the original hand.
Thys yere was noo wache on Mydsomer nyghte. And A.D. 1528.
also this yere was gret derthe for brede.
John Rudstone, Mayer, draper.
Raffe Warryn, John Longe, Shreffys, xx⁰ A°.

Thys yere was a prisoner brake from the halle at Newgate whanne the cecions was done, that was browte
downe in a basket, and brake thorow the pepulle, and
went vn-to the Gray freeres, and there was vi. or vii.
dayes. And at the last the shreffys came and spoke
with hym in the churche, and, for be-cause he wolde not
abiure and aske a crowner, with gret violens of them
and their offeeers toke hym owte of the churche, and soo
the churche was shott in from Monday vn-to Thursday,
and the seruys and masse sayd and songe in the fratter;
and that day the busheppe of Sent Asse browte the
sacrament solemnly downe with processioun, and soo
the powre prisoner continewyd in prisone, for they
sowte all the wayes that they cowde, but the lawe wolde
not serue them to honge hym, and at the last was deley-
ueryd and put at lyberte.

Also this same yere John Scotte, that was one of the
dkynges playeres, was put in Newgatte for rebukynge of
the shreffys, and was there a sennet, and at the last was
ledde betwene ii. of the offeeers from Newgate thorow
London, and soo to Newgat a-gayne, and thenne was
delyueryd home to hys howse; but he toke soche a
thowte that he dyde, for he went in hys shurte.

And ¹ this yere in Ju[ne] ii. legattes satt at the
Blacke freeres for the kynges marryge; and in October
the cardnalle was depoys[d from] the chaunslercheppe.
Raffe Dodmer, Mayer, mercer.
Myhill Domer, Walter Champion, Shreffys, xxio A°.

Thys yere at Mydsomer was a glyddly wache and ii.
goodly pagenttes in Cheppe-syde at Soper lane ende.

¹ Passage added by original hand.
A.D. 1530. And this yere was the emperor crowned at Bonony.  
*Thomas Pargeter, salter, Mayer.*  
*William Daunce, Richard Choppyn, Shreffys, xxii*° *A°.*  
Thys yere was moche a doo for chosynge of the shrefte; the comyns wolde haue had Amadas, but he wolde not take it; and at the last on Myhylmas evyn was chosyn Richard Choppyn chandler, and there by and by toke his hothe in the yeld-halle, and soo went to Westmyster.  
And this yere was gret wyndes and fluddes that dyde moche harme both a thyssyde the see and beyende the see.  
Also this yere the xi. day of Maii the challons of Es-
yngspettyle was put owte.  
Also this yere was a coke boylyd in a cawderne in Smythefelde for he wolde a powsynd the byshoppe of Rochester Fycher with dyuers of hys seruanttes, and he was lockyd in a chayne and pullyd vp and downe with a gybbyt at dyuers tymes tylle he was dede.  
And this yere dyde the cardnalle Wolsey on sent Andrewys evyn, and byrryd at Lecetter.  
*Richard Gressham, Edward Altham, Shreffys, xxiii*° *A°.*  
Thys yere was a chauntery prest of Sent Andrewys at Baynyscastelle the vth day of Julii was hongyd at Towre-hylle, and drawne from Newgatt, for cleppynge of golde.  
And also this yere was William ² Baynard, a man of lawe, and too mo with hym, burnyd in Smythefelde for errysee, in Maii.  
And this yere was the challons of Crystes churche put owte of their place vn-to dyuers other places, and the place gevyn vn-to the lorde chauncelor Thomas Awdle.  

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¹ Passage added by original hand. Should be under year 1530.  
² *William* inserted in space left for the purpose. A few similar insertions are noted, as they tend to show the point at which this chronicle becomes an original record.
Also this yere was a purser at Sent Martyns gate A.D. 1532. burnyd in Smythefelde for cryssye. Also the sacrament at Sent Buttelles at Aldersgate on Good Fryday in the mornynge was stolne owte at the est wyndow, and iii. osttes wrappyd in a rede clothe, and a woman browte it vn-to the porter of the Gray freeres, and she tane and browte vn-to the shreffe Richard Grassham, and she send vn-to the cownter, and was there alle Ester daye tylle none, and thenne delyueryd. And the Monday after Lowesonday the curet with alle the pariche and solemp-nite sette the osttes home with soleme processioun, by the commandment of the byshoppe of London, thenne beynge doctor John Stokesley.

And this yere the kynge with lady Anne Bullene went to Callys the ixth day of October, and there spake with the Frence kynge.

[Stephen Pecocke, habordachere, Mayer.]
Richard Raynolde, Nicollas Pynson, John Martyn, John Prest, Shreffys, xxiii° Ao.

Thys yere in Lent dyde Nicolas Pynson, and for hym was chosyn John Martyn, bocher; and the xvi. day before Myhylmas he dyde, and for hym was chosyn John Prest, grocer.

And this yere was burnyd in Smythfelde, Frethe and [P]urn-a-nother with hym, for gret errysy; and this yere the kynge was [d]i[v]orsyd from lady Katerne [by] the proces of the lawe, [and] marryd lady Anne Bul[l]en. And the Natiiuite of our [La]dy evyn was borne lady [Eli]za-bethe at Grenwyche.

And this yere was the coronacion of qwene Anne. The xxixth day of Maii she was browte be watter from Grenwyche vn-to the Tower with barges, the mayer, aldermen, and the crafftes, as the mayer dothe to Westmester whanne he takys hys othe; and the Satterday after, that was Wyton evyn, came from the Tower thorrow

1 John Prest is not named by Fabyan, Stowe, or Grafton.
2 and . . . Grenwyche added.
A.D. 1533. London pagenttes as at Gracechurche, at Ledyn-halle the condet in Cornehylle, the gret condet in Cheppe, the standert new payntyd, and the wayttes playnge there, the crosse new burnechyd, the lyttyle condet, and at Powles gate, and soo to Whytt-halle at Westmyster, that some tyme was the byshoppe of Yorkes place, and soo a-gayne that tyme was new made. And a tylte to just with great posttes and vanes of the kynges armes and hares, with their conysanttes payntyd and gyltre, and with stoneworke vp to the raylles, the wyche was wrotte on Assencion day in the mornynge. And on Wytsonsonday, wyche was the xxxi. of Maii, was the coronacioun in Westmyster churche, and soo came crownyd from thens to Westmyster halle, and there dynyd, and at that tyme was many knyghttes made.

And this yere dyde the Frenche qwene, wyffe vn-to the duke of Suffoke, Mary that was dowter to Henry the vii.

Christopher Asqwe, draper, Mayer.
William Former, Sir Thomat Kytson, Shreffys, xxv° A°.

Thys yere was the xxiii. day of Nouember, prechyd at Powllles crosse the byshoppe of Bangare electe, doctor Capun, and there stode before hym on a skaffolde doctor Bockynghe and a-nother monke of the same howse of Crystes churche of Canterbury, the parsone of Aldermay Golde, and ii. Obseruanttes of Canterbury, and the holy mayde of Kent, Elizabeth Barton; and from thens they went vn-to the Tower of London a-gayne, and moche pepulle bothe at the crosse and thorrow alle the streettes of London vn-to the Tower. From thens the went to Cauntorbery, and there dyd pennans also.

And this yere was hongyd at the Wyllow by the Temse scyde Wolfe and hyse wyffe, for kyllynge of two Lumberttes in a bote on the Temse.

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1 wyche . . Maii added. 3 Sic, MS.
2 This passage added in the margin. 4 Name written in margin.
And this yere was the byshoppe of Rome powre put A.D. 1534. down, and a pes concluyd with Scotlond that lastyd but a wyle.

Nicolas Lewson, William Dennha[m], Shreysys, xxvi° A°.

Thys yere was the mayd of Kent with the monkes, freeres, and the parson of Aldermary, drawne to Tyborne, and there hongyd and heddyd the v. day of Mai, and the monkes burryt at the Blacke freeres, the Obseruanttes, with the holy mayd, at the Gray freeres; and the parson at hys churche Aldermary. And this yere, the xxvi° day of Nouember, the lorde amrelle of France came into Yngleland, and was reseved into London with gret solemnynyte of the mayer, aldermen, and crafttes of the same, in Chepesyde. Also the same yere, the iii. day of Mai was Holy-rote day, and thenne was draune from the Tower vn-to Tyborne the iii. priors of the Charterhowses, and there hongyd, heddyd, and qwarterd; and one of the qwarteres of the priors harmes was sett vp at the gate in-to Aldersgate strete. And within short whylle after iii. monkes moo of the sayd howse, as Exnew, Nitygate, with ii. others, ware drawne from the Tower to Tyborne, and there hongyd, heddyd, and qwarterd, and their qwarteres sett vp. Also this yere the xxii. day of Julii was the byshoppe of Rochester John Fychet be-heddyd at Towre-hylle, and burryd in the church-yerd of Barkyn by the northe dore. And the xxvi. day of the same moneth was be-heddyd at Towre-hylle, Sir Thomas More, some tyme channsler of Yngleland, and thenne was tane vp the byshoppe a-gayne, and bothe of them burryd within the Tower.

And that same yere beganne the New Testament in Englyche.

And this yere dyde the erle of Kyldare in the Tower. And this yere was grantyd vn-to the kynge

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1 This passage added.
A.D. 1535. the tenthes and fur[st] fruttes both spirituall and tempora[l].

John Allyne, mercer, Mayer.

Humfery Monmothe, John Cottes, Shreffys, xxvii\(^o\) A\(^o\).

[A.D. 1536.]
Thys yere the fryst day of Maye was tan[e] and 
a-restyd of tresoun the qwene Anne, lorde Rocheford 
hare brother, master Norres, master West, master 
Breerton, and one Markes, at Grenewyche, and browte 
v[n]-to the Tower. And the xiii. daye after the went 
v[n]-to Westmyster to haue their jugment, alle sane only 
the qwene and lorde Rocheford, for the had their 
jugment within the Tower the xv. day of Maii with 
the lorddes of the realme; and the xvi. of their qwest 
with the lorde mayer, aldermen, and viii. of euerie hede 
craft of London. And the xvii. day of Maii lorde Roche-
forde with alle the rest was be-heddyd at Towre-hylle, 
and their heddes sett vp on London brygge, and their 
body[s] burryd within the Tower. And the xix. day of 
the same was the qwene Anne be-heddyd within the 
Tower, and there burryd.

And in September after was a rysynge in Lyngcol-
shere of the comons, for taske and talenge of an abbe 
there, by the \(^1\) menys of lorde Da[rey], lorde Husey, Sir 
Roberte Constabulle, and Roberte \ldots\ldots\ldots\ldots. And the 
vii. day of October the duke of Norffoke and the duke 
of Suffoke went thether and pacified them; and thenne 
beganne Yorkechere to ryse, and the pacifyed them the 
xxix. day of October. And the kynges grace s[ent] a 
letter to the mayer and citte of London, and gaue them 
thankes for the paynnes and costtes of sendynge cc. 
and fyfty men the xxxi. day of October.

Raffe Warryne, mercer, Mayer.

Roberte \(^2\) Paget, William Bower, Shreffys, xxviii\(^o\) A\(^o\).

Thys yere one Robert Pakengton, mercer, was slayne 
with a gone the xiii. day of Nouember in a mormynge,

\(^1\) menys \ldots and Roberte added. | \(^2\) Richard, Fabyan and Stowe.
by the gret condet in Cheppe, and thenne was made a A.D. 1536. proclamacioun by the mayer, if any man canne telle tydynges how . . . myght be knowyn he shuld haue a gret rewarde for hys labor.

Also the . . . de day of Februarii the lorde Garrad with hys five vnkelles of Ireland—theys were their names, Thomas lorde Fyztgarrard, sir James Fyztgarrard, sir John Fyztgarrard, sir Richard Fyztgarrard lord of Sent Ines in Ireland, sir Holduer Fyztgarrard, and sir Walter Fyztgarrard—ware drawne from the Tower vn-to Tyborn, and there alle hangyd and heddyd and quarterd, saue the lorde Thomas, for he was but hongyd and heddyd, and ys boddy burryd at the Crost freeres in the quere, and the quarteres with their heddes set vp a-bowte the citte.

Also this yere beganne the Corte of Awgementacioun . . . ge in Westmyster a-bove by Sent Stephins, the wyche was . . . furst new made for the Awgmetacioun corte, wher as master Riche was made chaunceler.

Also the xix. day of Februarii was hongyd at Tyborne x. women and iii. men.

Also this yere in the begynnynge of Lent it was pro-
clamyd and degrees by the kynge and hys concele
that the pepulle shulde ette whytte mettes, and soo
dyuers dyde.

Also the xiii. day of Marche sir Frances Bygotte was
browte owte of the Northe to the Tower thurow Smyth-
felde and in at Newgat, rydyng soo thorow Chepe-sydy
and soo to the Tower, and sir Raffe Elderke ledynge
hym by the Hond, with that he was bownde withalle.

Also this yere the xxv. day of Marche the Lyncolne-
chere men that was with bishoppe Makerelle was browte
owte of Newgate vn-to the yelde-halle in ropps, and
there had their jugment to be drawne, hongyd, and
heddyd and quarterd, and soo was the xxix. of Marche
after, the wyche was on Maundy Thursdaye, and alle

1 decree ?
A.D. 1537, their quarteres with their heddes was buryd at Par-
done churche-yrde in the frary.

Also the xiii. day of Maii was browte from the Tower
to Westmyster the lorde Darcy and lorde Hussy, and there
ware condemnde to deth, but they ware had in-to the
northe, and there sufferd with Aske. Also the xvi. day of
the same monythe was browte from the Tower vn-to the
the yelde-halle sir Roberte Constabulle and lady Bowmer,
but they were carryd from the yelde-halle vn-to West-
myster with alle the rest, and there had their jugement.
And the xxv. daye of the same monythe was drawne from
the Tower of London vn-to Tyborne sir John Bowmer
knyghte, sir Stephen Hamerton knyghte, master Nicolas
Tempest squere, William Thurst[on] abbot of Fowntens
and bachelor of deunitie, doctor John Pekerynge prior
of the Blacke freeers in Yorke, sir Jams Pekerelle
challoun and doctor of deunitie. And after sir John
Bowmer [and] sir Stephen Hamerton ware but hongyd
and heddyd, and alle the resydew ware bothe hongyd,
heddyd, and quarterd. And at that tyme was drawne
from the Tower after them lady Margarete Bowmer
wyffe vn-to sir John Bowmer, and he made hare hys
wyffe, but she was the wyffe of one Cheyny, for he solde
hare vn-to sir Bowmer; and she was drawne whanne she
came to Newgate in-to Smythefelde, and there burnyd the
same fore-none. And that same daye at Tyborne was a
yonge freere of the Blacke freeeres bryngynge vp, and for
be-cause he desyryd the harte of hym that browte hym
vp, to haue it and to burn yt, the shrefe send hym to
Newgate, and there was a seynet or more. Also the ii.
daye of June was drawne from the Tower of London to
Tyborne sir Thomas Perey, sir Frances Byggot, Gorge
Lumley eyer to the lorde Lumley, William Woodde prior
of Byrlyngton, Adame Sedbarre abbott of Jarvys, and
there ware hongyd, heddyd, and quarterd, saue sir Thomas
Perey, for he was but heddyd and w[as] buryd at the

1 Sic, MS.
Crose freeres, and the quarteres of alle the resydew was A.D. 1537. buryd at the Gray freeres in the clowster on the North syde in the pament. And the xxvi[i?] day of June was buryd at the Northe to be hongyd and heddyd lorde H[usey], sir Roberte Constabulle, and Aske, and there sufferde as they were wordy.

Also the xx. day of June the lorde Darcy was beheddyd at Towre-hylle, and buryd within the Tower.

Also this yere, the xii. day of October, was borne the prince Edward at Hamton Corte, the xxix. yere of kyng Henry the viii.

[Richard] Gressham, mercer; Mayer.

John Gressam, Thomas Lowyne, Shreffys, xxixo A.°.

Thys yere the good qwene Jane dessecid the xxiii. day of October at Richemond, and alle the corte had them blacke gownes, and she was buryd at Wynsor the viii. day of November.¹

Also this yere the xxv. day of Februarii was drawne from the Towere to Tyborne, Henry Harford gentleman and Thomas Hever merchant, and there hongyd and quarterd for tresoun.

Also this yere was made and ² acte of parliament that no lorde, knyghte, sqweer, gentleman, nor yeoman seruyngeman shulde dysobey ony officer, constabulle, bayle, or ony officer within the citte of London as sargant or yeman, for to drawe ony wepone to ony man, oppon payne of dethe, or castynge of ony foyne.

Also this same yere the xxii. day of Maii was buryd in Smythfelde freer John Forrest of Grenewyche, and a rode that came owte of Wallys callyd Deluergaddar.

Also the vii. day of August was put to deth Willyam Conysby gentleman.

And the ii. day of September was put to deth master Clefforde.

And the frurst Sunday of September was hongyd at Clarkenwelle at the wrestlynge place the hongman that

¹ viii. and November inserted in blank spaces by a later hand.

² Sic, MS.
A.D. 1538. was be-fore, and ii. with hym, for stelynge in Bartylmew
man ... it
at Clark-
ynwe[l]
and] too
with hym.

William Forman, Mayer.
William Wytkensone, Nicolas Gybson, Shreffys,
xxx° A°.
Thys yere the xxii. day of Nouember was one Lambert,
other-wyss
callyd Nicolas, was burnyd in Smythfelde
for gret eryse.

And the xxix. of Nouember was burnyd in Smythfelde
John Mattessey a Docheman, Peter Franke and hys
wyffe, for eryse.

And this yere in December was be-heddyd at the
Towre-hylle lorde Henry markeses of Exceter, lorde Henry
Montegow, and sir Edward Nevelle.

Also this yere was alle the placys of relygioun within
the-citte of London subprest in Nouember.

Also this yere the xxiii.-day of December was burnyd
in Smythfelde Richard Turner, wever, and Peter Florens,
bocher.

Also the iii. day of Marche ¹ was be-heddyd at Towre-
hylle sir Nicolas Carow.

And the viii. day of May was the gret mustier in Lon-
don, that alle London mustierd in harnes, morys, pykes,
bowses, hand-gons, and whytt cottes, with the mayer,
shreffys, and dyuers aldermen.

Also the ix. day of Julii was be-heddyd at Towre-hylle
master Foskew and master Dyngle, knyghttes ; and that
same day was drawne to Tyborne ii. of their servantees,
and ther hongyd and quarterd for tresoun.

William Holles, Mayer.
John Fare, Thomas Huntle, Shreffys, xxxi° A°.
Thys yere the xxvii. day of December came in lady
Anne of Cleffe into Ynglond, and the iii. day of Janu-
arri² came to Grenwych vn-to the kynges grace, and there
was marryd vn-to the kynges grace with gret solemp-
nyte, with the mayer, aldermen, and xii. crafftes, every
one vi., and theys rode, and alle the rest of the crafftes

¹ A.D. 1539.  ² A.D. 1540.
went in their barges with alle their best a-raye, as the A.D. 1540, mayer is wont to goo to Westmyster. And thembe bagane alle the gentylwomen of Ynglond to were Frenche whooddes with bellementtes of golde.

Also this [s]ame yere was the xvi. day of Marche was one Somer and iii. vacabundes with hym drawne, hongyd, and qwarterd for cleppynge of golde at Tyborne.

Also this same y[ear] was the xvi. day of Marche was was(drawn) and had vn-to the Tower lorde Thomas Cromewelle erle of Essex for gret tresoun; and the xxviii. day of Julii was he and lorde Walter Hungerforthe be-heddyd at Towre-hylle, Cromewelle for tresoun and lorde Hungerforthe for bockey.

And the xxx. day of the same monythe was doctor Barnes, Jerome ¹ and Garrard drawne frome the Tower in-to Smythfelde, and there burnyd for their heryses. And that same day also was drawne frome the Tower with them doctor Powelle with ii. other prestes, and there was a gallowys set vp at Sent Bartymewys gate, and there were hongyd, heddyd, and qwarterd that same day, and their qwarteres sett a-bowte the cytte.

And the iii. day of August was drawne from the Tower to Tyborne, Gyllys Horne, gentleman, Clement Phylpot, Edmonde Bromham, Derby Kenhame, William Horne, Robert Byrde, Jarvys Carrow, and ther hongyd, heddyd, and qwarterd, and their qwarteres with their heddes sett vp a-bowte the citte.

William Roche, Mayer.

¹ Sic, MS.
A.D. 1540.

William Laxton, Martyn Bowes, Shreelfys, xxxii A.°.

Thys yere was drawne from the Tower to Tyborne the xxii. day of December . . . . 1 Egerton and Thomas Harman for clepyng of golde, and there hongyd, heddyd, and quarterd, and their quarteres set vp.

Also the xxviii. day of June was be-heddyd at Towre-hylle lorde Lenarde Graye markes, and burryd within the Tower.

And the xxix. of the same monythe was lorde Dakeres of the Sowthe ledde with the shreelfys of London vn-to Tyborne at after-none, and there hongyd for the New acte that was made, and browte home a-gayne in the cart vn-to Sent Pulkeres and ther burryd.

And xxviii. day of June was hongyd at Sent Thomas Watterrynge, Mantelle, Frudus and another.

Item 2 the xxviii. day of Mai was the counteys of Salsbery be-hedyd within the Tower.

Myhyle Dormer, Mayer.

Rowland Hylle, Henry Sadler; 3 Shreelfys, xxxiii A.°.

Thys yere the x. daye of December was drawne from the Tower to Tyborne . . . . Colpeper, and there was hongyd and heddyd.

And the xiii. day of Februarii 4 was the qwene Katherine and lady Rocheford be-heddyd within the Tower and there burryd.

And the xxviii. day of Marche there was a fraye made at the cownter in Bredstret of a sergeant at harmes of the parlament howse by Robert Tomson the yeman and Thomas Craker of the same howse for a-rest of Robert Taylor sergeant of mayse, the wyche master shreelfys ware sent for to the cowncelle, and the ware send vn-to the Tower of London, and ware there a iii. or iii. dayes.

And 5 the xth day of Marche was a mayde boylyyd in Smythfeld for poysynenge of dyuers persons. And

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1 Blank spaces left for subsequent insertion of names.
2 This passage inserted.
3 Suckely, Fabyn.n.
4 A.D. 1542.
5 and . . . Doncammen inserted.
this yere came in the erle of Desmonde and the gret A.D. 1542.
a Nele, and was creatyd erle of Terone, and hyg sonne
barone of Doncannen.

John Cortes, Mayer.
Henry Hobyltorne, Henry Hamcot, Shreffys, xxxiiio

A°.

Thys yere in October was a gret skermyche in the
Northe abowte Carlelle, and many of the Scottys lordes
tane and browte to London vn-to the Tower the xxi
day, and the neste day ware browte vn-to the kyng
and sworne to be trewe, and soo was ransomed and
send home a-gayne.

And this yere was a gret pestelens in London, and
Myhylmas terme remesvg vn-to Sent Albons, and it
beganne not tylle Sent Martyns day the xv. day of
Novemuber.

Also the iii^de day of August before was proclamyd
opyn warre betweene our kyng and the Frenche
kyng. And this yere was a gret derthe for wode and
colles.


Thys yere, the xxi. day of December at none, rysse
a gret tempest of wynde and rayne, and contynewyd
alle the nyght tylle the neste day, at viii. of the
clo[ks], and in that tyme was moche harme on the see
that lost manny sheppes of merchante ... and gret
men and women of Spanyarddes that ware goyng vn-
to the emperor agay[nst] Crystmas, and the with
alle their goodes ware drownyd and lost, and gast vp,
as dyuers persons both men and women; and that
tyme came the kyng of Cestelle in-to Ynglond, and
came be watter vn-to the Whytt-halle vn-to the
kyng, and soo vn-to Rychemond, and was there
tylle the furst day of Januarii, and thenne departyd

1 Also ... colles inserted.
2 Januarii inserted in a space left for the purpose.
A.D. 1544, home a-gayne, and had gret gesfes gevyn hym. And on tewelle day in the mornynge beganne a grette myst that a man myghte not see a ii. yerddes before hym, and thenne was moche harme done in the see that dyuers sheppes ware lost and tane by Frenche men, and some in-to this lond.

And at this tyme was worde browte vn-to the kyngye that the erle of Angwyche in Scotlonde, whome the kyngye had kepeth hym with hys brother, and dyuers other here in Ynglond more thanne a xi. or xii. yeres, and had hym with the other lordes of Scotlonde shorne ¹ and reseyvd the sacrament that thei shulde be trew, and soo went home, and the erle of Angwyche was made captayne of Barwyke; and at thys tyme he stale a-waye and carryd with hym the principalle of the ordenans, with plate, monny, harnes, horse and wettelles, and went in-to Scotland to a castelle of hys with the other lordes with hym vn-to the byshoppe of Sent Andrewys, a-gayne our master the kyngye of Ynglond, whome had cherycyd and made moche of them alle, and gaue them many gret yefftes, and they lyke traytors dyssevyd hym and the realme with their false crafftes.

Also the vii. day of Marche was drawne from the Tower of London vn-to Tyborne v. prestes and ² . . . Gardner cecretore vn-to the byshoppe of Wynchester, and theis ware the prestes names ²; and there ware hongyd, heddyd, and qwarterd, and their quarteres with their heddes byrryd there. And the xix. day of Marche was drawne from the Tower vn-to Tyborne . . . ² Ascheby, that was some tyme a prest and for-soke it, and there was hongyd and qwarterd and there byrryd. Also the last day of Aprille dyde the lord Thomas Audle, chaunceler of Ynglond, and for hym was made lord Thomas Wresley.

¹ So for sworn. ² A blank space in the MS.
Item, the xvi. day of Maii was made a proclamation in London for raysynge of golde and syluer, as the ryalle xii. s., and the angelle at viii. s., and syluer at iii. s. the vnce; and also that alle French men shuld voyde the realme within xx. dayes, or elles to be made free denycens, vn payen of dethe; and a new qwyne of syluer of xii. d. a-peece, grottes, and ii. d. with hole facis.

Item, the xxii. day of Maii was the Assencioun day, and at nyghte was made gret bone-fyers thorrow alle London, and gret chere in euery paryche at euery bone-fyer, and gret melody with dyuers instrewmentes; and the mayer with the shreffys rydnyge thorrow euery warde of London to see how it was done, for the good tydynges that came owte of Scotlond.

Item, this yere was no wache at Mydsomer be-cause of the warres; but the mayer with the shreffys rode thorrow alle London, and euery alderman in hys warde with the constabolles. And this yere the kynges grace went vn-to Bollen, and layd sege there to the xix. day of Julii, and lay there tylle it was the xiii. day of Septem-ber, and as that day it was yeldyd vp vn-to the kynges grace, and the kyngye gaue them alle there lyffes and pardynd them to goo with bagge and bagges, and lent them a-ponne a vii. score waggens or more to care their stoffe, and soo went a-waye in-to France. But the vii. day of October thee came a-gayne vn-to basse Bullene, and there slew alle the Englyche men, women and chelderne, and sett it alle a fyer, and went their wayes a-gayne. And there was tane the captyayne of gret Bullyne and dyuers of ours with them.

John Wilforde, Andrew Jugde, Shreffys, xxxvi° A°.

Thys yere the ixth day of December was vii. gentylmen of Kent sett on the pyllery at the stondard in

1 The passage which follows has been cancelled in the MS.
A.D. 1544. Cheppe, and stode there iii. oweres, and their here cut by the erys, and one of eche of their erys cut of, and burnyd in the cheke, and thenne tane downe and had vn-to pres-

sone; and after that carryd vn-to Maydson, and there in the markyd place set on the pyllery, and the other erys cut of, and burnyd in the other cheke, and thenne had vn-to presone; and there remaynyd vn-to soche tyme as they had made bonddes vn-to the kynges of payment of soche mony as was taxit vn-to them by the kyng and hys cowncelle.

And the xv. day of the same moneth at nyghte was caste dyuers bokys of eryses in djruers, etc.

[A.D. 1545.] Beu-

volens:

and the

[wine]

that was
tane, etc.

Also this yere the xii. day of Januarii beganne the
gatherynge of the benyvolens at Baynysse castelle for the kynges warrys.

And also before Crystmas was moche wyne tane of France with ther chyppes, and layed in the churche suntyme the Gray freeres, alle the churche fulle in euery place of it, and at the Austyn freeres and the Blacke freeres, with herrynge and other fyche that was tane on the see goyne in-to France that came from Anwarppe.

And this yere was an alderman of London made a
captayne in-to Scotlond, etc. Rede a scalter. And this same yere the Scottes toke a gret multitudyne of the Ynglych pepulle, and slew them alle shamfully.

And thys yere stode a prest of Kente at Polles crose for cuttynge of hys fynger and made it to blede ouer the oste at hys masse for a fallse sacrafyce; and also a-nother prest this yere was sett on the pyllere in Chepe

1 A blank space in the MS.
for makyng of false lettes\footnote{So for letters?} in the weste contre vn-to a blynde woman.

And this yere was no wache at Mydsomer for be-cause of the warres bothe in France and also in Scotlonde.

And this yere was the churche of the Whytfreres pullyd downe, and also the stepulle of the Blacke freeres, and yt was stoppyd up with lede a-gayne, and the waye goynge vn-to Baynysche castyl from the sayd freeres.

And this yere was the Mary Rose lost beside Porchmowth, with dyuers captayns, as sir Gorge Carrow with many dyuers other. Also the 22 day of June was a gret myster of the cytte of London, and that same day in the mornyng was dyuers howsys a-fyer at Algate.

Also the xix. day of the same monythe be-fore beganne at ix. of the cloke at nyght a gret rayene with thonder and lyghtnynge, and contenewyd vn-to the next day at x. of the cloke.

Item the xii. day of September at iiiii. of cloke in the mornyng was Sent Gylles church at Creppyllegatte burnyd, alle hole saue the walles, stepulle, belles, and alle, and how it came God knoweth.

Item thys same yere in this same monythe was the Charterhowse pulde downe, and the watter turned vn-to dyuers places ther to gentylmens placyes.

Item the 23 daye of the same monythe was a gret generalle processioun of alle parsons, [v]ekerres, curattes, with alle other presttes in euery churche, clarkes alle in copyes and a crosse of euery churche, and soo went vp vn-to Ledyn-halle on the onsydy, with alle Powlles in their copyes and the byshoppe in his myttor, with alle the crafttes in their best lyverys, and soo downe on the other syde, and soo to Powlles a-gayne. And that same day stode one on the pyllery at the stonderd in Cheppe
A.D. 1545. for mysse-ys[ng] of the kynges comyssioun. And the occurrence of the processioun was . . . . . . 1

[Martyn Bowys, [gold]smythe, Mayer.
Gorge Barnes, Raffe Allyne, Shreffys, xxxvii° A°.

Thys yere the xxvi. day of Februarii was browthe from the Tower of London a woman[an] thorow the cytte in-to Smythefelde, with the shreffys and offesars, and there browthe vn-to the stake wher as was fyer, for clyppynge of golde, and there had hare pardon, and soo was hadde vn-to the Tower a-gayne thorow Sent Bartylmewys spyttylle.

Item the xiii. day of June after was Wytsong-sunday, and then was a generalle processioun from Powles vn-to Sent Peteres in Cornehylle, with alle the chelderne of Powles seole, and a crosse of euery pariche cherche, with a banner and one to ber it in a tenache, alle the clarkes, presttes, with parsons and vekeres of euery church in coppys, and the qwere of Powles in the same maner, and the byshoppe bereynge the sacrament vnder a canapy, with the mayr in a gowne of cremsone veluet, the aldermen in scarlet, with alle the crafttes in their bes a-parelle; and whanne the mayer came betwene the crosse and the standert there was made a proclaman- cyoun with dyuers barhoddes of armes and purseuanttes in their cote armeres, with the trompttes, and ther was proclamyd a vnyuersalle pes for euer betwene the emperar, the kyng of Ynglonde, the French kyng, and all Crystyne kynges for euer.

Item the xi. day of Aprille before was Passion Sonday, and thenne preched doctor Crome in hys pariche churche, at the wyche sermond he preched a-gayne the sacrament of the awter; and that same tyme he was send for vn-to the corte, and there was exammynd; and the v. sar- mondes at Ester spake alle a-gayne the sayd oppynyons,

1 The sentence is unfinished.
2 A line has been drawn through the words sacrament of . . . awter, etc.
but namyd not hym. And the Sunday after the Low A.D. 1546, Sonday, the wyche was the ix. day of Mai after, he but dyd not name ...... etc.

And thenne he was send for that same day a-gayne, and was examynd a-gayne, and the xxvii\(^{\text{th}}\) day of June after, wyche was the Sonday after Corpus Christi day, he was comandyd to preche at Powlles crosse a-gayne, and there recantyd and denyyd hys worrdes, as yow shalle hane in hys artycles with other moo at the end of the boke.

And the xvi. day of Julii was burnyd in Smythfelde for grett herrysy. . . 1 Hemmysley a prest, wyche was an Obseruand freere of Richemond; Anne Askew, otherwyse callyd Anne Kyme by hare husband; John Lassellys, a gentylman of Furnevalles Inne; and a taylor of Colchester. . . 1 And Nicolas Schaxton, some tyme byshopp of Salsbery, was one of the same company, and was in Newgat, and had juggement with them, . . 1 Blacke, gentylman; and Christofer Whytte, of the Inner Tempulle; th[ese] iii. had their pardon. And Schaxton preched at their burnynge, and there satt on a scaffo[ld] that was made for the nonse the lorde chaunsler with the dewke of Norfoke and other of the covnselle, with the lorde mayer, dyuers aldermen and shreffys, and the jugges.

Item the furst day of August after preched at Powlles crost the sayd Nicholas Schaxton, and there recantyd, and wepte sore and made gret lamentacioun for hys offens, and pray 3 the pepulle alle there to for-gewe hym hys mysse insample that he had gevyn vn-to the pepulle.

Item the xx\(^{\text{th}}\) day of the same monythe after came [The lord admiral of] France vn-to Grenwyche with

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1 Blank space in MS.  
2 Name inserted in a space left for it.  
3 Sic MS.
A.D. 1546. xiii. goodly gallys, and many other sheppes, and there was shotte many gonnys; and soo the nexte day came be watter vn-to the Tower wharffe, and soo came thorow the cytte; and in Cheppe-syde be-twene the crosse and Sent Myhylles stode the mayer with alle the aldermen and the craftes in their best luyerys, and the mayer gane hym a present in the name of alle the cytte; and soo came vn-to the byshoppes pallys of London, and lay that Sunday alle day; and the Monday was Bartylmew-evyn, and themne he was had vn-to Hamton Corte, wher the kynges grace lay, and there was ryally-resevyd and had gret chere with many grett jeffttes; and soo laye there tylle ytt was the Fryday after; and then departyd, and came a-gayen vn-to London; and the Monday after in the mornynge departyd, and soo went home a-gayne with gret joye.

Item the xxvi. day of September was burnyd at Powlles crosse a gret multytude of Ynglyche bokes, as testamenttes and other bokes, the wyche ware forbodyn by proclamacyoun by the kynges commandment be-fore, thorow alle hys domynyoun.

Also at thys tyme was made an acte in the cytte that euer more after that the shulde chose the mayer of the sayd cytte on Myhylmas day; and her it begaune forst; and thenne was made an acte that there shulde be no more mayers fest but thoyys that wolde kepe it.

Sir Henry Hobylthorne, Mayer, tayeler.

Richard Garvys, Thomas Curtys, Sheffys, xxxviiiti A°.

Thys yere the xiiith day of December the dewke of Norffoke and the yerle of Sorre hys sonne ware comyttyd vn-to the Tower of London, and the dewke went be watter from the lorde chaunseles place in Holborne that was sometyme the byshoppe of Ely's, and soo downe vn-to the watter syde, and so be watter vn-to the Tower; and hys sonne the yerle of Sorre went thorow the cytte of London, makyng gret lamentacion.
Item the xx\textsuperscript{4} day of the same monythe was drawne from Newgate vn-to the Tower-hylle, for qwynynge of the kynges mony, there was honyd and no more.\textsuperscript{1}

Item the 13 day of Januarii was the yerle of Sory browte from the Tower of London vn-to the yelde-halle of London, the Erle of Sorre,\textsuperscript{2} and there he was from ix. vn-to yt was v. at nyghte, and there had hys jugement to be heddyd; and soo the xix. day of the same moneth it was done at the Towre-hylle.

Item the 30 day of Januarii was sette opyn the churche a-gayen that was sometyme the Grayfreeres, and masse sayd at the auteres with dyuers presttes, and it was namyd Crystys Churche of the fundacion of kynge Henry the viii\textsuperscript{th}.

[Edward VI.]

Item the 31 day of the same monythe was proclamyd kynge Edward the vi., and came the same day vn-to the Tower of London. And kynge Henry the viii\textsuperscript{th} dyde at the manor of Whytte-halle at Westmyster. And the xiii. day of Februarii was browte from thens vn-to Syon, and there laye alle nyghte, and the nexte day browth vn-to Wynsor, and there byrryd by qwene Jane. Item the xx. day of the same monyth the sayd kynge Edwarde the vi. came from the Tower of London thorow London and in dyuers places pagenttes, and alle the stretttes hang[yd] reghely, with alle the crafftes stondynge in Chepe, presentynge them as lovynghe subiecttes vn-to their kyng, and soo to Pwles; and at the west ende of Powlles stepulle was tayd a cabelle roppe, and the other ende besyde the denes place at an hanker of a shoppe, and a man ronnynghe downe on the sayd roppe as swete as an arrow owte of a bowe downe with hys honddes and fette a-brote not tochemyng

\textsuperscript{1} Name of criminal not given. \textsuperscript{2} Repeated thus in MS.
A.D. 1547. the roppe; and whanne the kynge had sene the sayd thynge went forthe vn-to the pallys of Westmyster; and the nexte day came from thens vn-to Westmyster churche, and there was crownyd, and kepte hys fest in Westmyster halle. God of hys mercy sende hym good locke and longe lyffe, with prosperite! And this was done in the ix. yere of hys age and byrthe. And at that ryallyt was made sir Edward Semer, that was yerle of Harforthe, duke of Somerset, and protector and defender of the realme; and sir Thomas Semer hys brother lorde governyr vn-to the kynge; and sir Thomas Worthesle, that was at that tyme lorde chaunceler of Ynglond, was made yerle of Sowthhamton; and sir John Dudley, that was amrelle of the see and mared the qwene, was made yerle of Warwyk and governyr to the kynge. And iii. or v. dayes after was gret justes at Westmyster.

Item the xix. day of June after was a sollome dyrege at Powles for the French kynge, with a goodly herse in the quere, and the lorde of Arnedel principalle morner, with dyuers byshppes, the mayer of London with the aldermen, and alle the hed crafftes of London, and all the quere, with the boddy of the churche hangyd with blacke colthe and hys armys, and ii. c. powere men in blacke gownes holdyngge stiffe torches; and the nexte day the sayd obbyt kepte in euery paryche churche in London with the belles ryngyne.

Item in Avgust be the lorde Protector wentt in-to Scotla[nd], and dyde moche har[m] and came home a[gain] in October.

Item the v. day after in September beganne the kynges vysytacioun at Powles, and alle imagys pullyd downe; and the ix. day of the same monythe the sayd
CHRONICLE.

visytacioun was at Sent Bryddes, and after that in dyuers other paryche churches; and so alle imagys pullyd downe thorow alle Ynglond att that tyme, and alle churches new whyte-lymed, with the commandmenttes wryttyn on the walles. And at that tyme was the byshoppe of London put in-to the Flette, and was there more and an viii. dayes; and after hym was the byshoppe of Wenchester put there also.

Item at this same tyme was pullyd vp alle the tomes, grett stones, alle the awteres, with the stalles and walles of the qweer and awteres in the churche that was some tyme the Gray freeres, and solde, and the qweer, and made smaller.

Sir John Gressham, mercer, Mayer.

Thomas Whytte, Roberte Curtes, Skreffys, Ao Pio Edwarde vi.

Thys yere the iiiith day of Novembre beganne the parlament at Westmyster, and before this parlament the lorde Richard Ryche was made chaunseler of Ynglond, and the lord Sent Jone that was lorde grandmaster gau vp.

Item the xvii. day of the same monythe at nyghte was pullyd downe the Rode in Powlles with Mary and J . . . , with alle the images in the churche, and too of the men that labord at yt was slayne, and dyuers other sore hurtt. Item also at that same tyme was pullyd downe the[rough] alle the kynges domynyoun in euerie churche alle Roddes with alle image[s], and euer precher preched in their sermons a-gayne alle images. Also the newyeres day after preched doctor 1 Latemer, that some tyme was byshoppe of Wysssetor, preched at Powlles crosse, and too Sundyas followyn, etc. Also this same tyme was moche spekynge a-gayne the sacrament of the Awter; that some callyd it Jacke of the boxe, with dyuers other shamfulle names; and thenne was made a proclamacyoun a-gayne shoche sayeres, and it bothe the precheres and

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Thys yere the iiith day of Novembre beganne the parlament at Westmyster, and before this parlament the lorde Richard Ryche was made chaunseler of Ynglond, and the lord Sent Jone that was lorde grandmaster gau vp.

Item the xvii. day of the same monythe at nyghte was pullyd downe the Rode in Powlles with Mary and J . . . , with alle the images in the churche, and too of the men that labord at yt was slayne, and dyuers other sore hurtt. Item also at that same tyme was pullyd downe the[rough] alle the kynges domynyoun in euerie churche alle Roddes with alle image[s], and euer precher preched in their sermons a-gayne alle images. Also the newyeres day after preched doctor 1 Latemer, that some tyme was byshoppe of Wysssetor, preched at Powlles crosse, and too Sundyas followyn, etc. Also this same tyme was moche spekynge a-gayne the sacrament of the Awter; that some callyd it Jacke of the boxe, with dyuers other shamfulle names; and thenne was made a proclamacyoun a-gayne shoche sayeres, and it bothe the precheres and

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1 A line has been drawn through the word doctor.

Item this yere was alle chaunterys put downe. Item also the waxe at Mydsomer was begonne a-gayne, that was left from master Dodmer vn-to this tyme.

Item also the byshoppe of Winchester, at that tyme Stephyn Gardner, preched before the kyngge at Sent James in the felde vn Sent Petteres day at afternone, the wyche was thenne Fryday, and on the morrow after was commytted vn-to the Tower of London to warde.

Item the vii. day of Julii after there was a prest that came owte of Cornewalle drawne from the Towre of London vn-to Smythefelde, and there was hongyld and hedyld and qwar-terd, for sleynge of one Boddy that was the kynges commyssyoner in that contry for chaunteres.

Item alle thoy s precheres that preched at Powles crosse at that tyme spake moche a-gayne the byshoppe of Wynchester; and also Cardmaker, that rede in Powles iii. tymes a weke, had more or less of hym.

1 A line is drawn through the words and the sacrament.  
2 The servys—May introduced from the margin.
Item this same yere was put downe alle goyng[e] abrode of processions, and the sensynge at Powlles at Wytsontyde, and the Skynneres processioun on Corpus Christi day, with alle others, and had none other but the Ynglyche processioun in their churches.

Item at this tyme was moche preychynge thorro alle Ynglonde a-gayne the sacrament of the auter, save only master Laygton, and he preched in euery place that he prechyd a-gayne them alle; and so was moche contrauersy and moche besynge in Powlles every Son- day, and syttyngge in the churche, and of none that were honest persons, but boyes and persons of lyttylle reputacyoun; and wolde haue made m[oche] mor yf there had not a way a bene tane. And at the last, the xxviii. of December followynge, there was a proclamacyoun that none of bothe party[es] shulde preche vn-to soche tyme as the counselle had determyd soche thyn[ges] as they ware in hond withalle: for as 1 that tyme dyuers of the byshoppes . . . . at Cherse abbe some tyme for dyuers matters of the kynges and the counselle. Item the iii di . . . . . . the same monythe was browte from Hygat vn-to London vn-to the lawmpe in Ne[wgate] market a monstre, a calfe with ii. heddes, iii. eres, iii. eyne, viii. f[ee]t], and ii. taylles; that there the mayer with dyuers alder- men came thether and sawe it, and command yt to be browte in-to the strete, and ther he sawe it, and there command it to be carried in-to the feldes strayt wayes, and to be cutte in peces, and put in-to the grownde, and soo it was. Also at that tyme was many ballyttes made of dyuers partys a-gayne the blyssyd sacrament, one a-gayne a-nother; and the too pers[ons] that rede in Powlles, as Cardmake, and one that rede Tewsday and Thursday in Latten, spake a-gayne the sacrament, and sayd it was but brede and wynne.

1 Sic, MS.
Item this yere before Alhalloutyd was sett vp the howse for the markyt folke in Newgate market for to waye melle in.

Item also this yere was put downe the chappell with the charne[?] howse in Powlles church-erde, with the too tomes on the northe syde, and a iii. or v. c. lode of bon[es] carred in-to the feldes and burryd there.

*Henry Hemcot, fechmonger, Mayer.*

*William Locke, John Alyff, Skreys A^ Edivardi vii^ ii°.*

Thys yere vn Sent Martyns day beganne the sarmond at the crosse a-gayne, and there was the byshoppe of Sent Davys, one Farrar, but he dyd not preche in hys abbet of a byshoppe, but lyke a prest, and he spake a-gayne alle maner of thynges of the churche, and the sacrament of the awter, and vestmenttes, coppes, alterres, with alle other thynges, &c.

Item the xxii. day of Nouember was in the nyghte a gret fyere in the Tower of London, a gret pesse burnyd, by the menes of a Frencheman that sette a barrell of gonnepoder a-fyer, and soo was burnyd hymselfe, and no more persons, but moche hurte besyde; and the xxiii^i. day of the same monythe was Sent Annes churche at Alderesgate burnyd.

Item at Newyeres tyde after was put downe the qwyne of the testornes.

Item the x. day of December was drawne from Newgate vn-to Towre-hyffe and there ware hongyd for qwyneynge of testornes.

Item the xvii. day of Januarii was commyttyd vn-to the Tower lorde Thomas Semer that was lorde amrelle, with dyuers other, for hye tresoun, as yt shalbe declaryd afterwarde.

Item the viii. day of Marche a bucher of Sent Nicolas shambulles was put on the pyllery in Cheppe-

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1 A blank space in the MS.
CHRONICLE.

A.D. 1549.

Item the xx. day of Marche was sir Thomas [Seym]er, that was lorde amrelle, was be-hedyd at the Towre-hylle for hye [treason].

The iiid Sunday of Lent preched Couerdalle, and whanne hye masse was done the dene of [Pow]lles, that was that tyme William May, commandyed the sacrament at the hye awter [to] be pullyd downe.

Item the vi. day of Aprille was a proclamacioun for the masse, [and] ettyne of fleshe a-gayne Maii day, but for the fleshe was nothynge kepte.

. . . . the vii. day after was a gret and mervelus wynde bothe in the nyghte and also in [the] day.

Item the x. day of Aprille was pullyd downe the clowster in Powlles that was [c]allyd the Pardon churcheyard, with the chappelle that stode in the myddes, to bylde the protectores place withalle.

Item the xxii. of Aprille was the Monday in Ester weke, and that nyghte was burnyd v. howsyz at Brokyn-wharfe.

Item the xxvii. day of Aprille, the whyche was the Saturday in Ester weke, the ante-baptyst ware in our Lady chappelle in Powlles before the byshoppe of Caunter-bory with other comyssioneres, and there one recantyd; and the nexte Sunday, the wyche was Lowe Sunday, stode at the crosse and bare a faggott. Item the nexte Sattorday after the byshoppe with the resydew of the comyssioneres satt there a-gayne. And there was one Jone of Kente, other wyse e Bucher, condemnyd; and a tanner of Colchester recantyd, and the nexte day bare a faggotte at the crosse, and the nexte Sunday at Colchester. And that day stode at the crosse a boccher of Mary Maudlyne pariche in Fychestret, and the nexte Sunday a-gayne, for be-cause he made a mocke at the furst tyme.

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1 the byshoppe . . comyssioneres. A line has been drawn through these words.
A.D. 1549.  Item the iii. day of June, the wyche was the Monday after the Ascencion day, alle the gray ammesse with the calober in Powles ware put downe.

Item the xxvi day of June, the wyche was Corpus Christi day, and as that day in dyuers places in London was kepte holy day, and many kepeth none, but dyd worke opynly, and in some churches seruys and some none, soche was the devysyoun.

Item in this yere moche pepulle of the comyns dyd Corpus jyygg day in dyuers places in the realme, and pullyd downe day, parkes and growndes that was inclosyd of dyuers lordes and gentylmen within the realme from the powre men.


[Pro]cla- macioun for [those] that dyd ryse in [diver]s partes and how [it] was done.

1 The word many interlined above was.
and to be subdewyd with the s . . . And as A.D. 1549 that same tyme alle the gattes of the citte of London was layed . . . grett gonnies with-in to the citte warte, and within the sayed gattes both a-bove and be-
ethe in dyuers parttes, with dyuers attillery ryght goo . . ., and their percullys new made at dyuers gattes, and both at Newgate n[ew] made strongly. And euery daye from the xx. daye of Juli satte at euery gatte viii. of the comyneres with ii. gonners euery day from vi. in the mornyng vn-to it was . . . atte nygh vn-to the x. day of September.

Item the xxii. day of the same monythe, the wyche was Sunday, the byshoppe of Caunterbery came so-
denly to Powlles, and there shoyd and made a nar-
raeyoun of thois that dyd ryse in dyuers places within the realme, and what rebellious they ware, and wolde take a-ponne them to reforme thynes be-for the lawe, and to take the kynges powre in honde. And soo was there at processioun, and dyd the offes hym selfe in a cope, and no vestment, nor mytter, nor crosse, but a
crose staffe; and soo dyd alle the offes, and hys satten cappe on hys hede alle the tyme of the offes; and soo
gau the communyoun hym selfe vn-to viii. persons of the sayd churche. Item also the xxii. day of the same monythe, the wyche was Mary Maudlyn day, there was hongyd one that came from Romford, on a gybbytte at Maudiy[l]e welle within Alope.

Item the xxiii. day of the same monythe the kynges grace came from the dewke of Soffokes place in Soth-
warke thorrow London, and soo to Whytte-halle goodly, with a goodly company.

Item the xxviii. day and the xxix. day was dyuers persons conventyd be-fore the counsell be-cause of here-
ynge of masse at Crycherche wheras the Frenche in-
bassetores laye, that they shuld come no more there, and was gretly rebukyd.
A.D. 1549. Item the iii. day of August, the wyche was Sunday, was men sett a worke from Newgat alle alonge by the citte walles to pulle downe the gardyns that was made alonge by the walles of the citte with howses, and soo alle a-longe vn-to

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Item the first day of August was a gret battelle at Northwyche betwene the lorde markes of Northhamton and the comyns that dyd a-ryse there, and many was slayene of bothe partys, and the lorde markes put vn-to flyette, and the lorde Cheffelde slayne, with many dyuers knygttes and many other good men. And many of the sayed comyns slayne and tane prisoneres.

Item the 1 day of the same monythe was a battelle be-syde Exceter be-twene the lorde Rosselle, that was themne lorde privisele, and lorde Graye, and the comyns of that cuntre; and many slayene and tane prisoneres of bothe partys.

Item the ix. day of the same monythe was a proclamyd in the curte by an imbusaitor of France with a harhalde and trompetter opyn warre, and that same nyghte was tane alle Frenche men that ware noo free denysens, and an inuerynt of alle their goodes, and put in priske thorro alle the realme at that tyume.

Item the x. day of the same monythe the byshoppe of Caunterbery came and preched at Powlles, the wyche was Sattorday, in the qwere in the byshoppes stalle that he was wonete to be stallyd in, for them that [ro]se in the West centre of the comyns of Devynchere and Cornewalle, and there he shoyd that the occasyoun came of poppyche pr[estes] was the most parte of alle hys sermone.

Item the xv. day of the same monythe . . . Assum-cyoun of our Lady, and that day was hongyd too persons, one withowte Algate and the [other] at Totnam-hyUle; and as that day some kepte holyday and some none, as Sent

1 A blank space in the MS.
Stevyns in [Wal]broke and Col cherche, soche was the A.D. 1549
devysioun that day, as it was on Corpus Christi [day].

Item the xviii. day of the same monythe the byshoppe
of London dyd the offes [in] Powles bothe at the proces-
sioun and the comunioni dyscretly and sadly.

Item on Bartymew evyn was shott dyuers goonnes
at the gattes in London.

Item this yere was no cheessys in Bartymew fayer
but soche as came owte of dyuers mense howsys within Lon-
don, that was not good, and the cause was for them that
rose in Essex as that tyme.

Item the xxvii. day of the same monythe was iii. per-
sons drawyn, hongyd, and qwarterd at Tyborne, that
came owte of the West contre.

Item the xxviii. day of the same monythe was a woman
A woman delivered at Smythefeld, and whanne the woman was
delyueryd she desyred to se hare chelderne, and the wyffe
of the howse sayd they ware saffe inowghe, and she toke
one of them and brake the necke of yt, and caused the
mayd of the howse to take the other and to cast it owr
the walle, and so dystroyd them bothe ; and thenne
was the woman that had the chelderne, and the wyffe of the
howse and the mayd, ware had to the cownter in Bred-
strete, and there the woman was delyueryd of another
chylde that same nyghte.

Item the last day of the same monythe the byshoppe
of Caunterbery shulde a come a-gayne to Powles, and a
preched a-gayne, but he send Josephe hys chaplyne, and
he preched in the qwere of the subdewynge of them
that dyd rysse in alle iii. places, and how mysery they
ware browte vn-to, and there he rehersyd, as hys master
dyd be-forc, that the occasyoun came by popysse
presttes.

Item the first day of September the byshoppe of
London, thenne Edmund Boner, preched at Powles crosse,
and after was a-cuysyd vn-to the cowsnelle by too persons,
as William Latymer, parsone of Sent Lawrens Powntne,
A.D. 1549. and John Hopper that some tyme was a whythe monke, and soo was conventyd be-fore the byshope of Cauntorbery with other comyssoneres the xiii. day of the same monyth, and the xvi. day and the xviii.; and the xxvi. day of the same monyth at nyghte he was send vn-to the Marchese,¹ and he went the same day vn-to Lambythe in hys scarlet habbet and hys rochet a-ponne it.

Item this same day Cardmaker sayd opynly in hys lector in Powlles that if God ware a man he was a vi. or vii. foote of lengthe, with the bredthe, and if it be soo how canne it be that he shuld be in a pesse of brede in a rownde cake on the awlter: what an ironyos oppynyoun is this vn-to the leye pepulle. At this tyme doctor Smythe rebukyd the byshchappe gretly, and the byshoppe dyd nothyng gretyly forbore hym, and gave hym many chockyng words opynly.

Item the xxii. of the same monythe the byshoppe of Cauntorbery causyd Hopper to preche at Powlles crosse, and there he spake moche a-gayne the byshoppe of London. And the xxiii. day ² was there be-fore the sayd commysyoneres a-gayne.

And the xxv. day Cardmaker rede in Powlles, and sayd in his lector that he cowde not red [th]er the xxvii. day for be-cause he must neddes be at the sessyons as . . . day at Lambythe for the byshoppe of London; but it was not soo, for the byshoppe came not ther. Item the xxix. of the same monythe preched in the shrowddes, for be-cause of rayue, one Golde, and he spake moche a-gayne the sayd byshoppe of London, and there stode be-fore hym one ³ that dwellyd in Charterus ane with a scerputation on hys brest for coungerlynge.

Item the frurst day of October the byshoppe of London was send for at after-none vn-to Lambythe, and ther the byshoppe of Cauntorbery dyschargyd the sayd

¹ Sic, MS.
² and the xxv. follows, but is erased.
³ A blank left for the name.
byshoppe of London as moche as laye in hys powre; but A.D. 1549. marke what followeth.

Item the vii. day of October was proclamyd the protector a traytor with alle hys helperes, and that day beganne a-gayne the washe at every gatt in London of the comeneres in harnes with weppyns.

Item the viii. day it was proclamyd opynly with the kynge shreffe and ii. harraldes and ii. pursevanttes and a trumpet, with the comyn sargant of the citte of London, thorow alle London, and as fast as it myghte be thorow alle Ynglond.

Item the nexte day Cardmaker sayed in hys lector, Card how he had a falle he was not vndone, and that at men shuld not haue their purpos; and also he sayd that men wolde haue vp a-gayne their popyche masse; wher for, good masteres, stycke vn-to yt hade he sayd.

Item the xiii. day of the same monythe was no sermon at the crosse.

Item the xiii. day at after-none was browthe the traytor from Wynesor with a gret company of lorddes and gentylmen, and many horsys, with their men with weppyns, and came in at Sent Gylles in the felde at hys desyre, for be-cause he wolde not come by the place that he had begonne, and pullyd downe dyuers churches and the clowster in Powles to bylde yt with all, and soo vn-to the Tower of London with dyvers other prisoneres, but almyghty God wolde not soffer yt for hys gret myscheffe, as it shalle evydently follow by hys actes. And whanne he came in Chepesyde he sayd opynly, that many pepulle harde hym, that he was as trewe a man to the kynge as anyy was there, evyn proudly.

Item the xvii. day the kynges grace came from the place in Sothewarke thorow London, and soo to Whytt-halle; and that nyghte was the comyneres of London

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1 and soo . . . prisoners interlined.
A.D. 1549. was dyscharged of ther wachynge at alle the gattes of
London in harnes, and to walche no more but the comyn
wache as a nyttes in euery warde as it hath bene a-cos-
tomyd be-fore.

Rowlond Hylle, Mayer, merser.
John Turke, John Yorke, Shrefys, Ao Edwardi vii
iii°.

Thys yere the vi. day of December was Bodylys wyffe,
the snythes wyff[e] . . . . ne ende In Smythfelde
hongyd at Tyborne for the dystrowynge of . . [chi-]
nderne at Bartylmewtyde as it shoyth before.¹

Item the vii. [of Ja]nuarii was vi. men dystroyd
at the makyng of the welle within the howse [that]
was some tyme the Peter College neste the denes place
in Powlles chu[rchey]erde.

Item of the gret gentynes that was shoyd vn-to the
byshope of London E[dmund] Boner byynge prisoner in
the Marchehese the viii. day of Januarii of the knyght mar-
challe takynge away hys bedde, and soo that he had no
more to lye in but the straw and a couerlet for the space
of viii. days, for be-cause he wolde not geve the knyghte
marshall x. li. or a gowne of that price.

Item the xix. day of the same monythe at ix. a clocke
at nyghte was kylyld captyne Gambolde, a valyent man
a Spanyerd, and a-nother with hym, and dyuers of their
seruarentes hurte, of a-nother captyne of hys awne con-
trymen; and was tane the nexte day and iii more
with hym, and the xxii. day of the same monyth
ranyd att the yelde-halle, and the xxiii. day the ware
condemnyd, and the xxiii. day the ware hongyd in the
mydles of Smythfelde; and he that kylyld captayne
Gambolde, ther as the dede was done or euer he went

¹ At the foot of the previous page in the MS. this passage stood
as follows, but was erased—
"Thys yere the vi. day of December,
the wych was Sent Nicolas
day, was Bodylys wyffe was
"hongyd at Tyborne with another
woman and ii. men, the wyche
Bodylys wife was the cause of
the dystroy[n of] ii. chel-
derne."
in-to Smythfelde, ther hys hond was smyttyn of, and A.D. 1550.
after was hongyd with the resydew in Smythfelde.

Item the xxvii. day of the same monythe was drawne from the Tower of London vn-to Tyborne iii. persons, and there hongyd and quartered, and their quarteres sette a-bowte London on euery gatte; thys was of them that dyd ryse in the West cuntre.

Item the vi. day of Februarii came the duke of Somerset owte of the Towere, and lay at the Savoye.

Item the xxxi. day of Marche was Palme Sonday, and Tes on the evyn was proclamyd a generalle pes betwene the kynges of Ynglond and the Frenche kyng, and the qwene of Scottes and the realme of the same also, with their subjecttes; and grett bonfyeres with grett chere at euery cunstubulles dore in euery pariche thorroue alle London; and soo after thorrou alle Ynglond.

Item the xii. day of Aprille, he that was byshoppe of Rochester, Nicolas Rydley, was stallyd by one of the byshoppe of Ely chaplyne. And the xix. daye of London. the same monythe he came in-to the qwere at the comunyoun tyme, and at that tyme he and the dene recevyd and master Barne, and the too tok the host Puttynge owte of the lyttles at the ault-er in Powiies.

Item the vi. day of Maii was Jone Bucher, otherwise called Jone of Kentte burnyd in Smythfelde for grett herysses, as yt hath bene longe knowyne, and was condemnyned nye a hole yere, as it showyth before; and there preched before hare or she dyede Scory, and Kent. she saye to hym that he lyed lyke a knave, etc.

Item that Bullyne was gevyn vp to the Frenchmen of the ii. day of Maii.

Item Nicolas Rydley that was byshoppe of Rochester was made byshoppe of London, and beganne hys visitacioun in Powlles the v. day of Maii.

1 Altered from as some as.
A.D. 1550.  
[Shepps of egges, etc.  
Terme reiurnyd.  
Item that there came a sheppe of egges and shurttes and smockes owte of France to Byllinges gatte.

Item the terme reiurnyd from the Assencion vn-to Myhylmas.

Item the proclamacion the xxiii. day of Maii, the wyche was the Fryday be-fore Whytsunday, was for the pes betwene France [and u]s.

Item on Whytsone Sunday preched the byshoppe of London, Nicolas [Ridley at the] crosse.

Item the nyghte be-fore came in the Frenche lordes with their tresor, etc.

[On Tyrenyte Sunday preched doctor Kyrkam, and sayd that in the sacrament w[as no] substance but brede and wynne.

Item on sente Barnabes day was kepte [no holi] day alle London at the commandment of the mayer, and at nyghte was the awlter in Powlles pullyd downe, and as that day the vayelle was hongyd [up] benethe the steppes, and the tabulle sett vp there; and a sennet after there the comuni[on] was mynysterd.

Item the xiii. day of June was Sattorday, and be-fore evy[ning] was a man slayne in Powlles churche, and ii. frayes with-in the churche that s[ame] tyme afterward.

Item that same day was the byshoppe of Wynchester was dys[charg]ed and deluyeryd from the Towre, the wyche had bene there nye honde too yeyres.¹

Item, also this yere Corpus Christi was not kepte holy day.

And the Assumpcion of our La[dy] was soche de-visioun thorrow alle London that some kepte holy day and some none. Almyghty God helpe it whanne hys wylle ys! for this was the ii³e yere, and also the same devisioun was at the fest of the Natiuite of our Lady.

¹ A line has been drawn through the whole of this passage.
Item the last day of August preched at the crosse A.D. 1550. Stephin Caston, and there spake a-gayne the lady Mary as moche as he myghte, but he namyd not hare, but sayd there was a gret woman with-in the realme that was a gret supporter and mayntayner of popery and superstycioun, and prayd that she myghte forsake oppinyons, and to follow the kynges prosedynges, as he sayed. And also he sayed that kynges' Henry the viii\textsuperscript{th} was a papyst, with many obprobryus wordes of hym as yt was harde.

Item this yere was prclamyd that the French crowynys shuld goo for vii. s.

Andrew \textit{[J]udde, skynner, Mayer.}

\textit{Augustyne Hynde, John Lyon, Shefys, A\textsuperscript{e} Edwardi [viti iiiio].}

Thys yere the xiii. daye of Nouember was prclamyd thorow alle London that ne wyttelleres nor tabernes shulde kepe no resorte of pepulle in there howses for vyttelles on the Sondayes nore holy dayes tylle alle serves ware done, and that shulde be at a xi. the cloke; and also at afternone tylle evynge-songe ware done, in payne of gret prisonment at the kynges commandment.

Item this yere was many frayes in Powlles churche, and nothyng sayd on-to them; and one man felle downe in Powlles churche and brake hys necke for kecheynge of pegyns in the nyght the iiii. day of December.

Item the v. day of December was prclamyd that the French crownes shuld goo put\textsuperscript{1} for vi. s. iii. d.

Item at Crystmas was put downe in Powlles the \textit{rectores cory}\textsuperscript{1} with all their coppys at processioun, and nomore to be vsyd.

Item the \textsuperscript{2} day of was the byshoppe of Wyssytor comyttyd to the Flett, and the xi. day of

\textsuperscript{1} Sic, MS. \quad \textsuperscript{2} Blanks in MS.
A.D. 1550. December was comyttyd to the Flett the byshoppe of Chechester.

Item the xv. day of December was browte from the Tower of London vn-to Lambythe the byshoppe of Wynchester, themne beynge doctor Stephin Gardner, before the byshoppe of of Cauntorbery, themne beynge Thomas Creme, with dyuers other comysioneres, and exammynd and comyttyd vn-to the Tower a-gayne. And the xviii. day followywyne ther a-gayne; and that same day was too tydes at London brygge within the space of v. howeres, and grett sprynges that dyd moche harme by the watter syde and on the watter. And the sayed byshoppe of Wynche[ster] at Lambythe the viii. day of Januarii and the xii. day, and so to the Tower a-gayne. The xxvi. day there a-gayne, and that day browthe from the Tower vn-to Lam[beth by the] garde and the ofseseres of the Tower with weppens, and soo home a-gayne: [and on] the xiii. day of Februarii and xiii. day also, and that day he was dyschargyd [from h]ys byschopryge and alle hys londes, and comyttyd vn-to the Tower [aga]yne.

Item the xxii. day of Marche was Fame Sonday, and as that daye [wa]s was put in-to the Fleette dyuers gentylmen, as sir Antoni Browne, Master sargant of the lawe, with dyuers other, for herynge of masse in my lady Marys curte at Sent Jones and was there . . .

Item the xxi.ii. day of the same monythe after was the grattes be-syde the hye aulter in Powlles closyd vp, that the pepulle shulde not loke in at the tyme of the comunyoun tyme, and the vayle hongyd vp. And the xxi.ii. day after was Ester eyvn, and themne was the tabulle remevyd, and sette benethe at the vayle northe and sowthe; and on Ester day the dene, themne beynge Wyllyam Maye, dyd mynyster hym selfe. Item this

1 Sic, MS.
2 Altered to Cranmer by a later hand.
3 A blank space in MS.
yere was sene in the Lent be-syde Martyne abbe many A.D. 1551. men in harnes syttynge in the eyer, and soo came downe a-gayne vn-to the grownde and vadyd a-waye a-gayne, and also in dyuers other places. And also a-bowte Ester was sene in Sussex iii. sonnes shenynge at at one tyme in the eyer, that thei cowde not dysserne wyche shulde be the very sonne.

Item the xxvth day of Maii, wyche was the Monday after Trenyte sonday, was gret ertheqwakes in dyuers places, as a-bowte Crowydyn and in that towne and dyuers other townes there by, as at Rygatte, and many other places a-bowte, and also at Westmyster and dyuers other places in London, and a-bowte there. Item in June after went Inbassatores in-to France the erle of Northempton and the byshoppe of Ely with dyuers other, and was goodly reseyvd there with processioun, crosseys, and sensynge, with alle the hole orдерes of religiose persons that be there, with the vniuersitis, scolles, and solome masse songe be-fore them or the came vn-to the kynges presens, and had there grett chere. And after that came in-to Ynglonde dyuers lorddes of France with a cardnalle, and came to Rye the iii. day of Julii, and soo vn-to London, and was not reseyvd. And be-fore their comynge in-to London was dyuers lordes and gret men of the Ines, and laye at the kynges place in Sothewarke.

2 Item the ix. day of the same monythe beganne the gret sykenes callyd the swetthe, that there dyde a grett mvltitude of pepulle sodenly thorrow alle London and thorrow the most parte of alle Ynglonde. And that same day was the proclamacion for testornes at ix. d.3

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1 *dyuers*, erased.

2 From this point the marginal notes are in a much later and far different hand from that in which the body of the chronicle is written. The headings also of the pages being throughout by this hand are not printed.

3 Corrected from "testornes from " ix. d. vn-to vj. d. and grottes vn- " to ij. d. and j. d. vn-to ob." See under date of 17th August in same year.
A.D. 1551. And the vitelles as dere after as it was be-fore, and worser, that the pepulle cryed owte of it in every place thorrow alle the realme.

And the xxvii. day of the same monythe the byshoppe of Wynchester, that was thanne 1 was devorsyd from hys wyffe in Powlles, the wyche was a bucheres wyff of Nottynggam, and gave hare husbande a sartyne mony a yere dureynge hys lyffe, as it was jugydde by the lawe.

Item the last day of Julii [and] the furst of August rydde in a cartte a tayler of Flestret and hys syster rydde in a cartte a-bowte London, and bothe ther heddes shavyrne, for avovttre, that he had ii. chelderne by harre, and the iiide day was bannyshyd the citte bothe; but he wolde haue gevyn moche to a be scewsyd, but it wold not be tane.

Item the xvii. day of August was a proclamacion at vi. a clocke in the mornynge for the qwyne of testornes of ix. d. vn-to vi. d., and grottes vn-to iid., and ii. d. vn-to i. d., and i. d. vn-to a ob., and ob. vn-to q.; and it the vittelles [were deare]r thanne the ware before.

Item xxiii. day of Avgust the pariche of Seyntz [Faith ente]rd furst in-to Jesus chappelle as their pa-riche churche, and had seruys there.

Item the xxvii. da[y af]ter was the stondynge at the tabulle in Powlles was removyd in-to the sowthe ..., ..., ..., viii. day of October was the byshoppe of Cheechester and the byshoppe of Worseter conventyd in the byshoppe of London pallys be-fore the comys-yneres; and the ix. day there ..., ..., and dys-
charygd. Theys ware the comysheneres,—the lorde cheffe barne, doctor Olyuer, d[ector] Rede, Lyelle, Gos-
nalle, and 1

Item vn Myhylmas day the kynges grace went in hys  

1 A blank space in the MS.
robe that was sent hym from the Frenche kynge of the A.D. 1551.
order of sent My[chael] at Hamtone cortte with gret
ryalty there at that tyme.

Item the xi. day of October was made, at Hamtone
cortte, John Dudley erle of Warwyke duke of Northom-
[berland, the] markes Dorsett duke of Suffoke, the lord
trezerer markes of Wynchester, William Harbar markes
of Pembroke.

Item the xvi. day of October was the duke of So-
merset, lorde Gray, Sir Raffe Vane, with many
moo as it shalle a-pere after.¹

Item, the xxi. day of the same monythe beganne the
craftes of London to wache at the gattes of London at
vi. in the mornynge vn-to vi. at nyghte, and continewyd
tyle the xxiii. day of Nouember.

Richard Dobbys, skynner, Mayer.

Thys yere at afternone on Alhalloue day, whanne the
mayer came to Powles, ther was dyuers persons of the
duke of Northumberlondes seruanttes wolde haue tane
the chayne from the kynges shreffes necke in Powles
goynge after the mayer, and wolde haue made a fraye
within Powles church, but whanne the came with-owte
the church at the northe dore, there thei made a fray
and fowte, and ware departyd, and went in-to the petty
cannons and fowte there, that whanne the mayer came
forthe of Powles churche he was fayen to sette them
forthe, and had them to the cownter.

Item on the morrow after the qwene of Scottes came
in-to London by watter, and soo vn-to the byshopp of
London palles, and lay there; and the morrow after
she went vn-to the corté vn-to the kynges grace, and had
there gret chere. And the Fryday after she went hare

¹There is a mark attaching a marginal note to this passage, and the corresponding mark appears in the margin, but the body of the note has been burned away.
A.D. 1551. ways. And dyuers lorde and ladys browte hare on hare way, and whanne she came withowt e Byshoppes gatte the fayryst lady that she hade with hare of hare cuntre was stolne a-way from hare, and soo went forth in hare jorne.

Item the viii. day after, the wyche was the Tewsday, there was a tayler that dwelte in Aldersgatstret was sett on the pyllery at afternone, and the cause was that whanne the mayer went to Westmyster he callyd them alle cokeoldes; and stode there tylle it was iii. a cloke at after-none.

Item at thys tyme was dyuers proclamacies and pricys made for vyttelles, but it servyt not; and the xxi. of Novembe was made a contrary proclamacyoun, and sett alle at lyberty a-gayne, and euery viteler to solle as the wolde and had done be-fore.

Item the first day of December was browte the devke of Somersett owte of the Towre by watter at v. a clocke in the mornynge, and i. or ii. drownyd by the waye in the Tems be-twene the Tower and Westmester; and there he araynyd be-fore the covncelle, and so pletyd for hym selfe that he was quytt for the tresoun, and comytted vn-to the Tower of London a-gayne.

Item the nexte day was the lorde Gray with dyuers other that ware in the Towere was browte vn-to Westmester vn-to the starre chamber, and sent home a-gayne.

Item the viii. day of December that same monythe was a gret muster at Totehylle of men of armes be-for the kynge, of dyuers lorddes.

Item the xvi. day was a proclamacioun for the new qwyne that no man. . . . . [o]f it, for because that the pepulle sayd dyuers that ther was the ragyd staffe. . . . . it.

Item the xxiii day of December was sorne the byshoppe of Ely lorde [chancellor of England]n.
Item that same day was the muster of the dewke of A.D. 1551. Somersettes servanttes be-fore [the king at] Totyllle also.

Item the same day was comyttyd vn-to the Tower the byshopp [of Dur]ham Cudberthe Tunstalle.

Item the xxii. day of the same monythe was be-heddyd at the Towre-hylle be-fore viii. a clocke Edwardes devke of Somersett, [earl of Hert]forde, and vnkyll vn-to the kynges grace. And also there was a commandment thorow London that alle hows-olderes with their servantes shulde kepe their howses vn-to it was . . . .

Item on Crystmas evyn was made a proclamacioun that noman shulde make qwoyne, nore send beyond see, in payne of dethe.

Item the iiiith day of Januarii the lorde of Cryst-mas of the kynges howse came thorrow London and thorrow Schepeseyde, and soo to the lorde mayeres to denner, and dyuers of hys corte was devydyd, some to the sherffys and to dyuers aldermen; and a-gayne after none was made a scaffolde at the crosse in Schepe-syde, and thether he came and made hys proclamacion.

Item the xiii. day of Januarii was whyppyd vii. women at the carttes arse, iii. at one, and iii. at a-nother, for vacobondes that wold not lobor, but play the vnthryftes.

Item the xix. day of Februarii was a man slayne within Powles churche-yrde.

Item the xxvi. day of the same monythe, the wyche was Fryday, was hongyd at Towre-hylle sir Myllys Partryge, knyghte, the wyche playd with kynge Henry the viiite at dysse for the grett belfery that stode in Powles churche-yrde; and sir Raffe Vane, theys too ware hongyd. Also sir Myhylle Stonnappe and sir Thomas Arndelle, theys too ware be-heddyd at that same

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1 The words the wyche was callyd the gret belfery follow, but are erased.
A.D. 1552. tyme. And theis iiiii. knyghttes confessyd that the war neuer gylte for soche thynges as was layd vn-to their charge, and dyde in that same oppinioun.

The daye be-fore endyd the parlament.1

Item the xvi. day of Aprille was Ester evyn, and that day rydde a woman in a carte a-bowte London that dwelte in Aldersgate strete that made aqwavyte, for cardyng of hare mayde with a payer of carddes soche as dothe carde wolle with-alle, and was sende vn-to warde a-gayne.

Item wher as it hath bene of an olde costome that there shulde be iii. sermons in Ester weke, this yere was a commandment that there shulde be but ii., and that the Wedynsayd shuld not be kepte holy day.

Item also, wher as it hathe bene of ane olde costome that sente Gorge shuld be kepte holy day thorow alle Ynglond, the byshoppe of London commandyd that it shulde not be kepte, and nomor it was not.

Item lyke-wyse at Wytsontyde was but ii. sermons; they ware lyke-wyse at the crsse,2 and he that prechyd the Sunday preched the ii. other, and but ii. dayes kepte holy days.

Item on Wytsone evyn it raynyd in dyuers places in London that it was sene lyyynge in dyuers places on the erbbes as redde as wyne.

Item the iii. day of August be-tweme x. and xi. at nyghte was a woman in Oxfordsheere at a place callyd Midylton-stone, at the syne of the Eggylle, viii. myle from Oxforde, and the good mans name was John Kenner, and she was deluyeryd of a chyld with too heddes, iii. handdes, iii. fette, and but one body, and the myd-wyffe kersende them at home and was a-lowyd by the churche; and lyffyd xv. days; and ette, and [slept]

1 Interlined.
2 Sic, MS.
3 Corrected from too chylderne.
wylle the other dyd wake, and lokyd with a mery chere A.D.1552. whanne any persons lo[oked at] them. Item also in that same countrie was a henne hacchyd of a chek[en that] had ii. heddes and iii. fette.

Item in the same monythe was tane at Bl[ack] walle and nere a-bowte London was tane dyuers dolfyns.

Item the iii. day of September was a-ponne a Sunday, and thenne the qweer of Powlles had a commandment from the dene from Cambyrge at the byshoppe of Cantoberes visitation that he shulde leve the playnge of organs at the devyne seruys, and soo lefte it.

Item the iii. day of Octobere was the byshoppe of Dorram, thanne beynge Cud[bert] Tunstalle, browte to examinacion at the place that some-tyme w[as] callyd the abbe of Towre-hylle, the viii. and the xi. and the xiii.; also and that daye he was depoysyd of hys see, and commytyd vn-to warde a-gayne.¹

Item also in this monthe was tane dyuers hother fyches gret in the Temse.

Item the xxi. day of October was the pluckynge downe of alle the alters and chappelles in alle Powlles churche, with alle the towmes, at the commandment of the byshoppe, thenne beynge Nicolas Rydley, and alle the goodly stoneworke that stode behynde the hye alter and the place for the prest, dekynne, and subdekynne; and wolde a-bullyd² downe John a Gauntes tome but there was a commandment the contrary from the counselle, and soo yt was made alle playne as it a-pereus.

Item this yere beganne the howse in London for the powre, the w[ich] was some tyme the Gray freeres in Newgate markeytte, etc.

Gorge Barnés, Mayer, habardacher.

William Garrard, John Maynerd, Shreffys, A⁰ primo Mar[iæ.]

¹ The words vn-to the Tower fol-low, but are erased. ² Sic, MS. ³ See p. 247.
A.D. 1553. Item on Alhallou day beganne the boke of the new seruis of bred and wyne in Powlles, with alle London, and the byshoppe dyd the seruis hym-self, and prechyd in the quere at the mornynge seruis, and dyd it in a rochet and nothynge elles on hym. And the dene with alle the resydew of the prebentes went but in their surples, and left of their abbet of the vniuersyte; and the byshoppe prechyd at after-none at Powlles crosse, and stode there tylle it was nere honde v. a cloke, and the mayer nor aldermen came not within Powlles churche nor the crafftes as they ware wonte to doo, for be-cause they ware soo wery of hys longe stondynge.

Item the . . .^ day of thys same monythe the chyldeyn was put in the howse that was some tyme the Grayfreres.

Item after Allhollouday was nomore communyoun in no place but on the Sundayes.

Item this yere was nether sent Nicolas nor the Concepcion of our Lady kepte holydy,^2 nor it the Assump-cioun of our Lady be-fore, nor the Natiuite of our Lady; but put do^vne, etc.

Item on Crystmas day at after-none alle the men chylderne with the woman chylderne, and alle the offeseres that perteynyd vn-to the howse of the powre, stode at the grett condett in Cheppe in a rowe whanne the mayer came to Powlles at after-none, and soo home a-gayne, to be sene of the citte. Item the byshoppe prechyd alle the holy-dayes in the quere at evyngeyne^2 prayer.

Item the iii. day of Januarii came the lorde of mysrewle of the corte thorrow London with the sheffes^2 lorde, and soo vn-to the crosse in Cheppe, and there made a proclamacyoun, and so vn-to the mayeres to denner, and alle hys corte was devydyn vnto dyuers aldermen; and a-monge alle one parte was commytyd to

^1 Blank space in MS. | ^2 Sic, MS.
Master Curtes the alderman, but whanne the came thether a.d. 1553, there was nothynge prepayrd for them, for he wolde not be at home, but he was send for, but he wolde not be fownde, wherfor v. of hys seruanttes ware browte, eche of them had too men ledde them, vn-to the mayeres, and soo alle that daye, and soo at nyght vn-to the corte; and the nexte daye the ware sent home . . . . the mayer dyd gret correccioun vn-to powre pepulle, as rydynge in cartes [and standi]nge on the pyllere, bothe men and women.

And this yere the first daye of [March was] the parlament, and kepte within the kynges pallys at Westmyster, Whythalle.

Item this yere [the town] deche from Newgat vn-to Aldersegat ¹ was stoppyd vp with brycke, and made playne [with the er]the.

Item in the begynnynge of Maii was tane owte of alle the churches of London and a-bowe ² [all the] plate and coyne ³ that was in their boxys in every churche for the kynges grace; and vestmenttes and . . . . . , wyche drew vn-to a grett substans be-syde the coyne, and also this yere was very fewe cherches [in Lo]ndon that had anny processioun in the Rogacioun dayes in London this yere for lacke of devocioun. . . . xvii. day of Maii the market in Newgat market was removyd vn-to the new howsys, [and the] shambylles wher Sent Nicolas churche sometyme was, alle save only the mele-men, [at] the commandment of the mayer.

Item the xxv. daye of Maii satte in PowUles the com-ussioners with the lorde cheffe justes, with the lorde mayer, and soo had a-way alle the platt, coppys, vest-menttes, wyche . . . . . drew vn-to a gret gooddes for the behoffe of the kynges grace.

Item the xxvi. daye of Maii beganne the byshope of Cantorbe ² to sytt for the new boke that the byshope

¹ Corrected from Ludgat.
² Sic, MS.
³ Corrected from qwyne.
A.D. 1553. of Wenchester, Powny, made, that he wolde haue that alle parsons and curattes shulde sett their hondes vn-to it, and so euer byshoppe in hys dyesses. And in London was dyuers that denied many of the artycles, as doctor Weston, with dyuers other, as it shalle shoo after.

Item the first day of June was sett vp at the standerde in Cheppe a pyller new made of a good lengthe from the grownde, and too yonge seruanddes tayed vn-to yt with a chayne that thee myghte goo a-bowte it, and to . . . betlyn with roddes soore on their backes for be-cause the hade \(^1\) too wenches in-to their masters howse; and on the morrow after, wyche was the Monday, and thenne was too other in the same case betlyn at the same pyller, and so as many as plesyd the mayer after-warde, etc.

Item this yere the mayer dyd put in execucioun the acte for the hyghthe of pentoseesse thorrow alle London. Item the ii\(^{de}\) day of Julii prechyd doctor Hodskyne that was some tyme suffecane of London, and dyd nether pray for lady Marys grace, nor it for lady Elizabeth; and the nexte Sunday after prechyd the byshoppe of London, Nicolas Reddesle, and there callyd bothe the sayd ladys bastarddes, that alle the pepulle was sore a-noyd with hys worddes, soo vn-cherrytabulle spokyn by hym in soo opyn an awdiens.

Item the vi. day of Julii dyde kynge Edward the vi. at Grenewyche, as they say, and some say he was pow-synd as it shalle a-pere ar-after.\(^2\)

[JANE.]

Item the x. day of the same monythe after vii. a clocke at nyghte was made a proclamacyoun at the crosse in Chepe by iii. harraldes and one trompet, with the kynges shreffe of London, Master Garrard, with dyuers of the garde, for Jane the duke of Suffolkes dowter to be the

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\(^1\) Corrected from *wolde hade*.  
\(^2\) *Sic, MS.*
qwene of Ynglond but fewe or none sayd "Good saue A.D. 1553, " hare,") the wyche was browte that same afternone frome Richemond vn-to Westmyster, and soo vn-to the Tower of London by watter. And the nexte day in the morninges was sett forthe in printe that the lady Mary with the lady Elizabeth ware bothe provyd illegittimatt and borne un-lawfull, and clerely dyschargyd from the crowne and from almaner of possessions of the kynge their fader Henry the viii. And also provyd a-cordynge by the lawys of the churche, as thei say, and by the temporalle lawys. And also by a parlament kepte at Westmyster in the xxvii\(\text{i}\) yere of their fader kynge Henry the viii. And soo by that thei be dyschargyd and dyssanullyd from alle maner of in-herrytans of the imperiale crowne of the hole realme of Ynglond, and to haue none maner of possessyons of the same. And the say also that the kynge Edward the vi. made a wylle and a testament at hys last dayes, and gaue the in-herrytans of the crowne vn-to the duches of Suffolke lady Kateryne, the wyche was dowter vn-to lady\(^3\) Mary that was the Frenche qwene and one of the dowteres of kynge Henry the viii.; and yf she had anyn male issew or the sayd kynge Edward the vi. dyde, thenne the imperiale crowne shulde goo vn-to here issew, and if not vn-to here dowter lady Jane, the wych was maryd vn-to the iii. sone of the duke of Northumberland Gylford Dudley. And from hare for lacke of issew vn-to hare cosyne Margaret late the dowter of lady Elnor wyfie vn-to . . . . merlond, one of the kynges blode, the wyche was one of the Frenche qwens dowteres, [and to the heirs] of hare body lawfully be-gottyn.

\[\text{wyche a yonge man that was drawer at Sent Jones at Ludgate . . . . bothe hys erres cut of cruelly, and sent vn-to warde a-gayne and . . . .}\]

\(^1\) But . . . "hare" interlined. \(^2\) Sic MS. \(^3\) Corrected from the Frenche lady.
A.D. 1553. . . and had a rewarde of the chamber; and within iii. dayes after hys master w[ent to the Tower, where he was] gunner, and was drownyd by the wye and ii. men with hym.¹

Item the xii. of the same monythe of Julii was m[ade procl]amaeyoun to take vp men, and to come to Totylle, and to haue x. d. a day, and new . . . . . to feche in lady Mary; and that same day wente furthe to feche here in the duke of Northumber[lond], and more was se . . . . . but he laye a iiii. or v. dayes be-syde Ware, and thenne went forwarde to Chambre[dge, and] thowte to worke masteres, as it a-peres after.

[Mary.]  

Item the xix. day of the same monythe, [which] was sent Margarettes cvyn, at iii. of clocke at after-none was proclamyd lady Ma[ry to] be qwene of Ynglond at the crose in Cheppe with the erle of Shrewsbery, the erle of Pembroke, with the mayer of London, and dyuers other lordes, and many of the ald[ermen], and the kynges schrffe master Garrard, with dyuers harholdes and trompettes. And from thens cam [to] Powles alle, and there the qwere sange Te Deum with the organs goynge, with the belles ryngynge, the most parte alle . . . , and that same nyghte had the . . . , parte of London Te Deum, with bone-fyers in euery strete in London, with good chere at euery bone [fyer], and the belles ryngynge in euery paryche cherche, and for the most parte alle nyghte tylle the nexte d[ay] to none.

Item the xxii. day of the same monythe was tane the duke of Notthumberlon[d] at Cambryche by the mayer, and proclamyd a traytor, and soo kepte in prisone tylle the harde from hare grace and hare counselle.

¹ The whole paragraph is written in the margin.  
² Sic MS.
And on saynt James day at afternone at iii. of cloe[k] A.D. 1553. at after-none was browte vn-to London worshypfully as he had deseryd, and brow[te] in at Byshoppes gatt by the erle of Ardelle,\(^1\) the wyche browte hym vn-to the Tower of London. And whanne he came in at Byshoppes gat he was commandyd to put of hys atte, and soo dyd tylle he came to the Tower; and after he came onse to Shordyche alle the pepulle revyled hym, and callyd hym traytor and heretycke, and wolde not seyse for alle the ware spokyn vn-to for it. With hys sones, as the erle of Warwyke, Ambrose Dudley, Henry Dudley, Androw Dudley, the erle of Huntyngton, lorde Hastynges, sir John Gattes that was captayne of the garde, and sir Henry Gattes hys brother, sir Thomas Palmer, doctor Saunder.

Item here went the byshoppe of London that was goynge vn-to the qwene to begee\(^1\) hys pardon, but he was tane at Ipsege, and there was put in warde.

Item the xxii. day of the same monythe beganne the wache at euery gatt in London in harnes, viii. be-syde the viii. comeneres.

Item xxvi. day of the same monythe was browte to the Tower of London at ii. a clocke at after-none doctor Redley that was the byshope of London, lorde markes of Northhanton,\(^2\) Roberte Dudley that was the duckes brother, master Corbet that was shreff of Essex, and after them that same nyghte was browte in sir Roger Chamle cheffe justes of the kynges benche, sir Edwarte\(^1\) Montageu cheffe justys of the comyn place; and the nex\(^1\) day came in sir John Jorke, and sir Thomas Wrathe, with dyuers other, as it shalle a-pere afterwarde.

Item the iii. of August came in the qwenes grace after vii. a clocke at nyghte from Newhalle with the lady Elizabeth hare syster, and a grett company of ladys with hare; and she goodly imparelde with alle the

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\(^1\) Sic MS.

Q 2
A.D. 1553, resydew of hare ladys, and so to Whytt-chappelle; and there the mayer with the aldermen reseved hare, and he delyueryd hare the swerde, and she toke it to the erle of Arnedelle, and he bare it befor hare, and the mayer the masse. And whanne she came at Algate there it was goodly hangyd with clothes, bannes, and stremers, and syngers, and gooly aparelde alle the way downe to Ledynhalle, and hangyd with clothes, baners, and stremers, and syngers, as is a-bove sayd; and also on the on syde the crafttes of London with-in raylles in their best a-parelles, and clothe hangynge be-fore them: and so downe Graschesstret and in-to Fancherssse strete, and soo downe Marke lane, and soo to the Towere; and euerie hows hangyd as is a-bove sayd, with syngers, organs, and shalmes; and whanne she came to the Tower, that she was with-in the Tower, ther was soche a pelle of gonnes, what bothe smalle and gret, and soo longe and soo thecke, that hath not be harde; soo gladde dyd the pepulles harttes rejoyse in hare comynge in, as God saue hare grace, and longe to contynew, and prosper hare in goodnes! Amen.

[The v.] of August at vii. a clocke at nyghte came home Edmond Boner byshoppe [from the M]archelse lyke a byshoppe, that alle the pepulle by the way badde hym welcom home . . . . man and woman, and as many of the women as myghte kyssyd him, and soq came to Powlles, and k[nelt on the] steppes and sayd hys prayeres; and thanne the pepulle range the belles for joye; and whanne he c[ame out o]f the Marshelsey there came in doctor Cokkys for hym. And the nexte day the duke of Norfoke, [the] byshoppe of Wynchester, the byshoppe of Durrham, the byshoppe of Chechester, and the byshoppe of [W]yssitor had their pardone, and ware dyschargyd, and soo went abrode and restoryd vn-to there [dig]nytes a-gayne alle hole.

1 Sic MS.
Item the vi. day of August was lefte the wache at the A.D. 1553 gattes in [Lon]don.

Item the vii. day of the same monythe was the kyngle Edwarde the vi. remouyd [from] Whythalle vn-to Westmyster by the byshoppe of Caunterbery with-owte any crosse or lyghte; [and] berryd the nexte day with a comynyoun and that powely, and the byshoppe of Cheechester prechyd a good [ser]mon.

Item the xiii. day of August prechyd master Borne at Powlls crosse at the commandment of the qwenes grace and there was pullyd owte of the pulpyt by vacabonddes and one threw hys daggar at hym.

Item the xviii. day of August was the duke of Northumbelond browte by watter vn-to Westmyster with the markes of Northhamton and the yerle of Warwyke hys sone, and there was condemnyd by them-selffes, and had no qwest went a-ponne them but them selfe, and submyttyd them selfe vn-to the qwenes grace and here lawys; and the nexte day both the Gattes and Andrew Dudly the dukes brother and Palmer in lyke wyse condemnyd.

Item the xxi. day of August prechyd at Powlls crosse master Watsone, and there was dyuers of the qwenes counselle, and the captayne of the garde with a cc. and more of the garde browte hym vn-to the pulpytte, and stode there alle the sermon tyme with ther halberttes.

Item the xxii. day of the same monythe sufferd at Tower-hylle the duke of Northhumberlond,\(^1\) sir John Gattes captayne of the garde be-fore, and sir Thomas Palmer, alle three be-hedhyd;\(^1\) and the day be-fore harde masse in the Tower and reseved the sacrament in forme of brede.

Item the xxix. day of August satte the qwenes commissioneres for the new byshoppes, that was put in for

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\(^1\) Sic MS.
A.D. 1553. them that was put owte and in-to prisone at the command-
ment of the byshoppe of Caunterbery as is a-bove sayd, and as it shalle follow.

Item in August was the aulter in Powlles set vp a-gayne, and fenysyd in September.

Item the xiii. day of September was the byshoppe of Caunterbery comyttyd vn-to the Tower from the sterrechamber, Thomas Creme by hys name; and the xv. day was comyttyd also vn-to the Tower the byshoppe of Bath  

Item the same tyme was alle the new byshoppes dyschargyd and put downe. . . . to sett in their . . a-gayne.²

Item the xvii. day of September the byshoppe of London, Boner, sange masse in Powlles, and gaue holy watter hym-selfe, and soo continuyd. . . . beganne the acte of . . . ynge of wyne . . . contynewyd not.³

Item the laste day of September was the qwenes grace browthe from the Tower of London vn-to the Whythe-halle goodly, and many pagenttes in dyuers places as she came by the way in London, with alle the crafttes and aldermen, and also a pagent in Powlles churche-yrde at the est ende of the churche, and there she stode longe, for yt was made of rosemay with alle here armes and a crowne in the myddes. Item also there was a man made too tope-castelles a-bove the crosse of the stepulle, and there stode with a flagge in hys honde and viii. flagges hangyng be-syde; and a castelle made in the myddes of the hye waye at the denes place. And the fyrst day of October she was crowned at Westmyster by the byshoppe of Wynchester Stephen Gardner, and she was browthe from Westmyster halle with iii. crosses with a gret qweer ⁴ and many byshoppes with their myteres on their heddes and crosse-stavys in their

¹ Blank space in MS.  
² to-sett . . a-gayne written in margin.  
³ beganne the . . . not written in margin.  
⁴ Sic MS.
hondes, as many as had none other lett, and the A.D. 1553, had other that bare them be-fore them; for as that tyme she wolde not suffer non to be in the quier nor to mynyster in hare presense, that in soomoche she had alle that was in Powles saue only them that ware maryd, that in soomoche that that day was no seruys in Powles, nother mattens nor masse nor evynsonge [nor ser]none at the crosse as that day.

Item the vth day of the same monythe beganne the parlament; [and] whanne the ware in the parlament howse the byshoppe of Lyngcolle doctor 1 Tay[lor] be[ing]e byshoppe of Lyngcolne, hys parlament robe was tane from hym and he was comy[tted to the To]wer; and iii. dayes in the weke the qwene satte in the parlament howse and harde all so[ch things] as was there done.

Item the vii. day of October beganne the convocacioun in Powles, and there had [mass of] the Holy Gost. And there the byshoppe of London sange the masse in hys pontyficd ihus, and that w[as the] furst masse that was songe at the hye alter after that it was sett vp a-gayne, and had a good[ly] sermon ad clerum in the quere.

Item the xxi. day of the same monythe beganne the dyspu[tation] in the longe chappelle in Powles betwene the new sorte and the olde, as Monday, Wedyns[day, and] Fryday, and there came moche pepulle; but the ware neuer the wyser, and with many worddes of... that the qwenes graces cowncelle was fayen to send worde that there shulde be no more dy[spu]tacions, but that it shulde be dyscussyd by the hole parlament. And as at that tyme the wet[hercock] of Powles stepulle was tane downe, and new made and gytyd, and sett vp a-gayne the iii. d[ay] of Nouember.

Thomas Whyett, Mayer, merchant tayler.
John Offeley, William Hewett, Shreffys, Ao pio Maria.

1 Blank space in MS.
Thys yere, the xiii. day of Nouember, the byshoppe of Cantorbery Thomas Creme, and lady Jane that wolde a bene qwene, and iii. of the Dudleyes, condemnyd at the yelde-halle for hye tresoun.

Item this yere the qwere of Powles went a-bowte the stepulle on sent Kateryns day at nyghte.

Item on sent Andrewys day beganne the generalle processioun in Latten in Powles churche, with the Parsons and curattes of London, with the prebenttes in their gray ammes, and the mayer with dyuers of the aldermen; and the same wyse iii. dayes followynge.

Item the vi. day of Januarii came from the emperor imbassotores in the name of the hole howse of Bowrgone, as dyuers erles, as the erle of Degmonde with dyuers other.

Item the xiii. day of Januarii beganne the processioun on the Sondayes a-bowte the churche, with the mayer and the aldermen in their clokes, and the precher takynge hys benediccioun in the body of the churche of the bysshoppe.

Item the xv. day of the same monythe beganne the in-surreccioun at Maydstone by sir Thomas Wyett, knyghte, lorde Cobham, Harper, and Colpeper, with dyuers other.

Item the xvi. day of the same monythe in the mornyng beganne the wache at euery gatte in London in harnes, bothe men and their servauntes, etc.

Item the xxiii. of Januarii was condemnyd at the yelde-halle of London lorde Robert Dudley.

Item the xxxi. day of the same monythe the duke of Norfoke came to Strode, and bent hys artyllery a-gaynst Wyett, in Rochester, but the Londeneres with their cap-tayns, as Briane, Fyztwilliams, and Bret, whoo came with the duke a-gaynst Wyet, made a shoute, and fled from the duke to Wyet, that the duke hardly scapyd from them.

Item the first day of Februarii the qwenes grace came hare owne persone vn-to the yelde-halle of Lon-don, and shoyd hare mynde vn-to the mayer, aldermen, and the hole crafttes of London are owne persone
CHRONICLE.

with hare cepter in hare honde in toky of love and
pes, and wente home a-gayne by watter at the Crane in
the Ventre.¹

Item the furst day of Februarii came Wyett with hys
host in-to Sothwarke at iii. a clocke at after-none, and
or it was v. he had made a bulwarke at the bryce fotte
and kepte Sothwarke tylle it was the vi. of the same
monythe, and dyd no harme there; and this was Shroft
Tewsdal; for the drawebrygge was drawne a-gayne hym
and the nyghte before many of hys men fled from hym;
and that same Tewsdal was ii. men hongyd on a gybyt
in Powlles churchyerd be-fore Sent Gregorys. And
that same day Wyet with hys host departhyd owte of
Sothwarke at ix. a cloke in the mornynge, and went vn-
to Kyngston. And also at that same tyme the duke of
Soffolke with hys brother was tane by the erle of Hun-
tyngton; and that same day was *Te Deum* songe in
the qwenes chapelle for joye of it. And that same day
the lorde Cobham and Harper whar put in-to the Tower.
[The vii.] day Wyet with hys host came vn-to the
parke besyde Sent James, and soo wolde . . . . . . . .
. . . with ² most traytorys shott at the corte gattes that
the arros stoke there longe af[ter]. And he hymselfe
came in at Te[mple bar, and] soo downe all Fletstret,
and soo vn-to the Belle Savage. And thenne was hys
trayne [attacked at] the comandment of the erle of
Pembroke, and sartayne of hys men slayne. And whan
[he saw] that Ludgatte was shutt a-gayne hym he de-
partyd, saynge “I haue kepte towche,” and soo we[nt
back] a-gaye; and by the Tempulle barre he was tane,
and soo brought by watter vn-to the [Tower] of London.
And then alle the qwens host came thorrow London
goodly in a-raye with spery[s. And] that same day was

¹ Paragraph misplaced in MS., but marked for insertion at this point.
² The passage which follows is substituted in the margin for And there was many arrows shotte at the gattes.
A.D. 1554. tane one William Albyght, parson of Kyngston be-syde Barram downe, [pre]cher of the gosspelle, besyde Char-ynge crosse in this rebellyoum. Also it is to be supposed that [W]yetts hadde come in at Ludgate had not one John Harres, a merchant-taylor, in Watlynge stret, [ha]d not sayd, “I know that theys be Wyettes ancienttes;” but some were very anngre with hym be-cause he sayd soo, but at hys worddes the gattes ware shutte.

Item the viii. day of Februarii the duke of Suffolke with hys brother was browte thorrow London with a goodly company of spere-men, and soo vn-to the Tower of London.

Item the xii. of Februarii was be-heddyd within the Tower lady Jane that wolde a bene qwene; and hare hus-band whose name was Gylford Dudley at the Towere-hylle.

Item the xiii. day of the same monythe, for the same rebellyoun, was hongyd one Vicars a yemanne of the garde, Bouthe one of the qwenes fotmen, gret John Norton, and one Kynge; and in seueralle places a-bowte London, at the gattes, in Cheppe-syde, and other strettves, to the number of xxvb, the wyche ware of London that fled from the duke of Norfoke; and that same day was iii. hongyd in chanys on Hay-hylle for the same offence in rebellyoum.

Item the duke of Suffolke was condemnyd at West-myster the xvii. day of Februarii; and be-heddyd at Towre-hylle the xxiii. day of the same monythe.

Item the xv. day of Marche was commytttyd vn-to the Tower a-gayne the erle of Devenchere. And the xviii. day of the same monythe was commytttyd also vn-to the Tower lady Elizabeth that was the qwenes syster, and that was Palme Sunday.

Item the epestyle masse beganne a-gayne the ii. day of Aprille.

Item the viii. day of Aprille was a katte hongyd on the gallos in Cheppe and clothed lyke a preste, and that same day hylde vp be-fore the precher at Polles crosse.
And shortly after the qwenes grace gau a generalie pardone for alle thoyts that ware with Wyet, and som-
ed 1 a parlament to be helde at Oxforde, but it was soon returnid vn-to London a-gayne vn-to Westmys-
ter. 2

Item the xi. day of the same monythe was Wyett be-
heddyd at Towre-hylle, and also qwaterd; and hys hedde
with one of hys qwateres sett a-ponne the gallowys, and
the hed with the qwater was stolne a-waye.

Item the ix. day of Aprille beganne the opposycions at
Oxford by Thomas Creme, sometyme byshoppe of Can-
torbery, Nicolas Rydley, sometyme byshoppe of Lon-
don, and Hughe Latemer, a-gayne the lerdemen 3 of bothe
the vnyuersytes; and there the sayd iii. persons was con-
dempnyd as erytykes, and soo remaynyd there in presone
a longe tyme.

Item the xxvii. of Aprille was be-heddyd at Towre-
hylle the duke of Suffolkes brother.

Item the xiii. day of Maii was the Monday in Wytsone weke, and thenne the mayer, aldermen, gold-
smythes, and fychemongeres came a processioun vn-to
Powles as the ware won te to doo, but there was no sensynge;
and dyuers other pariches came alle the iii. dayes as the ware won te. 3

Item the xviii. day of Maii was draune from the
Tower of London Thomas a Van 4 vn-to Tyborne, and
there put to execeucioun.

Item the xxiii. day of Maii was Corpus Christi day,
that some kepte holy day and some wolde not, and
there was a joyner that dwelte in Colman strrett, hys
name was John Strett, he was in Smythefelde whanne
the processioun of Sent Pulkers came by hym, and he
wold a tane the sacrament from the prest, but he was

1 Sic MS.  
2 This paragraph is introduced from the margin.  
3 And dyuers...wonte introduced from margin.  
4 Name interlined.
A.D. 1554. resystyd and tane and put in Newgatt, and then he fanyd hym-selfe madde.

Item the iii. day of June was tane downe alle the gallos within London.

Item the x. daye of June was Sunday, and thenne was a goonne shotte nere Powlles cherch-yrde, that the pellyt came nere the prechers face that preched at Powlles crosse.

Item the xxii. day of June was a proclamation made for shottynge with hand-gonnys and berynge of weppons.

Item the first daii of Julii was...y, and wher as there was in the pariche of Sent Gregorys on John Hylle a cutler [that was] obstenatt, that wolde not be-leave in the blyssyd sacrament of the alter, nor it tylle the[n ha]d not rsevyd it; but he was conuentyd before hys ordenary the dene of Powlles, that was at that tyme doctor Facnam, and soo revokyd hys opynyoun opynly be-fore a[ll the] pariche, and askyd them mercy and for-yefnes for hys evylle in-sampulle, and prayd them to pray for hym, and then and there he resevyd the sacrament opynly be-for them alle.

Item... day of the same monyth, wher as ther was a mayd that spake in a walle in a howse [in] Aldersgat strett, stode at the Powlles crosse be-fore the precher doctor Wymbse archedekeone of [Middlesex], and there shoyd alle the hole matter, and asked God mercy and the qwene, and alle the pulle, for ar evy[l] in-sampulle. And the xviii. day of the same monythe stode a man on the pyllery for the same matter, with a paper and a scryptor on hys hed, that was consent-ynge there-to.

Item the x[ix.] day of the same monythe the prince of Spayne came in at Hamton, and there was goodly resevyd. And the xxiiiid day of the same monythe, the wyche was Mary Maudlyne day, at nyghte was com-

1 Sic MS.  
2 For pepulle.
mandment gevyn in London to haue bonfyeres A.D. 1554.
and belles ryngynge thorow alle London. And the
nexte day to haue Te Deum in euery churche for joye
of hym. Item the xxiii. day of the same monythe he
came to Wynchester, be-twene vi. and vii. at nyghte,
where he was honorably and goodly reseyvd. And the
xxv. day of the same monythe was honorably marryd
with gret solemnite with many honorabulle lordys and
ladys, and men of worchyp as it dothe a-pere, bothe
spirituallle and temporalle. Item the first day of Au-
gust was a proclamacioun made in London for the hole
stylles bothe for the kynge and the qwene and alle
ther domynyons of bothe. But they came not vn-to
London tylle it was the xviii. day of Aulgust, and then
came bothe vn-to the place in Sothwarke, and lay there
that nyghte. And the xix. day came in-to London, wher
the ware goodly reseyvd with many pagenttes, as
furst at the brge fotte, and alle the howses on the brgge
new payntyd whyt and yellow, and in Grachhed strett
a goodly pagent and costly; and a-nother in Cornelle;
and one at the Gret Condet, and at the standerd the
wayttes of London playnge; and the crosse in Cheppe
new gultyd and that costly, and the genologe of hym
at the Lyttylle Cundet; and alle the crafttes of London
stondynge be the way in their best aparelle in alle the
strettes as he cam, and goodly hangyd, and soo to Powlles;
and there was goodly reseyvd of the byshopp, with the
prebenders and the hole qwear of Powlles, and soo in-to
the qwere, and there was Te Deum songe. And there was
one came downe from the chapter-howse a-ponne a roppe.
And soo departyd vn-to Westmyster. And Ludgatt
new payntyd. And a pagent in Fletstret at the cundet.
And so vn-to the pallys of Whythalle. Item on sent
Lukes day the kynge came vn-to Powlles, and ther harde
masse, and went home a-gayne.

John Lyon, Mayer, grosser.

1 Several alterations about this
point leave the text as printed.
2 Sic MS.
A.D. 1554. Thys yer the iii. day of Nouember prechyd at Powlles crosse doctor [Harpsfield], and there was v. men that dyd pen[ance], as iii. presttes and ii. temporalle men, dyd opyn pennans. The iii. prestes ware maryd. One was a challone of Esynge spettylle, and one a Blacke frere, and the iii. an Austyne freer. And this was their pennans: first to come owte of the vestre with shettes upon the backes, and eche of them a rodde in their honddes with a taper lyche, and first came and knelyd before the hye aulte, and there the suffrecane gaue them their dyssipline; and then went downe be-fore the crosse; and whanne the precher had tane hys benediccioun of the byshoppe in the myddes of the churche, the came downe vn-to the byshoppe, and knelyd downe in the myddes of the church, and there had their dyssiplines of hym, and he kyssyd them; and soo went vn-to the crosse, and stode there alle the [sermon] tyme, and whanne he came vn-to the beddes the turnydy vn-to the precher and knelyd downe [and asked forgive]nes there of hym, and thenne he shoyd their oppynyons opynly in the pulpyt.

Item the xii. day [of Novemb]er beganne the parla-ment at Westmyster, wher as the kynge rode in hys parlament robe, and [the quee]ne in an opyn charret by hym, on the ryghte honde of hym, goodly a-parelde and rychely [in cri]msone veluyt and clothe of golde; with alle the lorddes in their parlament robbys bothe spiritua]le and [tem]por]alle. And there was [a serm]one, in the wyche was the pope prayd for at the masse of the Holy Gost. And the nexte day came the convocacioun at Powlles, and the masse of the Holy Gost there also, and a sermone [ad] clerum, and there the pope was prayd for also by name.

Item the xix. day of Nouember beganne the pluckynge [do]wne of the postys at the corte gatte at Westmyster

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1 Blank space in MS.
2 Sic MS.
3 The passage Item the xiii. day but is erased.
by the lyce way syde, for the play of the Spanyardes that A.D. 1554.
was callyd the cane.

Item the xxiii. of the same monythe came in the cardnalle Powle by watter, and soo came vn-to the corte at Whythalle; and in the myddes of the brygge the kynge mette hym, and soo eche other salute other goodly and reuerently; and soo wente in vn-to the qwene, and soo she mett them at hare gret chamber, and she salutyd hym; and there the talkyd a whylle, and he departyd vn-to the place at Lambythe the wyche was prepearyd for hym.

Item the xxv. day of the same monythe was sent Kteryns\(^1\) day, and that day was the play at the corte gatte of the cane: in the wyche the kynge with alle the lordes and soche as plesyd hym came from Dyrraham place goodly a-parelde vn-to the place, and there playd, and havynges their targattes on their sholderes; and thangkys be to God that there was no harme done there.

Item the xxviii. day of the same monythe was a ser-
mon in the qwere of Powlles, and \textit{Te Deum} songe with a generalle processioun; and the byshopp in hys myter and dyuers other byshoppes in their abbettes; the mayer aldermen\(^1\) in their scarlett with their clokys, and alle the crafttes in their best a-parelle; and the nexte day was processioun in every pariche in London with \textit{Te Deum}\(^2\) e that the qwene [was] quyke with chylde.

Item that same day at afternone came the cardnalle vn-to the corte,\(^3\) and shoyd hys mynde vn-to the kynge and qwene and the covncelle, with dyuers of the parla-
ment howse, and soo departhyd to Lambythe a-gayne.

Item the ii,de day of December after was the hurst Sunday of Auent, and that day the sayd cardnalle

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1 Sic MS.
2 The words following \textit{Te Deum} are written in the margin, but are erased.
3 \textit{at after-none} erased here.
A.D. 1554. came vn-to Powlles, and there was resevyd of the byshoppe of London and the byshoppe of Wyncheste, thene beynge chaunsler of Ynglond, Gardner at the churche dore, and alle the pariche churches of the dioses of London, parsons, vicars, and curattes, in their coppys, with their clarkes holdynge their crosses with their banners.

Item the xvii. of the same monythe came in the prince of the churche dore, and alle the pariche churches of the diose of London, parsons, vicars, and curattes, in their coppys, with their clarkes holdynge their crosses with their banners.

Item the viith day of Januarii was sent Edwards day, and thenne was sett vp the scrynne at Westmyster, and the awlter, with dyuers juelles that the qwene sent theather.

Item the xxv. day of the same monythe was the Conuersioun of sent Pawlles day, and thenne was a generalle processioun with the chelderne of alle the scolles in London, with alle the clarkes, curattes, and parsons, and vikeres, in coppes, with their cressis; and the qwere of Powlles in lyke wyss; and dyuers byshoppes in their habbettes, and the byshoppe of London in hys pontificalle and coppe, berynge the sacrament vnnder a canypy, and iii. prebenttes berynge it in ther gray ames; and soo vp vn-to Ledynhalle with the mayer aldermen in scarlet, with their clokes, and alle the crafttes in their best a-ray; and soo came downe a-gaye on the other syde and soo to Powlles a-gaye; and thenne the kynge with my lord cardnalle came to Powlles and harde masse, and went home a-gaye; and at nyghte was commandment gevyll to make bonfieres thorrow alle London for joy of the pepulle that ware convertyd lyke wyse as sent Powlle was convertyd.

Item the iii. day of Februarii was John Rogeres, that was sometyme viker of Sent Sepulkares and reder in Powlles and prebendary after doctor Rayston, burnyd

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1 both in their mytters erased here. | 3 Blank space in MS.
2 and senssyd hym erased here. | 4 Sic MS.
in Smythesfeld for gret herysy. And Hopper and A.D. 1555.

send vn-to Gloeiter, and ther to burnyd lyke wyse; [and di]uers more vn-to other places.

Item on Ester day was a prest at Sent Margaryttes at [Westminster bro]jkyn on the hedde and on the arme with a wood knyffe in menysterynge of the blyssyd [sacrament] vn-to the pepulle in the church. And soo he was tane and sent vn-to the Tower of [London], and the Thursday after was browte vn-to Newgate; and the Fryday browte vn-to Pow[les, and] Satterday after also, and there was desgreadyd of the byshoppe of London in the constery, for he was . . . . and a prest be-fore. And there in the presens of the cheffe justys of the comyn place, the lorde ma[yer], and the shryffys, and soo commyttyd vn-to Newgatt a-gayne; and the xcvii. day carryd vn-to W[estminster] and there burnyd for that same dede.

Item the xxv. day of Marche was another generalle process[ion], and thenne was deluyerd a poddyyng vn-to one of the prebendes goynge in processioun. Item [the] same man the xxvii. day of that same monythe was betten with whppes at the peller in Chepe at the standert.

Item the vii. day of Aprelle the Obseruanttes ware put in at Grenwyche a-gayne by the bysshopp of Rochester, Morys, that was some tyme a Blacke freere, at the commandment of the qwene.

Item the xxix. day of Maii a-nother generalle processioun vn-to Sent Maggolles, and soo downe Temstret, and vp at Dovgat and soo to Powles.

Item the xxxi day Cardmaker with a-nother with hym burnyd in Smythesfelde for herysy.

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1 A blank space in MS. in which the name of Rogers should have been placed.
2 Corrected from Powles.
3 Sic for consistory.
4 Sic MS.
A.D. 1555. Item the xxxi. day of the same monythe was a pro-
clamacioun for the blyssyd sacrament and for bokes of
scypter.

Item the xxvii. of June was kepte the obiit of the
kynges grandhame, with a goodly herse as euuer was
sene, and stode a vi. or vii. days after.

Item the xxvi. day of Avgust the kynge and the
qwene came thorrow the citte, and soo to Grenwyche
toward in hys jurne vn-to hys fader the emperar; and
there toke hys leffe.

Item the xvi. day of October was burnyd at Oxforde
doctor Redley that was sometyme byshoppe of London,
and doctor Lattimer, for gret heresy.

Item the xxvii. day of September after was the covnter
in Bredstret removyd in-to Wood-strede.¹

William Garrard, haberdhacher, Mayer.

Thys yere was dyuers burnyd in many places in
Ynglond.

Item the iiiii. day of Nouember beganne the parla-
ment at Westmyster. And the xi. day after ,beganne the
cardnalles senod at Lambythe, and contynewyd tylle the
xii. day of Februarii after.²

And the xxvii. day of Januarii was burnyd in Smythe-
felde v. men and too women for gret heresy

Item the mayer with the citte enterde in-to Brydwelle.

Item the xxiii. of Februarii was Shroft Sonday, and
thenne was leppe-yere, and that day the byshoppe of
London Edmonde Boner, the byshoppe of Lyncolne themne
beynge [John White],³ and the byshoppe of Ely doctor
Thyrlebe, satte at Oxforde in commyssoneres for the
pope a-ponne Thomas Creme some tyme archebyshoppe
of Cantorbery, a-ponne hys gret heresy that he was in,
and there he was desgradyd of hys leggatsheppe and

¹ Sic MS.
² This passage marked for inser-
tion here.
³ Blank space in MS.
⁴ xxxiiii MS.
of his archbishopshoppe, and prested, with alle A.D. 1556.
other ecclesiasticalle degrees, and presthode, and soo
comyttyd vn-to the temporaile honndes and jursdyce-
cioun.

Item the xxi. day of Marche followynge was burnyd
there, and thether was send by the cownselle the lord
John Wyllyams with dyuers others to see the execu-
cioun done.

Item the xxviii. day of the same monyth was New-
gatte a fyer; but, thangkes be to God, that there was
but lyttylle harme done, for it was sone qwenched.

. . . . day of Maii was . . .

Item the xviii. day of the same monythe was cap-
tayne Tawnton drawne from the Tow[er to Tybo]rne,
and there hongyd, hedyd, and qwarder.

Item this tyme was dyuers burnyd in Smythfelde [for
h]erysy.

Item the viii. day of June was drawne from the
Tower of London vn-to Tyborne [Throg]morton, Wood-
dalle, Stanton, Bedelle, Rosselle, and Darrelle, ware
hongyd, hedyd, [and] qwarder for robery and tresoun.

Item the viii. day of June was hongyd at Towre-hylle
master [Pecjams sone and Danyelle for gret robery.

Item the x. day of the same monythe was a yonge
man hongyd within Brydewelle for robery within the
sayd howse.

Item in the same monythe [be]ganne the processioun
in euery churche, that the chylderne with their parentes
shuld goo Monday, Wedysday, Fryday, and Sonayes
with their bokes in their hondes or beddes euery persone,
and one of a howse, in payne of forfettynge of xii. d. at
euery tyme. And the churchwardens with other too
that be shsyn ² by the hole paryche; and if that the
do not loke substantially a-ponne it that themne they to

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1 Blank space in MS.  |  ² Sic MS.
A.D. 1556. forfeit ii.s., and the sayd mony to be bestoyd on the churche at the descrecioun of the sayd commyssineres; but it was but lyttylle lokyd a-ponne, and the more pytte.

Item the xviii. day of August the mayer dynned at the rederes denner at the Tempulle, and at after-none whanne he was goynge the swerde was willed to be borne\(^1\) doune in the closter, but the swordberer woold not.\(^2\)

Item in this same monythe was many heritykes browte owte of Essexe, and owte of other places.

Item the v\(^{th}\) day of September was browte thorrow Cheppesyde teyd in ropes xxiii\(^{ti}\) tayd to-getheres as herrytykes, and soo vn-to the Lowlers tower.

\(^1\) Substituted for \textit{willed to be tane from hym.}
\(^2\) \textit{but—not, a line has been drawn through these words.}
APPENDIX
OF ORIGINAL DOCUMENTS.
APPENDIX.

I.

The subjoined fragment of a "Letter of Confraternity" is bound up with a 14th century MS. (Bodleian, Rawl. c. 72). At the beginning of the volume is another mutilated letter of the same character, commencing thus, "Frater Stephanus Fratrum ordinis beati . . . . . diletco nobis in Christo domino "Willelmo . . . . ," but this is not certainly of Franciscan origin.

A "Letter of Confraternity" was exhibited to the Society of Antiquaries in 1794; one is translated and another referred to in the "Collectanea Anglo-Minoritica"; a translation of a fourth is printed by Kirkpatrick. 2

The present specimen is in a 15th century hand, and is written on a slip of parchment four inches wide. It has been cut down to the size of the manuscript (a Speculum Peccatorum) to which it serves as a fly-leaf, and thus unhappily little more than half of each line of this rare and curious document remains.

The restoration 3 now offered may be viewed as not entirely conjectural, the printed examples giving a clue to the general import of the letter.

Dilectae sibi in Christo, dominae Beatrici Ros, Frater * * *, Fratrum Minorum in Anglia minister et servus, cum orationum suffragio salutari omnium fra-

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1 pp. 196 and 225.
3 The words inserted to complete the sense are printed in italics.
4 The name has clearly not been written in a blank space left in a form. The same may be said respecting the name in the other fragment quoted above.
trum suorum salutem in Domino. Quae geritis ob Dei reverentiam ut accepi affectu sinceræ caritatis, ita fæntricem dignum fore credens piis beneficiis spiritualium vicissituidinis partem habere, te ad Sancti Francisci, Sanctæ Claræ, Sancti Damiani, ac Minori-sarum beneficiis in vita recipio, in omnibus actis bonis participationem tribuendo, que per fratres nostros et sorores dictorum ordinum operari dignabit divina clementia Salvatoris. Datum Londoniae, xx⁴ die mensis Aprilis, anno Domini . . . . . . . .

II.

[Bull¹ of Pope Pius II., dated 1463, granting permission to the Vicar General of the Ultramontane Province of Observant Franciscans to erect three or four Friaries in Scotland, and to receive under the stricter rule two or three Scotch houses of Conventuals.]

Pius episcopus, servus servorum Dei, dilecto filio vicario generali ordinis Minorum de observantia regulari Ultramontano salutem et Apostolicam benedictio-nem.

Intelleximus te nuper, ob devotionem carissimæ in Christo filiæ nostræ Marie Reginæ Scotiæ illustris, et populi illius, ad requisitionem quorundam mercatorum, tuos fratres, causa praedicandi, ad ipsum regnum misisse, in quo nulla domus observantiae tui ordinis constructa est, cum tamen et hoc summe utile videretur et populo gratum et acceptum. Nos igitur, qui omnium salutem desideramus, per praeventes concedimus tibi ac tuo pro tempore successori facultatem in dicto regno erigendi, fundandi, et ædificandi, pariter et recipiendi, tres aut quatuor domos, si inveneris qui gratiose ad hujusmodi fundationem et erectionem se offerant; ac etiam recipiendi duas aut tres domos conventualium tui ordinis, ubi sanior pars aut major consenserit, de

¹ British Museum, Add. Charters, No. 1247.
consensu tamen ordinariorum. Et insuper per præsentes concedimus quod fratres in dictis domibus ædificandis et recipiendis sub observantia pro tempore commorantes uti et gaudere possint et valeant omnibus et singulis gratiis et privilegiis ac indulgentiis tuo ordini, aut etiam tuae familie, concessis et concedendis, non obstantibus constitutionibus et ordinationibus Apostolicis ceterisque contrariis quibuscumque.

Data Romæ apud Sanctum Petrum, anno Incarnationis Domini millesimo quadragesimo sexto, tertio, quinto Idus Junii, Pontificatus nostri anno quinto.

III.


Concessiones factae per Regem R. a xxviii. die Junii anno regni sui primo usque . . .

(1.) Gardiano et conventui Fratrum Minorum Oxonie quinquaginta marcas percipiendas annuatim ad seacccarum quamdui nobis placuerit, etc. (fo. 25. b.)

(2.) To Frere Thomas Jonys of the Freres Minors of Worcestre the medowe called Digley lieng under the Castelle ther during the kinges pleasur without any thing therfore yielding etc. (fo. 28.)

(3.) To the Wardene and Convent of Friers Minors in the Univeriste of Cambirge an annuyte of xxv. marcs to be perceived yerely at the kings Estchequier, etc, (fo. 31.)

(4.) To the Wardene of the Grey Friers of Wynchestre the kinges halfendele of the lordship of Pyrye nighe Wynchestre with alle thinges therunto belonging, with the mylne under the Castelle of Wynchestre during the nome age of the erle of Warrewyk, paying therfore yerely to the king sex poundes sterlinges at the fest Seint John Baptist and Cristynmesse. (fo. 33. b.)
(5.) The Warden and his brethren of Frere Mynors of Seint Fraunceys ordre in your Citie of Worcestre of your Fundacion haue vii of the moyte of the manor of Pyry of the kinges gift in almoux. (fo. 92.)

Certaine thinges that passe by the Kinges Signet from the iiiith day of Juylle the first of K. R. the iiid.

(1.) Friers of Dorchestre.—Ric. etc. To our welbeloued The Wardeyne and his brethren of the Frier Minors of our towne of Dorchestre of our fundacion gretting. Where as the Hospitall of Seint John Baptist within the same towne late occupied by Sir Hille prest now for certain lawfull causes belongeth to our disposicioon, We of our grace especialle, and to the intent that rather we may be partiners of your dayly suffragges and prayers, be content and pleased and by these our lettres yeve you fulle power and auctorite to haue the rule and gouernaunce of the said hospitall, and ther to ministre dyvine service according to the constitucions of the same, and also to gadre, levie, and receive to your propre vse aswele alle suche arrearages and rentes as resteth vnpaied, and also alle thissues, profites, and revenues that shalle growe and come of the said hospitall from tyme to tyme tille from vs ye shalle haue other wise in comaundement. Willing and straitly and straitly charging alle maner our officers, true liegemen and subgiettes these our lettres hering or seing to suffre you thus to doo in every behalwe without any let or disturbaunce to the contrarie, opon peyne of our greuouse displeasure and the lawfull peril that therupon may ensue. Yiven, etc., the ixth day of December, A° primo. (fo. 131.)

(2.) Friers of Dorchestre.—A comission to the Receivors, tenauntes and other occupiers of the manors of Litille Curchelle, Chidiok and Chawndelle Haddone

1 See MS.
in the Countie of Dorset to content and pay yerely to the Wardeyne and Conuent of the Friers Minors of Dorchester according to this dirxone made: out of the said manor of Litille Churchelle xl.s.; out of Chidiok xx. s.; out Chawndelle Haddone xx. s. Yeuen the iiiith day of Marche, A° primo. (fo. 164. b.)

(3.) Susters of Denney.—A warrant to Maister Edmond Chaderton to delyuere vnto Thabbas and Susters enclosed Minoresse in the monasterie of Denney their lettres patentes of Ratificacion of theire grauntes. Yeuen at Westminster the xiiith day of Feuvier, A° iiid.0.

IV.

[The following account of a dispute in the year 1257 between the Minorites and the Monks of Bury St. Edmunds is taken from the Harleian MS. No. 638 (Registrum Werketone) which formerly belonged to the great Benedictine Abbey in that town. The text is very corrupt.]

Narratio quedam de processu contra Fratres Minores, qualiter expulsi erant de villa Sancti Edmondii.

A merito igitur . . . . 1 pia fidelium devotione extat venerandus, qui sicut in cælesti coram supercelesti Ierarchia una cum aurea . . . . . emanatione supercelestis in Ierarchia subcelesti multigena meritorum venustate prerogativa. Nam peccatoribus indulgentiam impetrat valetudinariis, et quamvis molestia gravatis incolumitatem procurat; naufragos de vita desperatos ad portum prospere transvehit; insectatos ab hostibus aut insidiis appetitos [custodit]; et [a] quocunque nefando 2 ad suum asylum confluenc-

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1 The first of three blank spaces. From these and the numerous mistakes it would seem that the present MS. is a copy from a scarcely legible original. It is in a 15th century hand.

2 et quocunque nefandos, MS.
tibus sinum regiae clementiae pandit, et [eos] ab omni
hostium incursione secure protegit et defendit; et ve-
luti ad suae tutelae patrocinia pie suspirantibus, qua-
cunque calamitatis energia desolatia, de regiae liberali-
tatis clementia munimen protectionis impedit, sic
suam libertatem regal ri munificentia, necnon auctoritate
Apostolica sanctam, pertinaci temeritate irrumpentes,
ac sua jura contorto valgio subsannantes, districta jus-
titiae animadversione a suae dominationis imperio .
et propellit.

Quare rei evidentia celebri fama quaquaversum dif-
fusa admodum est perspicuum, sane cum religiosi ac
venerabiles viri, Fratres scilicet Minores, municipio
beati Martyris locum mansionarium, contra indum mo-
nacis ibidem commorantibus privilegia, diutino astu
obtinere invigilassent, et effectum sui proposti, adhi-
bitis multimodi cautelis, assequi minime valerent, de-
nique intensiorius supercilii bile incalentes, a domino
Papa Alexandro quoddam privilegium juxta ip-
sius nominis etymologiam, cumulato "non obstante"
multipliciter vallatum, exactissima instantia nacti sunt,
ut si videlicet ex pia fiduciam collatione in praefata
beati Martyris metropoli fundus eis concedetur, irre-
quisita abbatis et dictorum monachorum convenientia,
eundem locum de indulgentia Sedis Apostolicae ad
inhabitantum et edificandum ingrederentur. Qua
siquidem auctoritate magnifice freti, in eujusdam munici-
cipis predium, a boreali civitatis climate situm, circum-
venta possessoris religione, anno Domini MCCCCLVII, x
kalendas Julii, clanculo se ingessarent. Ubi morae
impatientes ac simultatis sue molimina propalari for-
midantes, ecetu fratrum celeriter aggregato, sub furvo
notis gallicinio, dum adhuc silerent omnia, in loco

1 suspirantes, MS. 2 desolatos, MS. 3 sanctam, MS. 4 See the Bull of Alexander 5 circumventa, MS. 6 ingresserunt, MS.
non sanctificato, immo divinis mysteriis tractandis in-
honestissimo,\(^1\) applicato super fœdissimam aream altari
portabili,\(^2\) missarum solemnphia celebrare præsumpserunt.
Quorum inopinata intrusio ut monachi [et] ipsius
civitatis præcipius dominis palam innotuit, inestima-
bili consternattonem percelluntur, universi arbitrantes se
delusos, suis quoque privilegiis irreparabile praegud-
cium imminere, eoque lacrimabilius ingemiscentes quia,
orba ecclesia\(^3\) per decessum bona memorie Edmundi
abbatis, omnimodo pastoris consilio et auxilio funditus
destituebantur. Quamobrem officiales monasterii, suam
libertatem magnopere zelantes, fratres memoratos in
dicto prædio pariter adunatos super clandestino\(^4\)
tem-
ritatis ausu modeste arguunt, monentes efficaciter
quatinus a loco suæ jurisdictionis contra privilegia
ecclesiae beati Martyris fraudulerent occupato recedant
quanto ocios.

Fratres autem, papali testudine undique se muni-
entes, et facta sufficienti admonitione, nullatenus elimi-
nari ultro volentes, acereta \(^5\) monachorum clientela,
mx diruto solotenus idoleo in quo celebraverunt cum
adjacentibus ædificis, omnes insimul, sine violentiae
injury, etsi non absque ignominia, digrediuntur ex-
torres.

Sed religio ubi Christus cubat in meridie, ubi sunt ei
deliciae caput suum reclinare? Vulpes habent foveas
et volucres coeli nidos. Et quorum facies extat ut
euntis in Jerusalem, ad pacem quæ exsuperat omnem
sensum, internissa patrisfamilias agricultura, respicien-
tes retro, cum Pharaone Israelitas suos insequuntur
Egyptum fugientes.\(^6\)

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1 inhonestimo, MS.
2 portatile MS.
3 quæ orbata ecclesia, MS.
4 clandesticio, MS.
5 acereta, MS.
6 Thus in MS. A structureless congeries of Scriptural quota-
tions.
Nempe prelibati fratres quibus uti Apostolorum sequacibus committitur\textsuperscript{1} [præceptum, quod est]\textsuperscript{2} absurdissimum quecunque sibi ablata repetere, asserente Magistro veritatis, “Qui aufert quæ tua sunt, ne repetas,” videlicet cum strepitu judiciali et cum scandalo proximi, “Væ\textsuperscript{3} “ enim mundo a scandalis,” sui, inquam, divinissimi status immemores, fantasticata mentis acie, omni Romipeta perniciros, indilate curiam ademunt, contra monachos actionem injuriarum deponunt. Cum secundum leges non videtur injuriam facere qui jure suo utitur, et quamvis deceptis et non decipientibus jura subveniant, in omnibus tamen exaudi pro sue religionis reverentia, in tantum Romani\textsuperscript{4} Pontificis animum contra monachos instigabant, ut Papa, invective rescribens monachis, eos “filios inobedientiae, immo hæricas et apostatas,” denominaret. Insuper importune insistentibus fratribus, scribens domino Cantuariæ et decano Lyncolniæ quatinus, non obstante aliquo privilegio seu appellationis remedio, dictos fratres in corporalem possessionem alterius areæ infra burgum Sancti Edmundi in parte occidentali eis ad inhabitandum concessæ, auctoritate Apostolica, introducerent. Cunque prefati executores, videlicet Cantuariæ pro Commissario Thesaurarius, scilicet Herefordensis Decanus, personaliter ad exequendum mandatum sibi injunctum ad Sanctum Edmundum accessissent, et ingressi capitolum blandis suasionibus monachos ad susciendum fratres frustra conerentur, ac deinde in parochiali ecclesia Beatae Mariæ sedentes pro tribunali, comparantibus in judicio partibus, post longas altercationes, auditis hinc inde propositis, in favorem fratrum negotium maturantes, predictam aream adierunt festinanter. Quo assistentes, Decanus,

\textsuperscript{1} cominicitur, MS.  \textsuperscript{2} Some words to this effect seem wanting to complete the sense.  \textsuperscript{3} Vei, MS.  \textsuperscript{4} Romanae, MS.
evulso statim de terra brevi surculo, fratres in eadem area et auctoritate delegata investivit. Sed monachi qui imprimetiarum adherant\(^1\) non segniter agentes contra hujusmodi investituram, incontinenter appellaverunt. Quinimmo opponentes se viritim pro jure suo tam ipsos delegatos quam fratrum conventiculum vix manibus innocentes\(^2\) instanter abigerunt. Igitur fratres a moeniis beati Martyris iterato proscripti, nova molientes versutice argumenta, instar hydre sibi reformatis capita, monachos gravibus laboribus attritos ac sumptuosis expensis aporiatos coram diversis judicibus convenire et ad loca remotissima, beato Francisco in conclavi forsan repusante, in jus vocari fecerunt. Et cum plurimis dierum interstitiis altercatum esset inter partes, et fratres jactura causae sue affici formidantes, spretata judicium suorum jurisdictione, ad regium suppedium se conferrent, judices eremodicium contrahere non morantes monachos ab observatione judicii absolutos fore decreverunt. Rex autem, videlicet Henricus tertius, utpote vir pietatis, obsequis passim intendens crebris fratrum supplicationibus, geniculationibus quoque assiduis obnixius interpellatus, directis ad capitulum Sancti Edmundi suis apicibus, abbatii et conventui pro dictis fratribus regiae dignationis intentas porrexit preces. Regina insuper et dominus Edwardus, regis primogenitus, et quamplures Anglie magnates, tum precibus blandimentorum quoque involuitis, tum etiam litteris comminatoriis, ut monachi in gratiam fratres admitterent vehementer instabant.

Sed beati Edmundi pusillus grex pro sua\(^3\) libertatis tuitione, ut mons stans immobilians, nec terrore concatenatur, nec blandimento seducitur. Denique rex, secretis fratrum suggestionibus, aliorum instructu, et precipue jugalis suae importunitate subactus, destinato in manu fortii ad Sanctum Edmundum suo justiciario, absque

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\(^1\) adherant, MS.  
\(^2\) An legendum *inocentibus*?  
\(^3\) sui, MS.
ullo beati Martyris delectu, supradictos fratres, scilicet Minores, in possessionem areæ prænominatæ regali potentia mandavit induci, anno Domini videlicet MCCCCLVII, vigilia scilicet Translationis Sancti Edmundi. Quo in loco fratres quamplurima competentia religioni sue construentes ædificia, monachis invitis, et contra principis tyrannidem mutire non audentibus, sex et amplius annorum curricula contraxerunt. Et quia prescriptione longi temporis eliditur actio illius, qui deses est in petendo jus suum, lex persequitur desides. Odiosi itaque sunt desides et sui juris contemptores, qui perpetua taciturnitate actiones suas extingui patiuntur. Ideo quoque defuncto Alexandro Papa, qui fratrum extiterat currus et auriga, et substituto felicis recollectionis Papa Urbano III, diriguntur ex parte monachorum celeres nuntii ad curiam, qui domino Apostolico dergationem privilegiis monasterii beati Edmundi illatam, pretextu supradictæ litteræ a praedecessore suo Fratribus Minoribus concessæ, talia damna et gravamina seriatiim exposuerunt. Quibus auditis, protestatus est dominus Papa, etsi non habeat imperium per imparem, non decere illam divinissimam Sedem decreta et sancta suorum predecessorum absque ardua et rationabili causa, et de fratrum consensu, in irritum revocare. Et quia Apostolica Sedi astruxit formantia contraria, per operis effectum judicavit non agenda, nam praefatis nuntiiis exactissime ad pedes suæ sanctitatis negotium prosecutedibus, factum sui antecessoris revocavit de plano, mandans in virtute obedientiae Provinciali et aliis Fratribus Minoribus in Anglia commorantibus quatinus, non obstante aliqua impetracione a predecessore suo contra privilegia monachorum Sancti Edmundi martyris obtenta, a loco, quem tam illicite occupaverunt, dirutis ædificiiis omnibus, incunctanter recederent. Fratres autem mandato Apostolico humiliter obtemperantes, et
præsumptione sua resipiscentes, directis vice suæ universitatis ad capitolum monachorum ob pacis reformationem quibusdam discretis fratribus, in presentia domini abbatis et totius conventus, prænominato loco et omni juri suo totaliter renuntiaverunt. Et condonatis in spiritu Christi hinc inde offensis, in osculo pacis a monachis admissi, refusionem sumptuum et expensarum una cum damnis et interesse, pietatis intuitu remitti orationumque suffragiis imprecati sunt compensari. Sed mira Dei dispensatione actum est ut quemadmodum in vigilia Translationis beati Martyris præfati loci adepti sunt ingressum, ita in vigilia passionis ejusdem penitus eundem abdicarunt; et veluti in die translationis tripudiabant de obtento, sic in die passionis ejusdem, fundo cum ædificiis relictis, ordinata quoque processione, omnes pariter egressi ad basilicam Sancti Regis venerunt palam, in conspectu cleri et populi protestantes se memoratum locum injuste et contra libertatem et privilegia monachorum quotannis inhabitasse, et itidem se ad illum vel ad alium quatuor limitibus comprehendens nolle redire inperpetuum. Et licet fratrum instantiæ, veluti bonæ fidei possessores, pro sua re publica resultarent, monachos1 tamen vulgaribus susurris [insequuntur], uti Judæi recusantes, quo, uti Samaritana2 detestatione, fratrum viciniae extiterunt pernotabiles. Unde ut liquido omnibus claresceret non religionis execrationem3 sed justitiae evictionem4 fomitem contentionis ministrasse, dicti Abbas et conventus, eundo gratuito, locum ad inhabitandum in possessione monasterii extra septa suæ jurisdictionis memoratis fratribus favorabiliter concesserunt. Qui siquidem locus, venustis ædificiis opulenter redimitus, jam efficitur ædus sacrorum, qui prius extiterat pasca animalium insensatorum; et ubi ante pasebantur bruta animalia,
nunc fideles animae verbi divini refectionur alimonia. Per omnia benedictus Deus, cui incomprehensibili dispensatione omnia cooperantur in bonum iis, qui secundum propositum vocati sunt sancti. Acta autem sunt ista, et ne posteros latent in scriptis redacta, anno Domini MCCCIX, xi kalendas Decembris.

V.

[The document which follows is printed from the original in the Lambeth Palace Library (Tenison MSS. No. 643, 15). It is without date, but the evidence derivable from the preceding account of the dispute between the monks and friars of Bury St. Edmund's leaves little doubt that it was issued by the Pope, Alexander IV., there mentioned. The appearance of the Bull itself confirms the inference as to its date.]

Alexander episcopus, servus servorum Dei, dilectis filiis ministro provinciali et fratribus ordinis Minorum de Anglia salutem et Apostolicam benedictionem.

Intellecto dudum ex insinuatione vestra quod dilecti filii conventus monasterii Sancti Edundi ordinis sancti Benedicti, Norwicensis dioecesis, vobis, super quodam fundo vestro ordini ex cujusdam nobilis liberalitate in villa Sancti Edundi concesso, diversas et enormes injurias irrogarant, nos ad instantiam vestram super injurias hujusmodi ad certos indices, sub certa forma, in favorem vestrum direxisse meminimus scripta nostra. Licet igitur ordinem vestrum, ex eo potissime quod olim, dum in minori essemus officio constituti, curae nostrae fuit ab Apostolica Sede commissus, caritate praecipua diligamus, et vos tanquam praedilectos et singulares filios intra mentis ubera carius amplexemur, licet etiam favoris Apostolorum sinum vobis et in hoc et in aliis quae ipsius vestri ordinis incrementa respiciunt,
manu munifica duxerinus explicandum, nostrae tamen
intentionis extitit et existit sic ad vestrum commodum
hujusmodi vobis exhibere favorem quod in aliorum
praebuiturum minime convertatur, quia quanto sine-
riori vos affectu prosequimur, tanto ardentius cupimus
vos ea semper agere per quae famae vestre praeservet
integritas, et status vestri ordinis firmius et solidius
roboretur. Cum itaque ille, quo vos in Christo com-
pleteisque, caritatis zelus id egerit, ut super his præsens
ad vos pagina emanaret, universitatem vestram mone-
mus, rogamus, et hortamur attente, per Apostolica vobis
scripta, mandantes quatenus maturitatem debitam erga
praefatum monasterium, præsertim cum sit Romanae
ecclesie speciale, ac propter hoc ipsius jura teneamur
ex Apostolatus officio specialius defensare, in hujusmodi
negotio conservare euretis, ab ipsius monasterii mo-
lestiis et injuriis, sicut vos decet, penitus abstinendo,
nihilque contra privilegia indulta, libertates et immu-
nitates ac jura ipsius monasterii attemptando, ita quod
scandala, que predicti occasione negotii orta jam in
illis partibus esse dicuntur, sopiantur; omnino mur-
murantium clamores queruli conticescent; et detra-
hementium vobis lingue mordaces taciturnitatis nexibus
vinciantur; ac in vobis, tamquam virtutum limpido
speculo, grex dominicus salubriter dirigatur. Nos
quoque, vestrorum laudabilium operum odor emanantes
percepto, multa exinde in Domino perfusa lätitia, dulcia
Sedis Apostolice ubera, que copiose hactenus in mul-
torum beneficiorum perceptione suxistis, vobis, vestris
exigentibus meritis, affectuosius porrigamus. Data Vi-
terbi, v. Idus Novembri, Pontificatus nostri anno
tertio.¹

¹ 9 November 1257, if the 3rd ciscans in Bury St. Edmund's, on
year of Alexander IV. See date p. 268.
of establishment of the Fran-

s 2
VI.

[From Harleian MS. 1900. An extract from John de Trevisa’s translation of the “Sermo domini Archiepiscopi Armacani” (Richard Fitz Ralph) delivered before the Pope at Avignon in 1357.)

*Incipit Sermo domini Archiepiscopi Armacani:—*

Demeñ nouȝt by þe face but riȝtful doom þe deme, John 8o c̄ :—Holy fader, in þe bygynnynge of my sermone ich make a protestacioun, that it is nouȝt myn entent to afferme, to say, noþer to holde, eny þinge that is contrarie to Cristen feip, oþer to Cristen lore. Also þat it is nouȝt myn entent to counsaile noþer axe destruccioun and vndoynge of þe ordres of beggers that beþ approued by holy chirche and confermed of popes, but Y schal make euidente and consaile that þese ordres schulde be brouȝt to þe clemnesse of her first ordinaunce, and ich am alwey redy to þe correccioun of þouere holynesse. And for to descende anoon to my mater, lo, holy fader, ich came in a tyme to London for certyyn nedes of my chirche of Armacan, and fonde there wise doctors stryue vppon þe beggerie and beggynge of þe Lord oure Saneoure, and ofte ich was prayed to preche to the peple, and ich preched seuen sermones oþer eiȝte to the peple in her owne tonge, wiþ the protestacioun þat ich haue seide, and tolde þere nyne conclusiouns. For þese conclusiouns, and oþere þingis that ich þere seide, freres þouȝ hit turne hem to a jape, appelide to þis court.

Þe first conclusioun was þis :—Oure Lord Jesus in his converscioun of manhed alwey was pore, nouȝt for he wolde and loued pouerte by cause of hit sylf.
APPENDIX.

pe secunde conclusioun is pis:—Oure Lorde Jesus neuer beggide willfulliche.
pe pridde conclusioun :—Crist neuer tauȝt willfulliche to begge.
pe ferpe conclusioun was pis:—Oure Lorde Jesus tauȝte pat no man schuld willfulliche begge.
pe fifpe conclusioun was pis:—No man may redilich and holiliche willful beggyng e vpon hym take euer-more to holde.
pe sixte conclusioun was pis:—hit is nouȝt of the reule of freres menores willful begginge to kepe and holde.
pe vii. conclusioun in that mater was pis:—pe ferpe pope Alisaundres bille that dampneȝ pe libel of maistres wijseȝ noon of pe forseide conclusiouns.
pe viii. conclusioun, and the first in mater of priuy-leges was pis:—for parischons of eny chirch to schryue hem wij exclusion of oþer places pe parische chirche is more worpi to be chosen þan oratory oþer chirche of freres.
pe ix. conclusioun, and pe secunde in pis mater is pis:—for parischons of eny chirche to schryue hem onlīch to oon persone, þe ordinarye persone is more worpi to be chosen þan eny freres persone.

VII.

[A few stanzas from one of the discreditable songs contained in a fourteenth century Franciscan MS. (Harl. 913) will suffice to show the character of the whole. Profanity and ribaldry are rife in this singular little volume, and specimens of both are grotesquely mixed up with serious and devotional extracts. Gram-
mar has been set aside in favour of rhyme and rhythm in these scarcely intelligible stanzas, which are printed solely as a specimen of what a degenerate Franciscan could permit himself to write and sing.]

Quondam fuit factus festus,
Et vocatus ad comestus
Abbas, Prior de Glowcestrus,
Cum totus familia.

Abbas ire sede sursum
Et prioris juxta ipsum.
Ego semper stavi \(^1\) dorsum
Inter rascalilia.

* * *

Abbas bibit ad Prioris.
Date vinum ad majoris.
Possit esse de Minoris
Si se habet gratia.

Non est bonum sic potare
Et conventus nihil dare,
Quia volunt nos clamare
Durum in capitula.

* * *

Abbas vomit, et Prioris
Vomis cadit super floris,
Ego pauper steti foris,
Et non sum laetitia.

Rumor venit ad Antistis,
Quod Abbatis fecit istic.
Totum monstrat ad ministris
Quod fecit convivia.

\(^1\) Sic in MS., but for comic effect, like other perversions of grammar throughout the song.
Hoc est meum consulatis,
Quod utrumque deponatis
Et Prioris et Abbatis
Ad sua piloria.
Per hoc erit castigatis,
Omnis noster subjugatis,
Prior, clerus, et Abbatis,
Ne plus potent nimia.
Absit, dicit altus clerus,
Quia bibit purum merus
Quod punitur tam severus
Per nostra consortia.
Eset enim hic riotus,
Quod pro stultus horum potus
Sustineret clerus totus
Pudor et scandalia.

VIII.

(Close Roll, 13 Hen. III. m. 12.)

[This is probably the earliest original record respecting the Franciscans now extant. There are three entries of a similar character in the Roll for the next year.1]

Mandatum est Willelmo de Coigneres, ballivo forestæ Windlesoræ, quod habere faciat Willelmo de Millers, constabulario Windlesoræ, ad opus Fratrum Minorum Londoniæ, unam quercum ad mæremium in foresta de Wyndlesora, de dono Regis, ad ædificia domorum suarum. Teste, &c.

1 Sarum, m. 13; Nottingham, m. 14; Stamford, m. 18. Entries casually noticed in the Rolls for the 45th year (m. 10) and the 51st (Oxford, m. 4, and Salop, m. 2) are also grants of oaks.
IX.

(Close Roll, 24 Edw. III., pt. 1., m. 6.)

Littera directa Ministro Generali Fratrum de ordine Minorum.

Rex dilecto sibi in Christo ministro generali Fratrum de ordine Minorum salutem.

Seitur publice et, ut credimus, vos non latet quali-ter dilecta consanguinea nostra Maria de Sancto Paulo, comitissa Pembrochæ, exilitati domus sororum de Wa-terbeche ordinis vestri pie compatiens, manerium de Deneye de licentia nostra pro uberiori sustentatione dictarum sororum suis sumptibus adquisivit, sed ad instantem supplicationem tam dictarum sororum quam fratrum ipsius ordinis affirmantium dictum manerium de Deneye esse pro mora dictarum sororum, ex causis variis, aptiorem, mutavit propositum, et post diffusos tractatus, cum unanimi consensu tam dictarum soro-rum quam ministri provincialis et fratrum seniorum ac majorum ordinis in eadem provincia degentium do-num novam, in qua dictæ sorores et plures numero possunt commodius commorari, erexit, et ibidem eccle-siæm aptæ pulchritudinis ac domos et alia necessaria sumptuose construxit; et subsequenter Abbatissa dictæ domus de Waterbeche cum majori parte sororum sua-rum, paucis sororibus ibidem ad tempus relictis quous-que de eodem loco de Waterbeche, qui tunc de patronatu suo ut de feudo non fuerat, poterit provideri, ad domum de Deneye se transtulit, reverenter injungens sororibus sic relictis ut ad tempus starent ibidem sub obedientia sua et observantia regulari; sed post paululum dictæ sorores, nescimus quo spiritu, Abbatissæ suæ rebellionis calcaneum erigentes, eidem parere contemptibiliter renuerunt, et abbatissam aliam ac sorores plures alias de facto temere elegerunt, dicentes quod de loco illo nul-
latenus recedere proponebant, nonnullis fratribus illius ordinis eis faventibus et suum voluntarie defendentibus errorem in hac parte; propter que inter domos praedictas gravis fuit scandalorum et litium materia suscitata, in grave ipsius ordinis scandalum et derisum. Cumque dicta domina advocationem dictae domus de Waterbeche ut de ea liberius posset disponere impetrasset, ac sibi per sores dimissas in eadem domo fuisset, contra ea que prius concordata fuerant, nihilominus contradictum, rescriptum super his a Sede Apostolica ex certa scientia domini summi Pontificis impetravit, quibus in capitulo vestro provinciali publicatis, et super his habito consilio de deliberatione saniori, quia causa dictarum sororum dimissarum injusta fuerat reputata, inhibitum fuit per dictum capitulum singulis fratribus dictae provinciae sub certis penis ne dictis sororibus in causa praedicta praestarent de aetero consilium aut juvament. Abbatissa vero de Deneye intelligens hoc quasi ex definitione capituli processisse, dictas sores sic dimissas cum temere superlectis ut ad domum de Deneye cito declinarent, ibidem sub ejus obedientia et observatione regulari morature, districte moneri fecit; quod ipsae, de quo gaudemus, feerunt, ut dicitur, humiliter et devote. Quamobrem devotionem vestram attente regamus quatenus in gratiae reducentes considerationis examine gratitudinem et gratiam per dictam comitissam ordini vestrae factam, et qualiter ad supplicationem ordinis dicta translatio facta fuit, velitis pro conservatione honoris vestri ordinis ac vitandis scandalis et designationibus plurimis, que sunt ex contrario verisimiliter proventura, rebellionem damnare praedictam, et processum ipsius Abbatisse de Deneye factum in hac parte ex certa scientia confirmare, et ulterior ordinare ut fratres ipsius ordinis, secundum numerum et modum in Apostolicis litteris designatum, in dicta domo de Waterbeche residere compellantur, qui de bonis dictae
X.

[The following small selection of Inquisitions "ad quod damnum" contains, it is believed, earlier traces of several convents than are to be found in the Patent Rolls. In a few cases, Gloucester and Stamford for example, the latter apparently contain no entry whatever respecting the Franciscan houses.]

These documents are, of course, no evidence whatever of actual grants. These appear on the Patent Rolls. In cases, however, in which from various causes the proposed grant has not taken effect, as possibly in the instances above cited, these inquisitions may be of considerable value.]

**NOTTINGHAM.**

(Inquis. ad quod damnum, 4 Edward I., No. 104.)

Writ:—

Edwardus, Dei gratia rex Angliæ, dominus Hiberniæ et dux Aquitaniae, vicecomiti Notinghamiæ salutem.

Præcipimus tibi quod per sacramentum proborum et legalium hominum villæ Notinghamiæ, per quos rei veritas melius sciri poterit, diligenter inquiras utrum esset ad damnum nostrum vel ad nocumentum villæ prædictæ si venellam illam contiguam muro clausi Fratrum Minorum Notinghamiæ obstrui faciamus nec ne; et si sit ad damnum nostrum vel ad nocumentum villæ prædictæ, ad quod damnum, et ad quod nocu-

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1 The index to the "Calendarium Rotulorum Patentium," 1802, has here been relied on.

2 The accounts of the Friaries in the "Monasticon" are singularly meagre and unsatisfactory.
Et inquisitionem inde distincte et aperte factam nobis, sub sigillo tuo et sigillis eorum per quos facta fuerit, sine dilatatione mittas et hoc breve. Teste me ipso apud Westmonasterium, xxii. die Octobris, anno regni nostri quarto.

Inquisition:

Inquisitio facta utrum esset ad damnum domini regis vel ad nocumementum villæ de Notingham si dominus rex obstrui faciat venellam illam contiguam muro clausi Fratrum Minorum Notinghamiae necne, et si sit ad damnum domini regis vel ad nocumementum villae predictæ, ad quod damnum, et ad quod nocumementum,

Per Johannem le Paumer de Notingham, Robertum le Flammang de eadem, Hugonem le Flammang, Laurentium Ingram, Johannem le Flammang, Radulphum de Boston, Johannem de Lenton, Robertum le Tanur, Michaelem aurifabrum, Hugonem le Vilers, Rogerum de Landesford, et Willelmum le Hunt juratos. Qui dicunt super sacramentum suum, quod si venella contigua muro clausi Fratrum Minorum Notinghamiae obstruatur, non est ad damnum domini regis neque ad nocumementum villae de Notingham. In cujus rei testimonium predicti jurati presenti inquisitioni sigilla sua apposuerunt.

NORTHAMPTON.

[Inq. ad quod damnum, 6 Edw. 1., No. 61. b. (writ.).]

Edwardus, Dei gratia rex Angliae, dominus Hiberniae, et dux Aquitaniae, vicecomiti Northamptoniae salutem. Præcipimus tibi quod in propria persona tua attendas ad quendam fontem in campo de Thorp juxta North-

1 The writ and inquisition are printed together in two instances only. In the remaining cases a preference has sometimes been given to the former, sometimes to the latter.

2 The names of jurors have been omitted in printing the later documents.

3 continguam, MS.
amptonom, et per sacramentum proborum et legalium
hominum, per quos rei veritas melius sciri poterit,
diligenter inquiras, si concedere possimus quod Fratres
Minores Northamptoniae caput fontis praedicti obstruere
et cooperire, et cursum ejusdem fontis per conductum
ducere possint usque domum suam praedictam sine
riocumento seu gravi damno hominum partium praedictarum,
neene. Et si inveneris quod illud sine gravi
danno suo nocumento concedere poterimus, tunc
fratres illos fontem praedictum cooperire et aquae cur-
sum ejusdem usque domum suam praedictam ducere
permitatas; et si sit ad grave damnum et nocementum
hominum partium praedictarum, ad quod damnum et
quod nocementum, et qualiter, et quomodo. Et inqui-
sitionem inde distincte et aperte factam nobis sub
sigillo tuo et sigillis ¹ eorum per quos facta fuerit sine
dilatione mittas et hoc breve. Teste meipso apud
Turrim Londoniae, quarto die Januarii, anno regni nostri
sexta.

Colchester.

[Inq. ad quod damnum, 6 Edw. I., No. 69.]

Writ:—

Edwardus, Dei gratia rex Angliæ, dominus Hiberniæ,
et dux Aquitaniae, dilecto et fidelis suo Rìcardo de
Holebrok, senescale suo, salutem.

Mandamus vobis quod per sacramentum proborum
et legalium hominum de balliva vestra, per quos rei
veritas melius sciri poterit, diligenter inquiratis, utrum
esset ad damnum vel nocenum nostrum, seu homi-
num villæ nostræ Colecestriæ, aut aliorum quorum-
cunque, seu etiam ad detrimentum muri ejusdem villæ,

¹ sigillo, MS.
si concederemus dilectis nobis in Christo Fratribus ordinis Minorum in eadem villa commorantibus, quod ipsi quendam aquaeductum a fonte, quem habere se dieunt ex concessione Nicholai de la Warde extra villam predictam, facere possint infra dominicas terras nostras ibidem per medium muri villæ predictæ usque ad situm suum proprium in eadem villa, ita quod per conductum illum aqua ducatur a fonte predicta ad ecclesiam et alias officinas fratrum predictorum; et si esset ad damnum vel nocentum nostrum seu villæ predictæ aut aliorum quorumque, tune ad quod damnum vel quod impedimentum; et utrum fons predictus sit communis ad aestiamenta singulorum aut separalis fratrum predictorum, et si nos jus habeamus in fonte illo neene, et si sic, quod jus, et qualiter, et quomodo. Et inquisitionem inde distincte et aperte factam nobis sub sigillo vestro et sigillis eorum per quos facta fuerit, et sine dilatatione, mittatis et hoc breve. Teste meipso apud Westmonasterium, xxvii. die Octobris, anno regni nostri septimo.

Inquisition:—

Inquisitio facta apud Colecestriam die Jovis in vigilia Sancti Hillarii, anno regni regis Edwardi septimo, coram domino Ricard o de Holebrok per Rogerum Holebek &c. . . . . Qui dieunt per sacramentum suum, quod si dominus rex concederet fratribus ordinis Minorum apud Colecestriam commorantibus quod ipsi quendam aquaeductum a fonte, quem habent ex concessione Nicholai de la Warde extra villam predictam, duce possent a fonte predicta per medium dominarum terrarum domini regis ibidem ad ecclesiam et ad alias officinas suas, esset ad damnum domini regis in terra arabilis sex denariorum, videlicet in longitudine xix. perticarum, pertica sedecim pedes et dimidium continente: item, in prato falcabili ad damnum xii. denariorum, videlicet in longitudine xxi. perticarum: item in pastura separa-
bili ad damnum octo denariorum, videlicet in longitudine xlviii. perticularum.

Summa damnii ii.\textsuperscript{s} ii. denariorum. Ita tamen quod fossatum per ipsos faciendum quatuor pedes\textsuperscript{1} in latitudine continens reficiant seu adimplent. Dicunt etiam quod si aqua prædicta duceretur sub muro villa prædictæ, non erit ad damnum ejusdem muri nee villæ prædictæ, dum tamen dicti fratres reficiant seu adimplent illam trenchiam, quam reparare seu emendare poterunt de xii. denariis. Dicunt etiam quod fons prædictus fuit separabilis Nicholai de la Warde, et quod idem Nicholaus prædictum fontem præfatis fratribus dedit, et quod nunc est separabilis ad opus eorumdem fratum. In cujus rei testimonium jurati prædicti sigilla sua præsenti apposuerunt inquisitioni. Data loco, die, et anno supradictis.

Canterbury.

\textit{[Inquis. ad quod damnum, 7 Edw I., No. 51 (writ).]}

Edwardus, Dei gratia rex Angliæ, dominus Hiberniae, et dux Aquitaniae, vicecomiti Kantiae salutem. Præcipimus tibi quod, assumptis tecum aliquibus discretis et fidelibus nostris, per sacramentum proborum et legalium hominum de villa Cantuariæ, per quos rei veritas melius sciri poterit, diligenter inquiras, utrum esset ad damnum vel nocentum nostri vel alterius si vicus quidam conterminus areae Fratrum Minorum Cantuariæ ex parte occidentali obscureretur, ita quod area sua prædicta per hæc posset includi vel non. Et si ad alicujus damnum vel nocensum, tunc ad cujus vel quorum damnum, et ad cujusmodi et quantum. Et inquisitionem illam distincte et aperte factam, sub sigillo tuo et sigillis\textsuperscript{2} eorum per quos facta fuerit,

\textsuperscript{1} quatuor pedes repeated in MS. \textsuperscript{2} sigilla, MS.
nobis sine dilatatione mittas et hoc breve. Teste me-

-ipso apud Cantuariam, ix. die Octobris, anno regni

noster septimo.


York.

(Inquis. ad quod damnum, 7 Edw. I., No. 54.)

Inquisitio facta die Veneris proxima post festum
Sanctæ Luciæ virginis, anno regni regis Edwardi
ectavo, per breve domini regis, coram Ranulpho de
Daker vicecomite Eboraci et Johanne Sampson maiore

civitatis Eboraci per, &c. . . . . . . . .
si esset ad damnum domini regis vel nocumentum
civitatis Eboraci aut alterius cujuscumque si dominus
rex concederet Fratribus Minoribus eadem civitate con-

morantibus, quod ipsi possint includere vicum illum,
qui est inter situm suum et terram Alani Brian in
eadem civitate, neene, et quantum tenet in longitudine
et latitudine. Qui dicunt per sacramentum suum,
quod non esset ad damnum domini regis vel noco-

mentum ejusdem civitatis nec alterius cujuscumque si
includeretur per dictos fratres, et quod vius ille con-
tinet in se in longitudine viginti et tres perticatas et
dimidiam, et latitudine decem et octo pedes in aliquo
loco, et quindecim pedes in aliquo loco. In cujus
rei testimonium presenti scripto sigilla sua apposue-

runt.

Caermarthen.

(Inquis. ad quod damnum, 12 Edw. I., No. 51.)

Inquisitio facta apud Kermerdyn coram domino
Roberto Tybotot, die Mercurii proxima post festum
Sancti Barnabæ Apostoli, anno regni regis Edwardi
duodecimo, videlicet per Meilerum Vachan, &c. . .
qui dicunt per sacramentum suum, quod non est ad
damnum nee nocumentum domini regis nee alicujus
alterius, si dominus rex concedat Fratribus Minoribus de Kermerdyn quandam partem cursus cujusdam aquæ vel cursum totum, qua currit usque molendinum suum de Kockmille extra villam de Kermedin, et quod non est ad damnum nec nocentum domini regis nec alicujus alterius, tempore pacis, si dominus rex concedat Fratribus Minoribus de Kermerdin quod possint aquam prædictam divertere, et per conductum usque domum suam ducere, et quod tempore gueræ ad spatio temporis trium orationum dominicarum aquam prædictum in cursu in quo nunc currit quisquis ducere potest, et ita non est ad damnum nec nocentum domini regis nec alicujus alterius tempore pacis nec tempore gueræ. In cujus rei testimonium, &c.

GLOUCESTER.

(Inquis. ad quod damnum, 13 Edw. I., No. 62.)

Inquisitio facta die Veneris proxima post festum Sancti Oswaldi regis et martyris, anno regni regis Edwardi tertio decimo, per sacramentum Ranulphi de Putteleye, &c. . . . . utrum sit ad damnum vel praèjudicium domini regis aut aliorum si dominus rex concedat Fratribus Minoribus Gloucestriae quandam placeam contiguam ecclesiae eorumdem fratrum in eadem villa, quam Wentiliana, quandam inclusa Gloucestriae, aliquando tenuit, habendam eisdem fratribus in puram et perpetuam [eleemosynam]. Qui dicunt super sacramentum suum, quod non est ad damnum nec praèjudicium domini regis¹ nec aliorum . . . . .² quod prior Lantoniae juxta Gloucestriam habet inde duo solidos annui redditus. In cujus rei, &c.

¹ domino Regi, MS.
² Words lost through mutilation of MS.
APPENDIX.

Colchester.

(Inquis. ad quod damnum, 13 Edw. I., No. 99.)

Inquisitio facta per præceptum domini regis secundum tenorem istius brevis per Oliverum de Colecestria, &c., . . . Qui dicunt per sacramentum suum, quod si dominus rex concedit Fratribus Minoribus Colecestriae placiam quam petunt, possit esse ad damnum et nocumetum domini regis pro eo quod illa placia adjacet ex una parte castello domini regis Colecestriae, distans a fossato ejusdem castri per novemdecim perticatas, que pertica continet in se sedecim pedes et dimidium, et ex alia parte est contigua muro villæ, et pro eo quod si guerra moveretur in regno Angliae periculum possit evenire prædicto castro et villæ Colecestriae si prædicta placia esset inclusa, eo quod placia illa jacet prope castrum et infra muros villæ, et pro eo quod prædicta placia multum valeret ad sustentationem warnestura ¹ prædicti castri tempore guerre. Unde quod damnum domini regis possit evenire nesciunt aestimare. Item dicunt quod placea illa continet in se tres acras et tres rodas terræ, per mensuram perticæ prædictæ, et valet placea per annum domino regi in herbagio novem solidos, et in fructibus castanearum, pomorum, et pirorum in prædicta placea existentium duodecim denarios.

Exeter.

(Inquis. ad quod damnum, 20 Edw. I., No. 48.)

Inquisitio capta per vicecomitem Devoniae die Mercurii proxima ante festum Sancti Andree Apostoli, anno regni regis Edwardi vicesimo, per sacramentum Willelin de Breynton, &c. . . . Qui dicunt super sacramentum suum, quod non est ad damnum nec præjudicium

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¹ Sic for garnestura.
domini regis nec aliorum si dominus rex concedat Johanni Gerneys, civi Exoniae, quod ipse quando
aream in suburbio Exoniae dare possit et assignare
Fratribus Minoribus Exoniae ad inhabitandum et im-
morandam, habendam et tenendum sibi et successori-
bus suis in perpetuum. Dieunt etiam quod predicta
area continet in se in toto quatuor acras terrae, de
quibus quaedam area, quae continet quinque perticatas in
longitudine et duas perticatas in latitudine, tenetur
de Matillida de la Heghen reddendo ad Matillidan
octo denarios, et hospitali Sancti Johannis Exoniae tres
solidos et octo denarios per annum pro omni servitio,
et valet in omnibus exitibus per annum quatuor
solidos et quatuor denarios. Et quaedam area, quae
continet quindecim perticatas in longitudine et tres
perticatas in latitudine, tenetur de persona ecclesiae
Sancti Stephani Exoniae pro decem et octo denariis
eidem reddendis per annum, et faciendo unam sectam
ad curiam Exoniensis episcopi in cadem ecclesia Sancti
Stephani semel in anno, et valet per annum in omni-
bus exitibus duos solidos. Et quaedam area, quae con-
tinet tres perticatas in longitudine et unam perticatam
in latitudine, tenetur de decano et capitulo Exoniae,
reddendo eisdem decano et capitulo duodecim denarios
per annum pro omni servitio, et valet per annum
duodecim denarios. Et quaedam area, quae continet
in longitudine sedecim perticatas, in latitudine sex
perticatas, tenetur de predictis decano et capitulo
Exoniae reddendo eisdem tres solidos per annum
pro omni servitio, et valet per annum in omnibus
exitibus quatuor solidos. Et quaedam area, quae con-
tinet in longitudine sedecim perticatas et in latitu-
dine duas perticatas et dimidiam, tenetur de predicto
decano et capitulo reddendo eisdem duos solidos pro
omni servitio, et valet per annum tres solidos. Et
quaedam area, quae continet in longitudine viginti
perticatas et in latitudine duas perticatas, tenetur de
praedictis decano et capitulo reddendo eisdem decem et octo denarios, et Jordano de la Lane decem et octo denarios pro omni servitio, et valet per annum tres solidos. Et quaedam area, que continet in longitudine sedecim perticatas et in latitudine duas perticatas, tenetur de predictis decano et capitulo reddendo eisdem tres solidos, et valet per annum tres solidos et unum denarium. Et quaedam area, que continet in longitudine quattuordecim perticatas et in latitudine duas perticatas, tenetur de predictis decano et capitulo reddendo eisdem quatuor solidos pro omni servitio, et valet per annum quatuor solidos. Et quaedam area, que continet in longitudine sedecim perticatas et in latitudine novem perticatas, tenetur de Leprosis beate Marie Magdalene extra Exoniam reddendo eisdem dimidiam marcam pro omni servitio, et tantum valet per annum. Et quaedam area, que continet in longitudine sedecim perticatas et in latitudine tres perticatas, tenetur de Rogero de Molton reddendo eisdem duos solidos, et hospitali Sancti Johannis Exonie duos solidos, et Sarre filiae Henrici Hog quatuor denarios pro omni servitio, et valet per annum quinque solidos. Summa totius valoris illius areae triginta et sex solidi et unus denarius. **Dicunt etiam quod terra et tenementum prædicti Johannis sibi remanentia ultra donationem et assignationem prædictas sufficiunt ad consuetudines et servitia tam de prædicta area data quam retenta debita facienda, et ad omnia alia onera qué sustinuit et sustinere consuevit, ut in sectis, visibus frances pleggii, auxilliis, tallagiis, vigiliis, finibus, redemptionibus, amerciamentis, contributionibus, et aliis quibuscumque oneribus emergentibus, sustinenda: et quod in assis, juratis, et aliis recognitionibus quibuscumque poni potest, prout ante donationem et assignationem prædictas fieri consuevit, et quod patria per donationem et assignationem ipsius Johannis magis solito non onerabitur nec gravabitur.** In cujus rei, etc.
APPENDIX.

CAERMARTHEN.

(Inquis. ad quod damnum, 23 Edward I., No. 78.)

Inquisitio capta per praecptum domini regis, domino Willelmo de Valencia nuntiante, die Sabbati proxima ante festum beati Johannis Baptistae, anno regni regis Edwardi vicesimo tertio, coram Waltero de Pederton, constabulario de Kermerdyn, &c. . . . Qui dicunt per sacramentum suum, quod dominus rex est verus dominus eujusdam croftae juxta placeam Fratrum Minorum, quae quondam fuit Nicholai Symond, qui per feloniam foris fecit dictam croftam cum aliis terris infra villam de Kermerdyn et extra, et ita per eskaetam dominus rex possidet eam, et potest eam dare, vendere, et assignare quibuscumque et quandocumque sibi placuerit, sine nocemento et damno alicujus. Et continet dicta crofta unam acram, exceptis quatuor perticatis terrae. Et etiam dicunt predicti jurati, quod predicti Fratres Minores nequeunt commode ducere cursum eujusdam aquae, quam habent ex dono ejusdem domini regis ad officinas suas nisi per medium illius terrae, et etiam per medium alterius terrae jacentis ex opposito ejusdem terrae, et que quidem altera terra fuit predicti Nicholai Symond, et est in manu dicti domini regis per eskaetam, et hoc sine nocemento et damno alicujus ut predictum est. In cujus rei testimonium, &c. . . .

NOTTINGHAM.

(Inquis. ad quod damnum, 31 Edward I., No. 65.)

Inquisitio capta . . . . . . 2 de Schyril vice-comite Nottingham, duodecimo die Aprilis, anno regni regis Edwardi tricesimo primo, per sacramentum &c. . . . . . si sit ad damnum vel prejudicium domini

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1 officina sua, MS. | 2 Mutilated.
regis aut aliorum si dominus rex concedat dilectis sibi in Christo gardiano Fratrum Minorum de Notingham et ipsis fratribus, quod ipsi currsum aquæ cujusdam fontis in Athilwelle a fonte illo usque ad domum suam de Notingham per conductum subterraneum, per ipsos ibidem faciendum, ducere, et currsum illum sic ductum tenere possint sibi et successoribus suis in perpetuum necne. Qui quidem juratores dicunt super sacramentum suum, quod non est ad damnum domini regis vel aliorum quorumcunque, immo eleemosyna. In cujus rei, &c.

Stafford.

(Inquis. ad quod damnum, 33 Edw. I., No. 230.)

Inquisitio si sit ad damnum vel ad prejudicium domini regis aut aliorum si dominus rex concedat Henrico Grucok, quod ipse quandam placeam terræ cum pertinentiis in Forthgate de Stafford, continentem in se octo perticatas terræ in longitudine et quatuor perticatas terræ in latitudine, dare possit et assignare gardiano et fratribus de ordine Minorum Staffordiae, ad curtilagium inde faciendum, habendum et tenendum eisdem gardiano et fratribus et successoribus suis in perpetuum necne, secundum tenorem brevis domini regis huic inquisitioni consulti, facta coram vicecomite Staffordiae apud Stafford, die Veneris proxima post octabas Sancti Michaelis, anno regni regis Edwardi tricesimo tertio, per sacramentum Henrici de Cressewell, etc. . . . Qui dicunt super sacramentum suum, quod non est ad damnum vel prejudicium domini regis nec aliorum si dominus rex concedat prædicto Henrico Grucok, quod ipse quandam placeam terræ cum pertinentiis in Forthgate de Stafford, continentem in se octo perticatas terræ in longitudine et quatuor perticatas terræ in latitudine, dare possit [et] assig-
nare gardiano et Fratribus Minoribus¹ Staffordiae, ad curtillagium inde faciendum, habendam et tenendam eisdem gardiano et fratribus et successoribus suis inperpetuum. Et dicunt quod prædicta placea, simul cum aliis placis ex utraque parte illius placeæ jacentibus, tenetur de abbate de Sancto Edbrulpho, servitio unius sectæ curiæ de tribus septimanis in tres septimanas ad curiam prædicti abbatis de Wolreston, et per servitium trium denariorum per annum ad festum Sancti Petri in Cathedra eodem Abbati ibidem solvendorum, et per servitium octo hominum metentium per annum diem in autumno cum codem Abbate apud Merschton. Et dicunt quod prædicta placea continet in se octo perticatas in longitudine et quinque perticatas et dimidiam in latitudine, per perticam viginti quinque pedum; et dicunt quod prædicta placea valet per annum in omnibus exitibus quatuor solidos; et dicunt quod remanent eadem Henrico ultra donationem et assignationem prædictas ad valentiam quadranginta solidorum per annum; et dicunt quod terræ et tenementa eadem Henrico remanentia sufficiunt ad consuetudines et servitia tam de prædicta placea sic data quam de aliis terris et tenementis sibi retentis, debita facienda, et ad omnia alia onera, quæ sustinuit et sustinere consuevit, ut in sectis, visibus franci plegii, auxiliis, tallagiis, vigiliis, finibus, redemptionibus, amer-ciamentis, contributionibus, et aliis quibuscumque one-ribus emergentibus, sustinenda; et dicunt quod idem Henricus in assisis, juratis, et aliis recognitionibus quibuscumque poni potest, prout ante donationem et assignationem prædictas poni consuevit: ita quod patria per donationem et assignationem prædictas in ipsius Henrici defectum magis solito non onerabitur vel gravabitur. In cujus, etc.
APPENDIX.

BODMIN.

(Extract from *Inquis. ad quod damnum, 24 Edw. III., No. 29, (writ).*

Edwardus, Dei gratia rex Angliæ et Franciæ et dominus Hiberniæ, dilecto sibi Johanni Dabernon, escaetori suo in comitatu Cornubiæ, salutem. Mandamus vobis quod per sacramentum proborum et legalium hominum de balliva vestra, per quos rei veritas melius sciri poterit, diligenter inquiratis si sit ad damnum vel præjudicium nostrum seu aliorum si concedamus Thome le Goldsmith de Bodmyn, quod ipse duo mesuagia et duas aeras terre cum pertinentiis in Bodminia, manso dilectorum nobis in Christo gardiani et fratum de ordine Minorum ejusdem villæ contigua, dare possit et assignare praefatis gardiano et fratribus, habenda et tenenda sibi et successoribus suis ad clargationem mansi sui prædicti inperpetuum necne; et si sit ad damnum vel præjudicium nostrum, etc. . . .

RICHMOND (YORKSHIRE).

(*Inquis. ad quod damnum, 38 Edw. III., No. 8.*

Inquisitio capta coram Willelmo de Reygate, escaetore domini regis in comitatu Eboraci, apud Richemond primo die Junii, anno regni regis Edwardi tertii post conquestum tricesimo octavo, virtute ejusdam brevis domini regis idem escaetori ad prosecutionem gardiani et fratum ordinis Minorum Richmondiæ directi, et huic inquisitioni annexi, per sacramentum Roberti de Stodhaugh, etc. . . . Qui dicunt super sacramentum suum, quod non est ad damnum vel præjudicium do-

1 The remainder is purely formal. The return was favourable to the grant.
mini regis aut aliorum, sive nocumentum villæ Richemondiæ, si ipse dominus rex concedat Ricardo Lescrop chivaler, quod ipse tria tofta cum pertinentiis in villa Richemondiæ, Willelmo de Huddeswell, quod ipse unum toftum cum pertinentiis in eadem villa, et eisdem Ricardo et Willelmo, quod ipsi unum toftum cum pertinentiis in eadem villa, manso gardiani et fratrum ordinis Minorum in eadem villa contigua, dare possint et assignare predictis gardiano et fratribus, habenda et tenenda sibi et successoribus suis ad elargitionem mansi sui predicti imperpetuum. Et dicunt quod dicta tenementa cum pertinentiis tenentur de domino Johanne, duce Lancastriæ et comite Richemondiæ, ut de honore suo Richemondiæ, in socagio per servitium fidelitatis tantum, et valent per annum juxta verum valorem eorundem v.s x.d, et continent in se quatuor aeras terræ, et quod dominus rex nec predictus dux aliquid profituüm de tenementis predictis habere nec unquam percipere poterit, nisi esset causa forisfacturae si acciderit. Et dicunt quod non sunt aliqui alii inter dominum regem et præfatos Ricardum et Willelrum præter dominus dux predictus de toftis predictis, et dicunt etiam quod terræ et tenementa eisdem Ricardo et Willelmo remanentia ultra donationem et assignationem predictas infra libertatem Richemondiæ, quæ de domino duce tenentur, et alibi in comitatu Eborac, valent per annum xli. libras, et sufficiunt ad consuetudines et servitia tam de predictis toftis sic datis quam de aliis terris et tenementis sibi retentis debita facienda, et ad omnia alia onera quæ sustinuerunt et sustinere consueverunt, et quod iïdem Ricardus et Willelmos in assisis, juratis, et alii recognitionibus quibuscumque poni possint, prout ante donationem et assignationem predictas poni consueverunt, in omnibus secundum formam brevis huic inquisitioni consulti. In cujus rei, etc.
APPENDIX. 207

Stamford.

(Extract from Inquis. ad quod damnum 39 Edw. III., No. 21, (writ.).)

Edwardus, Dei gratia, etc., Waltero de Kelby escactori suo in comitatu Lincolniae salutem. Praecipimus tibi quod per sacramentum, etc., diligenter inquiras si sit ad damnum vel prejudicium nostrum aut aliorum si concedamus Thomae le Despenser chivaler, et magistro Henrico le Despenser, quod ipsi septem acras terre cum pertinentiis in Staunford manso dilectorum nobis in Christo gardiani et fratrum de ordine Minorum de Staunford contiguas dare possint et assignare eisdem gardiano et fratribus, habendas et tenendas sibi et successoribus suis in elargationem mansi sui predicti in perpetuum necne. . . . . Teste meipso apud Westmonasterium, vi. die Aprilis, anno regni nostri tricesimo nono.1

1 The return was favourable to the grant.
GLOSSARY.

A.

ACQUIETANTIA. A discharge, acquittance. 61.

ADVOCATIO. The right of nominating to a benefice or an abbey. 281.

AD ROBAS. In his livery. 16.

ÆDUS. A sunrise. 273.

AESIAMENTA. Easements; conveniences for the use of property, such as rights of way, rights of drawing water, &c. 285.

ALMUTIUM. A canonical vestment lined with fur; it covered the head and shoulders. 89.

AMERICIAMENTUM. A pecuniary penalty inflicted at the discretion of a court, not a fine, which was an amount fixed by law. 289, 291, 292, 294.

ANNUATIM. Yearly, year by year. 116, 128, 265.

APICES. Papal letters (usually—as 123 and 133) but used (271) with respect to royal mandates and (97) for legal subtilities.

APORIARE. To impoverish. 271.

APOSTOLICUS. (As an adjective.) Papal. Passim.

ASINARE. To ride on an ass. 95.

ASSISÆ. Assizes. 289, 291, 294, 296.

Auxilium. An aid; the feudal contribution so called. 294.

B.

BALLIVA. The jurisdiction of a sheriff. 284, 295.

BALLIVUS. A bailiff. 279.

BOLLA. A measure (three-fourths of a pint), but on p. 132 the word means a "boll," a Scotch measure containing six bushels. 132.

BRASIIUM. Malt. 132.

BREVE. A writ. 82, 283, 284, 285, 287, 288, 289, 293, 295, 296.

BULLATUS. Sealed by appending a seal or bulla, and thus confirmed. 20.

BURGUS. A borough; a corporate town. 270.

C.

CANTARIA. A chantry; chapel. 9, 14, 24.

CANTOR. A chanter or precentor. 26.

CAPARO. A cowl. 10.

CAPITEGIUM. A covering for the head. 89.

CAPITULUM. A chapter, or a chapter-house. Passim.
GLOSSARY.

CAPUTIUM. A cowl. 83, 88, 96, 100, 101, 102.

CASULA. A chasuble. 126.

CELLERARIUS. The cellarer of a monastery. 56.

CEREA'ISIA. Beer. 8.

CHORUS. The choir of a church. Passim.

CLAUSTRUM. A cloister; also the precincts of a monastery. 87, 135.

CLAUSTRUM. A close. 282, 283.

COMPLETORIUM. Compline; the last of the canonical hours. 87.

COMPO TUS. An account. 7.

CONDUCTUS. A conduit. 284, 288, 293.

CONFUSIBILIS. Ignominious. 93.

CONUS. Corner or angle. 88.

COPLEÆ. Couples. 19.

CORDA (CHORDA). A cord or rope. 23, 88, 89.

CROFTA. A croft; a small close adjoining a dwelling-house. 292.

CELCITRA. A pillow; mattrass. 89.

CURTILAGIUM. A courtyard. 293, 294.

CUSTOS. An officer in the Franciscan order having control over the convents within stated districts. There were seven custodies in England. Passim.

CYROGRAFFUM (CHIROGRAPHUM). A bipartite deed or indenture. Letters of the alphabet, or a word, are written along the intended line of division, so that when the two documents are cut asunder the mutilated letters may act as tallies. 61.

D.

DESERVIRE. To discharge a duty. 81.

DIFFINITORES. Visitors, or officers elected at general chapters for special functions during the session. pp. 81-119. Passim.

DISCOLUS. Undisciplined. 104.

DOMINICUS. Desmesne. 285.

E.

EMOLOGARE. To ratify. 42, 50.

EREMODICUM. A nonsuit; abandonment of a legal action. 271.

ESCAETA. An escheat, property forfeited or reverting to the crown or an over-lord. 292.

ESCAETOR. A king's officer who receives escheats. 295, 297.

F.

FEMORALIA. Drawers. 88.

FERCULUM. A dish or mess. 8.

FINIS. A fine due on alienation of land. 289, 291, 294.

FIRMATIO. A strengthening. 8.

FORISFACRE. To forfeit. 292.

FORISFACTURA. A forfeiture. 296.

FOSSATUM. A ditch. 286, 289.

FRANCM PLEGIIUM. See VISUS FRANCIPLEGIUM.

G.

GABULUM. The end or gable of a building. Sometimes used for the gable-cross. 132.
<table>
<thead>
<tr>
<th>GLOSSARY</th>
<th>303</th>
</tr>
</thead>
<tbody>
<tr>
<td>Guerra. War. 28, 288, 289.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>H.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hebdomadarius. One who superintends duties for the current week. 116.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>I.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imprecari. To pray to. 273.</td>
</tr>
<tr>
<td>Inclusa. A nun. 18, 288.</td>
</tr>
<tr>
<td>Indictio. A period of 15 years by which dates were reckoned. 33, 34, 42, 45, 46, 49, 53.</td>
</tr>
</tbody>
</table>

(The eastern and western churches differed as to the date from which the reckoning started.)
| Innodare. To tie with a knot; to bind. 31, 84, 99, 105. |
| Instructus. Persuasion. 271 |
| Interesse. Interest for money. 273. |
| Interlinearis. Written between the lines of a document. 62. |

<table>
<thead>
<tr>
<th>J.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jocale. A jewel, 90.</td>
</tr>
<tr>
<td>Jurati, Juratores. Men sworn to act as jurors. 286, 293.</td>
</tr>
</tbody>
</table>

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<tr>
<th>L.</th>
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<tbody>
<tr>
<td>Laicus; Laicatus. A layman; the status of a layman. 9, 13, 18, 24, 83.</td>
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<tr>
<td>Latomus. A stone-mason. 129.</td>
</tr>
<tr>
<td>Lectisternium. A mattress. 130.</td>
</tr>
<tr>
<td>Lintheramina. Sheets. 89.</td>
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</tbody>
</table>

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<th>M.</th>
</tr>
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<tbody>
<tr>
<td>Mæremium. Timber for building purposes. 279.</td>
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<tr>
<td>Major. A mayor. 287.</td>
</tr>
<tr>
<td>Mansum. A manse or dwelling. 295, 296, 297.</td>
</tr>
<tr>
<td>Medietas. A moiety. 107, 110.</td>
</tr>
<tr>
<td>Minutus. One who has been bled. 92.</td>
</tr>
<tr>
<td>Monialis. A nun; a Minoritess. 95, 108.</td>
</tr>
</tbody>
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<tr>
<td>Non Obstante. A clause in a papal bull overriding directions in previous mandates. 265, 268.</td>
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<th>O.</th>
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<tr>
<td>Obedientie. Letters of instructions from superior officers of the Order. 95.</td>
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<th>P.</th>
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<tr>
<td>Paramentum. An ornament. 90.</td>
</tr>
<tr>
<td>Patronatus. The right of nomination to a church or abbey. 280.</td>
</tr>
<tr>
<td>Perpacatio. Full payment. 62.</td>
</tr>
</tbody>
</table>
PERTICA; PERTICATA. A perch (16\(\frac{2}{3}\) feet); the length of a perch. 285, 286, 287, 289, 290, 291, 293, 294.
PITANCIA. A pittance or allowance of victuals. 8.
Placia or Placea. A plot of ground. 288, 289, 293, 294.
Plegium. See Visus franci plegii.
PORTATILO (Altare portatile or portabile). A portable altar. 269.
(Note.—The word in the text on p. 269 should be portatili.)
PR^LIBARE. To mention before. 40, 270.
Propositus. A provost. 125, 140.
PROPALARK. To publish. 268.
Q.
"Quasi Modo." The introit, and thus the name for the first Sunday after Easter. 118.
QUINDENA. The space of fifteen days; "A full fortnight." 89, 94.
QUITANTIA. A discharge. 60, 61.
R.
REGULA. The rule (of St. Francis). Passim.
REGULARIS. According to the Rule (i.e. the Rule of St. Francis). 81, 97, 264, 280.
REPAUSARE. To repose. 271.
RODA. A rood (\(\frac{1}{4}\) acre.) 289.
ROMPETA. A person who goes to Rome (for the purposes of an appeal). 270.
S.
SCACCIARIUM. The Exchequer. 19, 265.
SCARLETUM. Scarlet cloth, woollen cloth dyed with kermes. 126.
SCHEDULA. A small sheet or slip of parchment or paper. 91.
SECTA. Suit of court. 290, 294.
SENECALLUS. A steward or deputy. 27, 284.
SEPTIMANA. A week. 60, 94, 294.
SEQUACES. Followers. 270.
SOCAGIUM. A tenure of land, socage. 296.
SUBSANARE. To deride. 268.
SUSURRIO. A private confession, but on p. 273 used as the equivalent of susurrus.
SYMBOLUM. A creed. 26.
T.
TALLAGIUM. Tallage. Often used as a general name for taxes. 289, 291, 294.
TALLIE. Tallies. 7.
TESTUDO. A shield or protection. 269.
TOFTUM. A toft; sometimes stated to be a place where a house formerly stood, sometimes a plot of ground adjoining a house. 296.
TORTA. Coarse bread. 8.
TRENCHIA. A trench. 286.
U.
URBS VETUS. Orvieto. 42, 48, 53, 56.
V.

Venna. A narrow path or lane. 282, 283.

Vicecomes. A sheriff. 282, &c.

Viusus Franci Plegii. View of frank-pledge—an inquisition in the Hundred court for the purpose of ascertaining that persons over 14 years of age "were "sureties or free pledges to the "King for the good behaviour "of each other." 289, 291, 292, 294.
INDEX.

A.

Aberdeen, bishops of: Gavin Dunbair, 126, 137; William Stewart, 128; William Elphinston, 135.

Aberdeen, Franciscan convent at, 125, 134.

Abingdon, Simon, 151.

Abingdon, Stephen, 151.

Abknott, John, 168.

Abraham, William, 172.

Acheley, Koger, 185, 187.

Acre, 143.

Acton, Roger, 165.

Adelard of Oxford, see Adam de Exonia.

Adderley, John, 168.

Addurbury, man crucified at, 146.

Adrian, John, 148.

Agincourt, battle of, 166.

Agnellus or Agnellus of Pisa, 7, 9, 10, 13; at the general chapter of the order 10; detects a fabricated story, 14.

Albertus, friar, 20.

Albon, James, 155.

Albryght, William, 250.

Aldenam, Nicholas de, 59.

Alderman, James, 146.

Aldermanbury, Simon de, 144.

Alexander, friar Duncan, 137.

Alexander, Master of the Hospital, Canterbury, 15, 19.

Alexander IV., pope, 268, 272, 274.

Aleyne, John, 177.

Alford, 177.

Alley, Richard, 174.

Ally, doctor, 190, 191.

Ally, John, 188, 198.

Allyne, Ralph, 210.

Alnes, 132.

Altham, Edward, 194.

Alwyne, Henry, 145.

Alwyne, Nicolas, 181, 182.

Allyff, John, 218.

Alyne, Thomas, 165.

Alys, William, 144.

Amadas, 194.

Amiens, 178.

Andrew, John, 155.

Anerly, Simon, 147.

Agnellus, see Aguellus.

Angus, earl of, 190, 206.

Angwyche, see Angus.

Anjou, loss of, 144.

Anne (Boleyn), Queen, 195, 198.

Anne, queen of Richard II., 157, 159.

Antioch, Garrard de, 143.

Antioch, Patriarch of, 27.

Antony, 189.

Antwerp, 208.


Armagh, 276.

Armagh, archbishop of, Richard Fitz Ralph, 276.

Armagnacs, 170.

Armenteres, John, 150.

Armiger, Peter, 148.

Arnedello, see Arundel.

Arnald, Constantine, 144.

Arnald, Robert, 168.

Arnalpe, Arnoldo, 144.

Arnulphy, William, 143.

Arras, 170.

Arthur, Prince, 180, 183, 184, 187.

Artos, 172.

Arundel, earl of, 158, 159, 160, 163, 164, 214, 243, 244.
INDEX.

Arundel, sir Thomas, 235.
Arundelle, Humfrey, 227 (margin).
Ashby, 206.
Ashby, Ralph, 147, 148.
Ashwy, William, 148.
Askam, William, 160, 162.
Aske, 200, 201.
Askew, Anne, 211.
Asque, Christopher, 191, 196.
Athilwelle, Nottinghamshire, 293.
Atlye, Thomas, 155.
Audene, Walter, 149.
Audley, Lord Chancellor, 181, 194, 206.
Augmentations, Court of, 199.
Augustine friars, their church in London, &c., 185, 188, 191, 208, 209, 254.
Aumarle, duke of, 160.
Aurburry, Martin, 150.
Austyne, Thomas, 158.
Avery, John, 156.
Averylle, Lucas, 150.
Avignon, 276.
Awbry, Andrew, 152, 154.
Bailze, friar Robert, 132.
Balacne, Ralph, 151.
Baldae, friar Hugo de, 22.
Baldoe, Radulphus de, Archdeacon of Middlesex, 35, 39, 44, 46, 51, 54, 57.
Baldre, 189.
Baldre, Thomas, 188.
Baluacrag, 130.
Bangley, Thomas, 169.
Bangor, bishop of, Dr. Capun, 196.
Banne, Adam, 157, 158, 159.
Barcelon, 81.
Bardolf, lord, 163.
Barentou, Drew, 159, 160, 163.

Barham down, 250.
Barla, Elizabeth, of Elphiniston and Forbos, 135.
Barlette, 17.
Barlyle, Adam, 158.
Barnes, 227.
Barnes, Dr., an Augustine friar, 192, 203.
Barnes, George, 210, 237.
Barnet, battle of, 177.
Barton, Elizabeth, the Holy Maid of Kent, 196.
Barton, Henry, 162, 166, 168.
Barton, Martin de, vicar of the English minister of the Franciscans, 27.
Barton, Ralph, 167.
Bartylme, James, 144.
Bartylme, Richard, 144.
Bartyncour, Lucas, 149.
Basinges, Salekinus de, a benefactor to the Franciscans, helps to build their convent, 18.
Basle, council at, 169.
Basse, Humfrey, 148.
Basset, Robert, 176, 178.
Basyng, Adam, 147.
Basyng, Hew, 143.
Basyng, Robert, 149, 151.
Basyng, Salomon, 145, 146.
Basyng, Thomas, 148.
Basyngstoke, Richard, 154.
Bate, Peter, 145.
Batancote, Lucas, 148.
Bath, bishop of, 172, 246.
Batte, Gerard, 147.
Batte, Nicolas, 147, 148.
Baylly, 173.
Bayly, William, 187.
Baynard, William, 194.
Baynards castle, 168, 183, 208, 209.
Bechningham, de, see de Beckingham.
Beckingham, Johannes de, 42.
Bedelle, 259.
Bedelle, Austyne, 149.
Bedewynde, Thomas de, 59.
Bedford, castle of, destroyed, 146.
Bedford, John, duke of, 169.
Bedlow, Thomas, 177.
Bekayne, Richard, 152.
INDEX.

Beker, Simon, 151.
Beckingham, Johannes de. See de Beckingham, 46.
Belle, Robert, 144.
Beneventanus (? Benvenutus), a layman, custos of the friars, 24.
Bennyngton, Simond, 155.
Bentley, John, 149.
Benvenutus, see Beneventanus.
Berardi, Angelus (dictus Riccius), notary to the cardinal of St. Lawrence, 42, 45.
Berkinges, 13.
Berkynge, Richard, 153.
Bernes, John, 155.
Bernevelle, John, 169.
Berwick, 153, 176, 206.
Berwick, 175.
Betayne, William, 150.
Bewcham, sir John, 158.
Bewdey, 182.
Bewerle, sir Simond, 157, see Burley.
Bewheam, sir John, 158.
Blacke, 149.
Blacke, Thomas, 158.
Blackeney, Peter, 151.
Blackwall, 237.
Blair, Egidia, of Row, 138.
Blair, friar Alexander, 136.
Blanche, duchess of Lancaster, 155.
Blont, John, 151.
Blont, Roger, 143.
Blont, sir Thomas, 161.
Blonte, Walter, 149.
Blonste, Ralph, 149.
Blore-heath, battle of, 173.
Blounde, Normandy, 144.
Blount, Edward, 148.
Blount, John, 150.
Bloune, Randolph, 150.
Blunt, Hugh, 147.
Blunt, Roger, 147.
Blyoutravers, William, 146.
Bockynge, doctor, 196.
Boclynde, Robertus de, 42, 45, 46.
Boddy, a king’s commissioner for chantries, 216.
Bodmunt, Franciscans of, 295.
Bodily (a smith), 223, 226.
Bokerylle, Thomas, 146.
Boleyne, Lady Anne, 195.
Bolingbroke, Roger, 171.
Bongay, Raymond, 147.
Boniface VIII., pope, 84, 97, 99.
Bonipartus de Novaria, Lanfrancus clericus, papal notary, 49, 50.
Boreley, John, 169.
Borne, see Bourne.
Bosinge, Peter, 150.
Boston, Radulphus de, 283.
Bosworth, battle of, 173.
Boukecis, Martyn, 149.
Boulogne, 189, 207, 227.
Bourne, bishop Gilbert, 245.
Bouthe, 250.
Bow church, 143.
Bower, William, 198.
Bowes, Martin, 203.
Bowforde, John, 150.
Bowmer, Lady Margaret, 200.
Bowmer, sir John, 200.
Box, Edmund, 150.
Box, Henry, 150.
Box, Thomas, 149.
Boyle, a brother of lord, 172.
Brabson, Adam, 154.
Bradbry, Thomas, 182, 187.
Brandon, Thomas, 154.
Bray, Gulielmus de, 36, 42, 43, 45, 49.
Brehin, 124, 126.
Bremer, Nicolas, 156, 157.
Breme, sir Nicolas, 158.
Brent Heath, 173.
Brereton, 198.
Breston, John, 151.
Bret, 248.
Bretayne, Thomas, 179.
Breton, John, 150, 188.
Breulle, Philippus de, 59.
Breynton, Willelmus de, 289.
Brian, Alan, 287.
<table>
<thead>
<tr>
<th>Page</th>
<th>Index</th>
</tr>
</thead>
<tbody>
<tr>
<td>312</td>
<td>INDEX</td>
</tr>
<tr>
<td>Briane, John, 167.</td>
<td>Buris, Robertus de, a monk of Westminster, 56.</td>
</tr>
<tr>
<td>Bristol, 160.</td>
<td>Burley, sir Simond, 158.</td>
</tr>
<tr>
<td>Broke, Geoffrey, 163.</td>
<td>Barry, Adam, 155, 156.</td>
</tr>
<tr>
<td>Broke, John, 180.</td>
<td>Bury, A., see Burry and Burr.</td>
</tr>
<tr>
<td>Brokenharf, 219.</td>
<td>Bury, Adam, 154, 155, 156.</td>
</tr>
<tr>
<td>Bromer, John, 176.</td>
<td>Bushan, John, 156.</td>
</tr>
<tr>
<td>Bronde, Hamond, 144.</td>
<td>Butler, Adam, 147.</td>
</tr>
<tr>
<td>Brun, Nicholau clerics, 34.</td>
<td>Bylesdon, Robert, 177, 179.</td>
</tr>
<tr>
<td>Bryan, John, 149.</td>
<td>Bywater, John, see Walter.</td>
</tr>
<tr>
<td>Bryce, Henry, 176.</td>
<td>C.</td>
</tr>
<tr>
<td>Brykesworth, John, 153.</td>
<td>Caernarvon, 151.</td>
</tr>
<tr>
<td>Bucher, Joan, otherwise Kent, 219, 227.</td>
<td>Calere, Robert, 150.</td>
</tr>
<tr>
<td>Buckerelle, Stephen, 147.</td>
<td>Cambridge, 9, 19, 237.</td>
</tr>
<tr>
<td>Buckerelle, Michael, 148.</td>
<td>Cambridge, Franciscans of, 263.</td>
</tr>
<tr>
<td>Buckingham, duke of, 179, 188.</td>
<td>Cambridge, Richard, earl of, 165.</td>
</tr>
<tr>
<td>Bucknot, John, 143.</td>
<td>Candychen, Stephen, 154, 155.</td>
</tr>
<tr>
<td>Buckrelle, Andrew, 147.</td>
<td>Caunyes, Caniges, Thomas, 173, 174.</td>
</tr>
</tbody>
</table>
INDEX.

Canterbury, Observants at, 182.
Canlowl, William, 172.
Capelle, sir William, 180, 186, 187.
Carcassona, B. de, see Regis de Carcassona.
Cardmaker, John, 216, 217, 224, 225, 257.
Carlisle, skirmish at, 205.
Carmelite friars, 146.
Carnys, friar Andrew, minister provincial of Scotland, 133.
Carleton, William, 151.
Carrow, sir George, 209.
Carrow, Jarvys, 203.
Carrow, sir Nicolas, 202.
Cartone, Hugh, 151.
Castile, king of, 186, 205.
Caston, Stephen, 229.
Casulis, Raynutius de, 46.
Cateloyne, Robert, 148.
Catwrth, Thomas, 171.
Cauntou, John, 191.
Cavitone, Gulielmus de, 50.
Cawsone, John, 152.
Cayton, John, 156.
Cely, John, 157.
Cesteslade, Johannes de, 59.
Chabworth, John, 161.
Chawry, Richard, 178.
Chelton, Nicholas, 187.
Chertsey abbey, 217.
Chester, Richard, 179.
Chesney, 206.
Cheyne, William, 163.
Chichester, bishop of, 174, 230, 232, 244, 245.
Chichester cathedral, 25.
Chidiok, 266, 267.
Chirehsay, Walter, 168.
Cholmley, see Chalme.
Choppyn, Richard, 194.
Chorley, Richard, 185.
Christ Church priory, 194.
Christ's Hospital founded, 213.
Cicesteria, Johannes de, 13.
Cirencester, 161.
Cistercians, 15.
Clapton, William, 154.
Clarence, duke of, 164, 177, 178.
Clarydon, sir Robert, 162.
Clopton, Hugh, 180.
Clopton, John, 171.
Cobham, Alinore, 171.
Cobham, Henry, 147.
Cobham, lord, 164, 166, 248, 249.
Cogneres, Willemus de, 279.
Coke, Thomas, 175.
Cokkys, see Cox.
Colane, Robert, 127.
INDEX.

Colcelle, Simond, 154.
Colchester, Franciscans of, 284, 285, 289.
Colecestria, Oliverus de, 289.
Colison, David, 135.
Collet, Henry, 178, 180, 181.
Colpeper, 204, 248.
Colvile, Willelmus de, senior, induces Adam of Exeter to enter the order, 16; comes with Haymo de Faversham into England, 25; his sister murdered in Chichester Cathedral ib.
Colweche, Robert, 178.
Coly, Thomas, 150.
Colyne, William, 151.
Combraerton, William, 150.
Combys, William, 171.
Compys, Thomas, 150.
Condicy, Geoffrey, 151.
Condieu, John, 152.
Conduyt, Eoger, 153.
Condyghte, Remond, 151.
ConstabuUe, sir Robert, 198, 200, 201.
Constantyne, Richard, 152.
Constantyne, William, 176.
Convocation, 247, 254.
Cony, Michael, 147.
Conysby, William, 201.
Coper, John, 233.
Copynger, sir William, 186, 187.
Corbet, sheriff of Essex, 243.
Cordwayner, Gerard, 147.
Corn, dearth of, prices of, &c., 151, 153, 156, 161, 170, 179, 191.
Cornhulle, Henry, 143.
Cornehylle, Robert, 147, 148.
Cornehylle, Stephen, 149.
Cornewalesys, Thomas, 156.
Cornhill, 9.
Cornhill, church of St. Peter, 10.
Cornhulle, Joecius de, clerk and friar, 14.
Cortes, John, 205.
Cortese de Turre, Nicolans, public notary, 45.
Cote, Henry, 180.
Cottes, John, 198.
Cotton, Walter, 164.
Coventry, 190.

Coventry, Henricus de, enters the order, 15.
Coventry, Henry, 148, 149.
Coventry, John, 166.
Coventry, Vincentius de, enters the order, 15.
Coverdale, Miles, bishop of Exeter, 219.
Cox, doctor, 244.
Cox, Laurentius, 20.
Crake, Thomas, 204.
Crannoth, friar David, vicar of province of Scotland, 133.
Cresswell, Henry, 293.
Crethtone, William, rector of Une, 129.
Crihton, 140.
Crome, Dr. Edward, 210.
Cromer, 173.
Cromwell, Thomas, earl of Essex, 203.
Croppe, Simon, 151.
Crosby, John, 177.
Croydon, John, 154.
Croydon, Richard, 155.
Cruce, Fr. Robertus de, provincial minister of the English Franciscans, his seal, 61.
Crutched Friars, 199, 200.
Crycherche (Creechurch), 221.
Culewrrth, J. de, Prior of Westminster, 56.
Culon, Andrew, 185.
Cumbyrton, Henry, 152.
Curtes, Robert, 215.
Curtis, alderman, 239.
Curttys, Thomas, 212.

D.
Daberon, John, 295.
Daeres, lord, 204.
Daker, Ranulphus de, 287.
Dalyng, John, 151.
Danayelle, 259.
Danyelle, William, 178.
Darby, John, 172.
Darey, Henry, 152, 153.
Dar y, lord, 198, 200, 201.
Darrelle, 259.
INDEX.

Daukus, William, 181.
Daunee, William, 194.
David, king of Scotland, 154.
Davolz, 127.
Degmonde, see Egmont.
Delvergaddar (Darval Gadarn), 201.
De Marey, Bartylnew, 153.
Den, Thomas de, 50.
Dene, carl of, 155, 156.
Deneby, Johannes de, clericus, 34.
Denmark, king and queen of, 189.
Denney, Minoritics of, 280, 281.
Dennham, William, 197.
Derby, Henry carl of (Henry IV.), 159, 160.
Derby, Mary countess of, 159.
Dere, AVilliam, 173.
Derkengtou, sir Edward, 159.
Desmond, earl of, 205.
Despenser, Henry le, 297.
Despenser, sir Thomas, 297.
Dewke, Roger, 147.
Dewke, Thomas, 163.
Deynes, John, 155.
Dieppe, 170.
Dikeman, William, 155.
Disputations at St. Paul's, 247; at Oxford, 251.
Ditch from Newgate to Aldersgate filled up, 239.
Dobbs, Richard, 205, 233.
Decke, Peter, 145.
Dockett, John, 187.
Dodmer, Ralph, 193.
Dodner, Richard, 190, 216.
Doe, Stephen, 148.
Domer, see Dormer.
Dominicans, their church in London, &c., 8, 9, 15, 37, 144, 172, 193, 197, 200, 208, 209, 254.
Donecamen, baron of, 205.
Dockey, Thomas, 134.
Dorchester, Franciscan of, 266.
Dormer, Michael, 193, 204.

Dorset, Robert, 144.
Dorset, marquis of, 160.
Dostley, Simon, 153.
Dover, 157, 166, 169.
Dowse, John, 168.
Dowsse, John, 187.
Drope, Robert, 177, 178.
Drum, 129.
Dudley, 187.
Dudley, sir Ambrose, 243, 248.
Dudley, sir Andrew, 243, 245.
Dudley, lord Guilford, 241, 245, 250.
Dudley, sir Henry, 243, 248.
Dudley, sir Robert, 243.
Dudley, lord Robert, 248.
Duffous, John, 168.
Duke, Nicolas, 143.
Duke, Robert, 143.
Dundee, 156.
Dunstabulle, John, 150.
Durant, Robert, 143.
Duresme, William, 148.
Dureson, William, 148.
Durham, battle of, 154.
Durham, bishop of, 174, 233, 237, 244.
Durham place, 255.
Durysone, Thomas, 147.
Dyke, Hugh, 170.
Dyngle, 202.

E.

Earthquakes, 153, 173, 231.
Easter, observance of, 236.
Eboraco, Willelmus de, enters the order, 15.
Edgecote field, battle of, 177.
Edinburgh castle taken, 150.
Edinburgh, Franciscan convent at, 124, 128, 131, 133, 135, 139.
Edmonton, Walter, 147.
Edmund, abbot of Bury St. Edmunds, 269.
Edward I., 149, 151, 271.
Edward II., 151, 152.
Edward III., reign of, 152.
Edward IV., reign of, 175.
Edward V., 265.
Edward VI., reign of, &c., 201, 213.
Edward, William, 174, 177.
Egerton, 204.
Egidius, Friar, 77.
Egmont, count, 248.
Egremont, lord, 174.
Elderke, sir Ealph, 199.
Eleymer, Lawrence, 186.
Elgin, Franciscan convent at, 125, 128.
Elias, Roger, 159.
Elizabeth, queen of Edward IV., 176.
Elizabeth, queen of Henry VII., 185.
Elphinston, 135.
Elphinston, William, rector of Clat, 132.
Elphinstone, Frater Jacobus, 139.
Elsing spital, 194, 254.
Ely, bishops of, 183, 231, 234, 258; their palace, 166, 212.
Ely, sir Benet, 161.
Ely, John, 144.
Ely, Robert, 152.
Elyas, a novice, 19.
Elyland, Petrus de, 18.
Elyland, Ralph, 146.
Emott, William, 161.
Empson, Richard, 187.
English (Ynglyche), Michael, 189.
Englonde, William, 145.
Esseby, William de, warden at Oxford, 9; fr. Helyas, a novice, appears to him at Northampton, 19; famous for preaching, 22.
Essex, earl of, see Cromwell.
Eugenius, pope, 81.
Everard, Alyn, 166.
Evil May-day, 187, 192.
Kwyle, Richard, 148.
Exeter, bishop of, 219.
Exeter, church of St. Stephen, 290.
INDEX.

Fitzgarrard, sir John, 199.
Fitzgarrard, sir Richard, 199.
Fitzgarrard, Thomas lord, 159.
Fitzgarrard, sir Walter, 199.
Fitz-Isabelle, William, 143.
Fitz-Juyne, Constance, 145.
Fitz-Nelle, Thomas, 145.
Fitz-Piers (filius Petri), Jocius, a benefactor of the friars, afterwards entered the order, 18, 145.
Fitz-Richard, Thomas, 148.
Fitz-Thomas, Henry, 148.
Fitz-Thomas, Thomas, 148.
Fitzwilliam, 248.
Fitz-William, Martyn, 147.
Fitz-William, William, 186.
Flammoke, 181.
Fleming, friar William, 131.
Flemynge, Robert, 175.
Flescher, John, 125.
Flooden Field, 135.
Florens, Peter, 202.
Fonteverard, 144.
Forbes, John of Peslego, 129.
Former, William, 196.
Forrest, friar John, 190, 201.
Forsham, Roger, 153.
Foskew (Fortescue), 202.
Foster, Stephen, 171; 174.
Foster, Walter, 154.
Franyngham, William, 161.
France, Isabella of, second wife of Richard II., 159.
Frances, 189.
Frances, John, 158, 161.
Frances, Simon, 152, 153, 154.
Franciscans, beginning of order in England, 145; arrival of, in England, 146; their first provincial chapter in London, 167; second provincial chapter of, 182; change colour of their habit, 184; annual reception of lord mayor, 186; annual feast given to lord mayor, 189; deaths in London convent of Minoritses, 187; hanged at Tyburn, 162; the provincial of the, 175; visitation of, 191. See also Grey Friars.

Franciscan convents: at Aberdeen 125, 134; Ayr, 125; Bodmin, 295; Bury St. Edmonds, 267-275; Caermarthen, 287, 292; Cambridge, 265; Canterbury, 182, 286; Colchester, 284, 285, 289; Denne (Minoritesses), 280, 281; Dorchester, 266; Edinburgh, 124, 128, 131, 133, 135, 139; Elgin, 125, 128; Exeter, 289; Gloucester, 288; Greenwich, 190, 257; Lichfield, 60, 62; London, 12, 279; Newcastle, 182; Northampton, 283; Nottingham, 279 (note), 282, 292; Oxford, 37, 265, 279 (note); Richmond, Yorks., 295; St. Andrews, 126, 131, 135, 136; Sarum, 279 (note); Shrewsbury, 279 (note); Southampton, 182; Stafford, 293; Stamford, 297; Stirling, 135; Waterbeach (Minoritesses), 280, 281; Winchelsey, 60, 62; Winchester, 265; Worcester, 265, 266; York, 287.

Franke, Edmond, 180.
Franke, Peter, 202.
Frederick II., emperor of Germany, 28.
Frensh, John, 157, 159.
Frestlynge, Bartholomew, 154.
Frethe, 195.
Friars Carmelites, 146.
Friars Preachers, see Dominicans.
Frowyke, Henricus de, a benefactor to the friars, 18.
Frowyke, Henry, 149, 168, 170.
Frowyke, Laurence, 147, 148.
Frudas, 204.
Fulham, Adam, 150.
Fulham, Benet, 152.
Furnes, William, 151.
Fyngry, Henry, 150.
Fyngreth, John, 156.

G.

Gamboldhe, captain, 226.
Gardino, Simon de, a monk of Westminster, 56.
INDEX.

Gardner, secretary to the bishop of Winchester, 206.
Gardner, Richard, 177.
Garrard, parson of Honylance, 203.
Garvys, Richard, 212.
Gates, sir Henry, 243, 245.
Gates, sir John, 243, 245.
Gatout, tomb of John of, 237.
Gedney, John, 166.
Gerlond, John, 145.
Germany, emperor of, 16C.
Gemeys, John, 290.
Gibson, Nicolas, 202.
Gilwif, friar William, 140.
Glaycon (Claykyne), Bertram de, 155.
Glesse, Walter, 149.
Glendower, Owen, 161.
Gloucester, 152, 257.
Gloucester, abbot and monks of, 278.
Gloucester, earl of, 148, 160.
Gloucester, Franciscans of, 288.
Gloucester, John, 154.
Gloucester, Richard, 150.
Gloucester, Robert, 164.
Gobion, Richardus, kn., enters the order, 17.
Golde, parson of Aldermary, 196, 197.
Golde, 224.
Goldsmith, Thomas le, 295.
Goner, Jordayn, 147.
Goodchepp, Hamond, 151.
Goodcheppe, Jorden, 149.
Gooddard, Dr. William, provincial of Franciscans, 175.
Gordon, Adam, rector of Kinkell, 128.
Gordyn, Alexander, vicar of Manys, Dun-dee, 136.
Goslyne, Richard, 167.
Gosnalle, 232.
Govara, — de, 226 (margin).
Grane, Nicolas, 153.
Granatham, John, 152.
Gravesend, 157.
Gray, Friar Alexander, 123.
Gray, John, 123.
Gray, lord Leonard, 204, 222, 233, 234.
Gregory IX., pope, 17, 25, 27.
Gregory, William, 170, 173.
Greenwich, 183, 195, 211, 240.
Greenwich, convent of Observants at, 190, 237.
Greene, sir Henry, 160.
Gressam, John, 201.
Gressham, sir John, 215.
Gressham, Richard, 194, 195, 201.
Grey, lord Thomas, 165.
Grey Friars of London 190, 191, 193, 195, 200, 203. See also Franciscans and Observants.
Grosse, Thomas, 149.
Grove, Roger, 185.
Gruceok, Henry, 293.
Guienne, 173.
Guilthall, Louvres set up at, 181.
Gurnion, Richard, 163.
Gynuler, Robert, 156.
Gysoures, Henry, 152.

H.

Hackington, Inclusa de, 18:
Hackney, Richard, 152.
Haddon, sir Richard, 181, 186, 187.
Hadley, John, 156, 157, 159.
Halberche, William, 155.
Haldenam, Johannes de, 59.
Halingbury, Adam, 150.
Halkarston, Thomas, 140.
Hall, a servant of the king, 156.
Halton, Henry, 163.
Halys, Robert, 157.
Hamerton, sir Stephen, 200.
Hamond, John, 153.
Hamcot, Henry, 205, 218.
Handenale, Edmond, 154.
Hampton Court, 210, 212, 233.
Hampton, William, 176.
Hamton, see Southampton, Hamton, William, 177.
INDEX

Hansard, William, 153.
Hardele, Edmond, 145.
Hardele, Ralph, 147.
Hardele, Robert, 147.
Hardele, William, 145.
Hardy, John, 192.
Hardyng, Robert, 178.
Harford, Henry, 201.
Harford, William, 150.
Harman, Thomas, 204.
Harper, 248, 249.
Harpsfield, doctor, 254.
Harras, Ralph, 149.
Harris, John, 250.
Harvy, John, 150.
Harvy, John, 150.
Haryet, William, 176.
Hastings, lord, 243.
Hatfelde, Robert, 156.
Hatherle, John, 171.
Haverhylle, Thomas, 144.
Hawardyne, 173.
Hawe, John, 183.
Hawerelle, William, 143.
Hawes, Christopher, 185.
Hayles, William, 170.
Hede, Henry, 183.
Heghen, Matilda de la, 290.
Hegman, John, 168.
Helden, John, 157.
Helyas, minister-general, causes great scandals in the order, 24; is opposed by Haymo, ib.,
Hemmysley, an Observant friar, 211.
Hemson, see Empson.
Henricus, friar, a Lombard, 9.
Henry III., 17, 19, 145, 146, 271.
Henry IV., 159, 161.
Henry V., reign of, 164.
Henry VI., reign of, 167; imprisoned, 176.
Henry VII., reign of, 179.
Henry VIII., reign of, 181, 187.
Henry, duke of Lancaster, 155.
Hereford, dean of, 270.
Herbér, 172.
Herbert, sir Richard, 177.
Herforde, Humphry, 176.
Herlyone, John, 143.
Herne, John, 149.
Hemer, Walter, 149.
Hever, Thomas, 201.
Hewett, William, 247.
Hexham, battle of, 176.
Hibernia (Ibernia), Robertus de, 34.
Highgate, 217.
Hill, a priest, 266.
Hill, Rowland, 204, 226.
Hille, John, 232.
Hille, Thomas, 178, 179, 180.
Hispanus, Petrus, guardian at Northampton, 9; his asceticism, ib. and 28.
Hispanus, Thomas, guardian of Franciscan convent at Cambridge, 9, 17.
Hobythorne, sir Henry, 205, 212.
Hodskyne, doctor (Hodgeskynne), 240.
Hog, Henry, 291.
Hog, Sarah, 291.
Holbeth, Hugh, 156.
Holdernes, Robert, 187.
Holebrok, Ricardus de, 284, 285.
Holebrok, Rogerus de, 285.
Holland, duke of, 166.
Holland, Ralph, 168.
Holles, William, 192, 202.
Hokelwelle, Hamond, 151.
Holyond, John, 145.
Homes, Chyffe, 227 (margin).
Honorius III., pope, 65.
Horne, Alderman, 173.
Horne, John, 149.
Horne, Gyllys, 203.
Horne, Robert, 172.
Horne, William, 178, 180, 203.
Horwolde, Thomas, 152.
Hospitale sacerdotum, at Canterbury, 19.
Howell, friar John, 65.
Itudæswell, Willemus de, 296.
Hugo, guardian of Franciscan convent, London, 8.
Hugo, friar, 76.
Hulyn, William, 173, 175.
Hungerford, lady Alice (Agnes), 189.
Hungerford, lord Walter, 203.
Huntye, John, 152.
INDEX.

Huntingdon, earl of, 161, 171, 243, 249.
Huntley, Thomas, 202.
Hurle, Richardus de, 34.
Husband, John, 152.
Hussey, lord, 198, 200, 201.
Hyde, William, 161.
Hynde, Augustyn, 229.
Hynde, John, 157, 158, 162.

I.
Iom, Thomas, 178.
Images pulled down, 214, 215.
Infarmia, Willemus de, 34.
Ingewrd, Richardus de, one of the first
riars of the English mission, arrives at
Oxford, 9; at Northampton, 9; vicar to
Agenlius, 10.
Ingram, Laurentius, 283.
Innerpeffer, Strathern, 138.
Innocent IV., pope 104.
Ireland, duke of, 158.
Ireland (Yrlande), George, 175.
Irode, Thomas, 155.
Isabella, queen of King Richard II., 161.
Isabelle, William, 180.
Iwun, Johannes, a benefactor to the friars,
18.

J.
James, Bartholomew, 176.
James II., of Scotland, 133.
James IV., of Scotland, 135.
James, Nicolas, 167.
Jamissone, friar Francis, 133.
Jane (Seymour), queen, 201, 213.
Jane, queen (Lady Jane Grey), 240, 248,
250.
Jarforde, James, 187, 188.
Jennyns, Nicolas, 189.
Jennyns, Stephen, 182, 186.
Jerome, William, vicar of Stepney, 203.
Jervaux, abbot of, 200.
Jesay, Nicolas, 147.
Jesclyn, Ralph, 175.
Jews, the, ordered out of England, 143.
Jocius filius Petri, see Fitz Piers.
Johannes Clericus, one of the first con-
verts, 14.
John, reign of, 144.
Johnsone, John, 147.
Jones, friar Thomas, 265.
Jonson, 186.
Jordanus, master of the Dominicans 10;
a saying of his, 21; his advice to friar
Haymo, 23.
Jorke, see Yorke.
Joseffe, Michael, 181.
Joseph, John, chaplain to archbishop of
Canterbury, 223.
Josne, Jokelle, 143.
Joymer, Willemus, builds a chapel for the
friars at London, 18, 146, 147.
Judde, Andrew, 229.
Judge Andrew, 207.

K.
Katharine (Howard), queen, 204.
Katharine, queen of Henry V., 167, 170.
Katharine of Aragon, 183, 187, 195.
Keble, Henry, 184, 187.
Kelby, Walterus de, 297.
Kene, John, 188.
Kenhame, Derby, 203.
Kennedy, Jacobus, 138.
Kenner, John, 286.
Kent, earl of, 161, 163, 164.
Kent, Joan; otherwise Joan Bucher, see
Bucher.
Kerby, John, 186.
Kildare, earl of, 197.
Kingston, Kent, 250.
Kingston-on-Thames, 160, 172, 249.
Kinkell, 128, 137, 138.
Kneswurthe, Thomas, 181.
Knowles, sir Robert, 156, 163.
Knowles, Thomas, 159, 161.
INDEX.

Kockmille, Carmarthen, 288.
Kyllingbury, Richard, 154, see Kyslingbury.
Kyme, Anne, see Askew.
Kyngte, 250.
Kyngton, John, 153.
Kyrram, Dr., 228.
Kyslingbury, Richard, 153, 154.
Kytson, sir Thomas, 196.

L.

Lacere, Richard, 154.
Lacton, Willelms de, public notary, 35.
Ladkyu, Adam, 151.
Lambert, see Nicolas.
Lambert, John, 175, 283.
Lamberte, Nicholas, 191, 192.
Lamberte, Thomas, 146.
Lambyne, John, 151.
Lancaster, duke of, 159, 160, 296.
Lancaster, duchess of, 155.
Lancfare, Salmon, 150.
Landeford, Roger de, 283.
Lane, John, 163.
Lane, Jordanus de la, 291.
Langedon, Willelms de, clericus, proctor for prior, &c., of Westminster, 58.
Langley, sir Edmund (duke of York), 157.
Large, Robert, 168, 170.
Lassellys, John, 211.
Latimer, William, parson of Saint Laurence, Pountney, 223.
Lauder, sir Alexander, 131.
Launde, prior of, 162.
Launde, Robert, 156.
Laxton, William, 203.
Laygton, 217.
Leaus, Johannes de, canon of Wengham, 42.
Leche, friar Walter, 130.
Lee, Richard, 174, 175, 177.
Le Flamang, Hugo, 283.
Le Flamang, John, 283.
Le Flamang, Robert, 283.
Leger, Thomas, 153.

Q 7644.

Legrasse, Stephen, 145.
Legry, Thomas, 154.
Le Hunt, William, 283.
Leicester, 194.
Leis, John, 124.
Le Mercer, Robert, 19.
Le Muliner, Richard, 19.
Leney, John, 158.
Le Noreys, Walter, notary public, 33.
Lenton, Johannes de, 283.
Le Pauuer, John, 283.
Lescrop, Richard, 296.
Lesle, friar William, 131.
Le Tanur, Robert, 283.
Levetot, Gulielmus, 50.
Le Viilers, Hugo, 283.
Lewis, the dauphin of France, 145, 146.
Lewson, Nicolas, 197.
Leycwntown, Elizabeth of Suthwan, 137.
Leydes, friar John, 136.
Leydes, friar Walter, 136.
Leyer, William, 150.
Lichfield, convent of Minorites at, 60, 62.
Lincoln, bishop of, 247, 258.
Lincoln, dean of, 270.
Lincoln, earl of, 180.
Lindesay, Jacobus, archdeacon of Aberdeen, 139.
Little Curchelle, 266, 267.
Llanthony, prior of, 288.
Locke, John, 175.
Locke, William, 218.
Locutorio, Gregorius de, 34.
Lollards, 169.
Lollards Tower, 260.
Londiniis, Johannes de, a Dominican friar, 46.
London, Franciscans of, 12, 279.
London, the city ransomed 159; walls repaired, 178.
Londonia, Philippus de, a priest, afterwards a friar, 14, 22.
Londonia, Willelms de, one of the first converts, 13.
INDEX.

Longe, John, 193.
Longeton, Simon, archdeacon of Canterbury, 18.
Lothen, friar John, 136.
Loure, William, 162.
Lowell, lord, 180.
Lowkyng, John, 153, 155.
Lowyne, Thomas, 201.
M.
Magfelde, Gilbert, 159.
Maghfeldle, Edward, 159.
Maidstone, 173, 208.
Mailand, Johannes sub decanus Rosensis, 130.
Makerelle, bishop, 199.
Malery, William, 149.
Malpas, 173.
Malpas, Philip, 170.
Mantelle, 204.
Many, 124.
March, Earl of, 152.
Marchelle, Robert, 170.
Marchel, friar Alexander, 132.
Marenar, Hugh, 153.
Margaret of Anjou, (queen of Henry VI.), 172.
Margaret, daughter of lady Eleanor, countess of Cumberland, 241.
Margaret, duchess of Burgundy, 176, 178.
Margaret, princess, 184, 185.
Margaret, queen of James II. of Scotland, 133.
Mariet, mayor of London, 178.
Marisco, Adam de, becomes a Grey Friar, at Worcester, 17.
Markes, 198.
Marlow, Richard, 161, 163, 166.
Marrow, William, 172, 174.
Marschel, friar William, 136.
Martin V., pope, 166.
Martyn, John, 195.
Martyn, William, 179.
Mary, princess, (daughter to Henry VII.), 186.
Mary, princess, 229.
Mary, queen of Scotland, (1463), 264.
Mary, Simon, 147.
Masarrar, William, 149.
Mathew, John, 173, 180.
Matthesey, John, 202.
Matthaus, cardinal of St. Lawrence, arbitrator of dispute between Grey Friars and monks of Westminster, 36, 37, 43, 46, 49, 51, 54.
Maudlyne, 161.
May, William, dean of St. Paul's, 216, 219, 230, 238.
Maynerd, John, 237.
Mecaux, 167.
Meehleke, 136.
Memer, Johannes, 59.
Mercer, Serle, 145. See Serle.
Merschton, 294.
Merser, friar Alexander, 138.
Merser, Robert of Innerpeffer, 138.
Mert, Egidius de, 17.
INDEX.

Merworthc, Simon, 151.
Methliciz, Mechlech, 126, 136.
Mettas, James, 188.
Meyour, John, 148.
Michael the goldsmith, 283.
Midylton-stone (near Oxford), 236.
Millers, Willelmus de, 279.
Minister General of Franciscans, (24 Edward III.), 280.
Minoritesses, 187, 264, 280, 281.
Miracle play, 164.
Misericorde friar Henricus, warden of Franciscan convent, Lincoln, 9.
Mockynge, John, 152.
Modford, John, 155.
Molton, Rogerus de, 291.
Mommorde, sir Simon, 181.
Monde, John, 187.
Monmothe, Humphrey, 198.
Monox, George, 187, 189.
Montague, sir Edward, 243.
Monteforti, W. de, dean of St. Faul', 38, 39, 44, 46, 51, 54.
Mordon, Gilbert, 152.
Mordon, Simon, 155.
Mordon, Walter, 153.
More, Ralph, 149.
More, sir Thomas, 197.
More, William, 158, 159.
Morfyne, Thomas, 187.
Mortemer, sir Thomas, 160.
Mortimer, 167, 168.
Mortimer's cross, battle of, 175.
Morton, Radulphus de, monk of Westminster, 56.
Mount Melleres, Robert, 148.
Mowbray, lord, 160, 162.
Munde, John, 189.
Murray, John, 131.
Musehauel, Thomas, 176.
Mychelle, John, 165, 170.
Myddylton, 172.
Mydylton, John, 173.
Myllborne, John, 187, 188.
Myrede, William, 168.

Myrsyne, Thomas, 188.
Myrton, Thomas, archdeacon of Aberdeen, 193.
Mysterworthc, John, 156.

N.

Natatius, 24.
Neapoli, Gregorius de, minister of Franciscans in France, 23; deposed, 24.
Nedam, Richard, 175.
Nedeham, 172.
Needle, John, 167.
Nele, Walter, 153.
Nevelyne, Peter, 143.
Neville, sir Edward, 202.
Newark, battle of, 180.
Newcastle, Observants at, 182.
Newhall, 243.
Newlond, Andrew, 145.
Newporte, William, 156.
Newton, Thomas, 158, 159.
Nexsted, Thomas, 170.
Nicholas IV., pope, 37, 42, 46, 47, 48, 49, 51, 53, 81, 118.
Nicholas, friar, warden of the Franciscans in London, 61, 62.
Nicolas, otherwise Lambert, burned, 292.
Niccolis, John, 164.
Nitygate, 197.
Nordou, Richard, 171.
Noreys, Johannes, 34.
Nofolk, duchess of, 169.
Nofolk, duke of, 160, 172, 193, 211, 212, 244, 248, 250.
Norhaeton, John, 148.
Norlond, Thomas, 179.
Norman, John, 147, 171.
Normandy, 165.
Normandy, loss of, 144.
Normannus, Ricardus, his saying, 15.
Norris, Henry, 198.
Northale, John, 153.
Northamptou, 9, 19.
Northampton, battle of, 175.
Northampton, earl of, 231.
Northampton, Franciscans of, 283.
Northampton, marquis of, 222, 243, 245.
Northamton, John, 148, 156, 157.
Northumberland, earl of, 163, 180.
Norton, John, 250.
Norton, William, 163.
Norwelde, John, 156.
Norwich, 222.
Norwich, bishop of, 165, 183.
Notte, John, 154.
Nottingham, Franciscans of, 282, 292.
Novaria de, see Bonipartus de N.
Nuo Mercato, friar Robertus de, 46.
Nynes, Nicolas, 184.

O.
Observer friars, 182, 197, 211. See also Franciscans and Grey Friars.
Observants, visitation of, 190; two executed, 196, 197; their Greenwich convenent restored, 257.
Ochman, John, 158.
Offeley, John, 247.
Ogilby, William, 126.
Olgrave, Thomas, 176.
Oliver, doctor, 232.
Oney, John, 169.
O'Neil, earl of Tyrone, 205.
Organ, John, 158.
Orleans, 168.
Orleans, duke of, 164.
Ornesby, Arthur, 164.
Ormonde, sir John, 158.
Orveto, see Urbs Vetus.
Otley, Thomas, 168.
Oxenford, John, 152, 153.
Oxford, 9, 19, 21, 146, 161, 251.
Oxford, Dominicans of, 37.
Oxford, earl of, 176.
Oxford, Franciscans of, 37, 265, 279 (note).

P.
Padassey, John, 169.
Pafford, Thomas, 148.
Paget, Robert, 198.
Pakenston, Robert, 198.
Palmer, Roger, 151.
Palmers, sir Thomas, 243, 245.
Pardon churchyard, 200; the cloister destroyed, 219.
Pares, Richard, 149.
Pargeter, Thomas, 188, 194.
Paris, 155, 169.
Parker, William, 159.
Parnes, John, 169.
Partryge, sir Miles, 235.
Parys, Simon, 150.
Patersone, Joneta, 131.
Pattesle, John, 171.
Peckam, 259.
Peckham, archbishop John, his mandate to official of bishop of London, 31; excommunicates the monks of Westminster, 33, 35, 40, 47, 56.
Pecock, bishop Reginald, 174.
Peke, Thomas, 164.
Pekecoke, Stephen, 191, 193.
Pekelles, doctor James, 200.
Pekerynge, 189.
Pekerynge, Dr. John, prior of Black Friars in York, 200.
Pembroke, earl of, 177, 179, 233, 242, 249.
Pembroke, Maria de Sancto Paulo, countess of, 280.
Pemerton, Hugh, 180, 181.
Penne, John, 164.
Perche, John, 154, 155.
Percivalle, John, 180, 182.
Percy, Henry, 162.
Perey, sir Thomas, 162, 200.
Peres, Robert, 151.
Perneys, John, 167.
Pers, a priest, 169.
<table>
<thead>
<tr>
<th>Name</th>
<th>Page(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alexander de Pershore</td>
<td>36, 42, 43, 45</td>
</tr>
<tr>
<td>William de Pershore</td>
<td>31, 37, 40, 44, 47, 49, 51, 56, 59</td>
</tr>
<tr>
<td>Tershore &amp;c.</td>
<td>See de Pershore.</td>
</tr>
<tr>
<td>Fershore William</td>
<td>31, 37, 40, 47, 49, 51, 56, 59</td>
</tr>
<tr>
<td>Persoara, Persoura, &amp;c.</td>
<td></td>
</tr>
<tr>
<td>Philip, a priest</td>
<td>14</td>
</tr>
<tr>
<td>Philip, Mathew</td>
<td>176</td>
</tr>
<tr>
<td>Phylpot, Clement</td>
<td>203</td>
</tr>
<tr>
<td>Phylpot, sir John</td>
<td>165</td>
</tr>
<tr>
<td>Picardy</td>
<td>169</td>
</tr>
<tr>
<td>Pickarde, Henry</td>
<td>154</td>
</tr>
<tr>
<td>Fetter, Nicolas</td>
<td>151</td>
</tr>
<tr>
<td>Pius II.</td>
<td>264</td>
</tr>
<tr>
<td>Pivelascene, Thomas de</td>
<td>50</td>
</tr>
<tr>
<td>Pile (Plasshe) in Essex</td>
<td>161</td>
</tr>
<tr>
<td>Pileto, Balton</td>
<td>149</td>
</tr>
<tr>
<td>Piommer, John</td>
<td>175</td>
</tr>
<tr>
<td>Portugal, prince of</td>
<td>168</td>
</tr>
<tr>
<td>Religious houses suppressed</td>
<td>202</td>
</tr>
<tr>
<td>Rediuges, Johannes de</td>
<td>17</td>
</tr>
<tr>
<td>Rainham</td>
<td>172</td>
</tr>
<tr>
<td>Rampson, sir Thomas</td>
<td>163</td>
</tr>
<tr>
<td>Rateleffe, sir Robert</td>
<td>181</td>
</tr>
<tr>
<td>PRavenspur</td>
<td>159</td>
</tr>
<tr>
<td>Rayyne, Andrew, of Davolz</td>
<td>127</td>
</tr>
<tr>
<td>Rawson, Richard</td>
<td>178</td>
</tr>
<tr>
<td>Raynold, Richard</td>
<td>195</td>
</tr>
<tr>
<td>Rayston, doctor</td>
<td>256</td>
</tr>
<tr>
<td>Reading, council of</td>
<td>168</td>
</tr>
<tr>
<td>Rede, an alderman</td>
<td>208</td>
</tr>
<tr>
<td>Rede, Bartholomew</td>
<td>182, 184</td>
</tr>
<tr>
<td>Rede, doctor</td>
<td>232</td>
</tr>
<tr>
<td>Redinges, Johannes de</td>
<td>17</td>
</tr>
<tr>
<td>Remyngton, John</td>
<td>180</td>
</tr>
<tr>
<td>Remyngton, William</td>
<td>183</td>
</tr>
<tr>
<td>Renger, Richard</td>
<td>146</td>
</tr>
<tr>
<td>Pynson, Nicolas</td>
<td>195</td>
</tr>
<tr>
<td>Pynson, Nicholas</td>
<td>179</td>
</tr>
<tr>
<td>Princes, William</td>
<td>156</td>
</tr>
<tr>
<td>Pyla, John</td>
<td>162</td>
</tr>
<tr>
<td>Prest, John</td>
<td>195</td>
</tr>
<tr>
<td>Prest, John, bishop of Winchester</td>
<td>240</td>
</tr>
<tr>
<td>Prague, Lollards of</td>
<td>169</td>
</tr>
<tr>
<td>Prague, Lollards of</td>
<td>169</td>
</tr>
<tr>
<td>Prague, Lollards of</td>
<td>169</td>
</tr>
<tr>
<td>Prague, Lollards of</td>
<td>169</td>
</tr>
<tr>
<td>Prest, John</td>
<td>195</td>
</tr>
<tr>
<td>Pula, John</td>
<td>151</td>
</tr>
<tr>
<td>Pula, Richard</td>
<td>195</td>
</tr>
<tr>
<td>Preston, John</td>
<td>152</td>
</tr>
<tr>
<td>Pride, Ricardinus of Shrewsbury</td>
<td>19</td>
</tr>
<tr>
<td>Priest, John, bishop of Winchester</td>
<td>240</td>
</tr>
<tr>
<td>Prussia, order of our Lady in</td>
<td>143</td>
</tr>
<tr>
<td>Pryors, John</td>
<td>151</td>
</tr>
<tr>
<td>Pulteney, John</td>
<td>152, 153</td>
</tr>
<tr>
<td>Pumphert, Henry</td>
<td>163</td>
</tr>
<tr>
<td>Purehes, William</td>
<td>181, 182</td>
</tr>
<tr>
<td>Puttle, Ramphus de</td>
<td>288</td>
</tr>
<tr>
<td>Pycard, Richard</td>
<td>148</td>
</tr>
<tr>
<td>Pyelle, John</td>
<td>156</td>
</tr>
<tr>
<td>Pyke, Nicolas</td>
<td>152</td>
</tr>
<tr>
<td>Pykenam, Andrew</td>
<td>156</td>
</tr>
<tr>
<td>Pyke, John</td>
<td>162</td>
</tr>
<tr>
<td>Pryson, Nicolas</td>
<td>195</td>
</tr>
<tr>
<td>Pyle, Henry</td>
<td>154</td>
</tr>
<tr>
<td>Pyle, John</td>
<td>165</td>
</tr>
<tr>
<td>Pyle, sir John</td>
<td>165</td>
</tr>
<tr>
<td>Pius II.</td>
<td>264</td>
</tr>
<tr>
<td>Pickarde, Henry</td>
<td>154</td>
</tr>
<tr>
<td>Pileto, Walte</td>
<td>149</td>
</tr>
<tr>
<td>Pileto, Richard de la</td>
<td>191</td>
</tr>
<tr>
<td>Pileto, Richard de la</td>
<td>191</td>
</tr>
<tr>
<td>Pontoise, John</td>
<td>175</td>
</tr>
<tr>
<td>Pletsy (Plasshe) in Essex</td>
<td>161</td>
</tr>
<tr>
<td>Radyngton, Baldwin</td>
<td>159</td>
</tr>
<tr>
<td>Rainham</td>
<td>172</td>
</tr>
<tr>
<td>Rampson, sir Thomas</td>
<td>163</td>
</tr>
<tr>
<td>Rateleffe, sir Robert</td>
<td>181</td>
</tr>
<tr>
<td>Ravenspur</td>
<td>159</td>
</tr>
<tr>
<td>Rayyne, Andrew, of Davolz</td>
<td>127</td>
</tr>
<tr>
<td>Rawson, Richard</td>
<td>178</td>
</tr>
<tr>
<td>Raynold, Richard</td>
<td>195</td>
</tr>
<tr>
<td>Rayston, doctor</td>
<td>256</td>
</tr>
<tr>
<td>Reading, council of</td>
<td>168</td>
</tr>
<tr>
<td>Rede, an alderman</td>
<td>208</td>
</tr>
<tr>
<td>Rede, Bartholomew</td>
<td>182, 184</td>
</tr>
<tr>
<td>Rede, doctor</td>
<td>232</td>
</tr>
<tr>
<td>Redinges, Johannes de</td>
<td>17</td>
</tr>
<tr>
<td>Remyngton, John</td>
<td>180</td>
</tr>
<tr>
<td>Remyngton, William</td>
<td>183</td>
</tr>
<tr>
<td>Renger, Richard</td>
<td>146</td>
</tr>
<tr>
<td>Q.</td>
<td></td>
</tr>
</tbody>
</table>

R.

<table>
<thead>
<tr>
<th>Name</th>
<th>Page(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Radleyngton, Baldwin</td>
<td>159</td>
</tr>
<tr>
<td>Rainham</td>
<td>172</td>
</tr>
<tr>
<td>Rampson, sir Thomas</td>
<td>163</td>
</tr>
<tr>
<td>Rateleff, sir Robert</td>
<td>181</td>
</tr>
<tr>
<td>Ravenspur</td>
<td>159</td>
</tr>
<tr>
<td>Rayyne, Andrew, of Davolz</td>
<td>127</td>
</tr>
<tr>
<td>Rawson, Richard</td>
<td>178</td>
</tr>
<tr>
<td>Raynold, Richard</td>
<td>195</td>
</tr>
<tr>
<td>Rayston, doctor</td>
<td>256</td>
</tr>
<tr>
<td>Reading, council of</td>
<td>168</td>
</tr>
<tr>
<td>Rede, an alderman</td>
<td>208</td>
</tr>
<tr>
<td>Rede, Bartholomew</td>
<td>182, 184</td>
</tr>
<tr>
<td>Rede, doctor</td>
<td>232</td>
</tr>
<tr>
<td>Redinges, Johannes de</td>
<td>17</td>
</tr>
<tr>
<td>Remyngton, John</td>
<td>180</td>
</tr>
<tr>
<td>Remyngton, William</td>
<td>183</td>
</tr>
<tr>
<td>Renger, Richard</td>
<td>146</td>
</tr>
<tr>
<td>Portugal, prince of</td>
<td>168</td>
</tr>
<tr>
<td>Religious houses suppressed</td>
<td>202</td>
</tr>
<tr>
<td>Remyngton, John</td>
<td>180</td>
</tr>
<tr>
<td>Remyngton, William</td>
<td>183</td>
</tr>
<tr>
<td>Renger, Richard</td>
<td>146</td>
</tr>
<tr>
<td>Pulteney, John</td>
<td>152, 153</td>
</tr>
<tr>
<td>Pumphert, Henry</td>
<td>163</td>
</tr>
<tr>
<td>Purehes, William</td>
<td>181, 182</td>
</tr>
<tr>
<td>Puttle, Ramphus de</td>
<td>288</td>
</tr>
<tr>
<td>Pycard, Richard</td>
<td>148</td>
</tr>
<tr>
<td>Pyelle, John</td>
<td>156</td>
</tr>
<tr>
<td>Pyke, Nicolas</td>
<td>152</td>
</tr>
<tr>
<td>Pykenam, Andrew</td>
<td>156</td>
</tr>
<tr>
<td>Pyle, John</td>
<td>162</td>
</tr>
<tr>
<td>Pynson, Nicolas</td>
<td>195</td>
</tr>
<tr>
<td>Pyle, Henry</td>
<td>154</td>
</tr>
<tr>
<td>Pyle, John</td>
<td>165</td>
</tr>
<tr>
<td>Pyle, sir John</td>
<td>165</td>
</tr>
<tr>
<td>Pius II.</td>
<td>264</td>
</tr>
<tr>
<td>Pickarde, Henry</td>
<td>154</td>
</tr>
</tbody>
</table>
INDEX.

Reuger, Robert, 147.
Renscrofte, William, 190.
Reresby, Henricus de, vicar of Oxford, 27.
Rest, John, 187.
Revelle, Robert, 180, 181.
Rognate, Willemus de, 293.
Reynere, John, 174.
Reynwell, John, 164.
Richard I., 143.
Richard II., reign of, 156.
Richard III., 265.
Richard, Alexander, 124.
Richard, friar John, 134.
Richard, William Anson, 148.
Richmond, 183, 184, 186, 201, 205, 241.
Richmond, earl of (Henry VII.), 179.
Richmond, Honour of, 296.
Richmond, Yorkshire, Franciscans of, 295.
Ricius, see Berardi, A.
Rivers, lord, 177.
Roche, William, 190, 203.
Rochford, lady, 204.
Rochford, lord, 198.
Rokeles, Robert, 150.
Rokelesley, Gregory, 149.
Rokelesley, John, 153.
Roger, priest and necromancer, 171.
Rogers, John, 256.
Rogers, 257.
Roke, Thomas, 174.
Rokkesley, Robert, 148.
Rolles, Robert, 149.
Rome, 265.
Romford, 221.
Romney, battle of, 154.
Roode, Henry, 166.
Rosa, Radulphus de, a favourite preacher with Henry III., 26.
Ros, lady Beatrice, 263.
Rose, John, 168.
Rosselle, 259.
Rotte, John, 157.
Rotynge, Richard, 152.
Rouen, 144, 167, 170.
Rouman, Thomas, 150.
Row, 138.
Royston, see Rayston.
Rudsone, John, 189, 193
Rufus, Richardus, a friar, celebrated at Oxford and at Paris, 17; goes to Rome with Haymo of Faversham, 25.
Rusham, Robert, 150.
Russell, lord, 222.
Russelle, Elias, 150.
Russelle, Walter, 147.
Rye, 231.
Sadler, Henry, 204.
Sagiber, Thomas de, monk of Worcester, 42.
St. Abba (Ebba), 9.
St. Albans, archdeacon of, 40.
St. Albans, first battle, 174.
St. Albans, second battle, 175.
St. Andrews, bishop of, 206.
St. Andrews, Franciscan convent at, 126, 131, 135, 138.
St. Anne’s, Aldersgate, burnt, 218.
St. Asaph, bishop of, 190, 193.
St. Asse, see St. Asaph.
St. Bonaventura, 95.
St. Botolph’s, Aldersgate, 155.
St. Clere, Ben-net, 146.
St. David’s, bishop of, 218.
St. Ebbe’s, Oxford, 9.
St. Ebrulphus (Edrulphus), abbot of, 294.
St. Francis, 20, 26, 27, 28, 65.
St. Giles, in partes transmarinas, 12.
St. Giles, Cripplegate, burnt, 209.
St. Giles, Northampton, 9.
St. James in the Fields, 216.
St. John, lord, 215.
St. John’s Priory, Clerkenwell, 165, 230.
St. Lawrence, cardinal of. See Matthaeus.
St. Magnus, 257.
St. Margaret’s, Westminster, 257.
St. Martin's le Grand, 185.
St. Martin's in the Shambles, 216.
St. Mary Colechurch, 223.
St. Mary Magdalen's, Fish Street, 219.
St. Mary Overy, 163.
St. Nicholas in the Shambles, 216, 218.
St. Paul's, earl of, 169.
St. Paul's Cathedral:
steeples struck by lightning, 172.
weathercock blown down, 183.
body of Henry VII. brought to, 186.
funeral dirges, 214.
visitation and removal of images, 214.
rood pulled down, 215.
service began in English, 215.
processions forbidden, 217.
charnel house removed, 218.
sacrament taken down from high altar, 219.
cloister destroyed, 219.
masses abolished, 220.
Cranmer officiates at, 221.
Bonner officiates at, 223.
Cardmaker's lectures, 216, 217, 224, 225.
altar removed, 228.
frays in church, &c., 229, 235.
rectores chari put down, 229.
grates at high altar closed up, &c., 230.
table removed, 232.
the belfry, 233.
organ no longer played, 237.
altars, chapels, and tombs taken down, 237.
new communion service, 238.
altars restored, 246.
first high mass at, in Mary's reign, 247.
processions on Sundays, 248.
Epistle mass, 250.
penance at, 254.
obsequies of queen of Spain, 258.
St. Peter's, Cornhill, 210.
St Sepulchre's, 256.
St. Stephen's, Walbrook, 223.
Sakke, 157.
Salamon, Friar, warden of London, his self-denial and many afflictions, 10, 11, 12, 13.
Salesbury, Adam, 152.
Salisbury, bishop of, 211.
Salisbury, countess of, 204.
Salisbury, earl of, 161, 168.
Salmeron (margin), 226.
Salopisburi, 19.
Salt, price of, 180.
Sampson, John, 287.
Sancta Elena, Michael de, 147.
Sancto Albano, Regimundus de, 42.
Saneto Emundo, Fulco de, 150.
Sanctuary at the Grey Friars, 193.
Sandwich, 174.
Sandwych, Henricus de, 18.
Sandwyche, Randolph, 149.
Sandwyz, Simon de, enters the order, 23.
Santenary, John, 150.
Saracens, 74.
Sarum, Franciscauns of, 279 (note).
Saulsbury, sir John, 158.
Saunder, doctor, 243.
Sautre, William, burned, 161.
Savoy, the, burned, 157.
Scales, lord, 176.
Schand, Robert, rector of Alnes, 132.
Scherrar, Dnenean, rector of Clat, 134.
Schyrle, . . . de, 292.
Scot, Willelmus, 59.
Scotland, queen of, 227, 233.
Scott, Thomas, 173, 175.
Scotte, John, 193.
Scrope, lord, 162, 165.
Scroppe, sir William, 160, 162.
Setbarre, Adam, abbot of Jervaux, 200.
Segewyke, 168.
Semar, Simond, 168.
Semer, see Seymour.
Sentsedon, James, 151.
Serle, Robert, 145, 146.
Serle, William, 162.
Sevenoaks, 173.
Sevenoke, William, 164, 167.
Seyford, Humphry, 178.
Seymour, Thomas, 187, 192, 214, 218, 219.
Shan, Edmund, 179.
Shaa, John, 181, 183.
Shadwurthe, John, 158.
Shawe, Edmund, 178, 179.
INDEX.

Sheen, 165, 187.
Sheffield, lord, 222.
Shelle, sir Thomas, 161.
Shelley, John, 177.
Shene Palace, 182, 183.
Sheryngton, John, 159.
Shrewsbury, 160.
Shrewsbury, battle of, 162.
Shrewsbury, earl of, 171, 173, 242.
Shrewsbury, Franciscans of, 279, note.
Sidney, John, 172.
Simons, Ralph, 188.
Skevynton, John, 188.
Skinner's procession on Corpus Christi day, 217.
Sluyshaven, battle at, 153.
Somerset, countess of, 164.
Southfolk, Thomas, 150.
Southampton, 165, 186, 252, 253.
Southampton, earl of, 214.
Southampton, Observants at, 182.
Southwark, 160, 221.
Sowrchard, William, 148.
Spain, Philip II. of, 252
Spelman, Stephen, 162.
Spensar, James, 188, 192.
Spicer, John, 146.
Spycer, Ralph, 147.
Stable, John, 156.
Stafford, earl of, 162.
Stafford, Franciscans of, 293.
Stafford, sir Humphry, 173.
Stafford, William, 173.
Stafforde of Soutwyke, 177.
Staines, 162.
Stalbroke, Thomas, 176.
Stalkar, friar Patrick, 136.
Stamford, battle of, 177.
Stamford, Franciscans of, 297.
Standon (Stando), William, 158, 159, 163.

Stanes, Thomas, 150.
Stanhope, sir Michael, 235.
Stanlaw, 173.
Stanley, sir William, 181.
Stanton, 250.
Stede, William, 183.
Stephanus, frater, 253.
Stepney, 172.
Steward, John, 174.
Stirling, Franciscan convent at, 135.
Stocker, John, 177, 178.
Stocker, William, 175, 179, 180.
Stocton, John, 176, 177.
Stodey, John, 154.
Stodhaugh, Robertus de, 295.
Stokesley, Osbert, 148.
Stone, John, 176.
Stonnappe, see Stanhope.
Strang, friar John, 125.
Straw, Jack, 157, 168.
Strendropp, Gilbert, 154.
Street, John, 251.
Stroford, Nicolas, 150.
Strofford, William, 150.
Subbarbe, Richard, 153.
Suffolk, duchess of (princess Mary), 196.
Suffolk, duke of, 172, 198, 233, 249, 250.
Suffolk, earl of, see de la Pole.
Suffolk, Katharine duchess of, 241.
Surrey, duke of, 160.
Surrey, earl of, 165, 166, 188, 212, 213.
Suthwan, 137.
Sutton, John, 164, 171.
Swan, John, 180.
Swan, . . . mond, 152.
Swarte, Martiu, 180.
Swynford, Nicolas, 158.
Symond, Nicolas, 292.

T.

Talbot, sir Christopher, 171.
Tame, James, 155.
Tate, John, 176, 177, 180, 181.
Tate, Robert, 178, 180.
Tatersale, Robert, 167.
INDEX.

Tawnton, captain, 259.
Taxalia, friar Gerard de, 134.
Taylor, John, 148.
Taylor, Marchant, 186.
Taylor, Philip, 149.
Taylor, Robert, 204.
Taylor, William, 174.
Tempest, Nicolas, 200.
Templars, destruction of order of, 150.
[Tewkesburia], Petrus dc, 5th minister-general, 10.
Tewkesbury, battle of, 177.
Tholosane, John, 147.
Thomson, friar John, 139.
Throgmorton, 259.
Thorney, John, 153.
Thorngolde, John, 155.
Thorp, Northamptonshire, 283.
Thurston, John, 151.
Thurston, William, abbot of Fountains, 200.
Tollys, John, 205.
Tomsone, Robert, 204.
Tottenham hill, 222.
Touraine, bishop of, 169.
Tower-Hill, abbey of, 176.
Trapskona, Hugo de, Custos of Franciscans, 56.
Travers, a yeoman of the crown, 162.
Travers, Johannes, lets the friars a house on Cornhill, 9; 145, 147.
Treveylyan, Robert, 158.
Tuderto, 45.
Tuderto, Franciscus de, a Grey Friar, 46.
Tudnam, William, 154.
Tudor, Owen, 170.
Turnbridge, 173.
Turke, John, 226.
Turke, Walter, 153.
Turre, N. dc. See Cortese de Turre.
Twyfforde, John, 156.
Tybotot, Robert, 287.
Tylin, Ralph, 180.
Tyrone, earl of, 205.
Tyrryle, sir James, 184.

U.

Ume, 129.
Upton, 168.
Upton, Richard, 153.
Urban IV., pope, 272.
Urbs Vetus (Orvieto), 42, 48, 53, 56.
Urke, John, 158.

V.

Va Chan, Meilerus, 287.
Valencia, Willelmus de, 292.
Valiot, sir John, 161.
Valsterstone, Robert, 125.
Vann, friar Alexander, 133.
Van, Thomas à, 251.
Vane, sir Ralph, 233, 235.
Vanner, Henry, 158.
Vaus, Richard, 124.
Venoure, William, 158, 161.
Vere, Robert de, 158.
Vesano de, see de Vezano.
Vezano, Giffridus de, Papal Nuncio in England, 38, 39, 44, 46, 48, 51, 52, 54, his seal 57.
Vicars, 250.
Vincent, Thomas, 158.
Vindegatis, Elizabeth, 134.
Visitations: Wolsey's, 191; the king's (1547), 214; Ridley's, 227.
Viterbo, 275.
Vynelle, John, 146, 147, 151.
Vynch, Bery, 227 (margin).

W.

W. (minister) [de Nottingham], 8, 20.
Waekke, John, 161.
Wafur, Henry, 176.
Wakefield, battle of, 175.
Walshe, Henry, 149.
Walde, John, 174.
Waldene, William, 164.
W.
INDEX.

Walepole, Henricus, enters the Order, 17.
Wales, Henry, 149, 150, 151.
Walgrave, John, 145.
Walgrave, Thomas, 174.
Waltote, John, 158.
Walmoude, Henry, 148.
Waravyn, John, 148.
Walter, Henry, 149.
Walter, Richard, 147.
Waltheram, Robertus, abbot of, 60.
Walworthc, William, 156, 157.
Wandena, Johannes de, canon of St. Mary's, Stafford, 54, 45.
Wanforde, Thomas, 167.
Warbeck, Perkin, 181, 182.
Warde, John, 149, 153, 156, 160, 177, 178, 179, 180.
Warde, Nicholas de la, 285, 286.
Ware, ...hard, 148.
Warwey, Ralph, 174.
Warryn, Ralph, 193, 198.
Warwick, earl of, 158, 160, 170, 177, 182, 214, 243, 245, 265.
Waterbeach, Minorites of, 280, 281.
Watsone, 245.
Watter, Christopher, 173.
Watter, John, 168.
Wattles, Richard, 185.
Wawe, Wyile, 168.
Wawroke, Richard, 148.
Welbeke, William, 181.
Wellehere, see Wiltshire and Worcester.
Welde, William, 154.
Welford, Richard, 151.
Wellys, John, 168.
Weneele, Adam de, canon of St. Paul's, 42.
Wencheester, Nicholas, 149.
Wengham, 32.
Wentilliana, a nun of Gloucester, 288.
West, 198.
Westchester, William Scrope, earl of [Wiltshire], 160.

Westminster abbey, 149, 150, 151, 157, 159, 164, 166, 183, 186, 189, 196, 214, 297.
Westminster, abbot of. See de Wenlock.
Westmoreland, earl of, 160.
Weston, doctor, 240.
Weston, William, 167.
Whettenale, William, 171.
White, Whytte, Whythe, &c. ———, Christopher, 211.
————, Hugh, 172, 173.
————, Thomas, 213, 247.
————, William, 179, 180.
Whittington, Richard, 159, 163, 167.
Whittington, Robert, 166, 167.
Whythby, Adam, 145.
Wilenge, William, 178.
Willforde, John, 207.
Wilhalle, John, 147.
Wilkyson, John, 188.
Willemsone, Ludovic, minister provincial in Scotland, 124.
William ("with the long beard"), 143.
Williams, lord John, 259.
Wiltshire, earl of. See Westchester.
Wiltshire, Thomas Percy, earl of [Worcester], 160.
Winmond, Adam, 156.
Winchelsea, battle of, 154.
Winchelsey, convent of minorites at, 60, 62.
Wincaster, 180, 253.
Winchester, Franciscans of, 265.
Winchester, Geoffrey, 147.
Winchester, Richard, 145.
Winchester, Robert, 147.
Winchester, Roger, 145.
Winchester, marquis of, 233.
Wincester, friar Jacobus, warden of Franciscan convent at Aberdeen, 134.
Wincombe, Simond, 157.
Windsor, 152, 201, 218, 279.
Wintener, Nicolas, 149.
Wittyngham, Richard, 154.
INDEX.

Wodecock, John, 160, 162.
Wolfe, 196.
Woollans, William, 156.
Woodstock, Sir Thomas (duke of Gloucester), 157.
Wolreston, 294.
Wolsey, cardinal, 190, 191, 192, 194.
Worcester, 17.
Worcester, death of John at, 146.
Worcester, battle of, 177.
Worcester, bishop of, 215, 224, 229, 232, 244, 251, 257, 258.
Worcester, earl of. See Wiltshire.
Worcester, Franciscans of, 265, 266.
Wooddalle, 259.
Woode, Thomas, 181.
Woodde, William, prior of Burlington, 200.
Worley, Henry, 187.
Wotton, Nicolas, 163, 166.
Wrathe. See Wrothe.
Wriothesley [Worthesle, &c.], sir Thomas, 206, 211, 214.
Wrothe, John, 154, 155.
Wrothe, sir Thomas, 243.
Wyatt, sir Thomas, 248, 249, 250, 251.
Wyche, sir Richard, 171.
Wychingham, Geoffrey, 154.
Wycumb, Adam de, monk of Westminster, 57.

Wydcombe, Nicolas, 171, 173.
Wyford, Thomas, 159.
Wyle, John, 147.
Wyfforde, James, 182.
Wymbildes, Richard, 146.
Wymborne, Thomas, 148.
Wynnesley [Wynbsle], Dr. John, 252.
Wynborne, John, 147.
Wyndham, sir John, 184.
Wyndoughe, Thomas, 182.
Wynger, John, 181.
Wynhame, Geoffrey, 153.
Wynter, Thomas, 161.
Wynton, Nicolas, 168.
Wytyngton, see Whittington.
Wyz, Gilbertus de, the devil throws a handful of vermin at him, 13.

Y.

Yonge, John, 146, 176.
Yonge, Peter, 145.
Yonge, Robert, 147.
Yoo, Nicholas, 170.
York, 159.
York, archbishop of, 158, 162, 183.
York, duke of, 166, 171, 174, 177.
York, Franciscans of, 287.
Yorke, sir John, 226, 243.
LONDON:
Printed by George E. Eyre and William Spottiswoode,
Printers to the Queen's most Excellent Majesty.
For Her Majesty's Stationery Office.
[7771.—750.—2/82.]