

William Somner
The antiquities of Canterbury
London
1640

<i> <sig *>

THE
ANTIQUITIES
OF
CANTERBVRY.
OR
A SVRVEY OF THAT ANCIENT
CITIE, WITH THE SVBVRBS,
AND CATHEDRALL.

Containing principally matters of Antiquity in them all.

Collected chiefly from old Manuscripts, Lieger-bookes, and
other like Records, for the most part, never as yet Printed.

With an Appendix here annexed:

Wherein (for better satisfaction to the learned) the Manuscripts,
and Records of chiefest consequence, are faithfully exhibited.

All (for the honour of that ancient Metropolis, and his
good affection to Antiquities)
Sought out and Published
By the Industry, and Goodwill of
WILLIAM SOMNER.

Cic. in Oratore.

*Nescire quid antea quam natus sis acciderit, est
semper esse puerum.*

London, Printed by I. L. for Richard Thrale, and are to be sold at his Shop
at Pauls-Gate at the signe of the Crosse-Keyes. 1640.

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<archbishop Laud's coat of arms>

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TO
THE MOST REVE=
REND FATHER IN GOD,
WILLIAM, BY THE DIVINE
PROVIDENCE, LORD ARCHBISHOP
OF CANTERBVRY, PRIMATE OF ALL
England and Metropolitan, one of the LL. of his
Majesties most Honourable Privy Councell,
and Chancellor of the Vniversity
of OXFORD.

May it please Your Grace.

As without the concurrence
of divers good reasons to
induce me, I had not pre=
sumed to present unto
Your Grace the following
Discourse: So I conceive it very fitting,
and my bounden duty, to give Your
Grace, and the world, an Accompt in

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briefe, of the inducements whereby I
have been animated to appeare in this

kinde before Your Grace. The chiefe whereof hath been, and is, Your Graces interest both in the Author, and in the Worke. In the Author, as subsisting in his place and profession, under God, chiefly by your Graces favour and Goodnesse. In the Worke, in a double respect: the one, as it is a Discourse of Antiquities; Your Graces extraordinary care and cost for the Collection whereof, of all sorts, from all parts, Crowned by Your singular Piety and Noblesse in disposing them to the good and service of the publike; as they are thankfully acknowledged and worthily celebrated by all the Lovers of Antiquities; so doe they give Your Grace an especiall interest to all their Labours who are that way inclined. The other; as it handleth more especially the Antiquities of two such Particulars as are of very neere relation to

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Your Grace, the Church, and City of Canterbury. These reasons (may it please Your Grace) not to trouble You with more, in all Humility I hope, may prevaile with Your Grace for Your patience and pardon of this presumption: and though not procure Your Graces acceptance and protection of the Worke, yet Your excuse of the Authors boldnesse, who most humbly craves it at Your Gracious Hands: and with his hearty Prayers, both for the long continuance of Your Graces Health and Happinesse here, to Gods Glory and the good of His Church, and for Your endlesse blisse hereafter, prostrates both Himselfe and His Labours at Your Graces Feete with that reverence which becomes

The meanest of Your
Graces Servants,

William Somner.

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THE
PREFACE TO
THE READER.

It is the observation of some ancient Philosophers (who also prove it by divers good arguments) that all men, for the most part, have a naturall desire to immortality. But this we all know by common approv'd experience, that 'Man that is borne of a Woman is of short

continuance. He commeth forth like a Flower and is cut downe, he flyeth also as a shadow and continueth not.' Some therefore who knew not of any other world after this, in defence of natures wayes and providence, maintained, that she had in some manner satisfied the desire of man in making him generative. *Nam quodammodo ipse putatur vivere, cujus progenies vivit*, ('For that man in some sort may be thought yet alive, whose progeny is living') as I may say in the words of Cassiodore with little alteration. But if there be any immortality in this,

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it can be but an immortality of the body, not of the minde, the best and chiefest part of man. The immortality of the minde (all that it is capable of in this world, which though it be not immortality properly, yet may certainly much conduce to allay the complaints of mortall men concerning their shortnesse of life) doth, as I conceive, especially depend from that *Memoria præteritorum*, and *Providentia futurorum*, ('Remembrance of things past,' and 'Foresight of things to come') which the Latine Orator speakes of.

As for the first, he certainly that knowes no more of the world (the time of a mans life being so short as it is) then what hath happened in his time, though he may be in yeares, and perchance very old in regard of his body, yet in regard of his minde and knowledge, he can be accounted but a very child. Which is the very answer that an ancient Egyptian Priest and Antiquary gave to Solon concerning the Grecians of his time: that they were all, the best and ancientest of them, but very babes and children. And his reason was, because none of them could say any thing of the state of their owne countrey beyond their owne and their fathers memory: whereas the Egyptians, out of their ancient holy Records, could tell them many memorable things, both concerning Greece in generall, and the state of their then famous Athens in particular,

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for many hundred, if not thousand, of yeares before. If therefore a man living in a place of note, can by his industry, out of undoubted Records and Monuments (if such be the happy condition of the place, that it afford them) certainly finde, what have beene the severall both materiall alterations (as in respect of buildings, and the like) and historicall events, that have happened to it for divers ages before, and can derive the present times and places that he lives in, by a continuall series of chances and alterations from such or such a beginning, I doe not see (if knowledge be granted to be the life of the soule, as the soule is the life of the body) but he may reckon his yeares according to the proportion of his knowledge, accounting himselfe to have lived so many yeares, as he is able truly and historically to give an account of.

Now for that other part of immortality,

which is *Providentia futurorum*, even this hath such dependance of the former, as that he that is well vers'd in the knowledge of things past, may probably foresee what will happen in time to come. As for example; It was no difficult thing for one of the ancient Grecians (who lived in the dayes of Pythagoras, and was one of his Audi-tors) having observed the course of the world, and what had already hapned to Greece it selfe, and to other places in that kinde, to foretell of

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old Greece, then flourishing, that the time would come when it should be the seate of Ignorance and Barbarisme; as it is at this day. Vpon the same grounds of former ages experience, did another of the ancients both foresee and foretel, above a thousand yeares before any such thing happened, the discovery of a new world, in these remarkable words of his:

— *Venient annis*
Secula seris, quibus Oceanus
Vincula rerum laxet, & ingens
Pateat tellus, Tiphysque novos
Detegat orbis: nec sit terris
Vltima Thule.

As the knowledge of ancient things is pleasant, so is the ignorance as shamefull, and oftentimes exposes men to the scorne and contempt of strangers. Tully relates of himselfe, that being sent with authority to Syracuse, a quondam renowned City of Sicilia, for his owne private satisfaction, he enquired of the chiefest of the City about the sepulcher and monument of their famous Archimedes; who (through shamefull ignorance of their City-Antiquities) denied that he had any. But Tully knowing the contrary by what he had read, and by good luck remembering some certaine verses that mentioned some particulars of his monument, whereby it might be knowne from others, taking along with him those 'vene-

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nable blocks' (who, as ordinary worldly men, had no care but for their profit, no curiosity but for their belly) he repaired to the place, being near the City-gates, where ancient sepulchers and monuments were most frequent, and so neglected (whereby you may judge of the temper of the Inhabitants) that they were almost all over-growne with thickets and bushes. But the place being cleered by men that were on purpose set on worke, he found at last by helpe of the fore said directions, the monument that he sought, with the very markes (a *Sphæra*, and a *Cylindrus*) and the inscription (though now halfe worne out, more through neglect then age) that he looked for. And so, to the great shame of that City, and the inhabitants thereof (noted abroad for their luxurious life and great excesse in all worldly things) concludes with these upbraiding insulting words: *Ita nobilissima Græciæ civitas, quondam*

vero etiam doctissima, sui civis unius acutissimi monu=
mentum ignorasset, nisi ab homine Arpinate didi=
cisset. As if a man should scoffingly object to us
here of Canterbury, that he was faine to come
out of Wales or Scotland, of purpose to shew us
the monument and place of buriall of some one
of our famous Abbats, or renowned Archbishops,
whose credit, and bounty, when living, had re=
dounded much to the honour and benefit of the
City.

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For these and the like reasons, my thoughts
and affections having ever much inclined to the
search and study of Antiquities, (to which also
my particular calling did in some manner leade
me) I have more particularly, as bound in duty
and thankfulness, applyed my selfe to the Anti=
quities of Canterbury, the place of my birth and
abode. And to me this was a sufficient motive
why I should of all other places desire to know
the antiquities and former estate thereof. But
why any man else, that is an Englishman, should
have the same desire, other reasons may be given,
very considerable, if I be not much deceived;
as first, the Antiquities thereof. Antiquities due
and proper Epithete is, venerable. Now the in=
terest which our City hath in that venerable badge
and cognisance is not unknowne: it being ac=
knowledged for one of the most ancient Cities in
the Kingdome. *Quia civitas Cantuariæ est una de*
antiquissimis urbibus Angliæ, is no other language
then is frequently found in the Charters, and such
private Acts of Parliament, as (making that a
maine motive to the grant) have conveyed any
Favour, or Franchise to the City or Citizens. Se=
condly, the great fame and repute that it had a=
broad, for reasons that will appeare by this Trea=
tise: and thereupon the great resort of strangers
from all nations under heaven, (which in proba=
bilitie gave occasion to the proverbe of Canter=
bury-tales) to the number sometimes, as shall be

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shewed, of a hundred thousand at once. But the
chiefe reason, in my judgement, ought to be, be=
cause from thence first the faith of Christ was pro=
pagated and derived unto other parts of the
Realme of England, after the Saxons our fore=
fathers were become Lords and possessors of it.
When the Romans had conquered Greece, they
did not use them as they did other nations com=
monly by them subdued, but with all love and
respect, Athens especially, which they had in ho=
nour (say ancient Geographers of those times;) and,
in token of their respect, suffered them to
enjoy their ancient lawes, liberties and forme of go=
vernment, as though they had not beene conque=
red. Tully gives the reason. *Cum ei hominum generi*
præsimus non modo in quo ipsa sit, sed etiam a quo ad
*alios pervenisse putetur humanitas: certe iis eam po=
tissimum tribuere debemus, a quibus accepimus.* And
doe not all piously-affected English owe so much

honour and respect to the place, from whence the light of Christs glorious Gospell first shined unto their fore-fathers, as to desire to be acquainted with the present and past estate of it?

I have spoken of religion onely, but I might adde 'humanitatem,' learning and good literature too. For with religion came learning: and in the dayes of Theodorus the seventh Archbishop of Canterbury, (if publike schooles wherein all good

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Arts and Sciences, philosophy especially, are learnedly taught and professed make an Vniversity) Canterbury was a famous Vniversity: yea, and was afterwards a patterne (as some have written and published) for the erection and foundation of a famous Vniversity in this land.

This worke is chiefly collected from old Manuscripts, Leiger-bookes and other Records of credit, exhibited to me for the most part by the Treasury of our Cathedrall; which, as it exceeds most of the Realme, if not all, in beauty, state-nesse, and magnificence of building; so in this particular kinde of unvaluable treasure, is, as I conceive, inferior unto none. With the helpe of Spots History of Canterbury mentioned of Balæus, and of Iohn Twine's collections of the Antiquities thereof spoken of by him in his Commentaries, *de rebus Albionicis*, &c. could I but have gotten them, I should perchance have brought the work to more perfection: but with the helpe I have had, I have done my best endeavour that nothing might be strange or unknowne that carries with it any shew of Antiquity, either in the Church, (as the most eminent place of all) or in the City and Suburbs thereof.

If the Worke may not deserve thine acceptance (courteous Reader) for it selfe, let then the Authors love to Antiquities, his thankfull intentions towards the place of his birth, education and present

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abode, and the encouragement of worthy friends serve for his Apology. If otherwise it give thee some content, and mine endeavours prove acceptable unto thee, I shall desire thou wouldest be thankfull to them, without whose helpe, as I had not beene able, so without whose encouragement I had neither beene willing, thus to have advertised forth in publike, as namely Doctor Casaubon, one of the Prebendaries of this Church, and Thomas Denne Esquire: to whom, for their great and ready favour and furtherance herein, I were conscious of much ingratitude and want of ingenuity, if I should not acknowledge my selfe exceedingly beholden. Such as it is I commend it to thy favourable acceptance, (friendly Reader) and shall adde no more but the best wishes and respects of

Thine to serve thee,

William Somner.

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in this Booke.

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Ex Aedibus Lambethanis.
Octob. 23.
1639.

Imprimatur.
Guil. Bray.

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THE
ANTIQUITIE OF
CANTERBVRIE.

So great and Universall is the respect
that is worthily given to venerable
Antiquity, that not any one orna=
ment sets off any place, whether
City or other, with greater lustre, or
more proclaimes and applauds their
Judgment that first selected the place
for Habitation, then the true and
knowne Antiquity, and long duration of the place.

Now no one thing almost of this nature that discourse
shall offer to the consideration of an English man, espec=
ially a Kentish man, shall finde more vulgar beleefe, nor is
better grounded in tradition, then (my maine motive to
the ensuing treatise) the Antiquity of this our City. And
then it, what more celebrated in (the living Monuments
of their deceased Authors) our stories and other like
workes of English Writers? For brevity sake (which I
shall study throughout my whole discourse) the Testimo=
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/a Britannia. In
Kent.
/b Hist. lib. 6. De
An. Dom. 1011.

nies only of two, M/r. Cambden /a, our moderne Chorogra=
pher, and Henry of Huntington /b, one of our elder Histori=
ans, as sufficient to justifie so knowne a verity, shall suffice
for instance. Who, in the places here marginally quoted,
have set and left the note and marke of Antiquity upon
the place. And no marvell, when as in the English-Saxons
time, and even in the beginning of their Heptarchy, it
was the head or chiefe City of the Kentish Kingdome,
and the Kings seate. *Imperii Regis Ethelberti Metropolis*, so
Bede. /c *Caput imperii*, &c. so others call it. /d *In civitate
famosa, quæ antiquo vocabulo Dorovernia dicitur*. is the close
of a Charter of Kenulph King of Mercia, in the yeere

/c Eccles. Hist.
lib. 1. cap. 25.
/d Florileg. ad
An. Dom. 596.

810.

As for the further discovery of the yet greater Anti=quity of the place, if any shall desire it; let him consider with me in the next place, the names that former times have knowne it by. As the Saxons of old /e called Kent, *Cant-guar-lantd* (i. the Countrey of the men of Kent:) So the name which they gave to this our City was *Cant-wara-byrig* (i. the Kentish mens City, Court, or Borough:) A name well agreeing with that of Cair-Kent, or Caer-Kent (the City of Kent) as Nennius and the Britaines called it. What time the Romane Empire extended it selfe hither, it was of them called *Durovernum*; haply from the British, *Durwhern*, rendred by my Author /f, a swift River, such as our *Stoure* is: or else (as one /g will) from *Thorowbourne*, because of the Rivers running through the City. With very little variation from which Romane name, you may finde that our elder Historians, *Bede*, and others called it *Dorovernia*, and *Dorobernia*: and that you see before, in the yeare 810. was called *Antiquum vocabulum*; and yet long afterwards in use, even untill that of *Cantuaria*, better answering to the English-Saxon, *Cant-warabyrig*, and from about the Normane Conquest hitherward, more frequently then the other; and in time alto=

/e Cambden in Kent.

/f Cambden ubi supra.

/g Twyne. De Reb. Abion. lib. 1. pag. 113.

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gether taken up and used, made it give her place. But of our Citie names see more if you please in the *Antiquit. Britan.* pag. 34.

Canterbury in being in the Romanes time.

Cleerely then *Canterbury* had an existence in the time of the Romanes Empire here. Let me adde, and before, in the preceding Britaines time too, as to me seemes somewhat evident from hence, that the Romane *Durovernum*, is seemingly no other then the Latine-rendring of the Britaine *Durwhern*; by which or neere a-like name (most probably) the Romanes found it called by the Britains at their coming. However the mention of it in the Emperour *Antonines* Itinerary, more I take it, then foure=teene hundred yeares old, and the many pieces of Romane Coyne, both of his, and also of preceding, and succeeding Emperours, found almost in all parts of the City; (some whereof are come to my hands) are evident tokens of the places great Antiquity. A thing not doubted of a farre more learned, and judicious Surveyor of our City, *M/r. Cambden* /h, in whose opinion it was famous in the Romanes time.

/h Britannia. Of Canterbury, in Kent.

One strong argument whereof amongst the rest, are the present remaines of a double Military way of theirs; the great *Stone-causeys*, I meane, directly leading from two of their famous havens, *Dubris* and *Lemanis*; unto this our City, the former by *Barham-downe*, the latter by *Stone-streete*.

Elder then Rome.

But (will some say:) what make I loytering here? It is neither in the Saxon, nor yet the Romane, neither the intervening Britains time, that we are to expect the finding of our Cities Originall. It's much elder: Rome it selfe not so old. Indeed I read that one *Rud-hudibras* or *Lud-rudibras* a King of the Britains almost nine hundred yeares, before our Saviours Incarnation, was our Cities Founder. So sayes the Author of the British story, a Writer, though by the best of our Antiquaries (*Cambden* especially) for

Of whom founded.

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the generality of his History exploded, as fabulous; yet

/i Author Anti=
quit. Brit. Lam=
bert. Holinshead.
Stow. Speed.

in this particular followed by divers men of Judgement,
and good Antiquaries too /i: with what warrant, as I can=
not determine, so neither will I examine, but leave it as
I finde it to the scanning of others. So much for our Cities
Originall and Antiquity.

Now what was the generall state and condition of it in
either the Britains, Romans, Saxons, or Danes times: no
man may exact or expect any accompt of me, in regard
no History, or other Record enables me to show it. The
Survey taken of it in the Conquerours time, and record=
ed in the booke of Doomesday /k, is the first and most
ancient description of it any where extant. A transcript
or extract whereof, here presented; reade if you please.

/k Why so called
see Sir H. Spil=
mans Glossary,
and the inter=
preter, in hac
voce.

Cheuth.

*In civitate Cantuaria habuit Rex Edwardus I. & 1. bur=
genses reddentes gablum & alios cc. & xii. super quos habebat
sacam & socam. & iii. molend. de xl. sol. Modo Burgens. ga=
blum reddend. sunt xix. De xxxii/obus. aliis qui fuerunt, sunt
vastati xi. in fossato civitatis, & Archiepiscopus habet ex eis vii.
Et Abbas scil. Augustini alios xiiii. pro excambio castelli.
& adhuc sunt cc. & xii burgens. super quos habet Rex sacam
& socam & iii. molend. reddt c. & viii sol. & thelonium redd.
lxviii sol. Ibi viii. acræ prati quæ solebant esse legatorum Re=
gis m/o. reddt de censu. xv. sol. & mille acræ silvæ infructuosæ
de qua exeunt xxiiii sol. Inter totum /* T. R. E. valuit li. lib.
& tantundem quando Hamo vicecom. recept. & m/o. l. lib. ap=
preciat. Tam' qui ten' reddit xxx lib. arsas & pensatas, &
xxiiii lib. ad numerum super hæc omnia habet Vicecom. c. &
x sol.*

/* Id est Tempore
Regis Edwardi.

*Duas domos duorum Burgensium unam foris aliam intra ci=
vitem quidam Monachus ecclesiæ Cantuar. abstulit. Hæ
erant positæ in Regis calle.*

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*Burgenses habuer. xlv mansur. extra civitatem de quibus
ipsi habeb. gablum & consuetud. Rex autem habet sacam & so=
cam. Ipsi quoque Burgenses habebant de Rege xxxiii acr. ter=
ræ in gildam suam. Has domus & hanc terram ten' Rannul=
fus de Columbeis. Habet etiam quater xx acr. terræ super
hæc quas tenebant Burgenses in alodia de Rege. Tenet quoque
v acr. terræ quæ juste pertinent uni ecclesiæ. De his omnibus re=
vocat isdem Rannulfus ad protectorem episcopum Baiocensem.*

*Radulfus de Curbespine habet iii mansur. in civitate
quas tenuit quædam concubina Heraldi. de quibus est saca &
soca Regis. sed usque nunc non habuit.*

*Isdem Radulfus ten' alias xi. mansuras de episcopo Baioc.
in ipsa civitate quæ fuer. Sbern Biga. & reddt xi sol. &
xi den. & i. obolum.*

*Per totam civitatem Cantuariæ habet Rex sacam & socam
excepta terra ecclesiæ S. Trin. & S. Augustini. Eddevæ Re=
ginæ. & Alnod' Cild. & Esber Biga. & Siret de Cilleham.*

*Concordatum est de rectis callibus quæ habent per civitatem
introitum & exitum quicumque in illis forisfecerit Regi emen=
dabit. Similiter de callibus rectis extra civitatem usque ad u=
nam leugam, & iii perticas & iii pedes. Si quis ergo infra has
publicas vias intus civitatem vel extra foderit, vel palum
fixerit; sequitur illum Præpositus Regis ubicunque abierit &
em'da' accipiet ad opus Regis.*

*Archiepiscopus calumniatur, forisfacturam in viis extra
civitatem ex utraque parte ubi terra sua est. Quidam præposi=
tus Brumannus nomine T. R. E. cepit consuetud. de extraneis
mercator. in terra S. Trinit. & S. Augustini, Qui postea temp.*

R. W. ante Archiepiscopum Lanfranc. & Episcopum Baioc. recognovit se injuste accepisse. & sacramento facto juravit quod ipsæ ecclesiæ suas consuetud. quietas habuer. R. E. tem= pore. Et exinde utræque ecclesiæ in sua terra habuer. consuetud. suas iudicio Baronum Regis qui placitum tenuer.

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The Citie wall, and Gates therein.

When Canterbury was first enclosed with a wall, I think, is no where to be found in story, or other record, either private or publick. Tokens of the walls good antiquitie are the British bricks, to be seen at Riding-gate, at the gate also now done up, sometime leading from the Castle-yard to Wencheape, and at Queningate, or rather (if you will) at the place in the wall, where once the gate so called stood, and is now also made up. But in greatest plenty, upon the bank on either side the River behinde S. Mildreds Church in the remaines of the wall there. And that the City was walled in before the Norman conquest, is evident by the testimonie of Roger Hoveden /I, who relating the siege and surprisall of the Citie by the Danes, in the time of King Etheldred, Anno Christi 1011. tells us, that (amongst particulars of the Danish crueltie, wreaked on the poore English people of the Citie) many of them being by the Danes cast headlong from the wall of the Citie met with death in the precipice.

/I Annal. Par. prior.

This may be further proved by severall Records of our Cathedrall, making mention of this wall in the English-Saxons time /m. But that I may not seem to loyter, I purposely passe them by, and proceed to elder evidence. Now the first and most ancient mention of our City wall (I conceive) offers it self in King Ethelberts charter of the site of the Monastery called (from him, for whose sake it was founded of King Ethelbert) S. Augustines, dated Anno Christi 605. The ground therein set out for that intent being described to lie, *sub orientali muro Civitatis Doroberniæ*. A plain argument of the Cities walling at that time, and (as I conjecture) Archbishop Parker's warrant for his *Hanc muro cinctam* /n, &c. where he reports the donation of this City, with the Royaltie thereof by King

/m In Archivis ecclesiæ Christi Cantuar.

/n Antiq. Brit. pag. 34.

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Ethelbert to Augustine. And that it was then walled, may hence be further argued, that as Edward the Confessour long after, is said to build S. Peters Church in Westminster without London-City-Wall, purposely for the place of his owne Sepulture /o: so one maine end of the worke of that Augustinian Monastery, was (as both Ethelb. and Aug. in their severall Charters intimate) that it might be a Cimitery or place of buriall for them and their successors; the Kings and Archbishops of the place for ever. And why? but even because of the then unlawfulness of buriall within Cities, and other walled Townes, a thing, by that /* Law of the twelve Tables (*Hominem mortuum infra urbem ne sepelito, neve urito.*) flatly forbidden. So have I briefly trac'd our City Walls to the furthest of their known Antiquity.

/o Post aleos vide Cambd. in Middlesex.

/* Though the Saxons in likelihood regarded not that Romane law, yet Augustine, being a Romane did.

But, by the way, I may not conceale from you, what suspicion there is of (these Heralds of our City Walls Antiquity:) the Ethelbertine Charters to be fictitious and counterfeit. S/r. Henry Spelman, that learned and worthily admired Antiquary hath that opinion of them. And

/p Vide Dom.
Hen. Spelman.
Tom. 1. Concl.
pag. 125.

indeed, there is a note to be found in the Records of our Cathedrall /p: which confirms the suspicion. It tells us, that untill Withred (King of Kent) about the yeere of grace 700. that Church did peaceably enjoy it lands & liberties, onely by custome, *ex antiquo more*, without any charters or other written muniments. Could it now be truly added that Withreds is the first and most ancient muniment of that Church, judging of the one by the other, this would give great cause of suspicion of the truth of those Ethelbertine charters. But in regard, that severall muniments of elder times then Withreds, as one of King Edwald sonne and successour of Ethelb: and two of Cedwalla the west-Saxon, made to this very Cathedrall, are to this day extant, being registred at length in the Leigers of that Church (I speak *ex proprio visu*) and, if judgement

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may be given by the agreement of the hands, even by the very pen of the authour of that note, there is more cause in my judgement to suspect that note, of falsitie, then those charters, which it may seem to question, of forgery.

But the noble Knight sets before you (if you please to peruse them) other reasons for his opinion. I referre you to them, and them to your consideration: and so passe on to further discourse of our Citie wall. Which I conceive carries yet greater antiquitie, then hitherto hath been spoken of. For (if as Huntington affirms it was) Canterbury were one of the 28 Cities infamousing this lland in the Britains times, and of them called Kair-Chent, taking this note along with us, that Kair /* with them signified a wall-defenced town or City, we need not doubt but it was walled in their times. And so much for the walls antiquitie, now I passe to after-accidents that have betided it.

/* Caius de An-
tiquitate Can-
tabrig. lib. 16. 1

The City (as I have given you a former touch) being by the Danes, in the dayes of King Etheldred, besieged, taken, and with the Cathedrall (as all our Chronologers agree) burnt and utterly wasted; the City wall (no doubt) being the Cities best securitie against a like surprisall, if it should still have stood, was not spared by that all-wasting enemy.

/q Perambula-
tion of Kent.
In Canterbury.

I read that Archbishop Lanfranc, in the Conquerours time, was a great benefactour to the repaire of it. So saith M/r. Lambert /q, and so Stow, followed by Speed. But no other story mentions it, no not that of his life and acts written by (his successour) Archbishop Parker. But so they say. Take it as I finde it. When or by whom soever it was repaired, it is plain by the Monk of Malmesbury, that in his time, which was about the yeare of grace 1142. in the reign of King Stephen, it was walled round. For he saith /r it was then a City much renowned (amongst other things) for the walls whole and undecayed enclosing it round about. Which being so, and no violence offered them afterward

/r De gest. Pontif.
lib. 1. in Prologo.

9 <sig B>

that we reade of, I marvell somewhat that there should be need of that fortification of the City with walls in Richard the first's time, as it seems there was: For the King being (it should appeare) taken prisoner in his return from the holy land, his Mother Q. Alianor, out of her care in her absent sonnes behalfe, of this amongst other (as it seems) weak parts of the kingdome, takes order for the fortifying of it: as by her letters /s of the following tenor may appeare, written (it seems) at the instance and for the securitie of

/s In Archivis
Ecclesiae Cant.

the Cathedrall Monks, fearfull that this one act of their assistance in the work of the Cities fortification, might infringe their libertie of Burgbote, and being drawn *in consequentiam* become a prejudiciall example, effectuall to compell them to the like in future time, as of the nature of a leading case.

Carta Alianor. Reginæ quod homines nostri non tenentur facere fossat. vel murum circa Civitatem Cantuariensem.

A. Dei gratia humilis Angliæ Regina, omnibus Christi fidelibus ad quos literæ præsentis pervenerint, salutem in vero salutari. Audito quod karissimus filius noster Rex Angliæ Richardus detentus est ab Imperatore Romano, vovimus ad memoriam beati & gloriosi martyris Thomæ, ut liberationem Domini Regis filii nostri possemus ejus intervenientibus meritis & precibus obtinere. Cum autem ob terræ turbationem Cantuariæ Civitas fossatis & muris & aliis propugnaculis muniretur, omnesque ad hoc compellerentur; quidam homines Prioris & Conventus ecclesiæ Cant. non de jure, non de consuetudine, sed ad nostrarum precum instantiam ibidem operati sunt. Nos itaque diligentius attendentes libertates & immunitates ad præfatam ecclesiam & ejus homines ubicunque fuerint pertinentes, monachis ejusdem ecclesiæ concessimus & promisimus, quod operatio illa quam urgens necessitas & nostra interventio inducebat, eis

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vel hominibus eorum in posterum non noceret, eorumque cartis & libertatibus, quæ illis a multis Regibus confirmatæ sunt, præjudicium non afferret. In huus rei testimonium præsentis literas sigillo nostro fecimus communiri. Test. H. Archidiaconus ejusdem ecclesiæ, & magistro P. Bless. Bathon. Archid. apud London.

With like caution I finde the same Monks, a while after help forward the Cities defence another way. For in King Iohns time, Rich. 1. immediate successour, the Citizens after much suit to the Monks, prevailed with them at length, to sell them of their wood to make hurdles or wattle withall, for the defence of their City. They are indeed (as I am informed) things of especiall good and known use for such a purpose, in divers respects, but chiefly serviceable, rightly used, for the securing of a wall against Rammes, and such like engines of assault and battery. Consider of this further, after you have read these letters /u, which I may call the Monks acquittance, or protection.

/t Vide Gloss.
D. H. Spelman
in verbo Hurditium.

/u In archivis ecclesie Cant.

Omnibus ad quos præsens scriptum pervenerit, Hubertus de Burgo Iustitiarius Domini Regis, salutem in Domino. Novitis quod ad magnam petitionem meam & civium Civitatis Cant. Monachi ecclesiæ Christi Cant. vendiderunt civibus Cant. de bosco suo ad faciendum Cleias ad defensionem Civitatis Cant. Et quia constabat nobis plene per cartas Domini Johannis Regis nostri, & antecessorum suorum quod prædicti Monachi ad munitionem prædict. Civitatis non tenentur, ne prædicta venditio possit in posterum prædictis Monachis vel ecclesie Cant. præjudicare, literis præsentibus cum sigilli nostri appositione jus & libertates dictorum Monachorum & Cant. ecclesiæ protestamur super prædict. venditione. Val'.

The prototype is yet remaining in the Cathedrall, where I have seen it with the seale appendant. The like to that (of the Authors) represented in figure in the last edition of the Remaines pag. 209. and in the map of Kent.

I reade nothing of our walls afterward till Rich. 2.

11

/x Peramb. of
Kent in Canter=
bury.

dayes, who (as Thorne reported by M/r. Lambert /x saith) gave 250. markes towards the ditching, and inclosing of the City, and in whose reigne, *Regis ad exemplum*, that renowned Patriot Archb. Sudbury is said to have built the Western-gate of the City, together with the Wall, lying betweene that and the North-gate, commonly called the long Wall, and was purposed (some say) to have done likewise about all the City /y, if he had lived. The rest of the Wall (it seemes) either tottering, or being quite decayed at that time. Insomuch as Simon Burley (Warden of the Cinque Ports) advised that the Jewels of Christ-Church and Saint Augustines, should for more safety be removed to Dover-Castle /z.

/y Wever of an=
cient funerall
Monuments.
pag. 225.

/z Lambert. Per=
amb. in Cant.

What cost in reparation it had afterward bestowed on it, was chiefly raised by the generall tax of the City. For it appeares by the Book of Murage in the City-Chamber, that the whole City in the time of Hen. 4. was taxed and assessed to the repaire thereof: towards the sustaining of which both for the present and future, and the Citizens incouragement to proceed in that worthy undertaking, that King, by his writ of Privy Seale, gives them both a licence of Mortmaine, for the purchasing of twenty pound land per annum to the City for ever; and also grants them all wast grounds, and places lying within the City to use and dispose of for their best advantage, likewise in perpetuity. For your better satisfaction, take here a translated Copy of the Writ, as I have it from the Records of the Chamber.

Motives.

Henry by the Grace of God King of England, and of France, and Lord of Ireland, to all people to whom these present letters shall come, greeting. Know yee that where our welbeloved, the Citizens of our City of Canterbury, (as We heare) have begun to fortifie and strengthen the same City as well with one Wall of stone, as with a Ditch.

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Grant.

We considering the same City to be set neere unto the Sea, and to be as a Port or entry of all strangers into our Realme of England coming by the same parts; so that it hath need of the more strength. Of Our especiall Grace, and for the honour of God; and by the assent of Our Counsell have granted and given licence to the same Citizens, that they may purchase Lands and Tenements to the value of twenty pound by the yeare within the said City. To have and to hold to them and their successors, Citizens of the foresaid City, in helpe towards the building and making of the same Wall and Ditch for ever. The stat. made of Lands and Tenements not to be put to Mortmaine, or for that the said City is holden of Us in Burgage notwithstanding. Provided that by inquisitions thereof, in due forme to be made, and into the Chancery of Us or of Our Heires, duely to be returned, it be found that it may be done without hurt or prejudice to Us or to Our Heires aforesaid, or to any other. And moreover, in consideration of the premisses of Our more speciall Grace, We by the assent of Our said Counsell, have granted and given licence to the foresaid Citizens, that they all Lands and places voyde and waste within the foresaid City may dresse up, arrent and build up. And the same Lands and

places so dressed up, arrented and builded, they may have and hold to them and to their Successors aforesaid, in helpe and reliefe of the same Citizens, and in maintenance of the premisses and other charges to the same City hapning for ever: without let of Us or of Our Heires or Ministers whatsoever they be, the stat. aforesaid; or for that the said City is holden of Us, in Burgage as it is abovesaid notwithstanding. Saved alwayes to Us and to Our Heires the Services thereof due and accustomed. In Witnesse whereof We have caused these Our Letters Patents to be made. Witnesse Our Selfe at Westminster the fifth day of May, in the fourth yeare of Our Reigne.

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The better and more easily to estimate and judge of the charge of which worke, I finde that the yeare before (3. Hen. 4.) the compasse and circuit of the Wall was measured, and a note thereof taken and registred in the Records of the Chamber. Let me present you with the Copy of it, in the identity of words and language that I finde it.

Mensuratio murorum circa Civitatem Cant' per Thomam Ickham honorabilem Civem Civitatis prædict' fact. Ann. Reg. Hen. tertio.

Primo a parva porta de Quayningate usque ad Burgate xxxviii. perticat, & porta de Burgate continet unam.

Item, a dicta porta de Burgate usque ad Newingate xxxvii. perticat, & porta de Newingate continet unam.

Item, a dicta porta de Newingate usque ad Ridingate xlvi. perticat, & porta de Ridingate continet unam.

Item, a dicta porta de Ridingate usque ad Worgate lxxxiii. perticat, & porta de Worgate continet unam.

Item, a porta de Worgate usque ad aquam quæ est a retro S. Mildredæ, lxi. perticat, & riparia ibidem continet, iiii. perticat.

Item, a riparia usque ad Westgate. cxviii. perticat, & dimid', & porta de Westgate continet unam.

Item, a porta de Westgate usque ad finem muri qui vocatur Long-wall continent', lix. perticat, & quartam partem perticat.

Item, aqua quæ vocatur Stower ab illo muro usque ad murum qui vocatur Waterlocke continet, xviii. perticat, & dimid.

Item, & murus ab illo loco usque ad Northgate continet, xl. perticat, & porta de Northgate continet unam.

Item, a porta de Northgate usque ad Quayningate continet lxi. perticat, quæ est versus Prior' ecclesiæ Christi Cant.

Summa totalis (but it is miscast) vclxix. perticat, & quarta pars perticat.

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This Thomas Ickham, by the way, the Wall measurer, was Alderman of Burgate in the fourth yeare of Hen. 4. and dying the twenty sixe of May. 3. Hen. 5. was buried in Christ-Church /a. Others of his name and family, (I take it) lye buried in Saint Peters Church in Canterbury, as I shall show hereafter.

By this Record you may perceive that the whole Wall betweene Westgate and Northgate was not then built, as now we see it is. For on either side the River, the Wall, by this Record, clearely breakes off, so that there is an interjected distance of eighteene perches long betweene the one, and the other Wall. And indeed it will easily

appeare to be but a slight observation; that so much of the Wall as stands and is made up in that then un-walled part, namely betweene the Posterne and the Waterlocke, next Northgate, through which in Arches, with a Portclose, the River now passeth from Abbots Mill, is in the stone-worke much different from the rest of the Wall, and shewes not in any part the least wracke or decay, as the other doth. It seemes then that Archbishop Sudbury built not all the long Wall.

But enough of the Wall, unlesse the City of latter time had more tendred her own credit and safety in keeping it better repaired. In pity and just reproofe whereof (whether in this City, or any other) I crave leave here a little to enlarge my selfe. A Cities aspect is much blemished by ruinous edifices: especially publicke, and in places most obvious to the eye. Now what more publicke and obvious then the City Wall? Against this deformity the Civill law very carefully provides, which sayes: *Civitas ruinis non debet deformari* /b. As likewise doe the lawes of this land: Statutes being made 27. 32. and 33. Hen. 8. to remedy such deformities in many of our Cities, and this in particular. If this move not, know then that our English Townes and Cities are taxed, and have a note set on

/b Fin. ne quid in loc. pub. lib. 43. ff. tit. 8.

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them published to the World in Print, for their notorious defect of Walles and Bulwarkes. *Expositæ sunt nationes* (saith the French Tholosanus /c) *prædæ exterorum, quæ non habent muratas aut munitas Civitates, ut de Anglia, & Scythicis liqu nationibus: Cito enim expugnatis portibus, ingressu & aditu patefacto, omnia cedunt reliqua, &c.* Thus he, and leaves it not so, but a while after hath it up againe /d. *Estque res notissima, Angliam aliasque regiones toties mutasse Reges & Dominos, quod nullæ aut paucissimæ sunt in eis urbes & arces munitæ: ut sit axioma certissimum, ingressu in eas Regiones obtento, statim dominationem earum sequi.* Thus he, much to the discredit of our Nation: but deservedly I doubt, and suspect our particular neglect and defect in this kinde, partly gave the occasion. As we tender then our owne, and our Countries credit; as we respect our particular commodity in point of security and beauty, both which it will at once bring unto our City, let us with our forefathers, as good Patriots, looke better to our Walles.

/c De Repub. li. 1. cap. 3. nu. 5.

/d Eod. lib. cap. 5. num. 3.

But I feare I speake too late. *Sero medicina paratur, &c.* The malady is of that growth by the want of applying timely remedies, that, I thinke, it is now become incurable. Such danger, such detriment attends, and is begotten by delay. Yet let me not seeme tedious, whilst I remember what some yet living cannot have forgotten; that not long since the cure was in part worthily attempted by a noble Citizen, M/r. I. Easday by name, sometime one of our Aldermen, who in the time of his Maioralty, well hoping his Successors in the place, would likewise have succeeded him in this his exemplary piety and commendable endeavour for the repaire of the City wall, to his great cost, being a man but of an indifferent estate, began the repaire thereof at Ridingate, and therein proceeded so farre, as where you may finde his name inscribed on the Wall. A worke left for future ages to follow,

Ann. Domini 1586.

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now having hitherto vouchsafed it their imitation. But I

forbear, because I list not to be satyricall.

In this Wall are to the number of twenty one Turrets, or small watch Towers orderly placed, the most of them (thanks to God) of no use now adayes; but in many mens judgements, such, as with no great cost, if it might stand with the wisdom of the City, might make, what we much want, convenient Pest-houses, and Receptacles for the poore visited people of the City, many times either indangering the publicke safety by their stay in their houses, or else hazarding their private well-fare abroad for want of such or like accomodation. I have done with the Walles.

The Gates.

The Gates of the City come next to be considered of. The Wall at this day admits of onely sixe (except the three Posternes) answering to the number of the Wards, Burgate, Newingate, Ridingate, Worthgate, Westgate, and Northgate. Anciently we had another, a seventh gate, which was called Queningate, whereof mention is made in the fore-going note of the measurement of the City Wall. I will briefly speake of them all, beginning with that whereof I finde eldest mention, Burgate, or Burrough-gate.

Burgate.

The first of King Ethelb. Charters dated in the yeare of our redemption 605. tels us of this Gate: bounding out the intended site of Saint Augustines Monastery, South to Burgate-way. *In meridie via de Burgate*, saith the Charter. It was afterwards, and still is otherwise called Saint Michaels-gate, from the Church so called sometime neighbouring to it. About the yeare of Grace 1475. This Gate was new builded, at whose charges is to be seene upon the Gate, without, where you may finde the principall

17 <sig C>

benefactors, worthy Citizens in their times, thus memorized. *Per Iohannem Franingam, Iohannem Nethersole, & Edm. Minot.*

A common foot-way some time through S/t Augustines Church-yard.

By this Gate lyes the Road betweene the City and Sandwich, and the bordering parts, and that onely by Longport at this day: whereas in former time there was also a common foot-way lying through S/t Augustines Church-yard, by the Gate at either end, the one yet standing against S/t Pauls-street, called Church-street: at the one end, and the other directly oppositeto it, where a new Gate was lately made opening into S/t Martins-streete. Besides tradition which retaines the memory of this common way, the wills /e of some of our Townesmen buried in S/t Augustines said Church-yard, make mention of it, by appointing and laying out their burials in *Cimiterio S/t August' in alta via*, and the like. And in, or about the beginning of Hen. 6. reigne, I finde there arose a great debate, ending in a suite in law, betweene the City and the Abby concerning Limits; occasioned chiefly by the Citizens challenge, and the Monkes deniall of this way, to lye and be within the liberty and franchise of the City. The quarrell happened in the time of the Bailiffes, who in their passage to and from S/t Martins by that way, with their Maces, the ensignes of their Magistracy borne up before them, so distasted the Monkes, that on a time meeting them and their company upon the place, and not prevailing with them *verbis*; or by force of argument to desert them, and the Cities claime in that behalfe: impatient

/e Penes Registrum Consistor' Cantuar.

of the affront, they attempted it *vi*, or by force of armes, endeavouring by strong hand to force them from the place, but being the weaker party, were put to the worst. To suit then they goe, but the issue what it was I cannot learne, onely I have seene (and have a Copy of) an argument drawne and framed on the Monkes part, and in defence of their limits and liberties, to the doing whereof

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the premised difference gave the occasion. However the way continued and lay common till our memory. And here, in all probability, lay the most ancient rode between Burgate and S/t Martins, it meets in so streight a line, the rodes at either end; whereas Long-port rode lyes wide of them both, more south from the Abby: the rode being so turned of purpose (as I conceive) to make more way, and give larger scope for S/t Augustines Church-yard. And (which moves me most) the first site of the Abbey is bounded South to Burgate way, and not to Long-port /f. But leaving this Gate, come we now to the next.

/f Vide Char. 1. Ethelberti.

Newingate.

Newingate, otherwise from the Church so called standing hard by it, S/t Georges-gate. This Gate was new built much about the time that Burgate was. For thus I read in the will of one William Bigg of Cant. /g a benefactor to the worke, 1470. Item, I give ten pounds to the making, and performing of S/t Georges Gate, to be payed as the worke goeth forward. But it took not the name of Newingate, that is Newgate, from this new building of it; but was much more anciently so called. For about the middle of the eleventh Century, in a Bull of Pope Alex. 3. to the Monkes of Christ-church, I read this; *In civitate Cantuar. Ecclesiam scil. Georgii de Newingate*: Yet by the name of it, it should not be of any great antiquity. And indeed I conceive it to be of a latter foundation then any of the other five, and that it was built (as Newgate in London was upon an occasion not much unlike /h) chiefly for a more direct passage into the heart of the City from Dover-rode. Whereas the more ancient rode and passage into the City from Dover lay by the next Gate, whither I am going.

/g In Archivis Registri Domini Archidiaconi Cantuar.

/h Survey of London. pag. 35. ult. Editionis.

Ridingate.

Ridingate, an ancient Gate, and mentioned in the Records of S/t Augustins Abby, in Ann. Dom. 1040. thus: *Eadsinus Archiepiscopus dedit Sancto Augustino quinque acras terræ Rudingate & unum pratum pertinens ad terram prædict'*:

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hac conditione interposita, ut monachi S/t August. haberent ejus memoriam in orationibus suis specialem i.

/i Thorne in vitis Abbat. S/t Augustini. Cant.

/* Cambd. in Kent of Portas Lenanis, and Stone-street.

By this Gate (I say) anciently lay the Dover-rode, or rather the Roman port-way, or military way betweene Dover and Canterb. the like whereof lay betweene /* Limen and the City. (As probably also betweene it and the rest of the Roman ports, to wit Reculoer, Richborow, and Newenden, places all where the Romans planted their *Castra Riparensia*, as I may not unfitly call them, for the defence of the Saxon shore:) Of the which formed two, one upon Burham-downe, and the other upon the Downes by Horton and Stowting, is in ancient evidences called *Dunstrata*. 1. The street way on the hill or downe. The *Vestigia* of the latter, is that long continued hard-way, called Stone-street, and of the other the abrupt pieces of a faire causey upon Barham-downe, a way more streight and direct then that now used, lying by Whitings-way, or rather

/k Liber. Abb.
S/t Rudegundis.

White-way (for King Johns Charter to S/t Rudegund's Abby by Dover calls it *Alba via* /k;) whither the rode was turned (as is probably conjectured) for the frequency of robberies and murders committed in Woolwich-wood, through which the former way lay and lead. But to our Gate againe, which I suppose tooke it name from this Port-way or Rode-way. Ridingate, being no other but the Rode-gate. Which conjecture is made much more probable, if not the matter put out of all doubt, partly by the tokens of Antiquity, the Roman or British-bricks as yet to be seene about it, and partly by the name of the streete leading from it into the City, called to this day Watling-street, one of the foure famous wayes or streets which crossed and quartered the Kingdome. Erming-street, Ikenildstreet and Fosse being the other three, which Mulmutius Dunwallo is by some storied to have made; I know not how many hundreds of yeeres before Christ. So Holinshead. But of M/r Cambden, who hath a

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/l Britannia. Romanes in Brittain. pag. 63. 64, 65. English edition.
/m S. Edmunds Church.

large discourse of them /l, much more probably attributed to the Romanes. I proceed.

/n Lib. Hosp. S. Laurentii prope Cant.

By this gate was sometime standing a Church, called the Church of S. Edmund /m the King and Martyr, otherwise from the Gate by which it stood, S. Edmunds of Ridingate, built by one Hamon the sonne of Vitalis, one of those who came in with the Conquerour /n. This Church was standing neare within the gate, for I have read an old deed bounding out an house one way to the street leading to S. Edmunds Church from Tierne-Crouch (that is the Iron crosse, which sometime stood at the East-end of Castle-street, at the meeting of the foure weuts) But the Church is now so cleane gone, that the least *vestigium* of it appears

/o Lib. Eccles. Christi. Cant.

not. I read /o, that upon the declining of it, iu the yeare of our Lord 1349. it was united to S. Mary Bredne, by the then Commissary of Canterb', specially authorised there to by the Ordinary, who were then the Prior and Count of Christ-Church in the vacancy of the See by Archbishop Bradwardines death, with consent of the Nunnes of Sepulchres, who were Patrons of it, it being given them long before by the Abbot and his Covent of S. Aug. whereof their domestick Chronicler /p hath these words. *Anno Dom. 1184. Rogerus Abbas & Conventus hujus Monasterii concesserunt ecclesiam beati Edmundi de Redingate in puram & perpetuam elemosynam Monialibus S. Sep. Cant. Ita tamen quod Moniales prædictæ in recognitionem luris quod S. Aug. habet in prædicta ecclesia de red. 12. denarios de ipsa ecclesia singulis annis reddent super Altare S. Aug. in die ipsius scil. ad organa reparanda, & super hoc tam Priorissa & Superiorissa in Capitulo nostro fidelitatem juraverunt multis testibus præsentibus.* Thus he. Let me onely acquaint you that over this Ridingate, was sometimes, and that in the memorie of many yet living, a Bridge lying upon the underprops or Buttresses yet standing on either side the Gate; by which when it stood, a man might have continued his

/p Thorne In vitis Abbat. S. Augustini.

Bridge over Ridingate.

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walk from the lesser to the greater Dondgehill, and *e contra*, but it is decayed and gone. And so I walk on to Worthgate.

Of which I can say but little, and the rather because I am not as yet perswaded to be of their opinion who think that Winchep-gate, that now is, and so called, is the anci-

ent Worthgate. For my part, I rather conceive the gate now disgated sometime leading out of the Castle-yard into Winchep to be Worthgate, because it is both the more ancient gate in all appearance, carrying a shew of greater Antiquitie then the castle it self in the perfect Arch of British brick which it hath, not sampled of any other about the City; and in its ruines retains the *vestigia* of a gate, both for strength and beauty of good respect. Besides, by it the road is continued, directly from Castle-street into Winchep, and *e contra*: whereas Winchep-gate carries no shew of the least antiquitie; and beside stands wide of Winchep, making the passenger wheel about, and fetch a compasse to come to it. Besides observe the name, which I suppose taken up and given it since the building of the Castle, Worthgate, that is (as I conceive) the Castle-gate, or gate by the Castle: Worth (as some interpret it /q) signifying a Fort: or else Worthgate, quasi Ward-gate, from the constant watch and ward (commonly called Castle-guard:) anciently kept in the Castle and Barbican, for the safeguard of it and the City, whereof some ancient evidences have taken notice, as (amongst other) one of S. Radege. Abbey /r, made in Ric. 1. or King Iohns time, concluding thus. *Hæc emptio facta fuit illo tempore quo W/mus de Hesheteford habuit wardam Castellum Cant. & eodem tempore Theoricus le Vineter fuit præfectus.*

/q Remaines of Surnames in verb. Worth. pag. 93.

/r Lib. Rade-gund.

London rode.

But leaving this matter, let me tell you, that, according to traditionall report, London rode lay anciently by this gate, untill Boughton way, as the more direct, came into request; which it did but lately as they say, how truly

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I know not, but not improbably, (if for no other reason) because of the prison kept of old first in the Castle, and afterwards at or neare S. Iacobs (whereof more anon) places most likely of the greatest through-fare. But as a thing uncertaine I leave it with a *Fides penes lectorem esto*, untill further enquiry shall inable me to give him better satisfaction. But for certain, of old, in perilous times of hostilitie, all strangers coming by Dover, and those eastern coasts from forrein parts, being denied the common through-fare of the City, were put to seek London-rode, by a lane leading to it not farre distant from this Gate, of some called Strangers way, of other Out-aliens way, which crosseth the rode at S. Dunstons Crosse a little on this side of Cockering ferme. Of this Gate I have nothing more to say in this place, because I shall have a second occasion for it, when I come to the Castle. I passe therefore from it to Westgate.

Strangers way.

But first will it please you to heare my second thoughts, touching the rodes lying by this Gate, to and from London?

/s Britannia in Kent.

Some haply will more readily adhere to this opinion, because M/r Cambden /s seems to be in a manner of their minde, by making Lenham (in his interpretation) the same with the Emperour Antoninus his Durolsum mentioned in his Itinerary, as one of the mansions or stations upon the rode lying in his time between London and Richborough.

M/r Cambdens opinion touching Lenham examination.

But therein (I take it) M/r Cambden is mistaken, If you will heare my reasons, first let me give you the Stations or Mansions which the Itinerary mentions lying in the rode between London and Richborough, with the distances between the stages, and the totall summe or number of miles

in the whole journey, taking beginning from London.

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Noviomago. m. p. x.
Vaginacis. m. p. xviii.
Durobrovis. m. p. ix: *In toto lxxiii.*
Durolevo. m. p. xiii.
Duroverno. m. p. xii.
Ad portum Ritupis. m. p. xii.

Let me adde also the stages (and their distances) between London and Dover, and between London and Lin, with the totals also of their miles, as the same Itinerary sets them down.

Item, a Londinio ad portum
Dubris. M. P. 66. sic.

Durobrovis. m. p. xxvii.
Duroverno. m. p. xxv.
Ad portum Dubris. m. p. xiii.

Item, a Londinio ad portum
Lemanis. M. P. lxxviii. sic.

Durobrovis. m. p. xxvii.
Duroverno. m. p. xxv.
Ad portum Lemanis. m. p. xvi.

Now the first of these stages betweene London and Richborough (Noviomagus) M/r Cambden conceiveth to be that which is now called Woodcote, a little village neare Croydon in Surrey. The next (Vagniac.) he takes for Maidstone, a Towne well knowne in Kent. The third (Durobrovis) for Rochester City. The fourth (Durolevum) for Lenham in Kent. The fift (Durovernum) for Canterbury City, and the next and last (Portus Ritupis) for Richborough neare Sandwich.

As for the third and two last of these stages, there is no cause of doubt (as I conceive) but he hits them aright: the *Quære* rests then onely upon the other three. Now it will, I thinke, be easily granted that the Roman-roads betweene Port and Port; and betweene one great Towne and another, were made and laid out as direct and streight

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/t Hæ viæ sum=
ma rectitudi=
ne tanquam pro=
tensa linea, per
quæcunque lo=
corum incommo=
da, tanta latitu=
dine ductæ sunt.
Twyne. De Reb.
Albion. lib. 2.
pag. 152.

as might be /t: and that for the Posts and other Travellers both better direction, and also more swift and speedy dispatch of the journey; to facilitate whose passage they invented, and made those causeyes, whereof we have in many places the remaines to this day. And that the rode or Port-way betweene London and these Port-Townes was streight and without much winding, appeareth plainly by the total of the miles, not onely betweene them (especially betweene London and Dover being reckoned but at 66. a distance which it holds almost to this day, though the English be longer then the Italian miles:) but also, if you marke it betweene London and Rochester, and between Rochester also and Canterbury, the former being 27. the latter 25. If this be so, the Traveller goes much awry and out of his way, that setting out of London, and bound for Richborough, goes first eight or ten miles wide of London, to Woodcote: from thence to Maidstone some 24. miles asunder: and from Maidstone makes to Rochester (obliquely all the way, without gaining a step nearer his journeyes end, when he is there: and then quatering againe re=

turnes into Maidstone rode, and salutes Lenham, and so makes forward. He that takes his way thus shall finde it little lesse thrn 80. of our miles betweene London and Richborough.

The case thus standing, suffer me to give my weake conjecture how the Rode might lye in the Romans time; and to tell you whereabout I guesse these Stations, Mansions or stages that the Itinerary speakes of, were severally seated, and may now probably be found.

Noviomagus.

As for the first then, being Noiomagus, or Noviomagus, and that seated tenne miles from London; I cannot conceive how it should be a stage for this rode, and lye wide of London, as Woodcote doth, so many miles, and consequently set the Traveller at as great a distance from the place whither he is bound (Richborough) as when he first set out

25 <sig D>

of London. Considering this, and the distance betweene London and Rochester, by the Itinerary, I should rather place it about Crayford, much about tenne miles from London, upon or amongst some Hill or Downe, since it is otherwise called Noviodunum.

Vagniacæ.

As for Vagniacæ, the next stage, 18. miles from Noviomagus (saith the Itinerary, not without a mistake, I beleieve of 18. for 8. miles, it being by the same Itinerary, but 27. betweene London and Rochester) I suppose it might stand about Northfleet, distant about 8. miles from Crayford, and about as many miles from Durobrovis or Rochester, the next stage upon the rode, and which I think Nennius rather intends by his Caer Medwag, in his catalogue of Cities, then Maidstone.

Durolevum.

The 4th and next stage after Durobrovis, Durolevum, 13 miles (by the Itinerary) distanced from Durobrovis, I take to have been seated not farre from Newington a village on the rode between Rochester and Canterbury: In this particular not a little strengthened and upholden in my conjecture by the multitude of Romane urns lately found in digging there, at such place as is already discovered and discoursed of by the learned Meric. Casaubon, then Batchelor, now Doctour in Divinitie, my ever honoured friend /u.

/v Notes upon Marcus Aurel. Antoninus his meditations. pag. 31. &c.

If any shall stumble at the disproportion of miles between it and Durovernum (Canterbury) let them know there is even as great between Lenham and Canterbury.

Why it should be called Durolevum, I am altogether ignorant. What if I conjecture (because the Itinerary layes out the rode from London to Richborough, and not *e contra*) from having the river or water (of Medway) on the left hand of it, as by the inhabitants tradition, Newington sometime had, and within about 2 miles of it yet hath?

If any looking for better Remaines of a Romane station, shall object the mean condition of the present village,

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such may know that Newington hath been a place of more note in time past then now. I read of a Nunnery there of ancient time, whereof and of the pristine estate of the place, please you to reade what Thorne hath written /x.

/x In vitis Abbatum S. Aug.

Apud manerium de Newington (saith he) fuerunt quondam Moniales quæ tenuerunt manerium illud integre, scilicet id quod Dominus Abbas S. Augustini tenet, & id quod hæredes Domini G. de Lucy tenent, & id quod hæredes B. de Ripariis tenent, præter id quod Richardus de Lucy adquisivit de Brunell

de Middelton, & tunc defendebat illud manerium pro uno sul-
 lingo terræ versus Regem apud Middelton. Postea contingebat
 quod Priorissa ejusdem Monasterii strangulata fuit de conventu
 suo nocte in lecto suo, & postea tracta ad puteum quod vocatur
 Nonnepet: quo comperto, cepit Dominus Rex manerium illud
 in manum suam, & tenuit illud in custodia sua, cæteris monia-
 libus usque Scapeiam inde amotis. Postea Henricus Rex Pater
 substituit quosdam canonicos seculares, & dedit illis illud ma-
 nerium integrum cum xxviii pisis casei de manerio de Middel-
 ton. Subsequenti vero tempore unus occisus fuit inter eos, de
 qua morte quatuor fuerunt culpabiles, & duo reliqui culpabiles
 non inventi, per licentiam Domini Regis portionem suam de-
 derunt sancto Augustino, quinque partibus remanentibus in
 manu Regis usque dedit illas partes Domino Richardo de Lucy
 lustitiaro suo. Vnde Abbas S. Augustini tenuit prædictas duas
 partes quousque per concambium, ut supradictum est, una cum
 xi sol. v/d annui redditus in hamleto de Thetham fuit sibi satis-
 factum, qui quidem Hamlet postea devenit in manus Abbatis
 de Heversham, ex dono prædicti Richardi de Lucy, qui Abbas
 de prædicto redditu ecclesiæ beati Augustini respondet in præsen-
 ti. Alia quædam scripta tradunt illos præbendarios tempore Re-
 gis Willielmi conquestoris sic deliquisse, per quorum deli-
 ctum omnia sua ibidem in manu Regis fuerunt forisfacta, qui
 quidem Dominus Willielm' Rex duas partes sæpe nominatas de-
 dit Abbati S. Augustini. Quæ vero istarum opinionum sit verior,
 in effectu ad eligendum relinquo optioni legentis.

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Craving pardon for this digression, and leaving Worth-
 gate, I come now as I promised erewhile, and as the order
 of my method requires, to Westgate.

Westgate.

Edmerus the Monk of Canterbury shortly after the Con-
 quest, names unto us this and the Northgate of the City,
 telling us of Archb. Lanfranc's founding a double Hospi-
 tall, the one for leprous, without the former, and the other
 for aged and impotent without the other gate /y. This of
 Westgate being decayed (as I have told you) was reedi-
 fied by Archbishop Sudbury in Rich. 2. time. It hath its
 Church by it called Holy Crosse (with this addition, from
 the Gate:) of Westgate.

/y Edmer. Hist.
 Novorum. lib. 1.
 pag. 9.

Prison there.

The same gate the surest and largest about the City,
 and therefore, and in respect also of the chief throughfare
 under it, is at this day the common Gaole or Prison of the
 City, both for malefactors and others, and hath been so
 (as I suppose) almost ever since the new building of it:
 but certainly from the 31. of Hen. 6. For then (as Edw. 4th
 in his Charter recites) he granted it to the City by his
 Charter, in these words. *Custodiam Gaiolæ suæ de Westgate
 prædict' Civitatis suæ Cantuar. ad prisiones tunc incarceratos &
 extunc incarcerendos infra eandem Civitatem & suburb. pro
 quocunque crimine seu causa captos seu capiendos, detinendos in
 eadem per se vel Ministros suos &c.* The Town Prison be-
 ing immediately before its remove thither kept in another
 place, to wit before the now town-Hall or Court-Hall
 (whereof more hereafter:) as formerly it was at another
 place, to which I am copiously directed by the Records
 of Christ-Church, which shew it to have stood in the heart
 of the City, hard by S. Andrews Church, on the North-side
 of the street, even where since and now our corn-market
 is kept; which the boundary of a house of Christ-Church
 situate thereabouts anciently thus discovers. *In parochia
 S. Andreæ, inter venellam per quam itur ad carcerem Civitatis
 quæ est versus East.* And another thus. *In angulo sicut itur ab*

/z Rental. vet.
eccles. Christ.
Cantuar.

eclesia S/t Andreæ versus carcerem Civitatis /z. This latter house I take to be that where M/r Taylor the Linen-draper lately dwelt, which is a Church-house, and it seemes was anciently, a corner-house, that being but lately put up which now stands betweene it and the Corne-market.

This Prison in those dayes was knowne by the name of the Spech-house. *Nicholaus de Wilt-shire Priso in Gaola Civitatis Cant. vocat Spech-house moriebatur*, &c. say the Crowne-Rolls, 11. Ed. 2. And whilest it was kept there, the lane now called Angell-lane, to which toward the East it abutted, called *parvus vicus juxta Spech-house*, and Spech-house-lane. For a Townes-man in his Will, dated 1404. proved (according to an old Custome of the City) before the Bailifes of the place, deviseth his Tenement in S/t Mary Magdalens Parish in Spech-house-lane /a; which of necessary consequence, must be this, there being no other lane in that Parish that leads to the Spech-house.

/a Liber. Civitat.
Cant.

Another Pri=
son.

The same records of the Cathedrall informe me of a yet more ancient common Goale or Prison then this, belonging to the City, which in the time of Prior Benedict, about 450. yeares agoe, they call *Novum Carcerem Civitatis*. It stood (say they) in a part of that which was afterwards the Augustine Friers seate, since the dissolution become the dwelling house (after many others) of Captaine Berrye's heires, having then a lane leading to it, from Saint Georges street, called Lamberts lane, afterward Brewers lane, and *Vicus qui ducit ad veterem Gayolam*. For the composition made in the yeare 1326. between those Friers, and the then Parson of S/t George (whereof more hereafter) bounds out their seate in this manner. *In parochia S/t Georgii Cant. iuxta quandam venellam vocat' Brewers lane, viz. inter præd. venellam, & tenementum Thomæ de Bonynton versus North, & quendum locum vocat' Eald-gaole, & tenementum Cecilie at Gayole vers. West* &c. To which adde the boundary of the house, then of the Monks of

Christ-Church, now the dwelling house of M/r Peter Piard and some others, which in the same records is thus laid downe. *Inter Regiam stratam versus North, & veterem Gayolam vers. South*. This note added to the former plainly points out the situation.

And now in *callem regredior*, hoping this digression is neither in point of Antiquity impertinent, nor in point of method preposterous, being ushered in by so fit an occasion. Our forefathers, whose wits the frequency of invasion prompted to all manner of warlike invention, used to secure their City-gates against assailants, not onely with a Port-close to let downe before it, but also with a warlike device built over it, through which they could let downe any offensive thing against the enemy approaching to assaile it. A Gate so fortified was called *Porta machecollata*, from *machecollare*, or *machecoulare*, which (saith my Auther /b) is to make a warlike device over a Gate or other passage like to a Grate, through which scalding water, or ponderous or offensive things may be cast upon the assailants. Thus he. After this manner were and are our two principall Gates built, this of Westgate, and in imitation thereof that of Newingate, with each of them a Port-close, like as Burgate: now to Northgate.

/b Coke upon
Littleton. lib. 1.
cap. 1. Sect. 1.
pag 5.

Northgate.

This Gate stands under apart of Saint Maries Church,

which is built over it upon the Wall, and to distinguish it from the other Maries of the City, hath this addition from the situation (of Northgate). Under the Quire or Chancel whereof is a Vault, with an open space or lope-hole in the Wall fashioned like a Crosse. It was sometime an Hermitage, but is now belonging to the Parsonage.

Queningate.

Come we now to Queningate. But where shall we seeke it? There is none of the name at this day, and few know where it stood. I sought as narrowly for it as for Ants-paths, and at length having found it will shew you where it was. It stood against the Priory of Christ Church, saith

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our Wall-measurer, distanced from Northgate (saith he) 69. perches, but saith an Elder record of Christ Church, 71. perches. By these descriptions it must needs have stood neare the place of the now Posterne-gate, against S/t Augustines. And indeed a remanent of British bricke laid and couched Arch-wise at a place in the Wall, a little North-ward of the Posterne, shewes the very place. A small Gate it was (*Parva porta de Queningate*, saith Ickham;) but I will assure you a very ancient one, as not onely the Bricks betoken, but the records of Saint Augustine prove it, which tell that one Domwaldus (as I told you on a former occasion) gave to that Abby certaine land within Queningate. The very name hath antiquity in it, signifying the King or Queenes gate, being haply Ethelbert and his Queene Bertha their passage from their Palace neare adjoining to the severall places of their divers devotions: the one (if Thorne say true) at Saint Pancrace (so afterwards called;) the other at Saint Martin, whereof more hereafter /c.

/c In S. August.

S/t. Mary of Queningate Church.

Where the Church or Chappell stood, that had it name from this Gate, being called Saint Mary of Queningate, I cannot well tell. That such a Church it had, is most certaine. I trace it in many records (some 450 yeares old and more) of Christ-Church, which had the Patronage of that and Saint Michael of Burgate, confirmed to them in and by a Bull of Pope Alex. 3. and in many like Bulls since. The Parson thereof in the yeare 1381. as those records informe me, made an exchange of it and Burgate to which it was an annexed Chap. for Portpole Chantry in Pauls. This being certaine, it is no lesse sure that it stood not farre from the Gate, by the name of it; yet not very neare, it is like, because the bounders of the City-Wall and ground under it, betweene Northgate and Queningate, and betweene it and Burgate, granted to Christ Church, neither of them mention it: and Ickhams

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measurement saith Queningate stood *versus Prioratum ecclesiae Christi*, not *versus*, nor *juxta ecelesiam* or *capellam de Quening*. I must leave it, untill I am better instructed where to finde it. And so I have done with both Wall and Gates, and come now unto (my next Particular) the City-Ditch. Only let me but name unto you the Posternes, which (as erewhile I told you) were three. One against Saint Augustine, a second at Saint Mildreds, and the third by the Sconce running from Abbats-Mill.

Posternes.

Ditch about the City how ancient.

Of what antiquity this Ditch is (I confesse) I cannot well tell. In the Survey of our City in Doomsday Booke, I meet with *Fossatum Civitatis*, but in what sense I doe not well know. For whether the City-Ditch be there inten=

ded, or some siege rather or beleaguering of the City (for that sense the word Fossatum also carries:) it is to me some question. Eleven of those Burgeses (saith Doomsday) that were in Canterbury in the Confessors time, *Vastati sunt in Fossato Civitatis*. If it had beene said eleven Burgeses houses or mansions were so laid wast, it had beene somewhat plaine. It might have beene supposed their Vastation had beene to make way for the Ditch. But you see what the words are. Either there is a figure in them, or the Ditch is not so old. If so old, neglected afterwards. For Queene Alianor's letters before presented, speake of fortifying the City, not onely *muris*, but *fossatis* too, as in want of both.

Breadth of the Ditch.

This our Ditch (it seemes) was originally of a great breadth, 150. foot over, as I find by the records of a suite commenced by the City against Archbishop Peckham, in the reigne of Ed. 1. the 18. yeare, who charging upon the Archbishop (but erroneously, the Jury finding it not his, but his Tenents fact) for incroching upon the City-ditch, and streightning of it with houses built upon it about Westgate, to the Cities great damage and annoyance, in regard that the River running through that part

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of the ditch, many times overflowed the banks, to the great detriment of the Town-wall, make challenge to a ditch of 150 foot broad in these words. *Præterea dicunt quod ubi Dominus Rex habere debet & antecessores sui habere consueverunt fossatum circuens murum Civitatis præd. quod quidem fossatum debet continere extra murum illum centum & quinquaginta pedes latitudinis* /d &c. A breadth which the present ditch, I think, in no part shews. But no marvell; for,

/d Liber Cameræ Civitatis Cant.

as the wall, so the ditch too is in these dayes much neglected. Little more then halfe the wall is now in-ditched, the rest being either swerved, or else filled up, and in many parts builded upon; nay, the wall it self in some places easily scalable, what with piles and stacks of wood in some,

/e Crown-rolls. Anno 17. Ed. 1.

what with housing and the like in other parts of it; a thing fatall unto some by the fall of the wall (Robert Quilter, Denis Tiler and Ioane London, being killed by the fall of a part of the wall in Ridingate-ward, as they sate in the said Ioanes house /e (and both very unseemly and dangerous also for the City. What sayes the Civil law in this case? *Aedificia* (the words of the law) *'quæ vulgo parapetasia nuncupant, vel si qua alia opera mœnibus vel publicis operibus ita sociata coherent, ut ex iis incendium vel insidias vicinitas reformidet, aut angustentur spatia platearum, vel minuat' porticibus latitudo, dirui ac prosterni præcipimus, &c.*

/f Aedificium 13. de operibus publicis. Pœmœrium.

Every well contrived city should have a *Pœmœrium*. And what is that? The law Lexicon shall tell you. *Pœmœrium locus erat, tam intra, quam extra murum urbis, quem antiqui in condendis urbibus augurato consecrabant, neque in eo ullum fieri ædificium patiebantur* /g &c. Felinus the Canonist more succinctly defines it thus. *Pœmœrium* (saith he) *est locus ad intra & extra, quo ædificare non licet* /h. But what respect we a *Pœmœrium*? were it a *Pœmœrium*, haply it would be better lookt unto. Witnesse the so much planting of the ditch in divers parts. What a shame is it for us in the mean time, that a little profit should banish all our care in this kinde,

/g Calvini Lexicon in verb. Pœmœrium.

/h De Rescriptis c. Rodulphus num. 23.

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and to see the greedinesse of a small advantage to bee a meanes (as it is) to betray the City at once both to danger

and deformity? But I may forbear Censure: for I despaire of its regard in these dayes, wherein *Meum* and *Tuum*, the private profit of some few, is with too many more considerable than *bonum & interesse publicum*, the common good of many; which if it finde any regard, it is but base and secondary, like that of Vertue, *post nummos*. So much for the Ditch.

The Castle.

Castle-gate
and Bridge.

Come we now to the Castle, to which our passage from the City lay of old by a Bridge, and beyond that a faire Gate built at the entrance of the Castle-yard or Court, which I will prove unto you by an ancient deed recorded in the Lieger Booke of Estbridge Hospitall, concerning a piece of land lying (saith the deed) in the parish of S/t Mary-Castle: *juxta lanuam Castris ad caput pontis ex parte West*. Afterward in the same deed thus described. *Inter Regiam stram versus Est, & fossam dicti Castris versus South, & quantum placeam terræ pertinent' ad ecclesiam beatæ Mariæ de Castro prædict' vers. North, &c.* This Gate had it usuall Porter or Keeper. For I read that one William Savage, *lanitor Portæ Castris Cant.* was questioned for taking the daughter of Hamon Trendherst, *vi & armis, ex opposito Castris Cant. in Cant.* and carrying her into the Castle, and there holding her eight dayes and upwards /i.

/i Crowne-Rolles.
A/o. 15. Ed. 2.

Castles Anti-
quity.

To approach nearer to the Castle it selfe, whose entrance (seemingly) was by an ascent of Steps porcht over on the West-side. Some there are will tell you that Iulius Cæsar; other that Rudhudibras, or Ludrudibras, long before built it. You may beleeve them if you please. For my part I subscribe herein to M/r Cambdens opinion. It carries (saith he) no shew of any great antiquity /k, and very probably. For in all the sieges of our City, and the harrowing and sacking of it by the Danes, at large related by our Historians,

/k Britannia. In
Kent.

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especially that most remarkable (because most lamentable) one in King Etheldreds time, copiously storied by Roger Hoveden, and our Countryman Spott, telling us first of the siege of the City, with the continuance of it, the treachery by which the enemy surprised it, and diverse other particulars thereof; what is there of any Castle, but *altum silentium*? It was builded by the Normans, saith M/r Cambden. Indeed both hee /l and Speed /m informe us, that the Conquerour, for his better subduing and bridling of the suspected parts of the Kingdome, builded Castles at such places, namely at Cambridge, Lincolne, Nottingham, Stamford, and elsewhere. A piece of policy, which I finde practised abroad. *In Marchia Brandeburgensi, cum Cives Berlineses in suum tumultuarentur Magistratum, Fridericus Marchio interveniens, imposuit urbi arcem frenum libertatis* /n. Might not this be one of the Castles so built by the Conquerour? I conceive not: for I take it to be somewhat, but yet not much elder. Because it appeares by Domesday-Booke, that the Conquerour had this Castle by exchange made with the Archbishop, and the Abbot of S/t Augustines; who had for it, the latter 14. the former 7. Burgenses. I suppose it built in the interim of the Danish massacre, and the Norman conquest. Cleerely Domesday Booke hath it; but before, it occurs not any where. Shortly after (as I finde) certaine of the Monke of S/t Augustine, quitting the Abbey in the broyle betweene Archbishop Lanfranc and them, about Guido or Wido the 42. Abbat, sheltered them=

/l Britannia. In
Cambridgeshire.

/m Hist. in vita
Conquest.

/n Tholosanus de
Repub. lib. 2.
cap. 5. num. 3.

/o Antiq. Britan.
in vita Lanfran=
ci. pag. 114.

/p Stow. Annals
in King Iohn.

Common pri=
son in the Ca=
stle.

selves under, or within this Castle. For, of them some for their rebellion being committed to the City Prison, by Lanfranc's command, *nunciatum est ei cæteros abire jussos sub Castro (ad ecclesiam S/t Miltrudis posito) consedisse /o*. The next thing that I read of it is, that Lewis the French Dolphin (Stow is my Author) arriving in the Ile of Thanet, and afterward at Sandwich, and landing his forces, without resistance, comes to Canterbury where he received both Castle and City into his subjection /p.

Within this Castle in former time there was a common

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Prison kept. For prooffe whereof I could muster up many Testimonies from records of good credit. But because tradition keeps it yet in memory with some, one shall suffice, which I have from the Crowne-Rols. *Evasio* (saith the Record) *Walteri de Wedering, & Martini at Gate de Lamberherst. Prisones Domini Regis in Castro Cant. sederunt ligati in quodam loco vocat' Barbican juxta idem Castrum pro pane suo mendicando. Contigit quod die Martis in Carnisprivio Ao. R. R. Ed. Fil. Reg. Ed. ante occasum Solis, prædictus Walterus fregit seruram cathenæ cum qua ligatus fuit, & attraxit secum prædictum Martinum contra voluntatem ipsius Mart. ad ecclesiam beatæ Mariæ de Castro, ubi remansit & abjuravit Regnum Angliæ, & præd. Mart. rediit in prisonam ex bona voluntate*. The Prison continued here a long time after, even (as I take it) untill the ordinary passage through the Castle-yard, by making up the further Gate, was debarred, to the end in likelihood the better to secure the Castle. Which was done (some say) upon Wiats rising in Queene Maries dayes; others, upon a former insurrection in Ed. 6. time, called the Common-wealth; but I thinke before them both, because I meet with the Prison by Saint Iacobs, whither (it seemes) the Castle-prison was removed in Hen. 8. time: divers of our Townesmen about that time, distributing their Testamentary, or dying almes, *incarceratis prope locum S/t Iacobi*. It had yet a second remove, and that even in our memory, to Westgate-street, where it continues. A few words now of the Barbican, and I shall have done with the Castle.

Barbican.

/q Glossar. in
verb. Barbacan.

/r Dictionar. in
hac voce.

The Castle, it seemes, *ad majorem cautelam* (as the Civilian speakes) for the more security both of it and the City was anciently fore-fenced with a Barbican or Barbacan. Which exotick word S. H. Spelman /q thus interprets. *Barbican* (saith he) *munimem a fronte Castri, aliter antemurale dictum; etiam foramen in urbium Castrorumque mœniis ad trajicienda missilia: necnon specula, & locus ubi excubiæ aguntur. vox Arabica*. So he. Minshew thus /r. A Barbican (saith hee) or out-nook in a wall, with holes to shoote out at the enemy.

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Some take it for a Sentinell-house, a Scout-house. Chaucer useth the word Barbican for a Watch-tower. Of the Saxon Ber-ic-ken. i. I ken or see the Borough, &c. Here I will briefly prove unto you two things. 1. That there was Barbican. 2. The place where it stood. In a record of the City Chamber, shewing how the Fee-ferme of the City in Hen. 3. time was to be raised, occurs the name of the Barbican, in these words. *De Barbicane, 5/s. qui debentur in comp'to super S'ccum*. I finde also in the elder Rentals of Christ-Church, frequent mention of it, as a boundary to certaine of the Churches Demesnes lying neare it without Worthgate, in these or the like words. *Extra Worgate juxta*

fossatum del Bayle, sed nunc Barbican appellatur: and the like. Now that it was, is plaine enough. The place where it was, comes next to be inquired. I have seene a record of the 6. of Ed. 2. purporting that the City-Coroner coming to doe his office upon the dead Body of a murdered servant of the Prior of Christ-Church: he was not permitted, but the body being conveyed to the Barbican, *extra Castrum Cant.* was there set upon and searched by a forreigne Coroner. Now it must of necessity follow that this place where the inquest was taken (the Barbican) was without the Cities liberty: but there is not neare the Castle any place, save the Castle-yard, that is so. The Record (if you please to see it) is extant in my Appendix, pag. 298. The Castle-yard, and Wall then now much impaired with age; but sometimes set with divers Watch-towers, foure at least, and which was otherwise called the Bulwarke, being the fore-fence to the Castle, was undoubtedly the Barbican, or the place and structure, which former ages knew and called by that name. I collect and conclude it also from that of *Fossatum del Bayle, &c.* which cannot otherwise be understood then of the Ditch about the Castle-yard-wall, which (untill of late that the piece of Wall was made betweene Winchep-gate and it at the one side, and the like at the other) compassed the same. Now for the better understanding of the use and condition of this military structure,

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I referre you to Stowes Survey of London, pag. 62. where he speaks of the like sometime standing without Creeple-gate. And now I come to the River.

One commendation that our City hath (and worthily) from Malmesbury, /s is the Rivers watering of it. This River we call Stoure, as did our Ancestors long ages. *Inter geminales Rivos fluminis quod dicitur Stour,* are the words of a Codicill or Landboc of King Cenulph the Mercian made to the Archbishop, and his Monkes of Christ-Church, Anno Domini 814 /t. Long before this, a Charter of Edric King of Kent, in Anno Domini 686. made to the Abby of Saint Augustine, giving certaine land in Stodmersh, mentioneth this River, bounding out the same to lye one way to a place called Ford-street, and on the other part to have *Flumen quod nominatur Stur /u.* And yet more anciently occurs the name. For Sturrey which takes it name from this River running by it, is by that name together with Chistele, granted by King Ethelbert himselfe (his Charter tels me so) to S/t Augustine.

What the name signifies, or whence it was taken, certainly I know not. Haply from the constant and continually stirring and swift course or motion of it, to difference it from standing waters, whence probably the Brittain name of the City, Durwhern .i. a swift river, or else from Store, for the plenty of water, and the many streames falling into it: as the river Stura, arising in the Alpes, one of the 30. which of the river Po are carried into the Adriatick Sea, whereof Plinie speaks, lib. 3. c. 16. is vulgarly called Store. Certes Stour is a name taken up, and given it since the Britains time. For Dur or Dour was with them the common name for all waters /x, (whence, as erewhile you heard, our Cities name of Durobernia and Dorob. and I take it, the name of Dover sprang) as haply Stour was with the Saxons for all greater rivers. Dour or Stour, saith Hollinshead speaking of the Cambridge river, as if they were all one, or that the latter were the proper name for that river to which the former had

/s De gestis Pontific. lib. 1. in Prologo.

/t In archivis Eccles. Cant.

/v Thorne In vitis Abb. S. Aug.

River whence called Stour.

/x Cambd. Britannia. In Dorsetshire pag. 209. Engl. edition. Antiq. Brit. pag. 34.

been given. I can but rove at uncertainties, and therefore quit the point.

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/y Chronicle fol. 20.

/* Perambul. of Kent.

For the source and course of this river I referre you to Hollinshead /y & Lambert /*, who will copiously herein give you satisfaction. Commoditie hath ever her opposites attendance. The great commoditie and conveniency of our Cities plantation by this river is attended by and with the discommoditie and annoyance of inundation. But our Ancestors, the Cities first 'Incolæ,' weighed not the inconvenience of the one, for the benefit and accommodation of the other. And it is an inconvenience in these dayes scarcely considerable, because seldome happening; or that can happen in regard the City lies higher now then at the first, having in all parts of it been much raised at severall times, as cellar-diggers, and such like, who are much hindred in their work by old foundations which they meet with in their digging, daily finde: occasioned (as I conceive) by the many vastations of the City in the Danes time, and lastly about the yeare of our Lord 1160. by casual fire.

/z Liber Cameræ Civitatis.

The greatest channell of this our river, ran anciently through the middest of the City, to the Kings-mill. For I finde Archbishop Pickham charged by the Citizens with the diverting of it, by certain cuts or trenches, for the bettering of his mill at Westgate: which the Jury found to have been done before partly in Archb. Kilwarby, and partly in Archb. Boniface times /z. The channell to Westgate then (it seems) became enlarged. But the first division of the stream was not then made. For, that Stour had it course that way much more anciently then those times, is most cleare. For I finde it to give name in the Conq. time, to the Archbishops Mannor, since and at this day called Westgate (from the situation of it neare that gate:) but then, from the standing of it by the Stour-side, Stour-seat, the seat by the Stour; as that other part of her divided channell gave name to the street it runs by, called to this day Stourstree, that is, the street by or nigh the Stour.

Projects for the Rivers inlargement hitherto frustrate.

The accommodation of the City by the scowring and inlargement of this river hath been a thing at severall times attempted, but *sine fructu*, or without successe worthy the

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/a 5 Hen. 8. c. 17.

designe. About the beginning of Hen. 8. reigne it was projected to have made that part of the river between Fordwich and Canterbury answerable to Fordw. river, that is, so to have cleansed, deepned and enlarged it, that lighters and boats might be brought to both alike. The matter proceeded so farre, and with such probability of a good issue, that the project was allowed and authorised by act of Parliament /a, of this tenor (which I here insert verbatim and at large, because, being private, the ordinary edition of the Statutes doth not afford it.)

Act. of Parliament about it.

Canterb. one of the most ancient Cities of England.

In most humble wise shewing the Kings Hignesse his true and faithfull Subjects, the Maior, Aldermen, Citizens and inhabitants of the City of Canterbury, that where the said City is one of the ancient Cities of this Realm, and through the same hath been and yet is great recourse of Embassadors, & other strangers from the parties of beyond the sea, where also the bodies of the holy Confessor and Bishop of S. Austin the Apostolike of England, and also many other holy Saints been honourably humate and shrined, is now of

late in great ruine and decay, and the inhabitants thereof impoverished, and many great mansions in the same desolate; which ruine, decay and desolation, of like cannot be reformed, unless the river that goeth and extendeth from the town of great Chart in the Countie of Kent to the said Citie, and through and fro the said Citie unto the haven of Sandwich, may be so deeped, enlarged, & of mills & dams, and other annoyances, now being in & overthrow the same river, between the said Citie and the common crane in the town of Fordwich, be avoided, scowred, and taken away: which river between the said Citie and crane, containeth in length two miles, so that carriages by lighters and boats may by the said river be conveyed between the said crane in the said town of Fordwich, unto the said City, which deeping, enlarging and scowring of the said river, as is before said, shall not be onely to the profit and availe of the said Citie, and inhabitants of the same, but

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also shall cause the haven of the town and port of Sandwich to be deeper and larger, to the great commoditie of great number of the Kings Subjects: in consideration whereof it may please the King, with the assent of the Lords spirituall and temporall, and the Commons in this present Parliament assembled, and by the authoritie of the same, to enact and establish that the said Maior, Aldermen, Citizens and inhabitants of the said Citie, and their successours, with the advise, assent and agreement aswell of the Reverend Father in God William Archbishop of Canterbury, or his successors, and of two or three Knights being Justices of peace of the shire of Kent, for the time being, as of the Maior of the town and port of Sandwich aforesaid, to the said work, at the request of the said Maior of the said Citie for the time being, desired and called, may lawfully at all and every time hereafter, in such places of the said river, as to the said Knights, Maiors, and Aldermen shall seem convenient, deep, enlarge, cleanse, enhance and scowre, and cause to be deeped, enlarged and cleansed the said river, with all things thereunto requisite, between the said town of Chart, and the said Citie, and through the same, and fro the said City unto the said crane, in such manner as lighters and boats may have by the same river their full passage and course for carriage by the same to be conveyed, and without let, interruption, impeachment, disturbance or deniall of any person or persons. And after such deeping, enlarging, enhancing, cleansing, scowring (as is before said) done, the said Maior, Aldermen, Citizens and inhabitants of the said Citie, with the assent and consent (as is before said) obtained, may lawfully aswell stop ditches, and make and enhance bayes, brinks, dams, and walls, for the advancing and inhighing of the said river, as to take down, abate, and put away all mills, bridges, dams, walls, and other whatsoever impediment lying over or overthrow the said river, between the said town of great Chart to the said Citie, and through the same, and fro the said Citie to the foresaid common crane, and other things thereunto requisite,

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whereby the concurrence of the said lighters and boats should be letted: and that no action nor suit therefore be maintainable, or to be had against the said Maior, Aldermen, Citizens, and inhabitants, or any of them, or their Assignes, for the premisses or any of them in manner aforesaid.

Provided alwayes, that every person that shall be damni-
fied by putting away or abating of his mill, bridge or dam,
or mills, bridges or dams, shall be reasonably satisfied there=
fore, for such damages, as he or they shall have by reason of
the same, by the said Maior, Aldermen, Citizens, and in=
habitants of the said Citie, and their successors, as the said
Archbish. of Canterbury that now is, or his successors, and
the said Knights shall award, consider and adjudge.

/b Lambert Per=
amb. of Kent.
in Otford.

Execution, which is said to be the life of laws, was wanting
here. This law, this Statute-law (it seems) was never so
inlivened. For notwithstanding this faire way made, I can=
not tell by what infortunacy, nothing was done to any pur=
pose at that time. Too likely it is that the difference be=
tween the Archbish. and the City, as it diverted him from
building here, what he built at /b Otford, a stately Palace, did
the mischief, and nipt the project in the bud, so that it
came to nothing then, as neither did the like project after=
wards.

/c In Registro
Consistorii Cant.

For albeit it was revived, and in part put in practise
with hopes of good successe, through the great further=
ance of one M/r Rose an Alderman, and sometime Maior of
the City, in the late Queens time, who was an especiall be=
nefactor to the work while he lived, and dying ere the per=
fection of it, but well hoping it would be accomplish'd, by
his will /c, gave 300 libr. towards it (a most pious act:) yet
not being so well followed as behooved, through whose
default I know not, succeeded now little better then be=
fore. It is now a third time undertaken, and by the good
endeavours of industrious men in that forward, as not un=
likely to succeed: Gods blessing be upon the enterprise,
and in due time crown it with perfection.

Is qui principio medium, medio adjice finem.

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Mills upon the
River.

/d Liber ecclesiae
Cant.

I have no more to say of our River in this place, onely a
word or two of the mills standing by or upon it, in and about
the City, which are now but few in number, onely 5. 1.
Kings-mill. 2. Abbats-mill. 3. Westgate-mill. 4. Shaf=
fords-mill. 5. Barton-mill: whereas about King Stephen's
time, I finde /d, that besides these miles, were 7. other stand=
ing all upon this river, in or not farre from the City; and
belonged to the Monks of Christ-Church, whereof the
Cellerar of the place had the charge: to wit, the mill at Sa=
meletes ford (now vulgarly Shanford) Gudwoldsmeln, Mune=
chemeln, Hottesmeln, Crinesmeln, and the mills of Saliford,
(now Shulford) and S. Mildreth. All which mills (I take
it) are long since down, and so quite gone (except that of
Shanford) that it is scarce known where they stood, nor hath
Christ-Church any one mill left her at this day. Touching
these quondam mills of the Church, I finde in their records
letters of Hen. 2. written at the suit and in the behalf of the
Monks, and directed *Præpositis Cant.* of this tenor. viz.

/* admensuren=
tur.

Vt omnia molendina infra Civitatem & extra / attemperentur,
sicut fuerunt tempore Reg. Hen. avi mei. Et ea quæ levata alti=
us sunt postea ad damnum Monachorum Cant. ad eam mensuram
ad quam erant tempore Regis Hen. 1. demittantur, ut molendina
Ecclesiae Christi ita bene & plenarie molere possint, sicut molebant
temp' Reg. Hen. & damnum quod inde Monachi habuerunt juste
eis restaurari faciatis ab illis per quos damnum contigit, & nisi fe=
ceritis Vicecomes meus de Kent faciat fieri, ne in amplius clamo=
rem audiam pro penuria pleni Recti, &c.* But leaving these,
let me speak of the present mills.

Kingsmill.

/e In vitis Ab=
bat. S. Aug.

As for the first, Kings-mill. It was and is so called because it sometimes was the Kings: and was otherwise called both Eastbridge-mill, and Kingsbridge-mill, from the neare situation of it to that bridge. Thorne /e the Chronicler of S. Augustines reports that King Stephen, being in a great straight at Lincoln, where he was surprised and taken prisoner by Robert Earle of Glocester, and put to a great fine for his ransome; towards his relief in that necessity, borrowed of Hugh, the 2. of that name, Abbat of S. Augustine,

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one hundred marks, and in consideration thereof, by his charter, gave to the monastery this mill. The effect of which Charter (saith he) was this. *Stephanus Rex Angliæ Archiepisc. Abbatibus, &c. salutem. Sciatis quod pro salute animæ meæ &c. dedi & concessi Deo & ecclesiæ S. Augustini molendinum quod habui infra Civitatem Cantuar. juxta Eastbrigge, & totum cursum aquæ illius molendini in restaurationem vadimonii centum marcarum quas ego pro necessitate mea ab eadem ecclesia cepi, præsentibus Baronibus meis; quare volo & firmiter præcipio, quod præfata ecclesia S. Aug. teneat & habeat prædict' molendinum cum omnibus eid' pertinentibus ad servitium altaris illius ecclesiæ, ita bene & in pace libere & quiete & honorifice sicut ego aut aliquis Rex prædecessorum meorum melius liberius & quietius tenuit &c.* From thenceforth the Abbey enjoyed the mill untill the time of Abbat Clarembald, who made it over to King Hen. 2. whereof the same author hath these words savouring of his dislike of the act. *Et nota quod istud molendinum per Clarembaldum superius nominatum, cum aliis rebus & possessionibus per eum nequiter distractis Domino Regi Henrico & successoribus suis alienatum, & ad opus suæ Civitatis rehabitum. Iste tamen Hen. Rex ad recompensationem hujus injuriæ isti Monasterio multas libertates scribitur concessisse, &c.* Afterwards when the City was granted in Feeferme to the Bailiffs, by Hen. 3. this mill, as parcell, was /f expressly included in the grant. Whereof the same Thorne hath this note. *Concessit (saith he) idem Rex Henricus istis temporibus Civitatem suam Cantuar. civibus ejusdem, sub gubernaculo duorum Ballivorum regendam, ad feodi firmam lx. librar. ad errarium suum annuatim solvend. cum omnibus consuetudinibus ad eand. Civitat. pertinent' cum molendino de Eastbrigge, vel aliter Kingsmill dictum. Et hic nota quod prædict' molendinum per Stephanum Regem ecclesiæ beati Aug. ut dict' est extitit datum, per Clarembaldum intrusorem Henrico Regi Anglorum alienatum, & a successoribus Regibus ad opus Civitatis injuriose detentum, & per istum Hen. prædict' Civibus una cum Burgo in forma prædicta resignatum.* Thus he.

/f Vbi supra

In a cause of tithes brought by the Parson of All-Saints,

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/g Lib. Eccles.
Christ. Cant.

against the miller of this mill; I finde /g the miller brought to his answer. Who, *requisitus an fuerat Firmarius dicti molendini, dixit quod non, sed fatetur ipsum fore servientem Majorum Civitatis Cantuar. per eos ibid. deputatum. Item requisitus, fatetur quod omnes pistores villæ totum bladum pro albo pane faciend. debent molere sine tollo, vel receptione aliqua in blado vel alio modo. Item oneratur, & fatetur, quod de farina bladi pistorum pro pane nigro, debent solvere pro mulctura tollum. Item omnes alii ibid.* — The rest is wanting.

This suit happened in the yeare 1366. however this passage of it mentions the Maiors of the City, which came not into being, by name, untill almost a 100. yeares after. Since these times, the case is altered with this mill. For (I take

it) the City bakers of these dayes, neither are tied to grinde their corn at this mill (as by this note they seem to be:) nor yet have any such priviledge of grinding at that mill toll-free, as then, for white bread. I have but one thing more to acquaint you with touching this mil. And it is that one William Bennet a Citizen and an Alderman of Cant. about the yeare 1462. in his will, appoints his executours to buy 300 foot of Asheler or Folk-stone to make a wharfe about the Kings mill /h.

/h Lib. Testamen tor. penes regist. Domini Archidiacon' Cantuar.

Abbats-Mill. I come now to Abbats-Mill, the next upon the Streame to Kings-Mill. It was called so because it did heretofore belong to the Abbey of S/t Augustine. Whereof I finde mention in King Stephens time. For then (as Thorne /i hath it) Hugh, the second of the name, Abbat of the place, distinguishing or setting out the offices of the Monastery: *Molendinum de Abbottestnelle quod ipsemet proprio labore adquisivit, ad Sacristiam deputavit, hac interposita conditione, ut tota annona Curia scil. Aug. ibidem libere absque thelonio molatur, decimam praedict. molendini elemosinariae scil. Aug. solvatur, residuum quoque profectus illius molendini in usus sacristiae convertatur.* This Mill is now the Townes.

/i In vitis Abb. S/t Augustini.

Westgate-Mill. I passe next to Westgate-mill. A very old one. Domesday-Booke mentions it as the Archbishops: but then in the hands of the Canons of S/t Greg. The Tithe of it was by

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Archbishop Hubert in King lohns time, granted (amongst other things) to the Hospitall of Eastbridge, and that grant was confirmed by the Prior and Covent of Christ-Church /k. It is (the Mill) since returned to the Archbishopricke, and continues a parcell of the demeasnesse of the same.

/k Lib. Hosp. de Estbridge.

Shaffords-Mill. As for Shaffords-mill; 'tis but little I can say of it: yet I take it to be that, which I finde anciently. i. about Rich. 1. time called Scepeshotesmelne. *Extra Westgate ab aquilonari parte versus Scepeshotesmelne*, as in a deed of Eastbridge. The composition between the Prior and Canons of S/t Greg. Parsons of Holy crosse of Westgate, and the then Vicar in the yeare 1347. calls it *molendinum de Shefford*, and in expresse words reserves the Tithes thereof from the Vicar to themselves /l; which clearely shewes it to be a tithable Mill, and not within the exemption of the Stat. of 9. Ed. 2. Cap. 5.

/l Vide Composit. pag.

Barton-Mill. Barton-mill was sometimes, and that *ab antiquo* belonging to Christ-Church, where the Monkes Corne was ground for their owne spending within the Court. But it is now alienated, and so hath been ever since the Dissolution. So much for the Milles. And now have I done with the River. Onely let not my silence smother, or suppress that due praise and commendation well knowne to appertaine unto it, for (what, but for the common pochers it would much more abound with) the plenty of singular good fish, which it breeds and yeelds of divers sorts, Trouts especially; whereof those at Fordwich beare away the bell, a place of note (as Cambden saith) in that respect.

Fordwich Trouts. According to my proposed method, coming now to the Suburbs: my Survey thereof shall take beginning at the East part; and therein at Saint Augustines. Concerning which I will limit my discourse, to these two heads or particulars.

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1. The first foundation and following estate of it.
2. A Survey of the present Remaines of it.

1. Particular.

/* This is meant of the Saxons, who entred this Kingdome, and were formerly Idolaters: but the Britaines were Christians almost from the time of our Saviours death, and so they continued, though at this time, living with their Bishops in the remote parts of this Iland of Britainy.
/m Peramb. of Kent. in Cant.
/n Thorne. In vitis Abb. S/t Augustini.

Vnlawfulnessse of buriall within Cities.

For the first. Augustine the Monke, the Apostle of the English, (as the ancient Charters of the Abbey call him) Pope Gregory the Great's Nuncio, his *Alumnus*, coming over hither with this com-monachall associates, and being admitted first into the presence, and eftsoones into the favour of Ethelbert (the /* first Christian Kentish King. *Rex Ethelbertus inter Reges Anglorum Christicola primus*, as it is in the bordure of the Quire-hangings of Christ-Church:) and having by his and his fellow-labourers preaching, both by life and doctrine, with Gods co-operating Grace, at length wrought his conversation to Christianity, was so well affected and thankfully handled of him, that, for reward of his service, amongst many favours, he obtained of the King his Patron, a certaine piece of ground on the East part of the City of Cant. Whereon afterwards, with the Kings helpe, he built this Abbey, dedicated when so first founded to the blessed Apostles, Peter and Paul, and so knowne a while, but afterward not (as Lambert /m will) onely in memory of his benefit; but from the new dedication of it by Archbishop Dunstan, *in honore Sanctorum Apostolorum Petri & Pauli, sanctique Augustini*, in the yeare 978 /n: from thence (I say) his being added to the former Tutelars, and after that, untill the dissolution, called S/t Augustines.

It may not be forgotten that one maine end of setting apart this Suburbian plot of ground, and of the erecting the Abbey upon it, (according to the meaning of both Ethel. and August.) was that it should be a common Sepulchre both for them and their successors, as well in the Kingdome, as in the Archbishopricke, for ever after. For it was not then, nor long after, the manner to bury within Cities (the City being a place not for the dead but the living, as it is in a Charter of Ethelb. which shall follow anon:) and it being a thing defended. i. forbidden to bury

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within Cities by the law of the 12. Tables: 'Hominem mortuum infra urbem ne sepelito, neve urito.' A law (it seemes) standing till then; and long after in force here, yet more for the reason sake of it (as I conceive) fitting it to all Nations, which was the prevention of fire by burning, and other annoyance by burying the carcasse within the City, then as being any otherwise a binding law to this kingdome, long before deserted by the Romanes, and no way now dependent on that Empire, or in subjection to it.

The further discovery of this Abbeys foundation and originall; I leave to you to make and take (if you please) from the ensuing transcripts of the Founders Charters, foure in number, whereof the three former are of Ethelbert, and the other of Augustine, closed and fenced (as you shall see, according to the manner of former times) with such solemne and dreadfull imprecations upon the violaters of their Piety; that (if the Charters themselves prove true and not counterfeit, as some suspect them) I for my part (how light soever some doe, and will make of them) would tremble to be lyable unto, for all the good, for all the gaine, were it neare so much, that might accrew unto me by intermedling. But to the Charters, which I have taken from Reyners Copy, in his *Apostolatus Benedictinorum*, writing of this Monastery.

Char. 1.

In nomine Domini nostri Iesu Christi: omnem hominem qui secundum Deum vivit, & remunerari a Deo sperat, & optat, oportet ut piis precibus consensum hilariter ex animo præbeat;

quoniam certum est, tanto facilius ea, quæ ipse a Deo poposcerit, consequi posse: quanto et ipse libentius Deo aliquid concesserit. Quocirca ego Ethelbertus Rex Cantiaë, cum consensu venerabilis Archiepiscopi Augustini ac Principum meorum, dono & concedo Deo in honorem sancti Petri aliquam partem terræ luris mei, quæ jacet in oriente civitatis Doroberniæ, ita duntaxat ut Monasterium ibi construatur, & res quæ infra memorantur in potestate Abbatis sint qui ibi fuerit ordinatus. Igitur adjuro & præcipio in nomine Dei omnipotentis, qui est omnium rerum

Donatio situs
Abbatiaë.

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ludex iustus, ut præfata terra subscripta donatione sempiternaliter sit confirmata, ita ut nec mihi nec alicui successorum meorum Regum aut Principum, sive cujuslibet conditionis dignitatibus & ecclesiasticis gradibus de ea aliquid fraudare liceat. Si quis vero de hac donatione nostra aliquid minuere, aut irritum facere temptaverit: sit in præsentem separatus a sancta communione corporis & sanguinis Christi: & in die iudicii ob meritum malitiæ suæ a consortio sanctorum omnium segregatus. Circumcincta est hæc terra his terminis, in Oriente ecclesia sancti Martini, in meridie via de Burgate, in Occidente & Aquilone Droutingstreet. Datum in civitate Doroberniæ, anno ab incarnatione Christi. 605. indict. 6. †. Ego Ethelbertus Rex Cantiaë sana mente integroque consilio donationem meam signo crucis propria manu roboravi confirmavique. Ego Augustinus gratia Dei Archiepiscopus testis consentiens libenter subscripsi. Edbaldus. Hamigisilus. Augemundus Referendarius. Hocca Tangil. Pinca. Geddy.

Imprecatio.

Metæ Abbatiaë.

Char. 2.

Donatio.

Imprecatio.

Termini.

In nomine Domini nostri Iesu Christi. Notum sit omnibus tam præsentibus quam posteris quod ego Ethelbertus Dei gratia Rex Anglorum per Evangelicum genitorem meum Augustinum de Idololatra factus Christicola tradidi Deo per ipsum antistitem aliquam partem terræ juris mei sub orientali muro Civitatis Doroberniæ, ubi scilicet per eundem in Christo institutorem Monasterium in honorem principum Apostolorum Petri & Pauli condidi; & cum ipsa terra, & cum omnibus, quæ ad ipsum monasterium pertinent, perpetua libertate donavi, adeo ut nec mihi, nec alicui successorum meorum regum, nec ulli unquam potestati sive ecclesiasticæ sive sæculari quicquam inde liceat usurpare; sed in ipsius Abbatis sint omnia libera ditione. Si quis vero de hac donatione nostra aliquid imminuere aut irritum facere tentaverit, autoritate Dei & B. Papæ Gregorii, nostrique Apostoli Augustini simul & nostra imprecatione sit hic segregatus ab omni sancta ecclesiæ communione, & in die iudicii ab omni electorum societate. Circumcingitur hæc terra his terminis: In Oriente ecclesia S. Martini, & inde ad Orientem by Sibben-downe, & sic ad Aquilonem be Wykingesmerk, iterumque ad Orientem & ad

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Austrum be Burgaweremarka, & sic ad Austrum & Occidentem be Kingesmarke, iterum ad Aquilonem & Occidentem be Kingsmerke, ad occidentem to Rederchepe, & ita ad Aquilonem to Drouting street. Actum est hoc in Civitate Doroberniæ Anno ab incarnatione Christi. 605. indictione octava. †. Ego Ethelbertus Rex Anglorum hanc donationem meam signo sanctæ crucis propria manu confirmavi. †. Ego Augustinus gratia Dei Archiepiscopus libenter subscripsi. †. Edbaldus Regis filius favi. †. Ego Hamigisilus Dux laudavi. †. Ego Hocca comes consensi. †. Ego Augemundus Referendarius approbavi. †. Ego Graphio comes benedixi. †. Ego Tangisilus Regis Optimas confirmavi. †. Ego Pinca consensi. †. Ego Gedde corroboravi.

Subscriptiones.

Char. 2.

Rex Anglorum Ethelbertus misericordia Dei omnipotentis

Catholicus omnibus suæ gentis fidelibus & adventum gloriæ magni Dei & salvatoris nostri Iesu Christi beata spe expectantibus, salutem vitæque æternæ beatitudinem largiente summi Regis clementia. Ego Ethelbertus in solio paterno confirmatus, paceque divinitus concessa eo iam per decem quinquennia sceptrigera potestate potitus, per venerabiles sacræ fidei Doctores spiritus sancti gratia irradiatus, ab errore falsorum Deorum ad unius veri Dei cultum toto corde conversus, ne ingratus beneficiorum appaream illi, qui de sua e cœlis sancta sede nobis in regione umbræ mortis sedentibus lux veritatis emicuit, inter alias quas fabricavi ecclesias, monitu & hortatu beatissimi patris Gregorii & sancti patris nostri Augustini Episcopi, beatissimo Apostolorum principi Petro, & Doctori gentium Paulo monasterium a fundamentis construxi, illudque terris, variisque possessionum donariis decorare statui, inibi monachos Deum timentes aggregari feci: & cum consilio ejusdem Reverendissimi Archipræsulis Augustini, ex suo sancto sanctorum collegio venerabilem virum secum ab Apostolica sede directum Petrum monachum elegi, eisque ut ecclesiasticus ordo exposcit, Abbatem præposui. Hoc igitur Monasterium, ad provectum debiti culminis promovere desiderans, suarumque possessionum terminos dilatare gestiens, sana mente. integroque consilio, cum Eadbaldi filii mei, aliorumque nobilium optimatum meorum consensu, ob redemptionem animæ

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Sturiag.
Chistelet.

meæ, & spem retributionis æternæ, obtuli ei etiam villam nomine Sturiag alio nomine dictam Chistelet, cum omnibus redditibus ei jure competentibus, cum mancipiis, sylvis cultis vel incultis, pratis, pascuis, paludibus, fluminibus & contiguis ei maritimis terminis eam ex una parte cingentibus, omniaque mobilia vel immobilia in usus fratrum sub regulari tramite & monastica religione inibi Deo servientium, missarium etiam argenteum, sceptrum aureum, item sellam cum fræno auro & gemmis ornatam, speculum argenteum, armigausa oloserica, camisiam ornatam, quæ mihi de Domino Gregorio sedis Apostolicæ directa fuerat: quæ omnia supradicto monasterio gratanter obtuli. Quod etiam monasterium ipse servus Dei Augustinus sanctorum Apostolorum ac martyrum reliquii, variisque ecclesiasticis ornamentis ab Apostolica sede sibi transmissis copiose ditavit, seseque in eo, & cunctos successores suos ex Autoritate Apostolica sepeliri præcepit, scriptura dicente, non esse civitatem mortuorum sed vivorum; ubi & mihi & successoribus meis sepulturam providi, sperans me quandoque ab ipso Apostolici ordinis principe, cui Dominus potestatem ligandi atque solvendi dedit, & claves regni cœlorum tradidit, a peccatorum nexibus solvi, & in æternam beatitudinis januam introduci. Quod monasterium nullus Episcoporum, nullus successorum meorum regum in aliquo lædere aut acquietare præsumat: nullam omnino subjectionem sibi usurpare audeat: sed Abbas ipse qui fuerit ordinatus, intus & foris, cum consilio fratrum secundum timorem Dei libere eum regat & ordinet: ita ut in die Domini dulcem illam piissimi redemptoris nostri vocem mereatur audire, dicentis, Euge serve bone, &c. Hanc donationem meam in nomine patris & filii & spiritus sancti largitate divina, ut mihi tribuatur peccatorum remissio per omnia cum consilio reverentissimi patris Augustini condidi, idque ad scribendum Augemundum presbyterum ordinavi. De his igitur omnibus, quæ hic scripta sunt, si quis aliquid minuere præsumperit, sciat se æquissimo iudice Deo, & beatissimis Apostolis Petro & Paulo rationem esse redditurum. Confirmata est hæc donatio, præsentibus testibus, Reverentissimo patre Augustino Dornberniæ ecclesiæ Archiepiscopo primo, Mellito quoque & Iusto Londoniensis & Roffensis ecclesiæ præsulibus, Eadbaldo filio

Locus sepul= turæ Reg. & Archiepisc.

Immunitas monasterii.

Interminatio.

Testes.

meo, Hamigisso &c. & aliis pluribus diversarum dignitatum personis. Actum sane 45. Anno regni nostri, Anno Domini 605.

Privilegium S/t Augustini huic cœnobio suo concessum.

Char. 4.

Doroberniam
Regis Metro=
polim vocat.

Abbatis ele=
ctio & condi=
tio.

Augustinus Episcopus Doroberniæ sedis famulus, quem superna inspirante clementia beatissimus Papa Gregorius Anglicæ genti Deo acquirendæ legatarium misit, ac ministrum, omnibus successoribus suis Episcopis, cunctisque Angliæ Regibus, cum suis posteris, atque omnibus Dei fidelibus, in fide & gratia salutem & pacem. Patet omnibus quod Deo amabilis Rex Ethelbertus primus Anglorum regum Christi regno sanatus nostra instantia, & sua prodiga benevolentia inter cæteras ecclesias quas fecit & Episcopia, monasterium extra Metropolim suam Doroberniam, in honorem principum Apostorum Petri & Pauli regaliter condidit, & regalibus opibus amplisque possessionibus ditavit, magnificavit, perpetua libertate & omni jure regio cum omnibus rebus & judiciis intus & foris illi pertinentibus munivit, suoque regio privilegio, & superni judicii imprecatione, atque Apostolica sanctissimi papæ Gregorii interminatione excommunicatoria contra omnem injuriam confirmavit. Ego quoque ejusdem libertatis adjutor & patrocinator omnes successores meos Archiepiscopos, omnesque ecclesiasticas vel sæculares potestates per Dominum Iesum Christum & Apostorum ejus reverentiam obtestor, atque Apostolica memorati Patris nostri Papæ Gregorii interminatione interdico, ne quisquam unquam ullam potestatem aut dominatum aut imperium in hoc dominicum vel Apostolicum monasterium, vel terras vel ecclesias ad illud pertinentes usurpare præsumat, nec ulla prorsus subjugationis, aut servitutis, aut tributis conditione, vel in magno vel in minimo, Dei ministros inquietet aut opprimat. Abbatem a suis fratribus electum in eodem monasterio, non ad sui famulatum, sed ad dominicum ministerium ordinet; nec sibi hunc obedire, sed Deo suadeat; nec vero sibi subjectum, sed fratrem, sed consortem, sed collegam in comministram in opus Dominicum eum reputet. Non ibi missas, quasi ad suæ ditionis altare, nec ordinationes, vel benedictiones usurpative, sine Abbatis vel fratrum petitione exer=

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ceat: nullum sibi jus consuetudinarium vel in vilissima re exigat, quatenus pacis concordia unum sint in domino uterque, nec quisquam quod absit dominandi dissidio in judicium incidat Diaboli, qui superba tyrannide corrui de cœlo. Reges gentium (inquit Dominus) dominantur eorum, vos autem non sic; cumque ab alienigenis, non a filiis accipiantur tributa, sic ipse Dominus concludit, ergo liberi sunt filii: qua ergo irreverentia patres ecclesiarum in filio Regni Dei sibi vendicant dominationem? maxime autem in hanc ecclesiam sanctorum thesaurariam, in cujus materno utero tot Pontificum Doroberniæ, Regumque ac principum corpora speramus alma refovenda sepulturæ requie, ex autoritate scilicet Apostolica, & hinc ad æternam gloriam resuscitanda. Tales supremi iudicis amicos si quis offendere non metuens hujus privilegii statuta violaverit, vel violatorem imitando vim suam tenuerit, sciat se Apostolico B. Petri gladio per suum vicarium Gregorium puniendum, nisi emendaverit. Hæc igitur omnia, ut hic sunt scripta, Apostolica ipsius Institutoris nostri Gregorii comprobatione & autoritate servanda sancimus, suoque ore confirmamus, præsentem glorioso rege Ethelberto, cum filio suo Eadbaldo, & collaudante cum ipso, & omnibus Optimatibus regiis atque ultro volentibus reverendis simis fratribus nostris a sancta Romana ecclesia huc mecum, vel ad me in Evangelium Domini destinatis, scilicet Lawrentio, quem nobis Deo favente, successorem constituimus, & Mellito Londo=

Pontifices &
Reges hic sepe=
liendi.

Confirmatio.

niarum Episcopo, & Iusto Roffensi Episcopo, & Petro venerabili ejusdem monasterii principum Apostolorum Abbate primo cum cæteris in Domino adjutoribus meis; obnixè postulantibus, simulque in eos, qui hæc fideliter servaverint, benedictionem; aut in impænitentes, quod volumus, transgressores damnationem exercentibus.

These auspicious beginnings had answerable proceedings. For the foundation of the Abbey thus laid, it became in process of time much advanced, both in the enlargement of her buildings, and augmentations of her indowment. For the first. After the death of King Ethelb. Eadbaldus (his sonne) at the instance of Lawrence the Archb' builded a faire Church in this Monastery which he

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called S. Maries. After Eadbaldus, King Canute (the great Monarch of this Realme;) Egelsine (the Abbat that fled for feare of the Conquerour;) Scotlandus (whom the same King put in Egelsin's place;) Hugh Floriac (that was of kindred to King William Rufus, and by him made Abbat:) were the persons that chiefly increased the building: some bestowing Churches and Chapels; some Dortors and Rectories or dining places, and others other sort of edifices /p.

/p Lamb. peramb. of Kent in Canterbury.

Now for the latter, her increase in possessions and indowment, it would be too tedious a matter to particularize but the one halfe of the donations and grants of lands and revenues that were made and given by the multitude of benefactors of all sorts, who out of the heat of their devotion to the place, for the double founders sake, the one the great instrument of Christianisme brought and wrought amongst the Saxon people of those parts, the other (by Gods blessing on his endeavours) the first Christian King of the English-Saxon race, strived of holy zeal, according to their knowledge to out-strip one another in an open handed liberality to this Abbey. The Royall benefactors (for I shall omit the rest) after Ethelb. (as Thorne informs me) were chiefly these. King Eadbald his sonne and next Successor, who gave the mannor of Northborne, consisting of 30 ploughlands. King Lothaire, who gave 3 ploughlands in Stodmersh. King Withred, who gave the mannor of Littleborne of 5 ploughlands. King Eadbert his sonne, who gave 6 ploughlands in Little-Mongeham. King Edmund, whose gift was 2 plough lands in Sybertsweld. Kenewulf King of Mercia and Cuthred King of Kent, who gave the mannor of Lenham, consisting of 20 ploughlands and 13 Denes. King Ethelwulf the West-Saxon, who gave 40 Cassatos (Mansions I take it) in Lenham. King Ethelbert the West-Saxon also, who gave the mannor of Merton in East Kent, of 3 ploughlands. King Canute, who together with the body S. Mildred the virgin of Thanet, gave unto the Abbey all the indowment of that late Monastery. King Edgar who gave Plum-

Royall benefactors to S. Augustines Abbey.

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sted, of 4 plough lands. Edward the Confessor, who gave all the land he had in Fordwich.

The succeeding Kings, for the most part, were rather confirmers or restorers of the old, then contributors of new possessions to this Abbey. Whose Charters (as the others) are many of them already published partly in Reyner's Apostolatus Benedictinorum, and partly in Wevers Funerall Monuments. Wherefore I spare their recitall here. Nei-

ther will I wade or enter farre into discourse of the once flourishing estate of this ancient Abbey, lest I finde it (as I may justly feare it) even endlesse. For so many were the privilegedges, so wide the possessions, and so very great the estimation of this Abbey, in many respects (that of it being, of old, the selected place for the Royall and Archiepisco= pall sepulture, not the least:) as few other in the King= dome did or could in all points paralell it.

/q Peramb. of Kent. in Cant.

Onely let me, ere my cloze, acquaint you from M/r Lam= bert /q, that the house, before the dissolution, had five Co= vents, consisting (saith he) of 65 Monks, Benedictines, or of the order of the Black monks of S. Benet, which began here in England with their Founder, (the nature hereof see hereafter in Christ-Church:) And, as he addes (beside Juris= diction over an whole lath of 13 hundreds) it had possession of livelihood to the value of 808. l' by yeare. Herein, (I sup= pose) following the estimate of her temporalities, taxed at that summe by the Popes Delegates, the Bishops of Winche= ster and Lincoln, Iohn and Oliver, in the yeare 1292. authori= sed to tax and rate the temporalities of all the Clergy both religious and secular throughout the Kingdome, for the levying of a tenth thereby, which the Pope had granted to the King (Ed. 1.) *in subsidium terræ sanctæ* /r. But it seems that upon the surrender and suppression of the Abby, which happened 4. Decemb. 29. Hen 8. that estimate was well neare doubled. For (as Speed and Wever both have it) it was then valued, as the Record in the Kings Exchequer shows, at 1412. lib. 4/s. 7/d. ob. q.

</r> Lib. Eccles. Christi Cant.

The Abbey of what value.

Briefly this Abbey, and the Abbat thereof in right of his

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/s Leg. Athel= stani in Archæ= on. Gul. Lamb. pag.

Abbatie, had *Cuneum monetæ*, allowance of mintage and coyngage of money, by the grant of King Athelstan /s, which continued untill the time of K. Stephen, & then was utterly lost, Silvester the 45 Abbat, who died Anno 1161. being the last that enjoyed it. Whereof Thorne writing his life hath these words. *Memorandum* (saith he) *quod iste Silvester Abbas & multi prædecessores ejus Abbates habuerunt Cuneum monetæ in Civitate Cant. sicut per inquisitionem factam per Arnoldum Ferre, Wulfinum Mercere & alios qui jurati dixerunt quod quidem Abbas S. Aug. Silvester nomine habuit in Civitate Cant. unum cuneum monetæ & Elumdu Porre custodivit cuneum illud ex parte illius Abbatis, & quando ille Abbas obiit seisita fuit Abbatia in manu Domini Regis una cum prædicto cuneo, nec unquam aliquis Abbas qui ei successit, illius cunei recuperavit seisinam. Et fuit ista inquisitio facta temporibus Hen. secundi Regis, & Regis Richardi filii ejusdem.* The Abbat moreover was *Abbas intratus*, first made so by Pope Alex. 2. as the same Thorne (in the life of Abbat Egelsin) relates. Who saith that the same Egels. being sent on some Embassage to Pope Alex. 2. in the yeare 1063. was there the first Abbat of this Monastery, to whom it was of the same Pope permitted with his Successors, the Abbats of the place, to use the Mitre and sandals, in manner of a Bishop, the Pope thus then pronouncing and saying, *Hunc apicem habere perpetuo rectorem decrevimus Augustinensem, ob ipsius scilicet Romanorum alumpni & Anglorum Apostoli dignitatem.* He was I say a mitred Abbat, that is by Cowels interpretation /t an Abbat Sovereigne, exempt from the Jurisdiction of the Diocesan, having place and voice not onely in Parliament as a spirituall Baron, but also in the generall Councell, where, by the gift of Pope Leo ix/th, his place was to sit by the Abbat *Montis Cassini* /u.

Abbat of S. Austins had coyngage of money.

Dignified by the Pope with Mitre and sandals.

/t Interpretate in verb. Abbat. pag. 2.

/u Reyner in ap=

A Catalogue of these Abbats and others, who living, by their learning and pietie; or dead, by the reliques of their mortalitie, their deceased bodies, some honourably intombed, others gloriously inshrined there, have enfamoused the place, I referre you to finde in Pitseus his Catalogue,

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and Wever's ancient Funerall monuments. And hitherto of the flourishing estate of this Abbey.

It neither may, nor will (I know) be imagined but that this Abbey tasted of both fortunes. Wherefore as you have heard somewhat of the weale, so now give me leave with what brevitie I can, to acquaint also with the wo; the detriments I mean and dysasters, that have at any time abated, and at last fatally obscured and finally extinguished the glory and Majesty of this once famous and opulent Abbey.

Whereof the first in time and not of least regard was her losse of the long enjoyed right and interest to the burials of the Kings and Archbishops, of which, the former, in Archbishop Brightwald's, and the latter in Cutbert's dayes were first taken from it /x.

/x Lamb. Per=
amb. of Kent
in Canterbury.

Abby infected
by the Danes.

Another was the grievous and frequent infestation of the place by the Danes: which (however their Chroniclers, for their Abbeys greater glory, sometimes ascribe their safety, defence and deliverance from those Invaders to a miraculous preservation:) yet doubtlesse either suffered their violence, or at the least, and at the best, purchased their peace (and so prevented their greater calamity) at a deare rate, and with costly redemptions, especially in that lamentable spoil and devastation of the City under King Etheldred, in the yeare 1011. The recorders of the tragicall story whereof, the elder Monks, Henry of Huntington, Roger Hoveden, and others, (whose pens a miracle so mainly tending to the advancement of Monkery, in all likelihood could not have escaped) tell of no such miracle as Thorne will have the Abbey then rescued and saved by, which was, that when a Dane had taken hold of S. Augustines pall or cloak (wherewith his tombe was covered) it stuck so fast to his fingers, that by no means possible he could lose it, till he came and yeilded himself to the Monks, and made sorrowfull confession of his fault. Which thing so terrified the rest of the Danes, that they desisted and ceased from invading the Monastery, and became chief protectors and defenders of it. *Cum Dani* (as Thornes own words are) *Cantu-*

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ariam ferro undique & flamma vastantes sævirent, quidam illorum sacrilegi, non causa orandi, sed deprædandi malitia monasterium istud ultro introierunt: moxque unus eorum ad malum proclivior, ad sepulchrum Apostoli nostri Augustini (ubi tunc jacebat tumulatus) improbe accessit, palliumque, quo illud pretiosum Augustini mausolæum operiebatur, furtim rapuit, atque sub axilla sua illum abscondit: sed divina ultrix miseratio ratorem mox rapuit, palliumque illud sub axilla furis absconditum, quasi connativum cutis axillis furis inhæsit; nec unguibus nec ulla violentia aut arte deponi poterat, donec reatum suum coram sancto prædicto, & loci fratribus, veniam poscendo de commissis, fur ipse prodiderat. Quæ ultio ita cæterorum Danorum multitudinem terruit, ut hujus Monasterii non solum fieri timerent invasores, sed magis ejus præcipui forent defensores. Thus he. But (as I said) our elder stories have no mention of this miracle. Hoveden (I confesse) naming the then Abbat of the place, sayes that he was suffered to escape or go

his way, haply (& as it may be reasonably thought) because he had ransomed himself and his Abbey, by composition with the enemy. But that your belief may not rest upon my bare and singular opinion of this Abbeyes partaking with the neighbour City, and Cathedrall in their Danish presures, I will stand by, whilest Reverend Archbishop Parker gives you his, who thinking it incredible that the Citie should so often suffer, by the Danes, and this Abbey escape, thus expostulates the matter. *Quid dicam* (saith he) *de Monasterio Sancti Augustini, Doroberniæ, omnium primo & antiquissimo, Romanorum Pontificum, atque Regum Cantiorum privilegiis adeo superbo, quibus fretus ab omni subjectione & obedientia sui Archipræsulis, immune se putarit? &c. Credibile ne est inter tantas procellas hoc insolens cœnobium tutum & a Danorum impetu liberum esse potuisse, cum ipsam Deroberniam urbem inclytam, ita misere depopulati sunt, ut supra retulimus:*

/y Antiq. Brit. In vita Celnothi. pag. 72.

Abbey fired.

Thus he /y. A 3/d & 4/th great dysaster to this Abbey was, the firing of it one time, & the almost drowning of it another. The former (by fire) happening in the yeer 1168. (*Anno Dom. 1168.* saith

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Thorne) *die decollationis S/t. Ioannis Baptistæ combusta fuit ista ecclesia pro maxima parte, in qua combustione multæ codicillæ antiquæ perierunt, atque ipsum feretrum S. Augustini & multorum sanctorum hujus loci flebiliter sunt deformata; nec mirum cum ipsa pene tota ecclesia igne fuerat consumpta. Cujus infortunio misertus Alexander Papa ecclesiam de Feversham ad reparationem ecclesiæ sic igne consumptæ confirmavit; & ecclesiam de Menstre & Middelton ad Sacristiam pro reparatione istius ecclesiæ deputavit.*) The latter (by water) in the yeare 1271.

Abbey almost drowned.

Vide Antiq. Brit. in initio vitæ Kildwardby.

Mortmaine.

(*Eodem anno* (saith the same Author) *die translationis S/t. Aug. facta fuerunt tonitrua & coruscationes & tanta inundatio pluvix, ut Civitas Cant. pene submersa esset. Occupaverat vero aqua totam istam Curiam pariter & ecclesiam, ut prope submersæ essent, nisi virtus Sanctorum ibi quiescentium obsisteret.*)

7. Ed. 1.

The next great crosse which befell this Abbey, but common to it with other, was the restraint of the Laitie from any longer extending the hand of their bounty, in passing over their fee to the Abbey, without speciall licence of the King, by the Stat. of Mortmaine, or the law of Amortization; which timely to moderate the before unlimited libertie of the Laity in that kinde, likely in time to give all to God, and leave nothing, or but little, for Cæsar and themselves, by their over forwardnesse and extreame excesse in that kinde of operative devotion (a thing considering their full perswasion of the meritorious nature of it, nothing strange) provided a convenable restraint, tying and manacling the hands of the subject for the future from that kinde of overactive charitie, without the foregoing privitie and consent of the Prince. But this crosse, this losse, was in part supplied and made lesse sensible unto the religious, by a piece of policie which they quickly put in ure, and that was the procuring not onely of priviledges and immunities from payment of tithes, but also of Impropriations or Annexions of Churches, Parsonages I mean, to their houses; which though invented, and on foot long before, upon what pretext see Hay in his Astrum inextinctum. quæst. 2. num 9. & seq. fol. 98. 99. yet now, the other current of their gain being

Impropriations.

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/z Downings Discourse

stopt, much more abounding then ever before /z. All of them, but especially the latter, things improperly enough

Conclus. 3.
§ 5.
/a Fox. Acts and
Monum. vol. 2.
pag. 85.

in the hands of the Religious, and with cause enough reckoned among the 100 grievances of Germany /a, but much more improperly in the possession of meer lay-men, as now they are most what; but generally like the gold of Thoulouse, not without a curse, a crosse at least, either reall or personall, upon the person of the invader, or his estate, or both, which though he either cannot or will not himselfe, yet others both can and do see and observe to follow such profaners of the Churches Patrimony the improper Lay-proprietaries of Parsonages and Church-livings. *Amicus Plato, Amicus Socrates; sed magis amica Pietas.* Pardon this digression, and I proceed.

By the way would you be further satisfied concerning the grounds, upon which Improprations of Churches to Monks and Monasteries first began, I find them briefly to be these. *Illud in primis agebant Episcopi, dum ecclesias Monachis attribuerent, ut paci ecclesiasticæ subservirent. Quod enim pleræque earum ecclesiarum in ipsis Monachorum fundis conderentur, & ab eorum servis, qui terram extirpatis silvis novarunt, frequentarentur; ne quid inter Clericos & Monachos sereretur dissidii, postulabat æquitas, & concordia, ut Monachis traderentur gubernandæ. Ea causa cum deerat, aliam Episcopis suggessit charitas, ut Monachorum sustentationi caveretur. Postremo id quoque causæ accessit, ut ecclesiæ melius regerentur, tum ob accuratiorem institutionem plebium, quibus Monachi ad omnem difficultatem præsto erant doctrinæ per ea tempora fere principatum habentes, tum ob Presbyterorum, quos fere tunc erudiebant Monachi soli, delectum faciliorem. Itaque non paucæ donationes ejus generis signate cavent ut in Monachorum potestate sit Presbyterorum electio, atque Ecclesiarum gubernatio, &c.* S. Roverius in his Illustrations upon the History of the Monastery of S. Johns at Rheimes. pag. 606. But to S. Austins again.

I do not remember that I have read of or met with any other much considerable losse, crosse or misfortune to have befallen this Abbey afterwards, untill that fatall blow of

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29. Hen. 8. 24.
Decembris.

utter dissolution was given it by Hen. 8. Little had all the former casualties been to the ruine of this goodly Abbey, had not that sudden and tempestuous storm (which bare down before it all the religious structures of this kinde throughout the kingdome) falling upon it, brought this with the rest, to irrecoverable ruine: whose uncovered walls stood so languishing in time, and storms of weather, that dayly increased the aspect of her ruines, till now lastly they are made subject to other publick uses, and the whole tract of that most goodly foundation in the same place no where appearing &c. as it is in Speed /b. Yet thither let me leade you, and have your patience whilst I survey the present Remains of the place, which is my second Particular touching this Abbey.

/b Hist. pag. 294.

2. Particular.

Amongst which, I finde scarce any of note beside Ethelberts Tower and S. Pancraces Chapell. But ere we enter the Sept, a word or two of that. The sept or site of the Monastery yet appeares and may be traced by the circuiting walls, within the compasse whereof the Eleemosinary, by the Court-gate (a place where the almes of the Abbey, the remaines of their food being sent thither, were distributed as a main part of their subsistence, to certain almes-people consisting of a society of Brothers and Sisters, having had a Chapell to it now desolate, and rotting in it own ruines) was included long ago, as it seems by a Composition /c, in the yeare 1237. (four hundred yeares ago) made between

/c Liber Eccles.
Christi Cant.

/d Thorne in
ejus vita.

the then Archbishop and his Archdeacon of the one part,
and the then Abbat, of the other: (amongst other things)
touching Jurisdiction, and right to the coercion of crimi=
nous persons of the Monastery delinquent in the Diocesse
of Cant. *extra septa sui Monasterii, quæ continent elemosinari=
am extra portam eorum*, as the composition wordeth it. Hugh
the Abbat, of that name the second, when he divided and
distinguished the offices of his Monastery /d, assigned the
Church or Parsonage of Northborne, with the Chapells an=
nexed to this Almnery /d.

Refectory.

Now enter we the sept, where the first thing in our eye

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Ethelberts
Tower.

observable (except the faire Hall, the late Refectory of
the Monkes) is Ethelb. Tower. Not so called (as vulgar
tradition will fabulously tell you it was) from the building
of it, either by him, or by others in his time. In honor and
memory of him I will grant it was, but yet long since his
dayes, being not built (I take it) untill about the yeare
1047. For (as it is in the private Chronicler, Thorne) the
then Archbishop Eadsin, beside some other acts of his
bounty to the Abbey, gave 100. markes, *ad turris ædifica=
tionem, quæ tunc fuerat in construendo*, meaning this Tower,
as I conceive. Other certainty of the age of it, I cannot
give, and so leave it with the words of Speed /e, who in the
close of his discourse touching this Abbey, thus speakes of
it. Onely Ethelberts Tower (saith he) in memory and ho=
nour of the man, as yet hath escaped the verdict and sen=
tence of destruction, whose beauty, though much defaced
and overworne, will wnesse to succeeding Ages the mag=
nificence of the whole, when all stood compleate in their
glory together.

/e Hist. pag. 294.

S/t Pancrace
Chapell.

Thorne.

The next thing (and what else onely is observable a=
mongst these heapes of ruines) is the Chapell of S/t Pan=
crace, built (as the private Chronicler makes report) be=
fore Augustine came; and used by the King, before his con=
version to Christianity, for the place of his Idol-worship, but
after it, the first that Augustine, after he had purged it from
the worship of the false, consecrated to the service of the
true God, and dedicated to S/t Pancrace. Wherewith the
devill all intraged, and not brooking his ejection from the
place he had so long enjoyed; the first time that Augustine
celebrates masse there, furiously assaults the Chapell to
overturme it. But having more of will then power to actu=
ate his intended mischiefe, all he could doe was to leave
the ensignes of his malice, the prints of his talons on the
South-Porch-Wall of the Chapell, where they are visible
to this day. Thus Thorne tels the tale. And no better then
a tale can I conceive it to be. I will grant that a Chappell
of that name, of no small antiquity there was sometime

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standing, where a good part of her ruines are yet left, built
almost wholly of British or Romane bricke (infallible Re=
maines of antiquity:) That on the Walls out-side of the
South-Porch, such tokens as the Historian will have to be
the markes of the Beast, are visible enough: That of latter
time this Story became vulgarly received. (Hamon Beale,
to instance in one for many, Anno 1492. gives by his Will
/f to the reparation of S/t Pancrace his Chapell within the
precinct of S/t Augustines Church-yard, and of the Chapell
where S/t Augustine first celebrated masse in England, an=
nexed to the former, 3/l. 6/s. 8/d.) But that either this was

/f Penes Regi=
strum Domini
Archid. Cant.

/g Ecclesiastic.
Hist. lib. 1.
cap. 26.

the place, where Saint Augustine first said masse in England (S/t Martins was it, as Bede /g will tell you:) or that the story is further true then I have granted, I cannot beleieve.

To give you my reasons. Consult venerable Bede's preface to his Ecclesiasticall Story, and you shall finde he there acknowledgeth his intelligence for these parts received chiefly from Albinus the then Abbat of S/t August. who with diligence instructed him in all things that either by written record, or tradition of his Elders, had come unto his knowledge, any way memorable. But take his owne words. *Auctor ante omnes* (saith he) *atque adjutor opusculi hujus Albinus Abbas reverendissimus, vir per omnia doctissimus, extitit. Qui in ecclesia Cantuariorum a beatæ memoriæ Theodoro Archiepiscopo & Hadriano Abbate viris venerabilibus at eruditissimis institutus, diligenter omnia quæ in ipsa Cantuariorum provincia, vel etiam in contiguis ejusdem regionibus a discipulis beati Papæ Gregorii gesta fuere, vel monumentis litterarum, vel seniorum traditione cognoverat, & ea mihi de his quæ memoria digna videbantur per religiosum Londoniensis Ecclesiæ presbyterum Nothelmum, sive litteris mandata sive ipsius Nothelmi viva voce referendo, transmisit.* Thus Bede. Adde hereunto that this was a matter so remarkable, an occurrence, so much in itselpe, but in respect of the circumstances of time and place, much more memorable. Of time: It happening so in the very infancy of the English-Saxon Christian Church. Of place: Being such as from an Idol-temple

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was become, and that but newly a Christian Oratory, that, then it, there is not a thing more worthy to be kept in memory in the whole story of the times: and therefore could not have escaped the one, the intelligencers (Albine's) knowledge, nor consequently the other, the Historian (Bede's) pen. But, for all this, looke and you shall finde, that Bede is so farre from making mention of it, that he remembers not so much as the Chapell. This is much. But let me adde yet further. The following Chronologers, for the most part Monkes all, passe it over in deepe silence. Could fame have beene (thinke you) so sluggish, or so confin'd, that so famous a matter as this should fall from no Authors pen till (in comparison) but yesterday, till Spott and Thornes dayes? The case so standing for me, *credat ludeus apella.* And so I leave it.

Church-yard.

Now being upon taking our leave of the Abbey, and making our retraict, let me lead you (as the next way out) over the forgotten Sepulchres of the dead; the ancient Cimitery ground of the Abbey, and so out at the gate before Burgate. Which great and faire Gate, with a battlement, and that warlike invention of machicollation, called *Porta occidentalis Cimiterii S/t Augustini* /h, heretofore lead from Church-street (for so the street before it hath usually beene called) into S/t Augustines Church-yard. A buriall place not private and proper onely to the Abbey, nor only free to the choice of any that desired buriall there; but with all untill the Dissolution, the proper and onely Cimitery belonging unto divers Parish-Chuches of the City, destitute of such Dormitories of their owne, of which the Abbey had the patronage: such as were S/t Mary Magdalen, S/t Andrew, and (as I verily beleieve) S/t Paul too; however because of late some question hath beene made of it, I will not contend. But what if it shall appeare, that for more then 100. yeares together, next before the Dissolution of the Abbey, not one of the many testators of those Pari=

/h Sic in Compositione inter Abbatiam & Civitatem, de qua pag. 275.

shes have once mentioned any Church-yard of their owne, either in appointment of it for the place of their buriall (as

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in other parishes that had Church-yards it was usuall to doe) or otherwise; though of their Churches often? That scores, if not hundreds of them have from time to time pitched on this common Cimitery of S/t Augustine for the place and purpose afore-said? that after the Dissolution, and that Cimitery withdrawne and taken from them, not yet a testator of succeeding times wills to be laid in any Church-yard of their owne; but, as now to seeke of a resting place for their bodies after death peculiar to them, betake themselves for buriall to the Church-yards of Neighbour-Parishes? That as the situation of two of these Parish-Churches will not admit of any adjoining Churchyard: the one, like Fan-Church in London, standing in the midst of the street, the other in a throng of contiguous houses; so the third needed none in regard of the neerenesse of it to this Churchyard of the Abby, which in right & title (I take it) of foundation, had the patronage of it? That it was the knowne Monkish policy, for the gaine sake, to draw all the burials they could to their Abbey, and for that end probably at the Churches foundation, wittingly debarred the people of a Churchyard, to their Church: and lastly that this Abbey and Cimitery was built and set apart for a buriall of old, when as yet it was not lawfull to bury in Cities. If these things (I say) shall be made appeare and proved, as they easily may, what judicious and indifferent man then will conceive, against the strength of so much probability and presumption to the contrary, that these Churches had their proper Cimiteries adjoining to them, however there may be some who (in confidence of not being gainesaid, because of their somewhat extraordinary age) shall say they had? But *videant quorum interest*. And so I leave this Abbey.

A piece of Monkish policy.

S/t Martin.

/i Bede Eccles. Hist. lib. 1. cap. 25.

The next thing after this Abbey, in the Suburbs, which I shall servey, is the Church of S/t Martin, much celebrated both for the great antiquity of it, and also for the resort of Augustine and his fellow-labourers thither to their devotions at their first arivall /i, by the licence of King Ethelbert,

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imparted to them in favour of Queene Berta his wife (a Christian, and descended of Christian parentage, being the daughter of Chilperike King of France) to whom this Church built long before, to wit (as Bede saith) by the Romans, as some say in King Lucius dayes /k, and dedicated to S/t Martin, was permitted for the place of her publicke devotions. The Church indeed seemes very ancient, being built (the Chancell especially) mostly of British or Romane bricke, the noted reliques and tokens of old Age in any kinde of building whether sacred or profane.

/k Vide Britan. niar. Ecclesiar. Antiquitates. cap. 6. pag. 130.

/l Ms. in Archivis Eccles Christi Cant.

/m Peramb. of Kent in Canterb.

At this place afterwards. i. from Archbishop Theodores untill Lanfranc's time by the space to wit of 349. yeares, there was a Bishops See /l, who alwayes remaining in the Country, supplied the absence of the Archbishop, that for the most part followed the Court: and that as well in governing the Monkes, as in the performing the solemnities of the Church, and exercising the authority of an Archdeacon. So Lambert /m. But the Chaire happening voyde in Lanfranc's time: he whether because that two Bishops were too many for one City (the very reason which as some

/n De qua vide
Malmesbur. de
gest. pont. lib. 1.
pag. 213.

/o Canon Chorepiscopi.
68. distinct.

/p Lambert ubi
supra.

say, he gave for what he did) or by colour of that ordinance of the Councill of London holden An. 1075 /n. requiring the remove of Bishops Sees from obscure rurall villages to Cities, or for that this Bp. was a *Chorepiscopus*, a kinde of Country Suffragan, an order (he well knew, no doubt) for just reasons, abolished abroad /o: or for what other cause it is not certaine. He I say (Lanfranc) refused to consecrate any other. Neverthelesse, because he needed the helpe of a Substitute, he created in his place and stead, one of his Chaplaines, Archdeacon of Canterbury /p.

In Ed. 2. time, to wit in the yeare 1321. the Parson of this Church, and the Master of the Free-Schoole of the City fell at odds about the rights and priviledges of their severall Schooles: the Parson aforesaid, in right of this Church, and by concurrent Custome, challenging a liberty to the keeping of a Free-Schoole there, which the other would not admit of, but with a limitation of the number

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of his Scholars; of which more hereafter when I come to Christ-Church, within the moderne precinct whereof the City Free-Schoole (as I shall there show) was kept. And so I leave S/t Martins. Onely I wish that for the venerable antiquity of the Church, and sometime Espicopall estate of the place, things that have much dignified both, it might better flourish in the maintenance of its due rights and respects then I heare it doth.

Mote.

My Progresse next invites you to (my Lord-cheife-lustice Finch his Seate or Mansion house) the Mote. So called now and of latter time; but formerly, and that of old, Wyke: deriving it name, either from that neighbour Wic, or Vicus, called Fordwik, upon which it borders at that place (I take it) which in the second of King Ethelberts Charters is called Wykingsmerke. Or else being named Wyk, because (as the word imports) it hath sometimes beene a place of refuge or retreat, as it were a hold or fortress in some time of hostility: a derivation not improbable nor improper, if we adde and take this along with us, that there is a hill hard by it in the same Charter of Ethelbert, called Sibben-downe. i. The Downe (or Hill) of peace, or the Downe where the peace was made, intimating some battell or field there away fought, and afterward a truce entered, or a peace made there with the enemy.

Verstegan.

Lukedale.

Here or neare this place sometime lay the Chantry-Lands of Lukedale, in our Cities perambulation called Lokindale, which being deserted and left desolate, because of the smallnesse of the meanes not sufficing to the maintenance of a Chantry-Priest with competent livelihood, was passed over to the Hospitall of S/t lohns without Northgate, where once I saw the deed of conveyance thereof, and thence tooke the following briefe. 'The revenewes of the Chantry of Lukedale, (called Contaria in Welle vocat' Lukedale) consisting of thirty two Acres of Land, 16/s. 5/d. /ob. eight Cockes and nineteene Hens of annuall Rent with the appertanances at Wyke neare Cant. (which Chantry was forsaken for the smallnesse of the meanes)

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were alienated and transferred, by Thomas of Garwynton the Patron, with licence of the King and the Lord of the Fee. i. The Abbat and Covent of S/t Augustine (within whose Mannor of Lang-Port they did lye) to S/t lohns Hosp' without Northgate, Anno 1384. and 38. Ed. 3. Vt

orent & celebrari faciant pro animabus Reginaldi de Cornhelle quondam fundatoris ejusdem Cantariæ, Thomæ patris dicti Thomæ, and others; &c. The Chanteries foundation shall be exhibited to you in my Appendix. Pag. 288.

This place our City perambulation fetcheth within her bounds and liberty. Here (or hereabouts) the Hospitall of S/t Lawrence had (haply still hath) a portion of tithes. For thus I read in the Hospitals private Leiger. *Item prædict. Hosp. percipit totam decimam de campo vocat' Wikesfield, cum 2. crofts ibid' scil. Pitetokkyscroft & Homiscroft juxta Fishpole, & jacet inter regiam Strat' vers. South, & Wyke vers. North. & viam quæ ducit a cruce quatuor capitum ad Trendels vers. West, & viam quæ ducit a Fordwich usque Fishpole vers. East.*

Long-port.

Now let me lead you backe from the Mote to Long-port the ancient and first Mannor of S/t August. Abbey, whose bounds and limits are still the same that you shall finde and meet with in the second of King Ethelberts foregoing Charters. *Lxx Burgenses erant in Cantuaria Civitate huic manerio pertinentes*, saith Doomsday Booke. From this Long-port thus glanced at, let me lead you next by Chantery-lane, anciently called *Nova-strata* (New-street) to survey the Quondam Chantery there, called Doge's Chantery, built by an Officiall to the Archdeacon of Canterb. and the last Parson of S/t Paul (for in his time, and with his consent the Vicarage there was erected and indowed) one Hamon Doge, in the reigne of Hen. 3. in the yeare of our Lord. 1264. The foundation whereof Thorne records, thus.

Doge's Chantery.

Anno Dom. (saith he) 1264. Magister Hamo Doge suæ novissimæ memor ordinavit Cantariam pro anima sua, parentum suorum, & pro anima Domini Rogeri de Cicestria Abbatis S/ti Augustini, & pro animabus Successorum suorum, & pro conventu ejusdem loci, & benefactoribus suis, & eorum successoribus, de

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toto capitali Mesuagio cum omnibus ad idem pertinentibus in Nova strata in parochia sancti Pauli sit. cum quinquaginta & septem acris terræ & quatuor lib. sex solid. & novem den. annui redditus. Habend' & tenend' omnia prædicta, scilicet in terris, redditibus, messuagiis, viis, planis, pasturis, releviis, curiis, sectis, escaetis, wardis, maritagiis & omnibus aliis libertatibus. Et ordinavit in prædicta Cantaria duos Capellanos in perpetuum, & unus celebret in prædicto mesuagio in libera Cantaria, & alius ad altare S/ti Iohannis Baptistæ in ecclesia S/ti Pauli Cant. nisi infirmitate ve aliqua necessitate rationabili fuerint præpediti. In creatione vero cujussibet novi Capellani & perpetui ad prædictam Cantariam admissi idem Capellanus solvet Abbati & Conventui S/ti Aug. Cant. xiii. sol. iii. den. nomine relevii pro omnibus terris & tenementis quæ de ipsis tenuerit. Ius vero conferendi, instituendi, in corporalem possessionem inducendi & inductum tuendi Abbati & conventui & eorum successoribus dedit & confirmavit, &c.

Nonnery.

Steering our course Southward we come next to the ruines of the late Nonnery, called Saint Sepulchres, founded (not as Wever will, by one of the Abbats of S/t Augustines, nor yet I beleeve to the end that Lambert sayes. i. to serve the necessity of the hot Monkes of that Abbey: but as Thorne reports) by Archbishop Anselm, upon a part of his soile there: The same (I take it) which his predecessor Wifhelem (long before) purchased, described to lye *juxta locum qui dicitur Rethercheap, extra portas Doroberniæ* /q. But let me give you Thornes note of the foundation. *Harum fundator' (saith he) fuit Anselmus Archiepiscopus, & quanquam infra limites feodi beati Augustini sint constitutæ, tamen in solo*

/q Charta Eccles. Christi Cant.

Archiepiscopatus sitæ sunt. Erat namque ibi ecclesia parochialis in honore Sancti Sepulcri, de patronatu Archiepiscopi exiguis terris circumcincta, ubi in presenti constat eas esse fundatas.
 You have the foundation. Amongst the rest of the benefactors, that afterwards of their Charity endowed this house with renewes, William Calvell a Citizen of Cant. (of whose name there was of ancient time a flourishing family in the City) carries the name and fame for the chiefe.

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/r Liber Eccles.
Christi Cant.

Summarium.
Summagium.

/s Liber Memo=
ratus.

Minchen-Wood.

/t Lexic. Philolog.
in verb. Non=
nus.

/u Lib. eccles.
Cantuar.

/x Charta vetus
Hospit.

/y Liber Eccles.
Bant.

Nunnes inclo=
sed.

After that King Rich. 1. had given the Wood or Forest of Blean to Christ-Church, W. the Prior and Covent of the same /r, granted to this Nonnery, and the Prioress and Covent thereof as much Wood as one Horse going twice a day could fetch thence, where the Church Wood-Reeves stould appoint (*summarium [summagium] unum in boscis nostris bis iturum [habendum] singulis diebus ferialibus, sumendum ubicunque ministris nostris ad custodiam Boscorum nostrorum visum fuerit*, &c. as the words of the grant are:) Which uncertainty in the year. 1270. the Nonnes releasing, had in lieu, and by way of exchange for it, a certaine part or portion of the said Blean-Wood assigned, and made over to them, to wit (as the words of the deed are) *Octoginta & decem acras bosci, cum solo terra, fossis & fossatis in bosco Prioris & Conventus in Blen, jacent' in longitudine inter boscum Abbatis de Faversham, quod dicitur Bosindenne vers. West. & boscum Prioris & Conventus vers. Est, & in latitudine inter boscum eorundem Prioris & Conventus, versus North. & regalem viam versus South* /s. The which Wood retaines to this day the name of Minchen-Wood, taking it name from the Nonnes, which our Ancestors, from the Saxon *Mynecena* called Minchens. Or if any man choose rather to derive it from the Latine *Monacha*, I shall not contend. For as in Egypt in times past, they used to call a Monke, or any man that became noted for his singular Sanctimony of life, *Nonnus*; so was it then and since, as ordinary for a Nonne or any like holy professor of that sex, to be called *Monacha*, as it were a shee-monke /t.

In this Blean-Wood (as having this fit occasion I crave leave to observe) the Priory of Saint Gregories, and the Hospitall of Herbal-downe, sometime had the like 'summarium bosci' granted severally to them. The former by Hen. 2. in these words. *Vnum summarium bosci in Foresta de Blen, ad usus foci in ipsa ecclesia, & in domibus eidem ecclesie continentibus in ipsa Civitate Cantuar'* /u: The latter by Rich. 1. in the like, to wit these: *Vnum summarium in bosco de Sorotte*, (which was a part of Blean-Wood, and is now called

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Shoorth) *ad attrahenda ligna ad opus fratrum* /x. In lieu and stead whereof they had severally the like quantity of 90 acres of wood in Blean, afterwards made over to them, as the Nunnery had /y.

To which I return. In the year 1184. the Church .i. the Parsonage of S/t Edmund of Ridingate was granted to it by the Abbat and Covent of S. Aug. as I have shewed before more at large in my survey of that gate. The which Church was afterward .i. in the year 1349. with the Nunnes consent (being Patrons) united by the then Commissary of Cant. to the Church of S. Mary Bredin, as I there also have noted.

Time and Superiors indulgence bringing their corruptions, Nunnes were not in processe of time such Recluses

/z Vide Wal=
singham. Hist.
Angl. de A/o 28
Ed. 1. & Anno
Dom. 1301.
/a Liber Eccles.
Cant.
Elisabeth Barton

/* The Pope.

Elisabeth Barton
the false oracle
of the Roma=
nists.

The assisters
of this false
Prophetesse.

Reade Statute
in Anno 25.
H. 8.

The counter=
feiting of Eli=
zabeth Barton.

Edw. Hall.
Iohn Stow.
Hollinsh.

Cranmer.
Cromwell.
Latimer.

/* Elisabeth
Barton.
Edward Bock=
ing.
Richard Deering.
Richard Risby.
Richard Masters.
Henry Gould.
Two Monks.

S Sepulchres
Church.

as their order required; whence, and upon the command of Pope Boniface the 8. by his letters written to Archbishop Winchelsey and his Suffragans in that behalf /z, as well as by that Decretall of his Cap. vic'. de statu regularium. in sexto. concerning the confining of Nunnes to their Cloy ster: the same Archbishop, in the yeare 1305. inclosed these Nunnes of S. Sep. according to that Constitution /a.

At this place sometime one Elisabeth Barton, more vulgarly known by the name of the Holy maid of Kent, that great Impostor of her time, was a veiled Nunne and Votarisse. Whose pranks and practises, or rather the Monks and other Papalius, by her agency are obvious both in our Statutes and Stories. It would prove tedious to repeat the whole matter. Accept therefore of this compendium of it in Speeds words. The Romanists (saith he) much fearing that Babel would down, if Queen Anne might be heard against wicked Haman /*, sought to underprop the foundations thereof, with certain devices of their own; and that the same might passe without note of suspicion, they laid their forgery upon Heaven it self; whose pretended oracle Elizabeth Barton (commonly called the Holy maid of Kent) was made to be; and the pillars of this Godlesse fabrick were Edward Bocking, a Monk by profession, and

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Doctor of divinitie, Richard Masters parson of Aldington, the town wherein she dwelt, Richard Deering a Monk, Hugh Rich a Frier; Iohn Adestone and Thomas Abell Priests, put to their helping hands, and Henry Gould Batchelor of Divinitie, with Iohn Fisher the Reverend Father of Rochester, employed their pains to dawb these down-falling walls, with their untempered mortar. The Scribes that set their pens for her miracles, were Edward Thwaites gentleman, and Thomas Lawrence Register, besides Hawkherst a Monk, who writ a letter that was forged to be sent her from Heaven; and Richard Risby and Thomas Gould, were the men which dispersed her miracles abroad to the world. This holy maid, Elizabeth, made a Votarisse in Canterbury, was taught by Bocking her ghostly father, and suspected Paramour, to counterfeit many feigned trances, and in the same to utter many vertuous words for the rebuke of sinne, under which, more freely she was heard against Luthers doctrine, and the Scriptures translation, then desired of many: neither so onely, but that she gave forth from God, and his Saints, by sundry suggestive relations, that if the King proceeded in his divorce, and second marriage, he should not reigne in his Realm one moneth after, nor rest in Gods favour the space of an houre. But the truth discovered by Gods true Ministers, this oracle gave place as all other such did, when Christ by his death stopped their lying mouthes: for her self and seven /* of her disciples were executed for treason at Tiburne, and the other six put to their fines and imprisonment. Thus he.

Shortly this Nunnery was a corporation consisting of a Lady Prioress and five black veiled Nunnes, whose habit or apparell was a black coat, cloak, coul and vail. It had a common seal and all other requisites of a compleat Nunnerie. All which at length tasted of the common calamity and ruine of religious houses in her utter dissolution by Hen. 8. At what time the estimate of her revenues arose unto 38. lib. 19/s 7/d ob. per annum.

It seems the Parish Church of S. Sepulchre was born down

in the same fall with the Nonnery. For however frequent mention may be found, both of Parish, Church, and Church-yard also before, yet since the suppression, the place of the two latter is unknown, the limits of the other uncertain, and the memory of all three almost extinct. Onely that Stonegate by the turning on your left hand to Dover-ward, seems to have been the Western doore of the Church, as I collect by this boundary. *De terra quæ jacet contra Ecclesiam Sancti Sepulchri juxta vicum quo itur versus Dudindale, ex parte australi dictæ ecclesiæ* /b. The boundary of the piece of ground directly over against it. The last Lady Prioeresse of this house, by name Dame Philip Iohn, lies buried in the North Ile of S. Georges Church, which in her will she calls *Capella beatæ Mariæ* /c.

/b Rentale vetus
Ecclesie Christi
Cantuar.

/c Lib. testamen=
tor. penes regist.
Dom. Archid.
Cant.

S. Lawrence.

Having done with the Nonnery, let us make next to S. Lawrence; an hospitall hard by, dedicate to the broyled Martyr S. Lawrence, when first built; (which as the private Lieger of the place shows) was in the yeare 1137. by Hugh, of that name, the second, Abbat of S. Aug. *Hospitale S. Laurentii juxta Cant. fuit fundatum per Dominum Hugonem secundum quondam Abbatem Monasterii S. Augustini Cant. & conventum ejusdem loci 7. kalend. Feb. anno ab incarnatione Domini 1137. & anno regni Regis Stephani, secundo pro 16 fratribus & sororibus, & pro uno Capellano & uno Clerico in eod' Hosp. servien.* Thus the Lieger. This Hosp. was intended /d for the leprous of the Abbey: viz. that if it should so happen that any profest Monk of that Monastery should be infected with any contagious disease, but above all with the Leprosie, by reason of which sicknesse or infectious maldy, he could not live within the precincts of the Abbey, without prejudice and scandall to the rest of the fraternitie, that then he should be provided for in this Hospitall of a convenient chamber, of meat, drink and apparell, in as full a measure as any one of his brethren living in the Monastery.

/d Wever of an=
cient funer.
Monum. pag.
255.

Also if it should so happen that the Father, the Mother, the Sister or brother of any Monk of this Monastery should

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come to such great want and indigency, as that (to the reproach of any of these brethren) he or she be forced to aske at the Gates, the almes of the Fraternity, that then such of them so asking should be provided for in this Hospitall of sufficient sustentation, according to the ability of the house, by the advise and consideration of the Abbat of Saint Augustines, and the Master of this Hospitall for the time being, as further appeares by his Charter (which I have seene in the Hospitals private Leiger) confirmed by many of his successors.

After the founder himselfe (who gave to the maintenance of the Hospitall, nine Acres of ground upon which it was to be erected, and all Tith-corne of the Lordship of Langport, by his Charter of the following lines.

Notum sit omnibus Dei fidelibus tam præsentibus quam posteris, quod ego secundus Hugo Dei gratia Abbas sancti Augustini ejusdemque loci conventus pro redemptione animarum nostrarum, prædecessorum nostrorum atque successorum concessimus ac dedimus in elemosinam novem acras terræ de dominio nostro precio quondam adquisitas, ad faciendum Hospitale in illis novem acris supra memoratis juxta viam quæ a Canturburia ducit ad Dover, in dextra parte viæ. Contulimus etiam illi loco ad sustentationem

infirmorum aut pauperum decimam totius annonæ de tota terra illa quam habemus in dominio in dextra parte viæ, & omnem decimam frumenti & pisarum totius terræ quæ adjacet ad Langeport de dominio nostro in sinistra parte viæ. Quicumque igitur pro amore Dei benefecerint infirmis illic habitantibus, & locum illum manutenuerint, benedictionem Dei habeant, & gratiam simul & commune beneficium loci nostri.

/e The whole renews at the Collection were rated at 131/l. 7/s. 10/d.

The renews of this Hospitall were in processe of time much improved by the benevolence of many devoute people, that became benefactors unto it /e. Amongst the which one both of the first and most liberall was the Lord of Dodingdale, a neighbour, by name R. de Marci, who by his deed or Charter, gave unto this Hospitall in Frankealmoigne, the Tithes of that his whole Mannor. The Charter you shall have anone when I come to Dodingdale. Of

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/f Lib. dict. Hosp.

these Tithes shortly after, the Canons of Saint Gregories endeavoured to despoile the Hospitall. For I finde /f a petition directed to Herbert the Archdeacon of Canterb. by R. de Marci the foresaid Donor, to this effect, viz. That he would reseize the Hospitall of them as in former yeares, whereas they were that yeare, *vi & armis*, taken from it by the Religious of Saint Gregories, that he might have no cause of complaint to Richard de Luci, *cujus homo sum* (saith he) *de tota terra mea*. Concluding thus: *Et certum sit vobis quod illa decima & plures aliæ de terra mea sunt de Capellaria mea*, &c. This Herbert (to whom the petition is directed) that you may know the Age of it, was Archdeacon of Canterb. in Hen. 2. dayes /g, as Richard de Luci (whom it menti= ons) was chiefe Justice of the Realme about the the same time /h.

/g Vid. Cat. Archid. pag. 200.
/h Gloss. D. H. Spelman. pag. 411.

It seemes this Hospitall, and Saint Gregories did not well agree together. For after this, to wit in the yeare 1225. the Proctor and brothers of this Hospitall, sued the Prior and Canons of Saint Gregories, before the Abbat of Feversham, and the Prior and Archdeacon of Rochester (the Popes Deligates, it's like) for the Tithes of Molonde besides Hepyntone, to wit (saith the Leiger /i) of 80 Acres of Land of the Earle of Glocesters Fee; but with what successe I doe not finde.

/i Liber. Hosp. S/ti Lawrentii.

Now to Dodingdale Tithes againe. Afterwards in the yeare 1320. Robert de Malling, the Commissary of Canterb. gave sentence with this Hospitall for the Tithes both of the same Mannor, and also of 300 Acres and more of Land of Thomas Chich and his Tenents, lying within the limits and bounds of Saint Mary Bredin's Parish, upon cleare evidence of the Hospitals right to the same by ancient Muniments and otherwise /k. For these last named Tithes of the 300. Acres and upwards, there lay a tye of regratulation upon the Hospitall. For thus I read in the Leiger: *Item prædictum Hospitale percipit totam decimam de 300 acris terræ & ultra Iohannis Chich, de quibus 50 jacent apud Havefeld, & residuum jacet juxta curiam suam, & in Mellefield juxta S/tum*

/k Liber. Hosp. Pauperum Sa=cerdotum.

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Lawrentium. Et idem Iohannes percipiet de prædict. Hosp. in autumpno pro famulis suis quinque panes frumenti & 2 lagenas & dimid. cervisiæ, & dimid' caseum quatuor denarior. Idem etiam percipiet unum par cirocecarum ferinarum pro seipso & unam libram ceræ in candelis, & pro famulis suis percipiet tria paria cirocecarum /l.

/l Lib. S/ti Lawrentii præd.

/m Lib. in Regi=
stro Domini Ar=
chid. Cant.

Many benefactors I could reckon up unto you which this Hospitall hath had: but let these suffice. For, it being now dissolved, and in private hands, I suppose there is little of the Revenewes now remaining to it: although it seemes (because an Hospitall) the generall Dissolution tooke no hold of it. For in an ordinary visitation of the place in Cardinall Pooles time, Anno 1557. (long after the common Dissolution) this Accompt of the then state of it is given up to the Visitors, by the Sisters of the place /m.

Md. they being examined did say that M/r Christopher Hales had a lease of their land, and since his death from one to another till it came to one Tipsall of London, who did make all the spoile of the House. And they say there should be seven Sisters, and a Prioress, and a Priest found out of the profit of their Lands. The value of their Lands they esteeme at xx/l.

Nomina sororum.
Iohanna Francis Prior.
Elizabeth Oliver.
Florence Young, nondum soror.

Dodindale.

The cheife Governor of this (as generally of all Hospitalls) was called *Custos Hospitalis*. And he was ever one of the Monkes of S/t Augustines Abbey.

Leaving now this Martyr (or rather martyred) Hospitall; and coastng still South-ward, we will next visite Dudindale or Dodindale, (now called Morton) a Mannor lying within our Cities liberty, knowne anciently and a long time together by the former of these names, whether because a Valley seated betweene Hills bearing out in that forme, or (as Dudley-Castle in Stafford-shire /n) from one Dudo or Dodo, an English-Saxon of that name, that might

/n Cambden
ibidem.

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be Lord of it, or from what other radix or originall derived, I know not: but a name (I am sure) by which the ancient residentiaries of the place (as places were wont to give names to their Inhabitants) the family of Dudindale or Dodindale were of long time knowne, untill that of latter times (as I am credibly informed) the place became the seate of the Mortons, and so lost it former name. The Tithes of this Mannor (of Dodingdale) Richard de Marci (as I told you before in S/t Lawrence) betweene foure and five hundred yeares since, gave unto that Hospitall, by his deed or Charter of this Tenor /o.

/o Lib. S/ti Law=
rentii.

Richardus de Marci omnibus suis hominibus Francigenis & Anglicis tam presentibus quam futuris, Salutem. Sciatis me concessisse & dedisse decimas terræ meæ de Dodingdale Hospitali S/ti Lawrentii quod est juxta Cant. in perpetuam Eleemosinam, pro salute animarum prædecessorum meorum, & mei, & uxoris meæ, & meorum infantium: quare volo & præcipio quatenus prædictum Hospitale decimas præd' habeat & possideat bene & in pace & libere. Præcipioque ex parte Dei & ex parte mea ut fratres & sorores prædicti Hospitalis habeant decimas illas nominatim ad lineum pannum emendum in festo Sancti Iohannis Baptistæ, quia credo quod tunc mei & meorum memores erunt.

/p Hist. of
Tithes. cap. 11.
num 1. pag.
316.

The Church of Rochester hath, or at least sometime had, a portion of Tithes at or neare this place. For as M/r Selden (from the Chartulary of that late Monastery) relates /p. *Haimo filius Guidonis de Dudindale*, confirmes, *in puram & perpetuam eleemosinam*; the gift made by his Ancestors, Gerold

/q Animadver=
sions. 2. Edit.
pag. 123. &
124.

his Grand-father and Guy his Father, of all the Tithes of his Land in Dudindale; which was afterward confirmed also by his sonne and heire lohn. This Tithery at this day passeth by the name of Dodingdale Tithery. Of which all or some part (it seemes) lay within the limits of Saint Mary Castle Parish in Cant. as I collect hence, that (as I have it from Doctor Tillesley /q) a cause was brought in the yeare 1231. by Richard *Vicar sanctæ Mariæ de Castello*, against the Prior of Rochester, for the Tith of an Acre of Land, which was gi= ven, by the predecessors of lohn of Dudindale, to the Prio=

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Monkesdane.

ry: as by the sentence afterward appeared.

Neere unto this place lyes another Dale or Valley called (because it was parcell of the Monks demesnesse of Christ-Church) Monkesdane. It lyes by the place, from the darke vaults (dungeon-like) which the much digging of chalke there hath occasioned, called the divells Court-hall. At this place there once happened a very sad dysaster, which stands upon record. For (as I read in the Crowne-Rolles) *Simon filius Adæ de Colynham, & Hen. filius Hen. Thetchere de Cant. sedebant die sabbati in crastino Sancti Marci, Anno R. R. Ed. filii Regis Ed. 17. in quodam loco subterraneo apud Monekesdan' in Suburbio Cant. qui cedebant lapides, pro calce ibidem faciend': quos per infortunium terra supercecidit, ita quod corpora eorum conquassabuntur, unde moriebantur inconti= nenti.*

Saint Iacobs.

Having done with this place and Dodingdale; let us wheele about and come to Saint Iames, or to Saint Iacobs, as we now call it. An Hospitall for Leprous Women, dedi= cate to the blessed Apostle Saint Iames. It lyes not (I must confesse) within the tether of our Cities perambulation: but yet borders upon it, the bounds of the City lying a= longst the Hospitall Wall; wherefore I knew not how to balke it. It was built by Queene Eelanor wife to King Hen. 3. saith Lambert /r, followed by Wever /s. Upon what ground I know not. Surely erroneus. For of certaine it was an Hospitall before Hen. 3. reigne. In King lohns time, and that toward the beginning of his reigne (for as it appears by the Sigle, which is H: it was in Archbishop Huberts dayes, who dyed in the sixth or seventh of King lohn) the Monkes, that is the Prior and Covent of Christ-Church, by their letters (as I may call them) of protection, tooke it into their custody, charge and patronage; and for the future ingage themselves to a perpetuall forme of reigle= ment thereof, as you may see by what here followes /t.

/r Peramb. of
Kent in Cant.
/s Ancient fu=
ner. Monum.
pag. 238.

/t Liber Eccles.
Christi Cant.

Omnibus Christi fidelibus ad quos præsens scriptum pervenerit G. Prior & Conventus ecclesiæ Christi Cant. in D/o. salutem.

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Sciatis quod intuitu caritatis & pietatis, de consensu & volun= tate Domini nostri H. Archiepiscopi & ad petitionem magistri Firmini custodis domus sancti Iacobi extra Cant. recepimus in custodiam & protectionem nostram prædict. Domum S/ti Iacobi extra Cant. sitam. Et tenebimus in eadem domo semper tres sa= cerdotes hic per nos instituend. Qui erint professi in eadem præ= dicta domo in forma & habitu religionis. Quorum unus cotidie celebrabit missam de beata virgine, alius cantabit requiem pro benefactoribus ejusdem domus, tertius dicet commune servitium, & isti tres sacerdotes habebunt unum clericum. Et erint in præ= dicta domo semper xxv mulieres leprosæ per nos instituendæ. De ecclesia de Bradegate & aliis redditibus & terris & substan=

tiis & elemosinis & obventionibus ejusdem domus providebimus tam sacerdotibus illis quam leprosis prædict' necessaria. Et ut hæc supradicta firma & inconcussa permaneant imposterum presenti carta nostra & sigilli nostri appositione roboravimus: salva dignitate Domini Archiepiscopi. His testibus Gilberto Rofensi Episc' H. Cant. Archidiacon' Rogero Abbate sancti August. Algaro Abbate de Faversham, &c.

/v Ibidem.

Afterwards Hen. 3. towards the augmentation of the Hospitals indowment gives to it the personage of Bradegate, in these words /u.

Henricus Dei gratia Rex Angliæ & Dux Normanniæ & Aquitanniæ & Comes Andegav' Archiepiscopis, Episc', Abbatibus, Prioribus & Comitibus, Baronibus, Iusticiariis, Vicar. Ministris & omnibus fidelibus suis Angl' Salutem. Sciat'is me dedisse in liberam & perpetuam elemosinam & presenti carta mea confirmasse leprosis mulieribus Hospitalis sancti I. apud Cant. ecclesiam de Bradegate cum omnibus pertinentiis suis. Ita quod M/r Firminus libere omnia teneat & possideat tota vita sua, & post decessum ejus libera remaneant prædictis mulieribus leprosis. Quare volo & firmiter precipio quod eedem leprosæ mulieres eandem ecclesiam habeant & teneant in libera & perpetua elemosina sicut predeterminedum est, bene & in pace, libere & quiete, integre & plenarie & honorifice cum omnibus pertinentiis

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suis & libertatibus & liberis consuetudinibus suis. Hiis testibus, &c.

It had much other revenewes, as appeares by the Inventory thereof taken and presented to the Commissioners authorised to examine such matters by the Stat. 37. Hen. 8. cap. 4. Amongst the which, one, both of the principall and first, was the Ferme in the Parishes of Hakynton and Blean, for Firmin's Barton (as the fore-cited Inventory calls it) vulgarly miscalled Infirme-Barton, and of some, misconceived to have appertained to Saint Augustine. Probably so named from that M/r Firmin or Feramin, the quondam Master of that Hospitall, whereof mention is before made in each of the Precedent Charters, the Donor thereof (I take it) and (I beleieve) a chiefe agent in the Hospitals donation, if not first erection also. The rest of the revenew lay at Egerton, Charing, Mersham, Bleane, Hakynton, Natington, Thamington, Shadoxherst, Kingsnoth, Rokinge, and in and about the City; altogether in the Inventory summed up, 'de claro,' at 46/l. 6/s. 3/d. If any thinke it worth their labour to peruse the Survey of the State of this Hospitall in every particular, as it was presented to those Commissioners, it is in my custody, at their service. It payeth now no Tith at all (nor by law ought to pay any *de hortis et animalibus* /x:) but by that Survey it evidently appeares a consideration in money in lieu of Tith of the site of the Hospitall, paid to the Parson of Thanington, viz. 18/d. per annum.

/x Cap. 2. de eccles. ædificand. Cui adjungas velim Statuta Huberti Archiep. in Hoveden. pag. 809. edit. Francof. /y Liber Registri Domini Archid. Cant.

However the generall Dissolution spared this Hospitall, (as I thinke it did:) yet it seemes it did not long survive the same. For what saith the Record /y taken of the State of it in Cardinall Pooles Visitation, holden Anno 1557? Memorand' (saith the same) that Young the Fermor saith that Freeman, and one Dartnall caused the Sisters to surrender the house to the King, and from the King this same came to the said Dartnall, by the Kings Letters Patents, and saith that their Lands were worth a hundreth markes by the yeare, and saith that it is in divers mens hands, whereof

S/r Edward Walton hath bought a great part of the lands which lieth about him, and he himself hath the Mansion house and a part of the land, and saith that the sisters have xlvi/s. viii/d. by the yeare pension, and there is but one alive that he knoweth.

Herbaldowne
Hospitall.

I will now crosse the meadows and river and make up to Herbaldowne, to take a survey of the Hospitall there. It lies also (I confesse) out of the liberty of the City. Yet, for neighbourhood sake, and in regard it was built for the benefit of leproous people of the City (as I conceive:) and continues a harbour to the aged poore (chiefly) of the same, I have thought it worthy our survey.

Leprosie.

Before I enter upon which (because this was also a Lazar house) let me take a little notice of the wondrous com= monnesse of that loathsome disease, the Elephantiasy, or Leprosie in this kingdome of old time: which M/r Cambden /z thinks entered this lland with the Normans. A rare disease amongst us (thanked be God) in these dayes, and from what cause so much abounding as in our forefathers, is not now of us easily discovered. It seems to have been a nationall malady, and accordingly in all parts provision made for receipt and relief of such persons as that (as I may call it) comitiall disease had marked out for sequestration from publick commerce. Whereof there were no lesse then three about this City, this of Herbald one, S. Iacobs another, and S. Lawrence a third. The chief for wealth in the whole kingdome, and head to all the rest, was that called Burton-lazars in Leicestershire /a. The priviledges communicable to the benefactors (and those of the fraternitie) of which Spittle (the baits they laid to take devout people withall) the following instrument will shew, if you peruse it.

/z Britan. in
Leicestershire.

/a Idem, Ibidem.

Burton Lazars.

Vniversis sanctæ matris ecclesiæ filiis ad quos præsentis literæ pervenerint, Frater Willielmus Sutton Magister de Burton sanc' Lazari ordinis Ierlm' in Anglia & ejusdem loci confratres, salutem ac utriusque hominis incrementum. Quum quanto magis spiritualia dona erogantur, tanto ut credimus po=

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tentiora æternæ salutis præmia consequantur. Igitur veræ dilectionis vestræ innotescimus per præsentis qd' sanctæ Romanæ ecclesiæ Pontifices ex eorum plenitudine potestatis nobis gratiose indulserunt ut omnibus qui de facultatibus & bonis suis eisdem a Deo collatis subvenerint, seu ad benefaciendum nobis alios exortati fuerint, vel in nostram fraternitatem extiterint assumpti toties quoties unum annum de injuncta eis pœnitentia misericorditer relaxarunt, et ad plenam participationem omnium missarum matutinarum et aliarum orationum et devotionum in singulis ecclesiis nostri ordinis per orbem Dei offerendarum admittunt, ac singulis annis die Veneris majoris ebdomadæ proprio Curato plenam concedunt potestatem eisdem absolvendi ab omnibus peccatis et criminibus nisi talibus super quibus sedes Apostolica sit merito consulenda. Vota igitur abstinentiæ et peregrinationis quæcunque commutandi in alia pia subsidia et dona caritativa domui sive hospitali nostro de Borton sancti Lazari Ierlm' eroganda, Votis ad terram sanctam et ad limina beatorum Apostolorum Petri et Pauli et voto castitatis in vita duntaxat exceptis: In articulo vero mortis omnium peccatorum suorum plenam remissionem. Personis autem ecclesiasticis in nostram fraternitatem assumptis qui propter notam irregularitatis sententiam a canone vel homine contractam ad Sed. Apostolicam pro absolutionis beneficio deberent accedere, ut id a proprio Curato valeant recipere misericorditer

concesserunt. Ac etiam ab eodem Curato proprio de horarum canonicarum aut servitii divini omissione pro recompensio plenam remissionem accipere valeant. Insuper si ecclesie ad quas pertinent qui in nostram fraternitatem sunt assumpti ab officiis & servitio divino fuerint interdicti ipsosque mori contigerint eisdem sepultura ecclesiastica non negetur nisi vinculo excommunicationis majoris nominatim fuerint innodati. Nos igitur Magistri & Confratres Hospitalis predicti auctoritate Apostolica vigoreque privilegiorum in nostram fraternitatem sanctam Iohannem Dyg & Iohannam consortem devote recipientes nostrorum privilegiorum, Indulgentiarum & aliorum pietatis operum participes in omnibus facimus per presentes sigillo nostre fraternitatis signati. Dat' apud Borton Sancti Lazari predicti in domo nostra Capitulari, Anno Dom. Millesimo CCCC/o octogesimo quarto.

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Thus endorsed.

Auctoritate Domini nostri Iesu Christi & ex spirituali gratia mihi concessa a sanctissimo Domino nostro Papa. Ego absolvo te ab omnibus peccatis tuis quæ contra Deum & teipsum fecisti, necnon ab omnibus sententiis, interdictis & suspensionibus concedo tibi plenam remissionem si in hac infirmitate decesseris & in mortis articulo existas, alioquin ex misericordia Dei salva sit tibi gratia donec fueris in mortis articulo constitutus, Amen.

But enough of this. Come we now to the Hospital itself. Whereof let me first give you the foundation, as Edmerus hath it /b. *Remotius vero* (saith he, having immediately before mentioned the foundation of S. Johns Hospital without Northgate) *quam a Boreali ab Occidentali portæ Civitatis ligneas domos in devexo montis latere fabricans,* (meaning Lanfranc) *eas ad opus leprosorū delegavit, viris, quem admodum in aliis, a fœminarum societate sejunctis. His nihilo minus pro qualitate sui morbi omnia quibus egerent de suis ministrari constituit, institutis ad hoc peragendum talibus viris de quorum solertia, benignitate ac patientia, ut sibi quidem videbatur, nemini foret ambigendum.* Thus he. By which it appears who was the founder, the time also, and end or intent of the foundation of Herbold. Hosp. My Author you see specifies not the indowment settled upon it by the founder. With your leave I will supply that omission and shew you both what the original indowment was, and how afterwards improved.

Archbishop Richard, Becket's immediate Successor in a charter /c (which I have seen) of his to this, and S. Johns Hosp. relating first their erection by his predecessor Lanfranc, shews that he indowed them with sevenscore pound per annum, to issue and arise out of his Mannors of Reculver and Bocton, that is, to either Hospital after an equal division, 70 lib. per annum. This now was the original indowment of both these Hospitals. With which the same Richard, finding them scarce well able to subsist, in augmentation, added 20 lib. per annum more to their former means,

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payable out of Reculver Parsonage. Which 160 lib. continued afterwards constantly paid unto them, and unaltered, untill Archbishop Kilwardby's dayes. For so it appears by an exemplification made of certain Charters of those Hospitals, under the seal of Thomas Chicheley, D/r of the Deacons, Archdeacon of Canterbury, and Prothonotary to the Pope, and signed by his *Registrorum Custos* and *'Actorum Scriba*: namely, that from Becket's time downward untill Kil-

/b Hist. Novor.
lib. 1. pag.

/c Inter chartas
Hosp. S. Iohannis
extra Northgate.

wardbyes, these 2 Hospitalls had and received by equall di= vision yearly 240 marks or 160 lib. of the Archbishops Chamber, saving that 20 lib. of it was paid them of the Parson of Reculver. This, Kilwardby misliking, withdraws their stipend, and in lieu assignes and appropriats over to them his Parsonage of Reculver, with the Chapels annexed. But for some inconveniences (that of the leprous conditi= on of the people of this Hospitall, the main, rendring them both unable and unfit to attend and intermeddle in a tithe= ry, especially so remote:) his next Successor Iohn Peckham alters and revokes what he (Kilwardby) had done, and red= integrates the Hospitalls into their former estate. Archbi= shop Stratford afterwards gets the King (Ed. 3.) of whom this Parsonage held *in capite*, by his Charter, to appropri= ate it *mensæ Archiepiscopali*, to the Archbishops table, yet charged with that old payment or stipend, which Simon Islip afterwards, with consent of the Chapter, the Prior and Co= vent, confirms unto them, and that (for the better strength= ning of their title, maintainable as yet onely by customa= ry right, having no sufficient *jus scriptum* to show) by his charter in writing, whereby to recover it, if at any time de= nied or detained. Ever since which time they have peace= ably enjoyed the same. These things I thought good the rather to deduce, that I might vindicate that false aspersion wherewith some of the old people of these Hospitalls, ig= norant altogether of the premised passages, are wont to de= prave some of the Archbishops of former times, for depri= ving them of this and that Mannor, and I know not what other means, revenues and indowment, wherewith they

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say and will tell you their houses were at first so richly in= dowed, as they cannot think their Prior of old time, any lesse man forsooth then a Lord Prior, I wot. But thus o= thers have told them, and they think they may take it up upon trust, and say as much after them.

I shall not insist on the specification of the other reve= nues of this Hospitall, whereof, by the charity of former times, it hath a pretty competency: Eilgar at Bourne and Iohn of Tonford neighbours to the place in their time being the prime (I take it) of the secular benefactors, as King Hen. 3. was of the Royall, who gave to the poore here 20 marks a yeare, out of of the City Fee-ferme, payable by the Chamber.

This Hospitalls ancient governour, now called a Master, was a Deane. For to a very ancient deed of the Hospitall (amongst other witnesses) one Benedict in the first place subscribes, with this addition of *tunc temporis Decani de san= cto Nicolao*. Pope Iohn 23. /d by his bull, discharged this Ho= spitall of payment of tithes *de hortis, virgultis & animalium nutrimentis*.

Hitherto and enough of the care taken for their bodies, and the furnishing of them with the necessaries of this life. Next, of the provision made for their souls, and their Chri= stian instruction that might prepare them for that better one to come.

Adjoyning to this Hospitall is an indifferent fair Church, lately (as the Hospitall) by the cost of the reverend Ma= ster, D/r. Iackson, much beautified, which sometimes was a Parish Church, and hath in it a Font (an ancient one) and to it a Church-yard (the badges and characters of a Paro= chiall Church:) and in the account of the state and con= dition of the Hospitall given to the Commissioners upon

/d Inter Chartas Hospitalis.

S. Nicholas Church.

the Stat. 37. H. 8. c. 4. it is avouched to be a Parish Church, and to have parochiall rights; and Archbishop Stratfords appropriation of it to Eastbridge (whereof anon) calls it *ecclesiam parochialem* (the Parish Church.) It was indeed the Church of the Parish of S. Nicholas at Herboldowne: the

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bounds, extent and continent whereof I have not hitherto met with: onely once I saw a deed registred in the Lieger of Eastb. Hosp. 400 yeares old and upwards, mentioning a piece of land, abutting Eastward to the high-way leading to the Barton of Westgate (.i. Westgate-Court) from Tonford, therein said to lie in the Parish of S. Nicholas of Herbold. A Parsonage it once was; payeth Procurations to this day, as a Parsonage, and by the same name was in the yeare 1292. at the generall valuation made of all ecclesiasticall livings in this Diocesse /e, valued at 9 marks per annum, (more then most of the Parsonages in and neare about the City were rated at:) and accordingly the tenths set at xiis. And the ancient Incumbent thereof (as a Parson and Parsonage are relatives) was a Rector, or in the phrase of our Municipalls) a Parson Anno 37. Hen. 3. one Thomas Walsham, by his charter granted /f to William the brother of Gilbert, of S. Nicholas of Herbold. a certain croft, unto which deed one Luke the then Parson of S/t Michael of Herbold. (amongst others) was a witsesse. To this Church, and the then Presbyter thereof (the Parsonage and Parson, (as we since phrase it, of S/t Nicholas) Theobald the Archbishop, by his Charter attested by Walter the then Prior of Christ-Church (amongst others) granted the tithes of his and his Sees Mannor of Westgate /g. The Parsonage thus improved, a Successor of Theobald, Iohn Stratford, in the yeare 1342. 15. Ed. 3. upon his novell ordination of the Hospitall of Eastbridge in Canterbury, and in and by the same Charter, annexed and appropriated to that Hospitall (the Deed or Charter whereof I purpose shall follow in my Survey of Eastbridge:) But because it should seem that Church had been the Hospitall Church of S/t Nicholas, wherein the poore there had the Sacraments and Sacramentals ministered unto them, by the Incumbent for the time being, (it was built for them, as Archbishop Parker sayes, by Lanfranc their founder) the appropriator, Stratford, to prevent and provide against all damage and detriment which that appropriation might occasion to S/t Nicholas

/e Lib. Eccles. Christi Cant.

/f Prout in Charta quad. hujus Hosp.

/g Lib. de Eastbridge.

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Hospitall, obligeth Estbridge Hospitall to the finding (not of a Vicar, the living was too slender to maintaine one, but) of a Chaplaine who should officiate and minister to them 'in divinis' (as the foresaid Instrument will show:) In this, Archbishop Wittlesey afterwards finding some inconvenience, Anno 1371. erects a perpetuall Chantery, the Chantery-Priest whereof (because of the danger of conversing with the Hospitallers, being leproous people many of them) seated and housed apart, viz. over against the Hospitall gate, and endowed with a competency of revenue, partly from the one, partly from the other Hospitall; was charged with cure of soules, and to that end tyed to perpetuall residence upon it, as the instrument of that Chanteries erection and dotation (to be sought in my Appendix /h) more at large will show. In this wise things stood with the Church of Saint Nicholas afterward untill the latter end of Hen. 8. or beginning of Ed. 6. reigne. About

Harboldowne Chantery.

/h Vide pag. 241.

which time the Chantery and Chantery-Priest vanished. Since when, the Church continuing to the Hospitall, the poore are served there *in divinis*, by one in orders, a member of the house.

I was willing to enlarge my selfe in this matter the rather, because the state of this Church inquired into by some, but unknowne of most, I would make as evident as my reading and observation had enabled me. And so I have onely a tale to tell you from Erasmus touching an old ceremony used heretofore in this Hospitall (as Wever hath abridged it:) and I shall take leave of it. In this house (saith Wever /i) was reserved the upper leather of an old shooe, which had beene worne (as they gave it out) by Saint Thomas Becket: this shooe, as a sacred relique, was offered to all passengers to kisse; faire set in Copper, and Chrystall.

What he there addes of a Priory of black Canons, which (as he saith) was originally annexed to this Hospitall by Lanfranc the founder, is but a tale. The man was mistaken in this, as he is much out in many other things about this City. The Priory, I wot, by him intended is that of Saint

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Gregory without Northgate, over against Saint Johns Hospitall there of Lanfranc's foundation, to which it was not annexed neither, much lesse to Herbald. but an injunction onely laid upon the Canons of the place to minister unto the poore of Saint Johns in things appertaining to their soules health, and in rites of buriall, as in proper place I shall further show.

My progresse being circular I am bound next for Saint Stephens or Hakynton. Whither my next way lyes (by Beausherne, anciently as still a parcell of the Demeasnesse of Poore Priests-Hospitall in Cant.) over Saint Thomas-hill. Where I will stay you no longer then whilest I may give you the derivation of the Hills name. The Inventory of Rents and Revenewes of Esbridge Hospitall presented to the Commissioners upon the Stat. 37. Hen. 8. cap. 4. calls it Thomas Becket's Hill. And that (I suppose) either because the greatest part of the demeanes or endowment of that Hospitall, built by Archbishop Becket, and to this day called *Hospitale sancti Thomæ martyris de Eastbridge*, lay, as it doth still, about that Hill; or else from a Chapell sometime standing thereaway, called Saint Thomas Chapell, whereof in a deed of Eastbridge-Lieger of divers quit-rents *extra Westgate*, I read as followeth: *luxta campum in quo nova cappella beati Thomæ Martyris fuerat*. So much of that. Now for Hakynton.

I might here enter into a large discourse of the fierce quarell that happened betweene Baldwin the Archbishop, and his Monkes, the Prior and Covent of Christ-Church about a colledge by him intended to have beene erected at this place, which (the cause of their opposition) would mainly have damnified the Monkes, had the project succeeded. But the story is delivered by so many hands already, and that so fully and at large, that (not desirous to make my booke swell with other mens labours) I purposely spare the recitall of it, and referre the Reader, for satisfaction, to the *Antiquitates Britannicæ*, the Catalogue of Bishops, to the Acts and Monuments, and Lamberts per-

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ambulation. I my selfe also shall have occasion to give a touch upon it hereafter, in the life both of the same Bald-

/i Ancient fuller. Monum. pag. 259.

Hakynton. Beausherne.

S/t Thomas hill.

	win, and of Alanus the Prior.
Barton.	I passe from Hakynton, and crossing the Meadowes and River at Barton (sometime a Mannor of Christ-Church, and that which Doomesday Booke calls Northwood, from it may seeme the sometime woody condition of some part of the soile; in speaking whereof Lambert /k commits some errors, especially in saying the Mannor was long time in the possession of certaine Gentlemen of the same name, &c.) I come next to the Suburbs without Northgate.
/k Perambulati=on of Kent in Norwood.	
lesus-Hospital.	Where, after we are past Iesus Hospital, a Spittle for the poore served there with good annuall allowance by the Founder, Saint Iohn Boys Knight deceased, (whose Monu=ment placed by his Tombe against the North-wall of the Body of Christ-Church, further sets forth what he was:) the Priory of Saint Gregories, and the opposite Hospital of Saint Iohns minister unto me much matter of Survey.
/l Hist. Novor. lib. 1. pag.	I shall first, from Edmerus /l, give you their foundation joyntly, and then treat of them in severall. <i>Extra aquilonalem denique portam urbis illius lapideam domum decentem & amplam construxit, & ei pro diversis necessitudinibus hominum & commoditatibus habitacula plura cum spaciosa curte adjecit. Hoc palatium in duo divisit, viros viz. variis infirmitatum qualitatibus pressos uni; parti vero alteri foeminas se male habentes instituens. Ordinavit etiam eis de suo vestitum, & victum quotidianum; Ministros quoque atque custodes qui modis omnibus observarent ne aliquid eis deesset, neque viris ad foeminas, vel foeminas ad viros accedendi facultas ulla adesset. Ex altera vero parte viae Ecclesiam in honorem beati Gregorii Papae composuit, in qua Canonicos posuit, qui regulariter viverent, & praefatis infirmis quae saluti animarum suarum congruerent cum Sepultura ministrarent. Quibus etiam in Terris, in Decimis, & in aliis redditibus tanta largitus est, ut ad sustentationem eorum sufficientia esse viderentur.</i> Thus Ed=merus.
	The Priory (to begin with that) was you see a house of
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Saint Grego=ries.	regular Canons, otherwise called (from their habite, which was a white coate, and a linen rochet, under a blacke cope, with a scapular to cover their head and shoul=
/m Polyd. Virg. de Invent. Rer. lib. 7. cap. 3.	ders /m) blacke Canons: of the order of Saint Augustine, as appears by the Catalogue of the Monasteries of that order (among which it is reckoned for one:) which coming in and compounding with the King (Ed. 1.) about a subsidy (for deniall whereof by the whole cleargy, regulating themselves by the Popes constitution, and their Archbi=shops example, they were by Parliament excluded from the Kings protection, and their goods pronounced confiscate to the King) obtained letters of protection /n.
/n Reyner Apo=stolat. Benedict. in Appendice. pag 66.	It was (I take it) the first house of Regular Canons in the whole Kingdome. Sure I am it was erected long before the Priory (of the same order) at Nosthill in Yorkeshire, which Reynor /o saith was the first the Kingdome had, being built (as he delivers) by Adewold or Ethelwolp, Hen. 1. his confessor, that first (if we may beleeeve him) brought the order into this Land.
/o Apostolat. Bened. pag. 158.	
/p Lib. Registri Consistor. Cant.	What number of Canons here were required by the foundation, I know not, but in a visitation /p of the Priory by Cardinall Bourchier, onely five give up their names with the Prior, who indeed then complained of the pauci=ty of his Canons, which (as he layes the fault) was occasi=oned by the diminution of their revenewes, or (in his owne words) their Lands, Tents and Rents. Which their reve=

new what it was, or where it lay, I can say but little; because I could never as yet get a sight of the Leiger.

Concerning this Priory, in the Booke of Doomsday, in the Archbishops Mannor of Stove-sæte or Westgate (as we now call it) thus I read. *Et inibi sunt iterum xxx. & ii. mansuræ & unum molendinum, quæ tenent clerici sancti Gregorii ad eorum ecclesiam. Ibiq̄ue manent xii. Burgenses qui reddunt eis xxxv/s. & molendinum reddit v/s.* The same Doomsday in another place, under the Title of the City mentions the same thing, but with some little variation, thus. *Archiepiscopus habet infra Civitatem Cant. xii. Burgenses, & xxx.*

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mansuras quas tenent clerici de villa ingildam suam, & reddunt xxxv/s. & unum molendinum reddit v/s. This Priory had other indowment, consisting (as Edmerus shoves) as well in Tithes as Temporalities. As for their Titheries, in the yeare 1292. (at what time their Temporalities in Canterbury, Natyndon, Hugelvelde, Chertham, Tanintone, and Herbaldowne, were together valued at xxv/l. xv/s.) they were these, the Parsonages of Taninton, Westgate, Northgate, S/t Dunstan, Natindon, Livingsborn, Waltham, Elmedest, Bertrichedenne, Stallesfield. Together with certaine Titheries in Goldstaneston, Berham, Plukele, and Risseburne /q. The whole revenew every way M/r Lambert reckons up to but 30/l. falling much short of Speeds estimate, which is 166/l. 4/s. 5/d. Whether of them is mistaken, I leave it to them to inquire that please to search the Record.

/q Lib. eccles.
Christi. Cant.

As for any remarkeable matter or occurrence concerning this Priory untill the suppression, I read of none beside the firing of it in King Stephens dayes /r.

/r Lambert Per=
amb. of Kent
in Canterbury.

As appertaining, so also adjoining to this Priory, before and untill the Dissolution (yea and after too) was a Cœmtery or Church-yard, not proper onely to the Priory, for the buriall of the Domesticks, but which was (whether of right, or by curtesie onely, I know not) common to others also with them, and those not the Hospitallars onely (the reason why they were till very lately destitute of any Church-yard within themselves) but also the Parishioners of Northgate, their neighbours, of which Church this Priory had the Patronage, who did constantly, by their Wils, appoint their Burials in that Church-yard, and never mention other of their owne: it faring with them as with those other Parish Churches of the City, which belonging some to Christ-Church, some to Saint Augustines, had their want of Church-yards supplied by those Monasteries. This at Saint Gregories continued to the Parish of Northgate after the dissolution, untill (as the tradition goes) Sir Iohn Boys the late Tenent to the Priory obtained to appropriate and inclose it upon exchange of the moderne Church-yard

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ground for it with the Churchwardens of Northgate for the time being. It continued (I say) till then to the Parish, for a buriall place; 'de facto,' but was not acknowledged theirs of right. For at a visitation /s holden in the yeare 1560. it is from Northgate, by the sworn men (*inter alia*) thus presented viz. That M/r May doth withhold part of the Church-yard &c. This M/r May (it seems) was then tenent to the Priory. Who in defence of himself being convented upon this presentment, *exhibuit literas Regias patentes* (as the act of court runs:) *per quas patet cimiterium esse jus hereditarium Reverendissimi, &c.* Afterwards, viz. anno 1573. at

/s Lib. Consistorii
Cant.

/t Lib. ejusdem
Consistorii.

another visitation /t, it was from the same place thus present= ed, to wit, That their Church-yard is not decently kept, neither can they bury in it unlesse they pay 2/d. for an old bo= dy, and a penny for a childe.

Controversie
between the
City and
S. Gregories.

It hath been a thing much controverted between the City and this Priory, whether it be of the Cities liberty or not. Now not out of any desire I have to stickle in the mat= ter, but for manifestation and maintenance of a truth here= in the best I am able, unto which by occasion of the places survey, I am in a manner engaged, I shall without partiali= tie deliver what, in matter of fact, I know may conduce to the clearing of this doubt and quieting the debate. In the yeare 1269. anno 53. Hen. 3. I finde /u the Prior of S/t Grego= ries, by the same writ with the Prior of Christ-Church, the Abbat of S. Augustines and others, after a legall discussion of the case by enquiry and verdict of select men of the City, and voicinage, acquitted by the Kings writ of tallage, .i. of being within compasse of tallage with the City. Besides in the Argument drawn up by the Abbat of S/t Aug. in de= fence of himself and his Abbey against the City, challen= ging the Abbey and some of her neighbouring demaines to be of and within the liberty of the City in Hen. 6. time, amongst other heads thereof (that it might not seeme strange, that the Abbey being in the Suburbs, and so neare the City wall, should neverthelesse be exempt from the Franchise of the same, by shewing how the matter stood

/u Vide postea
pag. 187.

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in same state with other like places about the City: this Priory is pleaded to be as without the walls, so without the liberty also of the same City in these words, viz. *Ac etiam quod sunt aliqua loca adeo prope muros Civitatis prædictæ sicut sunt loci in prædictis articulis ballivorum prædict &c. contenti quæ semper fuerunt extra prædictam Civitatem, præcinctum, libertatem aut suburbia ejusdem, viz. vicus de Westgate, vicus Sancti Martini, Prioratus Sancti Gregorii, Hospitale Sancti Io= annis de Northgate &c.* In H. 8. time certain articles were concluded between the Prior of this house and the Covent of the same on the one party, and the Major and Common= alty of the City of the other party, for the composing of this difference about the temporall Jurisdiction of the place. Which composition, from the records of the cham= ber, I shall in my Appendix present the Reader with. Vide. pag. 246.

S/t Thomas
Chapell.

But leaving these things, and the house, I come next to the ground lying behinde it, sometime the Canons orchard or garden: where are yet standing or rather falling (and yeelding to time) the ruines of an old chapell, a barn I wot of late, dedicate to that once reputed holy Martyr

/x Penes registrum
Consistor. Cant.

S/t Thomas of Cant. and called (as I finde by the will /x of one William Harry of S/t Martin, anno 1461. who gave a legacy unto it) *Capella fraternitatis sancti Thomæ Martyris existen^r in orto sancti Gregorii.* I will close this discourse of S/t Gre= gories with the following memorandum, touching the water= course of Christ-Church running through this part of it.

Christ-
Church
Watercourse.

Memorandum (saith a book of Christ-Church) *de carta Prioris & Conventus sancti Gregorii Cant. specialem mentionem faci= end. & expressum quod aquæductum Prioris & Conventus eccle= siæ Christi Cant. per pomarium suum transeuntem salvum & il= læsum quantum in eis est conservabunt, & permittent operarios dictæ ecclesiæ Christi Cant. quotiens necesse fuerit ad eundem aquæductum emendandum per Curiam & portam suam liberum habere ingressum & egressum, &c.* Dated anno 1227.

S/t lohns Ho=
spitall.

I return now to the Hospitall, whose foundation being premised, her dotation should follow: but what I might

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here say of it, is already said and may be seen in that of Her=
baldowne, the other twin as I may call it, for their parity as
well in time as manner, both of their erection and originall
endowment. This of S. lohns time was fired in Ed. 3. time,
as I finde by certain letters of the Hospitall under their seal,
framed after the manner of a brief, & directed to all prelates
in generall, wherein they in pitifull manner deplore their
miserable estate occasioned (as they say) by a late lament=
able fire happening in their house, which had wasted their
Hospitall and adjacent edifices, in the which were more
then an 100 poore people sustained, with desire of their cha=
ritable relief, letting them know (as the most perswasive
Rhetorick of that age) what indulgences had been grant=
ed to their benefactors by severall Archbishops and Bishops
of former times.

Chapell.

This Hospitall hath a faire Chapel to it decently kept,
wherein divine service is said, the Sacraments administred,
and Gods word preached to them of the house. Their pre=
sent Chaplains stipend is the same with his predecessors of
old, 8 lib. per annum. The Chapell hath had some dome=
stick benefactors. Amongst others, one William Garnar,
who in the yeare < > by his will /y gave xl/s to the mending
of the steeple, and 4 lib. for a new bell. Iohn Roper another,
who in the yeare 1526. by his will /z took order with his Exe=
cutour for the new building of the side Chancells Eastern
window (being the window, as he calls it, of our Ladies al=
tar) proportionable and correspondent to that of the
quire. The Chapell affords these Monuments of some
note.

/y Penes Regist.
Consist. prædict.

/z Ibidem.

*Orate pro anima Aliciæ Ashburneham filia & heredis Williel=
mi Tooke armigeri & Aliciæ Woodland uxoris ejus & antea fuit
uxor Thomæ Roper Gent. quæ obiit xvii die April. Anno R. R.
Hen. 8. xv. & Anno Domini 1524. Cujus animæ &c.*

She lieth in the same side Chancell: in the said Eastwin=
dow whereof these words are yet legible.

*Orate pro — Rooper & pro bono — Thomasinæ uxoris ejus
— Domini 1529.*

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In the quire-window.

*Orate pro bono statu — Hyllys fratris istius Hospitalis & Prior,
qui ab hoc seculo migravit, qui fenestram istam fieri fecit, Anno
Domini 1474.*

It is a very brave window, having in so many panes, every
of the twelve Apostles pourtrayed, with the severall ar=
ticles of the Creed that they are said to make.

In the South-window.

*Orate pro animabus Domini Willielmi Septvans & — consor=
tis suæ.*

Archbish. Stratford erecting and endowing the Vicarage
of Northgate-Church, expressly reserves and excepts
from the Vicar thereof the tithes of this Hospitall, in these
words. *Oblationibus & obventionibus Hospitalis de Northgate,
duntaxat exceptis.* In what case and estate the Commission=
ers upon the Statute 37. H. 8. c. 4. found the present Ho=

spitall, were it not too tedious of recitall, I would here sub=joyne. I suspect a fleecing of it as of other like places by the sacrilegious pilfering of those ravenous and wretched times set upon the spoil even of (what the Proverb might have stav'd them from) the very spittle it self. I could in=stance in some particulars wherein it suffered, but my haste will not permit me.

Westgate=street.

I have now surrounded the Suburbs, yet having hitherto said nothing of Westgate=street, the Suburbs (I mean) ly=ing without Westgate, exempt from the libertie and Fran=chese of the City, give me leave here to give it a place a=part, and therewith to finish my survey of the Suburbs, and then I shall enter the walls.

I have seen a presentment in Eire, inrolled in the Kings Exchequer of the 21. of Ed. 1. wherein (*inter alia*) this street (Westgate=street) is presented and avouched, how truly I know not, to have anciently belonged to the Citi=zens of Canterbury, subject with the City to tax and aid; but in King Johns time to have been taken from the City by Hubert the Archbishop, to the Cities great damage, in re=gard merchants and men of worth and estates withdrew

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themselves thither, and there hous'd themselves, and were defended of the Archbishop against the Cities impositions. But whether this part of our Cities Suburbs, were not from all Antiquity, as now it is, clearly exempted from the Franchise and Liberty thereof, because part of the Arch=bishops Mannor (and Hundred) of Westgate, as we now call it, or of Stoursæte, as of old it was named, distinct from the City=Hundred (as it seemes it was no other of old) may deserve inquiry and consideration, and the rather (sith Doomsday Booke Records, that the Archbishop then chal=lunged to have *Forisfacturam in viis extra Civitatem ex utra=que parte ubi terra sua est*) because the Archbishop, in right of his See, is *Dominus Fundi* (Lord of the Soile) on either side this Street. It makes much for this what Edmerus /a said upward of 500 yeares agone, that in the Lands of the Arch=bishopricke throughout the Kingdome, by an ancient cu=stome and usage, the Archbishop hath the sole manning of things aswell humane, as divine. But enough of the street.

/a Hist. Novor. lib. 1.

Ferry.

Somewhat I have heard of a Ferry sometime at this place, belonging, as I am told, to the Archbishop, who did ar=rent it out for 16/d. per annum. But I have seene no record to warrant the relation, and therefore no more of that untill I be better instructed.

The Archbishop and the Citizens, both (as bound by oath, if I mistake not) standing in the defence and main=tenance of their liberties, the one of his See, the other of their City, have anciently much differed about liberties here, but now and of a long time all such matters have been well accorded and settled betweene them; wherefore, and because I much desire they should ever so continue, *ex pro=fesso*, I decline the discourse of their quarels, least I may seeme to rub up old sores.

Having now done with Westgate=street, I will take the next way into the City, and that is by Westgate. But ere we passe or enter further then the Gate, I must, according to my purposed method premise and say somewhat of the Wards of the City.

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Division of the City into Wards.

Number and names of the Wards.

The Wards of our City at this day are, as (I take it) they ever were, nor more nor lesse then sixe in number. In name distinguished and differenced from each other, by the names of the sixe principall Gates, that is. 1. West-gate-ward. 2. Newingate-ward. 3. Northgate-ward. 4. Worthgate-ward. 5. Burgate-ward, and 6. Ridingate-ward. Of that number at first, haply in imitation of the Shires division into 6. Lathes, whereof it did of old consist.

Their originall.

Of the first division made of the City into Wards, neither written Record, nor unwritten Tradition makes any mention. But I conceive it very ancient. The whole City (it seemes) in the Conquerors time, was but one intire hundred. For Doomsday Booke speaking of the Churches Mannor of Barton, which it calleth North-wood, saith it was *de hundredo de Cantuarberia*, as the very words are. If so, it was not long ere a sub-division made of it, haply for more easie and good Government, into divers severall hundreds, namely into the sixe Wards or hundreds now under our Survey. For the more ancient appellation and terme given to those our Cities moderne sub-divisions of Wards, was Hundred, as almost all our eldest deeds and other like evidences doe witness, which generally, close with a memorandum, that they were first made and recorded in the hundred of that Division (as in the hundred of West-gate, Burgate, and so alike for the rest) and afterwards in the Burgmote of the City. Another terme they had some what varying from the other in sound, but of synonymall sense and signification with it, which was *Bertha*, a frequent phrase in our ancient evidences.

These Divisions, Fitz-Stephens, in his description of London, endeavouring to paralell it, all he could, with old Rome, calls Regions. Every of these Divisions, Hundreds, Wards, Regions, was committed and intrusted, for reiglement, to an Alderman, one in office and authority, the

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same (I take it) with '*Præpositus Hundredi*, or the Hundreds Ealdor, as our Ancestors would phrase it.

I will spare all discourse touching (what many mens interpretation hath made of vulgar knowledge) the word, Alderman, both name, and office, in generall, derived, traduced and descended unto us from great antiquity, and confine my selfe to speake of those onely set over our City Wards. Whose antiquity I conceive to be from about Rich. 1. time; the generality of these Aldermen being said to bee of that ages production /b (foure hundred yeares old and upwards.)

/b Vide Dn. Hen. Spelmanni Glossar. in hac voce.

/c Deuter. cap. 21 ver. 19. & cap. 16.

Wardmote.

These Aldermen, every of them, had and kept within their Ward, and haply (as the Jewes held theirs /c) at their severall Gates, a Court holden every three weekes, which was called of our ancestors sometime the Hundred-Court, sometime the Wardmote, that is, the meeting or assembly of the Hundred or Ward, or the Portmote, as the Jurisdiction was called Port-soka.

Aldermanrie.

Their office, from their name, was called an Aldermanrie; which it seemes was not (as now) elective, but as freehold either demiseable or deviseable, 'ad libitum' of him or her that held the same: or if neither demised, nor devised of him nor her in life time, but indisposed of at death, then as inheritance and fee, descended to the next heire at law; and thence it was that (as I finde) most of the same Aldermanries continued in a name and family, through many descents and successions, as that of Burgate to the

Chiches, of Northgate to the Polres or Pollers, as we now write it, of Newingate to the Digges, of Worthgate to the Cokyns, afterward to the Tiernes, of Westgate to the Brownes, and so of the rest.

/d Lib. Cameræ
Civitatis.

This last of Westgate, was in 10. Rich. 2. given by the Will /d of Henry Garnate to Sara his wife. It sometimes was in the Abbat of Saint Augustines possession, who (as Thorne tels me) Anno 1278. gave it to M/r Nicholas Doge, *tenend'*. & *habend' eandem cum omnibus appendiciis tam in civitate Cant. quam extra in suburbio ejusdem vel alibi, de præfato Abbate &*

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Conventu in perpetuum, reddendo inde annuatim in thesaurario nostro. x/l. sterlingorum pro omnibus servitiis, salva secta Burg= moti Cant. quam ob eandem causam facere tenet. As Thornes words are. Before this. i. in the beginning of Hen. 3. time, I finde /e it enjoyed by one William (as he writes himselfe) *Cissor Domini Regis*, the Kings Taylor, I take it. But of late dayes it was the Brownes. Whose then seate and inheri= tance (before the Septvans) was the Mannor of Milton, or Middleton by Canterbury (from whence so called is of vulgar conjecture:) and continued to the name of the Brownes, untill of late the inheritrix married to Robert Honywood Esquire, sonne of that famous Mary Honywood (of whom I leave you to take further information, if her fame save you not the labour, from her Monuments Inscription or Epi= taph in D/r Hakewill /f) and father of S/r Robert Honywood of Charing, and S/r Thomas Honywood of Marks-Hall in Essex, whose it now is, the ancestor of whom S/r George Browne, in Rich. 3. dayes, taking part with Lancastrian Hen. 7. was, by Parliament, deprived for it of this Aldermanry, but his heires soone after. i. in the 1. Hen. 7. repossessed of it.

/e Lib. eccles.
Christi Cant.

/f Apology. lib. 3.
cap. 5. Sect. 7.
pag. 224.

I insist the more upon this Aldermanry, because I conceive it to have beene, if not absolutely the chiefe, yet one of more respect and consequence then the rest; which were all bought or otherwise gotten into the City, and made eli= gible by the Maior and Commonalty early to that this was, which (it seemes) came not in untill about the time of the New ordination made by Hen. 7. which appoints two Alder= men to every Ward. In some respects also it differed from the rest, which (I take it) were held onely by Freemen and inhabitants of the Franchise, whereas this was holden nei= ther by one nor tother, a great inconvenience to the City, as in the fore-cited act of Parliment (1 Rich. 1.) in the pre= face of it, is suggested. So much of the Wards in generall. Which, it seemes by an ancient Record /g, were annexed and appertaining to the Fee-Ferme paid by the City to the King, of whom they held *in capite*.

/g Record. de An.
19. Rich. 2.
You shall finde
a copy of it in
my Appendix.
pag. 298.

Now of each of them in severall; beginning, because I

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staid you (as you may remember) at Westgate, with West= gate-Ward; and observing and surveying such things (as I shall doe likewise afterwards in the rest) as occurre therein any thing worthy of note or memory: saving that I shall reserve the Churches to a future mention by themselves.

Westgate-Ward.

Marching on therefore from the Gate into the City, by the high Street (that, I meane, terminated by this Gate at the West, and by the opposite Newingate at the East-end) we have on this side Kingsbridge, on either hand of us a Gate that leads us to a severall ruined Monastery.

That on the right hand late the bare-footed Franciscans, or the Minorite-Observant-mendicant-Gray-Fryers. The other on our left, late the Minors also, or the Prædicant-black-Fryers.

Gray-Fryers.

I will begin with the Gray-FF. or Franciscans. So called from 'Seraphicall S/t Francis' (Wevers Epithete) the institutor of their order. The legend of whose life and miracles, because too tedious for my intended short method, and too too fabulous most what, I doubt, for your beleefe, for mine I am sure; I have thought good rather to overpasse in silence, then to trouble either my selfe to write, or you to read the rabble of fopperies (if no worse) that are written of it and them, legible in Matt. Paris. Polyd. Virg. but more largely in Owens genealogy of Monks &c. the Chronicon Minorum, and elsewhere.

/* Qui dicantur Monachi, & qui Fratres, item & quo distent vide Panor. sup. cap. Causam quæ. ext. De judic. l. 2 Decretal. & consil. 28. parte secunda.

Leaving therefore (I say) their Founder and Patron, I come to the Fryers /* themselves. They were called Minors or Minorites, from the humility and lowlinesse of minde which by the prescript of their Founder they ought ever to have: Observant, to distinguish them from a looser sort of Franciscans, then whom these were more carefull and observant to keepe the strict rules and orders of S/t Francis, and were therefore also called Regular Franci-

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scans: Mendicant, because pretending to Evangelicall perfection, and therefore professing wilfull povertie, they subsisted chiefly upon almes, which they used, with the Predicants, Augustines, and Carmelites, to ask and receive 'ostiatim,' from doore to doore; whereby chiefly Friers were differenced from Monks, who kept home, and lived upon their own in common: Gray, from their habit, which (in imitation of their Founder /h) was a long gray coat down to their heels, with a Cowl or Hood, and a cord or rope about their loynes in stead of a girdle. Their governours proper name and stile was *Guardianus*. *Monachi olim* (saith one /i) *non omnes simul commorabantur, sed domunculas sparsim per montes & saltus structas habebant: quo derelicto, inceperunt postea ad modum Reip. in communitate habitare, uno eorum electo velut principe & gubernatore, qui eos regeret & gubernaret, præesset Monasterio, quem Græci appellabant archimandrita & cœnobiarcha, nos vero communiter vocamus abbatem, licet temporis lapsu factum sit, ut, multiplicatis monachorum ordinibus illorum nomina etiam multiplicata sint: unde apud Dominicanos vocatur Prior, apud Franciscanos Guardianus, apud Trinitarios minister.*

/h Polyd. Virg. de Invent. Rer. lib. 7. cap. 4.

/i Barthol. Carthagena. in expo. titul. jur. Canon. lib. 3. titul. 35.

These Franciscans came first into England about the yeer 1224. in Hen. 3. reigne, as did the Dominicans /k. How or where they were afterwards entertained with provision, and accommodation of housing, I finde not untill the yeare 1270. By which time, it seems (whether by their piety, or policy, I know not) they had so insinuated themselves into the favour of a devout and worthy Citizen, and of a flourishing family then in the City (as still in the County) one Iohn Digg, or Diggs, then an Alderman, and 12 yeares before (1258.) and also 3 yeares after (1273.) one of the Bailiffs of the City, whom Wever miscalls S/r Iohn Diggs, that he purchased for them the Iland in Canterbury, then called Bynnewith, and shortly after translated them thither. *Emit Insulam vocatam Bynnewight in Cantuar. & locum Portæ super Stour-street ad opus Fratrum Minorum, & tempore opportuno transtulit Fratres ad illam*, as Wever /l from Leland. Whence

Harpfield. Hist. Eccl. Angl. sæcul. 13. cap. 11.

/l Ancient universally Monachum. pag. 134.

Binnewith.

the place, this Iland, might derive the name of Bynnewith, if I may conjecture, I shall tell you, either from a composition of two Saxon words, 'Binnan' which signifies within, and 'With,' an Iland, as it were the Iland within, in distinction of it from an Iland sometime lying without the City, by Westgate, Northward, called simply 'With,' whereof in the elder rentals of Christ-Church mention is made thus. *Parva Insula extra Westgate, versus Aquilonem, vocata With.* Or else Binnewith quasi 'Bine-with,' the double Iland; indeed it is no other, and an ancient rental of Christ-Church (which once had ground, houses, and fee here) speaks of rent in S/t Peters Parish payable *de duabus parvis Insulis ubi fuit Crinemelne.* For thereabout sometime stood a milne of Christ-Church, so called, unto which the lane in S/t Peters called Mead-lane, and of Speed in his Map of the City miscalled Maiden-lane, did leade, and from thence was called Crinemelne-lane. For in an exchange anno 1294. made between Christ-Church and S. Austins, three tenements in S/t Peters Parish in Canterbury being granted to the Abbey, and of them is thus described and bounded, viz. *quoddam tenementum jacens in magno giardino dicti Abbatis, juxta terram fratrum Minorum Cant. ex parte Australi, in venella quæ dicitur Medlane, & quæ olim (saith the deed /m) vocabatur Crinemelne-lane.* But may it not more probably be called Binnewith (that is Binney-Iland) from the same radix with the mead, or meadow-ground by it, called to this day Binney-meads; as the bridge thereaway, which we call Bingley-bridge, is rightly called Binney-bridge, from the Saxon, 'binnan ea' signifying (as I said) within or between the water, because lying and inclosed within or between our Stour or rivers double channell, bounding it on either side: whence the Codicill or Landboc of Cenulph the Mercian that gave that ground to the Church copied in my Appendix pag. 301. thus describes it to lie. *Inter duos gremiales rivus fluminis quod dicitur Stour.* Which M/r Lambert reads thus. *Inter duos genitales rivos &c.* and accordingly would send us further up the stream, to finde out this ground about our

/m In Lib. eccles. Cant.

rivers spring-heads; whereas the very name yet remaining shows it to lie here.

A Family of Binnewiths.

I may not so leave the places name. For though ancient and even obsolete with us, yet of so much note with our Ancestors, as it served to give name to a family of Citizens, sometime the residentiaries of the place, and from thence called the Withs, or (as more frequently) the Binnewiths, whereof one Iohn Binnewith about the beginning of H. 3. reigne was a benefactor to Herboldowne Hosp. where I have seen his charter with the seal appendant, in the circumference of it thus circum-inscribed SIGILL. IOHANNIS DE WITH. And one Arnold Binnewith was, anno 1221. and also again about the yeare 1227. one of the Bailiffs of the City /n. The Friers having gotten possession of the place, both the Iland and her former *Incolæ* or inhabitants, soon after lost their names. But leaving that, I proceed.

/n Lib. Hosp. de Eastbridge.

The Friers being here seated, and many houses and much ground of the fee of Christ-Church Monks lying within the *Ambitus* or precinct of their Monastery, they (it seems) made bold to usurp them as their own, because within the confines of their seat, and so *de facto*, made themselves absolute Lords and possessors of the Iland. The Monks

seeing the common people much inclined to favour them, and not willing to incurre theirs, lest it might bring with it the peoples displeasure also, make a vertue of as it were a ward them, as the common people, after the Friers (by their connivence 'tis like) had been a pretty while in possession without paying or yeelding to the Monks their accustomed rents and services, which their quondam tenents were bound to pay, viz. anno 1294. by composition, remit unto them all arrerages and duties past *gratis*, or *intuitu caritatis*, as they phrase it, and for the future make them an abatement of almost the moiety of the rent: as the Composition will show, which (because it sets forth in some sort the state of the Iland, and how it was peopled before the FF. time) I here propose, transcribed from the Records of the Cathedrall.

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Composition
between
Christ-Church
and the Friers.

Notum sit omnibus præsentibus & futuris quod in festo Natalis beati Ioannis Baptistæ Anno Dom. Mccxciiii/o. Regni vero Regis Edwardi xxii/o. Ita convenit inter Priorem & Conventum ecclesie Christi Cant. ex parte una, & Gardianum & Conventum fratrum minorum Cant. ex altera, viz. quod cum diversa tenementa continerentur infra ambitum ipsorum fratrum de feodo prædict' Prioris & Conventus, viz. tenementum quod quondam fuit Samuelis Tinctoris pro quo debebatur eis annuatim vii/d. quad. Item pro tenemento quondam Beringeri in With pro quo xii/d. Item pro tenemento ejusdem in Ottemed. pro quo v/d < > Item pro tenemento quondam Seronæ de Boctone pro quo vi/d. Item pro redditu Wiberti quondam Prioris ecclesie Christi præd. juxta Ottewell, pro quo xii/d. Item pro tenemento Stephani filii Lewini Samuel pro quo xviii/d. Præfati Prior & Conventus remiserunt & quietum clamaverunt in perpetuum prædictis fratribus & eorum Successoribus omnia arreragia sibi debit' de tenementis præd. intuitu caritatis. Ita viz. qd' iidem fratres & eorum Successores de cetero per suos procuratores fideliter solvi facient annuatim prædict. Priori & Con. in Thesauraria sua iii/s. annui redditus pro omnibus tenementis prædict. viz. medium ad Pascha & aliud medium ad festum Sancti Michaelis pro omnibus servitiis & secularibus demandis ad ipsos Prior. & Con. de eisdem tenementis spectand. & si contingat præfat. procuratores post viginti dies postquam super hoc præmuniti fuerint in solutione prædicti annui redditus deficere, bene licebit præd. Prior. & Conventui & eorum ministris distringere omnia tenementa præd. pro arreragiis quæ a retro fuerint de annuo reddito supradict. In cujus Rei testimonium Sigillum ecclesie Christi præd. & sigillum commune fratrum prædict. huic scripto chirographato alternatim sunt appensa. Acta sunt hæc apud Cantuar. die & anno supradictis.

How this might stand with their Founders rule and their own vow, I see not. For consult their rule delivered articulately in Matt. Paris, and you shall finde them clearely debarred and disabled, both by their vow of povertie, and by expresse prescript beside from all *peculium* and propriety. *Fratres* (saith the rule) *nihil sibi approprient, nec domum,*

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nec locum, nec aliquam rem. Et tanquam peregrini & advenæ in hoc sæculo, in paupertate & humilitate Domino famulantes, vadunt pro elemosyna confidenter &c. Whence that of Durand /o , and others. *Mendicantes sunt possessionum incapaces.*

/o Specul. jur. de
monach stat. Lib.
4. Part. 3. n. 7.
Gray-Friers
priviledges.

These Franciscans or Minorite Friers being a great prop to the Papacy were prosecuted by severall Popes with

/p Nimis prava.
12. de excessib.
prælat.

/q Cap. Dudum.
de sepult. in
Clementin.

/r Of ancient
funerall Mo=
numents. pag.
238.

/s In Regist. Cons.
Cant.

1492.

/t In Registro
memorato.

/v In eod. Regist.
Titular Bi=
shops.

/x Syntag. in
universi Lib. 15.
cap. 12. n. 44.

/y Anno 25.
H. 8. cap. 12.

many priviledges, immunities, indulgences and what not graces, that might assure them the Popes fast friends, and faithfull sonnes and servants. Beside their exemption and immunitie from Episcopall and all other ordinary Jurisdiction; in matter of tithes, they were priviledged from payment of any, either of their house, their orchard (or garden) and the nutriment .i. the herbage or agistment of their Cattell, as in the Decretalls /p. They had withall in matter of buriall *liberam sepulturam* (paying the fourth part of the obventions to the Parish Church:) whosoever would, might elect and have their Church or Cœmitery, for his place of buriall /q. And that was a thing whereof multitudes were ambitious, and the rather because they were made believe, that who so was buried amongst them, especially ifin the holy and vertuous habit of a Frier, should not onely be secured from evill spirits that would else haply disturb the quiet of his grave, but also be as sure to go to heaven. There is authentick record of many worthy personages, and of worshipfull families that have been here interred: the Catalogue of whom Wever /r hath collected and delivers, but under a wrong title, saying they were buried in the White, whereas he should have said the Gray-Friers: as I can make good to the satisfaction of any that makes a doubt hereof.

As for benefactors to this Monastery, I finde these. One William Woodland of Holy crosse parish anno 1450. by his will /s gave 5 lib. toward the reparation of their Church, and 5 marks beside to the repairing of their Dortor. Hamon Beale, a Citizen, and in his time twice Maior of Canterb. choosing their Church for the place of his buriall, as Isabell his wife had formerly done, gave 40/s. in money to the Co=

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vent. Indeed (to be short) almost every testate dying man of the City and neighbouring parts of any worth, remembered these FF. The Dominicans also and the Augustines of this City, in their wills with some legacy more or lesse. One domestick benefactor I meet with, one Richard Martin, the Guardian (I take it) of the house, who in the yeare 1498. by his will /t gave liberally both to the Church and Co=vent. He was (as it seems by his will) Parson also of Ickham, and Vicar of Lyd in Kent. But what may he mean by writing himself (as he doth) Bishop of the universall Church? a title so cried down and condemned as Anti-christian by Pope Gregory the Great; I conceive he was a titular Bishop, a Bishop in name and title onely, endued with the Order, but not with the Jurisdiction Episcopall, having no particular charge to intend, but generally officiating as Bishop in any part of the Christian Church. These titular Bishops were frequent with us in those dayes. About the same time one Thomas Wells, the Prior of S. Gregories by Canterbury, in his will /u writes himself Bishop of Sidon. He was a titular Bishop likewise: an order as excepted against by some, so defended by other of the Trent Councell; whereof I leave you to informe your self further (if you please) from Tholosanus /x and others. The use made of them (I take it) was to supply the Diocesan-Bishops absence in such affairs Episcopall as these, to wit, Consecration of Churches, and Church-yards, and their Reconciliation, conferring of orders, Confirmation of children, and the like.

But to our Friers again. Hugh Rich, the Guardian, or (which is all one) the Wardein (as the Statute /y calls him) of this Covent, was one that conspired and suffered with

Elisabeth Barton, the holy maid of Kent, whereof before in my survey of the Nonnery.

This Monastery had, as the place still hath, a double gate and way to it, the one called *Porta Orientalis*, the other *Porta Borealis*; that in Stourstreet, in All-Saints Parish, this in High-street, in S. Peters Parish.

Let me but acquaint you, that John Peckham Archbishop

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of Canterbury in Ed. 1. time, was first a Fryer, and the Provinciall of this order, and I have done with the Franciscans, or Gray-Fryers.

Black-Fryers.

/z Polyd Virg. de Invent Rer. lib. 7. cap 4.

/a Harpsfield. Hi. Eccles. Anglic. Sæc. 13 cap. 11.

Leaving these then, I come next to the other sort of Minors, the Dominican, Blacke, Preaching FF. Preaching, because they were the onely Preachers of all the Fryers: Blacke, because of their habit /z, which was a blacke cope and cowle over a white cote: Dominican, because S/t Dominicke was their founder, a holy man (they say) contemporary with Saint Francis, and whose disciples (the first Fryers of this Covent) were even coætaneous with the Franciscans of this City, coming both hither much about the same time. It is said of them, that King Hen. 3. at their coming received them kindly (so did Stephen Langton also the then Archbishop /a:) and placed them at Canterbury, where (it seemes) he built them this late Monastery, which was the first that the Kingdome had of that kinde. Hence and from this ground I suppose Wever takes his warrant for attributing the erection of this house to Hen. 3. The title proper to the governour of the Dominicans, was Prior. Like the Franciscans, they and the Monkes of Christ-Church, in the same year with the other (1294) came to composition about divers houses and lands lying within their precinct.

The Churchyard of this Monastery was the place of Re-devous designed by the Citizens of Canterbury conspiring a revenge to be taken of the Monks of Christ-Church, for refusing them their ayde, and to joyne with them in the finding and furnishing of twelve horsemen imposed on the City by the King (Ed. 1.) for his expedition against the Rebellious Lewslyn Fitz-Griffin Prince of Wales, which Stow /b (much mistaken in the time, and some other circumstances) thus relates. 'About this time' (saith he, speaking of the 1. of Ed. 3.) 'the like stirre was made against the Monkes of Canterbury: whereof I finde recorded as followeth. King Edward preparing an Army into Scotland, commanded the Bailiffes and Citizens of Canterbury to furnish him

/b Annals in Ed. 3. Vide Antiquit. Brit. in vita Rob. Kilwardby Archiep.

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twelve horsemen, and send them to New-Castle, toward which charge, the Citizens required ayde of the Monks: who answered them that without the assent of the King and their Archbishop they would not agree thereunto, for so much as the Kings of England had founded their Church in free and perpetuall almes. Whereupon William Chilham Bailiffe, and many Commons of the City assembling themselves in the Preaching Fryers Churchyard, conspired and sware against the Monkes as followeth.'

1. That they would overthrow the pentises, windowes and milne, belonging to the Monks.
2. That no Citizen should dwell in any house belonging to the Monks.

3. That all rents belonging to the Monkes of Canterbury should be gathered to use of the Commons.
4. That no man should send or sell to the Monks any victu=alls.
5. That they should seize all the horses and beasts that came into the City with carriage to the Monks.
6. That all such Monks as came forth of their house should be spoiled of their Garments.
7. That a trench should be cast, to stop all men from go=ing in or coming out.
8. That every Pilgrim should at his entring sweare that he should make no offering.
9. Also that every of those Commons aforesaid should weare on their finger a ring of gold that belonged to Thomas Becket: Thus he.

This Churchyard is in part now become the *Campus Mar=*
tius for our young Artillery of the City.

Wevers collection of ancient funerall monuments will ac=quaint you of divers personages of note and quality bu=ried here.

Fraternities of
Parish Clarks.

At this place the Parish Clarks of the City once had and

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held a gild or fraternity, commonly called the Fraternity of S/t Nicholas. I have my direction for this, from the fol=lowing legacy of one Richard Cram sometime of this City, who by his will /c, dated 1490. gave to the Fraternity of S/t Nicholas kept by the Parish Clarks of Canterbury, in the house of the Fryers Preachers of Cant. vi/s. viii/d. as his very words are. Of these Fraternities, our City hath had divers; amongst which that of the Smiths newly revived, is the most ancient. The elder rentals of Christ-Church bounding out some Land of theirs lying without Newin=gate, make mention both of it and of certaine ground be=longing to it, in these words. *Terra quæ pertinet ad gildam fabrorum*. This and all other like Fraternities (if the Disso=lution of the Monasteries spared them, yet) the Stat. of 1/o. Ed. 6. cap. 14. tooke hold of, and dissipating the socie=ties, seized on all their goods and endowment. If any de=sire further information touching them and their antiquity, I referre them to S/r Henry Spelmans Glossary, in Verb. Gilda.

/c In Registro
Consist. Cant.

This Monastery had a treble passage to it, namely by three Gates, one, and that the most private, that opening before the Street by Saint Alphege Church, a second by the Waterlocke, the third in Saint Peters street (as we call it) built (it seemes) not long before the 30. of Ed. 3. for then these Fryers, by their Charter or deed passe over to the Hospitall of Estbridge a place, shops and garden lying to=wards the West and North, (*inter novam portam nostram*, say they, & *introitum ad ecclesiam nostram in parochia sancti Pe=tri*, &c.) as in Estbridge Booke; in another part of the Booke thus described and bounded. *In parochia sancti Petri Civitatis Cant. inter gardinum & mansionem fratrum prædi=catorum Cant. versus North & West, & quandam venellam vocat' Brekyepottislane versus East*.

Approaching to an end of my discourse touching these Fryers, I cannot (me thinkes) close better then with Mat=thew Paris his relation of the controversie, in or about the year 1243. happening betweene them and the Franci=scans, which together with his glosse (which he addes) up=on it, and them, verbatim followes.

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Controversie
betweene the
Franciscans
and Domini=
cans.

Et ne mundus (saith he having made mention of other discords) turbinibus undique multiplicatis vacare videretur, inter fratres Minores & Prædicatores controversia eisdem temporibus ventilata, multos, eo quod viam perfectionis, videlicet paupertatis & patientiæ, videbantur elegisse, movit in admirationem. Asserentibus enim Prædicatoribus se fuisse priores, & in hoc ipso digniores, habitu quoque honestiores, a prædicatione merito nomen & officium se sortiri, & Apostolica dignitate verius insigniri, respondent Minores: se arctiorem vitam & humiliorem pro Deo elegisse, & idcirco digniorem, quia sanctorum, & ab ordine Prædicatorum ad ordinem eorum fratres posse & licenter debere, quasi ab inferiori ad ordinem arctiorem & superiorem, transmigrare. Contradicunt eis in faciem Prædicatores, asserentes, quod licet ipsi Minores, nudi pede, & viliter tunicati, cinctique funiculis incedant, non tamen eis esus carni-um, etiam in publico, vel dieta propensior, denegatur, quod fratribus est Prædicatoribus interdictum: quapropter non licet ipsis Prædicatoribus ad Minorum ordinem, quasi arctiorem & digniorem avolare, sed potius e converso. Sic sic igitur, sicut inter Templarios & Hospitalarios in sancta terra, sic & inter illos, humani generis inimico zizania seminante, ortum est discordiæ enorme scandalum, & quia viri literati sunt & scholares, universali ecclesiæ nimis periculosum, in indicium magni ludicii præforibus imminens. Et quod terribile est, & in triste præsagium, per trecentos annos, vel quadringentos, vel amplius, ordo Monasteriorum tam festinanter non cæpit præcipitium, sicut eorum ordo, quorum fratres jam vix transactis viginti quatuor annis, primus in Anglia construxere mansiones, quarum ædificia jam in Regales consurgunt altitudines. Hi jam sunt, qui in sumptuosis & diatim ampliatis ædificiis, & celsis muralibus, thesauros exponunt impreciables, paupertatis limites, & basim suæ professionis, juxta Prophetiam Hyldegardis Alemanniæ, impudenter transgressi-entes. Morituris magnatibus, & divitibus, quos norunt pecuniis abundare, diligenter insistunt, non sine ordinariorum injuriis & jacturis, ut emolumentis inhiant, confessiones extorquent, &

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occulta Testamenta, se suumque ordinem solum commendantes, & omnibus aliis præponentes. Vnde nullus fidelis, nisi Prædicatorum & Minorum regatur consiliis jam credit salvari. In acquirendis privilegiis solliciti, in curiis Regum & potentum consiliarii, & cubicularii & thesaurarii, paranimphi & nuptiarum præloquutores, Papalium extortionum executores, in prædicationibus suis, vel adulescentes, vel mordacissimi reprehensores, vel confessionum detectores, vel incauti redargutores. Ordines quoque autenticos, & a sanctis patribus constitutos, videlicet a sanctis Benedicto & Augustino, & eorum professores, contemnentes, prout in causa ecclesiæ de scardeburc, in qua Minores turpiter ceciderunt, patuit, suum ordinem aliis præponunt. Rudes reputant, simplices, & semilaicos, vel potius rusticos, Cistercienses Monachos: Nigros vero, superbos, & epicuros. Thus he.

I have but onely to tell you that Robert Kilwardy, afterwards, first Archbishop of Canterbury, and then advanced to a Cardinalship, was first a Fryer of this Sect of the Dominicans, and I leave them.

Estbridge Hospital.

My progresse in this Ward, brings me next to Estbridge or Kingsbridge Hospital. An ancient Spittle, and as now knowne (Christened, as it were) by the name, so first erected and endowed by the Charity and Piety of S/t Thomas Becket in Hen. 2. time; and thence to this day called the Hospital of S/t Thomas the Martyr of Estbridge. For this we have the testimony of Archbishop Stratford, a successor

of his: who upon his novell ordination of the Hospitall, and in the Charter thereof, (as shall be seene anone) acknowledged him the first founder and indower of it. For other Record either of the foundation of the Hospitall it selfe; or of the intent wherefore it was erected, besides that Charter of Stratford, is not, nay in his time (as it seemes by him) was not extant, or to be found. The reason probably why the Record of the state of it taken by the Commissioners upon the stat. of 37. Hen. 8. cap. 4. ascribes the foundation unto Stratford; whereas he (as his Charter will declare) did but restore the foundation, and give lawes

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and a forme of government to it, to supply the former which were lost, and so the Hospitall in hazzard of confusion for want of them: as you shall easily perceive by this transcript or copy of it, if you peruse it.

Fundator quis.

Iohannes permissione divina Cantuar. Archiepiscopus totius Angliæ Primas & Apostolicæ sedis Legatus. Dilecto in Christo filio Domino Rogero de Rondes presbytero magistro Hospitalis pauperum de Estbreg in Civitate Cantuar. patronatus nostri Salutem, gratiam & benedictionem. Et si votivus noster invalescat affectus, decus & commoda locorum ad miserabilium personarum & pauperum receptionem & sustentationem divinique cultus augmentum provide deputatorum nobis potissime subditorum, quatenus possumus procurare: tamen conservatio & relevamen necessarium Hospitalis de Estbreg prædict' per beatum & gloriosum martyrem Thomam olim Cant. Archiepisc. prædecessorem nostrum fundati antiquitus & dotati, ob ipsius martyris qui suis veneratoribus opem porrigit, honorem præcipuum præ cæteris locis hujusmodi insident nobis cordi. Sane tua petitio nuper nobis exhibita continebat, quod idem Hospitale per beatum martyrem antedictum, pro pauperum peregrinorum Cantuar. confluentium receptione nocturna, & sustentatione aliquali ab olim, & pro jam incumbentibus eidem oneribus dotatum exiliter per ipsius Hospitalis incuriam magistrorum, qui ejus prostrarunt nemora, eaque & alia jura possessiones & bona ipsius tam mobilia quam immobilia modis alienare variis temere præsumpserunt, ad superam egestatis inopiam est deductum ac æris alieni immoderate per ipsos fatueque contracti plurimis oneribus, ad quorum solutionem bona dicti Hospitalis absque remedio & auxilio extrinseco his diebus non sufficiunt, primitus manifeste in suis etiam domibus olim sufficienter constructis deformitates evidentes in tantum patitur et rutnam, quod nisi ejusdem Hospitalis provideatur indigentia aliunde, illud nedum peregrinos hujusmodi ad ipsum post gloriosum triumphum et canonizationem dicti sancti plus solito confluentium, admittere non valebit, set desolationis tantis subiciet obprobriis quod vix aliquis aut nullus idoneus invenietur, qui recipere velit hujusmodi regimen Hospitalis. Quapropter

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Ecclesia parochialis. Sancti Nicholai de Herbaldowne.

nobis humiliter supplicasti, ut ad relevamen omnium præmissorum, & pro sustentatione pauperum peregrinorum illuc copiose indes confluentium pleniori, ecclesiam parochialem beati Nicholai de Herbaldowne nostræ Dioc. cujus ad dictum Hospitale jus spectare dinoscitur patronatus eidem tibi successoribusque tuis ipsius Hosp. magistris ex causis præmissis in proprios usus in perpetuum concedere, annectere, & unire vellemus. Nos siquidem Hosp. prædict' quod nuper visitavimus defectum notorium quem patitur intuentes tam circa divina obsequia quam alia caritatis opera inibi exercenda sub forma competenti & indubia sicut convenit minime ordinati, ipsiusque indigentibus paternum compa-

tientes affectu, tuis etiam justis in ea parte supplicationibus inclinati, super causis superius expressatis, ac veritate ipsarum, vocatis ad hoc omnibus evocandis de lure, per viros fide dignos in forma juris juratos, & singillatim examinat. sufficientem præmissorum noticiam optinentes, auctoritate nostra, inquisitione juxta exigentiam juris facta, demum super his cum religiosis viris filiis nostris Priore & Capitulo nostræ Cantuar. ecclesiæ in ipsius capitulo tractatum diligentem habuimus & solempnem prout requiritur in concessionibus hujusmodi perpetuis & alienationibus ecclesiarum de lure. Et quia dictas causas & per te nobis in hac parte suggesta omnia & singula invenimus esse vera legitimeque probata, necnon justa & sufficientia fore ad appropriationem dictæ ecclesiæ faciend. cum urgens necessitas ac evidens notorie subsit utilitas in hac parte, præfatam ecclesiam beati Nicholai de Herboldowne, interveniente in ea parte quorum interest cum Priore & Capitulo nostris prædictis, tractatum ut est dictum super his solempti & diligenti præhabito, ac de ipsorum consensu, concurrentibusque omnibus & singulis quæ in præmissis & ea tangen. requirebantur de lure, prædictisque ex causis, auctoritate nostra ordinaria, Hospitali prædicto tibi & tuis successoribus magistris ejusdem ministraturis in eo, appropinquamus, annectimus & unimus, ipsiusque ecclesiæ fructus, redditusque & proventus in dicti Hospitalis usus proprios & tuos ac Successorum tuorum magistrorum ejusdem & peregrinorum pauperum ad illud confluentium, juxta modum inferius annotatum concedimus in perpetuum convertendos, salvo idoneo sacer-

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doti dictæ servituro ecclesiæ in divinis qui & animarum curam exercebit in ea, tuo successorumque tuorum magistrorum ibidem arbitrio deputando & amovendo, propter exilitatem ecclesiæ ante dictæ ad perpetui vicarii sustentationem & onerum relevamen hujusmodi minime sufficientis, pro suis victualibus & sustentatione de ipsius ecclesiæ fructibus, redditibus, & proventibus congrua portione; alia siquidem onera eidem ecclesiæ incumbentia per magistrum Hospitalis prædicti volumus supportari. Ceterum quia super modum divina celebrandi officia in Hosp. prædicto, & caritatis opera cæteraque peragenda inibi exercendi clara, sufficiens & indubia ordinatio minime reperitur, licet quædam observantiæ in his & præcipue in provisione pauperum usitatæ in eo nobis fuerunt intimatæ. Nos ad perpetuam rei memoriam super his certos modum & formam in Hosp. prædicto in perpetuum observandos edere seu constituere duximus, & taliter ordinamus, viz. quod in ipso Hosp. per nos & successores nostros Archiepisc. Cant. ponatur seu præficiatur Magister, qui tempore quo ponetur seu præficiatur eidem, sit in sacerdotali ordine constitutus, cui per Nos & successores nostros hujusmodi dicti Hosp. regimen committatur, prout canonicis convenit institutis. Magistrum etiam quemlibet hujusmodi cum ipsum hosp. primo adeptus fuerit infra mensem sequentem prox. de ipsius hosp. bonis singulis singillatim & specificè Inventarium plenum conficere, ipsiusque copiam infra mensem eundem Priori nostræ Cant. eccl' qui erit pro tempore tradere, ac eidem vel Suppriori ejusd' dicto prioratu vacante, seu alteri ad hoc deputando per ipsorum arbitrium, suo casu, in ipso Prioratu, vice Cant. Archiep. & auctoritate præsentium annis singulis inter sancti Michaelis & omnium Sanctorum festa de administratione sua reddere plenam & distinctam volumus rationem. Ordinamus insuper quod magister ipse qui erit pro tempore unum alium ad se habeat continue secum in hosp. præd' idoneum Capellanum secularem ponend' & amovend' prout eidem magistro videbitur expedire. Quodque magister & Capellanus hujusmodi in Hosp. præd' matutinas & ceteras horas canonicas ad invicem, legitimo impedimento cessante, secundum usum Sar. eccl' psallere vel convenenter dicere & devote ac divina, viz. unus eorum missam de die, alius

Statuta sive
Regulæ Ho=
spitalis.

vero diebus dominicis, de sancto Nicholao, diebus Martis de beato Thoma Martyre antedicto, diebus Iovis de beata Virgine Cathe-

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rina, cæteris vero diebus ebdomadatim missam pro defunctis & pro benefactoribus hospitalis prædicti teneantur diebus singulis celebrare, ac orum quilibet orationem, Rege quesum' Domine famulum tuum Pontificem nostrum, & cætera pro nobis quam diu agimus in hac vita, & post solutum nostræ carnis debitum, orationem. Deus qui inter Apostolicos sacerdotes, diebus ad hoc aptis competent' dicere, necnon in Canone missæ pro nobis specialiter orare, nostrique habere memoriam specificam in celebrandis suis missis singulis in perpetuum sit astrictus. Ordinam' preterea quod ad dicti magistri dispositionem & curam sollicitam, fructus, redditus & proventus dictique totius hosp. regimen, quamdiu magister ibidem fuerit cum moderamine pertineant infrascripto. viz. quod magistro & Capellano hujusmodi celebraturis & ministraturis pro tempore in hospitali prædicto singulis communibus diebus de uno ferculo duplicato, in dominicis vero diebus & festis duplicibus ac sollempnibus cum hujusmodi ferculo de una pitantia non minus sumptuosa deserviat in mensa. Inhibemus insuper & interdiciamus ne commune sigillum in hosp. prædicto habeatur a modo vel existat. Peregrini siquidem valetudinarii pauperes quos arripit infirmitas in suæ peregrinationis itinere non leprosi in hosp. suscipiantur eodem, & in fata decedentes ibidem, in Cimiterio nostræ Cantuar. ecclesiæ sepeliantur in loco ad hoc antiquitus assignato. Sani autem peregrini pauperes accedentes ibidem per noctem recipiantur duntaxat: in quorum tam valetudinarios. quam sanos. peregrinos. hujusmodi usus ad ipsorum vitæ subsidium diebus singulis ad quatuor denarios. estimationem de bonis hosp. prædict. volumus & ordinamus expendi. Peregrinos valetudinarios pauperes illuc confluentes cum sanis tam ad moram quam ad vitæ subsidia in estimatione prædicta percipienda sanis volumus anteferri. Quod si dierum aliquo in usus prædict. peregrinorum hujusmodi de bonis hosp. ipsius propterea quia nullos vel paucos peregrinantes hujusmodi contigerit declinare ad estimationem non expendat. eandem; ordinamus & volumus quod diebus aliis seu temporibus copiosioris adventus peregrinorum præd' ibidem, quod minus diebus præced' est expensum, in ampliori receptione subsidiorumque vitæ necessarios. & ministracione pauperum peregrinorum hujusmodi juxta modum superius annotatum suppleatur tali cum affectu quod in usu tam pio &

Sepulturæ locus ubi.

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laudabili de bonis hosp. præd' ad summam iii/d. pro numero singulorum dier' in anno discretione prævia integraliter & fideliter erogetur. In hosp. etiam præd' 12. lectos competentes ordinamus debere in perpetuum consistere ad usum confluentium pauperum peregrinorum ibidem, ac mulierem aliquam honeste vitæ, quæ quadraginta annorum etatem excesserit ministerio peregrinorum hujusmodi tam in lectis quam vitæ necessariis ut præmittitur ministrandis esse volumus intendentem, cui mulieri de bonis Hospitalis prædicti ministretur in singulis vitæ suæ necessariis competenter. Et ad ordinationem præsentem in singulis suis articulis prout est possibile fideliter observand. & quatenus in eo est facere fieri observari, necnon de corrodiis, pensionibus, possessionibus, nemoribus aut bonis immobilibus seu juribus ipsius Hospitalis non vendendis, concedendis in perpetuum, vel ad tempus donandis, vel alio quovis alienationis titulo non alienand. nobis aut successoribus nostris Archiepiscopis Cantuar. inconsultis, et non consentientibus ad hoc expresse, per quoscunque magistros Hosp. prædict. quibus ejus regimen committetur imposterum præstari volumus et ordinamus in commissionibus singulis de ipso faciendis eisdem corporale ad sancta Dei Evangelia iuramentum. Commissionem

autem Hosp. prædicti si facta fuerit alteri quam in sacerdotio constituto, vel prædicto non exacto vel præstito iuramento fore volubus ipso facto irritam et inanem. Reservata nobis et successoribus nostris Archiepisc. Cantuar. hujusmodi ordinationi nostræ addendi, detrahendi, eamque mutandi et corrigendi prout expedire videbitur plenaria potestate. Acta et dat' in Capitulo dictæ nostræ Cantuar. Ecclesiæ xxiii/tio. die mensis Septemb. Anno Domini MCCCXLII. et nostræ translationis nono.

By this time you see who was both the first and second founder of Eastbridge Hospitall. The ancient rules and ordinances prescribed to it, the union and annexation made of S/t Nicholas of Herbaldowne Church to it, into which the Leiger shows the Masters induction and investiture by the Commissary of Cant. by mandat from (the appropriator) Archbishop Stratford.

/d In lib. privato hujus Hospitalis.

I must now looke backe to the times intervening these two founders. In which I finde /d Hubert the Archbi=

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shop in King lohns time, an especial benefactor to this Spittle: giving to it the tithes of Westgate-Mill, of a Mill and two Salt-pits at Herewic (in or neare Whitstable, I take it) of a Wind-mill in Raculfre, and of another Wind-mill in Westhalimot in Thanet. This, with the confirmation of the then Prior and Charter of Christ-Church.

Cokyns Haspi=tall.

/e Ibidem.

In this Archbishops time, there was another Hospitall neighbouring unto this of Estbridge called Cokyns Hospital /e, built and founded by one William Cokyn a Citizen of Canterb. and of a worthy family, whose name in his posterity did long survive him in this City: some of whom were Bailiffes of the City in their time. The Hospitall was dedicate to Saint Nicholas, and (the Virgin and Martyr) Saint Catherine, and stood sometime in the Parish of Saint Peter in Cant. almost directly opposite to the now Blacke-Fryers Gate: having had a Lane by it aforetime called Cokyns-Lane, now shut up and built upon, often mentioned in Eastbridge Booke, and not forgotten of some yet living. I collect by Charters which I have seene, that the Founder lived by that Lane. And finde that for 18. markes 'de gersuma,' or for the consideration of 18. markes, purchased of Stephen the Priest, and Godesman, the sonnes of Richard Mercer of Canterb. with the consent of their Widow-mother Cicely, a messuage next adjacent to his owne, thus in the deed or charter described. *Totum illud messuagium cum omnibus pertinentiis suis, quod habet in latitudine versus cheminium in Domini Regis 42. pedes, & in longitudine quantum extendit a cheminio Domini Regis, usque ad aquam quæ dicitur Sture. Quod vero messuagium adjacet proximo messuagio lapideo prædicti Willielmi, & messuag. Walteri mercatoris in parochia sancti Petri.* Having purchased this messuage hee either builds there a new Hospitall or else converts his purchase into one. Afterwards, by his Charter (wherein he saith the Hospitals of Saint Nicholas, Saint Katherine, and Saint Thomas of Eastbridge in Cant. were united, haply and probably by Archbishop Hubert, and that union by Pope Innocent confirmed) intitles these Hospitals to all his Lands, possessi=

Cokyns Lane.

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ons and Chattels, and makes them his heires. This done, and one Godelman sonne of Richard the Merchant, challenging an interest in the soile where the Hospitall stood; for 7/s. consideration he is bought out, and makes a Charter to

Archbishop Hubert, acknowledged in a full Burgmote of the City, of release of all his right thereunto. i. *De terra* (as his words are) *in qua Hospitale fundatum est quod Willielmus Cokyn fecit, quæ jacet inter terram quæ fuit W. Cokyn, & terram Thomæ mercatoris, scil. a magna via regali usque ad Sturam.* The Priory of Saint Gregory (it seemes) had some interest here also. For Robert the Prior and his Covent of the place, did by their Charter made to the Hospitall confirme, *Donationem quam Willielmus Cokyn fecit fratribus Hosp. Sancti Nicholai, & Sancti Catherinæ, & Sancti Thomæ martyris de Eastbridge, de illo messuagio quod est in parochia Sancti Petri proximo adiacen' Hosp. Sancti Nicholai et Sanctæ Katherinæ versus West, quod est in tenura nostra,* as the Charter runnes. Eastbridge Hospitall being thus (i. by union or consolidation) possessed, and become owners of Cokyns Hospitall: it ceased soone after (I take it) to be used as an Hospitall, or in the way of an Hospitall, and was hired and rented out. In the yeare 1238. Peter the then Rector or Keeper of Estbridge Hosp. and the brothers of the same, grant and demise to one William Samuel a parcell thereof, to wit, *Totum tenementum cum ædificiis supra positis tam ligneis quam lapideis et omnibus pertinentiis suis quod jacet in parochia Sancti Petri Cant. inter domum Osmundi Polre quæ est ex parte orientali, et venellam quæ appellatur Cokyneslane, quæ est ex parte occidentali, et Regiam stratam quæ est ex parte Aquilonari, et Sturam quæ est ex parte Australi.* The lane there (by the way) was as yet open, as you may see; and that it might continue so, hearken to what followes in the Deed. *Preterea ita convenit inter partes prædict' quod nec prædict' Petrus, nec fratres nec successores eorum, nec prædict' Willielmus, nec heredes sui nec sui assingnati poterint prædict' venellam obstruere, quin utraque pars possit uti commode via prædictæ venellæ eundo & redeundo.* So much for Cokyns Hospitall: and now I returne to Estbridge.

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Stephen Langton the next Archbishop after Hubert, by his and his Covents Charter /f/, confirmes unto this Hospitall, the gift of Blean Church or parsonage, made unto it by the Patron, Hamon Crevequer, after the resignation of it by the till then incumbent Parson, William Crevequer. Whereupon the Master or Keeper of the Hosp. became afterwards Parson there, to whom and to the Brothers of the Hosp. the same Hamon, by another Charter, grants *totum messuagium cum pertinentiis quod fuit Lefwini sacerdotis personæ ejusd' ecclesiæ, & quod postea fuit Archidiaconi de Petters personæ ejusd' ecclesiæ, & quod postea fuit Willielmi de Crevequer personæ ejusdem ecclesiæ:* that is, the Parsonage house. The Parsonage thus to the Hosp. assigned and confirmed in *proprios usus*, Archbishop Islep afterwards, induced by many reasons, founds a perpetuall Vicarage there, indowing it in such wise as the Charter or Instrument thereof in my Appendix, will demonstrate, pag. 247.

At this place (the Bleane) lay the most of this Hospitals demeanes and revenewes. Amongst which the principall (I take it) is the Mannor of Bleane given /g/ to the Hosp. by Thomas de Roos de Hamlak, Anno 33. Ed. 3. the same man (I take it) whose death Walsingham thus mentions in the yeare 1399. *Eodem Anno* (saith he) *Dominus Thomas de Roos dum reverteretur a terra sancta in Insula de Cypro civitate Papho, tactus aeris regionis incommodo, diem clausit extremum.* By probable conjecture, he dwelt at Chilham Castle, from whence the yeare before, his mother Margery Lady Roos daughter of Bartholomew Lord Badlesmere, and Widow of

/f Liber. memorat. Blean parsonage.

And parsonage house.

Blean Vicarage

/g Liber memorat.

Cambden in Kent. English Edition. pag. 334.

William de Roos de Hamlak, who as a benefactor to the worke, hath his name and effigies set up and pourtrayed in a Window of the Chapter-house at Christ-Church, dates a Charter of hers to the Master of this Hosp. and at her presentation, as patronesse in the yeare 1349. the See of Canterbury being then voyde, one Osbertus is admitted by the Prior and Chap. *ad liberam capellam beatæ Mariæ in Castro de Chilham*, there personally to serve and officiate as a perpetuall Chaplaine /h. This by the by.

/h Liber Eccles.
Cant.

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The very next yeare after this gift of the Mannor of Bleane, by Thomas de Roos, viz. anno 34. Ed. 3. one S/r Iohn Lee Knight by his deed or charter (as I finde by a copy of it in the Lieger of the house) gave to this Hospitall one mesuage 180 acres of land, 27/s rent of assise, 9 cocks and 21 hens *in villa de Blean. in augmentum operum pietatis in eodem Hospitali &c.*

/i Vide copiam
foundationis Can-
tariæ de East-
bridge in Ap-
pendice, pag.

With leave and liking of Archbishop Langham a certain chantery in the Church of Livingborne, that is Beaksborne founded in the yeare 1314. by one Iames of Bourne, with the revenues of the same was translated to this Hospitall by one Bartholomew of Bourne /i.

/* Lib. hujus
Hospitalis.

There was sometime a windmill standing neare the Nonnery without Ridingate, which this Hospitall held by the grant of the Nonnes there /*. The very place of situation whereof was *in quarta parte unius acræ in parva Foxmold versus Occidentem, in hundredo de Ridingate*. So go the words of the deed. The conditions mutually agreed upon at the time of the grant were, that the Nonnes bearing the fourth part of the charge of the mill, should reap the fourth part of the profit of it, and have their own corn ground there for them when they would *gratis*, or of free cost. And the Hospitall to finde a way to it *a Cheminio magno Regali*. .i. from the rode or high-way by it. And this about King Iohn's time.

/k Ibid.

By the Bull of Pope Honorius (I take it) the third, this Hospitall was priviledged of and from paying tithe, *de hortis*, .i. of their gardens /k.

The City Chamber hath a record dated the 7. Rich. 2. anno Domini 1391. whereby it appeares that the Master of this Hospitall ought to repair, erect and sustain the neighbour-bridge, .i. Kingsbridge. The account of the Hospitalls estate given up to the Commissioners upon the stat. 37. H. 8. c. 4. chargeth the Master with the paving also of the street there.

Chapell at
Eastbridge.

The Hospitall hath a neat handsome Chapel, to which have belonged two bells to ring to service. So it is reported

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to those Commissioners, by the Parson and Churchwardens of All Saints: who say withall, that the said Hospitall (as their own words are) is a Parish Church, wherein there is continually ministred all Sacraments and Sacramentalls to the poore people thither resorting, and to the keeper of the said Hospitall and his houshold, and all other remaining within the precinct of the same by the Chantere Priest &c. Truth is, this Chapell was served heretofore by a Chantery Priest which had x. lib. vi/s viii/d. yearely wages, besides his Mansion or dwelling, which was that at the West end of the Hospitall, whereof the Stat. 1. Ed. 6. cap. 14. for the superstitious quality of it, hath long since deprived it. However, to satisfie the inquisitive, I have given the

Chantery
there.

Vide pro Scriptura sexta in Appendice.

foundation a place in my Appendix. I have nothing further to say of the Chapell, but that one Cressy a Jew building against the head of it, that house which yet stands there, and now belongs to Christ-Church (to which upon the expulsion of the Jewes it was, with other, given by the King:) he was faine afterwards to agree with the Hospitall, that he might have their sufferance for the standing of it, and had it in writing, the Charter whereof dated 1236. I have seen in a Lieger of Christ-Church intituled *Carta Remissionis*, made by Peter the then Rector, and the brethren of the Hospitall of S/t Thomas of Eastbridge Cant. to Cressie the Jew, *de omnibus querelis occasione domus vel fundamenti vel muri quam in parte orientali in capite capellæ nostræ ædificavit, ut nunquam questio movebitur in Curia Christianitatis vel seculari &c.* as the deed runs.

For brevity and dispatch sake, I balk and spare the mention of much of this Hospitalls indowment. But there is yet a parcell more, which I may not so passe over; and that is of certain tenements in All-Saints Parish, situate between the signe of the George West, and the Queens head East, in the high-street. Thither then I will make next: But first, for some satisfaction to them that cannot understand the foundation of the house formerly laid down in Latine, I desire first to set down the state of it in which it stood at

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Cardinall Pooles visitation of the place, anno 1557. taken in English. viz.

Memorandum they are bound to receive wayfaring and hurt men, and to have 8 beds for men, and 4 for women, to remain for a night and more if they be not able to depart, and the Master of the Hospitall is charged with the buriall, and they have 20 loads of wood yearely allowed, and 26/s. a yeare for drink.

Now to the tenements which haply seem to be so mean as scarce worthy of any notice. True. But for what hath sometime stood here, and into the place whereof they have succeeded, I think scarce a place in the City more remarkable, if at all so memorable: which was an Exchange, a royal Exchange. *Cambium Regis*: mention whereof often occurs in the old rentals and other records of Christ-Church, whose tenement (now the George) is anciently bounded Eastward to this Exchange. It was standing it seems untill Ed. 3. dayes, and in likelihood received its fatal period from him. For he in augmentation of the Hospitalls indowment gave it to the then Master of Eastbridge, by name, Thomas New of Wolton, for life, and afterwards to his Successors for ever. Which Thomas shortly after, dividing it (it seems) into tenements, hires them out in fee-ferme to severall Tenents, viz. one part thereof to the then Commissary of Cant. Thomas Mason by name, viz. *quandam placeam terræ cum domibus superedificatis muris & aliis pertinentiis suis quæ pars fuit tenementi vocat' la Chaunge jacen' in Civitate Cant. in parochia omnium Sanctorum, simul cum quodam introitu ducente ab alto vico ex parte South per magnum hostium dictæ placeæ usque ad eandem placeam, inter tenementum heredum Willielmi Child versus East, & tenementum Prioris & Conventus ecclesiæ Christi Cant. versus West, & tenementum Edmundi Horne versus North, & tenementum prædicti Thomæ de Wolton quod pars est tenementi vocat' la Chaunge versus South.* This anno 43. Ed. 3.

The other part or residue thereof, unto one William Sil-

Exchange.

/m Lib. de Eastbridge.

kenden and loane his wife, in these words, viz. *quandam pla=*

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ceam quæ pars est tenementi quod la Chaunge vocabatur, & quod Dominus noster Rex qui nunc est mihi dedit ad terminum vitæ meæ & meis successoribus in perpetuum ad augmentum dotis Hospitalis memorati, in qua quidem placea unum cellarium, duo solaria & una domus intermedia ad instar aulæ cum quadam pecia gardini jacen' ad finem dicti cellarii, quæ omnia conjunctim jacent & situantur in dicta Civitate in parochia omnium Sanctorum inter unam partem dicti tenementi vocat' la Chaunge quam modo tenet Magister Thomas Mason ex dimissione mea versus North, & aliam partem ejusdem tenementi de la Chaunge quam etiam idem M/r Thomas tenet ex traditione mea, & quasdam choppas dicti Hospitalis versus West, & tenementum heredum Willielmi Child versus East, & Regiam stratam versus South. Tres etiam choppas præfati Hosp. cum una parva placea jacen' per longum inter ipsas choppas, & ten' dicti Magistri Thomæ quod etiam habet ex dimissione mea ex parte North, & introitum quendam antiquum in ipsum tenementum de la Chaunge ex parte East, & Regiam stratam versus South, cum uno muro lapideo qui est ad finem ipsarum placeæ & schopparum, a tenemento dicti Magistri Thomæ linealiter extenso usque ad hostium dicti introitus ex parte sinistra ingredientium per illud. This anno 47. Ed. 3. Both which demises I was desirous to express at large, because I have not seen any other record that sets forth at all what kinde of building this Exchange was.

Antiquity of its standing here.

/n Survey. pag. 351. ult. edit.

For the antiquity of its continuance here before the suppression; I cannot say much. In the sixth yeare of H. 3. anno Domini 1222. I meet with the Kings Exchange at Canterb. For Henry the third (Stow /n is my author) in the sixth yeare of his reigne, wrote to the Scabines and men of Ipre, that he and his counsell had given prohibition, that none Englishmen, or other, should make change of plate, or other masse of silver, but onely at his Exchange at London, or at Canterbury.

Shortly, there was sometime a family in our City, which from their neighbourhood or other relation to this place, took name from it, and were sirnamed De Cambio.

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Mint.

An exchange relates to a Mint, or place of mintage and coynage of money; but of old, as will appeare by the Stat. anno primo H. 6. cap. 4. they might not be together, but were kept apart, and a place there was sometime neighbouring to the Exchange, on the other side of the same street, even there where now the Inne called the Crown or some part of it stands where our Mint was kept. *In angulo monetariæ versus East*, is part of the boundary to that which is now the dwelling house of Isaac Clerk. The Officers and Ministers retaining to this Mint had their housing hard by it in some tenements of Christ-Church. Whence in their old rentalls is frequent mention *De monetariis in parochia Sanctæ Mariæ Bredman*. This Mint (I take it) was silenced about the same time with the Exchange, for of latter yeers I finde no mention of it.

Antiquity of it

/o Stow. Survey. pag. 46.

/p Lambert. Ar=chæonom.

From what antiquity it had stood and been kept at this place I know not. But amongst the places where King Iohn in his letters makes mention of Mints kept in England, this City is one /o, and had been so (I suppose) for many ages. King Aethelstane appointing out the places for Mints, and the number of minters throughout the Kingdome /p, begins

with Canterbury, to which he allowed seven minters: a greater number then to any other place in the Kingdome, except London, which was allowed to have eight. Of these 7, four were for the King, two for the Archbishop, and the seventh for the Abbat of S. Augustines. The Archbishops mint (it seems) is yet elder. For M/r Selden in his notes upon Edmerus, and Speed in his History make mention of two severall coynes, one of Archbishop Plegmund under Alfred, the other of Celnoth under Ethelwolf extant, and presented in figure, by Speed the latter, by Selden the former. When or how the Archbishop lost or left off his mintage here, I do no where finde. Of the time when the Abbats ceased I have showed before out of Thorne, in my Survey of S. Aug.

Amongst other pieces of antique (Romane, Britain, Saxon, Danish and Norman) coyne which I have met with and reserve, some were stamped in this Mint, I take it; in

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this City, of certain, the reverse of the coyne saith so; I have withall a piece or two of H. 8. coyned at Canterbury, not here, but as I conceive at the place now called the Mint by the Court-gate of Christ-Church; where after the dissolution he coyned money for the service (they say) of his French warres. Ever since which time, the place therefore retains the name of the Mint, and the court or yard which it incloseth is called the Mint-yard. So much for the Mint.

Jewes in Cant.

Retreating a little from this place, on the same side of the street there is a place where sometime the Jews, that, of old, for a long time together, were suffered to dwell amongst us in most of our chief Cities, kept their residence; being housed in this street and in the lane by it, from thence to this day called Jury-lane, the same (I take it) which of old I finde called Little-pet-lane /q. There was of their houses hereaway to the number of almost 20. All which, together with their Synagogue, or (as more frequently called) *Schola Iudæorum*, their School, upon their generall banishment out of this and all other parts of the kingdome in Ed.

/q Rental. vet. eccles. Cant.

2. daies (at what time their number amounted unto 16511 /r.) as confiscate, escheated to the King: and by him were effected, some of gift, some otherwise alienated, some to one, some to another, but the most (to the number viz.

/r Matt. Westm. de anno 1290.

of at least 12. and a void piece of ground which was *Communivitas Iudæorum Civitatis*, .i. the Jewes in common) to the

/s Lib. eccles. Christi Cant.

Monks of Christ-Church /s. Their Synagogue or School stood about where now some part of the Saracens head Taverner doth, as appeares by the Records of Christ-Church. Which have this bound to certain fee of the late Monks hard by it, viz. *Terra in parochia omnium Sanctorum inter magnum vicum qui est versus Aquilonem, & Scholam Iudæorum quæ est versus Austrum, juxta venellam qua itur a prædicto magno vico versus sanctam Mildritham*: being that ground (I take it) whereon the forepart (to the street-ward) of that which is now the Saracens head Taverner, being in show newer then the back-part, was afterward built. To which ground the very next house above (the Mitre) is bounded

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Westward, and called *domus juxta scolam Iudeorum*, thus explained in the Rentall, viz. *Domus lapidea quæ est contra terram ubi scola Iudæorum sita est versus Occidentem*. By all which I collect and verily conceive, that the now Stone-Parlour of the Saracens head, mounted upon a Vault and ascended by many Stone-steps (as the lewish Synagogues

/t Moses and Aaron. lib. 2. cap. 2. pag. 80.

and Schooles were alwayes built aloft /t) is the Remaines of a good part of that which was our Canterbury lewes Schoole or Synagogue.

I could here very much enlarge my selfe in giving you the Story of the lewes first advent or entrance into this Land, their time of continuance here, with their behaviour and dealings during that time, and the causes, reasons and motives for their expulsion at last: which were chiefly two; their immoderate usury; and their barbarous practice of crucifying, at places where they abode, any Christians child they could get about Easter time. But I am prevented here in by many others that have severally divulged these things already to the full; as Harpsfield, and Stow, but more exactly and most elaborately and like himselfe, our learned Selden, Purcases guide and Author for a purposed discourse of this kinde; wherefore I forbear, *ne actum agerem*: onely adding what I have seene noted, (but how truly I know not) that the lewes, when living here, were such notorious Vsurers, that Usury, among the Christians, became called Iudaisme. *Pro præmissis Abbas donatorem acquietavit de 28/s. in Iudeismo, loco gersumiaë*: as it is in an old deed. And they still continue this trade wheresoever they become, whereby they grow rich even to envy every where, yet (as one saith /u) many of the Christians doe use them under hand in improving their unlawfull rents to their utmost proportion.

Vsury called Iudaisme.

/v Sandys Relation of Religion, &c.

Gildhall.

Now a word or two of the Gild-hall (or Court-hall, as we call it) and my survey of this Ward is at an end. Here then, as in the fittest, and most convenient place, being the principall street of the City, is the Court, Tribunall, or place of Judicature of the City seated and kept: where di-

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tributive Justice in both, civill and criminall causes, of secular nature, sorting to the cognizance of that Court, is administred. Vulgarly we call the place the Gildhall. The etymology and derivation whereof is from the Saxon (or old English) word, 'Gild', signifying a society or corporation. Here is a Court kept every Munday throughout the yeare, for Law-matters, and for the deciding of differences and righting of grievances betweene party and party; and on every other Tuesday a Court of Burgmote holden beside, for meeting and treaty about the affaires and good government of the City. It had not the name of the Gildhall untill (as it were) of late yeares. That name of it occurs not in any record that I could yet meet with, untill the 26. of Hen. 6. who then in his Charter of the change of the Bailiffes into a Maior, makes mention of this Tribunall by that name, granting (*inter alia*) that the Maior shall hold pleas *in le Guildhall Civitatis prædict.* as his words are. Aforetime it was commonly called and knowne by the name of the Spech-house; and the common goale or prison of the City, since removed to Westgate, being then kept by it, that is in that part of it which is to the street-ward, was from it adjacency to it, so called also. For prooffe both of one and tother read the following notes extracted from certaine witnesses examinations, Anno 1414. taken in a cause of defamation, betweene a couple of the City (for calling one the other Thiefe, a crime and calumny wherein the defamed of those dayes did usually after purgation, right himselfe in Court Christian) and recorded in a Booke of Depositions remaining in the Office /x. Whereof one is this: *Dicit* (saith the witsesse) *quod Iohannem Copherst semel*

Spech-house.

/x Regist. Consist. Cant.

vidit in quadam domo vocat' Spech-house scituat' juxta Hospiti-
um Leonis in alto vico Cant. in parochia sanctæ Mariæ Bredman.
Another this. Occasione hujusmodi verborum dictus Thomas
fuerat arrestatus ad prisonam vocat' Spech-house in alto vico
Cant. scituat' & ibidem dictus T. B. movebat querelam contra
eum ad summam decem marcarum, coram Ballivo & juratis
dictæ villæ. A third, and the last, this. Interrogatus penes

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quos opinio dicti Tho. sit denigrat' dicit apud Ballivos Cant. Io.
Browne & Will. Bennet, & apud omnes Burgenses pro tunc
existentes in domo vocat' Spech-house Cant.

/y De Republica.
lib. 2. cap. 7.

Whence called
the Spech-
house.

The Towne-Court hath not alwayes beene kept at this
place: but, as now it is and of long time hath beene here,
so both it and the prison were formerly kept together else=
where, and that (I take it) at the place of the now Corne-
Market, and were then also called the Spech-house (of
which before at large:) Very properly did they stand con=
tiguously together, if Tholosanus /y judgement in this point
be to be followed who saith. *luxta tribunalia & continentes
sint carceres qui ad custodiam judicandorum ædificari debent,
tuti & contra vim omnem muniti ut inde facilius & cum minori
periculo ad iudicium duci & reduci possint.* Thus he. But why
the place of Judicature called the Spech-house? Proper=
ly, some thinke, from the arguing and debating of matters
there, not without much vociferation. And not unlikely.
With as much congruity (I dare say) as *Forus* is of Isodore
derived a *fando*, from speaking. But I leave it, and this
Ward, and proceed (up the street) to Newingate-Ward.

Newingate Ward.

Augustine Fry=
ers.

In which what is most remarkeable of us, are the Re=
maines of the Augustines Fryers, whereunto a reasonable
faire Stone-Gate in Saint Georges street leadeth; the now
Mansion or habitation of Captaine Berries Heires, after
many other mesne owners, since the suppression: before
which time it was the seate of the Augustine (as I said) Ere=
mite, mendicant Fryers. Mendicant because it was one and
the first of the foure orders of begging Fryers: Eremite
and Augustine, because Saint Augustine, that famous Afri=
can Father (they say) was their founder, who being and li=
ving in *Eremo* or in the Wildernesse, erected and institu=
ted their order, and prescribed them a rule of living; A=
bout which they and the Regular Canons are at contestati=
on

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/z Owen Gene=
alogy of
Monkes, &c.

on as you may read elsewhere. They were otherwhile and
of some called also the White FF. (though properly and
strictly the Carmelites are understood by that Epithete)
because that they doe weare /z a long white wate of cloth
downe to their heeles all loose, with a cowle or hood of
the same, when they are in their Cloisters; however when
they goe abroad, they weare a black coate over the other,
with another cowle, having both their coates then bound
close to their bodies, with a broad leather girdle or belt,
saith Owen.

The generality of these FF. came first into England,
from Italy, about the yeare 1252. saith Bale. These in par=
ticular came hither, and settled themselves here, about the
yeare 1325. For that very yeare the then Archbishop of
Canterbury sends and directs these his mandatory letters
/a concerning them to his then Commissary, viz.

/a Liber Eccles.
Cant.

Walterus permissione divina &c. Dilecto filio Commissario nostro Cant. salutem, gratiam & benedictionem. Licet univ= saliter tam jura civilia quam canonica prohibeant ne quis absque pontificali auctoritate Oratorii domum de novo construere præsumat, ac sedes Apostolica per multa privilegia specialiter indulserit & expresse, ne quis in fundo ecclesie Cant. præter auctoritatem Cantuar. Archiepiscopi & capituli, ecclesiam, capellam vel oratorium de novo edificare moliatur. Fratres tamen heremitarum sancti Augustini hac die dominica in festo Natalis beatæ Mariæ Virginis in quadam domo Civitatis Cant. in fundo ecclesie Cant. absque licentia & assensu nostro & Capituli nostri, oratorium seu ecclesiam de novo erexerunt, & pulsata campanæ missarum solempnia publice celebrare & oblationes, ecclesie parochialis debitas temere recipere ut asseritur præsumpser'. Quocirca vobis firmiter injungendo mandamus quatenus per viros fide dignos hujus rei plenam noticiam habentes diligentem faciatis inquisitionem. Et si per inquisitionem prædict' suggestæ inveneritis veritate fulciri, tunc ipsum locum in quo prædicti fratres sic ut præmittitur temere celebrarunt, & adhuc ut dicitur celebrant, vice & auctoritate nostra ecclesiastico supponatis interdicto. Citan= tantes nichilominus nominatim illos fratres quos in prædicto loco

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per dictam inquisitionem convinceritis celebrasse, ac ipsos fratres ibidem commorantes, si qui sint, quod compareant coram nobis die legitimo per vos statuendo ubicunque in Civitate Dioc. seu Provinc. nostræ Cant. tunc fuerimus de hujusmodi injuria & contemptu nobis & ecclesie nostræ Cant. per eosdem illatis responsuri, ulteriusque facturi & recepturi quod canonicis convenit institutis. De die vero receptionis præsentium, & quid feceritis in præmissis nos dictis die & loco certificetis per literas vestras patentes harum seriem continentes. Dat' apud Tenham 18. Kal. Octob. Anno Domini Mcccxxv/o.

/b Lib. eccles.
Christi Cant.

For the Fryers /b having purchased and gotten possession of a house or tenement and appertenances, in the Parish of Saint George in Canterbury of one Thomas of Bonynton, bounded out as followeth, viz. by a certaine lane, sometime called Lamberts lane, afterwards Brewers lane, that is, betweene the same lane, and another tenement of the said Thomas toward the North, and a certaine place called Ealdgaole and the tenement of Cicely at Gayole toward the West, and the tenement of Thomas Chich toward the East, and the tenement of Thomas Clement, and of the Hospitall of Priests toward the South: the Fryers (I say) having purchased and gotten possession of this tenement; forthwith build them a Church, and therein erect Altars, and all of their owne authority: So busily bestirring themselves, that both the Monkes and the Parson of Saint George were in danger to be prejudiced in their severall interests, the one (the Monkes) to an annuity of 20/d. per annum, payable to them (that is the Prior and Covent of Christ-Church;) the other (the Parson) to the tithes and other rights ecclesiasticall payable to him, out of the said Tenement. At length within a yeare after or such a matter, the Monkes and they came to composition for their annuity, of whom they obtained a remission and release of all arrerages thereof of past, so as the Fryers see to the due payment of it for time to come. The Parson also, Iohn of Natyndon by name, after he had (for the timely prevention of his owne and his Churches prejudice, by the Fryers alteration of the state

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and property of that late house, which beside *primitias decimas & oblationes*, yielded him and it other commodities before Iohn Badesley the Chancellor, and Robert de Weston, Auditors of causes under the then Archbishop (Walter Reynolds) to the end to compell them by course of law (as but right and reason required) to secure him and his Church against detriment and deterioration in this behalfe; came also to composition with them: in and by the which the house is quietly yielded and confirmed to the FF. with liberty to make their abode therein, and to get their Chappell, oratory or Church and Altars already erected upon the place, and also a certaine plot of ground laid out for a Churchyard, to be dedicated: and ix/s to be yearely paid by them, for and in lieu of all dues, to the Parson of Saint George for the time being for ever; whereof the one moiety at Midsummer, and the other at Michaelmas; subjecting themselves to the Archbishop, or any other Judge ordinary, or delegate, for compulsion, in default of payment. The Parson being tyed to obey *sub pœna excommunicationis*, and the Fryers, *sub pœna interdicti*.

/c Lib. Eccles. memoratæ.

The Fryers afterward /c enlarging their seate by purchasing of Iohn Cherh of Canterbury, *quandam placeam seu aream in fra prochiam sancti Georgii Cant. existen' super stradam Regiam apud Clothmarket*, upon part of which they built their outward Gate: in the yeare 1356. they enter into obligation, and doe binde themselves and their house to the Prior and Covent of Christ-Church (of whose Fee it seems it was a part) to pay them 2/s 4/d. per annum for it. And thus have I shewed you when and in what manner these Fryers came to house first, and afterward compleately seate themselves here.

Iohn Capgrave.

A great ornament afterward to this place, and to the whole order was Iohn Capgrave, in his time, that is, Anno 1484. or thereabouts, a famous Fryer of this house, and a great Writer, the Catalogue of whose workes may be seene in Pitseus, who is very large, if not lavish in his com-

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mendation for a man of most excellent parts.

For benefactors to this Monastery of note, I read of but two: the one a Widow woman, one Amabilia Gobyon; who made choise of these Austin-Fryers-Church for her place of Sepulture, and gave by her will /d ten markes to the re-paire thereof. This in the yeare 1405. The other one Sir Iohn Fineur Knight, who in Hen. 7. time became a most liberall benefactor to the place, as, if you peruse the following Instrument /e, will appeare unto you.

/d Penes registrum Consist. Cant.

/e Ms. penes meipsum.

Vniversis sanctæ matris ecclesiæ filiis præsentis literas visuris seu audituris Willielmus Mallaham Prior Conventus domus fratrum heremitarum divi Augustini ordinis in Civitate Cantuar. sit' & fundat' ac ejusdem loci fratres, salutem & sinceram in Domino caritatem. Cum in officiis caritatis illis primo loco teneamur obnoxii ex quibus nos beneficia recepisse cognoscimus, nec magnum immo dignissimum fore arbitremur ut illos spiritibus reficiamus epulis qui nos temporalibus dotaverunt: & Dominus Iohannes Fyneux miles Dominique Henrici Regis septimi necnon & octavi capitalis Iusticiarius ad placita coram eisdem Regibus tenend' vir utique prudentissimus, genere nisignis, Iustitia præclarus, pietate refertus, humanitate splendidus & caritate fecundus, ex ejus munificentia & bonitate circa ecclesiæ nostræ, refectorii, dormitorii nostri, murorum nostrorum repara-

Dominus Iohannes Fyneux.

*tionem & refectionem quadraginta librarum summam amplius=
que largissime exposuerit. Hinc est quod Nos Willielmus Prior
antedictus & ejusd' domus fratres hujus dignissimi viri carita=
tem fecundam advertentes pro hujusm' ejus largitione sua piissi=
ma unanimi consensu & assensu, concessimus, donavimus ac præ=
sentis donationis nostræ scripto roboravimus & pro perpetuo con=
firmavimus prout per præsentis confirmamus eidem Iohanni Fy=
neux heredibus & successoribus suis unum Capellanum ex fratri=
bus nostris quotidie & imperpetuum apud altare in honore beatæ
Mariæ Virginis vocat' in Capella beatæ Mariæ edificata de visi=
tatione ejus, missam quæ vocabitur missa beatæ Mariæ inter ho=
ram septimam & octavam celebraturum. Et quod idem Capella=
nus pro tempore celebraturus quotidie post offeratorium, & ante
manuum lotionem ad cornu Altaris conversus alta voce recitabit*

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*in quadam tabula nomina infra scripta ut sequitur. Oretur di=
vina clementia pro animabus Domini Iohannis Fyneux militis &
Elisabeth consortis suæ, Henrici Regis ejus nomine septimi, Iohannis Morton Cardinalis quondam Archiepiscopi Cantuar.
Willielmi Apuldorfeld & Mildredæ consortis suæ, ac pro anima=
bus omnium fidelium defunctorum. Et ut hæc donatio & conces=
sio nostra firmiter & perpetuo observetur: Nos Willielmus Prior
præfatus & hujus ejusdem loci Conventus hanc donationem &
cessionem nostram non solum sigilli nostri communis & Capi=
tularis appositione sed & manuum nostrarum subscriptione con=
firmavimus, & per præsentis confirmamus. Dat' in domo nostra
Capitulari prædictæ domus nostræ apud Cantuar. vicesimo octavo
die mensis Novembris Anno Domini Millesimo quingentesimo
vicesimo secundo.*

*Et ego frater Willielmus Wederhall Doctor in theologia &
Provincialis ejusdem ordinis fratrum heremitarum omnia & sin=
gula prædicta condigne & salubriter percontentus fuisse concessa
& condonata, pro confirmatione omnium & singulorum, sic ut
præfertur per Priorem & confratres prædictos concessorum &
condonatorum ad specialem rogatum & requisitionem præfatorum
Prioris & Conventus, præscriptis concessionibus & condonationibus
sigillum meum quo ad talia negotia utor apposui. Dat' quoad si=
gillationem hujus confirmationis nostræ vicesimo die Decembris
Anno Dom. supra dicto.*

Hitherto and enough of the Aug. Friars. Having for=
merly discoursed at large of the old Gaol or Prison some=
time standing about this place; for avoiding of repetitions,
I forbear all further discourse of it here. And so finish with
this Ward: finding nothing more observable in it, except
the goodly conduit there, which, because of a future occa=
sion which I shall have to make mention of it, I shall deferre
to speak of here.

Northgate Ward.

This Ward offers and affords three remarkable places,
to our Survey, and they are, 1. The place called Stable=
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gate. 2. the quondam house of the Templars. 3. The late
house of the black Princes chantery Priests.

Stablegate.

I will begin with Stablegate. A borough or hamlet by the
Charter of Hen. 6. made to the City excepted from the
Franchise of the same, as being a parcell of the vill of West=
gate, and of the fee and liberty of the Archbishop, to whom
of old it hath belonged: it being taken for the very place
where Augustine the first Archbishop of Canterbury, and his

company were entertained and seated by King Ethelbert, before he resigned to him his royall Palace. *Concessit eis* (Thornes words) *locum habitationis in civitate Doroberniæ scitatum, viz. infra parochiam Sancti Aelphegi, ex opposito regiæ stratæ versus Aquilonem; per murum Palatii Archiepiscopalis in longitudine se extendit, in quo Augustinus cum suis domesticis usque ad conversionem Regis hospitatus est. Fuerat tunc temporis quasi oratorium pro familia Regis ut ibi adorarent & Diis suis liberos immolarent. Sanctus vero ille hospes tanta hospitium suum voluit libertate promovere, & ab exactionibus quorumcunque perpetualiter acquietare, quod neque Civibus in tallagiis & assessionibus quoquo modo debeant respondere, vel eis subsidium aliquod præstare: sed Archiepiscopo in omnibus subjacere, & ut suum Palatium firma libertate gaudere. Ita ut si fures vel homicidæ vel alii quamvis indictati situm de Stablegate valeant introire; ut in ecclesia, libertate gaudebunt.* Thus he.

Whence it took the name of Stablegate, I am as yet ignorant. Some surmise from the staple of wool which anciently was kept in the City. Canterbury being one of the places where by the stat. 27. Ed. 3. it was ordained to be kept, and the onely place that two yeares before (25. Ed. 3.) the same King appointed for the keeping of it at, for the honour of S/t Thomas /f. If so, then is there a mistake in the writing of it Stablegate, for Staplegate.

There was sometime a family in our City, who from their habitation either at or neare this place, were surnamed De Stablegate, and of Stab. whereof one Edmund Stablegate (the same man I take it that Lambert speaks of. Peramb. of Kent, in Bilsington) in the 42. Ed. 3. was a Bailiff of the City.

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For to a deed or Charter of Nicholas at Crouch, made to the Hospitall of Eastbridge (*de quieta clamazione juris sui in quodam tenemento cum giardino & pertinen' scituat' in parochia sancti Petri Cant. inter curtilagium de Estbridge versus East, & murum lapideum fratrum minorum Cant. versus West, continen' in longitudine a regia strata versus North usque ad aquam del Stour vers. South 136 pedes, & in latitud. 46 pedes*) this Edmund, by the title of one of the Bailiffs of the City is, with others, a witnesse. He had also a seat or habitation in the Suburbs by Natindon, limitaneous to the Cities Franchise thereaway, as the perambulation thereof will show.

I leave Stablegate, and passe to the house of the Templars. An order of Knights that began in the yeare 1118. These Knights Templars (saith Stow /g, speaking out of Matthew Paris, of the Temple in London) took their beginning about the yeare 1118. in manner following. Certain noble Knights bound themselves by vow in the hands of the Patriarch of Ierusalem, to serve Christ after the manner of Regular Canons, in chastity and obedience, and to renounce their own proper wills for ever: the first of which order were Hugh Pagan and Geffrey of S. Audomar.

And whereas at the first they had no certain habitation, Baldwin, King of Ierusalem, granted unto them a dwelling place in his Palace by the Temple, and the Canons of the same Temple gave them the street, thereby to build therein their houses of Office; and the Patriarch, the King, the Nobles, and the Prelates, gave unto them certain revenues out of their Lordships.

Their first profession was for safegard of the Pilgrims, coming to visit the Sepulchre, and to keep the high-wayes against the lying in wait of theeves &c. About ten yeares after, they had a rule appointed unto them, and a white habit

/f Stow. Survey.
pag 496. ult.
editionis.

Edmund Stablegate.

House of
Templars.
/g Survey pag.
438. & 439.

by Honorius the second; then Pope; and whereas they had but nine in number, they began to increase greatly. Afterward in Pope Eugenius time, they bare crosses of red cloth, on their uppermost garments, to be known from others, and in short time because they had their first Mansion hard

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by the temple of our Lord in Ierusalem, they were called Knights of the Temple.

Many Noblemen in all parts of Christendome, became brethren of this order, and builded for themselves Temples in every City or great Town in England, but this (saith my Author) at London was their chief house, which they builded after the form of the Temple neare to the Sepulchre of our Lord at Ierusalem. They had also (saith he) other Temples in Cambridge, Bristow, Canterbury, Dover, Warwick &c.

That in Canterbury Stow speaks of, was situate in Northgate Parish, in or neare Waterlock-lane (the lane, I conceive, under the Town-wall, and leading by Northgate Church within, down to the river running from Abbotsmill.) For I reade /h of a message, which in the yeare 1271 was given to S/t Austines Abbey by one Edmunde de Cambio *scitua' in venella de Weterloke in parochia de Northgate, prope domos Templariorum &c.* When this sect of the Templars was abolished, and why, as also what became of their possessions, you may finde elsewhere.

/h Thorne in vitis Abbat. Sancti Augustini.

Princes Priests.

Leaving them then, I shall show you next where the black Princes Chantery Priests were once housed, and so I shall have done with this Ward. Their house stood, I may say it yet stands (for so I take it, in part it doth) very neare, if not in the place where some part of the Templars habitation was situate. But let me first show you that such a house there once was, and that I shall do from the charter or deed of this Princes Chanteries foundation, in which are these words. *Pro mora siquidem dictorum sacerdotum assignavimus quandam habitationis locum juxta elemosinariam dicti monasterii* (meaning Christ-Church) *in quo construatur &c.* where with concurrerth the relation of the Priests themselves (one of them at least) to Hen. 8. Commissioners, which hath these words of it. Also the said Prince Edward gave to the said Chaplains and to their Successours for ever a house in S. Alphies Parish, the yearely value of it is xx/s. &c.

Next let me observe unto you that over an ancient

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stone-porch opening to the lane leading you from Stablegate, Westward, towards the lane turning to Abbats-mill, there are yet undefaced the Black-Princes armes obvious to the eye of any observing passenger. And so by this time (I hope) the place is sufficiently discovered, and my task for this Ward absolved.

Worthgate Ward.

Hospitall of Poore Priests.

Coming now to Worthgate ward. The first thing I shall survey there is the quondam Hospitall of poore Priests. A Spittle first built and founded by Simon Langton Archdeacon (and brother of Stephen Langton Archbishop) of Canterbury about the yeare 1240. Not (it seems) altogether of his own purse, but chiefly by and with the alms and charitie of pious and devout benefactors. *Quod Hospitale idem Archidiaconus diversorum elemosinis dicitur fundasse,* saith Thorne relating the foundation of this Spittle. It was

Chapell.

(I conceive) intended for a place of succour and relief to poore Priests .i. Chaplaines, Curates, and other like unbeneficed Clerks, chiefly those (I suppose) that either by age or other infirmity, were disabled for the performance any longer of their holy function abroad in the world, and therefore were here accommodated with a Chapell (wherein to pray, sing and celebrate for their benefactors, and to performe other divine duties) contiguous to this their habitation, dedicate, as their Hospitall, to the blessed Virgin; whose first fabrick was not, as now, of stone. One Thomas Wyke (Master, I take it of the Hospitall) anno 1373. new built it of stone, but it is now made and parcelled out into dwellings and work-houses.

Shortly after the Hospitalls foundation perfected, at Langton the founder his instance, the then Abbat and Convent of S. Augustines granted to it the Parsonage of Stodmarsh, of their Patronage. Of which grant my Author (Thorne) gives this Copy.

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Grant of Stodmarsh Church.

Omnibus Sanctæ matris &c. R. Dei gratia &c. Ad universitatis vestræ noticiam volumus pervenire, nos, divinæ pietatis intuitu ad instantiam viri venerabilis & amici nostri karissimi Magistri Simonis de L. Archidiacon. Cant. Ecclesiam Sanctæ Mariæ de Stodm. quæ ad nostram pertinuit donationem perpetue concessisse & dedisse Hospitali pauperum Sacerdotum quod situm est in parochia de Sancta Margareta in Cant. ad sustentationem eorundem cum proventibus quatuor acrarum singulis annis de Dominio nostro de Stodmarsh antiquo more de gratia nostra speciali percipiendum: hoc adjecto, quod in dicta parochia nullas terras vel redditus de nostris tenentibus, dicti Sacerdotes vel eorum procuratores ement vel aliquo titulo sibi appropriabunt nisi de nostro vel Successorum nostrorum licentia speciali, nec decimas aliquas de Dominio nostro de Stodm. requirent in futuro. Quando autem dictam eis fecimus donationem Syndicus dicti Hospitalis de voluntate Archidiaconi memorati, nomine dictorum Sacerdotum & Hospitalis supradicti nobis & ecclesiæ nostræ Sacramentum præstitit fidelitatis, & hoc idem facient omnes Successores sui. Dictus autem Procurator vel aliquis Sacerdos Hospitalis supradicti omni anno super majus altare in ecclesia nostra in die S. Augustin' unum cereum unius libræ in signum recognitionis præmissorum &c.

Grant of S. Margarets Church.

To this Parsonage, not long after, to wit anno 1271. another was added, that I mean of S. Margaret in Cant. given to this Hospitall by the same donors that the former, or if you will (as the private Lieger of the house hath it) by Hugh Mortimer then Archdeacon, *authoritate ordinaria*, the See being void, with consent of the Patrons, the Abbat and Convent aforesaid. Anno Domini Millesimo Cclxxi/o (saith Thorne of it) *data fuit ecclesia Sanctæ Margaretæ Cant. Hospitali pauperum Sacerdotum ibidem in liberam & perpetuam elem' ab abate R. quæ fuit ante nostri patronatus. Et non licebit Syndico vel Sacerdoti Hosp. præd' aliquas terras redditus vel tenementa in dicta parochia sanctæ Margaretæ de tenentibus nostris emere, vel aliquo titulo sibi appropriare sine licentia Abb. & Con. speciali.*

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Syndicus autem præd' Hosp. qui pro tempore fuerit in recognitionem juris nostri præd' sacramentum nobis præstabit fidelitatis in Capitulo cum ad hoc fuerit requisitus. Pulsatio vero in eadem ecclesia fiet contra Dominum Abbatem quotiens eum per illam ecclesiam transire contigerit.

Medmilne.

I shall not further insist on the particulars of this Hospitals demaines and renews, saving the lland behind it, and a forgotten milne sometime both neighbouring and belonging to it, called Medmilne, either I take it, because situate by the Meadows, quasi 'Meadmilne', or else because standing about mid-way betweene Saint Mildreds Mill on the one, and Eastbridge on the other side, quasi 'Middlemilne'. Before the Hospitals erection it was the proper Mill of one Lambinus or Lambin, from either his birth-place or parentage, surnamed Flandrensis or Fleming, who dwelt where since and now the Hospital is seated; and living there, gave to Eastbridge Hospital, beside 14. perches of his land lying in With, an annuity of one quarter of wheate out of the said Mill, of which gift I once tooke this note from Eastbridge Booke. *Carta Lambini Flandrensis filii Adæ de Berghes, Hospitali de una summa frumenti de molendino meo quod vocatur Medmilne, & 14. perticatis terræ meæ quæ jacet Binnewytt inter ter. [ten.] Samuelis tinctoris versus North, & terram Godardi molendinarii vers. South, super Sturam Cant.*

/i Liber sancti Lawrentii.

The Poore Priests afterwards succeeding Lambine in his seate, succeeded him (it seemes) in this Mill also. For in the yeare 1325. a controversie arising betweene the two Hospitals about this Mill /i, and that brought before Robert de Malling then Commissary of Canterbury, He, *causa prius cognita*, adjudged the Mill to the Hospital, of Poore Priests. It stood charged neverthelesse with a Resolute of certaine bushels of wheat to Eastbridge Hospital which it seemes by my Inventory of the present Hospital taken in Hen. 8. time was foure bushels. For in the recitall there of the rents Resolute yearely going out of the same Hospital, this is one. Item, to the Hospital of Eastbridge in Canterbury in wheate foure bushels.

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lland.

Now as for the lland behind this Hospital, and lying betweene it and the Fryers, called by a Saxon word 'With', it was sometime belonging to this Hospital serving the poore Priests for a garden, but aforetime appertained partly to Christ-Church, and partly to severall private men: whereof one family long agoe, tooke their surname, and from this their habitation were called the Withs or Binnewiths, as some of those were (as you have seene before) which inhabited the neighbour With or lland, the late Gray Fryers seate. Part if not all the lland anciently lay in the Parish of Saint Margaret. For the elder Rentals of Christ-Church who had rents here, make mention of severall tenents and parcels of ground here, as of and within that Parish. And the private Leiger of this Hospital so mentions the house of one Solomon of Binnewith, Anno 1239. At or about which time the common and ordinary way or passage to this lland was by the now little and streightned lane leading from the street before the Hospital (called Stourstreet) to the common washing place on the North-side of the Hospital, and from thence over the Stour by a Bridge crossing the streame. For the situation of that which is now the dwelling house of Peter Noble (then one Robert de Hotwells) on the North-side of the Chapell is in an ancient rental of Christ-Church described thus. *Inter domum quæ fuit Lambini Flandrensis & vicum sicut itur ad With. i. between the house sometime of L. F. (which I told you is now the Hospital) on the one side, and the lane as you goe to With or at the lland on the other. In another Rental thus described. Tenementum quod est inter capellam Hospitalis sa=*

Way to the lland.

cerdotum versus South, & quandam venellam quæ ducit ad In=
sulam præd' Hosp vers. North, & regiam stratam vers. East.
 And that on the lanes other side thus. *In parochia sanctæ*
Mariæ de Bredman inter domum lapideam Samuelis tinctoris
vers. Aquil. & domum Roberti de Hotwell vers. Austrum, in=
terjacente quadam venella qua itur versus Stur, & regiam
stratam vers. Orien. & Stur versus occiden. Which first
 described house was sometime belonging to Christ-

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/k Liber eccles.
 Cant.
 Hottewell.

Church: of all right and title to which house (or challenge thereof) the poore Priests Anno 1242. coming to be neighbours to it (and their neighbour-hood, it seemes, of the jealous Monkes suspected) make a Charter /k of release to them, namely (as the words of it are) *de lure suo in quadam terra & domo apud Hottewell* (for so it seemes, the place was called) *quæ est juxta pontem ex parte aquilonari;* to which they put Simon Langton the Archdeacons Seale, because they had then (as they say in their Charter, by reason, I take it, their Hospitall was but newly founded) no seale as yet of their owne.

The late owners of the Gray-Fryers have exchanged this house (which was theirs) with the City, for that lland, which now goes with the Fryers, and is parcell of the same.

The Hospitall
 spared by the
 Dissolution.

But now to our Hospitall againe, which I finde clearely to have stood out and escaped the generall dissolution, unsuppressed. In Queene Maries dayes, Anno 1554. the Mastership thereof with the Rectory of Saint Margaret, which went still with it, was conferred upon one Hugh Barret, presented thereto by the Patron Nicholas Harpesfield the Archdeacon, to the Deane and Chapter of Christ-Church, Ordinaries, or Keepers of the spiritualties in the Sees then vacancy, who gave the presented Institution with letters mandatory to the Archdeacon or his Officiall for his Induction: whereof a Booke of that Church keeps this Record.

Vicesimo septimo Iulii 1554. D'nus admisit Hugonem Barret presbiterum ad Hospitale pauperum sacerdotum Civitatis Cant. necnon & Rectoriam sive ecclesiam parochialem divæ Margaretæ ejusdem Civitatis dicto Hospitali appropriat. per mortem naturalem Nicolai Langdon ultimi Incumbentis ejusdem vacan'. Ad quam sive quod per venerabilem virum magistrum Nicolaum Harpesfield legum doctorem Archidiaconum Cant. dict. hospit. & ecclesiæ verum & indubitatum ut dicitur patronum D'no præsentatus extitit. Ipsumque Præpositum Magistrum sive Rectorem instituit & investivit canonice in &

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de eisdem eum suis juribus & pertinentiis universis, Curamque & regimen animarum &c. sibi in Domino commisit, luribus capitularibus, &c. & ecclesiæ Metropol' Christi Cantuar. dignitate et honore in omnibus semper salvis, ac præstito Iuramento per Iacobum Canceledor procuratorem supradicti Hugonis Barret in hac parte legitime constitutum, de observand' statutis et ordinacionibus dicti Hospitalis juxta foundationem ejusdem, ac etiam de canonica obedientia, &c. Scriptum fuit Archidiacono Cant. seu ejus Officiali pro ipsius inductione, &c.

When surrendered.

But afterward, to wit Anno 17. Eliz. (and not before) this Hospitall was dissolved, being then surrendered to her Majesty, by Blase Winter the Master, Edmund Freake the Patron, and Matthew Parker the Ordinary, and eftsoones granted by the Queene to the City, whereunto ever since

Bride-well. it hath belonged, and is called Bridewell Hospital: Bride-well, because of the house of correction there kept; and Hospital, both for the old names sake, and because of a certaine number of Boyes (poore Townsmens Children) kept there in an Hospital way. Of the foresaid Royall grant my Appendix shall give you a Copy, if you desire the sight of it. So much of this Hospital. Of the state whereof in 37. Hen. 8. whilst it yet was in *Esse*, if any desire satisfaction, I shall be willing to give them a more exact account, from good record thereof, which I can produce.

Vide pro Scriptura 7/ma in Appendixe.

One thing being very pertinent to our discourse of this Spittle, since I wrote the premisses come to my knowledge, and therefore hitherto omitted; I desire leave to mention here, though the place in some respect be indeed improper; and that is, that in the interim of this Hospitals foundation, and the appropriation of S/t Margarets Church unto it, the Parson and the Hospital with consent and confirmation of the Abbat and Archdeacon, did come to composition about the tithes and other ecclesiasticall rights and duties of this Hospital: a Copy whereof taken from a Lieger Booke of Saint Austins, you shall finde in my Appendix, Scriptura ix/a.

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Mayners Spittle. I come next to Maynards, or more rightly Mayners Spittle, so called from the founder, one Mayner, sometime a Citizen of Canterbury dwelling in S/t Mildreds Parish /l: and that (as I have good inducement to avouch) in H. 2. dayes. A man in his time (it seemes) of noted wealth, and (I suppose) therefore, and to distinguish him and his family from another family of Mayners which were Dyers about the same time, surnamed Dives, and so styled and called in ancient writings that make mention of him, viz. Maynerus Dives, or Mayner le Rich, an addition whereby his succession or posterity were knowne and called after him, by name Ethelstane and Wiulphus, Wilulphus or Winulphus (for so variously is he written) his sonnes, and afterward, Maynerus, his Grand-child (I take it.) Of which the two former lived in Rich. 1. and King Iohns dayes (and in the first of King Iohn, Winulphus, who lived where Alderman Sabin now dwells /m, was one of the *Præpositi* of the City) and the latter in Henry the thirds; in the thirteenth yeare of whose reigne he was a like Governor of the City.

/l Rentale vetus ecclesie Christi Cant.

/m Rentale eccles. præd.

I finde /n the Hospital called both 'Hospitale Mayneri' and 'Hosp. Winulphi [Wiulphi].' For this cause (I conceive) that the Patronage of the Hospital though the first founder were dead, yet continued to the sonne. And so Maynerus the father dying, the Hospital tooke name afterward from W. the sonne, the succeeding Patron, whilst as yet the City had not the patronage, power or government of it. Or else thus. The foundation was imperfect in the Fathers dayes, and became afterwards either perfected or bettered by the sonne, and so it gained the name of Winulphs or Wiulphs Hospital, which latter name it hath now clean lost, and is knowne onely by the former.

/n Sic in Archivis ecclesie præd.

The Hospital hath a neate little Chapell to it (of late incumbred and indangered too, by part of a house and a chimney put up against it) which together with the Hospital was dedicate to the blessed Virgin /o.

/o Ex Archivis memorat.

As for the endowment, possessions and goods of this Hospital and Chapell, what they are now, or at first were,

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I know not; but what they were in Hen. 8. dayes, you may learne from this following Inventory taken of them and delivered up to the Commissioners upon the Stat. 37. Hen. 8. cap. 4.

Maynards Hospitall.

The house and the Garden is by estimation one halfe acre and the rodde.

Item, in the Spittle lane they have three tenements,

the rent of them all is yearely xiii/s

Item, in Castle-street be two tenements, the rent is

yearely of both vi/s

Item, in the same Castle-street, in the Parish of S/t

Margarets they have one tenement by the yeare vi/s viii/d

Item, in the same street other three tenements all by

the yeare at xv/s

Item, in the same street other three tenements, by the

yeare all ix/s

Item, in Wincheape one tenement, by yeare iiiii/s

Item, in Waterlocke lane in the Parish of S/t Margaret, there

they have two tenements by the yeare x/s

Item, they have three little pieces of Garden roomes,

every of them goeth for 12/d by the yeare iii/s

Item, they have a little stripe of ground leading

them from their Wood unto the Kings high-way ii/s iiiii/d

Item, they have a Wood called the Brotherhedds Wood in

the Parish of Fordwich containing by estimation sixe

Acres.

In the Chapell.

Item, one Chalice.

Item, two Masers bound with silver.

Item, two Candlestickes for two Tapers of Catten.

Item, one Corporas and the Case.

Item, two vestements and two Albs.

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Item, one painted cloth for the forefront of an Altar.

Item, one Bell.

Item, one great chest in the Chapell.

Cottons Hospi=
tall.

Adjoyning to this Hospitall, or rather within it is another like Hospitall, erected of late by one Leonard Cotton Gentleman, sometimes an Alderman and Maior of this City: whose commendable piety is as yet so fresh in memory, and his Will so obvious to any that will search the Office for it, and therein the nature and condition of the foundation so largely set forth, that it shall not need my further mention.

Ridingate Ward.

The Dungeon.

Wherein the Dungeon, a Mannor lying in this Ward, so called, challengeth the next place in our Survey: whose name time (I perceive) hath sported with, calling it sometime Danzon and Dangon (*totam terram nostram quam habuimus ad Dangonem [Danzonem]* as in an old deed of S/t Lawrence:) as also Dangun (*in campo qui vocatur Dangun*, as in a deed of 47. Hen. 3. And, *particula terræ meæ cum pertinen' jacent' apud Dangun*, as in a deed of 14. Ed. 1.) Likewise Daungeon (*juxta le Daungeon*, as in old Rentals of Christ-Church:) and Dungeon (so Roger Brent of Canterbury in his Will /p dated Anno 2486. mentioning his Mannor there, calleth it, and so doe we at this day, and the Hill hard by

/p In Registro
Consistorii Can=
tuarien.

Dungeon-Hill:) Names much alike all. And as the Man= nor (I take it) derived it name from that of the neighbour= ing Hill; so the radix and originall of that, I conceive to signifie the Danes worke: and therefore corruptly called Dungeon-Hill for Darian-Hill, or Danes-Hill: and that be= cause it was either theirs against the City, or contrariwise the Cities against them. For my part, I conceive first that it was the proper worke of the Danes, (the great and fre= quent molesters, invaders and wasters of our City:) and

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/q Vide pro Scrip=
tura xxxi. in
Appendice.

that probably at such time as they beleaguered the City in King Etheldreds dayes, which stood out against them and their siege twenty dayes, and then was not mastered *aperto Marte*, by open force, but by base treachery surprised: if we may follow Henry of Huntington; Osborne /q that was (and writ the story) many yeares before him, making no mention of any treason that the other saith was plotted or practiced in the winning of the City.

Next I am perswaded (and so may easily, I thinke, any one be that well observes the place) that the workes both within and without the present Wall of the City, were not counter-workes one against the other, as the vulgar opini= on goes; but were sometimes all one entire plot containing about three Acres of ground; of a triangular forme (the out-worke) with a mount or hill intrenched round within it. And that, when first made and cast up, it lay wholly without the City-wall: and hath been (the hill or mount, and most part also of the out-worke) for the Cities more security, taken and walled in since: that side of the trench encompassing the mount now lying without, and under the wall, fitly meeting with the rest of the City-ditch, after either side of the out-worke was cut thorough to make way for it, at the time of the Cities inditching, as I suppose it cannot seeme unlikely to have beene, to any that shall con= siderately marke and examine the place.

Chiches a fami=
ly.

But leaving that, a word or two more of the Mannor of Dungeon, which was sometime the Chiches, a family of Gentlemen, for many generations knowne in our City, though now extinct to one poore Sparke, to whom the Al= dermanry of Burgate appertained. Of which Thomas Chich (whose name in an old Character, together with his effigies are set up in the West Window, as his coate is in the Chan= cell, in stone-worke, of S/t Mary Bredins Church) was Anno 1259 /r, and againe Anno 1271 /s, one of the Bailiffes of the City, as was also Iohn Chich /t in the 23/th, and againe in the 26/th yeare of Ed. 3. After the Chiches, it was the Brents, then the Butlers, and shortly after (as now) the Hales.

/r /s /t Recorda ec=
cles. Cant.

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This Ward affords me nothing else observable, where= fore I leave it, and betake me to the next.

Burgate Ward.

Bull-stake.

Wherein I shall observe first the Market-crosse at the Bull-stake: and thereof let me give you the true antiquity from a rythmicall brazen memoriall fastened to one of the columnes, which is this.

Iohn Coppyn of Whitstabbell in great devotion,
And William Bigg of Canterbury in Christs Passion
Did do make this Crosse, in Heaven God them solace,
Mcccc and xlvi. in the yeare of Grace.

This Crosse (it seemes) was built to supply the decay of a former standing here. For in the story of Archbishop Stratfords troubles recorded in the Antiquit. Brit. my Author maks mention of a writ of summons against the Archbishop set up at noone day, *ad crucem excelsam extra portam Prioratus Cantuariensis* /s.

/s Antiq. Brit. in vita Stratford. pag. 224.

Now for the name of the place, the Bull-stake: which it tooke from the baiting and chasing of Bulls there, by an ancient order and custome of the City, used by the City Butchers, before their killing, not so much (if at all) for pleasure, as to make them mans meate, and fit to be eaten; which Bulls flesh, without such baiting and chasing, is not held to be.

At this place (the Bullstake) is a mercate holden twice a weeke, viz. every Wednesday and Saturday throughout the yeare, plentifully serving the City and neighbouring parts with household provision of victuall of divers kinds, especially of poultry, and that *ab antiquo*: whence in a composition /t betweene Christ-Church and Saint Augustines Monkes, made Anno 41. Ed. 3. that part of the street by it, i. betweene it and the now Lane called Angell-lane, is termed 'le Polettria,' the Poultry (*in quodam Messuagio cum*

/t Lib. eccles. Cant.

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The Poultry.

cellar' & shop, ad idem pertinen. dictorum Prioris & Conventus in parochia sancti Andreæ Cant. in le Polettria scituat' inter Regalem stratam vers. North & alia tenementa ipsorum P. & C. vers. South, & quandam venellam vocat' Clementeslane vers. East, & quandam placeam communem vocat' le Bolstake versus West, as it is in the Composition).

Mercats in the City and Suburbs.

Offa King of Mercia in the yeare 785. gave unto Ealdberht his Minister, & his Sister Seledrith the Abbesse, *vicum qui dicitur Curringtun in urbe quæ dicitur Dorovernensi, in aquilonali parte venalis loci*. Where to finde this Market place I know not. But here (as in a place which I have purposely reserved, as most proper for it) let me show unto you what severall Markets and Market-places our City had of old.

/v Aristot. 7. Politicor. cap. 12.

For, as we now see they are, and like as the Philosopher in his Politicks /u in like case requires (where he saith, *Fora hæc separanda sunt pro faciliore commercio, ut alibi oves, alibi alia animalia, alibi carnes, alibi panis veneant, si modo civitas aut oppidum locorum commoditatem admittat; aliter una & eadem platea forum admittere poterit, &c.*) So have our mercates beene of old, kept apart, each commodity almost having a distinct place to be vented in. As (for example) first Poultry and other like prvision here at the Bull-stake. Upwards, i. without Burgate in Saint Pauls Parish, was of ancient time a Wheat-market (*De quodam tenemento apud Wheat-market, and De novis shoppis quæ sunt apud Wheat-market in parochia sancti Pauli*, as in old Rentals of Christ-Church, mentioning their now houses, at and about the corner on your left-hand without Burgate. /*) Come we backe againe, and at the Red-well, by the Palace backegate, there was another market, commonly called and to this day remembered by the name of the Rush-market. In Saint Georges street, about the Augustine Fryers Gate, there was a Cloth-market kept (a touch whereof I have given before in speaking of those Fryers) whence the Lane now called Iron-barre lane, was then called and described, *venella quæ ducit a Cloth-market versus Burgate* /x. The same Lane (by the way) was sometime called Thorough-hall lane, whe=

Wheat market.
/* A deed or Charter of Lands given to Saint Austins, by one Dumwoldus, in the yeare 760. makes mention of a Market-place by Quenegate, in these words. Villam unam quæ jam ad quenegatum urbis Doroverniis in foro posita est.
Rush-market.
Cloth-market.
/x Rentale vetus eccles Christi Cant.
Thorough-hall-lane.

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/y In Registro Domini Archid. Cant.	<p>ther or no from a house in or by it of Christ-Church, called in their old Rentals, <i>Aula Sancti Dunstani</i>; I leave to conjecture. Below this Cloth-market, was, as it is still, the Flesh-market, or Flesh-shambles for Butchery ware. To the repaire whereof, and for paving the street thereaway, Alderman Bennet by his Will /y Anno 1462. gave x/l. Thus occasionally induced, let me observe that the City in those dayes lay generally unpaved, and so continued a good space of time afterwards. But in the 17. yeare of Ed. 4. by a particular act of Parliament made for that purpose, order was taken for the paving of the principall streets, as by a copy of the same act, which you may finde in my Appendix Striptura 8/va will more fully appeare.</p>
Act of Parliament for paving the streets.	<p>Yet lower downe (to returne to our mercate-places) to wit in the High-street, besides S/t Mary Bredmans Church, was wont in time past to be kept a Fish-market. <i>In medio mercati ubi venduntur pisces Cant. juxta ecclesiam beatæ Mariæ Bredman</i>, as I finde in the examination of a witness mentioning where certaine words of defamation were uttered by one that was sued for them, in Anno 1414 /z. This Fish-market (it seemes) was of long continuance kept here.</p>
Fish-market.	<p>For in a deed of Christ-Church dated 1187. mention is made of a house, <i>scituat' in parochia sanctæ Mariæ, quæ vocatur ecclesia Piscariorum in Cant.</i> passed over to the Church (in exchange for another) by the Nonnes of Saint Sexburgh in the Ile of Shepey. And before that, Odo the Prior of Christ-Church leased out <i>Managium Lamberti Gargate juxta Fismannecherich, ubi ipse Lambertus manere solebat, scilicet partem illam quæ est proxima ecclesiæ, &c.</i> as the demise runs. Now I conceive this to be the Church intended by those deeds. And so, as it is now, from the Bred-market by it, called Saint Mary Bredmans Church, it was more anciently called Saint Mary Fishmans Church. I proceed.</p>
/z Ex Registro Consistor. Cant.	<p>Upwards, a little without Newingate, at Oaten-hill, now the Cities place of execution, was that commodity of oats, sometime vented; as at the same place before, salt was sold; whence it was called Salt-hill /a. It had a market-</p>
Oaten-hill.	149
/a Rentale vet. eccles. Christi Cant.	<p>crosse to it: for I reade of <i>Crucem de Oat-hill</i>. The place hath a crosse still, but it is ill marketting at it.</p>
/b Lib. S. Lawrentii. & Rentale Eccles. Cant.	<p>Not farre hence, to wit, by the Nunnery, at the meeting of the foure weuts or wayes there, another market was kept, or the former continued thither, whence the field over against the Nunnery, Southward, now almost all over digged for chalk, is anciently called Market-field /b. Here were, as not farre hence yet are, cattell bought and sold, especially (at this day) bullocks, oxen, and the like: whence (as I conceive) the market took it name at first of Rethercheape, which being a compound of two Saxon words <i>Hrythera</i> and <i>Ceape</i>, may be rendred in Latine, <i>Forum armentorum</i>, and in English, the Drove-market, <i>hrydhera</i> in the Saxon signifying a drove of oxen, or such like big cattell. Whence in a Latine Charter of Cuthred King of Kent, made to Archbishop Wlfred, which I have seen in Christ-Church, <i>Campus armentorum</i>, is englished, <i>hrydhra leahg</i>. For the antiquitie sake of this market, I cannot but take notice of the mention made of it in the second of King Ethelberts charters to S. Augustines Abbey.</p>
Rethercheape.	<p>There was yet another market, and that of old was kept in Wincheape. A mercate haply for wines. For so the name imports. Cheap signifying a mercat: whence the name of Cheapside in London, Chepstow in Monmouthshire, and other</p>
Wincheape.	

Cambden.
Spelman.

Barnacle-
Crosse.

like Market places: as Chapman, for a trader there. Our words also of Cheapening, Chopping (as chopping and changing) and of Shop, anciently written usually (in Law= yers Latine) *Choppa*, as also of Lieu-cope (signifying a sale or bargain made upon the place) have thence all their derivation: springing from the Saxon Radix, which is Ceap, signifying wares, or merchandise, and Cyppan, to buy. This market had it crosse too, and that standing within mans memory, upon the Green before the street built of stone, with a crosse-house about it, and was called Barnacle-Crosse. But there is neither market, nor market-crosse there now. 'Tis true there is hard by, a crosse; but (as that other at Oaten-hill) it spoils their marketing ever after

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that once market thereat. And therefore let us hasten from it.

Cathedrall and Parish Churches.

/c In prolog. lib. 1.
de gestis Pontif.

Malmesb. com=
mendation of
Canterbury.

Having briefly surveyed our Cities Wards, the order of my proposed method requires, in the next place, my survey of the Cathedrall, and Parish Churches of and about the City. First then of the Mother Church (the Cathedrall) and then of the Daughters. The former indeed the thing which I account the chiefest glory both of the City, and my present survey thereof. Which Malmesbury /c, haply not knowing how to commend enough; amongst the many commendations which he gives our City (as, for the situation and exceeding fertility of the soile adjoyning, for the soundnesse of the inclosing walls, for the rivers watering it, for the commodiousnes of the neighbouring woods, for the vicinitie also of the sea yeelding store of fish to serve it, for the noble and generous disposition of the people, as well of it as of the countrey, prone and propense to offer courtesie to others, and impatient of any injury offered to themselves, and the like) sayes no more of the Church, but this. After the conversion of the English to Christianitie, the prime Episcopall See was fixed at Canterbury, and there continues: Saving that anon after he addes. There is the Archbishops chief Seat, who is the Primate and Patriarch of all England. But I canot so contain my self; yet for my more methodicall proceeding, much being to be said of this Metropolitane Church, my whole discourse thereof shall be referred to these heads.

1. The antiquity of the foundation, and the nature thereof.
2. The historie of the Churches Fabrick.
3. A survey of the present Church, with the monuments therein, as also of the more ancient buildings throughout the Præcinct both of it and the Palace, with the Ambitus, or Præcinct it self.

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4. A Catalogue of the principall Benefactors to the Church.
 1. Archbishps.
- 5 A Catalogue of the
 2. Priors. of the Church.
 3. Archdeacons.

1. Particular.

To begin with the first. The Antiquity and nature of the foundation. In the former of which I shall be brief, that so I may not *dictum dicere*, and make no needlesse repetitions of what others, many others, for even vulgar satisfaction, have already said upon the point, as Bede, Parker, Cambden, Lambert; a few of the many that have largely and

worthily written hereof. It may not be expected, nor will it (I conceive) become me, *post tot Homeros scribere Iliada*. Neither can I in this matter say what is not vulgarly known already. And *Crambe bis cocta*, will not please I know in such dainty times as these. Yet, not altogether to put you over to other mens instructions, and to let you see that the ancient Liegers of the Church, in thankfulnesse to the Founder, keep him and the foundation in memory; I shall here by way of Corollarie, or (to speak in the language of mine own profession) *ex superabundanti*, produce and present unto you a double note faithfully taken from the Liegers, which doth memorize both one and tother. The one thus penned.

Sanctus Ethelbertus Rex Anglorum qui suscepit Christianitatem a beato Augustino misso a beato Gregorio Papa Anno Domini Dxcvi/to. in ecclesia Christi Cant. dedit eidem Augustino & Successoribus suis Palatium Regium & sedem perpetuam in Civitate Doroberniæ quæ nunc dicitur Cantuar. cum ecclesia veteri quæ ab antiquo tempore Romanorum ibidem fuerat fabricata, quam ipsemet Augustinus S. Salvatoris nomine dedicavit post consecrationem suam Arelatenis factam. Statuit etiam idem Rex autoritate S. R. E. ut in Ecclesia Cantuar. ordinem Monasticum Monachi in perpetuum observarent, ne primorum viz. prædicatio Monachorum a memoria deleretur, sed semper recens in mentibus succedentium perseveraret &c.

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The other thus.

Aethelbertus Rex, anno Regni sui xxv. ad fidem Christi per sanctum Augustinum conversus statim palatium suum eidem Augustino & Successoribus suis infra Civitatem Doroberniam perpetue dedit, ut ibi sedem Metropolitanam in evum haberent: Quam beatus Gregorius primam totius Regni esse decrevit & confirmavit, ut sicut prima fuit fidem suscipiendo, prima esset in dignitate. Hoc donum fecit Rex Anno Domini Dxcvii.

Thus the Liegers; *testes* indeed *domestici*, but in regard of the many consentient testimonies (if not of themselves) of indubious credit. So much for the Antiquity.

Now the nature of the foundation appears from these Extracts, plainly shewing the intention both of Augustine, Ethelbert, and Greg. to be to make it (as it afterward became) both a Monastery and a Cathedrall, or rather a Cathedrall Monastery. The better to understand me, you must know that (as Reyner /d hath it) since and from the time that Christianity was first imbraced by the Saxons inhabiting this Iland, there have been in England two sorts of Monasteries, the one Claustrall, the other Cathedrall. *Et enim duo genera cœnobiorum* (saith my author) *habuit Anglia, a prima fidei Christianæ receptione: unum claustrarium duntaxat, aliud vero Cathedralium; vocabantur claustralia, in quibus sub Ahbate aut Priore, Abbatem proprium non habente, occupabatur conventus in divinis officiis, actibusque regularibus ad perfectionem singulorum Monachorum acquirendam ordinatis, sine onere & cura regiminis diœcesani. Cathedralia vero, quorum Abbas erat Episcopus, & conventus erat capitulum cathedralis ecclesiæ, atque adeo Monachi erant canonici cathedrales, ad quos omnia munia pertinebant, quæ in ecclesiis cathedralibus sæcularibus, ad sæculares canonicos spectare dignoscuntur &c.* Of the which latter sort was this our Monastery, a Cathedrall

/d Apostolat. Benedictin. tract. 1. Sectio 1. §. 17. pag. 77.

Christ-Church, a Cathedrall Monastery.

Monastery.

Now of what order this Augustine and his Monks were, and consequently this foundation originally was, is of some

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made disputable in these dayes; the received opinion until now of late without question affirming them Benectines, or followers of the order of the black Monks of S/t Benet. The adversaries of which opinion haply are sufficiently answered in Reyner's Apostolatus Benedictinorum &c. to which I referre the unsatisfied. Now what kinde of order this of S/t Benet was, will best be learned from the story of it Author, S/t Benet himself. Take here therefore a relation thereof borrowed for the more part of Polydore Virgil /e.

/e De Invent.
Rerum. l. 7. c. 2.

Story of
S. Benet.

Authors vary in the yeare, but agree that in the fift Century or age of the Church, one Benedictus Nursinus, a man born in Umbria, a Region in Italie, having lead some certain yeares a solitary life in those desart places, at length retired to Sublacum, a town distant 40 miles from Rome, whither many people (by reason of his great fame and integrity and holinesse of life) resorted unto him: but within a while he departed thence, and repaired to Cassinum an ancient City in that region, where he built a Monastery and in a very short time gathered together all such Monks as then wandred here and there in the woods and desarts of Italy, and gave them certain rules and statutes to observe and keep, and withall bound them to three severall vows (by the example of S/t Basil, who had prescribed them in the East-Country to certain Monks of his, about the yeare 383. which Basil was the first that gave rules or orders unto Monks:) The one of Chastity: the second of Poverty: the last of obedience. To live chastly, to possesse nothing, and to obey their Superiours commands. Again Benet gave unto his Monks a new kinde of habit, he appointed them also a certain form of praying, and intending to allow them but mean commons, prescribed them a new rule of abstinence. You have the story.

/f Apostolat. Benedict. tract. 1.
§. 1 sect. 1
pag 11.

By the way, this congregation of S/t Benet grew by little and little to be so great, that it is almost incredible. There were no Monasteries (saith Reyner /f) amongst the English from the time of King Edgar, till the time of William the Conquerour, but Benedictines. Yet in the end there hap=

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pened such a schisme among them, that it was and still is divided into many families, as the Cluniacenses, Camalduenses, Vallisumbrenses, Montolivitenses, Grandimontenses, Cistercienses, Sylvestrenses, Cœlestini, and diverse others, who are now adayes either united with other Orders, or else quite extirpated and abolished. Those that were first instituted by this Saint (as they themselves confesse, saith Polydor /g) are those that now adayes wear a black loose coat of stuff reaching down to their heels, with a cowl or hood of the same which hangs down to their shoulders, and their Scapular shorter then any other of those Monks: and under that coat another white habit as large as the former, made of stufte or white flannen, and boots on their legs. They shave their heads, except one little round circle which they call their crown, and perpetually abstain from flesh, unlesse when they are sick &c. This Order (saith Reyner) came first into England with Augustine the Monk, Archbishop of Canterbury. So you have in brief both the story of S/t Benet, and the condition of his order: wherewith if you would be further

/g Vbi supra.
Benedictines
their habit.

acquainted, I referre you to the Decrees or Constitutions of it, recommended by Archbishop Lanfranc to the observation of his Monks of this Church, (whereof Reyner's forecited book affords a copy;) and to the Ceremoniale Benedictinum. And so have I done with the first Head or Particular, and proceed to the next.

The History of the Churches Fabrick.

/h Ecclesiast. Hist. lib. 1. cap. 33.

The records of the Church, concurring with the common opinion of our Historians, tell us of a Church in Canterbury, which Augustine at his first arrivall here found standing in the East part of the City. A work (saith Bede /h) of the ancient faithfull or beleiving Romans. This Church Aug. had of gift from King Ethelbert, which, after his consecration at Arles in France, he commended by speciall dedication to the patronage of our blessed Saviour. Whence it afterward became called *Ecclesia S. Salvatoris*. All extant

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/i Malmesb. de Gest. Pontif. lib. 1 pag. 201. editio Francofurt. The Cathedral burned.

Stories, Coucher-books or Liegers and Records that ever I could yet see, afford no remarkable matter concerning this fabrick (the miraculous preservation of it from the injury of all weathers then very tempestuous in neighbouring parts, whilst it was in roofing, at the prayer of Archbishop Odo, only excepted /i) from the time of this her infancy until that lamentable Danish demolition of it in the dayes of King Etheldred. When a common fire kindled by that implacable insatiable rout of Danish-Divelish furies, malicing not the persons onely, but for their sakes, the place too, consumed both it and the City: whereof see a full relation (if you please) in my Appendix taken from Osborne the Monk of Canterb. and never before printed. viz. Scriptura 31.

Reedified.

/k Antiq. Brit. in ejus vita pag. 94.

Shortly after which vastation, it arose again, and was (I reade) by Agelnoth the Archbishop (at whose coming to the See it was begun to be repaired after that Danish spoil) brought to perfection /k. About which time, to wit in the yeare 1023. haply by the same Archbishops procurement, (for being well beloved of the King, he perswaded him to many worthy acts) and not unlikely for recompense and expiation of the late spoil of the Church, made by the Kings Countrey men the Danes (*Anglos quoque omnes, hortatu Emmae Reginae, sibi reconciliare studens, multa eis donaria contulit;* they are the words of Matt. of Westminster of King Knute in that very yeare 1023.) Knute gave the port of Sandwich (or rather restored it, for King Egelred had given it 44 yeares before) to this Church. A thing thus recorded in one of the Liegers of the place. *1023. Kanutus Rex dedit ecclesiae Christi in Dorobernia portum de Sandwico cum corona sua aurea quae adhuc servatur in capite crucis majoris in navi ejusdem ecclesiae. Portum illum dedit Monachis cum thelonio ejusdem villae, wrecco maris & omnibus aliis consuetudinibus ad portum illum pertinentibus.* Which gift Hen. 2. afterward renewed and enlarged, granting to the Monks by his charter *consuetudines portus Sandwici ex utraque parte aquae, viz. ab Eadburgate usque ad Merkesfleete, & naviculam ad transfretandum &c.* as I

Sandwich.

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/l Lib. Eccles. Christi Cant.

have it in the Church Records: all which /l *exceptis domibus eorum & Kaiis, ac libero passagio in portu praedicto in batello qui dicitur verebote,* and free liberty for themselves and their men to buy and sell toll-free, were of the Monks in exchange, *pro lx. libratis terrae in alio loco competenti, in*

Com' Kan' resigned to the King, not Ed. 3. as M/r Cambden delivers, but Ed. 1. and that Anno 18. Regni sui, to wit Anno Domini 1290. But let's to our Church fabricke a=gaine.

The Cathed=drall fired a second time.

/m Hist. Novor. lib. 1. pag. 7.

/n Ead Hist. eod. lib. 1. pag. 9.

Reedified by Lanfranc.

/o Pag. 7.

/p Stow. Survey of London. pag. 352. ult. Edit. Daniel. Hist. in vita Conquestoris.

/q D. H. Spelman. Concil. pag. 488.

Which it seemes by fire or otherwise fell shortly to decay a second time. For of certaine it was greatly ruinated, when Lanfranc came to the Chaire. *Hic ergo Lanfrancus* (saith Edmerus /m) *cum Cantuariam primo venisset, & ecclesiam Salvatoris, quam regere susceperat, incendio atque ruinis pene nihili factam invenisset* &c. Indeed Edmerus elsewhere /n saith expressely that the Church was burnt the third yeare before Lanfrancs coming to the See; an accident enough in it selfe, but for the losse of those ancient priviledges (certaine Charters or Muniments) of the Church, which (as the same Author also there witnesseth) perished in that flame, much more deplorable. Of certaine then, fire brought this fabricke to a second desolation before Lanfrancs time. And as certaine it is, that his care, piety and pity raised both the Monastery and it in all parts of new, and that in a novell and more magnificent kinde and forme of structure then was formerly here used, which made it a precedent and patterne, to succeeding structures of this kinde in the Kingdome. *Per totam terram illam* (Edmerus words againe /n) *religio aucta est, & ubique nova Monasteriorum aedificia, sicut hodie apparet, constructa; quorum aedificiorum constructoribus ipse primus exemplum præbens, ecclesiam Christi Cantuariensem, cum omnibus officinis quæ infra murum ipsius Curia sunt cum ipso muro aedificavit.* Indeed it is observed /p, that, before the Normans advent, most of our Monasteries and Church-buildings were of Wood (all the Monasteries in my Realme, saith King Edgar, in his Charter to the Abbey of Malmesbury, dated the yeare of Christ 974 /q. to

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the outward sight are nothing but worme-eaten and rotten Timber and Boords:) and that upon the Norman Conquest such Timber-fabrickes grew out of use and gave place to stone buildings raised upon Arches: a forme of structure introduced by that Nation furnished with stone from Cane in Normandy. In the yeare 1087. (Stows words of the Cathedral at London) this Church of Saint Paul was burnt with fire, and therewith the most part of the City. Mauricius then Bishop began therefore the foundation of a new Church of Saint Paul, a worke that men (of that time) judged would never have beene finished it was to them so wonderfull for length and breadth, as also the same was builded upon Arches (or Vaults) of stone, for defence of fire; which was a manner of worke before that time unknowne to the people of this Nation, and then brought in by the French, and the stone was fetcht from Cane in Normandy. Saint Mary Bow-Church in London being built much about the same time and manner, that is, on Arches of stone, was therefore called (saith the same Author) New Mary Church, or Saint Mary le Bow: as Stratford Bridge, being the first builded with Arches of stone, was called therefore Stratford le Bow. This doubtlesse is that new kinde of Architecture, the Continuer of Bede (whose words Malmesbury /r hath taken up) intends, where speaking of the Normans In-come, he saith *Videas ubique in villis ecclesiis, in vicis & urbibus Monasteria novo aedificandi genere consurgere* I have digressed, but returne and proceed.

/r De gest. Reg. Ang. lib. 3. pag. 102. edit. Francof.

Lanfranc you see new built the Church, and that probably (as I conceive) after this new French forme, and with=

/s Hist. memorat.
pag. 8.

Name of the
Cathedrall
altered.

in the space of seven yeares (saith Edmerus /s) *a fundamentis ferme totam perfectam reddidit*. Which so by him perfected, probably, he innovated the name and title of it, dedicating the same to the Holy-Trinity. For as untill then it had beene called (as you see before) *Ecclesia S. Salvatoris*: So in his time and from thence forth it became called (as by Doomsday Book appeares) *Ecclesia sanctæ Trinitatis*. The inscription on the Churches first seale (made no doubt since
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/t Cambd. Brit.
In Essex pag.
444. Engl.
Edit.

the conquest, they not being in use in this Kingdome before/t) shewes as much, which in allusion (it seemes) and reference to the Churches dedication was this. *Deus pater, Deus filius, Deus spiritus sanctus*.

Thus I am told; how truly, I make some doubt, both because, though conversant in the Church Records, I never as yet met with any such seale, and for that the seale which was in use not long after the Conquest, namely both in the time of Anselme the Archbishop (Lanfrancs immediate successor) and Arnulfe the Prior. i. about the beginning of the eleventh century, which I have often seene, hath no other inscription at all on it, but this (nor would the proportion of the seale admit of a larger) *Sigillum ecclesiæ Christi*. But to goe on.

Cathedrall in=
larged.

Next after Lanfranc succeeded Anselme, as in his See, so in his piety. For in his time, and chiefly by his care, cost and providence, that fabricke begun and perfected by his predecessor, became much enlarged; whereof Edmerus makes a double mention, to wit first, pag. 35. and againe pag. 108. *Super hoc* (saith he) *ipsum Oratorium, quantum a majore turri in orientem porrectum est, ipso patre Anselmo providente, disponente auctum est*. The Monkes (it seemes by Edmerus) magnificently finished this worke which Anselme piously began, the King (Hen. 1.) affording it and them his countenance and encouragement. For when some evill-minded persons, maligning the worke, suggested to the King that the Monkes were mad, and prodigally wasted to superfluous uses what might stand him much in stead in his Regall expenses; he answers them thus /u. *Quid* (saith he) *in externas expensas, in sæcularia aliqua, in vana & ordini suo contraria opera, res suas Monachi ponunt? At, si in augmentum & gloriam Domus Dei, eas expendant, benedicatur Deus, qui & illis hujusmodi animum inspiravit, & hanc mihi suo munere gratiam tribuit, ut meis diebus, mea mater ecclesia crementum potius capiat, quam detrimentum*. Matthew Paris Records a dedication of the Church of Canterbury in the yeare of Christ 1114. being the yeare of Anselmes death.

/v Edmer. Hist.
Novor. lib. 5.
pag. 109.

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/x De Gest. Pon=
tific. lib. 1. pag.
234. Editio.
Francofurt.

Haply it was of that new piece or new worke, as Edmerus calcs it. This doubtlesse is the part meant by Malmesbury /x, ascribed to Ernulfus the then Prior of the Church, and of him (erroniously it seemes) said to have beene built in the place of a like part then demolished, whereof he hath these words. *Cantiæ* (saith he) *dejectam priorem partem ecclesiæ quam Lanfrancus ædificaverat, adeo splendide erexit, ut nihil tale possit in Anglia videri, in vitrearum fenestrarum luce, in marmorei pavimenti nitore, in diversi coloribus picturis, quæ mirantes oculos trahunt ad fastigia lacunarum*. Thus he.

Cathedrall fi=
red a third
time.

This Church thus new built, and thus also enlarged fell againe by fire about the yeare 1130. Shee happily found such as pitied her misfortune, and tooke commiseration of her ruines: whereof Archbishop Corboyt is said /y to be

/y Antiq. Brit.

Harpsfield.
Godwin. in
ejus vita.

/z Harpsfield
ubi supra.

Cathedral a=
gaine named.

/a Liber Ecclesie
Cant. & An=
tiq. Britan. pag.
291.

/b In Archivis
Ecclesie.

Campanile of
Christ-Church

/* Forte potius,
coacti.

Vide pro Scrip=
tura x/a. in
Appendice.

the chiefe, who of his owne purse set it up againe, and then after a most solemne manner did dedicate the same, in the presence of the King, the Queene, David King of Scots, most of the Bishops, and a great number of the Nobility of both Realmes. Whereunto the King of England presently became a Benefactor, giving and granting, besides an annuity of ten ponnds in money, the Church (or Priory) of Saint Martin in or neere Dover, to this Church for ever /z. In and at which Dedication, the Churches name was againe changed, from *Ecclesia sanctæ Trinitatis*, to *Ecclesia Christi Cant.* Thorne (S/t Austins Chronicler) records the thing, but under the yeare 1128. *Anno Domini 1128* (saith he) *quarto nonas Martii, fuit ecclesia sanctæ Trinitatis Cant. dedicata, a præfato Willielmo Archiepiscopo, quæ postmodum ecclesia Christi Cantuariæ est vulgariter vocitata.* And then also was the Churches Common Seale renewed, which in the fore-part had this inscription about it. *Sigillum ecclesie Christi Cantuariæ primæ sedis Britannie*; and in the reverse, this about our Saviours Picture. *Ego suam via, veritas & vita.* This Seale continued till Becket's Martyrdome, and then was a third time changed, as you shall finde hereafter.

About forty yeares after that, viz. in the yeare 1174 /a. I

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read of yet another combustion of this sacred edifice. At whose cost it recovered it selfe then, I finde not; saving that the Popes Bulls /b shortly after provide that the offerings to the then newly murdered and canonized Archbishop, Thomas Becket, should goe and be converted in *restauratio nem ecclesie* (one cause haply why it was called Saint Thomas Church:) And that way (I beleeve) such store of Coyne might come in, (the devotion of that age to Saint Thomas inclining many to bee forward and liberall benefactors) that it cannot seeme a thing improbable for the Church to have recovered by that meanes.

The Monkes now at length more neerely affected with the woefull havocke which these frequent fires had made of their Church-fabricke, either occasioned or furthered by some neighbouring edifices, carefully provide to remove that cause, and for that end, divers houses belonging to S/t Austins, being built and situate neere unto their *Campanile* or Steeple standing on the Southside of their Church-yard; after much suite, they prevailed at length with those their neighbours the Monkes of Saint Aust. to exchange the houses with their ground about them for the like elsewhere. Let me inlarge this matter to you out of Thorne who records and reports it as followeth. *Anno Domini 1177.* (saith he) *facta fuit quædam commutatio terrarum censualium inter Monasterium istud & Monasterium sanctæ Trinitatis. Habebat enim istud Monasterium quasdam terras ex parte meridiana cimiterii sanctæ Trinitatis juxta Campanile eorum, quæ terræ reddebant huic Monasterio singulis annis xx/s & xi/d: & quia istæ terræ erant ipsi ecclesie de sancta Trinitate ita propinquæ & in casu ignis multum periculosæ. Ideo prædictus electus & conventus sancti August' licet invite, precibus tamen Regis Henrici /* coactus mutaverunt prædictas terras cum quibusdam terris quæ fuerunt de Dominio sanctæ Trinitatis diversis locis in Civitate jacentibus, quæ terræ reddebant singularis annis xxii/s. ii/d. Hæc commutatio est confirmata sigillo Regis Henrici, & sigillis utriusque Monasterii, &c.* Thus he, recording also the Composition it selfe, whereof my Appendix shall

give you a Copy. This exchange (it seemes) was made to good purpose: for afterwards I finde the Church free of all fires. Once indeed since, and that shortly after this exchange, it was in danger to be fired, but was preserved miraculously, if you will beleieve my Author (Gervase, a Monke of the place about that time:) whose words (if Harpesfield report them aright) are these. *Quo Cantuariæ sedente* (saith he, speaking of Archbishop Richard, Becketts immediate successor) *conflagravit Civitas Cantuariæ, cum= que jam pluribus ædibus consumptis, incendium ad Christi ecclesiam serperet; consternati monachi, cum res humanam opem susperare videretur, ad divinum & divi Audoeni patrocinium se contulerunt. Sanctas itaque ejus reliquias igni, magna opis fiducia opponunt; quæ nec fuit inanis. Flamma enim divina quadam virtute repulsa, se reflexit ac resiliit, nec ultra progressa est.* Thus he. And so farre Historically of the generall fabricke of the Church. Now I shall descend to particulars, and shew how severall parts of it were some built, some repaired at severall times, and by whom.

Body of
Christ-Church
new built.

For new buildings in the first place. I read that Archbishop Sudbury, by whose time the Nave (or body) of the Church (the *Aula ecclesia*, so Edmerus calls it) the *Auditorium*, as with the ancients I may style it, was so decayed with age that it could not, and so farre behinde the upper part in Majesty of building, as with his good liking it might not stand any longer, tooke it downe, with a purpose of his owne purse to have built it of new after a more magnificent manner; but being cut off by the fury of those Rebels (Wat Tiler and his complices) in Rich. 2. time, was prevented. He dying, the burthen of that great worke lay upon the Monkes, or rather they consenting (as it seemes) in a common forwardnesse, willingly undertooke it, and with the helpe of Sudburys two next Successors (Courtney and Arundell) at length, brought the body, together with the Chapter-house and Cloister to full perfection. *Inferior rem autem ecclesiæ suæ partem* (Harpesfields words of this matter /c) *quam demolitus erat Simon Sudburiensis Archiepiscopus,*

/c Hist. Eccles.
Angl. sæcul. 15.
cap. 14. pag.
634.

magnificentius eam extruendi animo, quod & perfecisset, nisi indigna illum cædes repente e medio sustulisset, maximis monachi impensis nobili structura exædificarunt. For their both incouragement and inablement to finish which worke begun, too chargeable for them to perfect without some addition to their present revenewes; after they had that way expended above 5000 marks; the parsonages of Godmersham and Westwell in Kent, at their petition, were by Archbishop Arundell, with both King and Popes licence, appropriated to them, as I have it from the Instrument of that appropriation recorded in a Leiger of the Church, dated in the yeare 1397. Which hath these words of preface.

Godmersham.
Westwell

Considerantes (saith the Archbishop to his Monkes) *expensas graves & sumptuosas quas circa constructionem & reparationem ejusdem ecclesiæ urgente necessitate fudistis & inevitabiliter successivis temporibus, prout futura per præterita præcaventis animi compassione sentimus, vos refundere oportebit, præsidium vobis & ecclesiæ vestræ quod cum Deo possumus procuremus, ne forte tam laudabile & necessarium opus inceptum, moderni (quod absit) subtractione Prioris, vel alias ex adversæ fortunæ insultu perfectum diutine non consequatur effectum, aut alicujus temeritatis incursus sanctorum diminuat numerum mo=*

nachorum, aut robur vestræ sacræ religionis infringat; hinc est quod exhibita nobis pro parte vestra petitio continebat, quod cum bonæ memoriæ Dominus Simon de Sudburia quondam Archiepiscopus Cant. prædecessor noster navem præfatæ nostræ ecclesiæ prosterni fecerat funditus, & suis sumptibus demoliri, causa ipsam erigendi de nevo prout proposuit & ferventer optavit, si non per Dei emulos fuisset inaudita per prius populi furoris audacia decollatus. Vosque Prior & Capitulum circa constructionem navis prædictæ, & alia necessaria opera ejusdem ecclesiæ nostræ de communibus bonis vestris ultra quinque millia marcarum laudabiliter expenderit, ut gaudium operum exempla cunctorum oculis manifestant, quodque incepta opera & alia inibi de necessitate fienda prostrati claustris vestri & capitularis Domus vestræ pensata imminente ruina, cum sex millibus marcarum

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perfici nequeant, & reparari decenter, attenta Hospitalitate Domini minorum & aliorum diversorum Regnorum apud vos indies confluentium, quam declinare non poteritis cum honore, &c.

Thomas Chillenden was Prior of the Church at this time. He it seemes (as best able) of the Monkes was most beneficiall to these workes. The quoted Instrument so insinuates and intimates, and the Epitaph on his Tombe (whereof hereafter) verifies as much. Archbishop Courtney (as I told you) was another benefactor. I have it from his Will /d, wherein he makes it his petition to the King (Rich. 2.) *Ne successor meus* (as his owne words are) *pro reparationibus quicquam plus debito petat pie & juste habendo respectum in quo statu eccl' & maneria mea una cum Castro meo Saltwood inveni, & qualiter subsequenter, non obstante terræmotu, non sine gravibus & sumptuosis expensis, sicut novit Prior meus & seniores & saniores Capituli, atque valentiores totius Diocesis, ipsa pro meo posse & tempore reparavi.* And also gives (saith his Table following the Author of the Antiquit' Britannicæ, both, I take it, misinformed, 1000/l.) 200/l. & *plus juxta dispositionem Executorum meorum, & secundum informationem ministrand' per eos pro nova factura sive constructione unius panæ claustris ab hostio Palatii usque in ecclesiam se erecto tramite extendentis.* So his Will. Archbishop Arundell may not be forgotten, who questionlesse was not onely an encourager, but a benefactor also in his owne particular to the workes I treat of, though I doubt of his building that Steeple, which Archbishop Parker followed by Bishop Godwin and some others, ascribe unto him, for some reasons which when I come to survey it, I shall propound.

/d In Archivis eccles. Cant.

/e Liber eccles. Cant. Quire repaired.

/f Vbi supra. And Becket's Crowne.

Hitherto of parts new built. Now shortly of parts repaired and beautified. I read /e that in Hen. the Priors time, viz. in the yeares 1304. and 1305. the whole Quire was repaired, with three new doores, and a new Pulpit or ascent unto it, as was likewise the Chapter-house with two new Gables; all which cost 839/l. 7/s. 8/d. I finde also /f that upon the beautifying of Saint Thomas Crowne, that is Becket's

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Crowne, was expended in the same Priors time, to wit in the yeare 1314. in gold and silver and pretious stones 115/l. 12/s. So much for reparations. And now have I done with the Story of the Fabricke. Onely I may not omit what had almost slipt my memory, that Archbishop Chicheley, Arundell's immediate Successor built the Steeple called of Bishop Godwin Oxford-tower, but vulgarly Dunstan-steeple, or the most part of it, and also the Library /g.

/g Author Antiq. Brit. & Godwin in ejus vita

A Survey of the present Church, with the monuments there=
in, as also of the more ancient buildings within the pre=
cinct both of it, and the Palace, with the ambitus or pre=
cinct it self.

3 Particular.

/h Peregrinatio
Religionis ergo.

/i Vbi supra
Porch.

Body.

/k Vbi supra.

Coming (in the next place) to the survey whereof; I
will begin (*a digniori*) with the Church it self, that
which (as Erasmus /h hath it) *tanta majestate sese erigit in cœ=
lum, ut procul etiam intuentibus religionem incutiat.* That is,
raiseth it self aloft with so great a majesty and statelinesse,
that it striketh a sensible impression of religion in their
mindes that behold it afarre off. Before our entrance
whereinto let me acquaint you with what I have from the
same Erasmus /i who observed it, that over head at the en=
trance of the South Porch of the Church, sometimes stood
the statues cut in stone of certain armed men, those name=
ly which murdered Archbishop Becket, not in approbation
of their fact, nor for any honour intended them thereby
more then is given to Iudas, Pilate, Caiaphas, or the band of
Souldiers, whom (saith Erasmus) you shall see elaborately
engraven in gilded altars. They are (saith he) set out to
sight for premonition, that no Courtier afterward should
lay violent hands either upon the persons of Bishops, or
their possessions.

Now enter we the body of the Church, a right noble
structure. *Ingressis aperit sese spatiosa quædam ædificii maje=
stas,* saith the same Erasmus /k. This questionlesse is the
identicall nave or body, of whose age and authors you so

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/l Vbi supra.

Dunstan=
steeple.

Arundell=
steeple.

lately heard. *Turres sunt ingentes duæ procul veluti salutantes
advenas, miroque nolarum ænearum boatu longe lateque regionem
vicinam personantes,* saith Erasmus /l. Now that Steeple
which you see at the West-end and South-side of the
Church, is the Oxford-tower, or Dunstan-steeple I so late=
ly spake of, and one of them. And the opposite one with
the lofty spire or shaft covered with lead is the other, and
the same that is said to be of Archbishop Arundells building,
and at this day called by his name. But under correction,
without warrant of truth, as I conceive, induced thereunto
partly from the work of the Steeple which I hold elder
then Arundells time, by comparing it with other pieces of
that age, and partly by this note in the records of the
Church, seeming to me by the Character almost as ancient
as the time of Arundell.

*Pondus quinque campanarum in campanili Angeli de novo do=
natarum per Reverend. in Christo patrem & D. D. Tho.
Arundell Cantuar' Archiepiscopum Anno Dom. 1408. &c.*

1317.

/m In Registris
Consistorii &
Officialitatis
Cant.

This note you see calls it Angel, not Arundel-steeple, as
I suppose it would have done; or at the lest have mentioned
him the founder, had he indeed erected it. Besides I meet
with the Angel-steeple in the Church-records long before
Arundells time, .i. in the dayes of Henry of Eastry the Prior,
and by the same name this very Steeple I finde to be called
in divers dead mens wills /m since Arundells time. Let me
but adde that Harpsfield in the life of Archbishop Arundel
mentions not this Steeple amongst the rest of his acts of
note, and I proceed.

This nave or body of the Church *omnes recepit* (saith E=
rasmus) admits of all comers, but at the upper end for the
better security of the upper part of the Church, where the
shrine was and other treasure, was of old parted off from the

/n Liber ms. Ec=cles. Christi Cant.

Quire by certain iron grates or barres; the doores whereof for the same reason doubtlesse, Archbishop Winchelsey, by his Statutes /n, commanded to be kept alwayes close shut, unlesse in time of Divine Service, or at other times of necessary ingresse and egressse. Without offence to which in=

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/o In archivis Eccles. præd.

junction let us enter. At or neare which place of entrance sometime stood a great crosse, in the head whereof was kept and inclosed that golden crown which (as is shewed before) King Knute gave to the Church, and under it an altar: which was known by the name of *Altare sanctæ crucis inter chorum & navem*, and *Altare sub magna cruce ecclesiæ* /o.

Next observe we the first crosse-iles (wings some call them) of the Church, those (I mean) between the nave and the quire, which by the work, seem of like age with the body, saving that the North-Ile (the goodly and glorious window at the head whereof, a piece in it kinde beyond compare, was the gift of Ed. 4. as may be seen upon it) with the lofty Tower or Steeple in the middest or meeting of the Crosier by these capitall letters T. G. P. with the three gold stones; the mitre also and pastorall staffe in them both and Archbishop Warham's coat of armes beside in the roof of the latter (the Steeple;) I conceive of somewhat a later building, and perfected, as in the time, so chiefly at the cost of Prior Goldstone in Hen. 8. dayes.

Martyrdome.

In this North-Ile, between the cloyster-dooere and the Lady-chapell is a place inclosed and set apart, called to this day the Martyrdome. Archbishop Becket (as tradition hath it) being here or hard by (at or upon the third or fourth grieces or step of the Pulpitum or ascent to the Presbytery or quire, as some will) murdered, martyred they call it, whence these verses, on each leafe of the doore one, yet legible in part.

*Est sacer intra locus, venerabilis, atque beatus
Præsul ubi sanctus Thomas est Martyrizatus.*

/p Peregrinatio religionis ergo.

Here sometime stood an Altar, by the wall, where now D/r Chapman's monument is set up, commonly called *Altare Martyrii Sancti Thomæ*. Which together with the place Erasmus saw, and hath left it thus described /p. *Illic* (saith he) *ostenditur altare ligneum Divæ Virgini sacrum, pusillum, nec ulla re visendum, nisi monumento vetustatis luxum hisce temporibus exprobrante. Illic vir pius* (meaning Becket) *dicitur ex=*

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/q Thorne in vitis Abbat. Sancti Augustini.

tremum vale dixisse virgini, cum mors immineret. In ara est cuspis gladii, quo præsectus est vertex optimi præsulis, ac cerebrum confusum, videlicet quo mors esset præsentior. Hujus ferri sacrum rubiginem amore martyris religiose sumus exosculati.

From being the keeper of this Altar, Roger the Abbat of S/t Augustines was chosen to that Abbacy by the Monks there, in hope that he would bring with him some speciall reliques (saith my Author /q) of the blessed Martyr; herein not deceived, for (saith he) he conveyed to them a great part of Thomas his blood that was shed, and a piece of his crown that was pared off. A thing which they of Christ-Church could not of a long time digest, nor would they suffer the other in quiet with the purloyned reliques untill at length some amends was made them by that composition made between the two houses, passing over unto Christ-Church (in exchange for other elsewhere) those houses and ground beside their *Campanile*, whereof you may reade before: as

Thorne comments on it, *nobis* (that is to S/t Austins) *multum inutilis & incommoda*. But *in callem regredior*. This place (no doubt) was of high esteem with our Ancestors, the walls whereof seem to have been hangd, and was a place pickt out for the solemnity of Ed. 1. espousalls with his Queen Margaret, whereof I reade thus in the records of the Church *Anno Dom. 1299. Quinto idus Septembris, Dominus Robertus Cant. Archiepiscopus celebravit sponsalia inter Dom. Edwardum Regem Angliæ & Margaretam sororem Regis Franciæ in ostio ecclesiæ versus claustrum juxta hostium Martyrii Sancti Thomæ.*

Lady-chapell.

I passe hence to the Chapell contiguous, commonly called the Lady-Chapell, a piece not old; by the work, it should be much what about the age of Dunstan-steeple. In Anno Dom. 1452. I finde /r it called 'Nova Capella beatæ Mariæ.'

/r Antiq. Brit. in vita Stafford. pag. 289.

I confesse I reade of the Lady-chapell long before. Archbishop Richard, Becketts immediate Successor, was buried in it. But that Chapell stood within the old body of the Church, and was parcell of it. I have it from the Church records verified by the leaden Inscription and Pontificall reliques, to wit, his Cope, Crosier and Chalice lately found

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in digging D/r Anian's grave by S/r John Boys his monument on the North side of the body, toward the upper end. That old Chappell was not heard of since the present body of the Church was built.

By the entry or *testudo* under the greeces or steps (the *pulpitum* as wont to be called) leading up to the Quire, from the body, I proceed and come to S. Michaels Chapell, standing on the other (the South) side of the Quire. A Chapell indeed in name old. For Archbishop Langton in Hen. 3 dayes is storied /s to have been there intombed. But the work of the building of the modern Chapell will not bear that age. I am therefore perswaded that the old one was fain to be taken down, whilst the body and crosse lles of the Church were in building, to give better way to that work, and that that being finished, this was new built as now it is.

S. Michaels Chapell.

/s Antiq. Brit. in ejus vita pag. 149.

Quire.

Ascend we now by the steps or Pulpitum to the Quire (Chancell or Presbytery.) *Ad hunc conscenditur multis gradibus*, saith Erasmus: which whole work of the Quire, from end to end, I mean, from the Westerne doore thereof unto the Archiepiscopall throne or marble Chair behind the high Altar, with the side-iles, crosse-iles and other buildings on both sides the Quire (the Quires curious Westerne doore-case onely excepted, built, I take it, about the time that the body was) together with the under-croft (or vaults) to them (except the Princes Chapell there) are much of an age; there is that harmonious symmetry and agreement betweene the parts. But certainly of what age I cannot define; onely confessing it farre elder then the Nave; I dare constantly and confidently deny it to be elder then the Norman conquest: because of the building of it upon Arches, a forme of Architecture though in use with and among the Romanes long before, yet after their departure not used here in England till the Normans brought it over with them (as I told you /t) from France. So that (I say) elder then the conquest this piece cannot be, and I dare not pronounce it, the roof of it at lest=

/t Vide pag. 113.

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wise to be so old, because of the many combustions, betiding the fabrick since the Conquest. But by many induc=

ments I am throughly perswaded that it is (for the main) the upper part of that new Church which Lanfranc first built, whereof I have treated sufficiently before. And so I have shortly done with the antiquity of this fabrick, the Quire.

Hangings.

Now a word or two of the Ornaments, and what else in it may worthily call for our speculation. To begin with the Hangings setting forth the whole story both of our Saviours life and death. They were given, one part of them by Prior Goldstone, and the other by Richard Dering the Church-Cellerar, in H. 8. dayes. Witnessse these severall memorialls legible in the bordure of the hangings.

On the South-side.

Thomas Goldstone hujus ecclesiae Prior sacræque Theologiæ Professor me fieri fecit. Anno Dom. Millesimo quingen/mo. undecimo.

On the North side.

Richardus Dering hujus ecclesiae Commonachus & Celerarius me fieri fecit Anno Dom. Millesimo quingen/mo undecimo.

1486.

In the Church records I meet with Inferior and Superior chorus; and one Thomas Ingram of Canterbury, by his will in the office gives *cuilibet Monacho de Superiori choro ecclesiae Christi Cant. xii/d. & cuilibet Monacho de inferiori choro ejusdem ecclesiae viii/d.* Now as we see there are two rowes of stalls (an upper and a lower) on either side the Quire: so I conceive the seniors and superiors of the Monks used to sit in the upper, as the juniors or inferiors in the lower row; and that thence sprang the name of the superior and inferior chorus.

/v Glossar. D. H. Spelman. in hac voce.

Above these stalls on the South side of the Quire stands the Archbishops wooden seat or chaire, sometime richly guilt and otherwise well set forth, but now nothing specious through age and late neglect. It is a close seat made after the old fashion of such stalls, called thence Faldistoria /u.

A little higher up, on the other side of the Quire, be=

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tween Chichlies, and Bourgchiers tombs was provision made heretofore for the storing and treasuring up of Saints reliques. This Repository was shewed to Erasmus, who spends these words upon it. *Ad latus Septentrionale (saith he) referuntur arcana, dictu mirum, quantum ossium illine prolatum est, calvaria, menta, dentes, manus, digiti, integra brachia, quibus omnibus adoratis fiximus oscula: nec erat futurus finis, nisi qui mihi tum comes erat ejus peregrinationis parum commodus, interpellasset ostentandi studium &c /x.* Hence Erasmus then beheld, as we may now, the Altars table and ornaments; indeed (thanks to the piety of the times) very rich and becoming such dayes of blessed peace as our Church (by Gods mercy) now enjoyes, but not comparable surely to those that Erasmus saw, or else he much hyperboliseth, where he saith: *Diceres Midam & Cræsum fuisse mendicos, si spectares vim auri atque argenti /y.* This Altar was and still is called the high Altar, more properly so, heretofore, then now, because it was the chief one in the whole Church, Christs Altar, and to distinguish it from the Saints Altars, whereof the Church had many, 25. in number, one in the midst of the crosier between the nave and the Quire, a second in the Martyrdome, a third in the Lady-chapell, a fourth in S/t Michaels chapell, two in either wing of the Quire viz. in

/x Peregrin. Relig. ergo.

/y Erasm. ubi supra.

Altars.

each semicircle there one, one in the Vestry, one in S/t Anselmes Chapell on the other side of the Quire, three neare unto the high Altar it self, whereof one was S/t Dunstans, a second S/t Elpheges, a third (and that standing behinde the high Altar) S/t Blases, two at least in Becketts Chapell, whereof one in the little side Chapell against Hen. 4. monument, and the other beyond the shrine, in the place called Becketts-crown, besides seven other in the undercroft, and two in the body of the Church which I had almost forgotten, whereof one was belonging to Arundels, and the other to Brenchlyes chantery there. One more there was, and that in the now Deanes-chapell.

Becketts-chapell

But leaving these things and the Quire too, let us now ascend. *Post Altare summum rursus velut in novum templum*

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/z Vnde sic dict. vide Pancirol. par. prior tit. 23. & Martin. Lexic. Philolog. gic. verb. Musivus.

/a Peregrin. Relig. ergo.

ascenditur, saith Erasmus. To this I proceed, the upper part of the Church (I mean) from the grate between the Archiepiscopall throne or marble chaire, by the Mosaick or Musaick-work /z, upwards, called (from the standing of his Shrine there) Becketts Chapell: which, with the *vertex* of the work, called Becketts crown (intended by Erasmus, where he saith /a, *Illic in sacello quodam ostenditur tota facies optimi viri inaurata multisque gemmis insignita* &c.) the either side-lles, (except the Chapell on the North-side, and the undercroft of it) I hold to be somewhat lesse ancient then the Quire and it undercroft: The ocular and peeked or pointed form of the arch, the round marble pillars or columnes both above and below (to passe by other disagreements easily observable) showing a manifest discrepancy and difference of one from the other. For truth is, about the place where the Quire ends and that Chapell begins (observe but the works above and underneath, and you will easily perceive it) the Church once ended, and extended no further, the pillars and work coming on and closing there.

The certain age of this part neither can I finde, but from great probability do conceive it to be that new work (whereof Edmerus speaks) begun and furthered by this Patron Archbishop Anselme, but continued and consummated by Enulph the Prior with the help of his Monks in Hen. 1. time. A work that (as I told you erewhile) was so envied of some about the King, and on the other side so much applauded and extolled by William the Monk of Malmesbury, who for the windowes, pavement, and other ornaments of it preferres it to any other in the whole kingdome. *Nihil tale* (saith he) *possit in Anglia videri* &c. as before. Properties wherein it yet justly deserves the comparison.

Becketts-crown.

Some haply may here ask me why Becketts crown, if it be a piece so ancient, is so imperfect on the top? For answer unto them, I say, that time was when that piece was to the minde of the first founders complete, being built not altogether so high at first as now it is. The Monks (saith tra-

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dition) at the the time of the Dissolution were in hand (in honour of Becket) to have advanc'd the building to a higher pitch, but their fall prevented that's rise. So that where as before it had a handsome complete battlement, it is now a great blemish to the Church, and an eye-sore to spectators, by the ragged and imperfect ruines of it. This is that *Corona Sancti Thomæ*, in beautifying whereof the Church Records tell me and I have before told you 115 lib. 12/s. was

expended in Hen. the Priors time.

Vestry. Now retreating let us take a view of the Vestry. A place of the Greeks called *Diaconion* and *Diaconicon*; but of the Latines *Sacrarium*, *Secretarium*, and *Vestiarium*. This Vestry stands (like as Vestries generally do) on the North-side of the Quire. *Post hæc ducimur in Sacrarium* (the words which Erasmus /b spends upon it:) *Deus bone, quæ illic pompa vestium holosericarum, quæ vis candelaborum aureorum! Ibi= dem vidimus pedum Divi Thomæ. Videbatur arundo lamina argentea obvestita, minimum erat ponderis, nihil operis, nec altius quam usque ad cingulum &c.*

/b Peregrin. Relig. ergo.

Sacrist. The keeper or curator of this place was usually called *Sacrista*: we English it the Sacristein or Sexten, and was one of the but three at first, afterwards foure *Obedientarii* or officers (for so the word signifies, as *Obedientia* /c doth an office) of the Church; to one or other of which all the under Officers and Ministers within the precinct, some few of the Priors retinue excepted, did relate & appertain, viz. the Cellerar, the Sacrist, the Chamberlaine and the Treasurer. Within and under the Sextens office were these /d.

/c Cowell. Interpreter in hac voce.

/d Liber Eccles. Cant.

1. *Custos de Wexhouse* (being, I take it, the small dark vault or grot under the steps leading up to Becketts Chapell.)
2. *Primus serviens ecclesiæ ad pulsandum.*
3. *Vigil ecclesiæ.*
4. *Plumbarius Sacristæ.*
5. *Duo clerici Altaris beatæ Mariæ.*
6. *Duo clerici tumbæ & Martyrii.*
7. *Quatuor servientes ecclesiæ ad pulsandum.*
8. *Vitriarius & garcio ejus.*
9. *Ostiarium Chori.*

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10. *Serviens feretri.*
11. *Aurifrig. & lotrix ecclesiæ.*

For which last (the rest being of easie understanding) I conceive it was one that wrought the Church Vestments or hangings and the like in gold: but referre you to Sir H. Spelmans Glossary, and Martinius Lexicon upon the word *Aurifrigium*, for fuller satisfaction. Here, as seasonable, let me remember unto you, that Gervasius Dorobornensis, the Monke of this place, for his good authority, so often cited of our late Historians, was in his time, dignified with this Office, of the Sacrist here, a part whereof it was to deliver the Crosier to the new made Archbishop, which Ceremony this man very solemnly performed to Archbishop Hubert /e.

/e Harpsfield. Eccles. Hist. sæcul. 12. pag. 342.

There is a Roome next wall to this, having had a doore leading into it from hence, wherein partly, and partly in the loft over this Vestry, the Church Records are kept. The Treasury we call it, but it was knowne to former times by the name either of *Armarium* or *Armariolum* /f: and properly, since it was the Church Arcenall, yeelding them weapons or muniments wherewith to secure unto the Monkes their possessions and priviledges, whence also the Curator thereof was called *Armarius*.

/f Repertorium Munimentor. ecclesiæ Cant.

Now a word or two of the Deanes-Chapell, and my survey of the Fabricks upper part is at an end. This Chapell, with the closet to it newer then the Chapell, fell to the then Deanes share upon the division of houses & buildings made anone after the change of the foundation by Hen. 8. By what name it was formerly called, is a thing uncertaine, or wherefore built. That Division calls it onely the Chapell

Deanes-Chapell.

next the Dorter. But observing the pictures of Pope Alex. 3. and Lewis 7. of France drawne on the Chapell-walls, the one opposite to the other, towards the East-end: observing also Becketts picture (as I take it, conjecturing by the new white glasse put in place of his coate of armes in the upper South-window, as the like was done generally throughout the Church where either this or his name was found:) and

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then considering what a Patron, Pope Alex. 3. was to Becket, what a friend K. Lewis 7. was to him in his exile, and lastly what a benefactor, for his sake to the Monkes after his death, and that the Records of the Church have a Charter of Ed. 2. of xx/l. worth of land to be purchased for the sustentation of seven Chaplains that should dayly celebrate in the Chapell of S/t Thomas the martyr neare the Priory-gate for the soules of himselfe, his Ancestors &c. Considering lastly, that the Priors ancient Gate, or the Gate of the Priory was and is, neare this Chapell, being the same which leadeth from the Green-Court into that which we now call the darke Entry, and so to the doore there now stopped up, the Timber-frame whereof is yet hanging on the things, and anciently lead into the Priors Cellar, as that other hard by it into his Chamber. All these things (I say) observed and considered, I am assured that this was S/t Thomas Chapell, otherwise Anno 16. Ed. 2. called *Capella beatæ Mariæ & beati Thomæ martyris juxta portam Prioratus*; our Lady pictured in many of the Windowes sharing (it seemes) with him in the dedication.

Library.

Over this Chapell is the Church-library, not the same to the reaire whereof Archbishop Hubert gave the Church of Halstow, this being built (as erewhile I told you) by Archbishop Chichley, and borrowed from the Chapell, or super-added to it; the juniority of the worke, and the passage to it plainly intimate so much. It was by the founder and others once well stored with Bookes, but in mans memory shamefully robbed and spoiled of them all, an act much prejudicial and very injurious both to posterity, and the Commonwealth of letters. The piety of the present Churchmen hath begun to replenish it, and may it have (what it well deserves) many benefactors, to the perfecting of the faire beginning; with which wish I leave both it and the Chapell.

Windowes.

And now I shall desire you would take notice of the Windowes, especially in the Churches upper part, which both for the glasse and Iron-worke thereof are well worthy

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/g De gest. Pontifici. lib. 1. pag. 234. Edit. Francofurt.

your observation. This part of the Church was highly commended of Malmesbury /g in his time, amongst other things, for this ornament. *Nihil tale possit in Anglia videri*, &c. saith he. And, I thinke his words hold true still. And I beleeve as much may be said of the Iron-worke about them, apparently various in every Window. Besides, these Windowes affoord and offer to our view certaine verses containing a paralell of the old and new Testament. They are many and therefore to avoyde too great an interruption here, you may finde them in my Appendix Scriptura 3.

Vndercroft.

Let me now leade you to the Undercroft. A place fit, and haply (as one cause) fitted to keepe in memory the subterraneous Temples of the Primitives, in the times of persecution. The West part, whereof being spacious and lightsome, for many yeares hath beene the Strangers-

French-
Church.

Church. A congregation for the most part of distressed exiles, growne so great and yet daily multiplying, that the place in short time is likly to prove a hive too little to containe such a swarme. So great an alteration is there since the time the first of the tribe came hither, the number of them then consisting of but eighteene families or thereabouts, which with the termes or Articles granted them at their humble suite by the then Maior and Communalty of the City, upon their first admittance, will appeare unto you, if you peruse what here followes /h.

/h Lib. cameræ
Civitatis Cant.

*Dignissimis Dominis Domino Maiori & fratribus
Consiliariis urbis Cantuariensis Salutem.*

Supplicante humilime extranei vestra libertate admissi in ista urbe Cantuariensi quat' velitis sequentes articulos illis concedere.

Prior articulus.

1. Quia religionis amore (quam libera conscientia tenere percipiunt) patriam & propria bona reliquerunt, orant sibi liberum exercitium suæ religionis permitti in hac urbe, quod ut fiat

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commodius sibi assignari templum & locum in quo poterint sepelire mortuos suos.

Secundus articulus.

2. Et ne sub eorum umbra & titulo religionis profani & male morati homines sese in hanc urbem intromittant per quos tota societas male audiret apud cives vestros; supplicant nemini liberam mansionem in hac urbe permitti, nisi prius suæ probitatis sufficiens testimonium vobis dederit.

Tertius Articulus.

3. Et ne luventus inculta maneat, requirunt permissionem dari præceptorum quem secum adduxerunt instruendi luvenes, tum eos quos secum adduxerunt, tum eos qui volunt linguam Gallicam discere.

Quartus Articulus.

4. Artes ad quas exercendas sunt vocati, & in quibus laborare cupit tota societas sub vestro favore & protectione sunt Florence, Serges, Bombasin, D. of Ascot Serges, &c. of Orleans, Frotz, Silkwever, Mouquade, Mauntes, Bages, &c. Stofe Mouquades.

Nomina supplicantium sunt.

Hector Hamon Minister verbi Dei.

Vincentius Primont Institutor luventutis.

Egidius Cousin Magister operum, & conductor totius congregationis in opere.

Michael Cousin.

Iacobus Querin.

Petrus du Bose.

Iohannes de la Forterye.

Noel Lestene.

Nicolaus Dubuisson.

Antonius du verdier.

Philippus de Neuz.

Robertus lovelin.

Iohannes le Pelu.

Petrus de spoptes.

Iacobus Bouclet.

Tres viduæ.

Blacke Prin=
ces Chapell.

But enough of this. Returne wee to our Undercroft. Where, under the South-crosse Ile or wing of the Quire, was and still is (though not so used now) Prince Edw. Cha=
pell. The story whereof take here from the relation of its estate given up to the Commissioners; these Emissaries

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/i Fawkshall
Mannor by
London. Lib.
eccles. Cant.

sent to inquire and examine the state of all Chanteries, &c. upon and according to the Stat. 37. Hen. 8. cap. 4. which tels that the said Chantery was founded in Christ-Church, in a place called the Undercroft in the yeare of our Lord God 1363. by the aforementioned Prince Edw. who with li=
cence of his Father, King Ed. 3. purchased lands /i, and made agreement with the Prior and Convent of Christ-Church for the contentation and stipend of two Chaplains: Ordeining S/r Iohn Steward, and S/r Nicholas de Lodington and their Successors for ever to receive yearely of the said Prior and Convent, forty markes above all charges of reparati=
ons or otherwise. Also the said Prince Ed. gave to the said Chaplaines and to their Successors for ever, a house being in Saint Alphage Parish of the yearely value of xx/s. whereof 4/d. is yearely resolute to S/t Austins: the reparation whereof to be kept alwayes at the proper cost of the said P. and Co. of Christ-Church. Hence you may perceive the Founder and time of foundation of this Chapell. At or shortly after this relation given up, the Chap. formerly with grates and barres parted off from the rest of the Un=
dercroft growing out of use and deserted, was laid open to it, and sithence (I take it) the double way beaten and made through the wall, for a passage, by that Chapell, to the French-Church there. I may not leave this Chapell before I have observed the roofe of it, a piece of newer and more curious worke then the rest of the Vaults about it, and yet the over built Structure as old as any that stands within the neighbour Vaults of elder-fashioned-worke. How this might be thus made, haply some will wonder. But their satisfaction is easie. For the elder Roofe of the Chapell (as it might well bee without indangering the Church) was undoubtedly taken downe, and that the Chapell might in all parts the better correspond and suite with the dignity and degree of the Founder, was rebuilt in that neate quaint manner that now it is.

Lady-Chapell.

Leaving now this Chapell, come we to the next, com=
monly called the Lady Vndercroft, an edifice, since the

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/k Peregrin. Re=
lig. ergo.

Dissolution and Reformation quite deserted also and de=
spicable, but formerly so much celebrated, of such high esteeme, and so very rich, that the sight of it debarred to the vulgar, was reserved for persons onely of great qua=
lity. Erasmus, who by especiall favour (Archbishop Warham recommending him) was brought to the sight of it, de=
scribes it thus /k. 'There' (saith hee) 'the Virgin-mother hath an habitation, but somewhat darke, inclosed with a double Sept or Raile of Iron, for feare of theeves. For indeed I never saw a thing more laden with riches. Lights being brought, we saw a more then Royall spectacle. In beauty it farre surpasseth that of Walsingham. This Cha=
pell (as he addes) is not shewed but to Noble men, and especiall friends,' &c. The Chapell doubtlesse is ancient. For in the Church-Records I read of *Altare beatæ Mariæ in*

Cryptis almost 400 yeares agoe, to wit in the yeare 1242, and againe in the yeare 1322. At what time the Altars in the Undercroft are recorded to be these: S/t Iohn the Baptist, S/t Thomas the Apostle, S/t Clement the Pope, S/t Katherine the Virgin, S/t Nicholas the Bishop, S/t Mary Magdalen, and S/t Mary the Virgin. If this word Altar amount not to prove it a Chapell: *Capella* (I am sure) it is called in the foundation of the Lady Mohunes Chantery, in the yeare 1397. long before Archbishop Mortons dayes, who some say was the founder of it. Which mistake in Print of the Chapells Antiquity, thus corrected, let us proceed.

Beckets Tombe

/l Antiq. Brit in ejus vita. pag. 137. Matth. Paris. Hist. Angl. pag. 167. Editio. London. /m Roger Hoveden. Annal. par. poster. pag. 539. Editio. Francofurt.

A few steps forward brings us to Beckets Tombe, the place (I meane) above the Lady-Chapell, so called, and that from Archbishop Beckets first interment there; whose dead body the Assassins giving out they would take and cast it forth into the open fields to be a prey for beasts and birds, or otherwise abuse the Carcasse /l, the then Monkes forthwith buried here, where afterwards it rested untill such time as Stephen Langton his Successor translated it in such solemne manner as you shall heare hereafter. In the meane time comes Hen. 2. with bloudy feete to visit this place, and pray at his Tombe, in part of his penance /m.

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Hither also came Lewis the seventh of France, and here offered his *Centum modios vini, per quamdam cuppam auream in perpetuam eleemosynam annuatim in Castellaria Pistiaci recipiendos ad opus Conventus Cantuarie* /n. This parcell of the Undercroft (a most godly Vault and rarely paraleld, and a place, heretofore untill Beckets shrine and Saint-ships utter downefall and casheering, no doubt much set by, and celebrated) fell to the share of D/r Bray his predecessors upon the division of houses and places of accommodation for the Deane and Prebendaries, whereof I have often told you. Which is all I have to say of it (unlesse I should remember the Altar once standing there, called *Altare Tumbæ beati Thomæ martyris*;) and periods my Survey of the Churches Fabricke, both Crypticall and other, saving that in a word or two I must remember the Cloister and Chapter-house.

/n Lib. eccles. Cant. Anno 1179.

Chapter-house

/o Antiq. Brit. in ejus vita. pag. 138. Cloister.

For the latter of which, questionlesse it is the same, which in Prior Chillendens time (as whilome was said) was new-builed; you may finde his name (as a benefactor) over the entrance, in the foote of the West-Window. This was not onely the place for Capitular meetings and treaties about Church-affaires, but also for the exercise and execution of regular Discipline. Hence the discipline here said to be inflicted on Hen. 2. for Archbishop Beckets murder, whereof our Stories tell /o.

/p Liber Ms. eccl. Cant.

As for the former (the Cloister, the keeping whereof, and so of the Refectory, the Dormitory and the Infirmary, very private, was cautiously provided for of Archbishop Winchelsey by his Statutes /p, especially excluding women thence) it likewise seemes to be the same which was then new set up. The South-pane or Quarter whereof, somewhat more beautified then the other three, I take to be that which Archbishop Courtney (as was shewed before) tooke order by his Will to be made, and hath his Armes set up about the entrance to it at the West-end. As for the many other Armes thicke set about the Cloister, by the way, I suppose them to be theirs that were benefactors in their

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time, either to the Church or Monastery, or both: where= of I perswade my selfe the number was not small, as may probably be argued from that one instance which Master Cambden gives of the new building of Crowland Abbey in Lincolnshire; whither I referre such as desire to know and learne, by what meanes such mighty huge and faire Reli= gious houses and buildings as these were raised in former times. And this shall suffice to have spoken of the Church.

Monuments.

Now to make my Survey compleate, I must another while play the *Mystagogus*, and shew you the Monuments, purposely reserving them till now, because being many, and some of them yeelding length of discourse, they would have too much interrupted my Survey of the Fabricke, if I should have intermixt them with it. Here I intend not a recitall of every Monument I meet with, but chiefly of the more ancient ones; those of latter times, being either fresh in memory, or more easily knowne by the Inscripti= ons and Epitaphs cut in the grave-stones, then those of el= der times, either wanting Inscriptions *ab initio*, or else done in Brasse, which for the most part is either with age defaced, or the Brasse it selfe by wicked hands purloined. And not all of them neither will I set downe in this place, purposing to mention the Archbishops and Priors Monu= ments in their severall Catalogues.

Bishop Bokin= gham's Monu= ment.

And so I begin with the first (I meane, the lowermost) Monument in the body of the Church. Where is a very faire grave-stone with much of the Brasse yet remaining, and having almost all the Inscription or Epitaph still intire, saving (the principall) the interred parties name upon it. It begins thus. *Hic jacet in requie* — and there (the brasse being worne or rather torne away) breakes off. My dili= gence to inquire of the ancient retainers of the Church, whose Monument it was, could have no satisfaction. Yet at length one of them told me that the name was extant since his memory, which he said (as his memory served him) was either Bobingham or Robingham, or the like. This brought into my minde the name of Bokingham, which

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/q Godw. Catal. of BB in Lin= colne. & Harpsf. sæcul. 14. cap. 27.

with Bokingham Chantery I had often read of in Records both of the Church and Consistory. From this hint there= fore given, I proceeded in my search, and at length found /q this story of one Iohn Bokyngham or Buckingham, viz. That in Rich. 2. dayes he was keeper of the privy Seal; afterwards Lord Bishop of Lincolne. From whence in the yeare of our redemption 1397. Pope Boniface the 9/th, bearing him some grudge, translated him perforce unto Lichfield, a Bishoprick not half so good, which he refused to accept, and choosing rather a retired Monastick course of life, be= came a Monk of this Church, where he spent the rest of his dayes. Afterwards amongst the Church Records I met with the foundation of his Chantery (the Instrument or Charter thereof I mean) his Will likewise, in which he ap= points to be buried *In Navi ecclesie deorsum* &c. By this time (I suppose) you are satisfied with me whose monu= ment this is. In the Covenants between him and the then Prior and Cov. for his Chantery, one article required them with all convenient speed, to build him a Chantery Chapell neare unto his sepulchre: but I finde none he had. By his will (*inter alia*) he gave to the fabrick of the high Altar (made it seems, about that time) xx lib. His monument thus restored I proceed.

Font.

Observing by the way, and that in the next place, one

rare piece of novelty, which, because it hath been hitherto omitted, and is so worthy as I may not altogether balk or utterly passe it over in silence, I must afford a place here, and that not altogether improperly, since it is a monument; not of the dead, I confesse, but (which is much better) of the operative and exemplary piety of the living Donor. Whosoever knows not my meaning may know, that by the munificence of a late worthy member of this Church, D/r Warner, the now right reverend Lord Bishop of Rochester, the Church, this part of it at least, is newly much graced with (what before it never had, though much wanted) a fixed Font, and that such a one, as whether it be more curious or more costly, I am not able, if worthy to

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judge; but both wayes (I am sure) so excellent and exquisite, that the Author cannot but be famous for it, whilist the Church continues graced by it: and the rather, because it is (I take it) the first thing of worth, that by any private hand hath been offered to this Church of latter times. Leaving this let us on.

In the same body, somewhat higher up, upon the grave-stone of one S/r William Septvans, I reade as followeth.

S/r W/m Septvans
Knight.

*Icy gist Gulian Septvans chevalier qui morust le dernier iour
D'aust, Can de Grace. M. cccc. vii. de quele alme Deux eit
pite & mercy Amen.*

/r In Regist. Con=
sistor. Cant.
Manumission.

This S/r W/m. (saith Wever) served in the wars of France, under Ed. 3. Milton by Canterb. (I take it, and as I gather by his Will /r) was his seat. In and by which his Will, it is remarkable that he gave Manumission to divers of his slaves and Natives.

Hard by the former.

Sir W/m. Sept=
vans Knight
and
Elisabeth his
wife.

*Sub hoc marmore jacent corpora Willielmi Septvans militis,
qui obiit quarto die mensis Martii Anno Dom. 1448. & Elisabe=
thæ uxoris ejus filiæ Iohannis Peche militis, quæ obiit 28. Martii.
sequen' quorum animabus propitiatur Deus.*

*Sum quod eris, volui quod vis, credens quasi credis
Vivere forte diu, mox ruo morte specu.
Cessi quo nescis, nec quomodo, quando sequeris,
Hinc simul in cœlis ut simus quoque preceris.*

This family of the Septvans, or 'de septem vannis,' a long time together flourished in these parts. Molond in Ash was a seat of theirs, where in one of the windowes, this motto or impresse, properly, pertinently and most significantly alluding to their coat, is found. *Dissipabo inimicos Regis mei ut paleam.* Many of the family lie inter'd in Ash-church. And of the name one, a Knight Templar he was as it seems by the crosse-legged posture of his effigies on the grave-stone, hath a monument in the Chancell of Chartham Church. He was one I suppose of the Septvans of Milton, anciently a Chapell to Chartham. *In callem regredior.*

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Not farre hence.

Odmar Heng=
ham.

*Hic jacet Odomarus Hengham armiger qui obiit 4. April.
Anno Dom. 1411.*

On the South-side of the Body.

Sir Iohn Guil=
ford.

Hic jacet expectans misericordiam Dei, pernobilis vir Iohan=

nes Guilford miles, unus Consiliarior. illustrissimi Regis Hen. 7. qui quidem Iohannes obiit 19 die Mensis Iul. 8. Hen. 7. Anno 1493. Cujus animæ propitiatur altissimus. Iesu Filius Dei miserere mei.

Of him and his familie Wever hath many things.

On the same side.

Sir W/m. Brenchley Knight and Joane his wife.

Hic jacent Willielmus Bruchelle (sive Brenchley) miles, quondam Iustitiarius Domini Regis de communi banco, qui obiit in Holborne in Suburb. London xx/o Maii 1446. & Ioanna uxor ejus quæ obiit 1453. Aug. 8. He had a Chantery and Chantery-chapell, the revenues whereof the Dissolution seized on and swept away. The Chapell is that (I take it) hard by his monument, which is now called Deane Nevells Chapell, from his buriall there, and his cost in repairing it, whilst he lived for that purpose, after it had lien long desolate.

There also.

Sir Edmund Haute.
/s In Reg. Consist. Cant.

Here lieth Edmund Haute Esquire — 1408. By his Will /s, he gave ten pounds *operi ecclesiæ Christi Cant.*

On the North-side of the Body.

Sir Thomas Fogge Knight and Joane his wife.

Thomas Fogge jacet hic, jacet hic sua sponsa Iohanna, Sint celo cives per te Deus hos & Osanna; Regni protector Francos Britones superavit Nobilis Rector sicuti Leo Castra predavit Et quoque militiam sic pro patria peramavit Ad summam patriam Deus hic ab agone vocavit.

Reade more of him, and others of his name and family, if you please you may in Wever. I finde ten marks given by him in his Will /t, *ad opus ecclesiæ Christi Cant.* Anno 1407.

/t In Registro prædict.

There.

Richard Willeford.

Sub isto marmore requiescit corpus magistri Ricardi Willeford, quondam Capellani Cantariæ de Arundell, cujus animæ &c. obiit 1520.

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There also.

Robert Clifford.

Hic jacet Robertus Clifford armiger, frater recolendæ memoriæ Domini Richardi Clifford Episcopi Londoniarum, qui obiit ix/o die mensis Martii, Anno Dom. 1422. Cujus &c.

There also.

S/r W/m. Arundell Knight.

Hic jacet Dominus Willielmus Arundell miles Iusticiarius Domini Regis.

In the same body are also the monuments of Prebendary Milles, of one Thomas Hoo the younger of Cant. 1407. of William Lovelace Serjeant at Law, and high Steward of the liberties of Christ-Church, and of Anne his first wife 1576. of Dobs an Alderman of Cant. 1580. of the Lady Crook wife of S/r Gerard Crook Knight 1579. as also of divers other, but mostly obscure and mean personages, which I think not mention-worthy. Wherefore I leave the Nave, and step to the Martyrdome. Where I reade upon one of the grave-stones.

S/r Iohn Hyneux Knight and Elizabeth his wife.

Hic jacet Iohannes Fyneux miles, & Elizabetha uxor ejus filia — Paston — the rest gone. To supply which defect, I desire you to look back to the Augustine-Friers, where you shall finde that he was Lord chief Justice of the

Common pleas, both under Hen. 7. and Hen. 8. and an especial benefactor to that Covent.

In the Lady-Chapell.

Archd. Bourchier.

Hic jacet sub hoc marmore expectans misericordiam Dei, venerabilis vir Magister Iohannes Bourchier Archidiaconus Cantuariensis, qui quidem Iohannes migravit ad Dominum sexto die mensis Novemb. 1495. Cujus &c.

In S. Michaels Chapell.

Margaret Dutchesse of Clarence and her two husbands.

Where (as Wever hath it) between her two husbands (Iohn Beaufort, Marquesse Dorset, lying on her left side, and Thomas Plantagenet Duke of Clarence, on her right) Margaret, daughter of Thomas, and sister, and one of the heires to Edmund Holland, Earls of Kent, lieth gloriously intomb=ed. Of her and them you may be further informed, if you please to consult Wevers monuments. For I hasten.

Black Prince.

And am now come to Becketts Chapell, where is offered

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to our view the sumptuous monument of Edward surnamed the Black Prince, (so by-named, not of his colour, but of his dreaded acts in battell) with his Epitaph, both in prose and verse, in the French tongue. It is large, and Wever hath taken it out already and englished it, wherefore that labour is saved. This was that Prince Edward, for whom, and by whom, in my survey of the Church, I told you, the Chapell and Chantery was founded in the Undercroft.

Henry 4. and his two wives.

Here also is the tombe of Hen. 4. King of England, (gracious in his time to the Monks of this Church by his confirming to them the ancient priviledges and prerogatives of the same /u) and of loane his second wife, daughter of Charles the fift, King of Navarre. Of them both, as also of Mary, the same Henrie's first wife, Wever hath many things, of him especially, both in verse and prose: amongst the rest his Will. In which (*inter alia*) I note that he willed to have a Chantery to consist of 2 Priests to sing and pray for his soul in this Church, and in such place thereof and manner as should seem good to his Cousin the Archbishop of Canterbury (Tho. Arundell.) In all probabilitie the little Chapell on the North-side of his monument is the very Chapell which was built for that purpose: the window-work whereof, by Prior Goldstones name in the foot of it, seems to be of his repairing.

/v Harpsfield Sæcul. 15. cap. 14. pag. 634.

Isabel Countesse of Athol.

I leave this Chapell and descend to the Undercroft. Where are two Lady-monuments, the one of Isabel Countesse of Athol, whereof let Wever further informe you.

Ioan Lady Mohun.

The other of the Lady Mohun, wherewith I will better acquaint you from the Charter or Instrument of her Chantery, recorded in a Lieger of the Church. She lived in the dayes of Rich. 2. and writes herself *Domina de Donesterr*, springing (it seems) from that noble and mighty house or family of the Mohuns of Dunster-castle in Sommersetshire, which (as my Author /x addes) flourished from the Conquerours untill Richard the 2. dayes. In the Indenture between her and the then Prior and Covent, for the summe of 350 marks sterling (and certain utensils, and accoutre=

/x Cambd. Britannia in Sommersetshire.

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ments convenient for her Chantery) with which money the Mannor of Selgrave was purchased and amortized to them (the P. and C.) with license of the King in that behalf, a perpetuall Chantery is granted unto her, by them, who

covenant with her beside, that when she died her corps should be laid in the tomb which she of her own cost had prepared and caused to be set up neare the Altar of our Lady in the Undercroft: And being there so entombed should never be removed, nor the name of the tomb ever altered, but be honourably kept, and 5/s per annum given to the Clerk that kept the Lady-chapell, for the keeping clean of her tombe, with many other clauses inserted in the same Indenture, which to the end the Chantery might not vanish out of memory with their Successors the Monks caused to be enrolled and recorded in their Martyrologe, that upon her obit-day it might be annually recited. The indenture is dated in the yeare 1395. 19. Ric. 2. I will give you the very words of her Epitaph, because Wever hath set it down imperfectly.

Pour Dieu priez por l'ame lohane Burwaschs, que fut Dame de Mohun.

And so I have done, as with hers, so with the rest also of the monuments mentionable in this place.

The Church it self, with her appendent, annexed and connexed buildings thus thoroughly surveyed, my proposed method sends me to survey next the other ancient buildings within the precinct of it and the Palace &c. I begin with the Palace.

Archbishops
Palace.

/y Hist. eccles. lib.
1. c. 26.

Augustine the Monk, and the first Archbishop of this See and his associats, being kindly received of King Ethelbert, and admitted into the City; for their present accommodation were seated (as whilome was told you) first at Stablegate, neare unto this Palace, where presently they beganne (saith venerable Bede /y) *vitam imitari Apostolicam*. By which and other meanes at length converting the King to Christianitie, and daily winning upon his favour; the King shortly after removing and withdrawing himself and his Court

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/z Antiq. Brit. in
vita Augustini.

to Reculver, and there settling, as his Successors in the Kentish Kingdome whilest it lasted ever after did, (as some report /z) bestowes upon his beloved Augustine (for a perpetual seate for him and his Successors) his owne Royall Palace in the City, conceived to have stood much hereabout. This Palace with the neighbouring Church, Augustine afterward converted both into a Cathedrall and a Monastery, yet (as I take it) not dividing his dwelling or setting out his habitation apart from the Monkes; but, as he was to them considered as Cathedrall Canons, Bishop, and considered as Claustrall Monkes, Abbat, or in place of Abbat; and 'e converso,' they to him considered as Bishop, Cathedrall Canons and Chapter, and considered as Abbat, a Convent of Claustrall Monkes: So he and they and both their Successors intercommuning, as in goods and possessions, so in one and the same habitation, of one intire precinct ever after untill (I take it) Lanfrancs dayes. Who innovating and altering the most of our fashions, and former usages in Church-affaires, and haply not digesting this amongst the rest, thought good (its like) to change it. For no mention of any such Palace or like severall habitation for the Archbishop, is to be found before his time. He indeed, amongst his other structures built him a Court or Palace distinct from the Monkes. *Edificavit & curiam sibi*, &c. saith Edmerus, speaking of the same Archbishop /a. He it was that first shifted and settled (in that manner that Doomsdayes Survey found them) the Mannors and Possessi-

/a Hist. Novor.
lib. 1. pag. 8.

/b Lib. ecclesie
Cant.

ons betweene himselfe and the Monkes; setting out to each of them and the Successors of them both their distinct and proper parts /b: and so no marvell if he discomoned himselfe and his Successors by a Palace, *per se*, from the Monkes ever after. Lanfranc then (I am perswaded) first furnished the See with a Palace here. Whereof I thinke little or no part is left to be now surveyed: Neither Hall, Chapell, or other whole piece about it (I exclude the Hall where the Archbishops civill-Court is holden, which I shall shew was but of late laid to the Palace) being to my seeming of that Antiquity.

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/c Peramb. of
Kent in Cant.

And no marvell: for this house (saith Lambert /c) by that time Hubert the Archbishop had aspired to the See, was decayed, either with age, or flame, or both. Who therefore (saith he) pulled downe the most part of it, and in place thereof laid the foundation of that great Hall and other the Offices that are now to be seene. But by reason that himselfe wanted time (prevented by death) and some of his followers lacked money to performe the worke, it rested unperfect till the dayes of Boniface, who both substantially and beautifully finished the whole; and yet (as some thinke) Stephen Langton had accomplished the great Hall thereof before him. Thus Lambert. Harpesfield is *ex=* *presse* for Langtons building of the Hall. *Egregiam illam* (saith he /d) *Palatii Cantuariensis ille aulam ædificavit.* For the rest, all or most of it is certainly much newer, as the work plainly discovers: whereof the present Gate-house (I am told) was sometime used for the Lollards-Tower or Prison, and so called.

/d Ecclesiastic.
Hist. Sæcul 13.
cap. 5 pag. 434.

Great-Hall.

Thus my Survey of the Palace would shortly end, but that I may not let the Great Hall (a piece of goodly structure) passe without some little digression and enlargement of my discourse touching the same, it being famous for many solemnities and celebrious assemblies there. Amongst the rest, for that of King Ed. 1. his Wedding feast kept there /e. As also for that great state and solemnity of Archbishop Warhams intertainment both of the Emperour with his Mother, and the King and Queene of England, at a supper in the same Hall, and also of his owne entertainment there at his first coming and inthronization into the See; whereof his Successor (Archbishop Parker) and others make mention. And lastly for the intertainment there which the same Archbishop Parker gave the late Queene Elizabeth, and the French Monsieur, the Duke of Rhethz, and many of the English Nobility. So much for the Palace.

/e Stow. Annals
in Ed. 1.

Church-pre=
cinct.

I come now to the Church-precinct: which how it lyes and where it goes at this day, is a thing easily traced and

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found out, as thus. From the partition Wall betweene the Palace and it, neare the Rush-market to the Church-gate, and so directly upwards almost to Burgate, from thence by the Towne-Wall included to the Chancell-head of North-gate-Church, and from thence by the Almnary (or Mint-yard) Wall (crossing and taking in the way betweene the South-West corner of that Wall, and the opposite Palace Wall) to the Court-Gate, commonly called the Porters-Gate. Thus lyes the moderne precinct of the Church.

But time was when it lay otherwise, Lanfranc coming to the See; *Omnes Officinas quæ infra murum Curiaë sunt, cum*

/f Hist. Novor.
lib. 1. pag. 7.

/g Liber ecclesie
Cant.

/h Liber ecclesie
prædict.

ipso muro ædificavit (saith Edmerus /f.) *Si quis in prædicta eccle=*
sia (saith Theobald the Archbishop in a Charter of his) *vel*
infra ambitum murorum ecclesiam & curiam nostram & mona=
chorum cingentium, &c /g. The Court and Church you see
was sometimes walled in; the Church-yard was the like.
For by a Charter of Hen. 2. the Monkes of the place had a
way granted them, or rather restored, *circa murum Cimi=*
terii sui tempore guerræ nuper sublat. (meaning, I take it, that
which happened at the end of King Stephens reigne:) which
the King chargeth Iohn and Hamon the then *Præpositi* of the
City to deliver them /h. Some remaines of this old Wall
yet appeare, as at D/r Causaubons a little remanent of it, and
a larger parcell and of good height by the Covent or Com=
mon-garden: whereby it appeares that this Wall stood
some pretty distance from the Wall of the City. The in=
terposed ground betweene which double Wall, not being
then any parcell either of the Church demesnesse or liber=
ty, lay partly in Northgate, partly in Burgate-Ward. That
(I am sure) betweene Queningate and Burgate, called
Queningate Lane, being in the Church-Records, before
it came to the Monkes said to lye in *Bertha de Burgate*, as I
conceive it thence probable, the rest to have lye in North=
gate-Ward. Besides, within the moderne precinct, and
that about the now Co. Garden, lay the best part of Saint
Michaels Parish, and Queningate Parish betweene that and
Queningate, within which Saint Austins Abbey, and di=

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vers private men beside sometimes had houses, land and
other interest, as they had also lower downe on the South=
side of the now Church-yard. I will therefore (as pertinent)
shew how in time the Church became possessed of the whole
precinct as now it is.

/i Liber ecclesie
memoratæ.

And first for the South-side of the Church-yard, I read
thus /i. *Anno Domini Miii/o. Ethelredus Dux dedit ecclesie*
Christi particulam terræ in Dorobernia quam sibi rex Ethelredus
dedit xv virgarum in longitudine, & viii virgarum in lati=
tudine. Termini terræ sunt hii. In orientali parte terra Regis.
In parte australi placea civitatis. In occidente terra ecclesie
Christi. In Aquilone cimiterium Christi. This parcell of land
must needs lye on the South-side of the Church-yard, the
North and South bounds argue it so plainely. Hen. 1. by his
Charter confirmes to Hugh, Abbat of Saint Austins, and to
the Monkes there, *Omnes illas terras quas Monachi S. Tri=*
nitatis eis dederunt pro excambio terræ quam ab eis receperunt ad
amplificandum cimiterium suum, &c.

Saint Augustines Abbey (as you may remember I told
you) had sometimes also divers tenents, tenements and
ground on the same quarter of the Church-yard, neare
and behinde the *Campanile* or *Clocarium* of the Church, the
ruined foundation whereof appearing now in the forme of
a little Mount lyes inclosed in M/r Archdeacons Garden.
These houses and lands in Hen. 2. time, and by his helpe,
were obtained (upon exchange) of that neighbour Mona=
stery, by the Monkes of this Church, as by what I have
said hereof before, and by the composition made touch=
ing the same, copied in my Appendix, may further ap=
peare.

One Gervasius de Cornhill, whom that Composition (as
you shall see) makes mention of, had divers tenements of
his owne neere this *Campanile*, which the Church also a=
bout the same time, and for the same reasons purchased of
him, his sonne Reignald and Maud his Wife, exchanging

for them certaine ground in Friday-street London, which together with the former exchange were confirmed by se=

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verall Charters of Hen. 2. to be seene in the Liegers of the Church. It seemes by the premisses that this *Campanile* did terminate both the Church-ground and liberty at this time. But after this double exchange I suppose those houses taken downe, and the ground there laid open unto the back-side of the row of shops along Burgate-street (Shops I call them, for such they were built for, and not for dwelling-houses, because, I take it, of fires, which the neighbour-hood of dwelling-houses might occasion to the Church; witnessse those by the Steeple, which we see were there= fore purposely gotten in and had away:) And the same ground being so dishoused and laid open, was made cimi= tery ground, and became part and parcell of the Church-yard, and so accounted. For the reason which the Prior and Covent render and show to Archbishop Winchelsey in Ed. 1. time, why they ought not to contribute to the repa= ration of Saint Mary Magdalens Church in Canterbury, in respect of their rents of those shops, was, that the same were *infra limites Cimiterii ecclesie Christi Cant. & de manso Ecclesie* /k &c. Hitherto of the Church-ground there.

/k Liber ecclesie memoratae.

Now for the ground betweene Northgate and Queningate. This parcell came first to the Church in Hen. 2. time, and of his gift. For by his Charter extant in the Leigers of the Church, he gives to the Church, *in augmentum elemosinarie sue* (as the words of it are) *placeam illam inter murum Civitatis & murum qui claudit curiam Prioris & monachorum, quae jacet inter Norgate & Queningate. Quae quidem placea continet in fine suo versus Or. xli pedes in latitudine, & versus Occiden. xxiii pedes similiter in latitud. In medio sui xvii pedes, & in longitudine lxxi perticas.* In the yeare 1305. the Monkes are presented and charged by the Citizens to have stopped or made up the way betweene Queningate and Norgate: a thing confessed on the Monkes part, but defending themselves by this Charter, they are acquitted /l. However for more surety (as I guesse) Hen. 4. afterwards by his Charter, grants them *viam infra murum Civitatis Cantuar. quae ducere solebat de Northgate usque Queningate:* as

/l Liber ecclesie Cant.

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the Church-Records informe me. And so much also for that parcell of the now precinct.

For the rest of it thereabout, namely at and neere Queningate, and betweene it and Burgate, that is the ground knowne of late dayes by the name of the Co. Garden. I have seene /m severall deeds, that shew how, by parcells, it became added to and inclosed within the Church-precinct. As first, the Church hath a Composition made by the Monkes of the place with their neighbours of Saint Austins, and dated in the yeare 1287. wherein many houses &c. within Queningate, are (in exchange for other) passed over to the Church. *De terris & tenementis* (so runnes the Deed) *quae dicti Abbas & Conventus habuerunt infra Queningate, viz. iii/s. viii/d. de duabus domibus Sacristiae suae, & viii/d. de una vacua placea jacente a vico ibidem usque ad murum ecclesie Christi praed'. Item iii/s. viii/d. redditus de quadam domo elemosinarie suae quam ibidem Aldhelmus tenuit simul cum una pecia terrae quam similiter ille Aldhelmus tenuit ibidem. Item xi/s. de tribus domibus Thesaurariae suae ibidem. Quae tenementa* (marke this) *& redditus cum pertinentiis remaneant dictis Priori & Capitulo*

/m In Archivis ejusd. eccles.

& eorum successor. libera & quieta ab omni reddito & servitio in feodum & dominium & ius ecclesie sue in perpetuum. Afterwards. i. in the 41. Ed. 3. I finde the two Monasteries come to Composition about certaine other houses and land situate and lying about this place. The preamble of the Indenture thus states the matter. *Quod cum iidem Prior & Conventus certa messuagia & tofta de quibus iidem Abbas & Conventus redditum xv/s. particulariter percipere consueverunt continentia in longitudine & latitudine dimidiam acram, dimid. rod. & quartam partem unius rod. terræ, & quæ de Nicolao Horne, Iohanne Calward, Henrico ate Forstall & aliis in Queningate-lane separatim acquisiverunt, & partem inde calumpniarunt, & residuum eorund. Messuag. & Toftor. in augmentationem gardini ipsorum Prio. & Conv. ibidem includere prætendunt, &c.* Thus you may perceive the Church-precinct extending and spreading further and further. And this composition gave scope for it. For after that preamble

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it is yeilded by the Abbat and Covent of Saint Austins, what lay in them, that the Prior and Covent of Christ-Church, might at their pleasure inclose those messuages and ground.

After this came yet another parcell of the ground thereabouts to the Church. For I meete with a Deed or Charter of Ralph Broughton and Iohn Tent Chaplaines, made to the Church 16. Rich. 2. (amongst other things) of one Messuage in the Parish of Saint Michael in Canterbury neare Queningate, and of one Acre of Land in the same Parish neare Queningate-lane: The house holding of the King in Burgage, and the Land of Saint Austins for x/s. rent per annum.

Queningate-lane.

By this time (I take it) the Church had gotten in all the ground hereabouts, saving what lay betweene Queningate and Burgate, a slip called Queningate-lane. Now for that, I finde that by an Act of Parliament. 1. Rich. 3. (by which the Aldermanry of Westgate was granted to the City) the same parcell of ground, together with the Posterne and Bridge, was granted to the Church. But in case of eviction of the Aldermanry from the City, the slip of ground and premisses was to returne to the City, a part of whose demesnesse it was in Fee-ferme. And surely so it did; for in the 1. Hen. 7. the same Aldermanry, by a like Act of Parliament was restored to S/r George Brownes heires, who by the former Act were made incapable of it, for their Fathers taking part with Hen. 7. against Rich. 3. But yet at length, after all this, by a composition betweene the Church and the City, made Anno 7. Hen. 7. the Church becomes ever after quietly seized both of the same ground and Wall, with the Towers, Posterne, and Bridge.

Aldermanry of Westgate.

Thus have I shewed you (as neere as I thinke it may be found) the extent of the ancient precinct, and how and when it became enlarged to that bignesse that now it beares. And so much of the precinct in generall.

Church-Gate.

I come now to the survey of the particular ancient buildings in and about the same, beginning with the Church-

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gate. A very goodly, strong and beautifull structure, and of excellent artifice, built in the yeare 1507. as appears by this now scarcely legible inscription on the Gates-Front. *Hoc opus constructum est Anno Domini Millesimo, Quingentesimo septimo.* Thomas Goldstone the Junior, as I may call him,

/n Charta in lib.
Hosp de Est=
bridge.

there being two (and he the latter) of that name, being then Prior, and (as he was famous for his piety that way) this workes great benefactor. A new Gate it is, and not the first (I take it) was builded there, but succeeding a former standing where this doth. For that which is now Alderman Nicholsons dwelling house, is anciently. i. 41. Hen. 3. descri-
bed /n to stand *ante portam ecclesiae sanctae Trinitatis*: the most ancient Gate standing higher up, somewhat neerer Burgate, a good part whereof is yet remaining, but built up, and converted to private use. This (I suppose) is that *vetus porta cimiterii* the old Records of Christ-Church so often mention, the opposition of it to that which is now Master Fidges, and the other contiguous houses to his being Church-houses, serving to bound out and describe their situation in the ancient Rentalls, calling them *Magna domus contra veterem portam cimiterii*. I have done with this Gate.

Cimtery-
Gate.

By which entring the Church-yard, and walking up to= wards the Covent Garden, on the right hand, within the Cimtery-Gate there (so called, I take it, because it had Cimtery ground lying on either side of it, that within it be= ing called *Interius cimterium*) I finde yet standing the old Schoole-house, now put to other use, but (I am assu= red) that which was the Schoole-house, before the present Shoole-house in the Mint-yard. The often-cited Division of houses betweene the Deane and Preb. appointing out Master Archdeacons now Prebends-house, and ground, bounds it out one way to the Schoole-Garden. There are that remember the Free-Schoole kept there, and that by one Master Twyne (sometime a Magistrate of the City) as they tell me. For it was a Free-Schoole for the City chief= ly, and so called, and sometime was of the liberty thereof,

Schoole-house.

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/o Lib. Hosp. Pau=
perum Sacerdot.
Cantuar.

anciently wayed unto, and having a passage to it from some part of Burgate-street (I take it) leading you to the old doore of entrance which it had now made up at the South- end and West-side thereof, haply that which Anno 32. Hen. 3. is called *venella quæ tendit de Burgate-street versus portam domus Sacristæ* /o. It was a place of situation, for privacy and retirednesse, well chosen. *In deligendo loco certo auditorii civitatis electæ, adhuc danda opera, ut is quantum incom= moditas civitatis patietur, sit salubris & separatus a tumultu transeuntium, maxime curruum seu plaustrorum, ne interpel=*

/p Repub. lib. 18.
cap. 6. num. 1.

lentur docentes aut discentes, &c. So Tholosanus /p. What An= tiquity the Free-Schoole in this place carries with it, I am uncertaine. Arch. Theodore, the seventh after Augustine, we read erected at Canterbury by licence of Vitalianus the Pope, a Schoole or Colledge (a kinde of Academicall foundation it was) wherein he placed professors of all the liberall sciences, which (saith my Author /q) was the very patterne to that Schoole which Sigebert the King of East- Angle afterward builded, &c. But this Schoole long since vanished. The Danes have so often wasted, and other ac= cidents and casualties have so altered the face of the City, that it were much folly now to seeke with hope to finde but the place. *Ipsæ periere ruinæ*. Therefore no more of that Schoole.

/q Lamberts Per=
ambulation of
Kent in Canter=
bury.

/r Ms. in Archi=
vis eccles. Cant.

This we have in hand occurs to me /r first in the yeare 1259. when as Robertus *Rector ecclesie Scholarium Civitatis Cantuar.* his presence is taken to witnesse an appeale of the Prior and Covent in a cause of theirs then depending be= fore the Officiall of Canterbury. A while after this I read

/s Harpsfield
eccles. Hist. in
ejus vita.

that Robert Winchelsey, that in time came to be Archbishop of Canterbury in Ed. 1. time, was a Scholar here: at Canterbury they say /s; and therefore I suppose here. In whose immediate Successors time, there arose a great controversy betweene the Rector of this Schoole, and the Parson of Saint Martin (who it seemes by the right and custome of his Church held and kept a kinde of petite Free-Schoole there) about the rights and liberties of either

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Schoole. The Records of the difference registred in Christ-Church, and faithfully extracted thence will best report the matter with the circumstance, which therefore my Appendix shall make publike, Scriptura xi/a.

Of this Schoole the Archbishop *sede plena*; and the Church, *sede vacante*, were patrons. The Archbishops right will appeare unto you from those Records. The Churches I gather from this note taken from other like Records. *Colatio magisterii Scholarium grammaticalium Civitatis Cant. per Ricardum Priorem magistro Iohanni Bocton quem investivit per ferulæ & virgæ traditionem, præstito per eum Iuramento de fideliter & diligenter regendo.* This was in the yeare 1374. at what time the See was voyde by Archbishop Wittlesey's death. So much for the Schoole.

Honors.

The next thing falling under my Survey are certaine old buildings called Honors or the Honors; in the apportionment of dwellings amongst the first Deane and Preb. by that name divided and shared betweene the predecessors of Doctor Ieffery, and Doctor Vossius now Prebends. With Sir Henry Spelman, and Doctor Cowells helpe, I understand the terme; but how to apply it, or how it may suite with the present buildings I know not: Unlesse in that the late Priory of Christ-church being a Barony, and the Prior there, in right of his dignity, one of the spirituall Barons of the Parliament, those buildings (sometime the prime part of his seat) might specially appertain unto him in right of the Barony, or be annexed to the Honor of the Barony, and thence take the name of Honors. Their name occurs not to me in any Record of the Church before this Division, else haply I could have said more of it, and with more certainty.

Fermary-Chapell.

A step or two further brings me to the ruines of that building which in the Division is called the Fermary-Chapell.

/t Quem refert
Author Antiq.
Brit. in vita Cuthberti.

Capgrave /t tells of a Chapell which he calls S/t lohns standing almost contiguous to Christ-Church, built by Cuthbert the Archbishop, amongst other intents, for a place of buriall for him and his Successors, and that he was therein inter-

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red. Hence, and because of the Statue or effigies of S/t Iohn (as they suppose it to be; though S/t Iohn, I take it, is nowhere pictured with a long beard and like an old man, but there) with S/t Iohns, *Ecce major me* &c. in part yet legible upon an open scrowl in his hand (though in a character I dare say lesse ancient then the Conquest:) and from the neare site of it to the great Church, some are of opinion that this was that S/t Iohns Chapell Capgrave speaks of. By their favour I think not. For first, granting for truth, that there sometimes was such a Chapell, and we have barely Capgraves testimony for it (somewhat a weak ground to build upon;) yet I cannot imagine that so much as is yet standing of this Chapell could survive and stand out so many Danish inroads, devastations and other combustions as have

betided this place since Cuthberts dayes. Besides, Capgrave that tells of the beginning and foundation, withall straight-way shows the end and overthrow of that Chapell where he sayes. 'But this Church of S/t Iohn many ages since, together with Christ-Church, and the offices thereof exchanged her substance with fire.' Of the repaire or reedifying whereof I never read. Some supposing this and that other part of ancient building that is below it West-ward, to have been one intire structure, and to have had dependance one upon the other, do conceive it to have been the Church of S. Trinitie which Archbishop Lanfranc built. Indeede the arched or embowed work of it inclines my belief that it was a building erected since the Conquest. But others will have it to be the remaines of the old Church of S/t Saviour, that was built and standing before the Conquest, that haply which Agelnoth the Archbishop in King Knutes time, after the former was destroyed and burnt by the Danes, reedified. But by their favour, it was neither this, that, nor tother. Truth is, as there is an upper and a lower part of this building, so was each part a distinct structure by it self, and not one intire piece, the lower or Western part whereof was sometime a Hall, for the pulling down whereof there passed a decree in Chapter anno 1545. whence

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in the Division the very next yeare following it is called the late long Hall. And the upper or Eastern part of the building was this very Fermory or Infirmary-Chapell. The same Division calls it so, and that in regard it did sometime appertain and was appropriate to those of the Infirmary or Infirmitory (the *Nosocomium* I may call it) of the Minister situate by it, consisting chiefly of an Hall or Refectory, for their common board or table (if able and fit to come to it, otherwise feeding in their chambers) a kitchin to dresse their necessary provision in, a Dormitory or Dortor for their place of sleep and repose, distributed into certain distinct and severall chambers; of which, that one might not disturb another, every of the infirme folk had one proper to himself. And a private Chapell for their devotions, who either were sick and could not, or diseased and might not accompany their brethren in their more publick and common devotions in the Temple. D/r Langworth a late Predecessor of D/r Blechynden (as it is noted down in a Chapter book) anno 1579. took down a crosse wall between his house and D/r Lawses (a Predecessor of D/r Brayes) at the Churches charge, and paved the way between them with the stone. In all likelihood it was the Western wall of this Chapell, or the wall which terminated the Chapell Westward, a cleare argument of the disjunction and separation thereof from that other lower part of building. The Infirmary hall or Refectory, which the Division calls the Table-hall, yet stands perfect and intire, being the same which is now D/r Blechyndens hall to his prebendall house, built with other rooms (as I finde) about the yeare 1342. For out of Treasurers Accompts of the Church, in that and the next yeare following, I have these notes. viz.

Infirmary.

Pro nova aula & una Camera de novo factis infirmar. 96 lib. 8/s. 2/d. præter 20 marcas receptas a Feretrario pro nova camera faciend.

Item pro novis cameris in firmar' & pentisiis circa aulam ibid' 61 lib. 1/s. 6/d.

Item pro novo pentisio juxta novas cameras infirmar. 6 lib.

This Infirmary or *domus Infirmorum* I reade of in our Chronicles in King Iohns time. For the Monks of this Church quitting the Monastery by command of the King sorely offended at them, for their choice of Stephen Langton for their Archbishop; 13 sick Monks which could not remove, were left behinde (saith my Author /u) *in domo Infirmorum*. The same had a bath at or neare the entrance of it, haply the leaden cistern yet remaining, of what use you may gather from the Decrees of Lanfranc in Reyners book. Archbishops Winchelsey's Statutes /x also mention it, which have provided many things touching the place. Amongst the rest, that as a place of great secrecy, no secular should be admitted into it to view or see it. And that the Prior of the Church should, if not twice, yet at least once a week personally visit and view the place, to see that there be nothing wanting to the sick there, nor ought else amisse, or if so, to see it reformed. It had a speciall Curator beside, who was called *Infirmarius*. But let us hence.

/v Matt. Paris.
pag. 299.

/x Liber ms. Eccl.
cles. Cant.

Dortor.

Of ancient buildings the next unto this is the Dortor, the common Dormitory for the Monks, a very old piece, as any now stands (I beleeve) within the precinct. Here the Monks (according to S. Benets rule) slept *vestiti* .i. in their clothes, their regular habit, lying in the woollen, and without either sheet or shirt. Would you know why? Partly (I take it) to further them in the way of Mortification of their bodies, and partly for their more readinesse to attend their Nocturnes, that is, their night Devotions, which in imitation of the Primitives, they observed at certain of their Canonically houres. To prevent disturbance this place /y had two Vigils or Watchmen that guarded it every night; the one till midnight, the other till break of day. By Archbishop Winchelsey's Statutes, no woman or stranger might by any meanes have accesse thither.

/y Ms. memorat.

Neare unto this Dortor, are the ruines of the Kitchen, Pantry, Larder, and other like rooms or offices built for the common use and service of the Covent in point of food and repast, which was served in to them in their Common

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Refectory.

Hall or Refectory built contiguous to the Kitchen (the Remaines whereof show it to have been a very goodly, large and curious piece of structure) opening on the South-side with a faire doore into the Cloister, before which doore sometimes stood a double cistern, partly (I take it) for the service of the Hall, and partly as a layer used at that Ceremony of washing the hands and feet of the Monks by the chief Prelate or Superintendent by our Saviours example towards his Disciples, commanded by S/t Benets rule at certain times, especially at their Mandy, to be observed /z. This Hall they called the *Fratria*, in old English the *Frater* (so the Division calls it) because it was the common place of resort and meeting for the Fraternitie to their repast served into them from the contiguous Kitchen. Their ordinary fare and food here was fish and fruits, where they were not more commonly and constantly served in, then flesh was rarely or never. Abstinence from which being, as to all sorts of Monks in generall, so to these in particular expressly enjoyed, and strictly imposed, the common Refectory might upon no terms admit of or afford any. But were any of the family sick, it was to be had for him in

/z Decreta Lanfranci & cærimoniale Benedictin.

the Infirmary. The guests likewise in the *Cella Hospitum* (the guessing chamber I may call it) were not denied it: and besides, the Prior (to whose conscience and discretion in this behalf much was left) if he saw cause to refresh any one or more with the flesh at his own table in his private chamber, he might call unto him thither now and then such as he thought fit. Thus and in these cases and places flesh might be at any time, and was many times eaten. But within the publick Refectory never, and that (as I conceive) because of the rules violation in that behalf, which these specialties were so farre from infringing, that like as exceptions do a generall rule, they rather confirmed the same in the generality of it. For as in point either of the office or other like agends in the Church, or of rest and repose in the Dortor, by observing the rules (that is, the rites and customes) of the Monasterie in those cases

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in the places proper thereunto, the Church and Dortor; by the generality of the Monks, the rule in those cases was conceived and construed to be kept and fulfilled: So likewise by observing the Monastick rules and customes for food and repast (and particularly this of abstinence from flesh) in the Refectory, the proper place of common refectio to the whole Convent in generall, the rule in that case was by common intendment kept unviolated. And that it might be so, it was (no doubt) one main end of devising and erecting these common Refectories. For might the Monks have been allowed their particular Cells, and a *Præbenda*, or portion set them out wherewith to finde themselves, and provide them of their own commons, as our Prebendaries now have, it might justly be feared that the rule in this point of abstinence from flesh, would be either not at all, or nothing so well observed, as in the common and publick Refectory, where each one saw what his fellow ate. The consideration whereof probably moved Wifred the Archbishop of this Church 800 years ago and upwards (when by his Codicill he allowed the then Monks of this place their proper Cells, or houses) to provide that the having of them should not excuse nor hinder their resort to the Church, for prayers and other like agends there, at their canonically houres, from the common Refectory for their boord, nor from the common Dormitory for their bed. As you shall finde by the Charter it self (if you peruse it) in my Appendix Scriptura 36. The Latine is much to blame, and the sense somewhat imperfect and incoherent, but I thought it not fit, nor my part to vary from it in the least syllable.

Cellerar.
Sacrist.
Chamberlain.
Treasurer.

Of this Hall and the provision for the same and the ordering thereof, the chief care and oversight was intrusted to the Cellerar one of the foure great *Obedientiarum* (or Officers) of the Monastery, as I told you: The *Sacrista*, *Camerarius* and *Thesaurarius* being the other three. The Treasurers office was to collect and gather in the rents and revenues of the Monastery. The Chamberlains chiefly

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consisted in the care of *vestitus* or clothing for the Monks, and therefore he had the charge of the *Sartrinum* and *Sustrinum*, the store-houses of that sort of provision, as I guesse by officers and retainers to them, such as these /a. *Magister Cissor*. *Secundus Cissor*. *Pelli parius*. *Magister sutor & garcio ejus*. *Tres servientes in Lavendria* &c. whence he was

/a Lib. Ecclesiae
Cantuar.

/ * Or victum.

also called *Vestiarius*. It was the Sacrists or Sextens office and businesse to see the Church, the Temple, kept *sartum tectum*, and to have care of the sacred vessells, the vestments, ornaments, books and utensils of the Church, and to dispose of and order both the place and manner of interring the dead, both Monks and others. And our Cellerars office regarded the / * *Cibum Monachorum*, the provision of food for the Monks and the ordering thereof, to which end he had the *Pistrinum* and the *Bracinum* (the Bakehouse and the Brewhouse or Maulthouse) under his charge. Accordingly, at the setting of the Churches Mannors by Archbishop Lanfranc some were assigned and allotted to the feeding, other to the clothing of the Monks: as you shall finde by the distinction which is observed in the recitall of those Mannors in Doomsday book, where some are said and set down to appertain to the Monks *ad cibum*, other *ad vestitum*.

By the way will you heare a learned mans opinion of this distinction of Monastick Offices, and assigning out unto them their peculiar fermes and revenues? *Non est dubium* (saith Roverius in his Illustrations of the History of S. Johns Monastery at Rheimes pag. 649.) *Quin inde maxima fuerit & disciplinæ & rei familiaris in Monasteriis labes, quod domesticis imprimis administris, ac subinde etiam Monachis singulis suæ at= tributæ fuerint sigillatim prædiorum aut proventuum Monasterii partes. Nam lapsum inde est paupertatis studium, jacta avaritiæ semina, charitas publice imminuta, traductæ in affines Monasteriorum facultates, licentiæ, ac vitiis suppeditata alimenta. Ir= repsit vero hæc lues in Monasteria vulgo post annum millesimum. Ac licet eatenus administrationes ejuscemodi obedientiæ dicerentur, quod solo Abbatis & Capituli imperio, atque arbitrio quam=*

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diu libitum esset gererentur; tamen haud multo postea Beneficiorum nomen, ac jus obtinuerunt, magnamque monasticis statutis, vitæque religiosæ puritati, ac perfectioni perturbationem attulere. Thus he. And now I proceed.

/b Lib. eccles.
Cant.

The Cellerar no doubt was a great man in the Colledge. Archbishop Winchelseys statutes /b agreeably to Lanfranc's decrees, which say he ought to be *Pater Monasterii*, expressly call him so. *Item omnes Custodes Maneriorum, necnon omnes Obedientiarum excepto duntaxat Maiore Celerario, qui pater dicitur Monasterii, &c.* and that he was a great man in his place may appeare by the large extent of his charge. In the list of the Churches family taken in the yeare 1322. I finde all these persons sorting to his Office.

Senescallus Libertatum.
Clericus sen' Libertatum.
Senescallus aulæ hospitem.
Ianitor portæ exterior. Curia.
Ianitor portæ cimiterii.
Panetar. in Celar.
Garcio ejus.
Hostiarius Claustri.
Garcio ejus.
Panetarius aulæ.
Vigil Curia.
Scutellarius aulæ.
Potagiarius.
Scutellarius rectorii.
Garcio ejus.
Lardarius qui est i/us coquus.

Conventus & garcio ejus.
Secundus cocus conventus.
Cocus aulæ & garcio ejus.
Salsarius qui est Ostiarius
Coquinæ, & garcio ejus.
Focarius coquinæ.
Portarius.
Partitor coquinæ.
Tractor vini & cervisiæ
Qui est Cupparius.
Garcio ejus.
Armiger Celerarii.
Stabularius Celerarii.
Carectarius Celerarii
Et duo garciones ejus.
Coltonarius interior.
Coltonarius exterior.
Venator, & garcio ejus.
Ianitor portæ aulæ.
Garcio ejus.
Custos prati Celerarii.
Gayolarius.

Cellerars-
Halimot.

These (I take it) with those of the Bakehouse and Brew-
house or Malt-house, were the officers and retainers,
whereof the Cellerars Halimot occurring to me in a very
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ancient Deed of this Church did consist, which I suppose
was holden of him in his proper Hall, and thence tooke it
name of Halimot, to say, *Conventus aulæ*. The office was
indeed so exceeding great and troublesome, that like as
the Prior, for the same reason had his *Sub-Prior*, or *Prior*
claustrii; the Sacrist or Sexten, for the like cause his *Sub-sa-*
crista: so had this our Cellerar his *Sub-Cellerarius* to assist
him and beare a share with him (and surely need enough)
in the managing of this burthensome office, and weighty
province.

/c Spelman.
Glossar. in Verb.
Cellerarius.

I read /c that in the Abbey of St Edmunds-bury, *illustris*
ædium pars cum latifundiis ejus muneri designata fuit, as my
Authors owne words are. So had our Cellerar here. For he
had a large part of principall housing allotted him, all conti-
guous to the Covent-Hall and Kitchen (the Sphere where=
in he chiefly moved) namely his Hall and his Lodgings,
as they were called. His Hall that which is now the Arch-
bishops for the keeping of his temporall Courts. An anci-
ent peece, and (I take it) a parcell of that housing Edmerus
/d speakes of, which he saith Archbishop Lanfranc upon the
increase of the number of his Monkes pulling downe the
former too little for their use, secondly built better and
larger then the former: the Dortor and North-Hall, being
other part of it, as I conceive, all built upon brave arched
vaults of stone. Into this (the Cellerars) Hall, the present
passage lyes by the Palace Greene or Court; whereas the
ancient ordinary way to it was on the other side the Hall,
in at a faire doore, over which is cut in the stone-worke the
resemblance of the Holy Ghost in the Doves forme de-
scending on our Saviour, and under his feete the statue of
an Archbishop (haply the Founder) in his Pontificalls. Be-
twene this Hall and the Court-gate sometimes lay a pas-
sage by and through the long low Entry, in the Division
called the Pantise, whereby ingresse and regresse, carri-
age and recarriage might be made to and from the Hall.

Cellerars-Hall

/d Hist. Novor.
lib. 1. pag. 7.
& 8.

Cellerars-
Lodgings.

His Lodgings lay on the West-side or Quarter of the Cloister, into which it had a double doore, having in the

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/e Vide Stat. 25.
Hen. 8.

Windowes, the name, coate of armes and 'Rebus' or name-device of Richard Dering the Monke, one of them /e that conspired with the Holy Maide of Kent in Hen. 8. dayes, and saluted Tiburne for his paines, who in his time was Cellerar to the Church. The same Hen. 8. afterward in his new erection and dotation of the Church, expressly reserves to him and his Successors both Hall, and Lodgings, by the names of the Cellerars Hall, and the Cellerars Lodgings. But they are since come to the See, and laid to the Palace, and passages made to them from the same.

Court-Gate.

I have done with them, and passe from thence to the Court-Gate, commonly called the Porters-Gate, built (as I take it) by the old generall founder Archbishop Lanfranc. On the North-side whereof stands an ancient stone-work-pile, the North part whereof. i. from the staires or ascent North-ward, is now D/r Casaubons Prebends house.

Hog-Hall.
/f Glossar.

The name of which building is now quite lost, saving that some call it Hog-Hall: haply rather (as Hogia, Hoga, Hogium and Hogum is by S/r Henry Spelman /f derived from the German Hog, signifying high, or mounted) because of the high and lofty site and posture of it, then, as some dreame, from the dressing of Hogs sometime in the Undercroft of it, a use for which it were absurd to thinke it built. Others from the site of it call it, and so doe some of the Church-Records, North-Hall, and *magna aula juxta portam curiæ versus Aquilonem*. I finde it also in some of the Church Records called *Oriall*; but whether from the same originall with Oriall Colledge in Oxford, which name some conceive to be a corruption of *Aul-royall*, I leave to other mens judgements. But all this while we are without satisfaction for what use so strong and goodly a foundation as this is standing upon Vaults, and having to it a very gracefull ascent by stone-steps, beset on either side with smal Marble Columnes and other (arched) stone-work was intended or how used in former time. If I may speake my opinion, I shall tell you (and I thinke rightly) what it was.

There was (you must know then) before the Dissolution

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Aula Hospitum.

(as by Saint Benets Rule there ought to be) Hospitality kept and intertainment afforded and allowed both at Bed and Boord unto such strangers (Travellers and Pilgrimes especially) as resorting to the Monastery should crave it of the Monkes: and consequently there was a place in the Monastery set apart for that purpose. This place of receipt they called *Aula & Camera Hospitum*. Now I am perswaded the present building was that *Aula & Camera Hospitum*. I will give you my reasons.

1.

First it stood and stands most conveniently for the purpose, being by the Court-Gate, remote from the Monastery which strangers were not to pry into. And Archbishop

/g Lib. Ms. eccles.
Cant.

Winchelsey his Statutes /g making mention of the place, seeme to intimate the standing of it within the Court. *Item aula Hospitum & paralitorium & quæcunque officia ac domus exterioris curiæ, &c.* Say the same Stat.

2.

Secondly the Cellerar had charge of it. Now the Penitice or Entry betweene the Court-Gate and his Hall did (as it were) make them meete.

3.

Thirdly the present building was not onely a Hall, but

divided (as appears by it) into an Hall and a Chamber (or Parlor) so to accommodate the intertained guest with both Bed and Boord, and what doe the same Winch. Statutes call it but *Aula Hospitum & Parallitorium?* as you see before.

I must acknowledge to have received some light also in this matter from the following story. A Keeper of Prince Edwards Ward-Robe (say the Records of the Church) in the great North-Hall of the Court, in the yeare 1304. kills another man within the precinct, and flyes streight way to the Chamber of the Hall, and though he were required by the Steward of the Church, refuseth to come forth, or to suffer any to enter. Whereupon the Prince being consulted, another Keeper is sent downe, and order given to have the malefactor brought to his triall by a prefixed time. In the interim the Justices in a Sessions holden *ante portam castræ Cant.* inquire of the murder and finde it.

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Shortly after the malefactor is brought before some Judges *regia placita tenentibus* in the Archbishops Palace, where it being demanded of him how he would or could acquit himself, he answers that being a Clerk, he cannot *sine Ordinario suo respondere*: whereupon, being first found guilty of the fact by the Jury, he is, as convicted, delivered over to the Ordinary, and sent to the Archbishops Gaole at Maidstone. Thus goes the Story. Now I collect from hence that the Prince himself had been received here, and intertainment afforded to his wardrobe after his departure; a use sutable to the condition of the place in hand. By this time (I trow) you see enough to perswade your beleef of this building to have been the *Aula* and *Camera Hospitum*. And now knowing what it was I shall next acquaint you with what I further reade concerning it in the Church-records.

The Hall had her proper and peculiar Steward; who, under the Cellerar, was to see to the accommodation of the guests with all necessaries according to the Statutes and Customes of the Monastery. He was called *Senescallus aulae Hospitum*. Here was intertainment to be had of charity, for religious and secular guests, and that (by the Statutes of Archbishop Winchelsey) for the space of at least a day and a night: horse and man. On the top or by the foot of the Staire-case of stone vaulted underneath, anciently hung a gate, whereof (it seems) there was a constant keeper, who had his chamber hard at hand. For in the yeare 1382. I finde the Prior and Covent make a donation *Custodiæ portæ interioris juxta aulam Hospitii servienti & armigero suo, cum camera dicti Custodis* &c. So much of this pile.

But by the way we must allow the Steward of the Liberties a part of this building for the keeping of his Courts, which have been holden here from good antiquity: witness these words extracted from a Charter /h of H. 6. *de Curia tenenda* &c. *Sciatis* (saith he) *quod nos considerantes quod Prior eccl. & ejusd. loci conventus & prædecessores sui usi sunt & consueverunt a tempore quo hominum memoria non existat*

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habere tenere apud North-hall, infra metas & septa eccles. sive Prioratus prædicti coram Ballivo suo pro tempore existente de tribus septimanis, in tres septimanas quandam curiam vocatam High Court, & in eadem Curia tenere, audire et terminare placita &c. This Court (it seems) was first set up with the Arch=

Stewards-
court.

/h In Archivis
Eccles. Cant.

bishops licence many ages since. *Concessit autem eis Archiepiscopus gratis habere curiam suam de propriis hominibus eorum*, as Roger Hoveden hath it speaking of Archbishop Hubert, sub anno 1200, and recording there the agreement made between him and the Monks, first falling out about the Chapell at Lambeth. I have nothing more to observe of this Court, except the smallnesse of the room that it is kept in. The reason whereof may be this. The Dissolution diminishing the revenues of the Church made the Churchmen (I suppose) to lessen their Court.

Almnerie.

Hard by this place, in times past and untill the Dissolution stood the Almnerie or Eleemosinary of the Church, being the place where the poore were daily fed with the remaines of such fare as came from the Refectory and other tables kept within the Monastery. *Omnnes etiam reliquiæ & fragmenta tam ciborum quam potuum Refectorii, cameræ Prioris, mensæ Magistri, Infirmitorii & etiam Aulæ hospitem in vasis ad id congruis colligantur, & ad eleemosinam plene & integre reseruentur, in usus alios quam puram eleemosinam nullatenus convertenda*: say the private Stat. of this Church made by Archbishop Winchelsey. Agreeable to that ordinance in the Provinciaall Constitutions /i. *Omnia autem victualia religiosis apponenda sine subtractione aliqua eis apponantur tam in conventu quam alibi ubi reficiuntur. Et de omnibus appositis totum residuum sine diminutione aliqua cedat in eleemosinam per Eleemosinarium egentibus simul erogandum. Ita quod nec Abbas nec Prior nec Eleemosinarius possit contra hoc dispensare.* The Monk that was intrusted with the care of this place was called *Decanus Eleemosinariæ* and *Eleemosinarius Ecclesiæ*, the Church-Almoner. King Hen. 2. by his Charter, gave unto the Monks, for and in augmentation of this their Almnerie, the ground between Northgate and Queningate as is afore

/i Cap. omnem. de statu regular.

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shewed. And Archbishop Richard (Becketts immediate Successor) appropriated to this Almnerie (or, if you will, to the Monkes *ad usum Eleemosinariæ*) the Churches of Monkton, Eastry, Mepham, and Eynesford. Whereof Harpesfield thus /k. *Magnum tamen sui* (saith he speaking of that Archbishop) *pauperibus quibus liberaliter perpetuæ eleemosina prospexit, ad quem usum appropriavit ecclesias Monakensem, Estriensem, Mephamensem & Eynesfordensem, desiderium reliquit.*

/k Hist. eccles. Secl. 12.

/l Lib. eccles. Cant.

Afterwards /l in the yeare 1319. 11. Ed. 2. Henricus de Estria the then Prior of the Church, within the precinct of the same Almnerie, erected a Chapell and founded a Chantery of sixe Priests to pray, sing and celebrate for the soules of King Ed. 1. Ed. 2. Archbishop Lanfranc and Winchelsey, with the Founder himselfe and some others, confirmed by the Kings Charter. Contiguous whereunto hee built a Chamber for the Priests, and afterwards. i. in the yeare 1327. his Successor, with consent of the Covent assigned and appropriated the Parsonage of Westcliffe by Dover to the Almnerie for ever, for the sustentation of the Priests, and the maintenance of the Chapell, and Chamber, &c. Which both are as yet standing, but converted to the Free-Schoole and housing for the Schoole-Master. This Almnerie was taken and pared from the Church at the Dissolution, but restored by Queene Mary, through her Cousin Cardinal Pooles meanes. In the Charter of which restitution /m mention is made of a Mint there, sometimes kept by her Father (Hen. 8.) from whence it tooke (as I told you formerly) and to this day retaines the name of the Mint or Mint-yard. And thus I have done with the third particular

/m An Archivis ecclesiæ præd.

head of my discourse concerning the Church: and come in the next place to (my third particular) the Catalogue of benefactors.

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A Catalogue of the principall benefactors to the Church.

4. Particular.

Some, it is well knowne, have written whole Bookes of the foundations, gifts, donations, and endowments of Churches, Colledges, and the like. Witnessse (amongst the rest) for the parts of Germany chiefly, the Codex donationum written by Miræus. And all this to very good ends, namely to preserve the honour and memory of such pious and devout benefactors, and to commend the worthy example of their zeale and piety to the imitation both of the present and future ages, at home and abroad. And for the very same purpose have I pitched upon the ensuing Catalogue, containing the goodly company of pious benefactors to the Church of Canterbury, with a briefe memoriall of their severall gifts, as I finde them there upon Record.

Donationes Maneriorum & Ecclesiarum ecclesiæ Christi Cantuarien. & nomina donantium, una cum privilegiis & libertat' eid. eccles. concessis.

Palatium regium in Cantuar.

Ethelbertus Rex, Anno regni sui xxxv. ad fidem Christi per sanct. Augustinum conversus, statim Palatium suum eidem Augustino & successoribus suis infra Civitatem Doroberniam perpetue dedit, ut ibi sedem Metropolitanam in evum haberent /, quam beatus Gregorius primam totius regni esse decrevit & confirmavit, ut sicut prima fuit fidem suscipiendo, prima esset in dignitate. Hoc donum fecit rex Anno Domini. Dxcvii.*

/* In quo fundata est ecclesia Cantuarien. & in nomine sancti salvatoris dedicata. As in another Ms. of the Church. Adesham.

Ethelbaldus filius Ethelberti dedit monachis ejusdem ecclesiæ manerium de Adesham ad cibum, Anno Domini Dcxvi. cum campis, siluis, pascuis & omnibus aliis ad villam illam rite pertinentibus, liber. ab omnibus secularibus servitiis, & fiscali tributo, exceptis istis tribus consuetudinibus, expeditione, Pontis Arcisve constructione. i. communi labore de quo nullus excipiebatur.

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Pageham.

Anno Domini Dclxxx. Cedwalla Rex dedit Wilfrico Archiepiscopo Pageham, cum appendiciis ejus. scil. Slindon, Scrippaneg, Ceretun, Bucgrenora, Beorgamstede, Chrismehamme, Mundanham aquilonare & aliud Mundanham.

Geddinge. Wodetone.

Anno Domini Dclxxxvii. Cedwalla Rex cum conjuge sua Keneldritha dedit Theodoro Archiepiscopo & familiæ ecclesiæ Christi in Dorobernia, Geddinge & Wodetone, libere sicut Adesham.

Nunhelmestun.

Anno Domini Dclxxxiii. Withredus Rex Cantiaë dedit terram quatuor aratorum pro amore Dei & Brithwaldi Archiepiscopi, ecclesiæ beatæ Mariæ quæ sita est apud Liminge, quæ terra vocatur Nunhelmestun, L. S. A. /.*

/* i. Libere sicut Adesham. Piscaria de Lamhethe.

Anno Domini Dccxli. Eadbriht Rex dedit ecclesiæ Christi in Dorobernia capturam piscium in Lamhethe, & alia quædam ecclesiæ de Liminge, tempore Cuthberti Archiepiscopi, L. S. A.

Anno Domini Dccxlvii. Eadbertus Rex Kancie dedit ecclesiæ de Reculure, tempore Bregwini Archiepiscopi tributum unius navis in villa de Fordwic.

Hlyden.

Anno Domini Dcclxxiii. Offa Rex, Ianiberto Archiepiscopo rogante, dedit monachis ecclesiæ Christi Doroberniæ Hlyden juxta Sandwicum, L. S. A.

Hlyden.

Eodem Anno Offa Rex totius Angliæ dedit Ianiberto Ar-

chiepiscopo ad ecclesiam Christi Dorober. terram trium aratorum, quam Cantiam Anglice dicunt thre swolinges in occidentali parte regionis quæ dicitur Mersware, ubi nominatur illa terra data Hlyden. Et signatum est hoc scriptum signis prædict. Regis & Archiepiscopo, & similiter Kinedrithæ reginæ, trium Episcoporum, quinque Abbatum, Edbaldi Ducis & xi. Principum.

Bramling. *Wullafus dedit Bramling Monachis ecclesiæ Christi Cantuar. qui illud habuit ex dono Edwlfi Regis idem donum confirmantis, ut scriptum suum inde testatur.*

Sheldwich. *Anno Domini Dcclxxxiii. Eadmundus Rex Canciæ dedit Hwatrede Abbati de Reculure, & ejus familæ ibidem degenti Scheldwihc, scil. terram xii aratorum. L. S. A.*

Anno Domini Dccxc. Offa Rex Anglorum Anno regni sui xxxviii. ad instigationem Athelardi Archiepiscopi, dedit ecclesiæ sancti Salvatoris in Dorobernia xc. tributaria terræ bipartita

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Lingahæse. Geddinges. Twicanham. *in duobus locis, lx in loco qui dicitur Lingahæse & Geddingas, circa rivulum qui dicitur Fisches burna, & xxx in aquilonali ripa fluminis Tamis, ubi appellatur Twicanham: lx ad emendationem ecclesiæ Salvatoris, & xxx ad indumentum fratrum qui Deo serviunt in illa sancta ecclesia.*

Otteford. Yecham. Rokinge. Sandherst. Bochoht. Blean & al. *Anno Domini Dccxci. Offa Rex dedit ecclesiæ Christi Doroberniæ, Otteford, & terram quindecim aratorum in provincia Canciæ nomine Yecham, ad cibum monachorum. Perhamstede, Rokinge & Andred ad pascua porcorum. Dunmalingdene, Sandherst, Smthelmmgdene. Et in silvis qui dicuntur Bochohte & Blean Heaubric. Et aliud inter torrentem nomine Eortburnan & Aghne, Orgariswike, treon, & pastum unius gregis juxta Theningden, & quinquaginta porcorum binnan Smede.*

Tenham. *Eodem anno. Cenulfus Rex, rogatu Athelardi Archiepiscopi Doroberniæ dedit vicario munere terram duodecim aratorum ubi dicitur Tenham, ad Metropolem Salvatoris ecclesiam in Dorobernia. Hanc munificentiam maxime fecit Rex quia idem Archiepiscopus gratia recompensationis terram xii aratorum dedit in loco ubi dicitur Creges emilina.*

Cherring. Chert. Burne & al. *Anno Domini Dccxcix. Cenulfus Rex, Archiepiscopo Athelardo rogante, ecclesiæ Christi in Dorobernia reddidit terras quas Offa Rex abstulerat Ianiberto Archiepiscopo. scil. Cherring. Selebertes Chert ad vestimentum monachorum. Brumgland & Burne.*

Terra in Cant. *Anno Domini Dccciii. Cenulfus Rex & Rex Cuthredus dederunt ecclesiæ de Liminge, ubi jacet corpus beatæ Eadburgæ sex mansuras in civitate Doroberniæ, rogatu Athelardi Archiep.*

Burne. *Anno Domini Dcccv. Athelardus Archiep. dedit vel potius restituit monachis ecclesiæ Dorobern. villam dictam Burne, ad victum monachorum, scil. terram quatuor aratorum, quam terram prius homo bonus, nomine Aldhun, qui in hac regali villa hujus civitatis Præfectus fuit, prædictis monachis contulit ad victum, sed rapacitate Offæ Regis de eadem terra privata est eadem ecclesia. L. S. A. /*.*

/* i. Libere sicut Adesham. Bochoht. *Eod. Anno Cuthredus Rex Canciæ, cum licentia Cenulfi Regis Merciæ, tempore Wlfredi Archiep. dedit ecclesiæ Christi Cant. terram duorum aratorum, quæ dicitur Bochohte & Kingescua-lond. L. S. A.*

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Bixle. *Eod. Anno Cenulfus Rex dedit Wlfredo Archiepiscopo, ad opus ecclesiæ Christi in Dorobernia terram x aratorum scil. Bixle. L. S. A.*

Bereham. *Anno Domini Dcccix. Cenulfus Rex Canciæ dedit Wlfredo Archiepisc. Doroberniæ, & monachis ecclesiæ Christi, terram septem aratorum, quæ dicitur Bereham. L. S. A.*

- Gravene. Elmested. & al. *Anno Domini Dcccxi. Wlfredus Archiepisc. emit a Cenulfo Rege has terras, ad opus ecclesiae Christi in Dorobernia, scil. Gra= venea. Cassingburnan. Ealmestede. Suuithunigland juxta Gra= vene, & Appingland. L. S. A.*
- Eastria pro Burne. *Anno Domini eod. Wlfredus Archiepisc. Doroberniae concam= bium fecit cum conventu suo de villa de Eastria pro Burne.*
- Binne. *Anno Domini Dcccxiii. Cenulfus Rex dedit Wlfredo Ar= chiepiscopo, & monachis in ecclesia Christi Doroberniae circiter xxx jugera inter duos gremiales rivos fluminis quod dicitur Stour, & vocatur terra illa Binne. L. S. A.*
- Meltone. *Lyfchild dedit Middeltone Wlfredo Archiepiscopo, & mona= chis ecclesiae Christi Cant. & postea scil. Anno Dom. Dcccxxii. Cenulfus Rex Merciorum idem donum confirmavit, ab omni secu= lari gravitate liberum, & fiscali tributo.*
- Shaldeford. *Anno Domini Dcccxxii. Cenulfus Rex dedit Wlfredo Ar= chiepisc. Coppanstan. Gretamarsc. & Shaldeford. L. S. M. I*.*
- /* i. Libere sicut Meltone. *Eod. Anno Beornulfus Rex Merciorum dedit ecclesiae Christi Godmersham, ad victum & vestitum monachorum, rogante Wl= fredo Archiep. L. S. A.*
- Godmersham. *Eod. Anno Wlfredus Archiep. Doroberniae concilium cele= bravit in loco praeclearo qui dicitur Clovesho, presente Beornulpho Rege Merciorum, super libertate ecclesiae, ubi idem Archiepisco= pus recuperavit quasdam terras ecclesiae Christi Doroberniae ab= latis, scil. Harghes, Herefordingland, Wambelean, Gedding & Cumbe.*
- Harghes. Ged= ding. Cumbe, & al. *Eod. Anno Wlfredus Archiep. Doroberniae concilium cele= bravit in loco praeclearo qui dicitur Clovesho, presente Beornulpho Rege Merciorum, super libertate ecclesiae, ubi idem Archiepisco= pus recuperavit quasdam terras ecclesiae Christi Doroberniae ab= latis, scil. Harghes, Herefordingland, Wambelean, Gedding & Cumbe.*
- Terra in Cant. & extra. *Anno Domini Dcccxxiii. Cenulfus Rex dedit Wlfredo Ar= chiep. quandam terram infra moenia urbis Doroberniae, scil. lx pedum in longitud. & xxx pedum in latitud. partem etiam extra civitatem ab aquilone Civitatis xxx jugera, xxv in arido campo & v agros prati.*
- Southcherch. *Lifstanus dedit Southcherch monachis ecclesiae Christi Cant.*
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- Et postea Celulfus Rex Merciorum dedit eisdem, et idem donum confirmavit.*
- Eghethorne & Langdone pro Bereham. *Anno Dom. Dcccxxiii. Wlfredus Archiepiscopus dedit Mo= nachis ecclesiae Christi Dorobern. Eghethorne et Langedone pro commutatione de Bereham.*
- Terra in Cant. *Item idem dedit eisdem villam quae dicitur Eastur-Walding= ton in occidentali plaga ecclesiae Christi, infra moenia urbis Do= roberniae, intra ripam fluminis Stoure.*
- Byri. *Item idem dedit eisdem terram quae vocatur Folquingland in regione Estriae. Ruriculum quoque unius aratri in loco qui voca= tur Byri.*
- Brotewelle. *Anno Domini Dcccxxviii. Wiglaf Rex Merciorum dedit ec= clesiae Christi Dorobern. et Wlfredo Archiep. ejusd. ecclesiae Bro= tewelle in Midd/x. L. S. A.*
- Harghes. Otteford. & alia. *Anno Domini Dcccxxx. Werhardus Presbyter praepotens in Anglia, de praeepto Archiepiscopi dedit Monachis ecclesiae Chri= sti Dorobern. terras prius ablatas, scil. Harghes Ciiii. hydas. Otteford C. hydas. Graveneyam xxxii. hydas. Burnan xliiii. hydas. Seswalun x. hydas. Bereham xxxvi hydas &c.*
- Ebbeney & alia. *Anno Domini Dcccxxxii. Rex Athulfus instinctu Ceolnothi Archiepisc. dedit Ebbeneyam, Deferthesia, Mistanham, Lan= gebornam, Blakebornhamme, Plegimunhamme, Ofnehamme, & silvam quae vocatur Ostrynden, & villam juxta civitatem Do= roberniae quae vocatur Bertun, ad quam pertinent quinque jugera & duo prata apud Scertingan, & aliud apud Tanintun. omnia L. S. A. I**
- /* .i. Libere sicut Adesham. *Ethelwlfus Rex dedit Lose Suete viduae & filiae ejus, & illae dederunt Monachis ecclesiae Christi Cantuar. & est de vestitu eorum.*
- Lose. *Anno Domini Dcccxxxv. Cinnewarra Abbatissa dedit Hum=*

berto Duci terram juris sui, nomine Wircesmuth, ea conditione ut omni anno det ecclesie Christi in Dorobernia pro gablo, plum= bum trecentorum solidorum ad opus ejusdem ecclesie Archiepiscopo Ceolnotho, & successoribus suis in perpetuum.

Hadleghe. *Eod' anno Hadleghe in Suthfolca data fuit per Elfladam sci= ente & consentiente Ethelredo Rege.*

Mallings. *Anno Domini Dcccxxviii. Ecgbertus & Athelwlfus Rex*

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filius ejus dederunt ecclesie Christi in Dorobernia Mallings in Suthsexan, quod viz. manerium prius eidem ecclesie dedit Bal= dredus Rex, sed quia non fuit de consensu magnatum regni, do= num id non potuit valere. Et ideo isto anno in concilio apud Kingstone celebrato ab Archiepisc. Doroberniæ Ceolnotho re= stauratum est ecclesie antedictæ. L. S. A.

Chert. *Anno Domini Dcccxxxix. Ceolnothus Archiepiscopus pro= pria pecunia sua emit Chert a quodam principe vocato Halethe concedente Rege Athelwlfu, & eandem villam eccles. Christi Mo= nachis dedit. L. S. A.*

Anno Domini Dcccxxxix. Athulfus Rex dedit Ceolnotho Archiepiscopo Eastreasta Delham, scil. vii jugera, quæ viz. ter= ra adjacet ecclesie S. Mariæ de Liming. L. S. A.

Chertham. *Anno Domini Dcccclxxi. Elfredus Dux dedit Ethelredo Ar= chiepiscopo Doroberniæ, & Monachis ejusdem ecclesie villam de Chertham, ad vestitum Monachor. ut patet per chartam suam in= de confectam, quam potius Codicellum dicimus.*

Anno Domini Dcccxcv. Wefingwerhs juxta flumen quod di= citur Romeneya datum fuit per Plegmundum Archiepiscopum ec= clesie Christi.

/* Another Ms. calls it Ethered= sheth. Heth. *Anno Domini Dcccclix. /* Heth dat' fuit per Elfredum Re= gem Plegmundo Archiepiscopo, & successoribus suis ad opus ec= clesie et Monachorum.*

Anno Domini Dcccclxxiii. Wlfelmus Archiepiscopus agros comparavit ab incolis qui nominantur Waldland & Wlfrething= land, juxta locum qui dicitur Rethercheap, extra portas Doro= bernie.

Folkstane. *Anno Domini Dcccclxxvii. Athelstanus Rex, pro anima pa= tris sui Edwardi & honore Wlfelmi Archisacerdocis Dorober= niæ, dedit Folkstane sitam super mare, ubi quondam fuit Mona= sterium & Abbatia sanctarum virginum, ubi etiam sepulta est S. Eanswitha, qui locus a Paganis destructus fuit. L. S. A /*.*

/* i. Libere sicut Adesham. Hamme. *Anno Dom. Dcccclxxiii. Eyllfeda dedit Hamme Ecclesie Christi Cant.*

Terra a meridie Doroberniæ. /* lugera, as in another Ms. *Anno Domini Dcccclxxxix. Winhelmus dedit Wlfelmo Ar= chiep. Dorober. xi. agros /* a meridie Doroberniæ. Et est terra illa circumdata his terminis. Ab oriente Adredsland, ab aquilone*

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Kingsland, a meridie publica strata, & ab occidente Brihtelmes= land. Factum fuit donum istud in præsentia Athelstani Regis.

Mepeham. *Anno Domini Dcccclxi. Eadulfus Dux per concessionem Re= gis Athelstani, præsentis Wlfelmo Archiep. dedit Mepeham. L. S. M.*

Prestantun Wingham & al. *Anno Domini Dcccclxi. Prestantun. Wingham. Wolecumbe, Swerdlingan, Bosington & Graveney restitut. ecclesie per Ead= mundum Regem, & Eadredum fratrem ejus, & Edwinum fili= um ejusdem Edmundi.*

Terrings. *Athelstan Rex dedit villam de Terrings sitam super mare in Suthsexan, ecclesie Christi in Dorob. L. S. A.*

Anno Domini Dcccclxiii. Eardulfus Rex Cantie dedit He= ahberthæ Abbati de Racul & ejus familie, scil. Monachis con= sistentibus in illo loco vocato Raculfre, et etiam unius aratri in lo= co qui nominatur Perhamstede.

- Pecchings. *Anno Domini Dccccxlvii. Pecchings dat' ecclesiæ per Wilfricum, presente et consentiente Rege Edredo, matreque ejus Regina Eadgiva, Odoneque Archiepiscopo Doroberniæ, Wlstano Archiepiscopo Eborac. et aliis multis nobilibus. L. S. A.*
- Monasterium Raculfense. *Anno Domini Dccccxlix. Edredus Rex presente Odone Archiepiscopo Eadgiva regina matre ipsius Edredi dedit ecclesiæ Christi in Dorobernia Monasterium Raculfense bis denis semisque estimatum cassatis cum omnibus pertinen' sive litorum sive camporum, agrorum, saltunmve. L. S. A.*
- lccham. *Anno Dom. Dcccclviii. Villa de lccham data fuit per Athelwardum, præsentè Odone Archiepiscopo.*
- Meapham & alia. *Anno Domini Dccccxli. Ediva regina, alio nomine dicta Edgiva, scil. mater Eadmundi et Eadredi Regum dedit Mepeham, Coulings, Osterland, Leanham, Pecham, Farnleghe Monketone, et Aldintone, huic ecclesiæ.*
Anno Domini Dcccclxiii. Dunstanus, de consensu regis Edgari dedit huic eccles. Fengg' vii. aratorum, quod Anglice dicitur vii hides emptorum de Ingelram Optimato ejusdem regis.
Anno Domini Dcccclxiiii. Ethelstanus, consentiente et concedente Archiepisc. Dunstano dedit ecclesiæ Sanctæ Mariæ de Liminges, ubi sepulta est sancta Eadburga terram unius jugeri quæ Vleham nominatur.
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- Sandwich. Estrey. *Anno Domini Dccccclxxix. Egelredus Rex dedit ecclesiæ in Dorobernia Sandwich, ad vestitum Monachorum, et Estreyam ad cibum Monachor. L. S. A.*
- Risbergh. *Anno Domini Dccccxci. Aschwinus Dorsetensis Episcopus reddidit ecclesiæ Christi Alfrico Archiepiscopo Risbergh.*
- Newinton & Brotewell. & al.
 /* .i. Libere sicut Adesham.
 /* Mxv. as in another Ms. Holingburne.
 /* .i. Copton. Preston & Eylwarton.
 Laling. Illegh. Hadlegh.
 Terra in Cant. & extra.
 Confirmatio Donationum & Libertatum.
- Anno Domini Dccccxcvii. Elfgiva regina dedit huic ecclesiæ Newinton et Brotewelle in regione de Oxinaford, et calicem aureum cum patena aurea, in quo sunt xiii. marcæ de puro auro, et duo dorsalia de pallio, et duas capas de pallio cum tassellis auro paratis. L. S. A. /*.*
A/o D. Dccccclxxx /. Athelstanus filius Aelthredi, de consensu et licentia ejus dedit ecclesiæ Doroberniæ Holingburnan, ad cibum Monachorum, quam villam emit a patre suo. L. S. A.*
Edmundus Rex filius Edivæ Reginæ dedit Preston /, et Eylwartone Monachis ecclesiæ Christi Cantuar. et est de victu eorum.*
A/o D. Dccccxli. Dux Brithnotus iturus ad bellum contra paganos, dedit Laling, Illegh, Hadlegh, consentiente Rege Ethelredo, presente Sirico Archiep. Dorober.
A/o D. Miii/o Ethelredus Dux dedit ecclesiæ Christi partulam terræ in Dorobernia, quam sibi Rex Ethelredus dedit, xv. virgarum in longitud. et viii. virgarum in latitud. et vi. agros extra murum. Termini terræ infra murum sunt hii. In orientali parte terra Regis, in parte australi placea civitatis. In occidentè terra ecclesiæ Christi. In aquilone cæmeterium Christi.
A/o D. Mvi. Ethelredus Rex confirmavit omnes donationes terrarum quæ datæ sunt ecclesiæ Christi in Dorobernia, et super hoc scriptum suum dedit Elfrico Archiep. cum piscationibus, venationibus, aucupationibus, et aliis omnibus libertatibus, exceptis illis tribus in Adesham, signo ipsius confirmatum, una cum xxxi. signis optimatum suorum.
- Bocking & Mersey. *Eod' anno Ethelric & Leofwina, annuente rege Ethelredo, dederunt Bocking et Mersey ad victum Monachorum.*
- Werehorne & alia.
 /* .i. Libere sicut Milton.
 Mersteham. & Cheyham.
- Anno Domini Mx. Elfegus Archiepiscopus adauxit ecclesiæ Christi Cantuar. quandam terram, nomine Werehorne, Fremingham et Wodetone, et est de vestitu Monachorum. L. S. M. /*.*
Anno Dom. Mxviii. Mesteham et Cheyham, duæ villæ in regione Surreyæ dat. per Ethelstanum, qui et Livingus.

	<i>Eod. anno Knuht Rex dedit Livingo Archiepiscopo, ad opus ecclesiae, silvam Heseleherst. L. S. A.</i>
Portus Sandwici.	<i>A/o D. Mxxiii. Kanutus Rex dedit ecclesiae Christi in Dorobernia portum de Sandwico cum corona sua aurea, quae adhuc servatur in capite crucis majoris in navi ejusdem ecclesiae. Portum illum dedit Monachis cum thelonio ejusdem villae, wrecco maris & omnibus aliis consuetudinibus ad portum illum pertinentibus.</i>
/* Episcopum S. Martini, quae ecclesia sita est extra Civitatem Doroberniae in Oriente. as another Ms. hath it.	<i>A/o D. Mxxxii. Apuldre, Orpintone, Palstre, & Wihtrischeham dat' ecclesiae per Edsinum presbiterum /*, consentientibus Canuto Rege, & Elfgiva, Regina sua.</i>
Apuldre & alia.	<i>A/o D. Mxxxvi. Theored. consentiente & concedente Knuto, dedit Horsleghe, ad opus & victum Monachorum. L. S. A.</i>
Horsleghe.	<i>Memorandum quod idem Rex Kanute, confirmavit privilegia praedecessorum suorum legalia in libertatem Monasteriorum infra Kanciam positorum.</i>
Heth & Saltwode.	<i>Eod. anno. Hethe & Saltwode data ecclesiae per unum de principibus Angliae, nomine Haldene.</i>
Godmersham.	<i>Eod' anno. Godmersham data fuit ecclesiae per Egelnothum Archiepiscopum.</i>
Folkstane.	<i>A/o D. Mxxxviii. Knuthus Rex reddidit ecclesiae Christi in Dorobernia villam de Folkstane, quam olim Rex Atbelstanus filius regis Edwardi eidem ecclesiae dedit, ea conditione hanc donationem fecit Knutus, ut nunquam alienaretur eadem villa per Archiepiscopum sine licentia Regis & Monachorum.</i>
Thurrock.	<i>Wlstanus, cognomento Wildepreost, annuente Domino suo Hardeknuto, dedit huic ecclesiae Thurrock.</i>
Chert. Stouting. Meletune.	<i>A/o D. Mxlirii. Egelricus Bigge dedit huic eccles. Chert, Stouting & Meletune.</i>
Stistede. Goggeshale.	<i>A. D. Mxli. Wifgith relicta Elfwine, & Godwinus, consentiente sancto Edwardo Rege dederunt ecclesiae Christi in Dorobernia, Stistede & Goggeshale in Essex, ad victum Monachorum. L. S. A.</i>
Chertham & Waleworth.	<i>A. D. Mli. Villae de Chertham & Waleworth concessae & confirmatae fuerunt per sanctum Edwardum, cum maneriis jam habitis, & multis libertatibus concessis. Praedictam villam Walworth Edmundus Rex dedit cuidam joculari suo nomine Hitardo.</i>
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	<i>Tempore tandem Regis Edwardi idem Hitardus volens limina Apostolorum Romae venit ad ecclesiam Christi in Dorobernia, & per consensum & concessionem Regis Edwardi dedit eandem villam eidem ecclesiae Christi, chartam quoque ejusdem terrae posuit super altare Christi &c.</i>
Mersham.	<i>Siwardus & Matildis uxor ejus dederunt Mersham Monachis ecclesiae Christi Cantuar. Sancto Edwardo Rege anno Domini Mli. per scriptum suum idem donum confirmante, & est de cibo eorum.</i>
Libertates.	<i>Eod' anno. Sake. Sokne & aliae libertates concessae & confirmatae per S. Edwardum.</i>
	<i>Carta ejusdem de libera Warennia.</i>
Messuagium & Ecclesia in Civitate London.	<i>A. D. Mliii. Brihtmerus civis London dedit ecclesiae Cantuar. messuagium suum apud Gerscherche, & de licentia & consensu Stigandi Archiepiscopi & Godrici Decani dedit eidem ecclesiam omnium Sanctorum, testimonio Liefstani Portreve & aliorum.</i>
Haltone.	<i>Willielmus Rex conquestor reddidit manerium de Haltone in comitatu Bock. Monachis ecclesiae Christi Cantuar. antiquis & modernis temporibus a jure ipsius ecclesiae ablatum, & multa alia ut in martilagio /* continetur. Et plenius scriptum suum inde confectum testatur. Pro Deo & salute animae suae gratis hoc fecit, & sine ullo pretio.</i>
/* Ita Ms.	
Domus in Sandwico.	<i>A. D. Mlxxv. Conquestor confirmavit donum fratris sui Odonis Episcopi Baiocensis, & Comitum Canciae de domibus in Sandwico datis ecclesiae &c.</i>
	<i>Carta Regis W/mi Conquestoris ut Monachi Cantuar. omnes ter-</i>

ras suas libere teneant.

Similis Carta Regis Hen. 1. & 2.

A/o D. Mlxxiii. Conquestor confirmavit Lanfranco Archiepisc. omnes consuetudines in ecclesia de Newenton antecessorum ejus, & in ecclesia sancti Martini de Doffris, & in Scapeia.

Charta ejusdem de eadem in omnibus Dominicis ecclesie Christi Cantuar.

Charta ejusdem Anglice & Latine de libertatibus ecclesie Christi Cant. concessis.

Charta ejusd' de libertatibus quas S. Edw. concessit eid' ecclesie.

Charta Regis Henrici primi de eisdem.

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Charta Regis Richardi de eisdem.

Broke. *Karlemannus levita dedit Broke ecclesie Christi Cantuar. & postea Hen. Rex 1/mus idem manerium per chartam suam eidem ecclesie contulit, & Hen. Rex 2/dus per chartam suam idem manerium confirmavit.*

Slindone. *A/o D. Mcvii. Rex Hen. 1. rogatus ab Anselmo Archiep. reddidit ecclesie Christi Cant. villam quæ vocatur Slindone in Suthsex. Carta Regis Hen. 1. Hen. 3. & Richardi de Geld & Danegeld.*

Medietas Altaris. *Anselmus Archiepiscopus Cantuar. reddidit monachis ecclesie suæ medietatem altaris Christi, quam in manu sua habebat post mortem prædecessoris sui Lanfranci Archiepiscopi, qui eis aliam medietatem, cognita veritate quod ad illos pertineret, in vita sua reddiderat. Similiter & manerium de Stistede eis reddidit idem*

Stistede. *Anselmus, eo quod ad eos pertinere scitur.*

Ecclesia Sancti Martini Dovor *A/o D. Mcxxx. Henricus Rex primus dedit ecclesiam sancti Martini Dover monachis ecclesie Christi Cantuar. in dedicatione ejusdem ecclesie Cant. cum omnibus pertinent. & provenien. tam in terra quam in imari, ut inde charta testatur.*

Reculver octo libr. *A/o Eodem W/mus Archiep. dedit octo libras annui redditus de manerio suo de Reculvere, monachis ecclesie Christi Cant. in dotem ipsius ecclesie Cant. in perpetuum & hoc tempore Regis Hen. 1. quod donum S. Edmundus Archiepisc. postea confirmavit.*

Diepham. *A/o D. Mcxlii. Henricus de Rya seisivit ecclesiam Christi Cant. de manerio de Diepham per quendam cultellum super altari Christi, presentibus Teobaldo Archiepiscopo, Waltero Priore aliisque multis, & acceptus fuit in fraternitatem a prædictis Archiepisc. & Prio. Anno supradicto. Quam donationem. Hen. Rex. 2. confirmavit.*

Berkesore. *Manerium de Berkesore datum per Stephanum Regem, ad inveniendum lumen ante capsam beati Anselmi Archiepiscopi.*

Berkesore. Leisdone &c. *Henricus Rex 2/dus dedit & confirmavit Deo, beato Thomæ, & ecclesie S. Trinitatis Cantuar. xv libratas redditus in Berkesor, & in Hokis aisse, & Rissendona, & xxv libratas redditus in Leisdona, & ita libere &c. sicut ego &c.*

Doccomb. *W/mus Tracy dedit Doccombe tempore Regis Hen. 2/di. idem donum confirmantis.*

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Hollingbourne. *Carta Regis Hen. 2/di. de via circa murum Cemiterii nostri. Carta ejusdem de terra nostra super montes de Hollingborne. Carta ejusdem de libertatibus nostris libere tenendis. Carta Regis Stephani de eisdem.*

Boscum de Blean. *A/o D. Mcxcix. Richardus Rex primus, anno regni sui primo, dedit Boscum de Blean, monachis ecclesie Christi Cant. per unum par cirotecarum, salvo tamen uno summario quem pater ejusdem regis concessit ecclesie & canonicis S. Gregorii in eod. bosco.*

Tenamenta in Cant. *Duæ cartæ Alienoræ reginæ de xiii tenementis in Iudaismo Cantuar.*

Terstane & alia pro Sandwico. *Carta ejusdem de maneriis de Terstane & Westfarlegh, cum ad vacationibus ecclesiarum de Westclive & Westerham pro portu de*

Sandwice, quam donationem Edwardus Rex primus per cartam suam confirmavit.

Caldecote.
Torholte. *A/o D. Mcccxxvi. Dominus Walterus Raynold Archiepisc. de licentia speciali Ed. Regis 3. dedit monachis ecclesie Christi Cant. manerium de Caldecote juxta Cantuar. cum bosco de Torholte, & cum omnibus & singulis libertatibus, &c.*

Bovyton. *A/o R. R. Ed. 3. xxvii/o. Richardus Bovyton, de licentia speciali ejusdem regis dedit manerium suum de Bovyton, cum omnibus pertinen. in villa de Bocking in Com. Essex, Priori & Conventui ecclesie Christi Cant.*

Fawkeshall. *Dominus Ed/us Princeps filius Regis Ed. 3. dedit monachis ecclesie Cant. manerium de Fawkeshall, eodem rege Edwardo idem donum confirmante, ad sustentationem duorum Capellanorum in eadem ecclesia celebratur.*

Borle pro
Sandwico. *Edwardus 3. Anno Regni sui xxxviii. dedit in escambium Prio. & Conventui ecclesie Christi Cant. manerium de Borle in Comitatu Essex, pro consuetudinibus & redditibus una cum omnibus juribus &c. quæ iidem P. & C. habuer' vel habere aliquo modo potuerunt in villa & portu de Sandwico, cum aliis redditibus in insula de scapeia, ut in carta, &c.*

Carta Regis Hen. 4. ne furagium capiatur ubicunque in Comitatu Canciae ad equos sustentandos in castello Dovor.

Item carta ejusdem regis, de via infra murum Civitatis Cant. quæ ducere solebat de Northgate usque Queningate.

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Ecclesie appropriatæ ecclesie Christi Cantuar.

Halstowe. *Hubertus Archiepiscopus dedit ecclesiam de Halstow, ad officium Præcentoris, pro reparatione librorum ecclesie Christi Cantuar. & postea Bonifacius Archiepiscopus eandem ecclesiam per sigillum suum confirmavit.*

Freningham. *Stephanus Archiepiscopus dedit ecclesiam de Freningham, & per sigillum suum confirmavit, ad opus Eleemosinariæ ecclesie Christi Cantuar. Anno Domini Mccxxv.*

Fairfield. *Sanctus Edmundus Archiepisc. dedit ecclesiam de Fairfield ecclesie Christi Cant. & per sigillum suum confirmavit Anno Pontificat. sui quarto.*

Deipham. *Gregorius Papa ix. de assensu Episcopi Norwicen. & Capituli ejusdem ecclesie, confirmavit ecclesiam de Deipham ad opus ecclesie Christi Cantuar. ut patet per bullam suam inde confectam. Anno Pontificat. sui primo.*

Sesaltre. *Idem Papa appropriavit ecclesiam de Sesaltre monachis ecclesie Christi Cantuar. in sustentationem eorum, ut patet per bullam &c. Anno Pontificatus sui x/mo.*

Esshe. *ind Edwardus Rex 2/dus Anno Regni sui xix/no appropriavit ecclesiam de Esshe in Comitatu Suffolc. ad novam capellam Eleemosinariæ ecclesie Christi Cantuar.*

Monketon.
Eastry. *Simon Islep Archiepiscopus, de speciali confirmatione Regis Edwardi 3/tii. Anno ejusdem regis xxxix/no. fecit appropriari ecclesias de Monketon & Eastry monachis ecclesie Christi Cantuar.*

Pageham. *Idem Archiep. de speciali confirmatione & licentia ejusdem Regis, Anno Regni sui xlv/o. fecit appropriari ecclesiam de Pageham in augmentationem scholarium studentium Oxoniæ in Collegio ecclesie Christi Cantuar.*

Mepeham. *Willielmus Courtney Archiepis. de speciali licentia Regis Ricardi secundi, Anno regni sui nono, fecit appropriari ecclesiam de Mepeham monachis ecclesie Christi Cantuar.*

Godmersham. *A/o D. Mcccxcvii. Dom. Thomas Arundell Cantuar. Archiepisc. de licentia speciali Regis Ricardi 2/di. fecit appropriari*

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ecclesiam de Godmersham monachis ecclesie Christi Cantuar. ad fa=

bricam ecclesiae Christi praedictae.

Westwell. *A/o D. Mcccc/o. Idem Archiepiscopus, de licentia speciali regis Hen. 4/ti. regni vero sui Anno 2/do. fecit appropriari ecclesiam de Westwell monachis ecclesiae Christi Cantuar. ad habendum vacationem ecclesiae de Aldermancherche London, ad opus ecclesiae Christi praedictae.*

Westerham Westclyve. *De ecclesiis de Westerham & Westclyve vide cum maneriis de Westfarlegh & Terstane, ut supra patet.*

Here the Record ends: much sooner (I confesse) then it should. For a multitude of benefactors there were, both before and after this time that are here omitted. But (I take it) these were all or the most of the chiefe, and it would have beene an endlesse worke to have mentioned all. In which regard, I hope, it will not be expected that I should perfect the Catalogue. I passe therefore from it.

5. Particular. And now am come to my Catalogue of the

1 Archbishops	
2 Priors	of the Church.
3 Archdeacons	

Beginning with the Archbishops, let me set before you in the first place, a few things very fit to be premised. viz.

1. The Antiquity of Archbishops in generall, and the cause of their first Institution.
2. The Antiquity of our Archbishops in particular, with the number of Archbishops in England, in former time, and at this day.

For the first (the Antiquity of Archbishops, &c.) I shall not need take much paines to search it out. For truth is, the Antiquity both of the name and office of an Archbishop is already so fully laid downe and proved to my hand by the worthily admired Author of the Defence of the answer to the Admonition, and so vindicated and cleered from the aspersion of Antichristianisme (wherewith some late turbulent Innovators have beene pleased falsly to stig-

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matize them) and by his learned pen, who fetcheth and deriveth them (so venerable is their Antiquity) from before the time of the Gospells publike embracing by any Prince, or in any Kingdome, and (if I mistake him not) the Office, though not the Name, from the Apostolike times; and Bishop Bilson also, Bishop Downham, and many others, as the learned well know, have so laboured in this argument, that if I shall further proceed in the observing of the Antiquity of Archbishops, I shall but, as it were, *actum agere*. And therefore will it suffice that *remissive*, I referre the reader to these mens Learned Labours, whom I have chosen to cite, because the vulgar, whose onely information I here intend, can more easily both purchase and peruse them, their workes like themselves speaking English. The learned, I know, can further satisfie themselves in the point from Bertherius in his Pithanon, and Morinus of late, in Ecclesiasticæ Exercitationes, not to mention divers others. Of the former also, he may see those men answered, who (relishing nothing but a Presbyterian-Vtopian parity in the Ministry) under the pretence of zeale for the Reformation (as they terme it) of disorders in the Church-government by Archbishops &c. kick and carpe at the same, and upon occasion which un-offered they take of the report of those, who to shew the originall of Archbishops in the Church, say that they succeeded in the places of the 'Archi-

/n Tract. de Beneficiis.
/o Genial. Dier.
/p Acts &c.
Monum.

flamines' (certaine heathen High-Priests, or Arch-Priests, which had the oversight of the manners of the Flamins, heathen Priests likewise, as Judges over them: of whom Duarenus /n, Alexander ab Alexandro /o, and our Countryman /p Fox with others make mention) collect and conclude thus. 'That the ministry of the Gospell was framed by example of idolatrous and heathenish functions.' Of my fore-cited Authors the Defender of the Answer to the Admonition chiefly takes these men to taske. After what manner he encountreth their arguments would be too prolix here to relate, and because his larger discourse is, in my opinion well abridged and epitomized by M/r Mason:

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/q De Ministerio Anglican. lib. 2. cap. 3. pag. 79.

I have chosen rather to present you with these words of his. *Sed id demum (saith he /q) illos pessime habet quod Episcopi nostri atque Archiepiscopi sedes suas ad Flaminum atque Archiflaminum Ethnicorum numerum aptatas habuisse dicuntur. verum quid obsecro inde nascetur incommodi, si pulsus Idolorum cultoribus, veri Dei adoratores succedunt? Neque enim ulli loci Episcopatus erigendis aptiores quam maxima & frequentissimae Civitates. Ipsi Apostoli in nobilissimis urbibus in quibus fuerant, aliquando Flamines & Archiflamines aut sacrorum Præsides eorum non dissimiles Episcopos constituerunt, &c.* Thus farre Mr Mason.

/r Downings Discourse Conclus. 1. §. 6.

Some learned men (I am not ignorant) there have beene and are, which will by no meanes yeeld, that the Sees of our Bishops and Archbishops were adapted to the number and places of the Flamins and Arch-flamins, arguing very stiffly against it, by name Bishop Godwin in his Treatise of the Conversion of Britannie, preceding his Catalogue of Bishops, Fol. 26. and some others. But put case it be granted that they were so, and let these Cavillers (which distasteth our Aristocracy (for such is our Church government /r) and desirous, as it seemeth, of an Anarchy, a Church like to Plinies *Acephali*, all body and no head) be allowed their so much desired premisses; yet still a *non sequitur* will attend on their conclusion. For were it (think they) a good collection to say that because there is now a Minister of the Gospell placed, where in the Popes time there was a massing Priest: Ergo the Ministry of the Gospell is framed by the example of massing Priests? If they cannot justly say so of Ministers, neither can they of Bishops and Archbishops. For the reason is the same in both. As much to this purpose the said Author of the Defence &c. hath it Fol. 321. Agreeable whereunto is that of Bishop Hall /s. 'Christianity' (saith he) 'came in the roome of Iudaisme, was it therefore derived from it?' I leave the judicious reader to give the answer.

/s Apology against Brownists. Sect. 46.

And so enough of this, onely pray we that Anarchy never get possession of our Stage, lest Confusion shut up the

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/t Exercitationes.

Scene. And that maugre the malice of all turbulent Innovators, our Church may still glory in this (the commendation given her by the late learned Isaac Casaubon /t) that she, *Inter vel excessu vel defectu peccantes mediam viam sequitur.* And may continue to deserve that Encomium given her of divine Herbert /u.

/v The Temple.

I joy deare Mother, when I view
Thy perfect lineaments and hiew,
Both sweet and bright.

Beauty in thee takes up her place,
 And dates her letters from thy face,
 When she doth write.
 A fine aspect in fit aray,
 Neither too meane, nor yet too gay,
 Showes who is best.
 Out-landish lookes may not compare;
 For all they either painted are,
 Or else undrest.
 She on the Hills, which wantonly
 Allureth all in hope to be
 By her preferr'd,
 Hath kiss'd so long her painted Shrines,
 That even her face by kissing shines,
 For her reward.
 Shee in the Valley is so shye
 Of dressing, that her haire doth lye
 About her eares.
 While she avoides her neighbours pride,
 Shee wholly goes on th'other side,
 And nothing weares.
 But, dearest mother (what those misse)
 The meane thy praise and glory is,
 And long may be.
 Blessed be God, whose love it was,
 To double moate thee with his Grace,
 And none but thee.

So much of the Antiquity of Archbishops.

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The cause of their first Institution followes. And it was briefly this. As the whole Hierarchie was first invented and instituted, *ut Augustæ illius ac divinæ Civitatis, quam ecclesiam vocamus, unitas ac tranquillitas melius conservetur.* So Duarenus /x, who there proceeds to show the further utility of the Hierarchicall order: so consequently the finall cause of ordaining an Archbishop (a principall member of that Hierarchicall body) was to promote and advance the Churches peace. This the often alleaged Author of the Defence, &c. well knowing, saith, that it is the chiefe and principall office of an Archbishop, 'To keepe Vnity in the Church, to compound contentions, to redresse heresies, schismes, factions;' &c. as he gathereth out of Saint Cyprian, as you may read Fol. 355. And so I have done with my first Particular.

/x De sacr. eccles. Minister. & Beneficiis. lib. 1. cap 9.

2.

/y Gualterus.

And come now to the other (The Antiquity of our Archbishops in particular, &c.) In the world (as I read in a French Author /y, a Civilian, who hath noted it out of the *Provinciale omnium universi orbis Ecclesiarum*, a booke so called, in which as he relateth all the Archbishoprickes in the whole world with their Suffraganes are particularly reckoned up) there are to the number of an hundred and thirty Archbishoprickes. For the truth of this relation (because it is a thing not so easily proved as published) *sit fides penes autorem.* But sure I am that We in this Kingdome acknowledge onely two Archbishops to be in this our English-Orb at this day; albeit in time past, namely from the conversion of King Lucius unto Christianity foureteen hundred yeares agoe and upwards, unto the coming of Augustine (the Monk sent from Rome) into England, happening above one thousand yeares since, that is, for the space of about 400. yeares together, there were in this our Iland, three Arch-

/z Antiq. Brit.

pag 6. Acts &c.
Mon. tom. 1.
pag. 96. Lamb.
Perambul. pag.
62. Catal. of
BB. pag. 181.

bishops, to wit of London, Yorke and Caerleon. To Caerleon the Churches of Wales were subject; Yorkes province was Scotland and the North of England; and lastly, London had Jurisdiction over the rest of the Kingdome /z. In which

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three principall Cities of the Realme (as Fox and Lambert affirme) were before Lucius time, and in his reigne also untill his conversion, three Arch-flamins, who were by Fugatius or Faganus, and Damianus or Dimianus (teachers or Preachers sent by Eleutherius then Bishop of Rome into this Iland for the conversion of the King and people there= of) turned into Archbishops, about the yeare of our re= demption 180. Who, from and after that their plantation continued their Archiepiscopall seats there, untill such time as Augustine came over and was intertained of Ethelbert the Kentish King, in the time of the Saxon Heptarchy. For at that time (according to that prediction of Merlin. *Dignitas Lovedoniæ adornabit Doroberniam*) at the prayer of the Citi= zens of Dorobernia (as Mr Fox /a hath it) the Archbishoprick of London (whose chaire stood at Saint Peters in Cornhill) was by Augustine and Ethelbert translated from thence to Canterbury. Other reasons for the translation of it are given by the Author of the Antiquitat. Brit /b. You shall have his words. *Sed Augustinus &c.* But Augustine (saith he) whe= ther for Ethelbert the Kentish King, and his kinde Hosts sake, whether because London was not Ethelberts, but Se= berts his Nephew, whether in charity or good will to the Kentish-men for their kinde intertainment of him, or whether in regard that Kent was the prime and chiefe pro= vince of Britanny, to the Dominion and Empire of whose King, the rest of the Kings were subject &c. But Master Lambert /c saith flatly (if we may beleeeve him) that Augu= stine by great injury spoiled London of this dignity of the Archbishops chaire, bestowing the same upon Canterbury. Indeed it appeares, that Pope Gregory intending London for the Metropolitan Seate of Augustines Archbishopricke, sent him his Pall thither. But August. for many reasons (wherein you see Authors are divided) placed the same at Canterb. Whereof afterwards the Popes, Boniface, and Ho= norius, in their severall letters, the one to lustus, the other to Honorius successors of Aug. gave their expresse appro= bations. The first thus /*. *Id ipsum præcipientes firmamus,*

/a Tom. 1. pag.
108.

/b Vbi supra.

/c Vbi supra.

/* Malmesb. de
gestis Pontificum
lib. 1. pag. 208.

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ut in Dorobernia civitate semper in posterum Metropolitanus totius Britanniae locus habeatur; omnesque provinciae regni Anglorum præfati loci Metropolitanæ ecclesiae subjiciantur, immutata & perpetua stabilitate decrevimus. The latter in these words /*. *Tuæ ergo jurisdictioni subjici præcipimus omnes Angliæ ecclesias & regiones: & in civitate Dorobernia Metropolitanus locus & honor Archiepiscopatus & caput omnium ecclesiarum Angliæ semper in posterum servetur; & a nulla persona per aliquam malam suasionem in alium locum mutetur.* Which thing, for the honour of Austin it pleased the wisdom of this Na= tion afterwards to establish and confirm; witnesse this passage in certain letters of Kenulfus King of Mercia to Pope Leo /*. *Nam quia beatæ recordationis Augustinus, qui verbum Dei (imperante beato Gregorio) Anglorum genti ministrabat, & gloriosissime ecclesiis præfuit Saxoniae, in eadem civitate diem obiit, & corpus illius in ecclesia beati Petri Apostolorum principis (quam successor ejus Laurentius sacravit) conditum fuisset; visum est cunctis gentis nostræ sapientibus, quate=*

/* Ibidem. Pag.
209.

/* Idem. De Ge= stis Regum An= glor. l. 1. pag. 31.

nus in illa civitate Metropolitanus honor haberetur, ubi corpus ejus pausat, qui his partibus fidei veritatem inseruit. But enough of this matter; It is now time that I come to my Catalogue. Wherein I purpose, beside their names, to repeat little of what others have written of the Archbishops, unless in a brief collection of their more memorable acts and places of buriall, adding what things of note I finde omitted of others, with some pertinent observations.

- Anno Dom. 596 Augustine. 1.
 Augustine (you see) was the first Archbishop of Canterbury. Whose whole story is become so trite and vulgar that it needs no repetition. Wherefore let other mens copious discourse of him and his acts excuse my silence of either.
611. Lawrence. 2.
 Lawrence succeeded Austin, as it was appointed by Austin before his death, and sate till 616. and then died.
619. Mellitus. 3.
 Mellitus succeeded him, and died in the yeare 624. Of the miraculous preservation of our city from the fury of
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 the flame, by whose prayers and presence, you may reade in Bede's eccles. Hist. lib. 2. c. 7.
- Anno Dom. 624. Iustus. 4.
 Whom Iustus succeeded, governed the See 10 yeares, and then died.
634. Division of Parishes.
 Honorius succeeded Iustus. This Archbishop is famous for his division of the Kingdome into Parishes. For I reade, that about the yeare of our redemption 636. this man first began to divide England into Parishes: that so (saith my Author /d) he might appoint particular Ministers to particular congregations. I reade, that Euaristus the first Bishop of Rome, who suffered martyrdom under Trajan the Emperour, about the yeare 110. did the like in Rome /e. And that Dionysius, that blessed Martyr, Bishop of Rome circa annum 266. did attempt to do the like throughout the whole Christian world /f. I finde no question made of any of these three divisions of Parishes save onely of that of our Honorius; which M/r Selden in his History of Tithes flatly denieth. His arguments you may finde examined and answered by his Animadversioner, to whom for brevity-sake I referre you, and come to the History of the Councell of Trent, the Author whereof delivers his opinion in the generalitie of the point in hand thus. 'The division of Parishes' (saith he /g) 'was first made by the people, when a certain number of inhabitants, having received the true faith, built a temple for exercise of their Religion, hired a Priest and did constitute a Church, which by the neighbours was called a Parish; and when the number was encreased, if one Church & Priest were not sufficient, those who were most remote did build another. In progresse of time, for good order and concord a custome began to have the Bishops consent also.' Thus he. And so I return to our Archbishop who sate almost 20 yeares, and died in the yeare 653.
- /d Antiq. Brit. in ejus vita.
 /e Pet. Greg. Tholos. de Benefic. cap. 4. num. 5.
 /f Id. Tholos. ubi supra.
 /g Lib. 6. pag. 498.
655. Deus-dedit, or Adeodatus. 6.
 Him next succeeded Deus-dedit or Adeodatus. He continued Archbishop about six yeares, and dying was buried (as

all his predecessors were) in the Church-porch of S. Augustines.

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Anno Dom.

Theodorus. 7.

668.

Theodorus succeeded him. Amongst his other designes for the advancement of learning, he founded the school at Canterbury; w/ch I have on a former occasion mentioned: In his time and chiefly by his endeavors learning so flourished in this Iland, that from a Nursery of Tyrones it became a peculiar seminary of Philosophy /h. He continued Archbishop two and twenty years, and dying anno Dom. 690. was buried within the Church of S. Austins Abbey, because the porch was full before, all his predecessors (six in number) being (as I told you) buried there. In memory of them all were composed and ingraven in marble certain verses, which Wever hath already published both in Latine and English /i.

/h Malmesb. De Gestis Reg lib. 1. pag. 11.

/i Ancient funeral Monum. pag. 248.

Brithwald. 8.

692.

Theodores next successor was Brithwald, sometime Abbat of Reculver. No Archbishop continued so long in this See as he, either before or since his time. He sate 38 yeares and a half. Dying then, in the yeare 731. he was buried at S. Austins with his predecessors. He held a Synod at Clift and another at a place then called Bacancelde, since Backchild and now Bapchild, an obscure village upon the rode neare Sittingbourne in Kent.

Tatwyn. 9.

732.

Tatwyn succeeded him, and sate 3 yeares. died in the yeare 734. and was buried at Canterbury.

Nothelmus. 10.

736.
/k Vide Præfat. Bedæ.

Nothelmus succeeded Tatwyn. He was one of venerable Bedes Intelligencers for his Ecclesiasticall story /k, and dying in the yeare 741. was buried also at Canterbury.

Cuthbert. 11.

742.
Church-yards.

Cuthbert was his Successor. This man was the first that obtained Church-yards for this Kingdome. For you must know there was a law amongst the Romanes, borrowed of the Grecians, and inserted into their Twelve Tables, that none should be buried or burned within any town. *Hominem mortuum in urbe ne sepelito neve urito*. So that all were buried either in the fields, along the high way-side (to put

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passengers in minde of their mortality) upon the top or at the feet of mountains. And this kinde of interment by generall custome was used both of Jewes and Gentiles, as you may finde at large illustrated by Wever in his Monuments. Hence was it that Augustine the first of our Archbishops procured the ground, on part whereof he afterward erected his Abbey, lying without the City, for a place of sepulture for the Kings of Kent, himself and all succeeding Archbishops of that See.

Cicero making mention of this law, gives this reason for it. *Credo* (saith he) *vel propter ignem, vel periculum*. But /l Hospinian out of Durand, Vlpian and others, shewes the reason of it more at large. It was a custome (saith he) in times of old that men and women were buried in their own private houses or gardens; but afterwards for the noisome

/l Wever. Of ancient funeral Monuments pag. 7.

savour and contagious stink of the dead carcasses so interred, it was enacted that all burials should be without Towns and Cities, in some convenient place appointed for that purpose. And however that this order was observed by the Gentiles upon this reason onely, *scilicet ut in urbibus mundicie servaretur, et aer minus inficeretur, ex cadaverum putrescentium fœtore*; yet the true Christians, and such as by their lively faith were adopted the children of God, had a further mystery in this their manner of interments: for by the carriage and buriall of the dead corps without their City-walls, they did publikely confirme and witness, that the parties deceased were gone out of this world to be made free denizens of another City, namely Heaven, there to remain with the blessed Saints in eternall happiness.

This order or custome of buriall without cities continued amongst the Christians untill the time of Gregory the Great, for as then the Monks, Friars and Priests (saith my foresaid Author) began to offer sacrifice for the souls departed. So that for their more ease and greater profit, they procured first that the places of sepulture should be adjoining unto their Churches. Upon this reason out of the said

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/m 13. quaest. 2.
c. xvii.

Gregory /m. *Cum gravia peccata non deprimunt (saith he) tunc prodest mortuis si in ecclesiis sepeliantur: quia eorum proximi quoties ad eadem sacra loca veniunt suorumque sepulturam aspicunt, recordantur & pro eis Domino preces fundunt.* Anciently (saith Onuphrius Panvinius /n) the bodies of the dead were buried onely without Cities in cœmities or sleeping places (as the word signifies) untill the resurrection. But persecution being ended, and peace given to the Christian Church, the manner grew in use to bury within Cities, at the entrance into their sacred Temples, yea and afterwards in the very Churches themselves. Now our Archbishop Cuthbert happening to be at Rome, and seeing of these burials, obtained from the Pope a dispensation for the making of Cœmities or Churchyards within Townes or Cities throughout England.

/n In lib. de Ritu
sepeliendi mortuos.

By this time you may see when the old custome of burying without City-walls ceased, and burying in Churches and Church-yards both here and elsewhere began, and may guess at the cause of the frequency of burials in Churches in former times. A thing thus partly reprov'd of Baldwinus the Civilian. *Postea tamen (saith he /o, having spoken before of the prohibition of such burials) Christianorum Principum indulgentia res eo evasit ut multi in ipsis, etiam divorum templis atque sacellis loculisque ambitiose sepeliri vellent, quam superstitionem dicam an impudentem ambitionem Gratianus, Valentinianus & Theodosius reprimere conati sunt, edito hoc rescripto. Nemo Apostolorum vel Martyrum sedem humanis corporibus existimet esse concessam &c.* So he. But enough of this.

/o Ad LL. 12.
Tabularum.

Now return we to our Archbishop, Cuthbert. Who five yeares after his translation to this See, to wit anno 747. by the counsell of Boniface Bishop of Mentz, called a Convocation at Clift beside Rochester, to reforme the manifold enormities wherewith the Church of England at that time was over grown. The constitutions whereof you may read of elsewhere. He procured of Eadbert King of Kent, that the bodies of all the Archbishops deceased, from thence

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- Anno Dom. forth should not be buried at S. Augustines (as heretofore) but at Christ-Church. And dying, his funeralls were there solemnized accordingly.
- Bregwyn. 12.
759. As also were the funeralls of his next successor Bregwyn, who sate onely 3 yeares and died Anno 762.
- Lambert. 13.
764. Lambert succeeded Bregwyn. From Abbat of S. Austins, he was by the Monks of Christ-Church chosen for their Archbishop, assuring themselves he would now be as earnest a defender of their liberties, as he had been heretofore an oppugner in behalf of S. Austins about the buriall of the Archbishops, for which being Abbat he had contented with Bregwyn his predecessor: but their hopes failed them; for perceiving his end to approach, he took order to be buried in S. Austins, and was (saith my Author) very honorably interred in the Chapter house there. In his time Offa King of Mercia erected a new Archbishoprick at Litchfield, and obtained of the Pope authority for Eadulfus Bishop there to govern the Diocesses of Worcester, Leicester, Sidnacester, Hereford, Helmham and Dunwich. So that Canterbury had left unto him for his Province onely these, London, Winchester, Rochester, and Sherborne. But
- Archbisho=prick at Litch=field.
- Athelard. 14.
793. Athelard, his Successor, prevailed with (Offa's successor) Kenulph, and Leo the third then Pope, to quash this new Archbishoprick, and to reduce all *in statu quo prius*. He sate 13 yeares, and then dying was buried in Christ-Church:
- (By his means King Offa became an especiall benefactor to this Church, as by his charter there appeares; which, if it be authentick, and may be credited (as I see not why to question it) discovers an errour in the computation and account which the current of our Histories and Chronologies do make of the beginning both of Offa's reigne and this Archbishops government: wherefore, and because it is otherwise remarkable, I have thought fit wholly to
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- Anno Dom. transcribe it, as you may finde in my Appendix Scriptura 1/a.)
- Wlfred. 15.
807. As his successor Wlfred likewise was, who died in the /p Liber eccles. Cantuar. yeare 830. In his time the Monks of his Church died all to five /p.
- Theologild or Fleologild. 16.
832. After Wlfred, Theologild or Fleologild, sometimes Abbat of Canterb. was Archbishop for the space of 3 moneths, and dying was buried also in Christ-Church. One named Syred succeeded him, but being taken away before he had full possession, is not reckoned amongst the Archbishops.
- Celnoth. 17.
832. Celnoth succeeded and continued Archbishop 38 yeares, died anno 870. and was buried in Christ-Church. He brought Clerks into his Church in aid of those 5 monks that survived the mortality before spoken of in Wlfred /q.
- /q Lib. supradict.
- Athelred. 18.
871. Athelred was Archbishop after Celnoth 18 yeares, and di=

- ed anno 889. and was buried in the same Church. He expelled those Clerks out of his Church which his predecessor brought thither, and made up the number of his Monks again /r.
- /r Lib. memorat.
- Plegmund. 19.
889. Plegmund succeeded him, and sate Archbishop 26 yeares, and dying anno 915. was buried also in his own Church.
- Athelm. 20.
915. Athelm succeeded, and sate nine yeares, died anno 924. and was buried with his predecessors.
- Wlfhelm. 21.
924. Wlfhelm succeeded Athelm. He continued 10 yeares, and died anno 934.
- Odo. 22.
934. Odo surnamed Severus succeeded him and sate 24 yeares. Dying then he was buried on the South-side of the high Altar, in a tombe built after the form of a *Pyramis*. Bishop Godwyn in his catalogue conceives it to be the tombe of touchstone (such are his words) standing in the grate neare
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- Odo's tombe mistaken.
- the steps that leade up to S. Thomas Chapell. And there indeed accordingly, shall you finde a table hanging, epitomizing the story of his life and acts. Not without a great mistake doubtlesse. For first the modern Church is not the same that stood in Odo's dayes, or when he died: that (I think) is made plain enough before. Secondly this tombe is not built *Pyramis*-wise, or after the form of a *Pyramis*. Thirdly it is cleare by Archbishop Parkers report, and by the words also of the same Bishop Godwin in his foresaid Catalogue, that this was and is the tombe of Archbishop Sudbury, who was slain by the Rebels in Ric. 2. time, whose body (they say) was intombed on the South-side of S. Dunstan's altar (Godwin addes) a little above the tombe of Bishop Stratford. Now this is the next and onely tombe above Stratfords, and S. Dunstan's altar (as shall appeare unto you) stood hard by. But hereof no more, till I come to speak of Archbishop Sudbury.
- Anno Dom.
- Dunstan. 23.
961. Dunstan succeeded Odo, sate 27 yeares, and then dying was buried in Christ-Church, that is (and so it must be understood of all his predecessors said to be there buried) in the old Church, not in the modern. For his piety and miracles in his life time (so they say of him) he was (like his predecessor Odo) canonized a Saint after his death; and his reliques of such high account, even in those times, that /s Harpsfield. Hist. eccles. Angl. in ejus vita. /s Archbishop Lanfranc, when he built the Church of new in the Conquerours dayes, very solemnly translated his corps from its first sepulchre into his new Church, and there of new intombed it (with the Pontificalls, wherewith, according to the times, it was apparelled, and a plate of lead bearing an inscription to shew upon inquiry whose body it was) neare unto the high Altar on the South-side. And from thenceforth the tombe became called the altar of S. Dunstan, and the steps leading to it the steps of S. Dunstan's altar. Whoso observes the pavement on the South-side of the steps between Stratford and Sudburyes monuments with the guilded work on the wall and pillar there,

shall easily discern some such thing had thence, as questionlesse this Altar was at the purging of the Church of such things at or shortly after the Reformation.

Whilest it was standing there, such high estimation was had of this Saint and his reliques, and so beneficiall they became to the place that enjoyed them, by the offerings to his altar, that the Monks of Glastonbury (amongst whom he was brought up) in Hen. 7. time, began to boast and give out that they had them in possession, being translated thither from Canterb. (as Capgrave in the life of Dunstan affirms) in the yeare 1012. Hereupon these Monks built him a Shrine /t. and by that and other meanes the stream of benefit formerly running to Christ-Church became turned to Glastonb. This at length so troubled the Archbishop of Canterb. and his Monks, that bethinking themselves of a speedy remedie, they resolve on a scrutinie to be made in his Tombe or Altar; by opening thereof to see whether really his corps, his reliques, were there inclosed or not. The scrutiny is made, and the searchers finde for the Christ-Church Monks. Whereupon Warham the then Archbishop forthwith directs and sends his letters to the Abbat and Monks of Glastonb. straightly charging them to desist from all other jactitation of their possession of S. Dunstan's reliques, which letters he was fain to iterate, before they would obey; so loth they were to forgo their Diana. A Record of the scrutiny is kept in *in Archivis ecclesiae*, a true copy whereof you shall finde in my Appendix Scriptura duodecima. It is a pretty relation, and worth your reading.

/t Harpsfield.
ubi supra.

Scrutiny in
S. Dunstans
tombe.

Anno
Dom.

Aethelgar. 24.

988.

After Dunstan succeeded Aethelgar, who continued in the See onely one yeare and three moneths. Dying then he was buried in his own Church.

Siricius. 25.

989.

Him Siricius succeeded, sate foure yeares, died anno 993. and was buried at Canterbury.

Aluricius alias Alfricus. 26.

993.

Aluricius or Alfricus succeeded next, died 1006. and
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Anno
Dom.

was buried first at Abingdon, but was afterward removed to Canterb.

Elphege. 27.

1006.

Elphege succeeded him, and sate six yeares. He was most barbarously murdered by the Danes in the yeare 1011. at what time they both spoiled the Church and City, and killed the Monks and other people therein, whereof our Chronicles are so very full, that I forbear it further relation, onely crave favour to give you the description of it out of Henry of Huntington /u. Who thus sadly tells. *Anno undecimo* &c. 'In the eleventh yeare' (saith he) 'when the Danes had done preying on the North-side of Thames, they besieged Canterbury the Metropolis of England, and by treachery took it. For Almar whom before Archbishop Alfege had rescued from death, betrayed the same. Entering therefore they took Alfege the Archbishop, Godwyn the Bishop, Lefwyn the Abbat, and Alword the Kings Provost, the Clerks also with the Monks, the men

/v Histor. lib. 6.

with the women, and so returned conquerors to their ships. But you might have seen an horrid spectacle, the face of an ancient and most beautifull City all brought to ashes, the carcasses of the citizens thick strawed in the streets, dying both soile and River black with bloud, the weeping and howling of women and children which were to be led away captive, the chieftaine of faith, and fountain of doctrine of the English hurried about in fetters' /x. Thus he. Our Archbish. Elphege being by those bloody miscreants thus basely butchered, was buried first in S. Pauls Church in London, afterward conveyed to Canterb. by the command of King Knute, and interred in his own Church. He was afterward made a Saint, and had an Altar proper to him standing by that of his predecessor Dunstan, both neare unto the high altar that now is, as is cleare by these words in Archbishop Winchelseys Statutes. *De redditibus vero* (say the same) *magno altari & duobus altaribus vicinioribus, viz. sanctorum Dunstani & Elphege &c.*

/x A fuller relation of this out of Osborne the Monk of Cant. is to be seen in my Appendix. Scriptura xxxi.

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Anno Dom.

Living. 28.

1013.

Living succeeded Alphege, and having been Archbishop about 7 yeares died in the yeare 1020.

Agelnoth. 29.

1020.

Agelnoth was his Successor. Who when he had sate Archbishop 17 yeares and upwards, in which interim of time he perfected the work of his Churches repair that had been destroyed and burnt by the Danes, as formerly I have said, died anno 1038. I reade that the Monastery of Reculver, built by one Bassa, in the time of Egbright (the 7/th King of Kent in succession after Hengist) whereof Brithwald that was afterward Archbishop was (as we reade) sometimes Abbat, was in the yeare 949. given to Christ-Church by King Edred /y. Notwithstanding which donation I finde it still continued a Monastery undissolved unto this Archbishops time, but the governour of it turned from an Abbat to a Deane, as, with some further discovery of that Monasteries then estate and condition, and somewhat else also of Antiquaries observable, by a certain Charter of this our Archbishop concerning that Monastery, to be found in my Appendix, will appeare, pag. 261.

Reculver.

/y Lib. eccles. Cantuar.

Eadsin. 30.

1038.

Eadsin succeeded Agelnoth. He continued Archbishop almost 11 yeares, and died in the yeare 1050. was buried in his own Church, and after his death made a Saint.

Robert. 31.

1050.

Robert surnamed Gemeticensis succeed Eadsin. He died and was buried in the Abbey of Gemetica where he was brought up, having been Archbishop about the space of 2 yeares or scarcely so much.

Stigand. 32.

1052.

Stigand was his Successor. He was deposed by the Conquerour, whom (if Spot, S. Austins Chronicler, say true) with Egelsine, the then Abbat there, he incountred as a stout champion for the Kentish liberties, whereof you may reade your fill elsewhere. He lies buried at Winchester, dying 1069.

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Anno Dom.	Lanfranke. 33.
1070.	Stigand being thus deprived, Lanfranke was consecrate Archbishop. He caused the Sees of many Bishops, that were before and untill then in countrey-villages to be removed from thence into Cities, according to the Canon. Distinct. lxxx. per totum. So that a City with us (Westminster excepted) hath ever since been and yet is known, by having in it a Bishop, and a Cathedrall Church. <i>Plures igitur Civitates haud numerarunt nostri Majores, quam Episcopus</i> , saith S/r H. Spelman /z. And not onely here, but elsewhere also is this a note whereby to distinguish and discern a City from a Town or Village, as you may learn from the Interpreter, who for instance in this point, alleadgeth that of Cassaneus in Consuetud. Burgund. c. 15. where he averreth that within the territories of France are 104 Cities, and giveth this (saith he) for his reason, because there are within the same so many Bishopricks. But return we to our Archbishop.
Bishops See the note of a City.	
/z Glossar. in verb. Burgus.	
Cowell.	
	Besides his new building of the Cathedrall with the Monastery, and a Palace for himself and his Successors (whereof before) he built also the Priory of S. Gregories without the Northgate of the City of Canterb. and by it the Hosp. called S. Johns, as also that other of S. Nicholas at Herboldowne: all which he endowed with competent revenues, as hath been fully shewed already. And did many other good and pious acts, whereof (as also of the former) you may finde mention in the Antiquit. Brit. and the Catal. of Bishops, in his life and elsewhere. He contended at Windsor with Thomas Norman Archbishop of York for the primacy, and there, by Judgement before Hugo the Popes Legate, recovered it from him. So that ever since the one (that is, he of Cant.) is called <i>Totius Angliæ Primas</i> ; and the other <i>Angliæ Primas</i> , without any further addition. There happened afterward frequent controversies between the succeeding Archbishops of both Provinces about the Primacy, and for the ones bearing up the crosse in the others Province: all which differences Wever /a hath concatenated in a
Title of totius Angliæ Primas.	
/a Of ancient funerall Monum. pag. 305.	
	241 <sig 2H>
Archbishop and Monks Mannors. Vide pro scriptu. 14/a. in Appen dice.	continued discourse, whither I referre you. This Lanfranc was the man that settled the Mannors both of the See and the Priory. .i. both of the Archbishop and the Monks in that manner as they are recorded in Domesday-book, which for Antiquity-sake, and as a monument which the curious that way haply may desire to see, my Appendix shall make publick. To the Prior and Monks of his Church, for their better future observance of S. Benets rule and order, from which by the remissenesse and neglect of former times, he found in them a deviation, he prescribed in writing certain ordinances, which intituled <i>Decret' Lanfranci pro ordine sancti Benedicti</i> , you may finde published in the latter end of Reyners Apostolatus Benedictinorum. This Archbishop having sate 19 yeares, and then dying was buried at Cant. in his own Church. But his monument not now extant; however Wever tells he found his body to be interred there by a Table inscribed which hangs upon his Tombe. Erroniously. For there is neither Tombe nor Table of his there.
Anno Dom.	Anselme. 34.
1093.	Anselme succeeded Lanfrank, who died in the 16 yeare of his government, and was buried first at the head of his

/b De Gest. Pon=
tific. lib. 1.

Anselmes Mo=
nument.

/c Lib. Eccles.
Cant.

predecessor Lanfrank, but afterward (saith Malmesbury /b) *Dignius mausoleum in Orientali porticu accepit*; he was re=
moved to the East end of his Church. That (I take it) is
his monument on the South-side of Becket's Chapell, and
on the same side of the Black Prince his Tombe, whereon
Theobald's table hangs. But of this see more in Theobald.
Almost 400 yeares after his death, by the procurement of
Iohn Morton one of his Successors he was canonized a Saint.
For the finding of a light before whose Tombe, King Ste=
phen /c gave unto the Monks the Mannor of Berkesore neare
Shepey in Kent. He built (as I have already told you from
Thornes report) the Nonnery of S. Sepulchres by Canterb.
The preceding story of the Churches Fabrick will further
informe you of his piety. Other things I passe over as ob=
vious enough elsewhere.

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Anno
Dom.

Ralfe or Rodulph. 35.

1114.

Ralph or Rodulph succeeded Anselme, sate eight yeares,
and then died, to wit anno 1122. and was buried in the mid=
dle of the body of Christ-Church in Canterb. *in medio aulae
majoris ecclesiae decenter sepultus*, saith Edmerus. Howbeit
(saith Bishop Godwyn) I see not any monument or other
signe of his sepulture there at all. But no marvell, because
the modern nave or body of the Church was built long
since this Archbishops time. His buriall place was in the el=
der, the former body of the Church which Archbishop Sud=
bury (as I told you) took down, and was sithence rebuilt.

Old Epitaphs
rare in Eng=
land.

Besides it is hard to finde a monument, much lesse an Epi=
taph so ancient any where in England. That age (it seems)
was not very ambitious of either. The ancient custome
was to put *laminam plumbeam* a plate of lead with the inter=
red parties name inscribed on it, into the sepulchre with
the corps /*. So had Archbishop Dunstan. So also Richard,
Becket's immediate Successor. But Simon Islip (of the Arch=
bishops) is the first that hath an Epitaph upon his tombe in
the whole Church. About his time (I take it) they first
became common and frequent. *Hæc obiter*. This our Arch=
bishop gave a penny a day out of his Mannor of Liminge in
Kent to Herboldowne Hospitall for ever, which gift his
Successor Theobald renewed and confirmed /d.

/* Vide Mat.
Paris. ad Ann.
Dom. 1257.
pag. 1258.
Lond. Ed.

/d Rotul. Hosp. de
Herbold.

William Corboyl. 36.

1122.

W/m Corboyl succeeded Ralfe, and died in the yeare 1136.
having sate almost 14 yeares, and lieth buried in his own
Church: the particular place I finde not; haply it was in
the old body. He is famous for the new building of this
Church (whereof before) as also of S. Martins by Dover.
Of which please you to heare Archdeacon Harpsfield speak.

S/t Martins by
Dover.

Erant in eo sacello (saith he speaking of S. Martins) *antiqui=
tus Canonici quos seculares appellant. Quorum ecclesia cum in
medio oppidi, parvi illius quidem sed populosi consisteret, cano=
nicique ecclesiae sacra pensa perfunctorie obirent, illiusque bona
per lustra, libidines & luxuriam profunderent & consumerent:
Guiliel. diligenter meditatus secum est, qua potissimum ratione*

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Anno
Dom.

*huic malo occurreret. Aedificat itaque novam extra muros op=
pidi ecclesiam, cum cæteris domibus ad habitationem monasticis
viris accommodis &c.* Out of this Monastery, Richard, a
successor of this Archbish. was taken and chosen to the See.

Theobald. 37.

1138. Theobald succeeded William. He departed this life in the
 yeare 1160. when he had sate Archbishop 22 yeares. He
 was the first of the Catalogue that had the title of *Apostolicæ
 Sedis Legatus* conferred upon him, to wit in the yeare 1138.
 Which title was retained untill Archbishop Cranmers time.
 But then the Popes authority finding its deserved ruine in
 our clearer and better understanding, a decree passed in
 the Synod (Anno 1534) that laying aside that title, they
 should be styled, I use now my Authours own words)
 Primats and Metropolitans of all England /e. This our Arch=
 bishop perceiving his end to approach made his Will, and
 gave all his goods unto the poore: and dying was buried
 in his own Church, in the South-part of S. Thomas Cha=
 pell, in a marble Tomb joyning to the wall (saith Bishop
 Godwyn) and accordingly there hangs a table lately made,
 of him and his acts. But with what warrant give me leave
 to make question. The table I know follows Bishop God=
 wyn. And sure I am that none that have written his life be=
 side Godw. (before him I mean) have authorised this report
 of his. The particular place of his buriall hath no mention
 amongst them, nor yet in his Will, which I have seen too.
 Besides this, and the probability that it is Archbishop An=
 selmes tombe (as you may see before) another unlikeli=
 hood there is it should be Theobalds, and that is this. It hath
 no Inscription or Epitaph upon or about it, whereas his had,
 and it was this (as Wever sayes)

Hic jacet Theobaldus Cantuar. Archiepiscopus, ob morum placabilitatem atque constantiam, Hen. 2. valde graciosus, affabilis, veridicus, prudens & amicus firmus, in omnes liberalis, & in pauperes munificus, qui suæ tandem senectutis & languidæ vitæ pertæsus anteactam vitam morti persolvit. Anno Dom. 1160. cum 22. annis sedisset. Anima ejus requiescat in pace. Amen.

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Now if you will have my opinion where this Archbishop
 was buried: I shall tell you that I think it was in the old
 body of the Church, whose demolition and new erection
 is the very cause (as I conceive) we now misse so many of
 those elder monuments.

Clarenbald /s the first Abbat of Feversham (in the yeare
 812. called the Kings 'little town of Fefresham.' *In partibus
 suburbanis Regis oppidulo Fefresham dicto*, as it is in a Charter
 of Kenulph King of Mercia, made to Wulfred the then Arch=
 bishop received benediction of this Theobald *in præsentia Re=
 ginæ Matildis quæ prædictum monasterium de Feversham ince=
 pit & terris aliisque donis ditavit*. Clarenbald first having ob=
 tained his and his fellows release from the Cluniacs, to be
 clearly absolved from subjection to that order, being now
 to live under the rule of S. Benet in Feversham Abbey:
 whereof in Christ-Church a record is kept to this effect,
 viz. that at Clarenbalds benediction by Archbishop Theo=
 bald, were first read publicly *literæ absolutoriæ Petri Abba=
 tis Cluniacensis, & B. Prioris S. Mariæ de Caritate, quæ prædi=
 ctos Clarenbaldum & Monachos qui secum venerant de Bermon=
 deseia ab omni subjectione & obedientia ecclesiæ Cluniacensis ab=
 solvebant, ne viz. ecclesia Cluniacensis aliqd' subjectionis in
 eundem Clarenbald. sive in successores ejus vel aliqd' juris in Mo=
 nasterio de Fever. calumpniare posset in posterum*. Thus the
 Record. M/r Cambden then (*salva ejus Reverentia*) is mista=
 ken in saying that King Stephen founded this Abbey for the
 Monks of Clugny.

Title of "Apo=
 stolice Sedis
 Legatus".

/e Parker. in vi=
 ta Cranmer.

A mistake a=
 bout Theobalds
 tombe.

/s Lib. Eccles.
 Christi Cant.
 Feversham.

The same Records (being thus fairly occasioned, let me note it by the way) furnish me with a Catalogue of the names of divers Abbats as well of that place, as of severall other Abbeyes in the Diocesse that receiving benediction from the Archbishop made profession of obedience to him and his Church, which I have thought not impertinent here to insert.

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Professiones.

Feversham.

Clarenbaldi primi Abbats, Theobaldo.

Guerrici. Richardo.

Algari.

Petri.

Petri. Bonifacio.

Iohannis.

Petri de Herdeslo.

Oswardi.

Clementis.

Baxley.

Lamberti.

Thomæ. Theobaldo.

Iohannis.

Willielmi.

Dionisii.

Walteri.

Simonis.

Roberti. Bonifacio.

Gilberti.

S/t Radegund.

Hugonis. Huberto.

Henrici.

Richardi.

Iohannis.

Henrici.

Willielmi.

Roberti. Waltero.

Langdun.

Richardi. Huberto.

Iohannis.

Roberti.

Willielm. Huberto.

Willielm. Bonifacio.

Rogeri.

Combwell.

Iohannis.

I passe from Theobald and come to his successor.

Thomas Becket. 38.

Whose whole story our Chronicles and tradition withall have made so trite and vulgar, that lest I be checked with a *Nil dictum quod* &c. I forbear to relate it, onely I shall desire to say somewhat of his buriall, translation and shrine, and to shew what the quarrell was he so stoutly (stubbornly I should say) defended.

Being most barbarously murdered, upon Tuesday the

Anno
Dom.
1161.

Beckets Translation.

28 of December 1170. his body was buried first in the Undercroft. But the revolution of 50 yeares, having brought about his Jubilee (to wit in the yeare 1220:) and being first matriculated by the Pope a glorious Saint and Martyr; his body with great solemnity, was taken up and laid in a most sumptuous shrine at the East end of the Church, at the

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charge of Stephen Langton his Successor, whereof I reade as followeth. *Adveniente igitur translationis die, præsente maxima multitudine tam divitum quam pauperum; Pandulphus Apostolicæ sedis Legatus, Cantuariensis & Remensis Archiepiscopi, Episcopique atque Abbates quamplurimi, cum Comitibus & Baronibus prædictam capsam, præsente Rege Henrico tertio, super humeros suos susceperunt, & in loco quo nunc honoratur cum omni gaudio collocaverunt.*

His Faire.

The solemnity of this Translation happened upon or about the 7/th of July. Hence (I take it) the occasion and originall of our (as we call it) Beckets Fair at Cant. beginning to be holden annually on the 7/th of that moneth.

/g Glossar. in verb. Feriæ.

For, as S/r Hen. Spelman /g is of opinion, that Fairs began and came up by the flocking of Christians to the place for the solemnizing of some festivall, such either as the feast of the Churches dedication or other the like; and saith it is easie to conjecture to what Saint the place hath been commended, by the Fair-day: So I am perswaded that this Fair which we hold at Canterb. annually on the 7/th of July (as that other on the 29/th of December) first came up as a means to gather the greater multitude thither for the celebration of the Anniversary solemnities of Beckets translation, on the one, and his passion (as they used to terme it) on the other of those dayes. And (for so my author addes) as Fairs were greater, as the Church and town were of more estimation: So however these our Fairs at Canterb. are now so small as not at all considerable, yet assuredly time was when they were of greater request, and might justly boast of great resort as any elsewhere: the decay of them and of the trading of our city participating of both one cause, namely the defacing of the shrine we now treat of, and the demolishing of such religious houses as were sometime standing in and about the City, the magazins of reputed holy reliques, the incentives unto all sorts of people in those times for their frequent visitation of them. Whence that of Mr Lambert /h. 'To tell the truth' (saith he) 'little had all these casualties of fire and flame been to the decay of this Town' (speaking be-

Faires.

Whence the decay of Canterbury.

/h Perambulation of Kent in Canterburie.

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fore of the often firing of Canterb.) 'had not the dissolution and finall overthrow of the religious houses also come upon it. For where wealth is at command, how easily are buildings repaired? and where opinion of great holinesse is, how soon are cities and towns advanced to great estimation and riches? And therefore no marvell if after wealth withdrawn, and opinion of holinesse removed, the places tumbled headlong to ruine and decay.' Thus he.

Beckets shrine.

The so seasonable application of these observations will be plea good enough (I trust) for this digression. And in that hope I returne to our Archbishop, or rather to his Shrine. Whereof let me first give you Erasmus, then Stowe's description. *Auream thecam* (saith the former /i) *theca conteggit lignea, ea funibus sublata opes nudat inæstimabiles, villisima pars erat aurum, gemmis raris ac prægrandibus collucebant, nitebant ac fulgurabant omnia, quædam superabant ovi anserini*

/i Peregrinatio relig. ergo.

/k Annals in
Hen. 8.

*magnitudinem. Prior candida virga demonstrabat contactu sin-
gulas gemmas, addens nomen Gallicum, pretium & authorem
doni. Nam præcipui Monarchæ dono miserant.* Thus he. 'It
was built' (saith Stow /k) 'about a mans height all of stone,
then upward of timber plain, within the which was a chest
of iron, containing the bones of Thomas Becket, skull and
all, with the wound of his death, and the piece cut out of
his skull laid in the same wound. The timber work of this
shrine on the outside was covered with plates of gold, da=
masked and embossed with wires of gold, garnished with
broches, images, Angels, chaines, pretious stones, and
great orient pearls, the spoil of which shrine (in gold and
jewells of an inestimable value) filled two great chests,
one of which six or eight strong men could do no more
then convey out of the Church: all which was taken to
the Kings use, and the bones of S/t Thomas (by command=
ment of the Lord Cromwell) were then and there burned
to ashes,' which was in September, the yeare 1538. Hen.
8. 30.

/l Liber compt'
Eccles. Christi
Cant.

This Shrine had a Clerk and other retainers that con=
stantly gave their attendance upon it /a; and need enough

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in regard both of the treasure that was about it and also of
the continuall offerings thereunto by such as either of visi=
tation or in pilgrimage made their approaches to it: Which
offerings amounted to a great value by the yeer, as I guesse
by the accompts thereof for certain yeares which I have
seen, shewing that from about 200 lib. per annum which they
arose unto about 300 yeares since; within a six or eight
yeares following they were grown to be more then trebled.
But (by the way) when the Accomptant comes to Christs
altar (the high altar) that's dispatched with a blank or a *Nil:
summo altari Nil.* So much had that Shrine obscured this
altar. The lesse marvell that the Church dedicated to
Christ, gave place (as it did) to the name of S/t Thomas, and
that the prints of their devotion in the marble stones who
crept and kneeled to his Shrine remain to this day; there=
in but royallists (as I may call them) or imitators of sove=
reigne example, if we but consider with what reverence
some of our Kings mention both him and his shrine. *Cujus
pretiosum corpus* (Hen. 6. words of him to the Monks of the
place) *in ecclesia vestra prædicta gloriose tumulatum extitit.
In cujus ecclesia Metrop. corpus beati Thomæ martyris ad quem
devotionem gerimus specialem, honorifice feretratur,* sayes Ed. 4.
in his Charter to our City.

Beckets Jubilee

It may not be omitted that this Saints Jubilee was kept
every fifty yeares from and after his death: because such
multitudes flocked to the City to solemnize the same as is
scarce credible; witnesse this record kept of one happen=
ing in the yeare 1420. which I here commend to your per=
usal, transcribed from a book of the City chamber.

De anno lubileo apud Cant.

*Memorand' quod anno ab incarnatione Domini 1420. &
anno Regni illustrissimi Regis & principis Hen. 5. a con=
questu Angliæ octavo, tempore Willielmi Bennet & W/mi Ickham
tunc Balivorum Cant. Henrici Chichele tunc Archiepiscopi Sedis
Cant. & Iohannis Woodnesberwe ad tunc Prioris ecclesiæ Christi*

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*Cant. die dominica in festo translationis sancti Thomæ Martyris
extitit apud Cant. annus lubileus in ecclesia Christi Cant. qui*

tunc extiterat sextus annus lubileus a translatione prædicti Thomæ Martyris gloriosi. Cujus quidem jubilei solemnizatio incepit ad horam duodecimam in vigilia dicti festi, & continuavit per 15 dies continuos proximo & immediate sequentes; quo tempore idem Rex & princeps illustrissimus fuit in Francia cum suo honorabili exercitu ad obsedin' villæ Millon' quæ distat a Civitate Parisiensi triginta milliaria. Qui quidem vero Ballivi prælibati universaliter præceperunt civibus Civitatis illius sufficientiam domorum ad herbigandum & ad hospitandum populum ad tunc pro salute animarum suarum adipiscenda venturum, divina gratia suffragante, tam infra Civitatem prædictam, quam infra suburbia Civitatis ejusdem habentibus, quod essent parati in lectis & aliis populo prædicto necessariis: Ac etiam præceperunt universis vitellariis dictæ Civitatis, viz. Tabernariis, Pandoxatoribus, Pistoribus, Carnificibus, Piscinariis, Cocis & hospitatoribus quod ordinarent contra tempus prædictum victualia populo prædicto tunc suffectura, qui quidem populus ut æstimabatur ad tunc attingebant ad numerum Centum millia hominum & mulierum tam Anglignientium quam alienignientium exterorum viz. Hibernicorum, Wallicorum, Scotticorum, Francorum, Normannorum, Garnisientium & Gernisientium, ad eandem Civitatem, pro gratia prædicta habenda ad tunc affluentium, pace vero & tranquillitate inter populum prædict' opitulatione Dei omnipotentis suæque gloriosissimæ genetricis Dei Mariæ, precibus quoque gloriosi Martyris Thomæ sociorumque ejus sanctorum Curia celestis, veniendo, morando & redeundo, toto tempore lubilei illius habitis & optentis. Qui quidem vitellarii ordinarunt victualia pro populo prædicto copiosa, ita quod lagenæ vini rubii de Vasconia tunc vendebatur ad octo denarios, & lagenæ vini albi ad sex denarios, & duo panes levati vendebatur ad unum denarium, & omnia alia victualia, Domino disponente, de bono foro extiterunt; per quæ Civitas prædicta & totus Comitatus Kancie exinde per totam Angliam favente altissimo magnum & diutinum revera optinuerunt honorem.

Thomas Chirch fecit & scripsit, & ad hoc per plenam Cu-

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riam de Burgemoto, tam per Ballivos, Aldermannos, xii luros, cum xxxvi hominibus in numero consueto, specialiter requisitus fuerat, & in forma prædicta redegit in scriptis.

Becket our City's Patron.

Our City of Canterb. (it seems) of old pitched upon this S. Thomas, for it Patron and tutelar Saint: and therefore caused these verses to be cut about the ring of her old common seale.

*Ictibus immensis Thomas qui corrui ensis,
Tutor ab offensis urbis sit Canturiensis.*

And, which is more, borrowed a part of the City armes retained to this day (if I mistake not) from his coat, which is three Cornish choughs proper. It is observable beside, that as by meanes of his fame and the great account of his martyrdome and miracles the name of Christ-Church became changed to S. Thomas Church; so the common seale of the Church, from the new dedication thereof by Archbishop Corboyl untill then used, upon his martyrdome was changed, and on the one side of it that represented with these verses circumscribed.

*Est huic vita mori pro qua dum vixit amori
Mors erat & memori per mortem vivit honori.*

This was the Churches third common seale, and was not altered afterward untill the new foundation by H. 8.

So much for this Archbishop; the legend of whose miracles, were it utterly lost, might easily (I think) be repaired from the windowes on each side of the place where his shrine sometime stood abounding altogether with the story thereof.

Clergye.

I come now to his quarrell, which was the defence of the Clergy, and their liberties, their exemption especially from secular judgement or triall. The shadow of which priviledge we still retain; and call it Clergy. For your better understanding whereof, and consequently of the quarrell Becket died in, my Appendix shall treat unto you of these 5 particulars.

Vide in fine libri.

1. The nature and qualitie of the priviledge, what it is, and whence it came.

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2. The form and manner how it is put in practice.
3. The antiquity thereof in this land.
4. The extent of it.
5. The declining of it by degrees and restrained condition thereof, with us, at this day.

I may not here forget our Archbishops foundation and erection of an ancient Spittle which we have at this day in our City, and is called Eastbridge or Kingsbridg-hospital, whereof enough before in proper place.

A Seale ad causas.

To conclude, the Monks (it seems) glorying and priding themselves in nothing more then this of Becket's Martyrdome (for so they call'd his murther) or at leastwise conceiving their Church in no one respect so famous and renowned as in that, and not satisfied with the resemblance or representation of it in that their forenamed common seale; nor knowing better how, either to perpetuate the memory of it, or to make it more generally known abroad then thus: at or about what time that their common seal was renewed, contriving another speciall seal, *ad causas*, (that is, as I conceive, chiefly for matters concerning Jurisdiction, which, *sede vacante*, devolved into their hands) did insculp it also in the same. And now to distinguish this from that their more usuall and common seale, they vary the inscription on both sides of it; that on the forepart, about the ring (containing within it the figure of the Church and Becket's Martyrdome) being this † *Sigillum ecclesie Christi Cantuarie ad causas*: whilst that on the reverse, about the ring (within which are three smaller rings or circles having in each of them an head or face like to the picture of our Saviours) was this. *Deus pater. Deus filius. Deus spiritus sanctus*. An inscription probably intended to help preserve the then decaying memory of the Churches ancient name and dedication to the Trinity. This undoubtedly is that seale, which some, from ('tis like) the triple visage, and that Trinitarian inscription in the reverse, have mistaken for our Cathedralls first seale, whereof before in my 1. Particular of the Church-Survey.

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Anno Dom.

Richard. 39.

1171.

Richard first a Monk of this Church, afterwards Prior of Dover, succeeded Becket, and dying anno 1183. his body was honourably interred in Christ-Church, in the then Lady-chapell: not in that which now stands, but in a more ancient one included within the old body of the Church,

as is before shewed more at large.

Baldewin. 40.

1184. After Richard succeeded Baldewin. He died in the holy land, whither he would needs attend the King (Ric. 1.) when he had been Archbishop even almost 7 yeares, and was buried there. Between the Monks of Cant. and him there was great debate and strife about the Colledge which he first intended and attempted to erect at Hackington by Canterb. and afterwards at Lambhith: but was crossed in both, as you may finde at large elsewhere. He first laid Wales to the Province of Cant.

Reginald. 41.

1191. Reginald Fitz-joceline succeeded Baldwin, but died within fifteen dayes after his confirmation, and after his election. 49.

Hubert Walter. 42.

1193. Then succeeded Hubert Walter. He it was that first devised our assize of bread, our weights and measures of wine, oyl, corn &c. He compassed the Tower of London with a strong wall and deep mote, so as the water inclosed the same quite round, which before that time could never be brought to passe, and performed many other great works of inestimable charge: such as his ecclesiasticall revenues alone could never have inabled him to do, had not other helps from his secular offices been adjoyned. For at one time, besides that he was Archbishop, and the Popes Legate *a latere*, he was Lord Chancellor, Lord chief Justice, and High immediate governour under King Ric. 1. of all his dominions both in Wales and England. And having been Archbishop almost 12 yeares, died at his Mannor of Tenham. And was buried July 13. 1205, in the South-wall of Christ-church,

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Ancient
tombs.

beside the Quire. His tombe is there extant at this day, and is (I take it) the most ancient one (except Anselmes) that the Church visibly affords. From the situation whereof, let me give you this note, that the ancientest tombes in Churches are so or alike situate, namely in or along by the Church-walls. For the honor of his Church, I may not omit his crowning there of King Iohn and Queen Isabel his last wife, anno 1201.

Anno
Dom.

Stephen Langton. 43

1206.

Stephen Langton succeeded Hubert. He was made a Cardinal, and sate Archbishop 22 yeares, and dying July 9. 1228. was buried in his own Church, in the Chapell of S. Michael; where you may finde his monument. The first dividing of the Bible into Chapters, in such sort as we now account them, is ascribed to him, of some /m, but denied of other /n. This man changed the Parish Church of Olcombe, now called Vlcombe, into a collegiate Church. The Ordination whereof is extant in the Records of Christ-Church, where I have seen it. The head of which Church or Colledge was styled *Archipresbyter*, by which name one S/r Benjamin, in the vacancy of the See by Archbishop Peckham's death, in the year 1293. presents to the then Prior of Christ-Church one S/r Iohn Elmestone a Priest, with desire of his admission *in minorem Canonicum ecclesie prædictæ, juxta ordinationem bonæ memoriæ Domini Stephani quondam Cantuar' Archiepiscopi* &c. as I have it from the same Re=

/m Parker &
Godwin. in
ejus vita.

/n Spelman.
Gloss. verb.
Heptaticus.

Vlcombe.

cords.

Vicars stipend
In this Archbishops time five marks per annum was holden a competency for a Vicars stipend (at Halstow, anciently called Halegestow signifying the Holy place, a Vicarage being erected and indowed by Archbishop Hubert, the Vicars stipend there was rated accordingly;) and thereupon that constitution, *Quoniam autem de officio Vicarii, in Provinciali*, was agreed upon and made, for the establishing of that rate as sufficient. Indeed five marks in those dayes was as much as ten pound in these. However, it seems it was a great deale cheaper world in those dayes, and all saleable

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Anno Dom.
things were then of farre lesse price then now, when foure times five marks of ours, nay foure times five pounds of ours is now the ordinary, and yet (in respect to the chargeable state of these dayes) but reasonable and moderate stipend for a Curate. Would you know the reason? It is then shortly this; the greater abundance of money now then heretofore. For (as S/r Henry Savill noteth upon Tacitus) the excessive abundance of things which consist meerly on the constitution of men; draweth necessarily those things which nature requireth, to an higher rate in the market. *Capta ab Augusto Alexandria* (saith Orosius) *Roma in tantum opibus ejus crevit, ut duplo majora quam antehac rerum venalium pretia statuerentur*. Thus he. And so I leave this Archbishop.

Richard Wethershed. 44.

1229. Richard Wethershed succeeded Stephen Langton: who enjoyed the honour but a little while to wit, two yeares or thereabouts, and died at S. Gemma in his return from Rome, where he was buried.

S. Edmund. 45.

1234. S. Edmund succeeded him, who died anno 1242. eight yeares after his consecration, and was buried also in forrein parts. He married King Hen. 3. to Queen Eleanor at Canterbury in the yeare 1236.

Boniface. 46.

1244. Boniface succeeded S. Edmund. He died in Savoy (his own Countrey) in the yeare 1270. somewhat more then 26 yeares after his consecration. He performed two things not unworthy of memory, he payed the debt of 22 thousand marks that he found his See indebted in. And built a good-Hospitall at Maidstone, called the new works, and indued with revenues valued at the suppression at 159 lib. 7/s 10/d. (William Courtnay his successor long after translated the same in a Colledge of secular Priests. Bishop Godwin addes a third thing, at the belief whereof I somewhat stick; and that is his perfecting and finishing that most stately Hall of the Lord Archbishops palace at Cant. with the buildings

Maidstone Hosp.

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adjoyning: unlesse it may be thus made good, to wit, by his paying the debt which his predecessors by building the same had run themselves into. And indeed in that sense he was wont to vaunt himself the builder of it. *Prædecessores mei* (saith he) *istam aulam cum magnis expensis fecerunt, bene quidem fecerunt, sed expensas ad illam construendam nisi de pecunia mutua non invenerunt, videtur quidem mihi, quod ego illam feci, quia illorum debita persolvi* /o.

/o Antiq. Brit. in ejus vita.

Anno
Dom.

1272.
Black Friars
London.

Robert Kilwardby. 47.

Robert Kilwardby succeeded Boniface. He built the Black Friars in London, being himself of that order. Having been Archbishop about the space of six yeares he was made a Cardinall, and then resigning his Archbishoprick gat him into Italy, and died and was buried at Viterbium. Being yet Archbishop in the yeare 1277. by his kinde and gentle persuasion he appeased the Citizens of Canterb. eagerly bent upon revenge in a very strange way to be taken of the Monks of Christ-Church, for refusing them their aid in that imposition of finding and setting forth twelve horsemen to serve in the Kings intended warre against Lewelyn Prince of Wales, laid upon the City, whereof before in the Black Friars I have spoken.

Iohn Peckham. 48.

1278.
Wingham.

Iohn Peckham succeeding Kilwardby: and continued in the Chaire 13 yeares, and almost an half. In which time he founded the collegiate Church at Wingham in Kent, or rather changed the Parish-Church there into a Collegiate. The head of which Colledge was called *Præpositus*, a Provost. The ordination of which Præpositure, together with this our Archbishops letters for the dividing of Wingham Church into foure Parishes, dated anno 1282. are extant in the Records of Christ-Church, where I have seen them. Now Wingham it self (the mother Cuurch) Ash, Goodnestone, and Nonington (Chapells to it) were the 4 Parishes. Overland and Richborough were Chapells to Ash, and Wimingswold a Chapell to Nonington. This Colledge of secular Canons (for such the founder placed in it)

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was valued at the time of the suppression at 84 lib. of yearly revenues. *Collegium in Cantia Wengamense* (Harpfields words of this foundation) *ejus potissimum opera constitutum est, sed seminarium ejus beneficii a Roberto decessore ejus profectum est: Qui a Gregorio Pontifice impetrabat, ut liceret ecclesiam parochialem Wengamensem in eum usum convertere.* The City of Canterb. went to suit with this Archbishop about limits and liberties, of which heretofore in my survey of Westgate street. Amongst other of his labours (as I have it from Gavantus his Thesaurus sacrorum rituum) he composed an office for Trinity-Sunday, called *Officium Sanctæ Trinitatis*. It was received by the Church of Rome, and in use about the yeare 1290. but for the difficulty and obscurity of the style was sithence abrogated.

Peckhams
tombe.

Leaving these things I come now to the place of this Archbishops buriall. He was buried (saith Bishop Godwin) in his own Church, but in what particular place I finde not. Archbishop Parker (it seems) found it not neither, for he mentions it not. By a Record in the Church of the time of the death and place of the buriall of this Archbishop which I have seen, it appeares he was laid *in parte Aquilonari, juxta locum Martyrii beati Thomæ Martyris*. I feare the Author of the Tables hath done him some wrong in hanging Archbishop Vfford's Table upon that which (I take it) is rather Peckhams tombe then his, that namely in the corner of the Martyrdome next unto Warham, which the Table-writer upon (it seems) Bishop Godwin's conjecture, takes for granted to be Vffords tombe. But (as I conceive) the cost bestowed on that monument (however the Archiepiscopall effigies which it hath is framed of wood) being built some

/p Antiq. Brit. in
vita Vfford.

what *Pyramis*-like, and richly overlaid with gold, which is not yet worn off, gainsayes it to be Vffords. For I reade /p, that dying before he was fully Archbishop, having never received either his pall or consecration, and that in the time of that great plague which (as Walsingham reports) consumed nine parts of the men through England; his body without any pomp or wonted solemnity was carried to

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Canterb. and there secretly buried by the North-wall, beside the wall of Thomas Becket. But I passe to his Successor.

Anno
Dom.

Robert Winchelsey. 49.

1294.
Sub-Deacon-
Cardinals at
Christ-
Church.

Robert Winchelsey succeeded Peckham. In the Record of whose inthronization, I finde mention of three Sub-Deacon-Cardinals of the Church which did assist the then Prior in that action. Such (it seems) the Church had at that time. Of the like sometimes in S. Pauls Church London, S. Hen. Spelman's Glossary will inform you in verbo Cardinalis. But I come to the Archbishop, who kept possession of the Chaire about the space of 19 yeares, and died in the yeare 1313. Much might be said of his admirable liberalitie and charitie to the poore, but hereof Archbishop Parker, and from him, Bishop Godwin and others have said enough already. And I passe over his whole life, and come to his buriall place, which is not now extant by any monument of him in the Church. But certain it is he once had one there, and it stood (say those Authors) beside the Altar of S. Gregory by the South-wall. This obscure description of the situation at length I came to understand thus. First I read in some Records of the Church a gift *ad luminare troni qui est contra imaginem Salvatoris contra altaria Sanctorum Iohannis Evangelistæ & Gregorii Papæ*. To shew me where these altars stood, comes after to my sight the mention of *Altare Sancti Iohannis Evangelistæ in Australi cruce*. Which laid to the former I perceive these altars stood in the South crosse-ille of the Quire, the one under the one, the other under the other East-window thereof, more assured of it by viewing the opposite wall, where are tokens of something (most likely that throne) once affixed to it, but now had away. By the South-wall then of this Crosse-ille sometime stood this Archbishops tombe.

Winchelseyes
tombe.

Endeavours
for his Cano-
nization.

About 13 yeares after his death, Thomas then Earle of Lancaster, implored his Canonization at the Popes hands, but without successe for these reasons. *Scire te volumus (saith the Pope to him /q) quod Romana mater ecclesia non consuevit super tanta causa præsertim præcipitanter aliquid agere,*

/q Liber Eccles.
Cant.

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quin potius tale negotium solempnis examinationis indagine ponderare, propter quod si negotium ipsum credideris promovendum, oportet quod illud coram fratribus nostris in Consistorio per solempnes personas ex parte Prælatorum Cleri & populi Anglicani vitam, merita, atque miracula ipsius Archiepiscopi attestantium specialiter destinatas solempniter proponatur, supplicatione sub-juncta, ut inquisitio hujusmodi de vita mirabili, miraculis etiam & meritis gloriosis personis idoneis committatur, ut juxta exitum inquisitionis ipsius canonizatio fieri debeat vel omitti &c. Hereupon his immediate Successor (Walter Reynolds) and his Suffragans, anno 1326., all joyned in petition to the Pope for his Canonization, directing their letters to him for that purpose under their severall hands and seales: which it seems were never sent, for the originall is yet remaining in

His Statutes.

the Cathedrall. *Vidi, inspexi.* And I do not reade that he was ever canonized. Yet for his vertues, the common people would needs esteem him a Saint. And I finde treasurers of the Church accompt divers yeares for offerings to or at his tombe. Therefore it was afterwards pulled down. In the Records both of the Cathedrall, and of the Hospitall of Herboldowne I have seen new Statutes of his making, namely such as he made and gave to either, upon and after his Visitation of each place. It was he that first erected perpetual Vicarages in the mother Church of Reculver, and the Chapells to it (Hearne and S/t Nicholas) and endowed them, as I finde by an authentical copy of the ordination of those Vicarages which hath come unto my hands.

Prohibitions.

For the maintenance of the Churches liberties, and ecclesiasticall Jurisdiction, he mainly opposed prohibitions grown frequent in his dayes, and caused the Clergies grievances to be drawn into Articles: whereof see the *Antiquitates Britannicæ* in his life. pag. 211. See also pag. 215. in the life of his Successor Reynolds; and if you would know what good courses have from time to time sithence been taken to restrain Prohibitions, see the same Author pag. 216. in the life of the same Reynolds. pag 286. in the life of Stafford. pag. 294 in the life of Bourghier, in which last place

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you may finde this worthy question properly, by my renowned Author, subjoyned. *Cum itaque (saith he) omnis Laicorum ludicum in Prælatos quærimonia, tum cum Romanæ Curie potestas etiam Regibus ipsis terrorem incussit; sola hæc fuit, qd' nisi pleræque causæ ab ecclesiastico foro amputentur, appellati=onibus a regia cognitione ad populum perferantur: quid nunc dicere possunt cum pralati Regiam auctoritatem & divino verbo sanctius, & sua jurisdictione multo peritius tueantur quam Causidici? &c.*

To return to our Archbishop. He married King Ed. 1. to his second wife Margaret in his Church at Cant. whose nuptiall feast (saith Stow) was kept in the great Hall of his Palace.

Walter Reynolds. 50.

/r Lib. eccles. Cant.

Earle of Gloucester.

Walter Reynolds succeeded Rob. Winchelsey, who when he had sate Archbishop 13 yeares and somewhat more, died and was buried in the South-wall of Christ-Church neare the Quire, where his tombe is as yet extant. At his inthronization (see the state of it in those dayes) Bartholomew Lord Badlesmere tendered himself to the Earl of Gloucester chiefe Steward, to serve in the office of Chamberlaine to the Archbishop, for (or in respect of) his Mannor of Hatfield by Charing /r. This occasionally induced, let me set before you in this place the fees which by ancient Record in the Cathedrall appeare to have belonged to the Earle of Gloucester in respect of his office of Steward and Butler to the Archbishop of Canterbury on the day of his inthronization: and they were these.

Ista pertinent ad feod. Comitum Gloverniæ pro officio senescalli, die inthronizationis cujuslibet Archiepiscopi Cantuar. si tamen summonitus fuerit, & venerit ad faciendum servitium suum & non aliter.

Idem Comes habebit de Archiepiscopo vii robas de scarleto. Item xxx sextarios vini.

Item l. libras ceræ ad luminare suum proprium pro toto festo. Item liberationem feni & avenæ ad lxxx equos per 2. noctes

tantum.

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Item discos & salsaria quæ assidebit coram Archiepiscopo ad primum ferculum.

Item post festum perendinationem trium dierum cum l. equis tantum, sumptibus Archiepiscopi, ubi idem Comes eligere voluerit de proximis maneriis dicti Archiepiscopi ad sanguinem minuendum.

Ista pertinent ad feod. ejusdem Comitum, pro Officio Pincernar. die supradicto, si tamen, &c.

Idem Comes habebit vii robas de scarleto.

Item xx sextarios vini.

Item l. libras ceræ.

Item liberationem feni & avenæ ad lx equos per 2 noctes tantum.

Item cuppam qua serviet coram Archiep. die festi.

Item omnia dolia evacuata.

Item habebit sex dolia si tot potata fuerint viz. subtus barram, in crastino festi computo recepto, & licet plura dolia sic potata fuerint, sex tantum inde habebit, & residuum Archiepiscopo remanebit.

Et nota quod in intronizatione Roberti de Kilewardby Archiepiscopi, prædict' Comes habuit primo prædicta feoda: & tunc habuit unum mantellum cum penula. Et postea in intronizatione l. de Peckam Archiepiscopi habuit duos mantellos.

Ista maneria tenet prædict. comes pro dicto officio senescalli faciend. viz. Tonebregg, cum castro & handlo cum pertinens. & totam leucatum.

Ista maneria tenet prædict. comes pro officio Pincernar. viz. Bradestede. Vileston. Horsmandenne. Melton & Pectes.

See more of this (if you please) in M/r Lamberts Perambulation of Kent in Tunbridge.

Caldecote.
Thoreholt.

To returne to our Archbishop. He gave unto his Covent (saith Bishop Godwin) the Mannor of Caldcote, and the Wood of Thorlehot. Now the Charters of this gift I have seene in the Church Records, dated Anno 1326. In which the Archbishop gives to the Prior and Covent *manerium nostrum* (as his words are) *de Caldecotes juxta Cant. cum*

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*bosco nostro de Toreholt: and that by consent of the Kiug and Pope. In the Popes licence the situation and value of the thing, together with the use which the Covent meant to make of it, and for which they begged it of the Archbishop, is thus expressed. Cum tu (the Pope so writes to the Archbishop) inter aliæ mensæ tuæ Archiepiscopalis Cant. bona, unum modicum receptaculum vocat' Caldecote juxta Civitatem Cant. scituat', cum quadam terra eidem adjacen' valoris decem librarum vel circiter ad mensam eandem spectan' obtinere noscaris, quod utique receptaculum cum terra prædicta, iidem Prior & Capitulum ac dilecti filii monachi ecclesie tuæ Cantuarien. sanguinis minuti, & ceteris laboribus futigati ibidem interdum propter loci vicinitatem recreari valeant, multum affectant per te sibi concedi, & in usus eorum perpetuos assignari, &c. In this passage give me leave to take notice of two things, to shew what they meane and were. The first is that of *Sanguinis minutio*, the other is the worke or labour what it was that the Monkes employed themselves about. For the former (*sanguinis minutio*) it was *apertio venæ ad minuendum sanguin-**

Sanguinis minu-
tio.

nem. So Reyner in his Onomasticum. And was used of the Monkes partly (I suppose) to keepe their bodies under, and partly physically and for their health-sake, to evacuate corrupted and bad humours contracted, some may thinke, by their unwholesome dyet, feeding most what upon fish, and course fare; and true it is, by their order they were to abstaine from eating flesh; yet heare what Polydor Virgil saith of that matter. *Item a carnibus (saith he) perpetuo se abstinent, nisi cum ægrotare cæperint. Vnde monachi (marke now) qui hodie continenter carnibus vescuntur, quorum numerus ubique gentium extra Italiam ingentissimus est, perpetuo ægrotent necesse est, nisi velint impudenter fateri se contra suas leges facere /s.* So that I conceive they did thus evacuate not so much for unwholesome as for full and high feeding, and much ease withall, a course of life contrary to that of the Primitive Monkes, who fared hardly, and not onely lived by their labour, but used it as a principall meanes of their Mortification /t.

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Monkes employment.

As for the other point, their worke or labour wherein they employed themselves, and were occupied, it was of divers kinds. The Ceremoniale Benedictinum thus sets them forth. *Opera autem quibus se occupare debent, sunt hæc: videlicet scribere libros, aut rubricare, velligare, pergamenum & alia necessaria præparare, & his similia &c.* No longer to digresse this Caldecote Mannor sometime lay partly in the old Parke and there-away, about Cockar-barne, as they now call it for Caldcote-barne.

Ha<r>psfield.

And now returne we to our Archbishop. To the Nonnes of Davington by Feversham which my Author thinkes were French-women, he gave and prescribed rules or ordinances in the French Tongue, for their more easie intellect. He amerced the President of S. Bertins, for leasing out, without his privity, the fruits of Chilham Parsonage which belonged to the Priory of Throuleigh, a Cell to S. Bertins, and one of those that in the generall suppression of Priors aliens by Hen. 5. was dissolved. And so much for this Archbishop, except I shall remember his appropriation of the Parsonages of Farley and Sutton to the Hospitall at Maidstone of his Predecessor Boniface foundation, and his like appropriation of the Parsonage of Waldershire to Langdon Abbey, unto which about the same time King Ed. 1. gave the Parsonage of Tong.

Anno Dom.

Simon Mepham. 51.

1327.

Simon Mepham succeeded Walter Reynolds; and continued Archbishop five yeares and somewhat more, and dyed Anno 1333. at Mayfield in Sussex. His body was conveyed to Canterb. and laid in a Tombe of Black-Marble upon the North-side of S/t Anselmes Chapell: that so called at this day, for when he was buried there, it had another name. The Record of the place and manner with the time of his buriall kept in the Church saith he was laid in *Quadam capella sancti Petri nuncupata ex parte australi summi altaris.* His Tombe is that whereon by error Archbishop Sudburies Table now hangs.

Saint Peters Chapell.

Mephams Tombe mistaken.

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John Stratford. 52.

1333.

His Successor was John Stratford who having sate Archbishop about 15. yeares, dyed and was buried in a Tombe

of Alabaster on the South-side of the high Altar, besides the steps of S/t Dunstons Altar. By the Table hanging where= on you may easily finde it.

Iohn Vfford, or Offord. 53.

1348. Him succeeded Iohn Vfford or Offord. But he never re= ceived either his Pall or Consecration. Of his buriall I have spoken before in Peckham.

Thomas Bradwardin. 54.

1348. Thomas Bradwardin succeeded, but within five weekes and foure dayes after his consecration he dyed, so that he was never inthronized at all. He was buried in S/t Anselmes foresaid Chapell, by the South-wall.

Simon Islip. 55.

1349. Simon Islip was his next Successor. Amongst many other acts of his piety, he gave unto his Covent to the use of their Eleemosinary, the Churches or Parsonages of Monkton and Eastry; say the Writers of his life. Yet I finde these very Churches with others formerly appropriated to them for that use, to wit by Archbishop Richard, Becketts immediate Successour, as you may finde before in my Survey of the Almney. Both relations true. For the Church Muniments informe me that these Parsonages were taken from the Church by Archbishop Baldwin; that Richards immediate Successor in and upon the quarell that was betweene him and his Monkes (whereof before) and so they continued, at least at the Archbishops dispose, untill this Simon Islip, with the Kings licence, did restore, reunite and annexe them againe unto the Church: shortly after which guift of his Vicars perpetuall were ordained and indowed to each Church; Copies of the ordination and dotation of which Vicarages I have seene in the Liegers of the Church, where they are fairely registred. But to our Archbishop againe.

Harpsfield. With his consent Buckland Parsonage was appropriated to the Priory of Dover, as was the Parsonage there to Bilsing=

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ton Priory. He dyed Anno 1366. after he had beene Arch= bishop 16. yeares and upwards: and was sometime buried under a faire Tombe of Marble inlaid with Brasse in the middle, and neare the upper end of the Body of his Church, sithence removed and set betweene the two next Pillars on the North-side thereof. The times were very mortall, by the raging of the plague, when he came first to the See, as from Walsingham, is noted by Harpesfield, with this note of his upon it. *Cum vero (saith he) propter hanc hominum ani= maliumque ceterorum pestilentiam, agri passim inculti, vasti, & deserti jacerent, & possessores solitis redditibus destitueren= tur; coacti sunt non modo de solita pensione remittere, sed etiam agros omni rustica facultate instructos colonis locare. Quod & si a laicis possessoribus, ad rem attentioribus observari fere desitum est, in prædiis tamen cœnobiorum, Episcoporum & collegiorum mos ille frequens, ad nostra usque tempora, maximo colonorum emolumento perduravit.*

Anno Dom. 1366. Simon Langham. 56.

Simon Langham succeeded Islip. Who sate only two yeares, dyed Anno 1376. was first buried at Avinion (where he dyed) in the Church of the Carthusians (whose house he had foun= ded;) but afterward at Westminster (where he had beene first a Monke, afterward Prior, and lastly Abbat) in a goodly

Tombe of Alabaster.

William Wittlesey. 57.

1368. William Wittlesey succeeded Langham, who having continued in the See, almost seven yeares, dyed in the yeare 1374. and was buried almost over against (his Uncle) Simon Islip, betweene two Pillars on the South side of the body of the Church, under a faire Marble Tombe inlaid with Brasse, as his Table will direct.

Simon Sudbury. 58.

1375. Him next succeeded Simon Sudbury: who being barbarously murdered by the Rebels in Rich. 2. dayes, Anno Domini 1381. his body after all stirres ended was carried to Canterbury, and there honourably interred upon the South-side of the Altar of S/t Dunstan, the next above the Tombe

Sudbury his Tombe mistaken.

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of Archbishop Stratford, and is that (as in Odo I told you) whereon Odo's Table hangs. The place (I take it) or neare it where his predecessor S/t Elpheges Altar-Tombe sometimes stood. That as there was but little or no difference betweene them, in the condition either of their lives or deaths, they being both Archbishops of the place and both unworthily murdered (I might say martyred) by the outrage of the people, a rabble of cruell assassinats, of Danes the one, of Domestickes the other, little better then divels incarnate both, so there might also be little or no distance in their sepulchres or resting places after death. He built the West-gate of our City together with the greatest part of the Wall betweene it and the Northgate, commonly called by the name of the Long-Wall. A great worke (saith my Author) no lesse necessary and profitable unto the City then costly and chargeable unto the builder. The Maior and Aldermen once a yeare, used to come solemly to his Tombe to pray for his soule in memory of this his good deed to their City. To remedy and remove which piece of superstition (I take it) his Epitaph (some tokens whereof are yet discernable) was torne and taken from his Tombe at or since the Reformation. Wevers Monuments hath this fragment of it.

Leland.

*Sudburix natus Simon jacet hic tumulatus
Martyrizatus nece pro republica stratus.
Heu scelus infernum, crux, exitiale, nefandum
Præsulis eximii corpus venerabile dandum
In rabiem vulgi —*

William Courtney. 59.

1381. William Courtney succeeded Simon Sudbury, and having sate twelve yeares lacking one moneth, dyed Anno 1396. at Maidstone. Where he pulled downe the old worke first built by Boniface his predecessor for an Hospitall, and building it after a more stately manner translated it into a Colledge of secular Priests, which at the time of the suppression was valued at 139/l. 7/s. 6/d. by the yeare. This Archbishop lyeth buried (saith Bishop Godwyn) upon the South-side of Thomas

Maidstone Colledge.

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Beckets shrine, at the feet of the blacke Prince in a goodly Tombe of Alabaster. But what sayes Wever? 'It was the custome of old' (saith he) 'and so it is in these dayes for men of eminent ranke and quality, to have Tombes erected in more places

Contradiction about the place of Courtneys buriall.

then one; for example and prooffe of my speech, I finde here in this Church a Monument of Alabaster at the feete of the blacke Prince, wherein both by tradition and writing, it is affirmed that the bones of William Courtney (the sonne of Hugh Courtney, the third of that Christian name, Earle of Devonshire) Arch-bishop of this See lyes intombed. And I finde another to the memory of the same man at Maidstone here in Kent, wherein (because of the Epitaph) I rather beleeeve that his body lyeth buried. Thus he. His place of burial appointed of him in his Will extant in Christ-Church was the Cathedrall at Exceter, where he had sometime beene a Prebendary, and where he requested the Bishop of the place to bury him. Afterwards lying on his death bed and having changed his mind in this point; and holding his body (as he then declared) unworthy of buriall in his Metropolitall or any other Cathedrall or Collegiate Church, he wills it to be buried in the Church-yard of his Collegiate-Church at Maidstone, *in loco designato loci hanni Boteler armigero suo* (as his owne words are.) Thus you see his Will sends us to seeke his buriall place at Exceter. His after declaration on his death bed, to the Cimitery of his Collegiate Church at Maidstone. His Monument in that Church sayes he lyes there, and this in Christ-Church, that he is in none of the three but here. And that I take to be the truest. For I finde in a Lieger Book of Christ-Church, that the King (Rich. 2.) happening to be at Canterb. when he was to be buried (upon the Monkes suite, 'tis like) overruled the matter, and commanded his body to bee there interred.

Clergy armed and rated.

/u Ex Registro Courtney.

This Archbishop upon the overture of an intended invasion by the French, directs his letters to the then Commissary of Cant. to arme the Clergy of the City and Diocese after these rates and proportions /u. A benefice exceeding 100 markes to finde a man and two Archers, a be-

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Archery.

nefice exceeding xl/l. to finde two Archers, a benefice of xx/l. one Archer, and for those under xx/l. to finde *Loricis*, coates of male and other smaller armes. Here, as from a fit occasion, let us observe by the way the alteration of the times in point of martiall and military weapons. The Bow, (the long Bow) and the Bow-man, we all know, were those which did the deed, and bare away the Bell in martiall brunts in former times, the Bow then the prime weapon for offensive service, and the chiefest instrument warre knew where with to try the mastery; the Gun, and Gun-shot being but of late (though too soone heaven knowes whilst earth rues) invented: and yet so cryed up and magnified, by Martiallists especially, that the Bow the whilest is quite rejected with contempt as uselesse, and doomd and deemd at best as onely fit for men of peace in way of recreation to sport withall. Now being grounded in a good opinion of Archery my selfe, and not unwilling to vindicate the under valuation of it with other men, I desire here to recommend unto my reader a worthy and judicious Elogie one commendation of (Englands ancient glory) Archery; not my owne, nor yet any meere Mercurians, one able to judge onely by theoreticall speculation, but a learned disciples both of Mars and Mercury, one equally experienced in both warfares, the armed and gowned; Master Iohn Bingham I meane, in his Notes upon Aelians Tactiks, where he playes the part of a most excellent advocate for discarded Archery. The Booke is now somewhat deere and scarce, and therefore to save their labour and cost (of searching the origi-

A worthy commendation of it.

nall) who can endure to see despised Archery commended according to it worth, I shall present them with a true Copy of that whole passage verbatim, as there it lyes, pag. 24. and so forward. It is somewhat long; for avoyding therefore of too great an interruption and digression here, I have given it a place in my Appendix, where you may finde it, Scriptura 15/a. Craving pardon for this digression, I return to our Archbishop.

He had the Bailiffes of Canterbury in question for meddling

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Medling in Church matters by Laics punished.

in and with ecclesiasticall matters, as the punishment of Adultery and the like, and made them to submit *sub pœna interditi Civitatis*. He had the Serjeants of the City also in *coram*, for bearing their Maces and using their authority within the precinct of his Church. But at the petition of the City they were dismissed, provided that for time to come they leave their Maces without the utter-gate when they come to the Church, or within the precinct. He had the Bailiffes of Romney also in *coram*, for meddling in Church-businesse, who obstinately rebelled and sought and thought to secure themselves by a prohibition, but were deceived, for the Archbishop gat it reversed, and (saith the Record) made that unadvised Towne submit. He obtained /x of Ric. 2. foure Faires for the Church at the foure principall feasts of peregrination in the yeare, viz. one on the Innocents-day, on Witsou-Eve another, on the Eve of Becketts translation a third, and the fourth and last on Michaelmas-Eve, to hold for nine dayes next following every of them, and be kept within the site of the Priory.

/x Liber Eccles. Cant.

Thomas Arundell. 60.

1396.

Thomas Arundell next succeeded after Courtney. Who sate one moneth above 17 yeares, and dyed Anno 1413. He lyeth buried (as his Table will shew) on the North-side of the body of Christ-Church, where doubtlesse he sometime had a farre better Monument then now remaines of him. For his Will appoints out his buriall thus. *In Monumento meo novo quod ad hoc licet indignissime construi & fieri feci in oratorio meo in navi sanctæ Cant. ecclesiæ, infra Cantariam meam perpetuam duorum Capellanorum ibidem ordinatam, &c.* But Chantery and Monument are both gone, a bare grave-stone levelled with the floore, with the brasse all shamefully torne away being onely left; whereas you may know there sometimes stood a Chapell (like to that I suppose of Bishop Kemp on the North-side of the Body of Pauls) wherein both the Archbishop lay fairely intombed, and his two Chanterists did daily celebrate, which had for their stipend x/l. a peece yearely out of Northfleet Parsonage: and their

Arundels Monument.

His Chantery.

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dwelling or Mansion which was built for them by himself *ex australi parte ecclesiæ*, and contained in length 80. and in breadth 60 foot measured. I suppose it yet standing, and to be one of those present buildings on the South-side of the Church-yard. The Chapell (as I learn from the report of the Chantery Priest thereof) was taken down and sold away by H. 8. his Commissioners. This Archbishop /y confirmed the foundation of the Colledge of Bredgare, to which the Parish Church there was in his time converted by Robert then Parson thereof. In the yeare 1413. what yeare this Archbishop died I finde /z him an Inhabitant in the Castle of Leeds in Kent, which in a decree or sentence which he gave be=

/y Harpsfield. Bredgare.

/z Walsingham.

Leeds-castle. tween his Monks and the Covent of S. Gregories by Cant. dated at that place, the same yeare, he calls his own Castle. *Dat' (saith he) in Castello meo de Ledes.*

Anno Dom. Henry Chicheley. 61.

1414. Henry Chicheley succeeded next after Thomas Arundell. He sate 29 yeares, and dying anno 1443. was laid in a very fair tombe built by himself in his life time, standing on the North-side of the Presbytery. It is the tombe which was lately repaired and beautified by the All-souls-colledge men, whose founder he was. His table will direct you to it. Lindewood dedicating his Provinciall to this Archbishop styles him *Dei gratia, Cantuarien' Archiep.* And no marvell for 600 yeare before, his predecessor Archbishop Athelard useth the style, writing himself thus. *Ego Aethilheardus, gratia Dei humilis sanctæ Dorobernensis ecclesiæ Archiepiscopus* &c. The like /a was usuall in the styles of other Archbishops. And not onely Archbishops, Bishops, and Dukes, in times past used the same in their titles, but also Abbats, Priors, Earls, yea the meanest Magistrates and Legates sometimes, Earls especially which had *Iura Regalia*, and mitred Abbats. But Kings in the mean season disdainning and displeased at it, and challenging it as the symbol and proof of their (save under God) independent Majesty, by little and little it became either wholly omitted or else altered, as our Archbishops into *providentia divina*, or *permissione divina*. Mr Selden will instruct you more at large in this matter, if you peruse the 1. part of his titles of Honor cap. 7. § 2. Unto whom let me adde a pertinent discourse hereof. The author of it, Roverius, in his Illustrations upon the History of S. Johns Monastery at Rheims pag. 618. *Fecerant (saith he) liberæ electiones, & Pontificiæ exemptiones, ut horum temporum Abbates* (speaking of the yeare 1192.) *se Dei solius gratia constitutos censerent, atque inter dignitatis titulos hunc etiam annumerarent. Neque vero hoc primum sæculo natus est hic sensus, cum anno jam Mxxx. Gandensis Abbas S. Bavonis sic scriberet. Otginæ Comitissæ Othelboldus gratia Dei Abbas, & annis plusquam centenis ante Abbas S. Galli; Christi favente gratia Harmotus Abbas, & Christi disponente providentia, aut largiente clementia, Crimaldus Abba. Verum ii, qui amantiores erant humilitatis religiosæ, non facile comperiuntur hoc usi sermone. Neque enim vel Cluniacensis ullus, vel Bernardus Clarævallis, vel Gofridus Vindocinensis, vel Lupus Ferrariensis id sibi usquam tituli arrogarunt. Nam sive ea voce significetur Præfecturam Deo soli debitam, subditamve esse, sive Monasterio beneficiam; Deo impertitam, quod vir talis fuerit Præfectus, sive Abbatiam gratiam a Deo factam, quod sit Præfectus, non potest non aliquid continere sensus, quam humilitatem religiosam deceat, sublimioris, cum id de seipso Abbas profitetur, qui nec satis vere potest affirmare supremum sibi jus esse, vel sacrarum, vel temporalium rerum sui Monasterii, nec satis tuto Præfecturam, quæ gravissimum onus est pro divino favore habere. Itaque sapientissimi quique, & si aliis hunc titulum tribuunt, nunquam tamen sibi, dignum videlicet rati, ut de aliis sentiant, quod de se non ausint. Quamobrem suspicari licet has voces pluribus Abbatum chartis, actisque publicis non tam illorum quam pragmaticorum usu, ac instituto invecas, dum Abbates inducunt de seipsis eo loquentes modo, quo ipsi pragmatici sibi de illis sentiebant loquendum. Quanquam videri etiam possit has voces a Librariis in antiqua interdum scripta ex sui sæculi moribus intrusas. Vix enim an-*

te secundam Regum Franciæ stirpem, aut Reges supremam potestatem rerum civilium, aut Episcopi rerum sacrarum his

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verbis expresserunt. Sane & Episcopi, & Abbates aliqui invidiam titulo præclare aliquando emollierunt, aut potius sunt interpretati, dum se permissione, aut concessione Dei Episcopos, vel Abbates dixere &c.

- Anno Dom. 1443. John Stafford. 62.
John Stafford succeeded. Sate almost nine yeares, and dying anno 1452. was buried in the Martyrdome, under a flat marble stone inlaid with brasse.
1452. John Kemp. 63.
John Kemp succeeded next. He continued not in the See above a yeare and an half. The Parish Church of Wy in Kent where he was born, he converted into a Colledge, in which he placed secular Priests to attend divine service, and to teach the youth of their Parish. Their Governour was called a Prebendary. This Colledge at the suppression was valued at 93 lib. 2/s by the yeare. It was surrendered anno 36. Hen. 8. This Archbishop, with his two next Successors were Cardinalls.
1454. Thomas Bourgchier. 64.
Thomas Bourgchier succeeded Cardinall Kemp, continued Archbishop 32 yeares, and dying anno 1486. was buried upon the North-side of the high Altar in a marble tomb. He gave to his Successor by his Will 200 lib. in recompense of dilapidations. He had a Chantery. The revenues whereof were surrendered with the Priory to the King (H. 8.)
1487. John Morton. 65.
John Morton succeeded. Thirteen yeares he enjoyed the Archbishoprick, died the yeare 1500. He lieth buried in the Lady-chapell of the Vndercroft under a marble stone. Howbeit a goodly tombe is erected in memory of him upon the South-side of the Chapell.
1501. Henry Deane. 66.
Henry Deane succeeded, who died anno 1502. the second yeare after his translation, and was buried in the Martyrdome.

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- Anno Dom. 1504. William Warham. 67.
William Warham succeeded Henry Deane. The pomp and state of whose entertainment and inthronization you may reade of at large elsewhere. He continued Archbishop 28 yeares, and died at S. Stephens neare Canterb. in the house of William Warham his kinsman, Archdeacon of Cant. and was laid in a little Chapell built by himself for the place of his buriall upon the North-side of the Martyrdome, and hath there a reasonable fair tombe, where he founded a perpetuall Chantery of one Priest daily to say masse for his soul, but the dissolution of the Priory suppressed it, and seized the revenues thereof to the Kings use. Erasmus /b (upon whom this Archbishop bestowed the Parsonage of Aldington in Kent) so commends him for his humanity, learning, integrity and piety, that (as he concludes) *nullam absoluti præsulis dotem in eo desideres.*
- /b Peregrinatio Relig. ergo.

Thomas Cranmer. 68.

1533.

Harpfield.
Warhams evill
preage of a
Thomas.

Thomas Cranmer succeeded, being consecrated Archbishop anno 1533. and suffered most unworthy death at Oxford anno 1556. He was the man designed to succeed in the Chair by his predecessor, who though he foresaw and foretold too, that a Thomas should succeed him, who (as my Author saith, slandereth I should say) *per laxam & remissam vitæ licentioris indulgentiam populo concessam, perque prava dogmata, magis Cantuariensem, omnemque reliquam Angliæ ecclesiam deformaret, quam eam olim Thomas Martyr suo martyrio amplificasset; admonuitque nepotem, ut si quis forte Thomas, eo vivo ea sede potiretur, ne ulla ratione in illius famulitium se ascribi pateretur &c.* Yet to see, he pitches upon this man (a Thomas) in his choice of a successor. *Waramus autem* (saith the same Author) *eum ipsum Thomam, de quo tam male ominabatur, quique primus ex omnibus Cantuariæ Episcopis hæresim* (so he slanders our religion) *in eam sedem invexit, successorem sibi sortitus est.*

Reginald Poole 69.

1555.

Reginald Poole otherwise and more vulgarly called Cardinal Poole succeeded. Two yeares and almost eight

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moneths he continued Archbishop, and died even the same day that Queen Mary did. His body was (and lies) intombed on the North-side of Becketts crown, where his monument is extant. He was the last Archbishop that was buried in Christ-church. Their burials there have been ever since discontinued; a thing the whilest to some seeming very strange, that of all the Archbishops since the Reformation, not one hath liked to be buried there, but all, as it were with one consent, declined their own Cathedrall (the ancient and accustomed place of Archiepiscopall sepulture) and choosing rather an obscure buriall in some one private Parish Church or other.

Buriall of the
Archbishops
in Christ-
Church dis=
continued.

Anno
Dom.

Matthew Parker. 70.

1559.

Matthew Parker succeeded Cardinal Poole in the Archbishoprick, held the same 15 yeares and 5 moneths and deceased anno 1575. Besides a multitude of pious acts, he bestowed upon the reparation of his Palace at Canterb. one thousand foure hundred pounds. He lies buried in the Chapel of Lambeth house. Amongst other his works, with the help no doubt of other able Antiquaries, he wrote the lives of his predecessors, the Archbishops of Canterb. intituling his book. *De Antiquitate Britannicæ Ecclesiæ &c.* Whereof Cuiacius (having occasion to make mention of it /c) gives this commendation. *Sunt multa* (saith he) *in eo auctore præclara, nomen ejus ignoratur, & liber tantum exstat in Anglia, unde accersitur, & accersitus est magno pretio.*

/c Ad cap. qua
fronte. de Ap=
pellationib.

Edmund Grindall. 71.

1575.

Edmund Grindall succeeded, and sate seven yeares and almost an half, and died and was buried at Croydon. He was a very grave man, and gave to our City C. lib. to be employed upon a stock to set the poore on work.

1583.

Hosp. and
School at Croy=
don.

John Whitgift. 72.
John Whitgift succeeded and continued Archbishop somewhat above 20 yeares. In which mean space he built the Hospitall and School at Croydon. After the finishing where=

/d S/r George Paul, in his Life.

of /d, the French Lieger Ambassador, Boys Sisi, inquiring what works the Archbishop had published, and receiving

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answer that he had written onely in defence of Church government, but it being incidently told him that he had founded an Hospitall and a School: *Profecto* (saith he presently) *Hospitale ad sublevandum paupertatem, & Schola ad instruendum juventutem sunt optimi libri quos Archiepiscopus conscribere potuit.* He lieth buried at Croydon.

Anno Dom.

Richard Bancroft. 73.

1604.

Richard Bancroft succeeded and sate 6 yeares or thereabouts, died anno 1610. A man of singular wisdom, and very zealous in defence both of Church-liberties and discipline.

George Abbot. 74.

1611.

Guilford Hosp.

Conduit at Canterbury.

George Abbot succeeded, he sate Archbishop 22 yeares. In which space of time he bestowed great summes of money in building and indowing of an Hospitall at Guilford in Surrey, the Town wherein he was born, and afterwards buried. He began also to shew himself a special benefactor to our City: witness the goodly conduit which he built for the common good and service of the same. A work as of great charge to the Author, so of no lesse benefit to the City. He died in Iuly Anno Domini 1633.

William Laud. 75.

After whom succeeded the present Lord Archbishop his Grace, by name William Laud, by title Primate of all England, and Metropolitan, one of the LL. of his Majesties most honourable privie Councell, and Chancellor of the Vniversitie of Oxford. Of whom to speak, is not a task for my pen. I leave it to posterity hereafter, and to better abilities to set forth his constant piety, great wisdom and spotlesse justice. Howbeit, what all men take unto themselves a libertie to speak of him, I shall be bold to commemorate, namely those famous works of his that so much praise him in the gate: As his care, his cost, his encouragement to the repair of what all men despaired as much to see repaired until he undertook it, as ever they did to see it finished, /d, when Mauritius first began to build it, S. Pauls Church in London. Another, that never to be forgotten gift of his to

Stow. Godwyn.

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the Vniversity-library of Oxford, of an innumerable multitude of choice and rare Manuscripts, with his great care and cost, gathered from all parts not onely of this Kingdome, but also of the whole world. A third, the flourishing of the same Vniversitie by his meanes in a twofold way; one, in the government of it, by his late new Statutes; the other, in buildings, at S. Iohn's first, at his own proper cost and charges; and by his example and furtherance, in other Colledges, such buildings all and so goodly, as none did ever expect, and all do now admire to see raised.

Now that Providence, which by the meanes of a most pious and prudent King sent him unto us, grant we may long enjoy him, and afterwards translate him from the cares of the Church militant here, to the joyes of that triumphant one above.

Inthronization of the Arch=

If any shall desire to see the ancient form of our Archbishops inthronization, he may finde it in my Appendix, tran=

bishop of Cant.
the form of it.
Vide pro Scrip-
tura 16. in
Append.

scribed from a Record of that of Archbishop Winchelseys, kept in the Church, and (as it may be supposed by the general title of it) intended for a precedent in this kinde. And so having done with the first part of my intended Catalogue, to wit concerning the Archbishops of Canterb. I proceed to the second. viz.

A Catalogue of the Priors of Christ-Church, with a brief touch of the contemporary Monks of note.

Vntill the Conquerours time, I finde no mention of any Prior of Christ-Church. Henry brought hither by Archbishop Lanfrank, being the first I meet with. Aforetime (it seems) he that held the place was called *Decanus ecclesiæ*. So it is intimated by Archbishop Parker in the life of Agelnoth, who tells also that Celnoth the Archbishop, almost 200 yeares before, was first Deane of the Church. A Saxon Record of this Church makes mention of one Aethelwine a Deane also in the same Archbishops time, and another Record tells of another, one Godric in Archbishops

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Stigands dayes, whom the book of Doomsday makes mention of. Further then thus I am not instructed in the names of those Deanes: wherefore I must passe them over and come to the Priors.

Anno
Dom.

Henry. 1.

1080.

Whereof (as I said) Henry was the first: Sometime Abbat of Cane in Normandy: from thence brought hither by Lanfrank, and made Prior of this Church. Afterwards he became Abbat of Battell in Sussex /e, and so died.

/e Reyner. Apost.
Benedictin.

Ernulphus, or Arnulphus. 2.

1104.

Ernulphus or Arnulphus, first a Monk of the Church, afterwards became Prior, succeeding Henry: then was preferred to the Abbathship of Peterborough, and lastly had the Bishoprick of Rochester given him by his Predecessor in that See, Ralfe, the Archbishop of Canterb. you may reade more of him in the Catalogue of BB. in Rochester, and in Fox his Acts and Monuments you shall finde a letter directed to him and others about Priests marriages.

Conradus. 3.

1108.

Conradus a Monk also of the place succeeded Ernulphus, made Prior as his Predecessor by Archbishop Anselme. Of whom, and of Henry Predecessor to them both, Edmerus maketh this mention. *Res Monachorum* (saith he, speaking of Anselme) *posuit in dispositione suorum, constituens eis in Priorem, post Henricum, Ernulphum, post Ernulphum, Conradum (ipsius loci Monachos) ad quorum nutum negotia ecclesiæ cuncta referrentur.* Which is all I reade of him.

Elmerus or Ailmerus. 4.

1112.

Elmerus or Ailmerus succeeded Conradus. He was first also a Monk, afterwards Prior of Christ-church, and continued Prior eighteen yeares, dying in the yeare 1130. He was contemporary with Edmerus and Alexander, both famous Monks of the place, great ornaments to the Church, and very deare both of them unto Archbishop Anselme. This Prior wrote divers Treatises mentioned of Pitseus, who will further inform you both of him, and those his Coætaneans. Here by the way to do Balæus right, let me note it once for

Pitseus Balæus
his Plagiary.

all, that Pitseus for these and many other like things which I shall have occasion to cite him for, is but Balæus his Plagiary; yet I rather quote him then Balæus, because his Booke is more common and easie to get.

Gosfridus. 5.

1128. The next Prior after Elmerus, was Gosfridus, who (as I have it from the Continuer of Florence of Worceter) in the yeare 1128. was at the suite of David of Scots, by the consent of the Archbishop (William Corboyl) chosen Abbat of the Monastery of Dunfermelin in Scotland. *Vir religionis eximiæ* (my Authors owne words) *Cantuarix Prior Gosfridus nomine, Rege Scotorum David petente, & Archiepiscopo Guilielmo annuente, Abbas eligitur ad locum in Scotia qui Dunfermelin dicitur. Ordinatus est autem ab Episcopo ecclesix sancti Andreæ.* A petition to this purpose of the same Scottish King is extant to this day amongst the Records of the Cathedral, where I have seene and read it.

Ieremias. 6.

1130. Ieremias (a Monke also of the place) succeeded Elmerus. Of whom I reade in the Acts and Monuments, that Archbishop Theobald falling out with him for certaine causes betweene them, for which the Archbishop taking stomach against him would lay the sentence of Interdiction against him: The Prior, to save himselfe, made his appeale to Pope Innocent. The Archbishop provoked the more by that, deposed him from the Priorship, and placed one Walter in his roome. Ieremias notwithstanding making his complaint and appeale to Rome, obtained letters from the Pope to Henry Bishop of Winchester, being the Popes Legat; by the vertue whereof he against the heart of the Archbishop was restored, and Walter displaced. Neverthelesse, the said Ieremy, not willing there to continue with displeasure of the Archbishop, shortly after of his owne accord renounced his Priory, and Walter againe was received in his stead. Thus Master Fox. Bishop Godwyn in his Catalogue, in the life of Archbishop Theobald, writing of this matter, by mistake affirmes him to have beene Prior of Saint Austins. That he

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is herein mistaken you shall plainely perceive both by Matthew Paris. pag. 103. London edition. and by Archbishop Parker in the life of Theobald, if you please to consult them; of whom the latter tells, that this Ieremy had given him in consideration of his surrender of the Priory 100 markes. These things happened (you see) in the time of Pope Innocent the second, who dyed Anno 1143. This Prior is mentioned by Harpesfield in the story of the new worke of Dover by Corboyl.

Walterus. 7.

1143. Walterus (as you see) was made his Successor. I finde him surnamed 'Durusdens,' in English Durdent, or Hard-tooth. Pitseus in his Appendix to his Catalogue of English-Writers, mentions one of the name, this very Prior in all probability; and gives him a large Enconium, for his great learning, especially in divinity, and mentions some of his works: you may reade more of him in the story of the strife betweene Archbishop Theobald and Sylvester the 45. Abbat of Saint Austins, about his consecration, opposed of this Prior

in the year 1151. recorded in the Acts and Monuments,
part. 1/a. pag. 307.

Walterus parvus. 8.

1151. Walterus (to distinguish him from his predecessor) sir=
named 'Parvus' succeeded, whom I know onely by his name,
and the time in which he lived.

Wibertus. 9.

1160. And so must I say of his next successor Wibert, saving that
his buriall place is lately come to my knowledge by this in=
scription in Brasse on a grave-stone in the Chapter-house.
Hic jacet Wibertus quondam Prior hujus ecclesiae.

Odo. 10.

1170.
/a Acts and Mo=
num. vol. 1.
pag. 307.

Odo succeeded Wibert, and was Prior in Archbishop Bec=
kets dayes. After whose death (saith Master Fox /a) there
was a great stirre between the King (Hen. 2.) and this Prior
about the choice of a new Archbishop. 'For the King' (saith
my Author) 'seeing the Realme so oftentimes incumbred by those
Popish Archbishops, and fearing least the Monkes of Canterbury

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should elect such another as would follow the steps of Thomas
Becket, most humbly with cap in hand, and curtesie of knee,
desired Odo the Prior, that at his request, and for contentation of
his minde, such a one might be elected whom he would appoint
(appointing and naming a certaine Bishop, which was a good
simple man after the Kings liking;) but the Prior dissemblingly
answering the King againe that he neither could nor would with=
out the consent of the Covent give promise to any man: in fine,
contrary to the Kings so humble request, agreed to the election
of another, which was the Prior of Dover called Richard Anno
1173. who continued in that sea eleven yeares.' Thus Fox. His
Covent and he (as the same Author reports) fell out about
his translating the reliques of Saint Dunstan. This doubt=
lesse is the man whom Pitseus mentions, and calls S/t Odo.
A man (saith he) of approved vertue, and eminent learning.
From Prior of this Church he was translated and preferred
to be Abbat of Battell, saith the same Pitseus. One Sampson
Dorobernensis, a man famous also for his piety and learning,
was his equall in time, and companion in place, being a
Monke of this Church about the year 1170.

Benedictus. 11.

1177. Benedictus succeeded Odo. And in the year 1177. was a
party to the composition made betweene him and his Co=
vent on the one side and the Abbat and Covent of S/t Austins
on the other, touching the houses and ground on the South=
side of the Church-yard of Christ-Church, by the Campanile
sometime standing there, exchanged by S/t Austins with
Christ-Church for other like elsewhere, whereof before in
my Survey of the precinct. See more of him you may in
Pitseus, who saith that from this Priory he was translated to
the Abbey of Peterborough, and therefore is knowne by the
sirname of Petriburgensis, and dyed about the year 1200.

Herlewinus. 12.

1180. Herlewinus succeeded Benedictus, and was Prior in the
dayes of Pope Alex. 3. (who dyed 1181.) for I finde him di=
rect his Buls to this Prior by name, commanding that the
Offerings of the Church should be disposed of in *restauratio*=

nem ecclesiæ, &c. Extreme Age having indisposed him for government he gave over his place, and had to his Successor

Alanus. 13.

1181. This Alanus (Harpesfield saith) was first a Canon of Beneventum, but English-borne, afterward Sacrist or Sexton of this Church, then Prior, and lastly made Abbat of Teuxbury. He wrote much; the particulars of whose labours you may finde in Pitseus. Being Sexton he was very intimate with Archbishop Becket. But afterward when he was Prior he opposed himselfe against Baldwin, both in his election, and in his proceedings afterwards: by whose policy, because he could not winne him to his side, under the pretence of his preferment he at length procured his removall from this Priory to the Abbatship of Tewksbury: where he lived till the yeare 1201. and then dyed. He was doubtlesse a strict and stout prelate. For I reade /a that in the yeare 1181. when, in a Procession at Christ-Church, one S/r Robert Mortimer an excommunicate person for his contumacy, *quia noluit juri parere, super injuria quam fecerat Cantuar. ecclesiæ de quadam pastura, quam abstulit manerio eorum quod dicitur Depeham:* intruded himselfe into the company: this Prior, Alan, espying of him there, informes the Archbishop, who was then present, of it, and that a second time because the Archbishop would have connived at it; the Archbishops servants dissuading the Prior because of the Kings displeasure. At length because the Prior saw the Archbishop would take no notice of it, he tells him that sith he will not use his authority without, he will use his owne within the Church. And accordingly being entered the Church and at masse, the Prior requires the Covent to surcease, who obeyed, and so the excommunicate to his shame was by strong hand cast out of the Church, and then they proceeded in their devotions. You may see more of this Prior in the story of the troubles happening betweene Archbishop Baldwyn and the Monks of his Church recorded in the Acts and Monuments. vol. 1. pag. 308.

/a Lib. eccles.
Christi Cant.

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- Anno Dom. Honorius. 14. Roger Norris. 15. Osbertus. 16.
1185. Honorius succeeded Alanus: of whom and of his next Successor Roger Norris, as also of Osbertus, or Osbernus his next Successor, you may reade in that story I last mentioned: where it is said that Honorius died at Rome, whither he was sent to oppose Baldwyn in his project for the Colledge at Hackington: And that Roger was made Prior in his stead:
1189. by Baldwyn who obtruded him upon the Monks, whereupon in their treaty for conditions of peace and composition, one article was, that this Prior should be deposed; And accordingly he was so, and at the request of the Archbishop promoted to be Abbat of Eusham, and with consent of the King and Covent Osbernus designed and made Prior, who had before taken part with the Archbishop; but continued not long in the place; for the Monks not pleased with him, after Baldwins death, removed him again. About this time one William Stephens (or *Gulielmus Stephanides*) a famous Monk, lead his life in this Monastery, of whom you may reade a large Encomium in Pitseus.

Gaufridus or Galfridus. 17.

1192. Gaufridus or Galfridus succeeded Osber. Letters or Bulls like to those above mentioned sent by Pope Alex. to Herlewin his predecessor, and as were also directed by Pope Vrban 3. to Honorius the Prior, I finde inscribed to this Prior by Pope Innocent 3. I meet also with certain letters of his and the Covent, whereby, with consent of Hubert the Archbishop, and at the petition of M/r Firmin then 'Custos' or keeper of that house, they take the leprous Hospital of S. Jacobs neare Cant. into their custody and protection, as I have more at large made appeare unto you in my survey of that quondam Hospitall. In this mans time the controversie between the Monks and the Suffragans of the Province, about the choice of the Archbishop was decided by the decree of Pope Innocent 3. and the same Pope by another decree and letters to the Archbishop discarded secular Clerks out of the Church and Monastery. Contemporary with this Prior was the famous Gervasius Dorobernensis a

S. Jacobs.
Reyner. Apo=
stol. Benedict.
pag 97. &
107.

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Monk of this Church a great Historian and Antiquary, as Pitseus will inform you: as also of Nigellus Wireker another like Monk: and chantor of the Church, on whom my Author, from Leland bestows a most ample commendation for his piety and excellent indowments.

Anno
Dom.

Iohn Sittingbourne. 18.

1206.

Monks bani=
shed.

Iohn (from I suppose the place of his birth) surnamed Sittingbourne succeeded, and was Prior in the time of the Churches troubles about the election of a new Archbishop to succeed Hubert, the Story whereof is obvious, and was with his Monks, 64 in number, by King Iohn on that occasion sent into banishment. Whose places he caused to be filled with certain Monks out of S. Anstin's Abbey: But the storm at length being after 7 yeares banishment, blown over, they were called home, full restitution was made both to him and them every way, and 1000 lib. given them for recompense of all detriments as our Stories witness, together with a Charter of Restitution, which because our stories have it not, I have thought good to annex and adde as a Corollary to the story, and I finde it to be of this tenor, in a Lieger of the Church.

Matt. Paris
pag 315. Lond.
Editio.

Iohannes Dei gratia Rex Angliæ, Dominus Hiberniæ, Dux Normanniæ & Aquitanniæ & Comes Andeg. Omnibus Vicecomitibus, & Forrestariis, & Ballivis suis salutem. Præcipimus volentes quod Priorem & Monachos Cant. pacifice habere permittatis omnes libertates & liberas consuetudines suas in Ballivis vestris sicut habuerunt tempore inchoatæ discordiæ inter nos & ipsos. Teste meipso apud Winton xx/o die Iulii.

1234.

Fox Acts and
Mon. vol. 1.
pag. 356.

This Prior afterwards, to wit in the Vacancy by the death of Richard the great, was designed to the Archbishoprick by the free election of the Chapter, but going to Rome for confirmation, though the Cardinalls designed for his examination gave testimony to the Pope of his fitness and sufficiency: yet the Pope perswading him it was a Province (or office) of too great care and difficulty for him to manage being an aged plain man, he humbly renounced the

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election, and craved licence to return home, and S. Edmund afterward filled the Chaire by the Popes provision.

- Anno Dom. Rogerus de la Lee. 19.
1234. Rogerus de la Lee succeeded Iohn Sittingbourne. I finde him and his Covent in the yeare 1242. enter into composition with the Abbat and Covent of S. Austins touching divers matters then in difference between them, especially maritime rights and customes at Ministre and Sandwich, a copy whereof you may finde in my Appendix Scriptura 17.
- Nicholaus de Sandwico. 20.
1244. Nicholas of Sandwich succeeded: but I finde nothing of him more; Unlesse that be (as its like enough to be) his Epitaph or Inscriptio, which I lately help to discover, being in somewhat a strange and unwonted character, after the old fashion, cut into the stone at the foot of a buttresse, on the South-side of Becketts-chapell, a little within the Cœmitery Gate, and, if read, runnes thus.
- Respice: care: mere: rogo: defuncti: miserere:
Sandwicensis: vivens: frater: memor: en: sis:
Qui: nunc: in Limo: < >: e: stricte: jacet: ymo:
Dic: Pater: hinc: &: Ave: Deus: hunc: &: protegat: a: ve:
Omni: ne: baratri: penas: sibi: sentiat: atri:
Set: celi: solio: requiescat: in: agmine: pio:
Omnis: orans: ita: letetur: perpete: vita; Amen.*
- That is as like to be either his predecessors or successors Epitaph, which on the contrary side of the Chapell is in the like character and manner cut into the wall, the briefest one shall see, being no more but
- Hic requiescit Rogerus.*
- Hard by which; on a Buttresse is a Sub-Priors Epitaph, sometime legible, but now obscured for the most part by the foundation of the little Chapell put up between that and the next buttresse to it.
- Rogerus de Sancto Elphego. 21.
1258. Roger. de S. Elpheg. was the next Prior. I finde him a
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benefactor to the Chapell now the Deanes; for in severall windows of it, you may reade *Rogerus de Sancto Elphego, dedidit hanc fenestram.*
- Adam Chillenden. 22.
1263. Adam Chillenden is said to be the next Successor in the Priory. With the Abbat of S. Austins, the Prior of S. Gregories and others, he was by the Kings writ anno 1269. 53. Hen. 3. declared quit and free from tallage with the City,
Tallage. under this form, as I finde in Thorne.
- Anno Domini Mccclxix/o. fuit declaratum quod Abbas non debet talliari in Civitate sub tali forma. Rogerus Abbas sancti Aug. Cant. Prior ecclesie Christi Cant. & Prior sancti Gregorii, & magister Hamo Doge perquisiverunt breve Domini Regis directi Baronibus de scaccario quod Vicecomes Kanc' venire faceret 6. de discretioribus hominibus villæ Cant. & 6. tam milites quam alios liberos & legales homines de vicineto ejusdem villæ per quos rei veritas melius sciri poterit ad certificandum eosdem Barones si prædicti Abbas &c. & eorum predecessores unquam talliari consueverunt ratione tenementorum quæ habent in Cant. vel non. Et postea venit inquisitio per Rogerum de Northwood, Ricardum de Pontefracto milites & alios qui dixe=*

runt super sacramentum suum quod prædicti Abbas & Priores nunquam talliari consueverunt cum Burgensibus ejusdem villæ ratione tenementorum suorum prædictorum. Dixerunt etiam quod antecessores prædicti Hamonis Doge ratione mercandisarum suarum quas fecerunt in eadem Civitate talliari consueverunt, sed ipse non quia nullas exercuit mercandisas & ideo concessum est quod prædicti Abbas et Priores ab hujusmodi tallag' sint quieti. Vnde H. Rex Vicec. Cantii sic. Constat nobis per inquisitionem quam nuper fieri fecimus quod Abbas & alii superius nominati nunquam consueverunt talliari ratione tenementorum suorum quæ habent in eadem villa, quando cives ejusdem Civitatis talliati fuerunt. Ideo tibi præcipimus quod de demanda quam facis per summonitionem scaccarii nostri prædictis Abbati et Prioribus de tall' ratione tenementorum suorum quæ habent

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ibidem pacem habere permittas: Et averia sua seu catalla si quæ capta fuerint occasione prædicta eis deliberari facias &c. I have no more to say of this Prior, except I should mention his election to the Archbishoprick, the passages and effect whereof I had rather you should acquaint your self withall (gentle Reader) from the Acts and Monum. vol. 1. pag. 439.

Thomas Ringemer. 23.

1270.

Thomas Ringemer succeeded. In his time certain of the Monks of his Covent, leaving the Monastery, dispersed and seated themselves abroad in the rurall and countrey possessions of their house, and appropriating to themselves, and converting to their private use the fruits of the same, spent their daies in worldly pleasures and delights, contrary to the canons and rules of monastick discipline. Whom this Prior, an honest & pious man, called home, & provided that for time to come, the possessions of the Monastery should be commended to the care and managing of trustie laicks, and not of the Monks. Herein he had to friend the then Archbishop Iohn Peckham, who took his part, and afforded him his help and furtherance in the businesse. Notwithstanding, he found the Monks very reluctant and averse to reformation, who being impatient of an unwonted restraint, complotted to displace the one (the Prior) and with their calumnious aspersiones sought the others infamy.

Harpsfield.

Of certain (saith my Author) this Archbishop and Robert his next Successor, inacted many decrees very usefull and conducing to the regulating of the Monks and keeping them within the compasse of monastick discipline. And whereas (saith he) 30 of the due and ancient number of the Monks was decreased and wanting, the same Robert reduced them to their full number. But this Thomas, our Prior, betook himself to the Cistercian discipline at Beaulieu, and afterwards becoming more rigid to himself turned Anchoret. Peter Ikham a Kentishman, and (as my author thinks) a Canterb. man born, a famous Historian and Antiquary, was

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contemporary with this Prior, of whom see more (if you please) in Pits.

Anno Dom.

Henricus de Eastry. 24.

1285.

Hen. de Eastry succeeded Tho. Ringemer, and continued Prior 37 yeares. A fair time, in which I finde Record of many worthy acts done both in and about the Church and Mo=

Berton.

/* Liber eccles.
Cant.

nastery, and also in their Demesnes abroad, which therefore I may justly intitle to this Prior: whereof I may not forget the repair of the Quire and Chapter-house which cost 839 lib. 7/s 8/d. and the *Novum cloacarium longum versus North* in the yeare 1317. a Steeple sometime standing on the North-side of the Church sithence either with age decayed, or by some alterations or new buildings defaced. He built also a new Grange at Berton, where in his time to wit anno 1302. I finde the Church had a Gaol or Prison. For (as the Story /* goes) one of Christ-Church Berton that yeare killing another there, and being by the Churches Officers imprisoned in the Gaol there: the Bailiffs of the City go to Berton, and by strong hand take the prisoner thence, and commit him to the Town Gaol: but after treaty and sight of the Church Charters of Infangthes &c. they restore him; who at the next assises at Maidstone was tried, convicted, condemned, and hanged at the Church-gallowes at Hollingborne.

/b Lib. eccles.
Cantuar.

Vines.

To return to our Prior. I finde /b that in his time the Church was plentifully furnished with Vines, as at Colton, Berton, S. Martins, Chertham, Brooke and Hollingbourne, all Mannors of the same. They had to all or most of their Mannors a domestick Chapell, to each of them almost, a new one of his making, and a Bertary. The totall of the charge of his 37 yeares works is recorded to be 2184 lib. 18/s. 8/d. In his time a suit or at least a complaint or presentment was brought by the City against him and the Chapter, for building fourescore shops toward Burgate, and for stopping up the way between Queningate, and Northgate. But in the one, the latter, they defended themselves by the Charter

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Notarie.

of Hen. (whereof before:) And for the other, by the Jury it was found that although they had made shops opening to Burgate, yet upon their own soile, and without prejudice to the City, because the Church did not demand nor had any stallage for them. In the list of the Churches family in this Priors time, a Notary makes one of the company. The Prior (I take it) for the time being alwayes had one, and used him (among other employments) chiefly as his Amanuensis or Scribe for the dispatch of such busines as was brought before him by delegation from the See of Rome. For thus I finde him petitioning the Pope for his authoritie to create Notaries, as it is in a Lieger of the Church.

Significat sanctitati vestræ Prior ecclesie Christi Cant. quod per sedem Apostolicam frequenter committuntur eidem Priori Causæ & negotia audienda & discutienda, ac etiam Delegatorum sententiæ exequendæ: propter quæ necessarium est sibi usus & officium Tabellion' & quia in Civitate & Dioc. Cant. rarissime haberi potest copia tabellionum: supplicat sanctitati vestræ Prior prædictus quod placeat vobis gratiose concedere sibi potestatem faciendi duos Tabelliones.

Vide pro Scriptura † 16. in Appendice.

But the present Prior Henry, in the yeare 1306. makes it his suit to an Imperiall Count Palatine, who by a priviledge annexed to his dignity, hath power to make notaries, to authorise him by letters of deputation to create three. Whereunto he condiscended: whose letters or licence together with the Instrument or faculty of a Notariship by vertue thereof granted I purpose in my Appendix to tender to their perusall who would know the course of that age in this point of creating Notaries. They even as little differ

in tenor as in time, with those of M/r Seldens setting out in his Titles of Honor. par. 2. c. 1. §. 44. But (by the way) this way of creating Notaries is so long since disused and left, and that originally for this reason viz. *Eo quod Regnum Angliæ ab omni subjectione imperiali sit liberrimum*, as it is in Ed. 2. constitution or writ made for the future discarding that course of creating Notaries, and directed and sent to

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Authentick
Seales.

/b Finch. Of law
lib. 4 pag. 138.

Courts of Re=
cord.

Priors Kay at
Fordwich.

the Archbishop of Cant. and the Maior of London, whereof you may reade more at large in the same Author, both in the quoted place, and also Part. 1. c. 2. §. 5. And indeed Notaries were scarce and rare in this Kingdome long before Ed. 2. time, as you may finde by those 2 Legatine Constitutions of Otho: Cap. Quanto. and Cap. Quoniam tabellionum. in the preface to each. And for that cause, and for supply of that defect, it was thought requisite, for the credit of publick Instruments to invent and have recourse to authentick seales. Whence those two Legatine Constitutions; the one commanding them to be frequently used, the other forbidding them to be at all misused. Ever since which time the publick instruments of Bishops and other Ordinaries have been justified, by such authentick seales: and such of them as going out under the Bishops seale (for, as one saith /b the certificate of any Ordinary under a Bishop is of no credit nor will be received in the Kings Courts) use hath bin made of at the common law; for their seales sake, have been of faith and reputed authentick. How true then their affirmation is which say that Ecclesiasticall Courts are no Courts of Record comes fitly here in place to be inquired. Bishops I know for certain (saith one) certifying Bastardy, Bigamy, Excommunication, the Vacancy or Plenarty of a Church, a marriage, a Divorce, a spirituall intrusion, or whether a man be professed in any religion, with other such like are credited without further inquiry or controlment. Besides a Testament shewed under the seale of the Ordinary is not traversable. Thus D/r Cowell in his Interpreter, in verb. Record. Where he cites many authorities for proof hereof out of common law and lawyers books: whither I referre you, and return to our Prior. Who in the yeare 1285. entered into composition with the then Abbat of S. Austins touching a certain kay and house built by him or the preceding Prior at Fordwich, to the great distast of the Abbat, whereof more hereafter in my Appendix, where I will give you the full relation of it from Thorne. viz. pag. 275.

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/c Reyner, in
Append. ad A=
postolat. Bene=
dict. pag. 62.

In his time, namely anno 1296. the Priory was a while in great distresse and worthily, for denying the King a subsidy, by example of the Archbishop (Robert Winchelsey) who made like deniall of payment thereof: *Vnde* (saith my Author /c) *omnia temporalia ejus confiscata sunt, & quod horum rendum est quicquid habebant Monachi ibidem infra portas suæ ecclesiæ, seiscita sunt, ita quod non haberent ad quod manus apponerent, pro vitæ necessariis nisi quod vicini eorum Religiosi, & alii mittebant eis intuitu charitatis, & hoc tam diu duravit, donec Prior & Capitulum necessitate compulsi redemptionem fecerunt &c.*

I will conclude my discourse of this Prior with what I finde written by Archbishop Parker of him and his stout and faithfull discharge of his duty in maintenance of such rights, and putting into practice such power of Jurisdiction

as in the vacancy of the See (by Walter Reynods death) de= volved and appertained unto him and the Chapter. *Erat eo tempore* (saith he /d) *Prior Cantuariensis quidam Henricus, vir ut existimari convenit, minus rerum usu, quam jure ipso prudens, juriisque Cantuarien. Ecclesie vacante sede quod ab antecessoribus suis neglecta videbantur, explorator sedulus atque sagax, tum in gerendis ecclesie rebus assiduus atque solers. Hic paucis mensibus omnem illam intermediam jurisdictionem ante intermissam plene exercuit atque renovavit. De Clericis ad ecclesiastica beneficia presentatis & patronorum lure diligenter inquisivit, electiones confirmavit, intestatorum bona administranda commisit, provocantium appellationes recepit, testamenta actis insinuavit, ab executoribus & administratoribus rationes exegit, inter quos maxime Episcoporum defunctorum testamentorum executores, aut bonorum administratores interpellavit. Ita ut Iohannis Peckam (ut in ejus vita diximus) testamentum exequentes ad rationes reddendas coegit. Ad hæc visitavit, procurationes percepit, Synodum celebravit, Clerum ex mandato Regio ad Parliamentum citavit, contumaces & in suam jurisdictionem committentes pœnis coercuit, beneficia vacantium sedium contulit, ad hæc capas choreales, annulos & sigilla a singulis Cant. provincie Suffraganeis Cant. eccl. vendicavit, omniaque ad*

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Archiepiscopalem jurisdictionem per singulas species tam exquisite exercuit, ut nihil fuerit prætermisum præter Episcoporum consecrationem, quam cum sua auctoritate per agere non poterat, Episcopo Londinensi mandavit & injunxit, ut is suffraganeis Cantuarie in Christi ecclesia die quodam statuto congregatis Me neuensem & Bangorens' Episcopos tunc electos & sua auctoritate confirmatos consecraret. Quibus sic consecratis in testimonium & fidem consecrationis literas conventus sigillo sigillatus dedit &c.

Anno
Dom.

Richard Oxinden. 25.

1322.

Richard Oxinden succeeded Hen. Who is the first of all the Priors (except Wibert) that hath any memoriall of his buriall in the Church: and that you shall finde to be in S. Michaels Chapell upon a plate of brasse fastened to and upon East-wall, bearing this inscription

Hic requiescit in gratia & Misericordia Dei Richardus Oxinden, quondam Prior hujus Ecclesie, qui ob. Aug. 4. 1338.

Chantor.

Iohannes de Teneth ('Thanetensis' Pits. calls him) a man famous for his piety and learning, was a Monk of this place contemporary with this our Prior, and Chantor of the Church (an office of great account in those dayes:) you may finde him a witnesse to Henry the preceding Priors Letters or facultie of Notariship before mentioned.

Robert Hathbrand. 26.

1338.

Robert Hathbrand succeeded R. Oxinden, and having been Prior 32. yeares died, and was buried in the same Chapell with his predecessor, where he hath the like memoriall thus inscribed.

Hic requiescit in gratia & misericordia Dei Dominus Robertus Hathbrand quondam Prior hujus Ecclesie, qui obiit xvii. die Aug. Anno Domini Mccclxx. Cujus animæ propitiatur Deus, Amen.

Appledoor mer=shes inned.

In his time the Monastery being visited with the Pestilence then raging generally throughout the Kingdome,

/e Lib. Eccles.
Cantuar.

the whole Covent almost died of it. Appledore mershes were inned in his time, to wit anno 1349. which cost the Church 350. lib /e.

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1370. Richard Gillingham. 27.
1376. Stephen Mongeham. 28.

Of these two, besides their names and times in which they lived, as yet I finde not what to say.

Anno
Dom.

Iohn Finch. 29.

1377.

Of this Priors acts, or what he did living, I have seen no Monument but that of him dead you may finde in the Martyrdome, where he lies interred under this broken Epitaph.

Hic jacet Iohannes Fynch de Winchelsey quondam Prior hujus ecclesie qui obiit 9. die Ianuarii — edificia constructa & plura alia collata bona — cujus animæ —

1378.

I have seen a Bull of Pope Vrban 6. to this Prior *de mitra, tunica, Dalmatica, cirothecis, cum annulo*. To these the Pa=storall staffe and Sandalls were added and granted to his Successor, and the succeeding Priors for ever, to be used by them in the absence onely of the Archbishop. From this time (I take it) and because these were badges of Episco=pall power and state, they and their Successors were (and were called) Lord-Priors. Stephen Birchynton was a Monk of this Church in those dayes. Pits. calls him Steph. Bricking=ton, and saith he wrote the lives of the Archbishops of Cant. all untill Courtney, and a Catal. of the Bishops of Ely.

Lord Prior.

1390.

Thomas Chillenden. 30.

Thomas Chillenden (whom Archbishop Parker by mistake calls Henry Chillenden, and so doth Bishop Godwyn from him) succeeded Iohn Fynch. Concerning this worthy Pre=late I have (as occasion was offered) spoken much already in my Survey of the Church, unto which he was a match=lesse benefactor, and deserves eternall memory for it: wherefore I will be sparing of much further discourse of him or his acts. He was a man well beloved of Archbishop Courtney, but more deare unto his Successor Arundell (who made him his Commissary of Canterb.) and lies hard beside him in the Nave or body of the Church, a stately pile and chiefly of his raising, as I have at large shewed you before: and what saith his Epitaph?

Body of
Christ-
Church new
built,

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Hic jacet Dominus Thomas Chyllindenne quondam Prior hu=us ecclesie, Decretorum Doctor egregius, qui navem isti=us ecclesie cæteraque diversa ædificia, quamplurima quoque opera laudabilia de novo fieri fecit. Pretiosa insuper — ec=clesiastica, multaque privilegia insignia huic ecclesie ac=quisivit, qui postquam Prioratum hujus ecclesie Annis vi=ginti. 25. septimanis, & quinque diebus nobiliter rexisset, tandem in die assumptionis beatæ Mariæ Virginis diem su=um clausit extremum. Anno Domini 1411. Cujus animæ propitietur Deus. Amen.

William Gillingham, a Monk of this Church was Coæta=neous with this Prior: of whom you shall finde great com=mendation given by Pits.

Anno
Dom.

Iohn Woodnesborough. 31

1411.

John Woodnesborough succeeded Tho. Chillenden. See this mans courtesie to the City by what here follows, taken from the Records of the Church.

Aid lent to the City by the Prior.

Memorandum quod xii/o die Iulii Anno R. R. Hen 5. Angl. tertio, Dominus Iohannes Prior ecclesie Christi Cant. ad instantiam & specialem rogatum W/mi Lane & W/mi Mason Ballivorum Civitatis Cant. fact. per Ioannem Browne Plomer dictae Civitatis Civem & armigerum ac plumbarium praefatae ecclesiae permisit servientes suos cum villanis egredi cum armis & aliis instrumentis defensivis ad augendum numerum & populum Civitatis. Quendam vigiliam in Civitate observatam pro gente Francorum qui revertentur a Domino Rege de Suthampton versus partes proprias postquam acceperant a Domino Rege quod ad partes huiusmodi disponeret transmeare. Et pro parte dictorum Ballivorum & civium Civitatis per oraculum vivae vocis dicti Iohannis Browne nuncii sive procuratoris eorundem, Dompno Stephano de Sancto Laurentio Cellerario, ac Wilhelmio Molush tunc Custodi ac capellano praefati Domini Prioris, sub fidelitate eorum est infallibiliter repromissum, Quod nusquam pro isto facto in hominibus nostris aliquid juris vel clamei pro consimilibus negotiis aliquid in posterum super nos aut homines nostros futuris temporibus ven-

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dicabunt, & sub hac conditione Dominus Prior supra dictus de familiaribus suis ipsis accommodavit xvi. Lanc' cum omni apparatu honesto ac xxiiii. architenentes ad decorem & laudem civium praedictorum. Hoc idem fecerunt penes Abbatem S. Augustini die & anno supradictis a quo ix. lanc' & xxiiii. architenen' ex praescripto habuerunt.

This man continued Prior about 17 yeers, and then dying was laid next above his predecessor Chillenden, in the body of the Church, with this Epitaph.

*Est nece substratus Ion Woodnesbergh tumulatus,
Hujus erat gratus Prior ecclesiae numeratus;
Quem colie ornatus hic tantus ubique novatus,
Per loca plura datus sit sumptus testificatus:
Auctor erat morum, probitatis, laudis honorum,
Largus cunctorum, cunctis dator ille laborum,
Quique Prioratum rexit sub schemate gratum.
Annos hunc plenos per septenos quoque denos:
Quadrigentenis Mil. ejus bis quoque denis
Annis septenis Domini nondum sibi plenis.
— cum tibi Chiste — agone
Quem precibus pone radiantis forte corone.*

John Langdon a famous Monk of the place was contemporary with this Prior, of whom see further in Pits.

William Molush. 32.

1427.

Godwin.

William Molush succeeded Woodnesb: The tower now called Dunstan steeple, built for the most part by Archbishop Chichely being finished, this Prior in the yeare 1430. furnished it with a goodly bell remaining there till this day, and knowne by the name of bell Dunstan, as the steeple also is from thence. The Diameter of that bell at the lowest brim (saith my Author) is two yards and somewhat more. He also the year following bestowed on the Church-Brewhouse a great cauldron of the weight of v/m<i>l. iiiii/c. iii. quart', as I finde noted in a book of the Church.

John Salesbury. 33.

1437. This Prior lyeth buried at the upper end of the body of the Church with this Epitaph

*Preteriens flere discas, & dic miserere,
Et ne subsannes, quia victus morte Iohannes,
Membris extensis jacet hic Sarisburiensis:
Sic non evades, vindice morte cades.
Hic prior ecclesiae Doctorque fuit Theoriae:
Wulstani festo feria quarta memor esto
Mille quater centum x. v. dant documentum
Sint animae merces, lux, decor & requies. Amen.*

John Elham. 34.

1440. He lyes next above his predecessour Woodnesborough, under a faire stone with this Epitaph.

*Hic requiescit Dominus Thomas Elham quondam Prior
hujus ecclesiae, Qui cum Ann. 2. mens. 11. & 4. dieb.
honorifice vixisset, 20, Febru. 1440. obdormivit in
Domino.*

Thomas Goldstone. 35.

1448. This man in behalfe of himselfe and his Covent appealed to the then Comissary of Cant. for Justice against a certaine foule mouthed abusive fellow, who (as he stands charged upon record) anno 1452. had called them 'Whoresons' and 'farting Monks.' He lyeth buried in the Lady-Chapell, but the brasse is almost all torne from his monument. John Stone a most pious Monk of the place was contemporary with this Prior, of whom see Pits.

1468. John Oxney. 36.

1471. William Petham 37.

William Selling. 38.

1472. Being a Monke of this Church, with leave of the Chapter he gat him over into Italie, studied at Bononie, and became a great Scholar. But of his affection to antiquities he gathered together where ever he came in Italy all the ancient Authors, both Greek and Latine, he could get, and brought
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- Harpsfield. them over into England and to Cant. Not long after his returne, by the common vote and suffrage of the Monks, he was chosen for their Prior. Shortly after his death by a fire which happened in the Monastery in the night time by the carelesnesse of some drunken servants, those brave Books (which Lambert by error saith were brought over by a Monk of Saint Austins) amongst which were Tullies books de Republica so much desired, and many other of great price, were brought to ashes. Hen. 7. taking notice of his worth, sent him Embassadour to the Pope. He died anno 1494. and lyeth buried in the Martyrdome with this Epitaph, which Wever hath curtaild.
- Priorie fired.

Hic jacet reverendus pater Wilhelmus Selling hujus sacrosanctae ecclesiae Prior, ac sacrae Paginae. professor, qui postquam hanc ecclesiam per ann. 22. mens. 5. & 24. d. optime gubernasset migravit ad Dominum, die viz. passionis sancti Thomae Martyris, Anno 1494.

Doctor Theologus Selling Greca etque Latina

*Lingua predoctus hic Prior almus obit
 Omnis virtutis speculum, exemplar Monachorum,
 Religionis honor, mitis imago Dei.
 Adde quod ingenii rivorum tanta cucurrit
 Copia cunctorum quantula rara virum.
 Regius orator cujus facundia mulsit
 Romanos Gallos Orbis & ampla loca.
 Hujus presidio res ista domestica rata est,
 Et redimita annis plurimis egregie.
 Pervigil hic Pastor damna atque incommoda cuncta
 A grege commisso fortiter expulerat.
 Dum brevi tumulo latet hoc, tota Anglia famam
 Predicat, & tanto lugeat orba patre.
 Huc iter omnis habens, stet, perlegat & memor ejus
 Oret ut ascendat spiritus alta poli.*

Thomas Goldstone. 39.

1495.
 Harpsfield.

Thomas Goldstone succeeded Selling. He was a man also
 which had his Princes favour. For Hen. 7. sent him Embas=

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sadour to Charles the French King. He is in nothing more
 famous then for his much building, and repairing of and a=
 bout the Church, as (for instance) the new building of the
 Tower or Lantorne of the steeple now commonly called
 Bell-Harry-steeple, as also of the Church-gate (stately piles
 both) and many other like pious works, which are easie of
 discovery by the three gold stones, the two first letters of
 his name and sirname, the Miter and Pastorall-staffe set up in
 many places about the Church and Monastery. He continued
 his government almost 25. yeares, and dying anno 1517. was
 laid by his immediate predecessor in the Martyrdome, with
 this Epitaph, which Wever also hath curtaild.

*Hic jacet reverendus pater Thomas Goldstone hujus sacro=
 sanctæ ecclesiæ Prior, ac sacræ paginæ professor, qui post=
 quam hanc ecclesiam per annos 24. 8. mens. & dies 16.
 optime gubernasset, migravit ad Dominum, 16. Septemb.
 Anno Dom. 1517. Cujus animæ, &c.*

*Tangite vos Citharam plangentes carmine, mole
 Hic jacet occulta Religionis honos.
 Occubuit Doctor Thomas Goldston vocitatus
 Moles quem presens saxea magna tenet.
 Arripit hunc patrem mors pervigilemque Priorem
 Sic rapitur quoque lux istius ecclesiæ.
 Grex sibi commissus monachorum plangat eundem
 Omissum Patrem, qui sibi fautor erat.
 Largus in expensis fieri dat plura novata
 Istius ecclesiam vestibus ornat idem.
 Sic fuit ad Regni laudem canit Anglia largus
 Totus & is mitis pauperibus fuerat
 O vos spectantes hujus jam funera patris,
 Nunc estis memores fundite quæso preces.*

Requiescat in sancta Pace. Amen.

Thomas Goldwell. 40.

1517.

Thomas Goldwell succeeded Tho: Goldstone, and was the
 last Prior of the Church of Cant. governing the same untill

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the yeare 1540. at what time this Priory was dissolved, and
 the Prior and Monks ejected and displaced by Hen. 8. who,

in lieu of them, placed a Deane and twelve Prebendaries. The names of the Deanes it shall not be amisse here to set downe.

1. Nicholas Wotton, D/r. of Law.
2. Thomas Godwyn, D/r. of Divinitie.
3. Richard Rogers, Suffragan of Dover.
4. Thomas Nevill, D/r. of Divinitie.
5. Charles Fotherby, Batchelor of Divinitie.
6. Iohn Boys, D/r. of Divinitie.
7. Isaac Bargrave, D/r. of Divinitie.

The Cathedralls fourth and last seale.

At the time of which new foundation of the Church by Hen. 8. the common seale thereof was againe changed and new made. The inscription in the circumference whereof was this, on the one side. *Sigill. ecclesie Cathed. et Metrop' x. Cant. noviter erecte per regem Hen. 8.* On the other side: *Ego sum via. veritas. et vita. anno incarnati. Christi. 1540.* Which was the Churches fourth and last common seale, and continueth still in use, being not so large as the former, which former was much larger then the next precedent, which was also farre greater then the first, which first was much both of the same size and character with that leaden seale to S/t. Augustines bull or charter lately set out by S/r. Hen. Spelman in his Councells pag. 122. And now having so fit an occasion, it will not be thought impertinent, I hope, if I present you with the inscriptions on the common seales of that Abbey. Whereof I finde onely two. The one, the smaller of the two, a very old one, representing on the one side both the names and pourtraicts of the blessed Apostles Peter & Paul, with this inscription in the circumference. † *Hoc sigillum factum est anno primo Henrici Regis Anglorum.* And on the other side, the effigies of an Archbishop in his pontificall habit (S/t. Augustine probably meant by it) with this inscription in the circumference † *Sigill. ecclesie sancti Augustini Cantuarie Anglorum Apostoli.* The other common seale,

S/t. Austins common seales.

the larger of the two, and of more curious work then the former, representeth on the one side a Church, and in the midddest of it, both the name and effigies of S/t. Austin. together with the Abbies armes /* and some other embellishments, with this inscription in the circumference.

/* Being a Crosse argent in a field sable.

*Anglia quæ domino fidet sociatur amore
Hoc Augustino debetur patris honore.*

On the other side, a Church also with the figures of both those Apostles Peter and Paul, this with a sword, the other with a key in his hand, and underneath, (if I mistake not) the Christening or baptizing of King Ethelbert, by Austin, with this circumscription in the ring. *Sigillum monasterii beatorum Apostolorum Petri et Pauli sociorum Augustini Anglorum Apostoli Cantuar.* But I will no longer digresse.

For a Corollary to this Catalogue, I pray my Reader to take notice that this Prior, was a Lord-Prior, a spirituall Baron of the Parliament, and the Priory whilest it had existence, possessed of great revenewes, being valued at the suppression (but not to the worth) at 2489/l. 4/s. 9/d. The forme of electing and installing this Prior, transcribed from the Church-records, he may finde in mine Appendix. And so this Catal. also being ended, I proceed to the third.

Vide pro Scriptura 19. in Appendice.

A Catalogue of the Arch-deacons of Canterbury.

Original of
the Archdea=
conry.

/f Antiq. Britan.
in vita Lan=
franci.

For your better understanding the originall of this Archdeaconry, take here, by way of preface or introduction to the ensuing catalogue, the words of Archbishop Parker /f touching the same. *Extra Civitatem Cantuariæ (saith he) in parte orientali erat ecclesia sancti Martini, ubi sedes Episcopi erat, qui domi, vel in Comitatu semper manebat, & vices Archiepisc. (qui Regis curiam frequentabat) per omnia gerebat. Monachos ecclesiæ Christi (ac ipse Monachus) in obsequium accipiebat: solennitates in ecclesia Metropoli celebrabat, quibus peractis ad sua rediebat. Hic & Prior ecclesiæ Christi (quem Decanum vocabant) in Synodis pari ornatu considebant. Atque*

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hic mos usque ad tempora Normannorum perduravit, ejusque Episcopi præsul extremus fuit Godwinus. Quo mortuo anno scilicet 1065. Lanfrancus Episcopum Ecclesiæ beati Martini substituere renuit, dicens quod in una Civitate duo Episcopi esse non deberent, cum revera in Civitate Episc. non fuit, sed extra civitatem. Is igitur loco Episcopi quendam Clericum suum Archidiaconum ordinavit, cujus rei ante mortem eum pœnituit.
Thus he.

Let me further enlarge this matter unto you out of a Record of Christ-Church, which is somewhat more copious in the relation of it then the former, and is thus intituled. *Nota a quo tempore incepit primo ecclesiæ Cantuariensis esse Archidiaconus. And then follows. Memorandum qd' a tempore beati Augustini primi Archiepisc. Cant. usque ad tempus bonæ memoriæ Lanfranci Archiepiscopi, per Ccclxii annos nullus fuit Archidiaconus in Civitate vel Dioc. Cant. Sed a tempore beati Theodori Archiepisc. qui sextus erat a beato Augustino usque ad tempus præd' Lanfranci fuit in ecclesia Sancti Martini in Suburbio Cant. quidam Episcopus auctoritate Vitaliani Papæ a Sancto Theodoro ordinatus, qui in tota Civitate & Dioc. Cant. vices Episcopi gerebat, in ordinibus celebrandis, ecclesiis consecrandis & puris confirmandis, & aliis officiis pontificalibus exequendis ipso absente. Idem etiam Episcopus omnimodam jurisdictionem in Civitate & Dioc. Cant. sede plena, auctoritate Archiepisc. ipso absente & sede vacante in tota Provincia auctoritate Capituli exercebat per Cccxlix. annos usque ad tempus Lanfranci prædict. Postmodum tempore Lanfranci Archiepiscopi præfatus Episcopus in fata decessit. Sed idem Archiepisc. alium substituere non decrevit, sed postmodum concessit cuidam clerico suo, nomine Valerio, totam jurisdictionem in Civitate Cant. tantum, exceptis & ecclesiis de patronatu Archiepisc. & causis matrimonial. de quibus se nihil intromittet. Et incepit idem Clericus tunc primo vocari Archidiaconus Cant. Contulit etiam eidem clerico domicilium extra Northgate juxta Monasterium Sancti Gregorii in quo continuo residebat usque ad tempus bonæ memoriæ Stephani Archiepiscopi per Clix. annos.*

By the premisses it seems cleare that Lanfranc erected

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the Archdeaconry (and instituted the first Archdeacon) of Canterb. yet I read that Almar (or Almarus) the man so much (and if guilty, worthily) condemned in our Stories for betraying the City of Canterb. (besieged by the Danes) into their hands, in the reigne of King Ethelred, anno 1011. was Archdeacon of the Church of Canterb. so was likewise afterwards one Haimo, who, because of the troubled state of his cuntry infested by the Danes, for a time, forsook his cuntry, and gat him over into France, where he kept untill the times were more quiet and tolerable here at home, and then returning, was welcomed with this digni=

Bishop of
S. Martin.

ty. Harpsfield mentions both. But beside, long before either of these, I finde in two Saxon manuscripts in Christ-Church, the one a Codicill, or Libell dated anno 805. the other, the Record or memoriall of a Synod two yeares before, holden at Clofeshoaf (Cliff beside Rochester) one Wlfræd to subscribe with the Archbishop of Canterb. and others of his Church, thus. *Wlfræd Archidiaconus*. The same Records make mention of the names of other Archdeacons afterwards, as

	844. Beornoth.
	853. Aethelweald.
Anno Dom.	864. Ealstan.
	866. Sigefreth.
	Eod. Liaving.
	890. Werbeald.

Let me adde that in the yeare 1075. (if we follow Harpsfields account, which questionlesse is the truer, for Lanfranc was not yet Archbishop, when Parker saith Godwyn died) eleven yeares before Godwyn's time, to the Instrument or Record of the Councell holden at London *De primatu ecclesiæ Cantuar. & regulis ecclesiarum*, next unto the Archbishops and BB. is this inscription. *Ego Anschitillus sanctæ Dorobernensis ecclesiæ Archidiaconus subscripsi*. How is it true then, that Lanfrank founded the Archdeaconry, and made the first Archdeacon of Canterb.? I answer and conceive

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for truth that there was a settled Archdeaconry before Lanfranks dayes: but he that was Archdeacon of the Church, was withall Bishop of S. Martin: that is, beside that of an Archdeacon, was indued with the title, power and office of a Bishop, or (as I take it rather) of a *Chorepisc.* whereby he might and did *vices gerere Archiepisc.* and supply his absence in many things, wherein a bare Archdeacon, by his office, by law, cannot meddle. Now Lanfrank finding the case thus to stand, and well knowing that *Chorepiscopi* (both in name and office) were abolished abroad, because of their pride, usurpation, and no very good ground of institution at first, and (as his own reason is) not liking to have two Bishops to one City; Godwyn the Incumbent of that dignity dying in his time, (as he was a man that much changed the face of things in our Church affairs) he changed the Chorepiscopall Archdeacon into a simple Archd. that is stript him of his Chorepiscopall title and power, restraining the succeeding Archdeacons power within the limits onely of an Archdeacons office. *Et ita mihi videtur, pace alterius melius me sentientis semper salva*. Now to my Catalogue.

Before Lanfranks erection or change rather of the Archdeaconry, twelve are all the Bishops or Archdeacons, whose names I meet with. viz.

1. Wlfred.
2. Beornoth.
3. Aethelweald.
4. Ealstan.
5. Sigefreth.
6. Liaving.
7. Werbeald.
8. Almar.
9. Haimo.
10. Edsin.
11. Anschitillus.

12. Godwyn.

Whereof the first (Wlfred) I take it within few yeares after that his subscription before remembred, became Archbishop of Cant. In the yeare 807. Wlfred being a Monk of Christ-church in Cant. was made Archbishop of Cant. saith Godwyn. Likely to be this Wlfred. For he was alwayes a Monk of Christ-Church that was Bishop of S. Martin. So Parker ubi supra.

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Of the 6 next, I have nothing to say, unlesse I should note that in subscribing to a Charter of King Etheldreds, Beornoths name is set before divers Dukes.

Of Almar, if you would know more, consult the Story of the Danish siege and surprisall of our City anno 1011. related by Roger Hoveden and others.

Eor Haimo, let Balæus and Pits. be your further informers.

As for Edsin, I read in the Records of Christ-Church that anno 1035. *Kanutus Rex dedit Eadsino Episcopo Sancti Martini, quæ ecclesia sita est extra Doroberniam in Oriente, Apuldre, Palstre & Witricham ad opus ecclesiæ Christi Doroberniæ, libere sicut Adesham.* Whether this were the man that in the yeare 1038. was made Archbishop of Cant. I am uncertain. Haply it was. If so, the Catalogue of BB. will further inform you of him.

Of the other two Anschitillus and Godwyn, I have said what I know. Wherefore I passe now to Lanfranks first Archdeacon. Archbishop Parker names him not, nor yet Archd. Harpsfield: but the Church Record (as you may see before) doth; and calls him Valerius, adding that he was Lanfranks Clerk. How long this man held the place I finde not, but he was the last of that (the eleventh) Century. Those of the next were the 9 next following.

1. William.
2. Iohn.
3. Ascelinus.
4. Helewisus.
5. Walter.
6. Roger.
7. Thomas Becket.
8. Geoffrey Ridell.
9. Herbert.

Whereof William was the first. For in the yeare 1101. in the Enquiry whether Maud, daughter of Malcolme King of Scots and Margaret his Queen, being to be married to Henry 1. were a Nonne, or had taken on her the veile and vow of a Nonne, or not, related by Edmerus /g, mention is made of one William Archdeacon of Cant. who together with Hum=

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bald the Archdeacon of Sar. was sent by Archbishop Anselme to Wilton to inquire out the truth of the matter there, it being the place of her education. He is again afterward, to wit anno 1108. mentioned by the same Author pag. 96. as used and sent by Anselme, on his behalfe, to invest and put into possession of the Bishoprick of Rochester, Ralfe Gundulph's next successour upon whom Anselme had bestowed the same. And that is all I reade of him, saving a letter of the same Anselme directed to him and others about Priests marriages, mentioned in the Acts and Monuments.

/h Hist. memorat.
li. 5. pag. 114.

His next Successor (and he with whom Harpsfield begins his Catalogue) was one Iohn nephew unto Ralfe the Arch= bishop, who gave him this Archdeaconry with great and un= wonted solemnity, as Edmerus relates it /h, who saith that *Radulphus Archiepisc. consilio & petitione Episcoporum, proxime supra nominatorum* (to wit Richard of London, Roger of Salisbury, Herbert of Norwich, Ralph of Chichester, Iohn of Bath, and Hervey of Ely) *dedit (concedentibus & approbantibus Monachis Cantuariensibus) Archidiaconatum ipsius ecclesie Iohanni nepoti suo. Quæ donatio facta est in Capitulo, præsentem fratrum conventu, copiosa Clericorum ac Laicorum multitudine, pro hoc ipso in medium adducta, facta prius, coram omnibus, ab eodem Iohanne, tactis Evangeliiis, sacramento, quo se fidelitatem ecclesie ipsi, per omnia & in omnibus exhibiturum, dum viveret, repromisit.* In the year 1119. this man was sent by the Archbishop to the Councell then holden at Remes, there to withstand the consecration of Thurstan the elect of Yorke at the hands of the Pope, who had beene rejected of Ralph the Archbishop of Cant. for refusing to make profession of sub= jection to his See. How he behaved himselfe in that Pro= vince, and what was the issue thereof, I leave it to Edmerus /i, and the Catal. of BB. to informe you. The same man af= terward, to wit in the yeare 1125. succeeded Ernulph in the Bishoprick of Rochester, which he injoyed till his death which happened anno 1137.

/i pag. 125.

Ascelinus or Asketinus succeeded Iohn, both first in the Archdeaconry of Canterb: and afterward (as I take it) in

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the Bishoprick of Rochester. For upon the death of Iohn, Asce= linus (saith the Catal. of BB.) succeeded, and died anno 1147. Likely to be this Archdeacon.

Harpsfield.

Helewisus or Helvinus succeeded. He was sent by Arch= bishop Corboyl together with the BB. of S/t. Davids and Ro= chester, to put the Monks of Dover in possession of their new Monastery built for them by that Archbishop, in the yeare 1134. which is all I reade of him.

Bishoprick of
Rochester made
elective.

Walter succeeded him. He was afterward, to wit in the yeare 1147. elected Bishop of Rochester, and was the first that ever was made Bishop there by the Monks election. The Archbishop of Cant. was wont aforetime to nominate to this Bishoprick whom pleased him. Theobald the Archbishop bestowed this priviledge upon them, by whose command they chose this Walter, who was the Archbishops brother for their Bishop. Which Bishoprick he held 35. years, and dyed in the yeare 1182.

Lex talionis.

He was succeeded in the Archdeaconry by Roger, pre= ferred thereunto by Theobald the Archbishop (as were his immediate Predecessor and Successors:) By whose means he became afterwards Archbishop of York. Reade more of him (if you please) in the Catal. of BB. in York: where one thing is chiefly remarkable, viz. that whereas in his life time he had procured of Pope Alex. this priviledge, that if any Clergy man died in his Province, and delivered not his goods away by hand before his death, the Archbish. should have the disposition of them; it pleased God that the same measure he met unto other, he should be served withall himself. He left behinde him (or had at least wise what time he sickned) 11000 lib. in silver, and 300 lib. of gold, beside an infinite deale of plate, and sumptuous houshold= stuffe. All this (though he had bestowed it to the use of the poore and other good purposes) the King notwithstanding seized upon, and converted it to his own use, saying it was

no reason that his Will should stand for good, that had disannulled the testaments of so many other.

Being Archdeacon (as he was one that favoured not the

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/k Godwin.

Monks of his time /k) he proved very troublesome and offensive to them of Christ-Church, by intruding himself amongst them, and into their Chapters and assemblies, as one of the society. Being no Monk, but a secular, the Monks could not brook his doings: but addressing themselves to the Archbishop for remedy, they procured of him the following letters.

Theobaldus Dei gratia Cant. Archiepisc. Angliæ Primas. W. Priori & Conventui ejusdem ecclesiæ, Salutem. Cum grande conversationis monasticæ detrimentum esse dinoscitur, contra usum ecclesiarum, & contra statuta regulæ Monachorum capitulo clericos quasi de lure admisceri: iccirco ne quis clericorum sive Cant. Archidiaconus sive alius vestrum quoquo modo habeat capitulum prohibemus. Si vero vobis Archidiaconus vester necessarius fuerit, & eum vocaveritis, tunc demum non differat, & ad vos venire, & vobis, si opus est, pro viribus auxiliari. Quotiens autem ipse a vobis accersitus vel Archiepiscopum comitatus sive in cæna Domini, sive aliis opportunis temporibus in vestrum venerit Capitulum, more prædecessorum suorum Archidiaconorum, Asketini scilicet, Willielmi, & Helwisi qui nos præcesserunt semper in suppeditaneo sedis Archiepiscopi sedeat, nec occasione hac vel alia in Capitulo vestro juris quippiam se habere arbitretur &c.

Of this Archdeacon you may see more in Richard Archbishop of Canterb. in the Catalogue afore cited.

Thomas Becket succeeded Roger. But he that so favoured him as to bring him to this dignity, Archbishop Theobald, prevailed so farre with the King for his further advancement, as that, after the accession of other preferments, at length Theobald dying, this man was selected by the King for his Successor. His story is obvious, wherefore I will not repeat it, and the rather because I have my self delivered many things of him before in proper place.

Geffrey Ridell succeeded Becket: and was as the 3 former, of Theobalds preferring and putting in. He continued Archdeacon uuntil Archbishop Becket's time, whose story

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mentions him as an enemy to him and his proceedings, as taking part with the King in his quarell with Becket, who therefore excommunicated him as you may reade in Rog. Hoveden, who will tell you more of this matter. This Archd. afterward was consecrate Bishop of Ely, to wit. anno 1174. The often-cited Catal. in Ely will let you know more of him.

Matt. Paris.

Herbert succeeded him, in the time of Richard the Archbishop, Becket's immediate Successor. Who ('tis said) made three Archdeacons to his Diocesse, which usually had but one before. Their names were Savaricus, Nicolaus and Herbertus. But this held not long, the 3 being in the same Archbishops time reduced to one again, namely this Herbert. To whom the Archbishop made a personall Grant of Iurisdiction much like that whereabout the Archbishop of York and the Archdeacon of Richemond differed about the same time; for appeasing of which difference issued out that Decretall Epistle of Innocent. 3. Cap. 'Cum venissent. de

Personall
Grant of Ju=
isdiction.

Institutionibus.' Our present Archdeacons Grant, which for Antiquity-sake I insert, was this here following.

Richardus Dei gratia Cant. Archiepisc. totius Angliæ Pri=mas & Apostolicæ sedis Legatus. Vniversis Christi fideli=bus ad quos præsentis literæ pervenerint, salutem. Cum di=lectus filius Herbertus Archidiaconus noster plura ad Ar=chidiaconatum suum de lure debere pertinere vendicaret, de quibus nobis non constabat. Intuitu probitatis suæ & since=ra affectione quam circa personam ipsius gerimus, hæc ei personaliter concessimus, sine omni præjudicio Cant. eccle=sisæ & Successorum nostrorum. Institutiones viz. & Desti=tutiones Decanorum, præhabito consilio nostro. Custodiam vacantium ecclesiarum ad nostram donationem non perti=nentium, & omnes fructus dum vacaverint inde proveni=entes libere & absolute. Placita etiam ecclesiastica & omnia emolumenta inde provenientia tam de Dominiis nostris quam Monachorum ecclesiæ Cant. in Archidiaconatu Cant. constitutis. Omnia etiam emolumenta de placitis Archi=

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diaconatus sui ubicunque agitentur. Ita tamen quod si mo=dum circa homines Episcopos. vel Monachorum excesserit, nobis excessus correctionem reservavimus. Cognitionem etiam de causis matrimonior. cum accusantur usque ad defi=nitivum calculum, & si dirimendum fuerit matrimonium, id nobis reservavimus. Institutiones etiam personarum in ecclesiis vacan' quæ ad nostram specialiter non pertineant donationem: cum extra provinciam fuerimus: cum autem præsentis fuerimus & persona aliqua instituenda prius ob=lata fuerit Archidiacono, dummodo hoc non fuerit procura=tum, cum eam ad nos introduxerit, honorem ei in facto suo conservabimus. Omnes autem per nos instituti tam in ec=clesiis de dominio nostro & Monachorum, quam in aliis, per Archidiaconum vel ejus Officiale introducentur in corporalem possessionem ecclesiarum in quibus fuerint insti=tuti. Hæc autem omnia præscripta sub præsentis scripti & sigilli nostri testimonio duximus redigenda, ut sicut ea præ=fato Archidiacono nostro sunt a nobis personaliter concessa, ita ejus personæ illibata conserventur. His testibus M/ro Ge=rardo Walerano Archid. Baiocen. M/ro Petro Blesen &c.

Thus much of the Archdeacons of the 12/t. I come now to thcm of the next Century, whose names and order were as followeth.

1. Robert.
2. Hen. de Castil.
3. Hen. de Stanford.
4. Simon Langton.
5. Stephan. de Vicenna.
6. Stephan. de monte Luelli.
7. Hugo de mortuo mari.
8. Willielmus Middleton.
9. Robertus de Gernemutha.
10. Richardus de Ferrings.
11. Iohannes de Longtona.

For the first, Robert: I reade that of Archdeacon of Can=terb. he was made Bishop of Salisbury, succeeding Hubert that was translated thence to Canterb: in the yeare 1193.

The second Hen. de Castilion succeeded Robert, and was Archdeacon in Hubert the Archbishops time: as I finde by divers of his subscriptions to charters and other evidences

of S/t. Radigund's Abbey by Dover, made by Hubert and others. In the year of our Lord 1202. this man being Archdeacon, there happened a great controversie between King Iohn and the Monks of S/t. Augustines touching the right of the patronage of the Church of Feversham. They were so stiffe and stout on both sides in the carriage of the businesse, that through the violence that was used by the one to out the other of possession, the Churches prophanation ensued, whereupon this our Archdeacon challenging right to the custodie of the Church during the vacancy thereof, interposeth himselfe, excommunicates the Monks for holding the Church by force, overthrows the altars as thereby profaned, and then interdicts the Church. The Monks streightway appeale to the Pope. He sends out his commission for the full understanding of the matter: But (saith Lambert /l) the Monks (being now better advised) took a shorter way, and sending presents to the King, they both obtained at his hands restitution of their right, and also wan him to become their good Lord and Patron. Notwithstanding, the Archdeacon and they proceeded on in suite at Rome, about the custodie and fruitss of their vacant Churches: this and Milton especially. In which suite issued out that Decretal Epistle of Innocent 3. *Bonæ memoriæ. de Appellatio.* directed to the BB. of Rochester and London. I finde also amongst the records of Christ-church a long scrowle of witnesses depositions taken as well on the one part as the other, but what was the issue or finall end of the controversie I know not, but do gesse (by a like course afterward taken with a succeeding Archdeacon upon this quarell renewed) he had composition given him by the Monks, and thereby some share and part with them of the profits of their vacant Churches yeilded to him for a peace. The matter which they strove for, was in those dayes of moment and very considerable, but the case is now altered by Stat /m. which gives the Successour the fruits in the vacancie, and so hath cut off such brabbles. I have nothing more to say of this Archdeacon, but that you may finde him a witnessse to Queene Alianor's

Charter made to the Monks of Christ-Church, acquitting them of the Cities walling and inditching in Ric. 1. time.

I come now to the third Archdeacon of this Century, which was Hen. de Stanford or Sandford (for I finde him written either way, and Harpsfield writes him Stafford) elected afterwards to the Bishoprick of Rochester, and consecrate anno 1227. Being Archdeacon, he tooke a resignation of Blean Church, by the title of *vices gerens Domini Stephani Cantuariensis* /n, which was Archbishop Langton. He was co-executor with the Prior of Christ-Church, of the Lady Agnes Cliffords Will: See more of him in the Catalogue of BB. in Rochester.

This Archdeacon being so preferred: Stephen Langton who was then Archbishop, having to his brother one Simon Langton (one that was not onely out of meanes, but also out of favour both with the King and Pope, the latter, by means of the former giving him the repulse for the Archbishoprick of Yorke, to which he was elected by the Chapter there) conferred the Archdeaconry upon him, the yeare before he died. In favour of whom (*carne & sanguine revelante*, saith a Record in Christ-Church) he much amended the Archdeaconry. For with the consent and confirmation of the

Feversham.

/l Perambul. of Kent, in Feversham.

/m 13 H. 8. 11.

/n Lib. Hosp. de Estbridg.

/o Ibidem.

Matt. Paris.

Tenham.
Hakynton.

Chapter, he annexed and united to it, not only the Churhes (or Personages) of Tenham and Hackington, but also the whole Jurisdiction over the Diocesse, with an exception onely and reservation of some causes and Churches. *Et quia* (saith the Record in Christ-Church) *dictus Archidiaconatus exilis erat in possess', concessit eidem Simoni totam Iurisdictionem Diocesanam in Decanatibus ruralibus, exceptis causis matrimonialibus & ecclesiis quæ sunt in maneriis Archiepiscopatus & Monachorum, de quibus se nihil intromittebat.* But you may see (if you please) in my Appendix, the double Instrument of the conveyance of both one and the other /*.

/* Vide pro Scriptur. 20. & 21. in Appendice.

To compleate and make this grant absolute: whereas Baldwyn and Hubert his predecessors, upon the controversie between them and the Monkes about the Chapels of Hackington and Lambhith, upon displeasure taken against the

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Archidiaconal
Iurisdiction
enlarged.

Archdeacon (it is like) for opposing them and their project in behalfe of the Monkes, had exempted certaine Churches: this Stephen, with the Monkes consent, by a speciall Charter, reverseth and revokes that exemption, and subjects againe the Churches to the Archdeacons Jurisdiction in such manner as by the tenor of the Charter copied in my Appendix Scriptura 22. may and will appeare. And then began the Archdeaconry to be enlarged, this Archdeacon being the first that ever had a reall or perpetuall grant made to him and his Successors of the Archidiaconal Iurisdiction, whose predecessors never had other then a personall, such as was that (before set forth) made to Herbert, or the like.

Tithery of Yel=verton.

These things happening in December Anno Domini 1227. In the moneth of February next following, the same Archdeacon makes a double Charter to the Monkes, whether in consideration of their passing their consent to the uniting the two foresaid Churches of Hakynton and Tenham to the Archdeaconry, or wherefore else to me appeares not; by the one, conveying to them, with consent of his brother the Archbishop, *omnes decimas de Eylwarton majores & minores sitas infra limites parochiæ de stanes Capella de Tenham:* which at this day passe by and under the name of dominicall or demeeasne-tithes. i. Tithes of the demeeasnesse of that Mannor, which is now called Yelverton. By the other, becoming ingaged for himself and his Successors that nothing should be done in the Church or Chapell of Hakynton, then there built or to be built, to the prejudice of the Church of Canterbury, a thing which the late stirre betweene Archbishop Baldwyn and the Monkes made them fearefull of, and therefore cautions, wary and carefull to prevent: and the rather because the Archdeacon had now seated himselfe there. For whereas from Lanfrancs untill his time the Archdeacons dwelling was neare Saint Gregories /p hard by the Court there; it was in this Simons time removed, and the place given to the Monkes of Christ-Church, (haply in consideration of their consent to the Archbishops fore-noted indultums or grants made to this Archdeacon) who

Archdeacons
House.

/p Record. eccles.
Cant.

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kept it, as to the propriety of it at least wise, untill the 25. Ed. 3. and was the same (I take it) which they then exchanged with the Canons of the place for other the like of theirs: in the deed whereof I finde it thus described, viz. *Placiam suam cum pertinen. jacen. inter Curiam. S. Gregorii versus South, venellam de Baggeb' vers. North, ortum de Forgehagh vers. East, & ortum quondam Iohannis le Gerdeler*

versus West. The Archdeacon then removing thence, he settled and seated himselfe (as I said) at Hakynton, where his usuall residence continued untill that of late dayes the mansion house was alienated. Of late dayes, I say, for I reade that not onely Archbishop Arundell in Hen. 5. time dyed at the Archdeacon of Canterbury his mansion house at Hakynton, but that of late in Hen. 8. dayes Archbishop Warham did likewise. But now it is gone, and the Archdeacon, *quatenus* Archdeacon, left houselesse.

I returne to our present Archdeacon Simon, who in the vacancy of the See by Archbishop Edmunds death which stood Peter Lambard the Monkes Officiall, for that time of the vacancy, challenging to himselfe in right of his Archdeaconry all the Iurisdiction both Provinciall and Diocesan. But at length after some alterations 'hinc inde,' all contentions betwene the Chapter and him in that behalfe were friendly ended by a personall composition, a Copy whereof (that you may see the then state of this Archdeaconry) I suppose in my Appendix to set forth. This man, before he was Archdeacon tooke part (against King Iohn) with Lewis the French Dolphin, who made him his Chancellor, for whose establishment here he was very active, as you may finde more at large in Matthew Paris and others. The Pope, by his letters consulted with this Simon about Ralfe Nevill the Bishop of Chichester and Chancellor of England, whom the Monkes of Christ-Church, to gratifie the King who much respected him, had (as the Canonists phrase it) postulated for their Archbishop in the vacancy by the death of Richard the great, whose relation of the man so wrought the Pope against him, that he was put by it and Edmund

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promoted to the place. Shortly this Archdeacon founded the Hospitall of Poore Priests in Canterb. whereof enough already in proper place, and died about the yeare 1248. having been Archdeacon 21 yeares, upon whom Matthew Paris bestowes this Epitaph.

1248.

Sub eodem quoque annali curriculo, obiit Magister Simon de Langetuna, frater præclaræ memoriæ Stephani Cantuariensis Archiepiscopi, ecclesiæ Cantuariensis Archidiaconus. Qui si ecclesiæ suæ, videlicet Cantuariensis, persecutor & perturbator fuisset, non est mirandum, quin imo Regnum Francorum, Regnum & Anglorum, quandoque cum ex multiplici bello vexaretur, sicut sufficienter in loco suo prædictum est, movit, commovit & perturbavit &c.

See more (if you please) of this man in Pitseus.

Stephanus de Vicenna succeeded Simon Langton. So the processe of the suit between his Successor Richard de Ferrings and the Chapter about title of Jurisdiction in the vacancy of the See informs me, which gives a Catalogue of the Archdeacons, and the order of their succession from Simon Langton down to that Richard. He held the place till his death, which by the computation of that processe was about x. yeares.

But I am perswaded that one Stephanus de monte Luelli ought to have a share with him of that time allotted to him for his incumbency in that dignity, which that process omitting this Stephen reckons between the former Stephen and Hugh Mortimer. For in the yeer 1257. in the time of Archbishop Boniface, I finde in a Lieger of S. Radigund's Abbey by Dover the subscription of this Stephanus de monte Luelli, by the expresse title of Archdeacon of Canterb. as (with others)

Vide pro Scriptura 23. in Appendix.

Matth. Paris.

a witnesse to some Instruments or Charters made to that Abbey by the Archbishop. At what time I finde that Hugh Mortimer was the Archbishops Official. To whom I passe.

1245.

This Hugh Mortimer was first (as I said Official of Cant. *Electus Cantuar.* (saith Florilegus) *naves ascensurus jussit ne mora Archiepiscopatus abscondi & vendi, & quasdam tallias &*

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collectas in terris suis fieri, & constituit quendam suum Officialem natione Pictaviensem, Magistrum Hugonem de Mortimer, qui diligenter mandata sua exequatur. He continued Official very long, it seems. For in the yeare 1270. I finde a decision of his (as Official) of a controversie, wherein the Monks of Horton Priory in Kent were interested, recorded in the Lieger of that house. It seems he was also Chancellor or Vicar generall to the Archbishop. For in the yeare 1258. he sends his *Mandatum ad inducendum* to the Archdeacons Official, for the inducting of the Abbat of S. Radegund into the Parsonage of Alcham, in this form.

Magister Hugo de Mortuo mari Dilecto sibi officiali Archidiacon' Cant. salutem in Domino. De mandato Domini mei Archiepiscopi Cant. vobis mando specialiter, Quatenus Abbatem sanctæ Radigundis nomine suo & conventus sui in possessionem ecclesiæ de Alcham mittatis corporalem, & tueamini inductum contradictores & rebelles per censuram ecclesiasticam compescendo. Dat' die Martis prox. ante festum .S Nicolai Anno Domini 1258.

Afterwards to wit about the yeare 1271. he became Archdeacon, which place he held about 14 yeares. In which time, to wit in the vacancy of the Archbishoprick by the death of Boniface, I finde him /q play the Diocesan, in appropriating (*authoritate ordinaria*, as his words are) to the Hospital of Poore Priests in Cant. the Parish Church of S. Margaret in Cant. with consent of the Patr. the Abbat of S. Austins. His challenging of this and the like power in the time of the vacancy, begat a quarell between him and the Monks of Christ-Church, the like to that between his predecessor Simon Langton and them, both in the nature and end of it. *Postmodum vero* (saith the often cited Record of Christ-Church) *vacante sede per mortem bonæ memoriæ Bonifacii Capitulum Cant. omnimodam Jurisdictionem Provinciam & Diocesanam ut supra exercebat per fratrem Galfridum de Romesnald officialem suum. Postea vero M/r Hugo de Mortuo mari tunc Archidiaconus Cant. ratione talis qualis possessionis Simonis prædecessoris sui vendicabat hujusmodi jurisdictionem ad ipsum*

/q Liber Hosp.
Pauper. Sacerd.
Cantuar.

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& Archidiaconatum pertinere. Tandem inter Capitulum & prædictum Hugonem personalis compositio intervenit, & ad vitam ipsius Hugonis tantummodo duratura, prout patet per tenorem ejusdem. This composition is much like that which you shall finde copied in my Appendix, made to Simon Langton.

William Middleton succeeded Hugh Mortimer, and held the place 2 yeares and upwards. And in the yeare 1278. was removed thence to the Bishoprick of Norwich. Where, in the Catal. of BB. you may reade somewhat more of him.

Robertus de Gernemutha (or of Yarmouth whom Fox calls Gernemine, succeeded William Middleton, and like his predecessor continued Archdeacon upward of two yeares. This man renewed the old quarell for Jurisdiction in the vacancy twice set on foot before, as you may see in Simon

and Hugo: appealing the Monks to the Pope about it. During the dependance of which appeale in the Court of Rome, this Archdeacon died. This suit happened in the vacancy by Robert Kilwardbyes remove or translation *Postmodum* (saith the old Record again) *vacante sede Cant. per translationem Domini Roberti de Kylewardby Archiepiscopi in Episcopum Portuensem Capitulum Cantuar. omnimodam hujusmodi Iurisdictionem ut supra exercuit per Magistrum Ricardum de Stradford Officiale suum. Sed postea Magister Robertus Gernemuta Archidiaconus Cant. occasione talis qualis possessionis prædictorum Simonis & Hugonis prædecessorum suorum vendicabat omnimodam hujusmodi Iurisdictionem ad ipsum & Archidiaconatum suum pertinere, & super hoc ad sedem Apostolicam (at dicitur) appellavit, & prædictum Capitulum in Curia Romana traxit in causam, ut patet per processum inde habitum, inter Capitulum & dictum Robertum. Sed pendente causa in Curia prædicta Robertus ibi diem suum clausit extremum.*

Ricardus de Ferrings succeeded in the Archdeaconry and held it fifteen yeares untill he was removed thence to the Archbishoprick of Dublin in Ireland vacant by the death of one Ottoninus (so Parker from Matt. of Westminster) and conferred on him by the Provision of Pope Boniface 8. but he died by the way in his return from Rome; where, being

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Archdeacon, he revived the suit then dormant by the death of his predecessor, which suit was hotly prosecuted for a while, but to little purpose. *Postmodum vero* (the Cathedral Record again) *vacante sede Cant. per mortem bonæ memoriæ Iohannis Archiepisc. Capitulum Cant. omnimod. hujusmodi Iurisdictione. ut supra exercuit per Magistrum Iohannem de Selveston officiale suum. Sed Magister Richardus de Ferrings tunc Archidiaconus Cant. litem sopitam per mortem dicti Roberti prædecessoris sui in Curia Romana resuscitavit, & usque ad examinationem testium est prosecutum, & dati sunt Iudices de consensu partium ad examinandum testes, viz. M/r Rogerus de Rowle Archidiaconus Bedforden. M/r Philippus de Barton, & M/r Iohannes de Excestre qui bullam remissionis ut dicitur receperunt, sed nihil ad rem inde factum est, nec etiam terminatum.*

/r Godwin. Catal. of BB. in Ely.

Iohn Langton (or 'Iohannes De Langtona') succeeded Richard in the yeare 1299. which thing came thus to passe /r. This Iohn, being Chancellor of England, first constituted anno 1293. and a second time anno 1307. was by a part of the Covent of Ely, chosen for their Bishop and he endeavoured mainly to have his election confirmed: but being disappointed of that Bishoprick, the Pope, Boniface 8. (to whom from the Archbishop who had disannulled his election he appealed, but in vain) preferring another to that Bishoprick, in way of recompense of his labour and cost, made him Archdeacon of Canterb. in the place of his predecessor Ferrings. This Iohn afterwards, to wit in the yeare 1305. was made Bishop of Chichester, being consecrated by Archbishop Winchelsey on the 10/th of the Kal. of Octob. *anno præd' Anno 1305.* (saith a book of Christ-Church) *10. Kal. Octob. Robertus Winchelsey Archiep. consecravit in ecclesia Cant. Dominum Iohannem de Langtone Archidiaconum Cant. in Episcopum Cicestresem.* Harpsfield reports, that between him and both the Archbishop and Monks arose certain controversies about (the old quarell) Iurisdiction in the Sees vacancy. But I suppose he mistakes him in this for his predecessor Ferrings. See more of him in the Catal. of BB.

in Ely and Chichester, as also in Harpsfield, Cent. 13.

Thus have I briefly run over the 11 Archdeacons of this 13th Century. A greater number (if you mark) then Harpsfield reckons upon: who of these names onely Simon, Henry, William, Richard and Iohn. He addes Robert Winchelsey, but erroneously. Indeed he was Archdeacon of Essex, but of Cant. never that I can finde. Now let us on to those of the next Century. viz.

1. Simon de Feversham.
2. Bernardus de Eyci.
3. Gutterdus Labredus.
4. Simon Convenius.
5. Iohannes Brutonius.
6. Raymundus.
7. Hugo de Engolisma.
8. Robert Stratford.
9. Petrus Rogerius.
10. Henricus Wakefield.
11. Willielmus.
12. Audomarus de Rupy.
13. Willielmus Packington.
14. Adam de Mottrum.
15. Ricardus Clifford.

Harpsfield begins this Century with Bernardus, ranking him next Successor to Iohn Langton. But I finde one between them, namely Simon de Feversham: to whom Archbishop Winchelsey gave the Archdeaconry vacant by Langton's remove to the Bishoprick of Chichester. For the last cited Record goes on thus. *Et eodem die dedit Magistro Simon de Feversham Archidiaconatum Cantuar.* Which is all I reade of him, saving the testimony given him by Pitseus /s.

Of Bernard, I read that in the yeare 1313. when the See of Cant. was void by Archbishop Winchelseyes death, this man was Archdeacon, and that he suffered the Chapters then Officiall quietly to hold and exercise all manner of Jurisdiction belonging to the See. *Postmodum vero* (saith that old Record of Christ-Church) *vacante sede Cant. per mortem bonæ memoriæ Roberti de Winchelsey Archiepiscopi, Capitulum Cant. omnimodam hujusmodi jurisdictionem ut supra exerceuit per Magistrum Rogerum de Rowell Officialem suum, sine aliqua appellatione vel contradictione. Erat tunc temporis Archidiaconus Cant. M/r Bernardus Eyci filius Dom. Aimeney de la Berto.*

For the next three. I finde they did successively hold the Archdeaconry in the time of Walter Reynolds the Archbishop, and that is all: saving that the Records of the Cathedral have a Bull of Pope Iohn xxii. thus intituled *Bulla reuocationis collationis Archidiaconatus Cant. fact' magistro Iohanni de Bruiton per Archiepisc. ut conferatur Raymundo sanctæ Mariæ in Cosmedin Diac. Card. per Iohannem Papam:* From which Raymund I passe unto (I take it) his next Successor,

Hugo de Engolisma. Both in the yeare 1327. and 1330. I have seene Records /t that style him Archdeacon of Canterbury adding that one Petrus de Matre was his Proctor and Vicar generall. To him Nicholas Trivet dedicated his History.

Robert Stratford (I take it) succeeded next. For I finde him Archdeacon in his brother Iohn Stratford the Archbi=

/s De illust. Angl.
Scriptor. ætate
14. pag. 505.

/t Lib. Hosp.
Pauper. sacerdot.

shops time. He was Chancellor of England first constituted 11. Ed. 3. and again afterwards 14. ejusd. How this came to passe you may learne in the Catalogue of BB. in Chichester, to the which Bishopricke he was preferred, succeeding therein his predecessor in the Archdeaconry, Iohn Langton. I have seene /u a plea of his consisting of many articles, and containing in the first place an enumeration or particular of all the rights and priviledges of his Archdeaconry; after which followes a suggestion of certaine grievances offered to him and it by the then Commissary of Canterbury put up against him to his brother the Archbishop, with what successe I know not, for I cannot finde the issue.

/v In Archivis
Consistorii Cant.

Petrus Rogerius sanctæ Mariæ novæ Diaconus Cardinalis, in the yeare 1356. was Archdeacon of Canterbury /x, and Stratfords next Successor (I take it:) whose absence was supplied by one Hugo Pelegrinus, who thus writes himselfe. *Hugo Pelegrinus Thesaurarius Lichfield Apostolicæ sedis in Anglia Nuntius, Reverendi patris in Christo Domini Petri Rogerii sanctæ Mariæ novæ Diaconi Cardinalis Archidiaconi Cantuar. Vicarius in spiritualibus generalis.*

/x Lib. Hosp.
Pauper. sacerd.

In the Vacancy of the See by the death of William Witlesey, Anno 1374. one Henry of Wakefield was made Arch-

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/y Lib. ecclesiæ
Cantuar.

deacon by the then Prior and Covent of Christ-Church /y, who sware them Canonically obedience *vacatione durante.*

/z Acts and Monum.
Par. 1.
pag. 562.

In the yeare 1379. 2. Rich. 2. Fox /z *ex bundello brevium Regis de Anno 2. Rich. 2. par. 1.* mentioneth two Archdeacons of Canterbury. Thus the one.

Lord William of the holy Church of Rome Cardinall, a stranger doth hold the Archdeaconry of Canterbury, and is not resident, the true value of all the yearely fruits, rents and profits, is worth seven hundred florens.

Thus the other.

Lord Andomar de Rupy is Archdeacon of Canterbury, to the which Archdeacon belong the Church of Lymin with in the same Dioces, worth by yeare after taxation of the tenth xx/l. The Church of Tenham worth by yeare after the said taxation, Cxxx/l. vi/s. viii/d. The Church of Hakington neere Canterbury, worth by yeare twenty markes. The Church of Saint Clement in Sandwich, worth by yeare after the taxation aforesaid, eight markes. The Church of Saint Mary in Sandwich, worth by yeare eight pounds, of the which the said Archdeacon receiveth onely sixe markes. The profits of all which premisses S. William Latimer Knight hath received, together with the profits arising out of the Iurisdiction of the Archdeaconry, worth by yeere xx/l.

/a Lib. eccles. Cant.

Afterwards, to wit, in the yeare 1381. one William of Packington, or (as Pitseus writes him) 'Pachenton,' had the Archdeaconry conferred upon him by the then Prior and Covent /a in the vacancy by Sudburies death: his Proctor making and taking the accustomed oath of obedience to the Prior and Covent; and that he will not attempt any thing to the prejudice of the Church of Canterbury, and will faithfully execute such mandates as he should receive from the Prior and Chapter. Pitseus will further acquaint you with this man, and his great worth, and good parts, if you consult him.

In Archbishop Courtneys time (Sudburies next Successor) one Adam de Mottrum was Archdeacon, and withall the

Archbishops Chancellor, as I finde by Courtneys Will extant in Christ-Church, wherein he is a legatary.

/b Hist. eccles.
Angl. Sæcul.
15. cap. 14.
pag. 634.

He was succeeded by Richard Clifford, who was Archdeacon in Archbishop Arundels dayes. Harpesfield /b tells of a controversie that happened to arise betweene the Archbishop and him about matter of Jurisdiction. *Ricardo* (saith he) *controversia quædam, de exercenda Iurisdictione, cum Arundellio intercessit, quæ certa transactione, mutuo ipsorum consensu composita est.* The composition here spoken of is extant (for I have seene both prototype and copy) in the Church Records. The Lieger of the Consistory hath also a transcript of it. He was afterward consecrate Bishop of Worcester, to wit Anno 1401. and translated thence to London Anno 1407. See more of him there in Bishop Godwins Catalogue who speakes very honourably of him. I finde his name and picture drawne and set up in the West-Window of the Chapterhouse of Christ-Church, as in likelihood, a benefactor to the worke, it being new built in his time, as you may finde elsewhere.

For that was the way by which the religious men used to expresse their thankfulness to their benefactors, namely, by representing their effigies, and setting up their names, their coats also that had any, in some part of that building, which by their bounty they had holpe to advance; sometimes adding withall their gift and largesse, what and how much it was: as for instance in that particular, in the Cloyster, hard by the doore of the Chapter-house, about the shield of a coate representing the effigies of a Monke in his habit, one that about the same time with this Archdeacon, was a benefactor to that worke, I read as followeth. *Frater Iohannes Schepene, cum adiutorio amicorum suorum, contribuit ad fabricam claustri C. lib. cujus animæ propitiatur Deus.* Amen.

I have done with the Archdeacons of this (14/th) Century, and come now to them of the next, by name.

1. Robertus Hall.
2. Iohannes Wakering.
3. Thomas Rumnoth.
4. Willielmus Chichley.
5. Prosper de Columna.
6. Thomas Chichley.
7. Thomas Wittembourne.
8. Iohannes Bourgchier.
9. Hugo Pentwin.

The first of these (Hall) was (as Harpesfield sayes) Archbishop Arundells Vicar generall.

The second Wakering, was keeper of the Privy Seale (saith Sir Henry Spelman) to Hen. 4. *Regi ab archivis sive scriniis*, saith Harpsfield, and in the yeare 1416. he was elected and consecrate Bishop of Norwich. Godwyn writes very honourably of him, as you may see in his Catalogue in Norwich.

/c Harpsfield
ubi supra.

The third Rumnoth /c, questioned and called before him Iohn Bishop of Saint Assaph, as not legally holding his Bishopricke, being never inducted or put into possession by his predecessor Robert, as the manner was, and of right he should have beene, it being one of the rights of the Archdeacon to induct all BB. of the Province into the possession of their Sees.

/d Idem Harpsf.
ubi supra.

The fourth, William Chicheley /d, being Archbishop Chicheleys neare Kinsman, was by him made Archdeacon, what time he was with the King in the French expedition. This William being a Notary of the Apostolike See, and dying in the Court of Rome: Pope Martin 5. bestowed the Archdeaconry upon his nephew Prosper de Columna, a Boy under foureteene yeares of age, and richly provided for before by the Pope his Uncle, but not to the content of the Popes avaritions minde; who so prevailed with the King, that his nephew being an alien, and so incapable of the dignity by the lawes of the Realme, he was by Royall indulgence indenized and made capable of the same, but so as the Pope should by his Bull, *conceptis verbis*, give way to the Patron freely to conferre it afterward, as it should fall voyde, and that this indulgence should not be drawne into example.

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This Archdeacon after a few yeares was made a Cardinall.

The sixt, Thomas Chicheley, had the Archdeaconry afterward conferred upon him by the same Archbishop Hen. Chicheley, his neare Kinsman also. In an exemplification of his (which I have seene) belonging to S. Johns Hospitall without Northgate, I finde him style himselfe thus. *Thomas Chicheley, decretorum Doctor, Archidiaconus Cant. & Domini Papæ Prothonotarius*. In the yeare 1463. hee was Provost of Wingham Colledge in Kent /e.

/e Liber testam.
penes registr.
Domini Archid.
Cant.

The seventh and ninth I know onely by their names. For as yet I finde nothing at all written of them.

The eight, Iohn Bourgchier, was (I take it) brother or neare Kinsman to the Archbishop Thomas Bourgchier. He dyed in the year 1495. and was buried in the Lady Chapell of Christ-Church, where you may finde his Monument. I have transcribed the Inscription or Epitaph upon it before in the Survey of the Church Monuments. The Windowes of this Chapell where hee lyes are very full of the Bourgchiers armes.

Thus much very briefly of the Archdeacons of the 15/th Cent. I come now to those of the next, by name.

1. William Warham.
2. Edmund Cranmer.
3. Nicholas Harpsfield.
4. Edmund Guest.
5. Edmund Freake.
6. William Redman.
7. Charles Fotherby.

/f Antiq. Brit in
ejus vita.

The first, William Warham, was Archbishop Warhams Kinsman, in whose house /f then situate at Hakington, the Archbishop dyed. He was withall Provost of Wingham. For the cause (its like) of his conscience, by Cession, as the Canonists phrase it, he left both it, and the Archdeaconry, and by the privity and consent of the then Archbishop (Thomas Cranmer) had a stipend or pension of 60/l. per annum, allowed him during his life, out of the Archdeaconry, and 20/l. per annum out of his Prepositure of Wingham /g,

/g Ex Registro
Cranmeri.

By his Successor in both, Edmund Cranmer, Archbishop

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Cranmers brother, who continued Archdeacon afterward untill Queene Maries dayes, and was then deprived of it, his Prebend also, and Parsonage of Ickham, which were all taken from him in the yeare 1554. for being a married Clerke, and the first given to Nicholas Harpsfield Doctor of

/h Lib. eccl<e>s.
Cant.

Law, the second to Robert Collens Batchelor of Law and Commissary of Canterbury, and the third to one Robert Marsh /h.

Concerning Harpsfield, Fox, a Protestant, and Pitseus, a Papist, give their severall censures: but cleerely *ex diame=*
tro contrary, and so full (I feare) of partiality, and by their reflexion upon the cause of religion, so prejudicate, that I leave it to the moderate to give a temper to them both, not desirous to interpose my judgement, but wishing onely he may be censured with truth and indifferency. He was with= all a Prebendary of Canterbury whom Doctor Moulin, after many other, doth succeed. Being a prisoner, he wrote the Ecclesiasticall story of England, and other Bookes whereof see a Catalogue in Pitseus.

Harpsfield in the beginning of Queene Elizabeths reigne, being deprived, Edmund Guest succeeded in the Archdea= conry, and shortly after, to wit Anno 1559. was consecrate Bishop of Rochester, and translated thence to Salisbury Anno 1571. Where you may see more of him in the Catalogue of BB.

His next Successor was Edmund Freake, both in the Arch= deaconry, and also in the Bishopricke of Rochester, with which latter he held the Archdeaconry in *Commendam*, un= till he was afterward removed to Norwich, and from thence to Worcester. The fore-cited Catalogue will tell you more of him.

William Redman succeeded in the Archdeaconry, but in the yeare 1594. was removed to the Bishopricke of Norwich. Consult the often cited Catalogue in Norwich, if you would know more of him.

Charles Fotherby upon Redmans remove to Norwich was made Archdeacon, and afterwards Deane of Canterbury:

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both which with other spirituall livings besides, he held till his death, which happened Anno Domini 1616. He lyeth buried in the Lady Chapell in Christ-Church; and, Bourg= chier excepted, who lyes buried in the same Chapell, is the onely Archdeacon of Canterbury, that by any Monument or Record appeares to have beene buried in Christ-Church. He was (you see) the last of that Century; as the modern Arch= deacon, the reverend D/r Kingsley, is the first of the next, and makes the 59/th Archdeacon. But *manum de tabella*. And here let me close this discourse of the Archdeacons with a touch of that Prærogative anciently belonging to them, of putting the Suffragan-Bishops after their consecration or translation to a Bishopricke, in possession of the same, (which we vulgarly call induction or installation) together with such rights and fees as were usually paid unto the Archdeacon in respect thereof. Their private Leiger called (from the sable cover) the blacke booke sets forth the matter at large, but affecting brevity, I have chosen rather to represent it in Archdeacon Harpsfields more compendious way. *Est qui=*
dem (saith he /*) *Cantuariensis ceterorum in Anglia Archidiacono=*
rum antesignanus, habetque & hoc etiam sæculo habuit id præro=
gativæ, ut designatos & initiatos Episcopos, quasi in præsent
rerum omnium possessione constituat. Ad quam possessionem tra=
dendam, solebat ipse proficisci ad Episcopum in possessione locan=
dum. Quibus temporibus equum Episcopi, & penulum ad suos
usus, & viginti præterea aureos / ad sumptus accipiebat. Moris*
præterea erat, ut ex argenteo aut de aurato quodam poculo Episco=
pus ei in mensa præbiberet, acceptumque poculum ad Archidia=
coni commodum cederet. Posterioribus, & nostris præsertim tem=

/* Histor. eccles.
Sæcul. 13.
pag. 450.

/* 10 marcas,
saith Parker.
Antiq. Britan.
pag. 28.

poribus, Archidiaconi possessionem hanc tradendi provinciam, aliis per literas mandantes, ipsi non proficiscebantur, viginti illos aureos solummodo sibi decerpentes. Thus he. And so both this Catalogue, and my whole taske for the Cathedrall is absolved.

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Parochial Churches.

I come in the next place, according to my method, to speake of the parochiall Churches in and about the City. Give me leave, before I treat of them in severall (as I mean to doe) to premise a few things touching them in generall. It is but of a very few of them, that I know or have found the certaine either time or Author of their foundation. But as I shall shew you that some of them have beene erected since the Conquest: so I conceive (and am verily perswaded) none of them (except Saint Martins) doe much, if at all, exceed the same in age, and that for many inducements. One that before it our Churches were generally built and made of Wood, and it is a thing noted of the Normans, that upon their Income they builded their Churches of stone /i. Another is that the Saints whose names some of our Churches doe carry will not beare any much greater age, as Saint Alphege, S/t Dunstan, S/t Edmund the King and Martyr. A third reason I have, and I take it from a Deed or Charter /k of Coenulf King of Mercia, and Cuthred his brother, King of Kent, made to the Abbesse and her Nonnes of Liminge, and dated Anno Domini 804. granting them a certaine parcell of Land in our City, appertaining (saith the Charter or Land-boc) to a Church situate in the West part of the same, built in honour of Saint Mary. Now no such Church is, or since the Conquest (that I ever found) was standing in that part of our City. Whence I inferre, that the face and condition of our City hath suffered an utter change since those dayes; and because we read that the Danes made havocke both of people and place in King Etheldreds dayes, slaying the most part of the one, and burning and spoiling all the other (not sparing the Cathedrall it selfe) I thinke we may justly charge upon that all-wasting deluge the utter subversion of such Churches as then were in our City, and consequently may not imagin any of our modern Churches (except as is before excepted) so ancient as to preced, but

/i Stow. Daniell.

/k In Archivis eccles. Cant.

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contrariwise to succeed and follow the same. The Deed or Charter, because it may give content to some sort of Readers, and indeed historically glanceth at the misery that our Countrey suffered by the frequent invasion of the Danes, as I conceive of it from the end for which this land was given by it to the Nonnes, being (*Ad necessitatis refugium*) I here subjoyne.

+ *Dispensante ac gubernante Domino Deo omnipotente, Ego Coenulph Rex Mærciorum, & Cuthred frater meus Rex Cantuariorum Anno Dominicæ incarnationis Dccciii. concessimus venerabili Abbatissæ Selethrythæ & suæ familiæ ad ecclesiam sanctæ Mariæ semper virginis quæ sita est in loco qui dicitur Limming, ubi pausat corpus beatæ Eadburgæ, aliquantulum terræ partem in Civitate Dorobernia ad necessitatis refugium: hoc est, vi. jugera pertinentia ad ecclesiam quæ sita est in honore beatæ Mariæ in Occidentali parte civitatis, & quorum /^{*} termini sic cingere videntur. Ab oriente fluvius Stur. Ab occidente & ab au-*

/^{*} Forte terminos.

stro murus Civitatis. A statu ecclesiæ protenditur in Aquilonem emissione virgarum circiter ut fertur quindecim. Si quis autem hanc nostram donationem infringere vel minuire temptaverit sciat se rationem redditurum in die Iudicii, nisi ante digna satisfactione Deo & hominibus emendare voluerit. Et hæc testium nomina quæ inferius scripta sunt.

+ *Ego Coenulfus Rex Merciorum hanc donationem meam cum signo crucis Christi confirmo.*

+ *Ego Cuthredus Rex Cant. sig. crucis confirmo.*

+ *Ego Aethelheardus gratia Dei archiep' consensi & sub.*

+ *Ego Aldulf Episc' consensi & subscripsi.*

+ *Ego Dæneberht Episc' con. & sub.*

Now of all the present Churches in and about our City, I finde onely two that were not of the patronage of some Abbey or other religious house, in or neare neighbouring to the City; and they were S. Martin without, and S. Al-

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phege within the walls of the City, both appertaining to the See of Canterb. Of S. Martin I have spoken enough already, on a former occasion. Leaving that then I will make to (the other) S. Aelphege, where I meet with the following monuments.

S. Aelphege.

In the Chancell.

Iohn Piers.

In Maidstone natus jacet hic Iohn Piers vocitatus

Ecclesiæ Rector Alphegi martyris almi.

Cujus protector sit Deus omnipotens.

Qui legis hæc omnia pro me pro seque labora,

Sic tibi proficies & amicus tu mihi fies.

Cum seris a tergo sator es impavidus ergo.

Iohn Parmenter.

Hic jacet Magister Iohannes Parmenter quondam Rector istius ecclesiæ qui obiit xx/o die mensis Octob. Anno Domini M. D. i. cujus &c. This John was Commissary of Canterbury, in his time, and Parson of Adisham in Kent.

Robert Provest.

Here lieth S/r Robert Provest Parson of S. Alpheys, which died the 22/th day of January, Anno Dom. 1487. Mercy Ihu'.

Iohn Lovelych.

Es testis Christe quod non jacet hic lapis iste

Corpus ut ornetur set spiritus ut memoretur.

Hic jacet M/r Iohannes Lovelych bacallarius in Legibus quondam rector istius ecclesiæ, qui obiit 6 die Sept. Anno Dom. 1438. Cujus &c. This man was in his time Register of the Archbishops Consistory at Cant.

Richard Stuppeny.

Here lieth Richard Stuppeny bachelor of both lawes, who had by his wife Catherine 2 sonnes and 4 daughters, and departed this life the sixteenth day of Novemb. 1596.

Lo here a view of thine estate is set before thine eye:
For as thou art even such was he who here in grave doth lie.
If vertuous life or faithfull friend could ought prevailed have,
Then should not he who here lieth dead have layed here in / grave.
But death will not intreated be, it taketh hold on all:
So that as all men come from earth, so to the earth they shall.
Yet this the comfort is of them which now to Christ pertain,
That dying they do die to live with Christ for ay to reigne.

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This Richard Stuppeny was in his time a Proctor of Canterbury.

- In the South-Chancell.
- Henry Gosborne. Here lieth Henry Gosborne cetezen and Alderman of the towne of Canturbury, and fower yeares at sundry times Mayre of the same Cety the which deceased the 22/th day of April, the yeare of our Lord 1522. on whose sowle &c.
- In Regist. Con= sistor. Cant. This worthy Patriot by his will /I gave twenty marks (a large legacy in those dayes) towards the repairing of the City-walls, at such places as the Abbat of S. Augustine, and the Maior of the City should assigne. It appeares by and up= on his monument that he had 2. wives, and by them 25. children, whereof ten were sonnes. Robert Gosborne his bro= ther lieth hard beside him.
- Robert Gosborne
- In the same Chancell.
- Richard En= geham. *Richardus Engeham de magna Cherte reliquit hanc lucem 7. die Feb. Anno Dom. 1568. cujus animæ &c.*
- Qui tumulos cernis cur non mortalia spernis?
Tali namque domo clauditur omnis homo.*
- In the body.
- Iohn Caxton and Joane his wife. Pray for the sawlys of Iohn Caxton and of Ione And Isabel that to this Church great good hath done In making new in the Chancell Of Dexkys and Setys as well An Antiphon the which did bye With a table of the Martyrdome of S/t Alphye For thing much which did pay And departed out of this life of October the 12. day. And Isabel his second wiff Passed to blisse where is no strife The xii/t day to tell the trowth Of the same moneth as our Lord knoweth In the yeare of our Lord God a thousand fower hundred fower= score and five.
- Iohn Colfoll. *Hic jacet Iohannes Colfol quondam clericus parochialis istius*
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ecclesiae qui obiit 28. die mens. Maii A. D. 1500. & anno gratiae, cujus animæ &c.
- Nicholas Reve. *Hic jacet Nicolaus Reve quondam Civis & Wexchandler Cantuar. qui obiit 28. die mens. Decemb. 1431. cujus &c.*
- On the second Piller from the West end
- Thomas Prude. *Gaude Prude Thoma
Per quem sit ista columpna.*
- /m In Registro memorato. With his coat of armes engraven (as the rest) in brasse. He lived in Ed. 4. dayes, and by his Will /m appoints to be buried by Christ-church porch, and therein gives as much as will build a pillar in this Church, and 5 marks to Christ-Church works anno 1468.
- In the West-window.
- Edmund Sta= plegate and El= lenor his wife. *Orate pro animabus Edmundi Staplegate & Ellenoræ at Pytte uxoris ejus.* This man who took his name from his place of habitation which was Staplegate in this Parish, was in his time namely in Ed. 3. dayes divers times one of the Bayliffs of our City: of whom see more in Stablegate.
- In the West-wall, without.
- Agnes Halke. O ye good people that here go this way:

Of your charite to have in remembrance:
 For the soule of Agnes Halke to pray
 Sometime here of acquaintance.
 In this Churchyard so was her chance
 First after the hallowing of the same.
 Afore all other here to begin the dance
 Which to all creatures is the loth game.
 The Tuisday next before Pentecost
 The yeare of our Lord M. Dc. and two
 Whose soule Ihu' pardon that of might is most.

Having now done with S. Aelpege, let us on and survey
 the rest. Whereof three, to wit, S. George, S. Mary Bred=
 man, and S. Peter anciently were as they still are of the

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/n Liber eccles.
 Cant.

patronage of Christ-church, as were likewise whilest they
 stood, two other, viz. S. Michael of Burgate, and S. Mary of
 Queningate: all which 5, together with S. Sepulchres, were
 confirmed to it by Bulls of Pope Alex. 3. and divers suc=
 ceeding Popes, and every one of them anciently paid /n in to it
 a severall annuall pension, as S. George, 5/s. S. Mary Bredman,
 6/d. S. Peter. 6/s. 8/d. S. Michael, 2/s. and S. Sepulchres, 12/d. But
 let us on to the rest: whereof six, viz. S. Mary Magdalen,
 S. Andrew, S. Mary Castle, S. Mildred, All Saints and S. Paul
 belonged to S. Austins, and whilest it stood, also S. Iohns,
 and sometime S. Margaret. Three viz. S. Dunstan, Holy
 Crosse of Westgate, and S. Mary of Northgate, to S. Gregories.
 One viz. S. Mary Bredin, and whilest it stood S/t Edmund
 of Ridingate to the Nonnes of S. Sepulchres: and one also, to
 wit S. Margaret to the Hospitall of Poore Priests of later
 time, as formerly to S. Austins. I will begin with those be=
 longing to the Cathedrall. And of them first with S. Georges:
 in the Chancell whereof you may reade upon a grave-stone
 the following Epitaph

St George.

Iohn Lovell.

*Hic requiescit Dominus Iohannes Lovell quondam Rector
 istius ecclesiae, qui obiit 24. die mensis Aprilis Anno Domini
 1438. Cujus &c.*

St Mary Bred=
 man.

Which one is the onely monument of any antiquity that
 I finde there. I passe therefore hence to S. Mary Bredman.
 Sirnamed (I take it) to distinguish it from other Maries in
 and about the City; and so sirnamed, I conceive, and so
 have said before, because of the Bread-market kept beside
 it, as it is (we see) to this day. It was (as I have elsewhere
 also noted) anciently in Latine called *Ecclesia S. Mariae
 Piscariorum*, and in English, S. Mary Fishmanschurch, from a
 fish market thereby. But yet more anciently and before all
 this *Ecclesia S. Mariae de Andresgate* /o, from that place hard
 by it where the 4 wayes meet at S. Andrews-Church, of old
 called Andresgate, to say, Andrews-gate. Whence the Inne,
 now the Checquer, an house from great antiquity belonging
 to Christ-Church, in the elder Rentalls thereof stands

/o Liber eccles.
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described to be situate by Andresgate. But enter we the
 Church, and we shall there finde some ancient monu=
 ments, as

In the Chancell.

Thomas Alcock.

*Orate pro Thoma Alcock quondam Rectore istius ecclesiae qui
 obiit in die sanctae Crucis Anno Domini 1500. Cujus animam*

salvet passio Christi.

Robert Rich=
mond.

*Orate pro anima Domini Roberti Richmond olim hujus eccle=
siæ Rectoris, qui obiit anno Domini 1524. decimo octavo die Iulii.*

In the Body.

William Megg.

Here lieth William Megg sometime Alderman of this city
which deceased the first day of Ianuary Anno Domini 1519. On
whose sowle &c.

S/t Peter.

Whence Wever hath taken these monuments.

Thomas Ikham
and Ioan his
wife.

*Thomas Ikham & lone sa femme gisoint icy
Dieu de salmes eit mercy. — 1400.*

William Ikham.

*Hic jacet Willielmus Ikham quondam civis & Balivus Civi=
tat. Cantuar. qui obiit — Iulii — 1424.*

William Septvans.

*Orate pro anima Wilhelmi Septvans militis & Elisabethe
ux. ejus.*

Iohn Bigg and
Constance his
wife.

He mentioneth another; of one Iohn Biggs but imper=
fectly. I balk his, and set it out of new: from the Win=
dowes

*Orate pro bono statu Iohannis Bigg armigeri ac Aldermanni
Civitatis Cant. & Constantiæ consortis suæ, qui me vitrari fece=
runt, Anno Domini 1473.*

In the next window.

William Bygg
and Ioane his
wife.

*Et specialiter pro bono statu Willielmi Bygg — Civitatis
Cant. & Iohannæ consortis suæ, & pro animabus parentum ac
benefactorum eorum qui hoc lumen — Anno Dom. 1468.*

This William Bigg was he (I take it) that with Iohn Coppyn
of Whitstable, built our Market Crosse at the Bulstake: and
gave x lib. towards the new building of S/t Georges-gate,
whereof before.

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In the Chancell.

Iohn Colley.

*Hic jacet Dominus Iohannes Colley quondam Rector istius ec=
clesiæ, qui obiit 22. die mensis Feb. Anno Domini 14< >8. Cujus
&c. This man (it seems) built the Chancell-window, for in
the foot thereof is or lately was legible. Per Iehan Collay
qui estoit Person icy.*

In the body.

Iohn Syre.

*Hic jacet Magister Iohannes Syre quondam Rector ecclesiæ
Sancti Petri Cant. qui obiit in festo Sancti Pauli ad vincula, An=
no Dom. 1436. cujus &c.*

As a thing worthy a monument, a Memorandum at least,
let me acquaint you that anno 25. Ed. 3. the Parsonage
house of this Church was given to Thomas the then Rector,
by one Richard Langdon of Canterbury, with licence of the
King /p.

/p Lib. Eccles.
Cant.

S/t Michael of Burgate and her Chapell S. Mary of Quenin=
gate are both down and gone: and so farre from yeelding
any monument of others, that they rather stand in need of
one for themselves, least they be quite forgotten, both
name and place.

Having done with the Churches, by right of Patronage,
belonging to Christ-church, let us proceed to those of S. Au=
stins. Out of all which the Abbey anciently had and recei=

- /q Thorne In
vitis Abbat.
S. Augustini.
- ved certain annuall pensions /q, to wit out of S/t Mildreds 10/s.
S/t Mary Castle 12/d. S/t Iohn 6/d. S/t Margaret 3/s. All Saints 12/d.
S/t Andrew 12/d. S/t Mary Magdalen 12/d. and S. Paul 3/s. Which
together with the like in other Churches of their patro=
nage in the Diocesse, Robert the Abbat and his Covent anno
Domini 1242. in consideration of a valuable recompense
another way did release and relinquish.
- S/t Mary Magdalen.
- Ioan Hache.
- Hic jacet Iohanna filia Iohannis Hache quondam uxoris Henri=
ci Lynde de Cant. quæ obiit 21. die Novemb. Anno Domini
1417.*
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- Christofer Alcock
- Hic jacet Christoferus Alcock Draper qui obiit 3. die mens.
Septemb. Anno Domini 1492.*
- Sybell Orchard.
- Here lyeth buried the body of Sybell Orchard Widow, late the
wife of M/r. Libby Orchard late of Mounckton Court, in the Isle
of Thanet deceased, which Sybell dyed the 12. day of March,
Anno Domini 1586.
- /r In Regist. Cons.
Cant.
- One Richard Wekys of this Parish, a Butcher, in the yeare
1471. by his Will /r was a great benefactor to this Church, as
if you search the office you may finde by his Will there.
The Steeple of this Church was new built in the yeare 1503.
towards which at that time (as I finde by his Will /s) one Sir
Harry Ramsey of S/t George gave sixe seames of lime. Con=
cerning the stopping up the Chancell-Window of this
Church, I finde that in the yeare 1511. a presentment of
the matter was made to Archbishop Warham in a visitation
of his in these words: viz. 'That Iohn Fish hath joyned his
house to the Church by a dormant to the hurt of the Church, and
the light of the Church is stopped by it.' Fish being called into
question for it, compounds with the Church Wardens, who
the yeare following judicially appeare and acknowledge
it /t.
- /s In Regist Dom.
Archid. Cant
- At a visitation holden Anno 1560. it was by the sworne
Officers of this Church presented as followeth, viz. 'That
there doth belong to the Parsonage house a piece of ground called
Maudelen crost, which is and hath beene wrongfully detained
by M/r Hyde Auditor of Christ-Church, to the great impoveri=
shing of the said Parsonage' /*. By other Records /* I finde this
ground to lye in the Parish of S/t Martin, that it was North=
ward bounded with the street, and Southward with certaine
Lands of S/t Austins, and that the Parson of this Church
paid for it 4/s per annum to the Hosp. of S/t Iacob, as I finde in a
Chantery-Booke.
- /t Ex Registro
Warham.
- /* In Archivis
Cons. Cant.
/* Lib. Cameræ
Civitatis.
- St Andrew.
- Edward Bolney.
- Of your charity pray for the soule of Edward Bolney Esquire
which deceased the second day of Ianuary in the yeare of our Lord
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- God 1517. whose soule, &c. you shall finde him in the Cata=
logue of our Maiors.
- Stephen White.
- Here lyeth buried the body of Stephen White Citizen of this
City and the first Ironmonger that ever was dwelling in the City
of Canterbury who deceased the 28/th. of May Anno Domini
1592. &c.
- In the Windowes.
- William Mellrose.
- Orate pro anima Domini Willielmi Mellrose rectoris ecclesiaz*

sanctæ Mariæ de Bredman. By it is his Device, being W. M. with a Rose over head.

Iohn Fanting.

Orate pro anima fratris Iohannis Fanting Rectoris sanctæ Mariæ de Bredyn. With his Picture, and *Det mater Christi Fanting Iohn gaudia cœli.*

/v In Regist. Dom. Archid. Cant.

/x In eod. Regist.

These haply were benefactors to this Church about the same time that one Thomas Petyt of this Parish was, who in yeare 1498. by his Will /u, gave five markes to the making of a new Steeple, and a new Roofe to this Church, like as did one Iohn Swan /x another Parishioner there at the same time, and an Alderman sometime Maior of the City, viz. *lxvi/s. viii/d. facturæ novæ testudinis & campanilis ibidem, cum contigerit de novo fieri,* as his Will expresseth it. It was presented to Archbishop Warham at his visitation holden Anno 1511. *Quod Maior & Communitas Civitatis Cantuar subtrahunt decimas & oblationes ratione opellarum fori piscarii in dicta parochia scit. debitas ecclesiæ supradictæ.* But the Chamberlaine of the City appearing and in the Townes behalfe denying the presentment to be true, it doth not appeare that the matter proceeded any further /y. Here was sometime a Chantery for William Butler.

/y Ex Registro Warham.

S/t Mary Castle.

So sirnamed for distinction sake, from the other Mariæ of the City. This Church hath lyne long desolate: and the Chancell onely (to the repaire whereof one Roger Ridley An.

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1470. by his Will gave 4/l.) is left standing of it. Time was it was as absolute a Parish Church as any about the City, and in time of Popery, no doubt for it Tutelar Saints sake fared well and flourished, the change of the times in that point being very probably a maine cause of the Churches decay and desolation. For offerings, altarages and the like profits whereof the living did mainly consist, and whereby the incumbent consequently chiefly subsist, being (as the Reformation would) withdrawne, there was not otherwise a competency for him to subsist by, which made it be deserted. S/t Austins Abbey, before the dissolution, having the patronage, both of it and S/t Iohns, another Parish Church not farre distant from it now in a manner forgotten, this latter, with the consent of the Patron, was by the Prior and Covent of Christ-Church, in a vacancy, Anno 1349. united to the former /z. Both which united Churches and Parishes since their desolation tacitely devolved to S/t Mildreds, and have beene reckoned of that Parish, untill now very lately this of S/t Mary Castle is begun to be divorced againe from it by having a particular incumbent presented & inducted into it. A word or two more of S/t Iohns and I leave them both. It seemes the Parish was of small extent, and so the living was according, poore and meane. For Records /a doe call it *Ecclesia sancti Iohannis dicti pauperis.* The Church stood much about the upper end of that Lane leading from Castlestreet, which at this day we call, the back-lane, but was from thence anciently called S/t Iohns Lane /b. It being come into private hands is (they say) and hath been of a long time profaned into a Maulhouse, or the like. Saint Lawrence booke makes mention of some portions of Tithes belonging to this Church: thus. *Item prædict' Hospitale percipit totam decimam de 4 acris terræ in Marketfield, & Rector sancti Iohannis Cantua. percipit de 2 acris, 8 garb. & de aliis 2 acris, 7 garb. in toto 1 copp. Item præddict. Hosp. percipit duas partes decimæ*

/z Lib. eccles. Cant.

/a Liber memoria=tus.

/b Rental vet. eccles. Cant.

de 6 acris terræ capit. ad stonestreet vers. South & parvam semi=tam vers. North. Et Rector sancti Iohannis Cant. percipit tertiam partim decimæ. One Henry Plaice was found dead in Cant.

Anno 5. Ed. 3.

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by a fall from a ladder as he was in tiling S/t Iohns Church in Cant. say the Crowne rolles.

The Parishes of S/t Andrew, S/t Mary Magdalen, and for a while S/t Paul which before the Dissolution buried at S/t Augustines, since the Churchyard there was withdrawne, in lieu thereof, I take it (this S/t Mary Castle Church being of that Abbies patronage) had this Churchyard assigned them for the buriall of their dead there; a priviledge wherein S/t Mary Bredmans Parish did and doth (but by what right, that being of the patronage of Christ-Church, I know not) communicate with the rest, but all or some part of the benefit arising by the burialls there went and goeth to the poore of Mayners Spittle, who in respect thereof anciently kept it in repaire, and for default thereof An. 1560. were presented from St Andrewes /c. Since which time the case is altered, each Parish keeping their part of the enclosure.

/c Ex Archivis Cons. Cant.

S/t Mildred.

This Church, and a great part of the City (as Stow hath it in his Summary) was burnt in the yeare 1246.

In the Windowes.

Richard Atwood

Orate pro anima Richardi Atwood. In a very ancient Character. A family of this name anciently dwelt in this Parish, being housed in Stour-street, where one Thomas Atwood that lived in Hen. 8. dayes, dwelt and (being foure severall times Maior of the City) kept his Maioralty. The same man here built the South-side Chancell or Chapell, for a peculiar place of Sepulture for himselfe and his family, divers of whom lye there interred, under faire grave-stones, sometimes inlaid with brasse, all not worne but shamefully torne away, even founders and all: who yet hath a remembrance left of him in the glasse, viz.

Thomas Wood and Margaret his wife.

Orate pro animabus Thomæ Wood armigeri custodis contrarotular. Hospitii reverendissimi patris in Christo Domini

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— *Maioris hujus Civitatis, qui in honore Iesu hanc capellam fieri fecit, & Margaretæ uxoris ejus filiæ Iohannis Moyle armigeri. Orate pro eis.*

In the Windowes.

Iohn Boold.

Magister Iohannes Boold —

Iohn Mawny.

Dominus Iohannes Mawny —

Robert Bennet.

Orate pro animabus Roberti Bennet & Crist —

Iohn Boys.

Orate pro animabus Iohannis Boys: —

Iohn Pocat.

Orate pro animabus Iohannis Pocat, & Iohannis Pocot filii ejusdem.

Iohn Stulp.

One Iohn Stulp (it seemes) as a benefactor, had a great hand in making divers new pewes in this Church, as appears by his name upon them.

/d Perambul. of Kent. in Cant.

At this place Lambert /d saith, there was long since an Abbey. ('S/t Mildreds,' saith he, 'in the South-side of the City long since' (but not lately) 'an Abbay.'). But surely he is mistaken, and that hence, as I conceive. In the siege, surprisall and

- sacking of our City by the Danes in the dayes of King Ethelred, amongst other personages of note that are storied to have bene lead captive by them, one Lefwine (whom some call Leofrune) the Abbesse of S/t Mildred, is named for one. Now this happening to be done at Canterbury, and she styled an Abbesse, and that of S/t Mildred Canterbury, as in Harpsfield, M/r Lambert, it seemes, finding in Canterbury a Parish Church of that name, supposed it had sometimes been that Abbey whereof Lefwine or Leofrune in the Deanes time was Abbesse, whereas indeed she was Abbesse of S/t Mildreds minster in the Ile of Thanet, and the last Abbesse of the same. So Thorne and from him Reyner in his Apostolatus Benedictinorum /e will both tell you.
- /e Tract. 1. Sect. 1. pag. 62.
- All Saints.
- This Church affords no ancient Monument with an Inscription or Epitaph. Yet I finde some men of good note
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- Roger Brent. buried there. Amongst the rest one Roger Brent sometimes an Alderman and thrice Maior of Canterbury who by his Will /f dated Anno 1486. gave unto the City his Messuage called Stone-Hall in this parish, the house (I take it) wherein M/r Delme lately dwelt.
- /f In Regist. Cons. Cant.
- This Churches Cimitery was acquired and laid to it but of late dayes as it were. For in Hen. 3. dayes, and (long after that) in Ed. 3. dayes too, it was in private hands, as I finde by severall Deeds of those times, and did anciently belong to Estbridge Hospitall, in part at least /g.
- /g Lib. Hosp. de Estbridge.
- S/t Paul.
- Hamon Doge. In the Chancell-Windowes-foote is this remembrance of M/r Hamon Doge, in an ancient Character or letter. *Magister Hamo Doge*. He was a man of note in his time, lived in Hen. 3. reigne, was the Archdeacon of Canterbury his Officiale all /h, and the last Parson of this Church. For which Thorne is my Author, who saith, that *Anno quo supra* (which was 1268) *ordinatio vicariæ sancti Pauli facta fuit per magistrum Hungenem de mortuo mari per assensum Domini R. Abbatis, & magistri Hamonis Doge ultimi Rectoris ibidem*. Fifteene yeares he had and held the Aldermanry of Westgate, and then passed it over to the Abbey of S/t Austins, who infeoffed one Nicholas Doge with it /i. The same Hamon founded the Chartery in this parish, whereof I have formerly informed you.
- /h Lib. S. Radingundis.
- In other of the Windowes.
- /i Ex Archivis terris London. 4. & 9. Ed. 1.
- Richard Wavere. *Orate pro Ricardo Wavere.*
- Iohn Stace. *Orate pro anima Iohannis Stace, & Constanciæ uxoris ejus.*
- Iohn Gale. *Orate pro animabus Iohannis Gale & Christine uxoris.*
- George Wyndbourne. *Orate pro animabus Georgii Wyndbourne generosi & Katherinæ uxoris suæ, qui quidem G. obiit. 5/o. die Ap. A/o. Dom. 1531. quorum &c.*
- Richard Berne. *Orate pro animabus Richardi Berne & Iohannæ uxoris ejus.*
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- Thomas Pollard. *Orate pro animabus Thomæ Pollard. & Io. —*
- Against a Pillar.
- Edmund Ho-vynden. *Sub isto marmore tumulatur corpus Magistri Edmundi Ho-vynden quondam vicarii hujus ecclesiæ, qui obiit 23. die Iulii 1497. Cujus &c.*

By the South-wall.

John Twyne.

*Epitaphium Iohannis Twyne armigeri qui obiit 24. Novemb.
1581.*

*Clauditur hoc tumulo Iohannes ille Tuuynus,
Qui docuit pueros verba latina loqui.
Quique urbem hanc rexit Prætor turbante Viato
Rem populi & Regni seditione vafra.
Huic Deus in Christi mundato sanguine donet
Leta resurgenti Lector idemque tibi.
Vivit Dominus.*

/k In Regist. D.
Archid. Cant.

Of these, Richard Berne, by his Will /k dated anno 1461.
full of pious and charitable legacies, gave x lib. towards the
repair of this Church at that time in great want thereof.
*Item lego (saith he) ecclesiæ Sancti Pauli pro reparatione
operum ejusdem ecclesiæ locis maxime indigentibus x lib. deliberandas
per executores meos septimatim sicut denarii prædicti expendi
possint in operibus prædictis.*

Vide pro Scri=
ptura 24. in
Appendice.

Because of some ancient and late differences between
the City and S/t Austins, touching the extent of the Cities
Franchise or libertie hereaway, to help cleare the doubt,
my Appendix shall give you a copy of an ancient compositi=
on, whereby this difference was in part composed between
them. And there also you may finde a copy of the ordina=
tion of this Churches Vicarage.

And now having done with the Churches in and about
our City of S/t Austins patronage, I come to those next be=
longing to S/t Gregories. viz. Northgate, Westgate and S/t Dun=
stans.

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S/t Mary Northgate.

Gefferey Hol=
man.

*Hic jacet Galfridus Holman armiger qui obiit 24. die mensis
Ianuarii. Anno Dom. 1478. Cujus &c.*

Walter Garrade.

*Hic jacet Walterus Garrade nuper Vicarius istius ecclesiæ, qui
obiit 26. die mensis Augusti Anno Dom. 1498. cujus &c.*

Upon a plate set in the North-wall.

Ralfe Browne.

All ye that stand upon my corse
Remember that late Ralf Browne I was.
Alderman and Mayre of this Cite.
lesu upon my soule have pite.

For the time that this man lived in, see my Catalogue of
the Maiors.

Archbishop Stratford in the yeare 1346. with consent of
the Prior and Covent of S/t Gregories, Patrons of this
Church, erecting a Vicarage here, endowed the same in
such manner, as by the ordination or composition thereof ex=
tant in my Appendix shall be fully shewed. Scriptura 26.

Holy crosse of Westgate.

Stephen Ma=
thew.

*Hic jacet Stephanus Mathew quondam parmarius istius villæ
qui obiit 5. die Ianuar. Anno Dom. 1442.
cujus animæ &c.*

William Hall.

Hic jacet Dominus Willielmus Hall Capellanus. cujus &c.

Robert Colt.

*Hic jacet Robertus Colt quondam pandoxator istius villæ qui
obiit 6. die Decemb. Anno Dom. 1444. & Deonisia uxor ejus quæ
obiit — quorum animabus &c.*

William Colkyn.

Hic jacet Willielmus Colkyn qui obiit 3. die Aug. Anno Dom.

1440. *cujus* &c.

John Nayler.
Robert Nayler.

Of your charity pray for the soules of John Nayler and Robert Nayler his sonne late Aldermen of the City of Cant. which Robert died the 25. day of Decemb. Anno Dom. 1545. On whose soule &c. you may finde the father in the Catalogue of Maiors.

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Thomas Ramsey

Orate pro animabus Thomæ Ramsey & Margaretæ uxoris ejus, qui obiit 3. die mensis Maii Anno Dim. 1495.

John Cornwell.

Hic jacet Iohannes Cornwell dier & Iohanna ac Alicia uxores ejus, qui quidem Iohannes obiit 30. die mens. Decemb. Anno Dom. 1492. quorum &c.

Margaret Colpholl.

Of your charitie pray for the soule of Margaret Colpholl the wife of Thomas Colpholl, which Marg. died the first day of March Anno Dom. 1533. on whose &c.

James Hope.

Hic jacet Iacobus Hope Gentleman qui obiit 12. die Decemb. Anno Dom. 1458. cujus &c.

Christian Crane.

Hic jacet Christiana Crane quæ obiit 22. die mens. Ianuar. Anno Dom. 1445. cujus &c.

John Barber.

Of your charitie pray for the soule of John Barber and lone his wife which Iohn deceased the x/th day of Aprill in the yeare of our Lord God. 1533.

Thomas Lynd.

Hic — Thomas Lynd primus Maior Cant. & Constantia ux= or ejus — Feb. 12. Anno Dom. —

Of your charitie pray for the soule of William Charnell first Chantery Priest of Ihesus. which deceased the 10/th day of Decem. Anno Dom. 1516.

/l Chantery
book.

This monument reduceth to my memory (what I have often met withall) the 'Fraternitie of Ihesus masse' (as they called it) kept of old in this Church. For your better understanding whereof, you may please to know that /l in our Forefathers dayes there was a Priest named Iesus Masse-Priest maintained within the said Church by the brothers of the said brotherhood with the help and devotion of the Parishioners there, which bought and purchased divers lands and tenements to maintain the same, that is to say, one messuage and 66 acres of land and marsh lying in Ash, 6 tenements in this Parish, 4 little tenements in S/t Dunstons, and 2 in Harbledowne, at the valuation of them by H. 8. Commissioners for visiting of Chanteries and the like, found

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worth together 11 lib. 7/s. 8/d. per annum. Out of this the Priest had for his stipend or wages by the yeare with the charges of wax and wine 7 lib. And the Parish Clerk for ringing to the said masse at 6. of the clock in the morning, and for helping to sing the masse had yearely 6/s. 8/d. The names of such as were admitted to be of the Fraternitie were entered in a bead-roll, and like as those that of old had their names entred in the Diptycks, were specially and particularly mentioned and recomended to our Saviours mercy by the Priest at Masse. In Ed. 6. time, this and all such Fraternities were dissolved.

As a cause or token at least of this Churches name of Holy Crosse, there was sometime over the porch or entrance into the Church a Crucifix or representation of our Saviours crucifixion. Richard Marley's Will /m tells me so, who

/m In Regist.
Cons. C<an>t.

tells me so, who therein appoints to be buried in this Church-yard before the Crucifix of our Lord, as nigh the coming in of the North-dore there as conveniently can be. And wills his Executors to see gilt well and workmanly the Crucifix of our Lord with the Mary and Iohn standing upon the porch of the said North-doore; as his Will hath it, dated 1521. The Crucifix is gone, and the Kings armes set up in place of it.

Vide pro Scriptura 27. in Appendice.

The Vicarage of this Church was erected and indowed by the same Archbishop that Northgate-Vicarage was. If the ordination thereof come to my hands, I shall impart it to you in my Appendix. Some of the Vicars of the place lie interred in the Chancell: as

Nicholas Chilton, who died anno 1400.

Robert Raynhull, who died anno 1416.

Patricius Gerard, who died anno 1458.

Clement Harding.

And hard by them one Clement Harding, bachelor of law, with these lines upon his monument.

*Multorum causas defendere quique solebat
Hanc mortis causam evadere non potuit
Doctus & indoctus moritur, sic respice finem
Vt bene discedas quisquis es ista legens.*

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S/t Dunstan.

/n Chantry book.

In a side Chapell or Chancell here belonging to the Ropers (and /n wherein anciently two chaplains were of that family maintained to sing for the soules of such of the family as were dead and for the prosperity of their heires living, and had given and allowed to each of them 8 lib. per annum for their salary or wages, beside a little tenement, next the mansion place of the Ropers, for their habitation) you may finde these monuments.

Hic jacet Edmundus Roper qui obiit 11. die Decemb. Anno Dom. 1433. cujus &c.

Iohn Roper and lane his wife.

Pray for the soule of Iohn Roper Esquire, sometime generall Attourney to our Sovereigne Lord King Hen. 8. and Prygnatory of the bench of our said Sovereigne Lord, and for the soule of lane his wife, daughter of S/r Iohn Hyneux Knight chief Iudge of England, which Iohn died the 7/th day of Aprill in the yeare of the incarnation of Ihu' Christ 1524. on whose soules and all his antecessors soules Ihu' have mercy, Amen.

William Roper and Margaret his wife.

Hic jacet venerabilis vir Gulielmus Roper armiger filius & heres quondam Iohannis Roper armigeri & Margaretæ uxor. ejusdem Gul. filia quondam Thomæ Mori militis summi olim Angliæ Cancellarii Græcis Latinisque literis doctissima, qui quidem Gul. patri suo in officio prothonotariatus supremæ curiæ banchi Regii successit, in quo cum annis 54. fideliter ministrasset idem officium filio suo primogenito Thomæ reliquit. Fuit is Gul. domi forisque munificens, mitis, misericors, incarceratorum, oppressorum & pauperum baculus. Genuit ex Margaretæ uxore (quam unicam habuit) filios duos & filias tres, ex iis vidit in vita sua nepotes, et pronepotes, uxorem in virili ætate amisit, viduus uxore castissime vixit annis 33. Tandem completis in pace diebus decessit in senectute bona ab omnibus desideratus, die quartæ mensis Ian. Anno Christi Salvatoris 1577. ætatis vero suæ 82.

There are other monuments of the Ropers, but out of my survey, being not of any Antiquity.

/o Lib. Hosp.
Pauperum Sa=
cerdot. Cant.

On the North-side, and West-end of this Church, is a little forlorne Chapell, founded /o by one Henry (sirnamed) of Canterbury, the Kings Chaplaine (as he writes himselfe) in the yeare 1330. and dedicated to the Holy-Trinity, together with a perpetuall Chantery committed to the care and over-sight of the Hospitall of Poore-Priests in Cant. who being to reape the profit, were to finde the Chaplaine and undergoe all burthens.

Archbishop Reynolds, in the yeare 1322. erected and endowed the Vicarage here. For the first ordination whereof and its augmentation afterwards see my Appendix Scriptur. 28. & 29. And now let us passe to the Churches sometime appertaining to the Nonnery. viz. S. Mary Bredin, and (whilest it was in being) S. Edmund of Ridingate.

S/t Mary Bredin.

Iohn Hales.

Hic expectat resurrectionem mortuorum corpus Iohannis Hales filii Iohannis Hales secundarii Baronis de scaccario Domini Regis, qui Iohannes Hales filius obiit quarto die Maii Anno Domini 1532.

Humphry Hales.
Iames Hales.

Humphrey Hales also and Iames Hales, others of the family, lye beside him. Their seate was the Dungeon, a Mannor continuing to the succession to this day. More anciently it was the Chiches: of which family one of the first, and most famous was Thomas Chich, that lived in Hen. 3. dayes: whose name effigies and Coate, being argent, 3 Lions rampant, azure; you shall finde set up in the West-Window, as the Coate also is in stone in one Corner of the Chancell of this Church.

William, the sonne of Hamon, the sonne of Vitalis one of them which came in with the Conqueror, built this Church, as his father Hamon did that whither we are going /p,

/p Lib. Hosp. S.
Lawrentii.

S/t Edmund of Ridingate.

A Church so quite desolate, as the place is no where to be

found. And therefore, and because I have made it the subject of my Survey on a former occasion, I will spare all further discourse of it in this place, and come to S/t Margaret, a Church sometime, by right of patronage, belonging to S/t Austins, but in the yeare 1271. given to the Hospitall of Poore Priests, as I have at large set forth in my Survey of that Spittle.

St Margaret.

In the Chancell.

Iohn Winter.

Hic jacet Iohannes Winter bis Maior Civitatis Cant. qui obiit decimo die Novembris 1470. cujus animæ propitiatur Deus Amen, qui lampadem ante summum altare presentis ecclesiæ in perpetuam memoriam sanctissimi corporis Domini nostri Iesu Christi illuminari constituit. About which he takes order by his Will /q. *Quod firma sive proficuum proveniens de duobus tement' cum pertinen' apud yrencrosse in dicta parochia annui valoris 16/s solvantur custodibus bonorum ejusdem ecclesiæ annuatim in perpetuum ad sustentationem unius lampadis ardere coram summo altare in summa cancella dictæ ecclesiæ, ac ad acquietandum cimiterium ejusdem ecclesiæ de 3/s provenien' annuatim de eodem cimiterio versus Prior. & Conventum ecclesiæ Christi Cant. & residuum dict. 16/s fideliter expendatur circa reparationem dicto=*

/q In Regist. Dom.
Archid. Cant.

- rum 2 tenementorum*, as his Will runnes: whose words I have proposed because they give occasion of some further pertinent discourse: as first about our Church-yard which it seemes was anciently in whole or in part Christ-Church land, and indeed I have in the Records there met with an ancient Deed, that bounding out an house out of which was given to the Monkes a rent, layes it Eastward to S/t Margarets Church: Christ-Church afterwards parting with her interest, was (it seemes) considered with 3/s a yeare for it. Another thing is the Iron-crosse there spoken of. Some that would speake or write it short called it Tierne-crouch, or Tierne-crosse. It stood and that within memory of man, at the meeting of the foure-streets in this parish, whereof one leads
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- to the Castle, another to Bridewell Hosp. a third to Ridingate, and the last up the City to the Cathedrall. It gave name to the whole quadrangle there, and the houses thereaway are in ancient Deeds /r described to be situate *apud Tierne*, or *apud Tierne-crouch*. So is that corner house there stone-built most: what, out of which issueth a certaine yearely rent to Christ-Church /s. So where you see the two houses of this Iohn Winters gift, being those very two which of late Alderman Watson (who purchased them from the Crowne to which they escheated of old because given to superstitious uses) by his Will freely gave unto the City to the use of poore people; But let us on.
- Here lyeth the body of Leonard Cotton Gent. who was Sheriff of the City of Cant. in the yeare of our Lord 1563. in the time of Thomas Giles Mayor, and was afterward himselfe Mayor of the same City in the yeare of our Lord 1579. and departed this life in the yeare of God the 24/th of Aprill 1605. being of the age of 80. yeares. I have remembred him before in Maynards-Spittle.
- Pray for the soules of Thomas Fort and Elizabeth his Wife. On whose soules, &c.
- Hic jacet Iohannes Hosbrand & Iohanna ac Iohanna uxores ejus, qui quidem Iohannes obiit 1/o die Octob. Anno Domini 1452. quorum animabus &c.*
- Richard Prat lyeth buried here
Sometime of Cant. Citizen and Draper
And Alice his wife, &c. you shall finde him in the Catalogue of Maiors.
- Here are no other ancient Monuments now extant. Some more have beene, but the brasse is gone. Haply amongst those, one was for Iohn Broker of this Parish, in his time an Alderman, and twice Maior of our City, who by his Will /t
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- dated Anno 1521. appoints to lye before St Iohns Altar. To understand him, I must tell you that, as this Church hath a double, or either-side Ile and Chancell, so the one. i. the South Chancell or Chapell was dedicate to S/t Iohn, and the other to our Lady: each of which had it proper Altar now removed, the Officialls Court taking up the place of our Ladies, a tribunall-seate first erected and settled there in the yeare of our Lord 1560 /u. I have the rather made mention of this Iohn Broker because of his liberality to the City, to the Maior and Communalty whereof and their Successors for ever he gave two houses, the one in Saint Mary Castle-

Tierne-crosse.

/r Lib. Hosp.
Paup. Sacerd.

/s Rental. eccles.
Cant.

Leonard Cotton.

Thomas Fort.

Iohn Hosbrand.

Richard Prat.

Iohn Broker.

/t In Regist. Cons.
Cant.

/v Lib. act. penes
Regist. Domini
Cant.

Parish, the other at the Waterlocke in this Parish. For which excuse me if I thinke him memorable.

On the North-side of this Church our City hath her Fish-market, and long hath had of my knowledge from good record, about 100 yeares: but anciently all or some part of the ground was the Parsons of this Church. *Sciant* &c. (saith a Deed in the Leiger of Poore-Priests Hosp. as ancient as about the first of Hen. 3. reigne) *quod ego Rogerus filius Henrici de Northamtona & Christiana filia Andreæ Flandrensis concessimus & confirmavimus illam donationem & concessionem quam Alexander de Glovernia fecit Deo & ecclesiæ beatæ Margaretæ & Iohanni Rectori ejusdem ecclesiæ ac successoribus suis de quadam terra juxta prædictam ecclesiam ex parte Boreali ante domum Iohannis Turre inter regiam stratam & venellam ante domum quæ fuit quondam Iohannis Pikenot & extenditur versus pistrinum Durandi vinetarii, &c.* I fall not upon this, any way intending to disturbe the quiet of our Cities Title to this peece of ground, nor so much regarding the thing given, as it bounds, and of them chiefly, what it calls *venella ante domum quæ fuit quondam Iohannis Pikenot*. Here then fixing a while, let me tell you first, that this *venella* was a Lane which sometime lead by the backe-side of the now fish-market streight on till you come into the High-street, opening into the same, much-what over against the now Checquer-gate. And was then called Pikenot-alley, you may see from whence, namely from one Pikenot in his time a man of note, living or dwelling

Pikenot-alley.

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by it: It being a very common practice with our Ancestors to call their lanes by their names, who were knowne, and eminent men, and either dwelt in them or at one end of them. Hence (to begin with that) Canterbury-lane tooke name first from a family of Canterburies sometime dwelling in or neer the same. The name of a lane hard by it in that Parish which we call Shepeshunklane, but should call Sepesonke-lane, had a like originall, namely from one of that name an inhabitant there. A lane in S/t Peters Parish over against the Church called of old Pocockslane tooke name from the like occasion. So did also that lane in S/t Margarets which we at this day call Hawkes-lane, but was anciently knowne by the name of Willardslane. As likewise did a laue sometime in S/t Mildreds-Parish, now lost, opening at the one end into Stour-street, at the other against the Chapell-Church-yard, to this day remembred by the name of Ballock-lane. For the same cause was that lane in St Andrews Parish which we call Angell-lane, anciently called Sunwineslane, afterward Sulcockslane, after that Clements-lane. Hence lastly, another lane sometime in S/t Peters Parish, now lost, opening against the blacke-Friers gate there, was called Cokins-lane: and whether the lane late at the one end opening into the middle of Castle-street, and into Stour-street at the other, in Saint Mildreds Parish, by name (as usually called) Ware-lane, which the late M/r Thomas Cranmer bought of the City, did take it name from hence or not, from one Ware, I meane, that had his habitation by it, though it be uncertaine, yet is not unlikely that it did. But enough of these things. One word more of the Fish-market. Certaine old verses made in commendation of some Cities of this Kingdome singular in affording some one commodity or other, commend of Canterbury for her Fish, wherewith indeed, by reason of the Seas vicinity, as Malmesbury hath long since observed, her market is so well supplied, as none that know the place will thinke the Poet flattered her. The verses are these.

Canterbury-lane.

Sepesonklane.

Pocockslane.

Willardslane.

Ballock-lane.

Sunwineslane.
Salcockslane.
Clements-lane.

Cokyns-lane.

Warelane.

*Testis est London ratibus, Wintonia Baccho.
Herefordeque grege. Worcestria fruge redundans.
Batha lacu. Sarumque feris. Cantuaria pisce, &c.*

Tithes how
paid in Can=
terbury.

Vide pro Scrip=
tur. 29. & 30.
in Appendice.

Parsonall
Tithes.

Privy Tithes.

Having now done with the Churches, a word or two of their indowments in generall, I meane in Tithes. The custome and manner of payment whereof at this day, whether prediall or personall is not in kinde, but by and according to the rents of houses, viz. after the rate of x/d. in the noble, quarterly payable. This I say is the present generall custome of tithing throughout our City, one Parish (S/t Andrew) onely excepted, where, but why I know not, the custome is to pay somewhat more, viz. x/d. /ob in the noble. How long this custome hath beene in force with us I finde not, but by Records in the Archbishops Registry to be found Copied in mine Appendix, it will appeare that anciently our Clergy of this City were at like passe for their Tithes and offerings with their brethren the Clergy of London: and did pertake with them of their custome, which how long afterward it did continue, or when or wherefore it ceased and was changed and abated into the present manner of Tithing; and whether or no, parsonall Tithes were then paid beside (as Linwoods opinion is they ought to be, this being, according to him, a prediall Tith) I no where finde. But I perswade my self that parsonall Tithes were likewise paid, and that because that almost every testator as well of City or Countrey gave satisfaction more or lesse by his Wil to the Parish Priest, for his Tithes forgotten or neligently paid; w/ch I conceive could not easily happen in this certaine kinde of payment. Yet I rather then otherwise suppose these privy parsonall Tithes seldome or never drawne from the parishioner by any legall compulsory way, or by any course taken for their recovery in *foro exteriori*, but by other meanes in those times as prevalent; one, the calling the parishioner to accompt for them in *foro conscientiae*, at the time of confession and shrift (one cause haply of their name of privy Tithes;) another, the

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/x Reliques of
Rome. fol. 243.

much affrighting danger to incurre the greater curse pronounced, and (which confirms me much in my perswasion of the usuall payment of them) in every Parish Church in Towne and Countrey untill the Reformation foure times in the yeare declared against all with-holders of such Tithes, as elsewhere may bee found /x: the cause haply that every man was so carefull not to dye in the Priests debt for them. Hitherto, and enough of the Churches, both Cathedrall and Parochial in and about our City.

Ecclesiasticall government of the City.

Having now runne through the description of the whole City, with all parts, and members of the same, let us in the next place take notice of the policy whether spirituall or temporall, whereby the same is governed, beginning with the spirituall, or ecclesiasticall.

/y Dowings Dis=
course. Conclus=
1. §. 6.

According to the Aristocraticall forme of Church government used in this Realme /y, our City in *spiritualibus*, is subject to the Ordinary of the place, which is the Archbishop of Canterbury for the time being, immediately; but mediately, and under him, in a subordinate way, partly to the Archdeacon, partly to the Commissary; and, in *quibusdam*, to the Deane rurall of the place. Of the Archbishops and Archdeacons elsewhere enough: somewhat I have thought

/z Daniell Hist.
in Will. 1.

fit to speake in this place of the remaining other two. And first of the Commissary, a subordinate officer anciently retaining and retaining to the See of Canterbury. But before I fall upon his originall, give me leave to premise a few things touching our ecclesiasticall Judges in generall, and their Consistoriall forme of Iudicature, which (by the consent of our learned Antiquaries) began under the Norman-conquerour, it being of a different condition aforetime. For until then /z the Bishop, and the Alderman were the absolute Judges to determine all businesses in every Shire, and the Bishops in many cases shared in the benefit of mulcts with

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/a Ian. Angl. li. 2.
pag. 130. Fox.
Acts and Mon.
vol. 1. pag. 1017

/b Spelman.
Glossar. in Verbo
Aldermannus.
Fox ubi supra.

/c Titles of Honor.
par. 2. cap.
5. §. 5.

/d Gloss. in Verbo
Comes.

/e Gloss. in Verbo
bis Gemotum
& Hundred.

/f Hist. of Tithes.
cap. 14. §. 1.
vid. Fox. Acts
and Monum.
vol. 1. pag. 193.

/g Ian. Angl.

the King. But the Conqueror confined the Clergy within the province of their owne ecclesiasticall Jurisdiction, to deale onely in businesse concerning rule of soules, according to the Canons and Lawes Episcopall. Further and better to illustrate this matter, well worthy your knowledge (courteous Reader) I must let you know, that it was the Law /a of King Edgar (a Saxon) *Ex omni comitatu bis quotannis Conventus agitor, cui quidem illius Diocesis Episcopus & Senator intersunt, quorum alter lura divina, humana alter populum edoceto.* A Law by King Canutus the Dane, reinforced thus /b. *Habeatur ter in Anno Burgesmotus (i. Civitatis Conventus) & Shiremotus (i. pagi vel comitatus Conventus) bis, nisi sæpius opus sit; & intersit Episcopus & Aldermannus, & doceant ibi Dei rectum & sæculi, uterque scilicet pro suo munere.* Hence that of M/r Selden, speaking of the Jurisdiction that belonged to the Saxon. Ealdormen, or Earles. 'The scyregemot' (saith he /c) 'which was a Court kept twice every yeare, as the Sheriffes turne is at this day, was held by the Bishop of the Diocesse and the Ealdorman (in shires that had Ealdormen) and by the Bishops and Sheriffes, in such as were committed to the Sheriffe that were immediate to the King. And so both the ecclesiasticall and temporall Lawes were together given in charge to the Countrey.' Thus he. Hence also that of S. H. Spelman, speaking of the Sax-on-Count or Earle. *Præsidebat autem (saith he /d) foro comitatus non solus, sed adjunctus Episcopo: hic ut jus divinum, ille ut humanum diceret, alterque alteri auxilio esset & consilio: præsertim Episcopus Comiti, nam in hunc illi animadvertere sæpe licuit, & errantem cohibere. Idem igitur utrique territorium, & jurisdictionis terminus.* As also hence that of him in another place: *Aderant (saith he /e) scilicet Hundredo (which was kept and held once a moneth) Thani (the same which sithence are called Barons) ipsique Iudices ecclesiastici, cum partis illius Clero. In hundredo enim non minus quam in comitatu una tunc agebantur, quæ ad forum pertinent ecclesiasticum, & quæ ad seculare, donec Gulielmus Conquestor divisit jurisdictionibus, hanc ab illa separavit.* In English even the same with that of M/r Selden in another place then any of those

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out of him above-cited. 'In the Saxon-times' (saith he /f) 'all jurisdiction of ecclesiasticall causes was exercised joyntly by the Bishop of the Diocesse, and the Shriffe or Alderman of the Shire-gemot, or Hundred or County Court, where they both sate; the one to give Godes right, the other for pupulds right, that is the one to judge according to the Lawes of the Kingdome, the other to direct according to divinity. But at the Norman conquest, this kind of holding ecclesiasticall pleas in the Hundred or County Court was taken away.' Thus he. The Law or edict ordaining or commanding this separation of the two Courts you may finde elsewhere /g: with the repetition whereof, because it

lib. 2. pag. 76.
Hist. of Tithes.
cap. 14. §. 1.

/* Concil. Tom.
1. pag. 336.

hath at severall times beene published, and for brevity sake, I will not trouble you. In those dayes one way and manner of triall and determination of causes was by a kinde of decisory oath of the party. *Aða autem* (as is observed by the forenamed learned Knight /*) *id est, jusiurandum sive sacramentum, appellabant Saxones nostri, litium illud dirimendi genus, quo ex consacramentalium (uti vocant) assertionem, de litigatis cognoscerebant & judicabant, &c.* The same observation hath M/r Lambert in his Perambulation. In Eareth. An example whereof they severally set forth. I my selfe have met with the like amongst the Records of our Cathedrall, of the yeare 844. containing in it (if you will pardon the barbarous false latitude, the fault of that ages ignorance) many observable passages, which you shall finde in my Appendix Scriptura 32. But let me goe on where I left. Since that edict of the Conqueror, as I finde by searching and turning over ancient monuments, Ecclesiasticall Iurisdiction was a while exercised chiefly and for the most part, for Clergy-mens causes especially in Synods or Chapters, the Bishop using in person to preside over the one, as the Archdeacon over the other. Afterward upon the revivall of the civil, and promulgation of the canon-law, sufficiently replete with light and directions for deciding of doubts, and determination of causes without need either of Synods or Chapters, they began by little and little to decline, or at least not to be of such ordinary use for the hearing and ending of causes, such especially

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Ecclesiecdici.

/h Pag. 104.

as were onely civill and not criminall, as before; and then as a more easie and speedy way of dispatch the Consistoriall forme of Iudicature which wee now retaine, exercised by Officialls, Chancellors, Commissaries and the like ecclesiasticall Judges, came into request, of whom, in this nation, untill about Pope Alex. 3. dayes, no mention at all, in any Record with us extant at this day is (I take it) to be found. I deny not the antiquity of *Ecclesiecdici*, or Church-lawyers. I would not be so mistaken. For I grant (as behoves me) an existence of them many hundreds of yeares before, whereof the late learned S/r Thomas Ridley in his view of the Civill and ecclesiasticall law /h, worthily vindicating their challenged antiquity, hath made very satisfactory prooffe. Whom in their Office I conceive not much unlike (if not the same that were) the *Periodeutai* mentioned by Iustinian in his Constitution *Omnem. 42. de Episc. & Cler.* Of whom see Gothofreds notes there: as also Cujacius there, and upon the Title of the Pandects, de excus. tutor. lib. 6. §. 1. and Iustellus, in his Notes upon the Codex canonum Ecclesiæ universæ. pag. 216. who all agree that these *Periodeutai* were certaine *circuitoires sive visitatores qui veluti episcoporum vicarii Regiones Civitibus subjectas visitant ac circumeunt, nullamque propriam sedem habent.* And I grant that such Church-Lawyers were ever after of use, as Assistants (or Assessors) to Bishops, for their helpe and direction in debating and deciding controversies according to the formes and formalities of Law (hence our Archbishop had his *Auditores Causarum*;) but came not, I conceive, to that perfection of authority, here in England at least, untill about the time I told you.

Synods then thus (as I said) declining, and their authority being transferred upon Officialls and the like: our Commissariship of Canterb. did not presently take beginning, but the Archbishops Officiall partly, and partly the Archdeacon did for a time use and exercise the Jurisdiction throughout the City and Diocesse, whilst as yet there was no Commis=

sary at Cant. Afterwards the increase of causes in the Arches Court at London requiring the Officials constant resi=

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/i Ex Lib. eccles.
Christi Cant.

/k Ms. penes me.

Commissary
of Cant. his
originall.

sidence and attendance there, who before (like the *Periodeu=*
ta) was ambulatory, and followed the Archbishop, leaving
the Deane of the Arches to dispatch causes there as his de=
puty in his absence; and complaint being made /i (and it, as
one amongst many other grievances by some propounded
and put up) to Archbishop Peckham, to wit the non-Residence
of the Officiall, he was by a Statute /k of Archbishop Winchel=
sey, Peckhams next Successor, enjoyned to residence; and
about the same time, and upon that occasion (as I con=
ceive) and the Archbishops more constant residence at
Lambhith, a Commissariship was established in and for the
City and Diocesse of Cant. and a perpetuall or settled Com=
missary appointed to attend the same: the first (I take it)
that by Patent or Commission held the place, being one
M/r Martin, in his time Parson of Ickam in Kent, and thus
his Patent or Commission runnes.

Frater I. Archiepisc. &c. Magistro Martino &c. Salutem.
Quia quocunque auctoritas nostra se protendit ad incumbentia
nobis onera exequenda simul & semel personaliter adesse nequi=
vimus, illos nonnunquam in partem solitudinis accepimus de
quorum fide & industria plenam in Domino fiduciam reportamus.
Hinc est quod de tuæ circumspectionis & fidei plenitudine confi=
dentes, officium Commissar. Cant. tibi cum omnibus luribus &
lurisdictionibus ad ipsum officium qualitercunque spectan' com=
mittimus per præsentis, ut tam prudenter quam fideliter in om=
nibus libere auctoritate nostra exercere valeas officium memora=
tum, & ad te tanquam nostrum in nostra Diocesi Commissarium
generalem in his quæ ad ipsum pertinent officium recurratur. In
cujus &c. Dat' apud Mortlake, 3. Non. Maii Anno Dom. 1282.
Consecrationis nostræ quarto.

I shall spare recital of the succeeding Commissaries
names, and their Patents or Commissions, not because I
want instruction to do either, but for brevity sake.

For which cause, though I might instance in many parti=
cular favours which severall Archbishops graciously incli=
ned to the advancement of their Episcopall Consistory,
have been pleased to grant unto their Commissaries, ren=

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dring it a Court of good credit, yet I forbear the mention
of them all: and the rather because being mostly upon Re=
cord in the Registry, they are already publick, and obvious
to all mens scrutiny. But yet one thing which antedates
those Records, and concernes the Court, at least is not im=
pertinent to our present discourse of the originall thereof,
I crave leave to particularize, and it is this, viz. A course
taken upon and anon after the erection of the Commissari=
ship, for the enlargment and bettering of the same, by the
Archbishops revoking and calling the Jurisdiction, which
divers Rectors or Parsons of exempt Churches within the
Diocesse exercised, from and out of their quasi possession
(*lura etenim incorporalia non possidentur, sed quasi possiden=*
tur /l) and conferring or transferring it upou the Commissa=
ry: whereof I finde the following Record in Christ-Church.

/l Lib 3. §. qui
usufructus. F.
de vi & vi ar.
& Inst. de In=
terdict. in princ.

Revocatio lurisdictionis ecclesiarum exemptarum.

Walter. permissione divina Cant. Archiep. totius Angliæ
Primas. Dilecto filio Commiss. nostro Cant. salutem, gra=

*tiam & benedictionem. Quia tam de lure communi quam de consue-
tutine in nostra Civitate & Diocesi omnis Iurisdictio spiritualis
ad nos auctoritate Diocesana dinoscitur pertinere, jurisdictionem
omnimodam quam rectores ecclesiarum sanctorum Martini &
Elphegi Cant. & de Reculver, Monketon, Adesham, Ickham,
Eastry, Dale, Godmersham, Saltwood, Westwell, Charing,
Woodchurch, Wittresham, Northfleet et Pageham, necnon de
Maidestan, & de Bocton subtus le Blen nostræ Diœcesis, ex nostra
conniventia in parochiis ecclesiarum suarum singulariter exer-
cuerunt, in derogationem Iuris nostri & ecclesiæ nostræ, certis ex
causis ad nos jamdudum revocavimus, ipsam jurisdictionem per
nostros officiales seu Commissarios exercendam fore decernentes.
Vobis committimus & mandamus quatenus omnimoda Jurisdi-
ctione in parochiis ecclesiarum prædict' & earum qualibet ac ca-
pellarum dependentium ab eisdem & subditis earundem, de cetero
utamini vice nostra prout Commissarii Cant. seu alii quicunque
uti consueverunt in eisdem temporibus .retroactis. Contradictores*

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*& rebelles per censuras ecclesiasticas compescendo. In cujus
Rei testimonium Sigillum nostrum præsentibus est appensum.
Dat' apud Lambeth 15. Kal. April. Anno Dom. 1317.*

Now onely a word or two to shew how it came to passe
that the Records of the Consistory fall so much short of the
originall of the Court, as indeed they do, beginning not
untill about the yeare 1396. above 100 yeares after the ere-
ction of the Commissariship, and then leaving the Commissa-
ry, I shall proceed to speak somewhat of the Deane.

The cause I cannot impute to the injurie of time consu-
ming the Records, because Records of greater antiquity
are daily seen, and frequently and generally extant. As I
cannot impute it to that, so neither will I ascribe it to the
sloth or negligence of the Registers in times past, which I
cannot, in charitie, presume upon no better warrant then
conjecture; although the meannesse of their places and
the moveableness of the Court in those and latter times
would readily help to support that surmise. To these causes
(I say) I will not attribute the cause of our Courts disabili-
tie to produce the Records of those elder times. Because
(after a hint received from some well versed in Antiquity)
spending some time about perusing our Chronicles which
make mention of the rebellious insurrection made by Wat
Tyler and lack Straw, happening in the reigne of Ric. 2. and
in the yeare of our Lord 1381. by and upon this perusal of
the story, I found that they and their complices bare an
especiall hatred and spite to Lawyers, insomuch that not
onely they wasted and consumed with fire the Lawyers
houses then situate neare Temple-barre London; but also
being at, Canterb. and having received kinde welcome and
intertainment of the Townsmen there (all the people be-
ing of their assent) upon their departure, taking their way
to Rochester, they sent their people to the villages about,
and in their going they beat down and robbed the houses
of Advocates and Procurers of the Kings Court and of the
Archbishop, bearing him much malice for imprisoning
their Priest, Iohn Ball, a seditious malecontent and hypocri-

Froissard.

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ticall Preacher. What should kinde in them this fire of en-
vy to Lawyers, is easily apprehended if the drift of this their
seditious rising be but considered. For (like the Stoicks of
old, whose hearts were set upon a communitie; whence that

of Seneca. *Homines quietissime viverent si hæc duo Pronomina de medio tollerentur, meum & tuum*) a parity and communitie was the thing projected, and the effecting of a plebeian libertie their aime, whereunto they well knew (as who knows it not) that laws and Lawyers were notorious enemies and obstacles: in as much as *meum* and *tuum* cannot stand with community, for

Si teneant omnes omnia, nemo suum.

Therefore saith one, speaking of this Ball, he perswaded or counselled them to kill and murder (amongst others) all Lawyers, lusticers, and all manner ludgets, Magistrates and men in authoritie &c. Herewithall, what writings or Records soever they could fasten on where they came (as another obstacle to their projects thriving, which they were to remove) they concluded to set on fire. Hence was it that at Cambridge, the rabble of them there, breaking up the chests and forcing the places where the Records of the University were kept, without regard had, or difference made of any writings, whether Charters, Bulls, Letters patents, Statutes or other monuments whatsoever, in the Market place, some, other elsewhere they committed to the flame. Now to bring this home to my present purpose, which is to shew what is become of our Records of the Consistory of Canterb. before those now extant. Having by this Story found how Lawyers and law-records were maliced by these all-wasting rebels, and considering (by comparing of the times) that our Registry takes its beginning not till awhile some few yeares after this rebellion, (it not being able presently to gather breath again) and that it was and is the Archbishops Registry whom they maliced even to the death: I cannot but perswade my self, and in mine opinion more then conjecturall it is, that those elder Records and their Registry bare a share with the rest of the Records and

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Lawyers houses w/ch suffered the violence of those Rebels.

I passe now from our Commissary w/th an hearty wish that the following Distichon (w/ch George Sandys /m tells me is set over the court of Justice at Zant) may be ever verifi'd of his Consistory.

/m Relation. lib. 1.
pag. 6.

*Hic locus odit, amat, punit, conservat, honorat,
Nequitiam, pacem, crimina, jura, probos.*

Thus Englished.

This place doth hate, love, punish, keep, requite,
Voluptuous riot, peace, crimes, lawes, th'upright.

Deane of Canterbury.

Having done with the Commissary, it remains that I speak somewhat of the Dean, an ecclesiasticall officer set to oversee a certain number of Parishes, amongst w/ch are those of our City, & a necessary member in the ecclesiasticall or spirituall government of the same. We call him a Rurall Deane.

Now rurall Deanes (to speak of them first in the general) are the same with *Archipresbyteri vicani* or *rurales*, and their names are often confounded, but more frequently occurreth the name of *Archipresbyter*, and is more used amongst the Canonists, then that of *Decanus*. Wherefore I am minded to expound this of Deane by that of Arch-priest (an Ecclesiasticall degree, by the order of the Decretalls following next unto an Archdeacon, and following rather then preceding, because that albeit the Arch-priest be, then the Arch-deacon (if he be but a Deacon and not a Priest) *major ordine*, yet is the Arch-deacon then the Arch-priest *major*

/n Gl. in c. 1. de
offic. Archipresb.
verb. subesse.

dignitate /n.

/o De sacr. ec=cles. Minist. & Benefic. lib. 1. c. 8

Of Arch-priests there is a double kinde. Duarens shall bring you acquainted with them. *Sunt autem* (saith he /o) *Archipresbyterorum duo genera, quorum urbani quidam dicuntur, alii vicani. Urbani dicuntur qui in urbe & in majori ecclesia officio suo funguntur. Cum enim Episcopus propter absentiam forte, vel occupationes suas non possit omnia Episcopi munia, vel solus, vel una cum presbyteris obire, sed curias suas cum eis partiri necesse habeat: utilius visum est ex presbyteris unum cæteris præponere, qui ea quæ ad presbyterorum officium pertinent, partim ipse exequatur, partim aliis facienda præscribat, quam omnibus simul presbyteris id committere, ne contentio aliqua inter*

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ipsum ex communione administrationis oriretur. Et Archipresbyteri vicani nullam in urbe potestatem, nullum ministerium habent, sed in majoribus celebrioribusque pagis constituuntur. Ac singulis, præter ecclesiæ propriæ curationem, certarum ecclesiarum, certorumque presbyterorum, qui videlicet per minores titulos habitant, inspectio observatioque committitur &c. Thus he; who in the next Chapter to that above cited proceeds to shew and set forth the originall of these Arch-priests or Deanes rurall, and how they first sprang up, and is perswaded (as he tells us) that upon the abolishing and antiquating of the 'Chorepiscopi,' these Deanes or Arch-priests succeeded in their stead. Wherein S/r Hen. Spelman concurring with him in opinion, delivers the same very succinctly thus. *Chorepiscopororum munus* (saith he /p) *cum nomine sensim antiquatum abolevit (nec pridem) ecclesia: subinductis vero in eorum vicem (qui Episcopis liberius cedunt, & humiliori jure contenti sunt) Archipresbyteris, alias Decanis ruralibus, & Plebanis.* So have you both the definition and originall of Rurall Deanes.

Glossar. in verb. Chorepiscopus.

To speak now more purposely of their use and office in this kingdome especially. *Decani rurales* (saith Lindwood) *sunt Decani temporales ad aliquod ministerium sub Episcopo vel Archidiacono constituti &c.* From this place in Lindwood, D/r Cowell tells us that Deanes rurall are certain persons that have certain Jurisdiction Ecclesiasticall over other Ministers and Parishes neare adjoyning, assigned unto them by the Bishop and Archdeacon being placed and displaced by them /r. Would you know upon what ground, and for what intent first instituted? briefly this, the assistance of the Bishop, or Archdeacon, or both. *Cum enim* (saith one /*) *ad presbyteros rure degentes extendere se continuo non posset Episcoporum, aut Archidiaconorum vigilantia, collocati fuere per intervalla, in quibusdam quasi excubiis Presbyterorum aliqui Decani, vel Archipresbyteri vocitati, ut cæterorum Presbyterorum, ac plebis moribus vice Episcopi aut Archidiaconi invigilarent.* Their Jurisdiction for ought that I can finde is not so certain, nor particularly laid down any where as it can be

/q De Constitut. cap 1. verb. Decanos rurales.

/r Interpreter. in verb. Deane.

/* Rover. Illust. Histor. Monast. S. Joann. Reomaens pag. 629.

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said to be of this or that form, or to be thus or thus bound out: and therefore, as they are generally a motive and removeable *ad nutum constituentis*, so is it arbitrary to the Superiour that ordains them, I suppose, with decency and order, what charge or businesse they shall undergo. Yet these particulars of their office I meet with. First that by custome warranted by law /s, many of them have a kinde of Jurisdiction to visit their Deanrie, and to inquire of crimes and defamations happening in the same, especially by the Clergy, and to take cognizance thereof, correcting, for the

/s Vide Sum. Sylvestr. in verb. Archipresbyter.

/t Lindwood.
ubi supra.

/v Cap. quoniam.
Ne praelati vices
suas &c.

/x In Const. O=
thon. c. cum non
solum. de ludi=
ciis.

smaller offences, by themselves, and for the rest referring them to the Superiour, the Bishop namely or Archdeacon at the next Synode, Chapter, or visitation, reporting unto them what they finde, (like as did the *Irenarchæ* and *Apparitores* of old, their *Notaria* to the Magistrate;) whence they are termed *testes Synodales* /t. But are by law flatly forbidden not onely to take to ferme Episcopall Jurisdiction /u, but also to meddle in arduous or weighty causes such as matrimony and the like /x, as being by common intendment not qualified with skill enough to handle them: and those of Cant. Diocesse by an ancient Injunction of the Archdeacon, were forbidden Probat of Wills. Moreover I finde that these Rurall Deanes had each of them their seale, and were appointed so to have by the Legatine constitution of Otho. *Quoniam tabellionum*, which will have it authentically: and such seale to have onely cut and graved in it the name of Office, *sine nomine proprio*, saith the glosse, because upon the expiration of their office it was presently to be resigned and surrendered up into the hands of him from whom they derived their office (so runs the Constitution.) The use which they made of these seales was this among other. Citations being often, atleast in causes of moment and against the Clergy of their Deanry, directed, committed and intrusted to their execution, they (as a part of their office) either executed the same themselves, or else they caused them to be executed by their apparitors, servants, beadles or messengers (for such they had aswell as the Bishop himself or other

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Const. Otho.
Tanto calliditate.
c. excussis.
& c. quidam
ruralium de ludi=
dic. & c. Item
contra. de censib.
in Provinciali.

Ordinaries had theirs) and then returned the same citations, together with a certificate of the manner and forme of their execution thereof under their seale. These things will appear to any that shall have recourse to the places quoted in the margent. Those particularly of Canterbury Diocesse, were Receivers of the Peter-pence or Romescot in their severall Deanries, had many times purgations committed by the Commissary to their dispatch, for the ease and benefit of the subject, and their wisdom and fidelity was intrusted for the taking of them: a thing warranted (if not required) by the Provinciall Constitution. *Item licet. de purgatio. canon.* Besides they were Pœnitentiaries and Confessors for the Clergy of their severall Deanries. They convoked the Clergy to visitations and to the choice of Clerks of the Convocation. Upon the vacancy of any Church in their Deanry it was usually with them of old to have the custody of it, that is to collect the fruits and get the cure supplied, in the name and stead of the Archdeaconry during the Churches Widowhood or vacancy; and to that end the one had the Churchdoore Key delivered him, which upon his induction of the new Incumbent, to put him in possession of the Church, he used to deliver him, according to the manner of giving corporall possession in those elder times observed, springing haply from those lawes in the Digests. l. qua ratione. §. 9. Item si quis. D. de acquir. rer. dom. l. clavibus. 74. de contra. empt.

/y Io. de Atho.
in Const. quonian
tabellionum.
Verb. & sine
molestia.

/z Gloss. in Verb.
Decani.

These and many other things brought them in such profit as that some of them were unwilling to depose their office and deliver up their seale /y. The choice and ordination of them is not hitherto quite worne out of use amongst us, but their office in any of the premisses, is either quite obsolete, or at least much diminished. Hence that of S/r H. Spelm. *Ruralium Decanorum genus* (saith he /z) *hinc ab Episcopo, illinc ab Archid' vel exhaustum omnino est, vel pristino spendore*

denudatum. The Authors and projecters of the intended Reformation of the lawes ecclesiasticall of this Realme, meant to indue them with no meane power, as is plainly seene by

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the fifth Chapter of the Title, *De ecclesia & ministris ejus, illorumque officiiis*, running thus.

De Archipresbiteris sive Decanis ruralibus. cap. 5.

Decanatus quilibet Archipresbiterum rusticorum habeat, vel ab episcopo, vel ecclesie Ordinario præficiendum. Munus autem ejus erit annuum. Hic tanquam in specula presbiteris, diaconis, gardianis, & ædituis, ut singuli quæ ad eorum munus attinent præstent, perpetuo invigilabit. De Idololatriis, & hæreticis, de Symoniacis, de lenonibus & meretricibus, de adulteris & fornicatoribus, de his qui duas uxores simul habent atque maritos duos, de magis & veneficis, de calumniatoribus & blasphemis, de Sodomiticis & ebriosis, de ultimarum voluntatum corruptelis & perjuriis, de injunctorum aut nostrarum aut Episcopi violatoribus, inquiret. Et vocandi ad se, examinandi horum scelerum suspectos auctoritatem habeat. Omnem accusationis ortum, sive per famam publicam, sive deferentium testimonio probatum, vel suspectum, Episcopo aut ejus loci ordinario infra decem dies in scriptis prodet. Qui autem venire ad eum recusaverit, per apparitorem vocatus tanquam contumax Episcopi voluntatem omnibus ejus Decanatus ecclesie, sibi per literas significatam, quanta poterit celeritate subinde exponi curabit: alioqui subibit supplicium contemptus. Officii sui sexto quolibet mense Episcopum aut loci ordinarium certiore faciet, quot infra ejus decanatum conciones cotemporis spatio fuerint habitæ.

By this intended Constitution you see much of the pristine authority of Rurall Deanes, was meant to be annexed to them and their office. But this as the rest of those laws never came in force. So that of the quality, use and office of our Rurall Deanes, all the face that surviveth, or can be gathered from any expresse law or Constitution made touching them since the reformation, is represented and exhibited unto us by part of an English Canon made and published in Anno Dom. 1571. runneth thus. 'When the visitation is finished, the Archdeacon shall signifie unto the Bishop, whom he hath found in every Deanry so furnished with learning and judgement,

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that they may be thought worthy to instruct the people in Sermons, and to rule and govern others. Of these the Bishop may choose some, whom he will have rurall Deanes' /a. Hitherto and enough of Rurall Deanes in generall: onely let me tell you, that I suppose they were more in request when Ecclesiasticall Courts were moveable, and kept from Deanry to Deanry (for which see the Constitution *Excussis. De judiciis in Provincial.*) and when Rurall Chapters, whereof there were foure more principall in the yeare, each quarter one, were in use (for which see the Constitution *Quia Incontinentiæ. De Constitutio. in text. & glos. in verb. capitulis ruralibus*) which rurall Chapters are not hitherto so exolete and disused, but that our Archdeacon of Canterb. every yeare holdeth one, namely about Michaelmas, annually, throughout the whole Archdeaconry, which he therefore calleth *Generale*; then which one, though now he do not, yet did he formerly hold more, as is probable, because by the old Composition made between the Archbishop and him, his Apparitors are in expresse words assigned him, *pro capitulis celebrandis*,

/a This under the title of Archdeacons.

and for no other purpose.

/b Liber ejusd.
ecclesie.

Now a word or two of our particular Deane, to whom I finde that former times have had recourse for his assistance in many things. The Threasurer of Christ-Church /b in the yeare 1257. being unpaid divers rents due by the Church tenents in Canterb. hires the Deanes cryer for 12/d. at foure severall times to denounce or publish throughout the City all such retainers of rents excommunicated: and makes it parcell of his demands in his Accompt for that yeare, viz. *Preconi Decani Cant. 12/d. ut denuntiaret detentores reddituum excommunicatos per totam Civitatem &c.* His seale being authenticall, he had a hand in many Exemplifications, in some joyning with other, in other, alone by himself. Of which I have seen of each sort not a few. Wherein, especially in those of the elder sort, he writes and styles himself *Decanus Christi civitatis Cant.* For the same cause, I suppose, that our spirituall Courts were and are to this day called *Curia Christianitatis* (Courts Christian) originally so called (as

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/c In Notis ad
Eadmerum.
pag 208. &
209.

Curia Christiani-
tatis.

M/r Selden /c notes upon the term frequent with Eadmerus and other writers of that age using it to denotate Episcopall authoritie and Jurisdiction) because in the primitive age of the Church, and in the Edicts of ancient Emperours. Bishops were specially and chiefly understood by the general name of Christians. *Generali Christianorum nomine* (saith he) *in edictis Imperatorum veterum Episcopos speciatim designari volunt iuris consulti nonnulli, ad l. 11. Christianos. C. de Episcopali audientia. Hinc apud nos Fora sacra quibus jure nempe communi subnixis aut Episcopi praesunt, aut ii qui nomine Episcopos, utpote quos provocare licet, suspiciunt, Curia Christianitatis etiamnum vocitantur. Primo Christianitatis vocabulum, legem Christianam seu venerationem Christianam & Christianum cultum generatim sonabat, uti videre est in C. tit. de Apostolatis. l. 4. & C. Theodos. tit. de spectaculis l. 5. C. Eod. tit. de Decurionibus. l. 112. C. Eod. tit. de ludæis, Cælicolis l. 19. alibi item. Sed postea Functio atque Jurisdictio illa quæ in gerenda Christianæ religionis seu Christianitatis aut politia Ecclesiasticæ cura potissimum exercentur, Christianitas etiam signanter dicta sunt; atque inde sacra Fora, Fora Christianitatis vocitata.* Thus he. And hitherto of the Ecclesiastical government of the City. I proceed to the temporall. But by the way let me referre you for further understanding of that style or title of *Decanus Christianitatis*, and of the quality, antiquity, and use of Rurall Deanes to Roverius his Illustrations upon the History of S. Johns Monastery at Rheimes. pag. 628. 629.

Præfect.
Portreeve.
Provost.

How our City was governed *in temporalibus*, before the time of the Bailiffes is somewhat obscure. Yet questionlesse it alwayes had a speciall and distinct Magistrate to preside over it, whom I finde styled, either the Præfect, the Portreeve, or the Provost, names differing more in sound then in sense and signification. For the first of which, in the year 780. in certaine Charters of Christ-Church bearing date at Canterbury, mention is made of one *Aldhune hujus Civitatis Præfectus*, as in one, *Regis Præfectus in Dorobernia*, as in another of them, who having purchased Burne, con-

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sisting of foure plough-lands, of his Master the Kentish King Egbert, for two thousand shillings, gave it all to the Monkes of that Church, *ad mensam*, that is, for their maintenance in food dyet. For the second, Portreave or Port-

greve, in the yeare 956. to a Deed of the sale of a parcell of Land in Canterbury to one Ethelstane, by two Knights Ethelsi and Wlfsi, is the subscription (amongst other witnesses) of one *Hlothewig Portgerefa*, on this wise, viz. After King Edgar, Queene Eadgive (who writes herselfe, *in Cantia etiam Gubernator*) and some others, it followes. + Ego hloðwig portgerefa, 7 se hioed to xpescircean, 7 se hioed to sce Agustine, 7 ða ðreo geferscipas innan burhwara utan burhwara miccle gemittan. By the way these geferscipas here mentioned as witnesses in the last place, and which I meete with in two other like Charters of Christ-Church about the same age were (I take it) of the nature of those Fraternities, Gilds, or Gildscips which M/r Lambert in his explication of Saxon words, in verb. Contubernalis, and more at large S/r Hen. Spelman in his Glossary, in verb. Geldum, severally expound. I proceed. In the Danish massacre here under King Etheldred, happening Anno 1011. Alfword (as Huntington) Elfrig (as Hoveden) Alfred (as Thorne calls him) *Præpositus Regis* (the City-Governor, I take it) was one of the personages of quality then taken prisoners. Afterwards Doomsday-booke records the name of another like *Præpositus*, Brumannus by name, in these words. *Quidam Præpositus Brumannus nomine T. R. E. cepit consuetudines de extraneis mercatoribus in terra S. Trinitatis, & sancti Augustini, qui postea T. R. W. ante Archiepiscopum Lanfrancum & Episcopum Bajocen. recognovit se injuste accepisse &c.* (as it is before p. 4.) Thus before the Conquest.

Id est, tempore Regis Edwardi.
i. tempore Regis Willielmi.

In succeeding times it seemes the City was the Archbishops, especially Lanfranks, and his immediate successor Anselmes, the former holding it as it were in fee ferme, the latter, freely, *ex solido*, in the nature of what the Lombards call an *Alodium*. Hence that of M/r Lambert /d. 'The Bishops' (saith he) 'were never absolute owners thereof till the time of King William Rufus, who (as the Annals of S. Augustine say)

/d Perambulatio
on of Kent in
Canterbury.

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dedit civitatem Cantuarie Anselmo ex solido, quam Lanfrancus tenuerat ex beneficio. Hence also that of Eadmerus /e, who then lived. *Præcepit itaque Rex, ut sine dilatione ac diminutione investiretur de omnibus, ad Archiepiscopatum pertinentibus in-
tus & extra, atque ut civitas Cantuaria quam Lanfrancus suo tempore in beneficio a Rege tenebat, & Abathia sancti Albani quam non solum Lanfrancus, sed & antecessores ejus habuisse noscuntur in alodium ecclesie Christi Cantuariensis, pro redemptione animæ suæ, perpetuo jure, transirent.* Nevertheless the City still had a Portreve to superintend and rule over it. For in the same Archbishop Anselmes time, one Calveal, by the name and title of 'Portgreva,' is mentioned as a witness to an exchange of houses betweene the Church, and the City; the Deed whereof, for the old English-sake, and because withall a good evidence of that ages plainnesse and simplicity, as much (it seemes) affecting the Imperatorian Brevity, as ours abhorres it (an age truly then in which men were never more extraordinarily cautious, and yet never more ordinarily couzened) it shall not be amisse here verbatim to insert.

/e Hist. Novor.
lib. 1. pag 18.

Dis beoð þa gehworfe betwux ðan hirede æt xpescircean, 7 þan cnihtan on Cantwareberig of cepmannegilde. Se heap on ceapmannegilde let þam hirede to hande viii hagan wiðiman Burhgate mid sace 7 socne swa hi hit selue hæfden and se hirede let heom to hande þær to gænes nigan hagen twegen wið utan Readingaten, on þam anen sit ælfric, 7 on wam oðram Bruman. Ða seofan sindan wið innan Niwingate, ðæreon wittað Siword Cutfert 7

Brihtric 7 Goldwine 7 here word, 7 willelm 7 wulfgeue 7 Ælfwine mid sace 7 socne, swa se hirede hit hæfde. Ðærto is gewitness Anselm ærceb. 7 se hired æt xpescircean, 7 Calueal portgerefa 7 ða yldista men of þam heape. Ðis to geswutelian se hired hæfð an gewrit 7 se heape an oðer. Which in our moderne English may be thus rendred.

This is the Exchange betweene the Family at Christ-Church, and the Knights at Canterbury of the society of Merchants. The society of Merchants give up (or put over) into the hands of the family eight houses within Burgate with (the liberties of) sace and socne, as they themselves enjoy them. And the family give up (or put over) into their hands on the other side nine houses,

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two without Readingate. In one of them dwelleth Aelfric, and Bruman in the other. The (other) seven within Newingate. In them dwell Siward Entfert, and Brihtric, and Goldwine, and Hereword, and Willelm, and Wulfgeve, and Alfwine, with (the liberties of) sace and socne as the family enjoyes them. Thereunto is witness Anselme Archbishop, and the family at Christ-Church, and Calveal Portreve, and the chiefest men of the society. To shew (or manifest) this, the family hath one writing (or part) and the society another.

Not long after, the single was changed into a double Portreeve, Bailiffe, or Provost; yet not elective by the vote and suffrage of the Citizens untill Hen. 3. time, who in the eighteenth yeare of his reigne, by his Charter granting the Towne to the Citizens in Fee-ferme, enfranchised them with licence and power yearely to choose them Bailiffes of their owne. From and after which time, the City continued a Bailiffe-Towne, that is, was governed by Bailiffes, untill the change thereof into a Maioralty by Hen. 6. in the 26/th yeare of his reigne, in which estate it now stands. My past endeavors cannot as yet furnish me with a compleat nomenclature of all the Bailiffes: if my future shall, I shall willingly impart them. But of the Maiors this, so neere as I can, is a true list or Catalogue according to their severall Successions.

Bailiffes of Canterbury.

Maiors.

Maiors.	How often.	What yeare.
1 Iohn Lynde. He lyeth buried in Westgate-Church. If you look back, you may finde his monument or epitaph there.	1	1449
2 William Bennet. He was divers times before, one of the Bailiffes of the City, unto which at his death he became a benefactor. For by his Will /f he gave unto the City his Tenements beside lury-lane in Saint Mary Bredmans Parish. Those two stone-	1	1450

/f In Regist. Dom. Archid. Cant.

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Maiors	How often.	Anno Dom.
houses (I take it) they are, the one the Tigre, the other the White-horse standing by that Lane, very ancient both, and known to belong unto the City at this day. He gave also to the Wardens of S Andrews Church in Cant. where he was a Parishioner, 4/s 4/d. per annum, to keep and maintain the clock there, for ever. His other good deeds have their deserved mention elsewhere.		

3. Gervase Clifton.	1.	1451.
4. Roger Ridley.	1.	1452.

/g In Registro

He gave by his Will /g five marks to the paving of the Bul-

Dom. Archid.
Cantuar.

stake, and as much to the new building of S. Georges-gate, and 4 lib. also towards repairing of the Chancell of S. Mary Castell Church in Canterbury.

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|------------------|----|-------|
| 5. Iohn Mulling. | 1. | 1453. |
| 6. Iohn Mulling. | 2. | 1454. |
| 7. Iohn Winter. | 1. | 1455. |

He lies buried in S. Margarets Church, where if you look you shall finde by his Epitaph what were his works of piety. He was in his former dayes one of the Bailiffs of the City, viz. anno 25. H. 6. the very last year of the Bailiffs govern=ment thereof.

- | | | |
|------------------------|----|-------|
| 8. William Bennington. | 1. | 1456. |
| 9. Richard Pratt. | 1. | 1457. |

What he was, may be further known by his Epitaph for=merly taken and set forth in S. Margarets Church, where he lies interred.

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|---------------------|----|-------|
| 10. Philip Belknap. | 1. | 1458. |
|---------------------|----|-------|

He dwelt (they say) at the Mote, but died within the yeare, and William Bold supplied the place.

- | | | |
|-------------------|----|-------|
| 11. Roger Ridley. | 2. | 1459. |
| 12. William Bigg. | 1. | 1460. |

He it was that with one Iohn Coppyn of Whitstable built our present Mercat-crosse at the Bulstake, as the Inscription upon it will shew you. By his will /h he gave 10 lib. towards the work of S. Georges-gate. He was a benefactor also to the

/h In eod. Regist.

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Maiors.	How often.	Anno Dom.
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window-work of S. Peters Church, as is before remembred.

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|----------------------------|----|-------|
| 13. Iohn Freningham Esq/r. | 1. | 1461. |
|----------------------------|----|-------|

/i In eod. Regist.

His Will /i shews him to be a man of much piety. For thereby he gave twenty Nobles to S. Mary Magdalens Church, 20 lib. to Christ-Church, 20 nobles to the Prior of Christ-Church for overseeing his will, 20 lib. to the repair=ing of S. Michaels-gate, or paving of the Bulstake, and 20 no=bles to the amending of foul wayes in and neare Canterbury.

This yeare the City was made a County per se, and that upon these (very valuable) considerations. *Nos* (saith the King, Ed. 4.) *Civitatem nostram prædict. unam de antiquissimis Angliæ Civitatibus existentem in loco ejusdem regni eminentiori in prospectu omnium tam in idem regnum peregrinantium vel aliter a partibus exteris venientium, quam per idem transeuntium sitam existere, sedemque ejusdem Regni Metropolem in eadem existere, in cujus ecclesia Metropolitana corpus beati Thomæ Martyris ad quem devotionem gerimus specialem honorifice feretratur, necnon ossa carissimi consanguinei nostri ac prænobilis principis Edwardi nuper principis Walliæ requiescunt humata. Insuperque fidelitates & obsequia laudabilia, ac probitatem, industriam & strenuitatem Maiorum & civium Civitatis nostræ prædict. quibus se nobis inclitæque recordationis atque memoriæ progenitoribus nostris Regibus Angliæ hucusque gratos in omnibus & paratos exhibuerunt, & præcipue fidelitates & obsequia laudabilia nobis jam nuper per Cives Civitatis prædict' ad sumptus, custas, expensas, labores, pericula, & gravamina Maiorum & Civium nostrorum prædict' plura & non modica exhibita merito contemplantes &c.* As it is in the Charter. The very same yeare 16 lib. 13/s. 4/d. part of the 60 lib. per annum, untill then paid as fee-ferme to the King by the City, was first abated, and by the Kings Charter for ever after remitted to the City. The reasons and inducements were these. *Quia Nos* (saith the same Ed.) *ex gravi & lamentabili querela eorundem nunc Maioris & Civium nostrorum Civitatis*

Canterburie
one of the an=cientest Cities
of England.

Citizens
commended.

prædictæ accipientes quod eadem Civitas nostra ac inhabitantes

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Maiors.	How often.	Anno Dom.
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eandem in tantam paupertatem tam ob grandem & onerosam solutionem prædictæ firmæ sive feodi firmæ ejusdem civitatis lx lib. nobis & progenitoribus nostris solut', ac grandes & onerosas cum stas & expensas suas in resistentia inimicorum nostrorum Regnum nostrum Angliæ in partibus ejusdem Regni eidem Civitati vicinis quampluries invadere nitentium quam ob alia onera eidem Civitati necessario incumbentia ac paucitatem inhabitantium ibidem in tantum depauperantur & vastantur, quod ipsos inhabitantes Civitatem illam necessario oportebit, quod absit, omnino relinquere desolatam, nisi eis per nos in hac parte gratiosius succurratur &c. as it is in the same Charter.

14. Thomas Foster.	1.	1462.
15. William Sellow.	1.	1463.
16. Hamon Beale.	1.	1464.

He was a benefactor to S. Pancrace Chapell, as may be seen before, and beside gave 40/s. to the Friars Minors or Gray FF. in Cant. where by his Will /k he appoints to have his body interred (*in medio navis ecclesie fratrum minorum*, such are his own words) and to have a tombe of 3 foot high, at his Executors charges, set over him and Isabell his wife, anno 1492.

/k In Registro
prædict.

17. Iohn Harndell alias Hearnhill.	1.	1465.
18. William Bigg.	2.	1466.
19. Iohn Freningham. Esq.	2.	1467.
20. Roger Ridley.	3.	1468.
21. Nicholas Faunt.	1.	1469.

He was hanged (as tradition gives) at the Bulstake in Cant. for aiding Bastard Falconbridge; and the liberties of the City were seized into the Kings hands, so that the City was without a Maior for some good space.

22. Roger Brent, Esq.	1.	1470.
23. Roger Brent, Esq.	2.	1471.
See more of him in All-Saints Church.		
24. Iohn Bygg, Esq.	1.	1372.

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Maiors.	How often.	Anno Dom.
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25. Iohn Bygg, Esq.	2.	1473.
26. Iohn Bygg, Esq.	3.	1474.

See further of him in S. Peters Church, to the window-work whereof he was a benefactor, as there is to be seen.

27. Iohn Whiteloke.	1.	1475.
28. Roger Brent.	3.	1476.
29. Thomas Atwood, Esq.	1.	1477.

See more of him in S. Mildreds.

30. Hamon Beale.	2.	1478.
31. Thomas Atwood, Esq.	2.	1479.
32. Thomas Atwood, Esq.	3.	1480.
33. Richard Carpinter.	1.	1481.
34. Nichol. Sheldwich, Esq.	1.	1482.
35. Nichol. Sheldwich, Esq.	2.	1483.
36. William Sellow.	2.	1484.
37. Iohn Whiteloke.	2.	1485.
38. Thomas Atwood, Esq.	4.	1486.
39. Stephen Barret.	1.	1487.
40. Iohn Ingram.	1.	1488.
41. Iohn Crispe.	1.	1489.

42. Iohn Carlile.	1.	1490.
43. Iohn Swan.	1.	1491.
See more of him in S. Andrewes.		
44. Thomas Propchant.	1.	1492.
45. Edward Bolney.	1.	1493.
46. Edward Bolney.	2.	1494.
See more of him in S. Andrewes.		
47. Thomas Atwood, Esq.	5.	1495.
48. Stephen Barret.	2.	1496.
49. Henry Gosborne.	1.	1497.
See concerning him in S/t Elpheges Church.		
50. Thomas Sayer.	1.	1498.
51. Iohn Plumpton.	1.	1499.
52. Thomas Atwood sonne of Thomas Atwood.	1.	1500.

This yeare being 13. H. 7. by his Charter called Nova ordi= natio (inter alia) the number of Aldermen till then but 6. was increased to 12. and the number of the common counsell abated from 36. to 24. both which continue to this day.

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Maiors.	How often.	Anno Dom.
53. Iohn Huet.	1.	1501.
54. Henry Gosborne.	2.	1502.
55. Thomas Sayer.	2.	1503.
56. Thomas Atwood.	2.	1504.
57. William Crampe.	1.	1505.
58. Henry Gosborne.	3.	1506.
59. Rafe Browne.	1.	1507.
See concerning him in Northgate Church.		
60. Iohn Nayler.	1.	1508.
61. William Crampe.	2.	1509.
62. Iohn Huet.	2.	1510.
He dyed in the time of his Maioralty, and Ralph Browne supplied.		
63. Roger Clarke.	1.	1511.
By his Will /I he appoints to bee buried betweene the Church-gate and the Church-doore of S/t Peter in Canterbury Anno 1542. It seemes then one of the Altar-tombes there at this day was erected for him.		
64. Thomas Atwood.	3.	1512.
65. Iohn Broker.	1.	1513.
See concerning him before in S/t Margarets-Church.		
66. Thomas Wainflet.	1.	1514.
He dyed and Iohn Foukes served out the yeare.		
67. Iohn Nayler.	2.	1515.
See concerning him before in Westgate-Church.		
68. Henry Gosborne.	4.	1516.
69. Thomas Foukes.	2.	1517.
70. William Rutland.	1.	1518.
71. Iohn Broker.	2.	1519.
72. Iohn Brigges.	1.	1520.

One of the name, Anno 36. Ed. 3. gave unto the City, a parcell of Land called *le Gravelpet in Winchepefield in parochia sanctæ Mariæ de Castro, inter quandam semitam ducentem de Wincheape ad Dodindale versus South, &c.* as the Deed or Charter expresseth it /m.

/I In Registro præd.

/m Lib. Testam. pertinen. ad cameram Civitatis.

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Maiors.	How often.	Anno Dom.
73. Roger Clarke.	2.	1521.
74. William Note or Nutt.	1.	1522.
75. Thomas Beale, sonne of Hamon, Beale.	1.	1523.
76. Iohn Brigges.	2.	1524.

77. Iohn Alcocke.	1.	1525.
78. Roger Clarke.	3.	1526.
79. Iacob Whitlaffe.	1.	1527.
80. William Rutland.	2.	1528.
81. Robert Lewes.	1.	1529.
82. Thomas Atwood.	4.	1530.
83. Iohn Alcocke.	2.	1531.
84. Thomas Beale.	2.	1532.
85. William Note or Nutt.	2.	1533.
86. Iohn Brigges.	3.	1534.
87. Iohn Alcocke.	3.	1535.
88. Robert Lewes.	2.	1536.
89. Rogert Clarke.	4.	1537.
90. Iohn Starke.	1.	1538.
91. Thomas Beale.	3.	1539.
92. Robert Lewes.	3.	1540.
93. William Coppin.	1.	1541.
94. Thomas Gower.	1.	1542.
95. Iohn Freeman.	1.	1543.
96. Iohn Alcocke, son of Iohn	1.	1544.
97. Iohn French.	1.	1545.
98. Thomas Batherst.	1.	1546.
99. George Webb.	1.	1547.
100. George Rand.	1.	1548.
101. Iohn Freeman.	2.	1549.
102. Robert Lewes.	4.	1550.
103. William Coppin.	2.	1551.
104. George Webb.	2.	1552.
105. Iohn Twyne.	1.	1553.

See concerning him before in S/t Pauls.

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Maiores.	How often.	Anno Dom.
106. Thomas French.	2.	1554.
107. Edward Carpenter.	1.	1555.
108. Iohn Fuller.	1.	1556.
109. George May.	1.	1557.
110. Stephen Seare.	1.	1558.
111. Iohn Fuller.	2.	1559.
112. Henry Alday.	1.	1560.
113. Richard Furner.	1.	1561.
114. Richard Raiston.	1.	1562.
115. Thomas Percy.	1.	1563.
116. Thomas Giles.	1.	1564.
117. George May.	2.	1565.
118. William Fisher.	1.	1566.
119. Iames Nethersole.	1.	1567.
120. Peter Kelsham.	1.	1568.
121. Iohn Seamor.	1.	1569.
122. Iames Drayton.	1.	1570.
123. Anthony Webb, sonne of George Webb.	1.	1571.
124. Iames Nethersole.	2.	1572.
He was, for forgery, displaced, and William Fisher chosen in his roome, who served out the year.		
125. Simon Broome.	1.	1573.
126. Iohn Rose.	1.	1574.
See concerning him before where I have spoken of our River.		
127. Peter Kelsham.	2.	1575.
128. Simon Broome.	2.	1576.
129. Thomas Limitary.	1.	1577.

130. Clement Bassocke.	1.	1578.
131. James Nethersole.	3.	1579.
132. Leonard Cotton.	1.	1580.

See concerning him before both in the Hospitall called
Maynards Spittle, and in S/t Margarets Church.

133. Richard Gaunt.	1.	1581.
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Maiors	How often.	Anno Dom.
134. Iohn Nutt.	1.	1582.
135. Iose Rose.	2.	1583.
136. Ralfe Bawden.	1.	1584.
137. Iohn Easday.	1.	1585.

See concerning him before where I treate of our City-
Wall.

138. Gilbert Penny.	1.	1586.
139. Simon Broome.	3.	1587.
140. Adrian Nicholle.	1.	1588.

A fatall yeare to the May-pole at Dundgel-hill, as of us
corruptly called.

141. Bartholmew Broome.	1.	1589.
142. Edward Nethersole, sonne of James.	1.	1590.
143. Christopher Leeds.	1.	1591.
144. Marke Berry.	1.	1592.
145. Thomas Long.	1.	1593.

A great plague this yeare.

146. William Amy.	1.	1594.
147. Thomas Hovenden.	1.	1595.
148. James Fringeham.	1.	1596.
149. William Clarke.	1.	1597.
150. Charles Whetenhall.	1.	1598.
151. Robert Wynne.	1.	1599.
152. Warham Iennet.	1.	1600.
153. Simon Broome.	4.	1601.
154. Richard Gaunt.	2.	1602.
155. Ralfe Bawden.	2.	1603.
156. Edward Nethersole.	2.	1604.
157. Marke Berry.	2.	1605.
158. Thomas Hovenden.	2.	1606.
159. Thomas Paramor.	1.	1607.

He obtained the Sword for the City, not without great
expense to the same.

160. William Watmer.	1.	1608.
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Maiors.	How often.	Anno Dom.
161. George Clagget.	1.	1609.
162. Thomas Hawks.	1.	1610.
163. Ioseph Calfe.	1.	1611.
164. Thomas Fetherstone.	1.	1612.
165. George Elven.	1.	1613.
166. Iohn Pierce.	1.	1614.
167. Iohn Watson.	1.	1615.
168. Marke Berry.	3.	1616.
169. Thomas Hovenden.	3.	1617.
170. Avery Sabin.	1.	1618.
171. Henry Vanver.	1.	1619.
172. Ralfe Hawkins.	1.	1620.
173. Iohn Hunt.	1.	1621.
174. George Clagget.	2.	1622.
175. Richard Lockley.	1.	1623.

176. James Maste.	1.	1624.
177. William Whiting.	1.	1625.
178. Iohn Stanley.	1.	1626.
179. Iohn Fusser.	1.	1627.
180. Iohn Roberts.	1.	1628.
181. William Watmer.	2.	1629.
182. Avery Sabin.	2.	1630.
183. Iohn Meryam.	1.	1631.
184. George Clagget.	3.	1632.
185. Iohn Leed.	1.	1633.
186. Walter Southwell.	1.	1634.
187. James Nicholson.	1.	1635.
188. William Bridge.	1.	1636.
189. Iohn Terry.	1.	1637.
190. James Master.	2.	1638.
191. Iohn Stanley.	2.	1639.

Hitherto of the Temporall Government of our City, the concluding Chapter of the present discourse or Survey thereof.

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AN
APPENDIX,
CONTAINING SVCH
Authenticall Instruments, < >escripts
and writings as are quoted and
cited in the precedent worke.

Scriptura
1/a.

King Offa's Charter of the donation of certaine
Lands to Christ-Church.

† *Ego Offa Rex Anglorum Dccxc. Anno dominicæ in=*
carnationis, nostri autem regni Dei gratia concessi
xxxviii. cogitans de salute animæ meæ, & de statu
regionis Merciorum perveni ad Lundoniam Civi=
tatem ad conloquium venerabilis viri Aethelheardi
Archiepiscopi, & locutus sum cum eo quid pro salute animæ meæ,
& totius gentis Mercior. deo omnipotenti darem. Inter hæc po=
stulavit a me venerabilis Archiepiscopus Aethelheard ut darem
sibi aliquod supplementum ad ecclesiam sancti Salvatoris in urbe
Doroberniæ; dicens cum omnibus Episcopis nostræ regionis esse
inonestum non ditari matrem ecclesiarum a filiabus & fillis suis re=
gibus quos fonte baptismatis regeneravit. Ego vero concessi pe=
tituni illius & omnium episcoporum nostrorum, & dedi illi xC.
tributaria terræ bipertita in duobus locis. lx. in loco qui dicitur ou

Tempus.
Donor.

Donum.

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Linga hæse & Geddingas circa rivulum qui dicitur Fisches burna,
& xxx. in aquilonali ripa fluminis Tamis, ubi appellatur Twi=
canham, ut habeat lx. ad emendationem ecclesiæ sancti Salva=
toris. xxx vero in Twicanhamme ad indumentum fratrum qui
serviunt Deo in illa sancta ecclesia. Hanc elemosinam humilis &
devotus ego Offa Rex Anglorum pro pignore Christianæ fidei toti=
us gentis nostræ offero Deo omnipotenti, ad suam sanctam eccle=
siam, ut mei memoria & meæ carissimæ gentis ibi celebretur &
Deo commendetur. Erat autem in conventu nostro celeberrimus
dies Pentecostes, & conventus famulorum Dei quorum nomina
scripta sunt hic. Aethelheard Archiep. Ceolwulf Episc. Vnwona
Episc. Hathored Episc. Ceolmund Episc. Ealhheard Episc.
Elfhum Episc. Cyneberht Episc. Dunferth Episc. Wermund E=
pisc. Weohthun Episc. Omnes isti una mecum clamaverunt ad Do=
minum in die sancto in ecclesia sancti Pauli. Spiritus Domini
qui hodie replevit orbem terrarum, & omnia continet, & sci=

Solemnis
Ap) precatio.
Im)
/* Ita Ms.

entiam habet vocis all' & omnes sancti Dei Apostoli qui ab illo spiritu repleti sunt, tribuat / benedictionem sempiternam consentientibus & defendentibus hanc largitatem, & condemnent & excommunicet & in hoc sæculo & in futuro eum qui auferat vel minimam partem hujus doni ab ecclesia sancti Salvatoris quæ sita est in urbe Cantewariorum. Et respondit omnis chorus, Amen. Ad confirmandum vero hoc largitatis donum in testes aderant & subscripserunt & confirmaverunt donum Salvatori nostro.*

Testes.

Ego Offa Rex Merciorum cum benedictione omnium Episcoporum inpono signum sanctæ + ad confirmationem hujus doni, mihi donanti ad redemptionem. Et minuenti ad æternam condemnationem, & sine ullo remedio in inferno ad æternæ pænæ cruciatum.

+ Ego Ecgferth Rex consensi & subscripsi, & promisi hoc donum semper firmare & augere.

+ Ego Aethelheard Archiepiscopus signum sanctæ crucis inpono. Et in nomine sancti Salvatoris conscribo.

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*+ Ego Colwulf Epis. Cons.
+ Ego Vnwona Epis. Cons.
+ Ego Hathored Episc.
+ Ego Ceolmund Epis.
+ Ego Ealheard Epis.
+ Ego Elfhun Epis.
+ Ego Cyneberht Epis.
+ Ego Deneferth Epis.
+ Ego Wermund Epis.
+ Ego Ealhmund Abb.
+ Ego Vtel Abb.
+ Ego Fothred Abb.
+ Bronda Princ.
+ Bynna Princ.
+ Esne Princ.
+ Heurdbriht Princ.
+ Ethelmund Princ.
+ Eadgar Princ.
+ Wigga Princ.
+ Cydda Princ.
+ Cudberht Princ.
+ Ceolmund Princ.
+ Vbba Princ.
+ Eobing Princ.*

Scriptura
2/a.

The Foundation of Herbaldowne-Chantry.

Thomas permissione divina Cant. Archiepisc. totius Angliæ Primas & Apostolicæ sedis Legatus. Dilectis in Christo filiis Priori & Priorissæ ac fratribus & sororibus Hospitalis nostri de Herbaldowne. Salutem, gratiam & benedictionem. Scrutato registro bonæ memoriæ Domini Willielmi Wittlesey prædecessoris nostri dotationem sive ordinationem perpetuæ cantariæ in Hospitali nostro prædicto, reperimus in eodem, tenorem qui sequitur continentem. Vniversis sanctæ matris ecclesiæ filiis presentes literas inspecturis. Willielmus permissione divina Cant. Archiepisc. totius Angliæ Primas & Apostolicæ sedis legatus. Salutem in Domino sempiternam. Cum Custos quilibet hospitalis nostri de Estbrigge in Cantuaria qui pro tempore fuerit suis sumptibus & expensis invenire teneatur sacerdotem idoneum qui iugiter divina celebret coram pauperibus alterius hospitalis nostri de Herbaldowne in ecclesia sancti Nicholai ibidem, & eorum confessiones audiat, eisque diebus & noctibus prout oportebit eccle=

siastica ministret sacramenta. Sitque in præsentī & erit verisimiliter in futurum plurimum difficile stipendiarios reperire idoneos sacerdotes, qui inter dictos pauperes taliter conversari voluerint, præsertim cum ipsorum pauperum nonnulli lepra sint

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Hospitale pro Leprosis principaliter fundatum.

infecti, ac pro infectis hujusmodi ipsum hospitale principaliter sit fundatum, nisi forsā mansionem ab eis separatam habuerint & vicinam, cantariamque non mobilem sed perpetuam obtineant ac ad victum eorundem Capellanorum dotatam competenter. Nos præmissa debito considerationis intuitu pensantes, curæque animarum dictorum pauperum & hosp. prædict. utilitati providere volentes, quandam perpetuam Cantariam unius Capellani ut præmittitur divina apud Herbaldowne celebraturi fundamus, dotamus, & ut subscribitur ordinamus. Habebit siquidem sacerdos hujusmodi ipsius cantariæ perpetuus in partem dotis ejusdem unam mansionem sufficientem & honestam ædificatam ex opposito portæ dicti Hospitalis de Herbaldowne cum prædiis & gardinis adjacentibus, & quodam columbari ibidem jam conferend. dicto Hosp. de Eastbrigge per Dominum Willielmum Attewelle Capellanum de Regis licentia jam obtenta ut inter benefactores habeatur utriusque hospitalis supradicti, necnon quandam aream præfato hospitali nostro de Herbaldowne contiguam vocat' Claveringe /*: habebit etiam sacerdos istius Cantariæ de fratribus & sororibus hosp. de Herbaldowne duas marcas de claro per equales portiones annuatim in perpetuum. Reputabitur insuper & erit sacerdos ipse absque nostro aut successorum nostrorum novo onere unus de numero pauperum in eodem hosp. nostro de Herbaldowne requisito propter ipsius conversationem, celebrationes & orationes quas quasi continue faciet coram eis & inter eos, tantum percipiens & taliter sicut eorum unus incedens si voluerit vestitus pro reverentia sui ordinis ut sacerdos secularis. Habebit insuper quinque marcas liberi & securi redditus in denariis tempore Domini Thomæ Eltone jam custodis dicti nostri hosp. de Eastbrigge eid' hosp. adquisitas apud Herne quas solvent quidam Thomas de Court heredes & assignati ejus pro terris & tenementis dimissis eis per factum in hac parte sufficiens de solvendo, ac etiam duas marcas cum dimid. annuatim de custode quocunque ipsius hosp. nostri de Eastbrigge pro tempore eidem Capellano persolvend. ad quatuor anni terminos usualiter principales quas custos ipse cum ulteriori summa annis singulis de certis terris redditibus & pasturis libere habere poterit quas dictus Dominus Thomas custos etiam suæ

Claveringe

/* Where, before, pag. 86. speaking of this Hosp. I said the Chantery-Priest dwelt over against the Hosp. I finde I wa mistaken. For the Accompt of the Chanteries indowment, given to the Commissioners about the times of the suppression, saith he had his dwelling here, at Claveringe.

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Dominus Thomas de Ros.

custodiæ tempore adquisivit de Domino Thoma de Ros milite apud Hothe. Super quibus terris & pasturis, libere dstringere sacerdos ipse valeat pro omni tempore ipsarum duarum marcarum & dimidiæ post unumquemque terminum supradictum per mensem, si postea in solutione ejusdem sit cessatum. Et sic dos ipsius Cantaria undecim marcas cum dimidia vel circiter verisimiliter in posterum valebit annuatim. Ad ipsam autem Cantariam quotiens eam vacare contigerit, Custos dicti Hosp. de Eastbridge qui pro tempore fuerit sacerdotes idoneos qui in ea residere voluerint, & quotidie coram ipsis pauperibus, cessante impedimento legitimo juxta Canonum exigentiam celebrare divina, aut per alium facere celebrari & animarum curam gerere eorundem ut est dictum, ad quæ omnia & singula sacerdotes hujusmodi teneri volumus & arctari nobis & successoribus nostris præsentabit. Ad sumptus autem reparationis domorum præfatæ mansionis & columbaris ac exhibitionem panis, vini & luminariorum honestorum pro celebrationibus missarum prædictarum necessariorum tenebitur sacerdos ipse ratione prædictæ dotis suæ. Si autem sacerdos idoneus haberi non poterit qui ipsam cantariam habere velit, & ad cele-

brationes & curam prædict. ac alia prædicta onera arctari nolue= rit ut est dictum, extunc Custos memorati Hosp. de Estbrigge qui pro tempore fuerit possessiones dictæ dotis superius descriptas in= grediatur & teneat, ac de dictis celebrationibus & cura disponat sicuti prius tenebatur & prout melius videbitur sibi expedire. In quorum omnium testimonium has literas nostras fieri fecimus pa= tentes sigillo nostro consignatas. Dat' apud Croydone iiiii/to. Non. Feb. Anno Domini Mccclxxi/o. & nostræ translationis quarto. Nos igitur Thomas permissione divina Cant. Archiepiscopus, totius Angliæ Primas & Apostolicæ sedis Legatus prædictus, præ= dictam dotationem sive ordinationem ratam habentes pariter & acceptam similiter approbando & quantum in nobis est confir= mantes: Vobis Con' & divi' firmiter injungendo manda= mus quatenus Dominum Iohannem Bray Capellanum prædictæ Cantariæ modernum tantum unum de numero pauperum in hospi= tali prædicto admittatis tantum & taliter sicut alicui alteri pau= peri ejusdem in quibuscunque pecuniarum summis seu aliis vitæ

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necessariis effectualiter ministrantes. Dat. in Palatio nostro Can= tuar. xviii/o. die mensis Maii. Anno Dom. Mcccii/o. & nostræ translationis Anno sexto.

Herbal= downe.
/* Looke for a discourse of the originall of this name at the end of this Instrument. The names o= riginall exa= mined.

Rather than my Reader should swallow an error in the Etymologie of this name (of /* Herbaldowne) I have thought fit here (though out of proper place) to recommend unto him some notions concerning the same (which very lately came into my thoughts) to supply their omission in my dis= course of the place. So it is then, that M/r Lambard in his Perambulation of Kent, writing of this place, intitles his discourse thereof thus. 'Herbaldowne by Canterbury, in Saxon Herebelæwdune, that is, the Hill where the Army was betrayed.' Hence a man would thinke, (as no question but the infe= rence is made by some) that M/r Lambard met with that Saxon name of the place in some ancient Record or Monu= ment of the Saxons times. And indeed if he did not, he was to blame thus in a manner, to affirme as much. Per= emptorily to deny that he did, I will not presume; but shall here propose to the consideration of my Reader such probable presumptions to the contrary; and that the place tooke and gain'd the present name of Herbaldowne, from other grounds long since the Saxons times, as, I thinke, may give just cause of suspition that M/r Lambard never had war= rant for that name from any kinde of Saxon antiquity what= soever. I have collected them chiefly from the ancient Re= cords and Evidences of the Hospitall there, whereof Arch= bishop Lanfranc, in the Conquerors time, was the undoubted Founder, which I thinke the best and fittest Judges to try and determine this matter.

But for entry into this discourse, let me intreate you in the first place, to observe with me, that as this name of Herebelæwdune hath no ground in Story (no Chronicle of ours that ever I saw recording any such occurrence as the betraying of an Army, either there, or any where else thereabouts:) so M/r Lambard is silent in the instancing or specifying of any such matter for the illustration of the

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name. Next if we consult Edmerus, who lived a Monk of Canterbury in Hen. 1. time, and Records the erection of the Hospitall there by Lanfranc, and the situation of it /*, we shall find him make no mention of the name of Herbaldowne, or of any other proper name it then had; not likely to have

/* Vide pag. 82.

/* For Assarts, what they signify, see S/r Hen. Spelmans Glossary in Verb. Assartum.

/* A name which neither Edmerus nor the former Charter mentions: and therefore I question whether the Church so called were then in being or not.

/* Pag. 84.

/* In lib. Hosp. de Estbridge, Cantuar.

/* De rebus Albion. lib. 2. pag. 101.

escap'd his pen, but that also it escap'd his knowledge. Now examine we the Hospitall Records. The eldest whereof that I have seene (and I thinke I have not left any unsearched) have no mention at all neither, of that name, untill Hen. 2. time. A Charter there of H. 1. concerning Assarts /* (grubbing up of wood, I take it) which you shall have anone, calls it *Hospitale de bosco de Blen*. Another Charter there of a sixe penny quit-rent out of a house in Canterbury, seeming, both by the style and Charter to be made not long after the former, gives it no other denomination then of, *Hospitale de Sancto Nicolao* /*. True it is that a following Charter there, viz. of xx markes per annum, given to the Hospitall (not by Hen. 3. as before it is mistaken /*, but) by Hen. 2. payable out of the Fee-ferme of Canterbury and continued to this day, makes expresse mention of the name of Herboldowne, in these words: *Leprosis de Herboldona xx. marcatas redditus singulis annis habendas de redditu meo Cantuarie, donec eas assignem alibi suscipiendas vel in ecclesiis vel in aliis redditibus* &c. And another Charter /* much of that age, made by Archbishop Theobald, granting to the Church of S/t Nicholas there, and to the Priest officiating in the same, the Tithes of Westgate-Court (or Manor) makes like mention of the name. Cleerely then so old it is: and that it should be much elder, I would be glad that any could shew me as satisfactory reasons, as, I thinke I can them, that it is not. Not to repeat these already premised; I must acquaint you that the quondam extent and continent of Blen-wood (or of the Forest of Blen, as I have seene it called in some old Deeds) *cujus hodie pars bene magna in agros ac pascua complatur*, as Twine /* hath it: was much larger then of late and at this day. By that Charter of Hen. 1. concerning Assarts, it may plainly, and without any straining or inferment,

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be inferred that it then extended to the place of the Hospitalls situation: and therefore doth the Deed call it (as the best description, and most intelligible and proper for it at that time) *Hospitale de bosco de Blen*, (that is, the Hospitall of (or within) Blen-wood) without any other proper name. But (to come now to the originall and ground of the name of Herboldowne) not long afterwards, to wit, in the interim of time betweene this Charter, and those afore-mentioned of Hen. 2. time, I conceive the place, by grubbing or rooting up the wood there, was disforested, manured; and from Wood-land converted to herbage, or tillage. Aswell the Hospitals denomination in that Charter of Hen. 1. calling it (as I said) *Hospitale de bosco de Blen*; as the Grant it selfe, being to give the Hospitallers liberty to ridd away 8. perches of wood, on all sides (or round about) the Hospitall, plainly inferres that the place was woody then. For you better satisfaction, see here the Charter it selfe recited verbatim.

H. Rex Angl. Archiepiscopo Cantuar. & Vicecomiti & omnibus Baronibus & Ministris & fidelibus suis de Chent, Francis & Anglis, Sal. Sciatis me dedisse & concessisse, pro Dei amore, & anima patris & matris meæ & Matildis regine & Willielmi filii mei, & pro redemptione peccatorum meorum, in acremento Hospitalis de bosco de Blen. x perticatas terre de bosco ad exsartandum & excolendum undique circa hospitale. Et volo & firmiter præcipio ut habitantes in loco illo habeant meam firmam pacem, ne aliquis eis injuriam vel contumeliam faciat. T. W/mo. Elemosinario Capellano meo, & Pagano filio Iohannis, & Gaufrido

filio Pagani, & Pagano Peur. apud Odestoc.

Which Charter having taken effect: and, as the Hospi=
tall, so also the Hill (or Downe) thereaway, it seemes, then
or soone after cleered of the wood upon it, and manured,
it then first in all probability, to distinguish it from the neigh=
bouring Hilles and Downes as yet wilde and woddy, tooke
the name (or began to be called by the name) of Herbal=
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/* Restitution
of decayed in=
telligence.
pag. 238.

downe, that is, either the Pasture-downe or the downe of her=
bage (or tillage) like as Wirtsberge, a City in Germany, so
called (saith Verstegan /*) from the abundance of warts
or herbes which grew about the hill-sides by that towne, is in
Latine called Herbipolis: or (to instance in an example
neerer home) as that Bocton neere Lenham in Kent, for di=
stinction sake from the other three Boctons in that County,
hath this addition, of Malherb, from a kinde of bad herbage
proper to the place, as I am told. And now the place thus
beginning to be so called; to the Hospitals name, of Saint
Nicholas this, of Herbaldowne, was added, as in the stead, and
for the supply of that former addition, and cognisance of
Blen-wood, so likewise as a fuller description to the Hospitals
place of situation. *Ita mihi videtur* &c. or to say with lear=
ned, but modest Covaruvias /* in a like doubtfull case. *His
rationibus animum induxi meum, ut hanc opinionem in hac quæ=
stione probarem, facillime admissurus cujuslibet saniozem sen=
tentiam, & quæ his probationibus exclusis, fortioribus & melio=
ribus constet. Etenim in re dubia nequaquam decet semel concep=
tis opinionibus ita contumaci animo adhærere, ut doctissimorum
virorum judicia recusare nitamur.* This (I say) is mine opini=
on in this matter, but with submission to better judge=
ments, being very willing that other men should take or
leave it as they please, and shall see cause. Assuring them by
the way, that I have not taken this paines, so much to dis=
cover M/r Lambards error, as to certifie my Reader of what
a large and vast extent and continent Blen-wood (or the Fo=
rest of Blen) hath sometime beene, and how neere it hath
come unto our City. Give me leave to conclude this dis=
course with the words of the aforementioned M/r Twine /* (some
time an Alderman and Maior of our City) concerning this
Blen-Wood. *Quid referam* (saith he) *sylvam Blenam Cantua=
riæ vicinam, magnitudinis non contemnendæ, si quæ alia senta
atque frondosa, cujus hodie pars bene magna in agros ac pascua
complanatur, in qua patrum nostrorum memoria apri venatione
conficiebantur, ut non ineptam sane ad ursos quoque gignendos,
quæ modo vulpium ac taxonum lustra opacat, arbitremini, &c.*

/* Par. 1. Relect.
in Cap. Alma
Mater &c. Tom.
1. pag 411. §.
11.

/* In libro, &
loco superius ci=
tato.

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Fenestræ in superiori parte ecclesiæ Christi Cant.
incipientes a parte septentrionali.

Scriptura
3/a.

Fenestra prima.

- 1 *Moses cum Rubo. In Medio. Angelus cum Maria.
Rubus non consumitur, tua nec comburitur in carne
virginitas.*
- 2 *Gedeon cum vellere & conca. Vellus cœlesti rore maduit,
dum puellæ venter intumuit.*
- 3 *Misericordia & veritas. In medio Maria & Elizabeth.*

*Plaude puer puero, virgo vetulæ, quia vero
Obviat hic pietas: veteri dat lex nova metas.*
- 4 *Iustitia & Pax.*

*Applaudit Regi previsor gratia legi.
Oscula iustitiæ dat pax; cognata Mariæ.*

- 5 *Nabugodonosor & lapis cum statua. Puer in præsepio.*

*Vt Regi visus lapis est de monte recisus
Sic gravis absque viro virgo parit ordine miro.*

- 6 *In medio Maria.*

- 7 *Moses cum virga. In medio. Angelus & Pastores.*

*Vt contra morem dedit arida virgula florem
Sic virgo puerum, verso parit ordine rerum.*

- 8 *David. Gaudebunt campi & omnia quæ in eis sunt.*

- 9 *Abacuc. Operuit cælos gloria ejus &c.*

Fenestra secunda.

- 1 *In medio tres Reges equitantes. Balaam. Orietur stella
ex Iacob, & exurget homo de Israel. Isaia & Ieremia.*

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Ambulabunt gentes in lumine tuo &c.

- 2 *In medio. Herodes & Magi. Christus & Gentes.*

Qui sequuntur me non ambulabunt in tenebris.

*Stella Magos duxit, & eos ab Herode reduxit
Sic Sathanam gentes fugiunt, te Christe sequentes.*

- 3 *Pharaoh & Moses, cum populo exiens ab Egipto.*

*Exit ab erumna populus ducente columna
Stella Magos duxit. Lux Christus utrisque reluxit.*

- 4 *In medio. Maria cum puero. Magi & Pastores. Ioseph & fra=*
tres sui cum Egiptiis.

*Ad te longinquos Ioseph trahis atque propinquos.
Sic Deus in cunis Iudæos gentibus unis.*

- 5 *Rex Solomon, & Regina Saba.*

*Hiis donis donat Regina domum Solomonis.
Sic Reges Domino dant munera tres, tria, trino.*

- 6 *Admoniti sunt Magi ne Herodem adeant: Propheta & Rex
Ieroboam immolans.*

*Vt via mutetur redeundo Propheta monetur
Sic tres egerunt qui Christo dona tulerunt.*

- 7 *Subversio Sodomæ & Loth fugiens.*

*Vt Loth salvetur ne respiciat prohibetur.
Sic vitant revehi per Herodis regna Sabei.*

- 8 *Oblatio pueri in templo, & Simeon. Melchisedech offerens
panem & vinum pro Abraham.*

*Sacrum quod cernis sacris fuit umbra modernis.
Umbra fugit. Quare? quia Christus sistitur aræ.*

- 9 *Oblatio Samuel.*

*Natura geminum triplex oblatio trinum
Significat Dominum Samuel puer, amphora vinum.*

- 10 *Fuga Domini in Egiptum. Fuga David & Doeg.*

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*Hunc Saul infestat: Saul Herodis typus extat.
Iste typus Christi, cujus fuga consonat isti.*

- 11 *Elias lesabel & Achab.*
Vt trucis insidias lesabel declinat Elias
Sic Deus Herodem, terrore remotus eodem.
- 12 *Occisio Innocentum. Occisio sacerdotum Domini sub Saul.*
Non cecidit David, pro quo Saul hos jugulavit
Sic non est cæsus cum cæsis transfuga Iesus.
- 13 *Occisio Tribus Benjamin in Gabaon.*
Ecce Rachel nati fratrum gladiis jugulati
His sunt signati pueri sub Herode necati.
 Fenestra tertia.
- 1 *Iesus sedet in medio Doctorum. Moses & Iethro cum populo.*
Sic Moses audit Iethro vir sanctus obaudit
Gentiles verbis humiles sunt forma superbis.
- 2 *Daniel in medio seniorum.*
Mirantur pueri seniores voce doceri
Sic responsa Dei sensum stupent Pharisei.
- 3 *Baptizatur Dominus. Noah in archa.*
Fluxu cuncta vago submergens prima vorago
Omnia purgavit: Baptisma significavit.
- 4 *Submersio Pharaonis & transitus populi.*
Vnda maris rubri spatio divisa salubri
Quæ mentem mundam facit a vitio notat undam.
- 5 *Temptatio gulæ & vanæ gloriæ. Eva capiens fructum.*
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Qui temptat Iesum movet Evam mortis ad esum
Eva gulæ cedit, sed non ita Iesus obedit.
- 6 *Eva comedit.*
Victor es hic Sathana: movet Evam gloria vana
Sed quo vicisti te vicit gratia Christi.
- 7 *Tentatio cupiditatis. Adam & Eva comedunt. David & Goliah.*
Quo Sathan hos subicit Sathanam sapientia vicit
Vt Goliah David, Sathanam Christus superavit.
 Fenestra quarta.
- 1 *Vocatio Nathanael jacentis sub ficu. Adam & Eva cum foliis. Populus sub lege.* *Vidit in hiis Christus sub ficu Nathanaelem.*
Lex tegit hanc plebem, quasi ficus Nathanaelem.
- 2 *Christus mutavit aquam in vinum. Sex hydryæ. Sex ætates mundi. Sex ætates hominum.* *Hydria metretas capiens est quælibet ætas,*
Primum signorum Deus hic prodendo suorum.
Lympha dat historiam, vinum notat allegoriam
In vinum morum convertit aquam vitiorum.
- 3 *Piscatore Apostolorum. S. Petrus cum eccles. de Iud. Palus cum ecclesia de gentibus.* *Verbum rete ratis Petri domus hæc pietatis*
Pisces Iudæi, qui rete ferant Pharisei
Illa secunda ratis, domus hæc est plena beatis
Retia scismaticus, & quivis scindit iniquus.

- 4 *In medio Iesus legit in Synagoga. Esdras legit legem populo. S'tus Gregor. ordinans lectores.* *Quod promulgavit Moses, legem reparavit Esdras amissam; Christus renovavit omissam. Quod Christus legit, quasi pro lectoribus egit. Exemplo cujus sacer est gradus ordinis hujus.*
- 5 *Sermo Domini in monte. Doctores Ecclesiae. Moses suscipit legem.* *Hii montem scandunt Scripturæ dum sacra pandunt. Christus sublimis docet hos sed vulgus in imis Ex hinc inde datur in monte quod inde notatur Christum novisse debemus utramque dedisse.*

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- 6 *Christus descendens de monte mundat leprosum. Paulus baptizat populum. Heliseus. Naaman & Iordanis.* *Carne Deus tectus quasi vallis ad ima provectus Mundat leprosum genus humanum vitiosum: Quem lavat ecce Deus quem mundat & hic Heliseus Est genus humanum Christi baptismate sanum.*

Fenestra quinta.

- 1 *Iesus eiecit Demonium. Angelus ligavit Demonium.* *Imperat immundis Deus hic equis furibundis Hiis virtus Christi dominatur ut Angelus isti.*
- 2 *Maria unxit pedes Christi. Drusiana vestit & pascit egenos.* *Curam languenti, victum qui præbet egenti Seque reum plangit, Christi vestigia tangit. Illa quod ungerendo facit hæc sua distribuendo Dum quod de pleno superest largitur egeno.*
- 3 *Marta & Maria cum Iesu. Petrus in navi. Iohannes legit.* *Equoris unda ferit hunc; ille silentia querit; Sic requies orat dum mundi cura laborat.*
- 4 *Leah & Rachel cum Iacob.* *Lyah gerit curam carnis; Rachelque figuram Mentis, cura gravis est hæc, est altera suavis.*
- 5 *Iesus & Apostoli colligunt spicas. Mola fuit & Apostoli faciunt panes.* *Quod terit alterna Mola lex vetus atque moderna Passio, crux Christi fermentans cibus iste.*
- Petrus & Paulus cum populis.* *Arguit iste reos, humiles alit hic Phariseos, Sic apice tritæ panis sunt verbaque vitæ.*
- 6 *Iesus cum Samaritana Synagoga & Moses cum quinque libris. Ecclesia de gentibus ad Iohannem.* *Potum quesisti fidei cum Christe sitisti E qua viri cui sex Synagoga librique sui sex. delicta notat hydria fonte relicta Ad te de gente Deus ecclesia veniente.*
- 7 *Samaritana adduxit populum ad Iesum. Rebecca dat potum servo Abraham. Iacob obviat Rachaeli.* *Fons servus minans pecus hydria virgo propinans Lex Christo gentes mulierque fide redolentes. Iacob lassatus Rachel obvia grex adaquatus Sunt Deus & turbæ mulier quas duxit ab urbe.*

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Fenestra sexta.

- 1 *Iesus loquens cum Apostolis. Gentes audiunt. Pharisei contemnunt.* *Sollicitæ gentes stant verba Dei sitientes Hæc sunt verba Dei quæ contemnant Pharisei.*
- 2 *Seminator & volucres. Pharisei recedentes a Iesu. Pharisei tentantes Iesum.* *Semen rore carens expers rationis & arens Hii sunt qui credunt, tentantes sicque recedunt. Semen sermo Dei, via lex secus hanc Pharisei Et tu Christi sator insidiator.*
- 3 *Semen cecidit inter spinas. Divites huius mundi cum pecunia.* *Isti spinosi locupletes deliciosi Nil fructus referunt quoniam terrestria querunt.*

- 4 *Semen cecidit in terram bonam. Iob. Daniel. Noah.* *Verba prius seruit Deus his fructus sibi crevit In tellure bona, triplex sua cuique corona.*
- 5 *Iesus & mulier commiscens sata tria. Tres filii Noæ cum Ecclesia. Virgines Continentes. Conjugati.* *Parte, Noæ nati, mihi quisque sua dominati. Vna fides natis ex his tribus est Deitatis. Personæ trinæ tria sunt sata mista farinæ Fermentata sata tria tres fructus operata.*
- 6 *Piscatores. Hinc Pisces boni, inde mali. Isti in vitam æternam.* *Hii qui jactantur in levam qui reprobantur Pars sunt a Domino maledicta cremanda camino Vase reservantur pisces quibus assimilantur Hii quos addixit vitæ Deus & benedixit.*
- 7 *Messes. Seges reponitur in horreum. Zizania in ignem. Iusti in vitam æternam. Re=probi in ignem æter.* *Cum sudore sata messoris in horrea lata Sunt hic vexati sed Christo glorificati. Hic cremat ex messe quod inutile iudicat esse Sic pravos digne punit iudex Deus igne.*
- 8 *De quinque panibus & duob. piscibus satiavit multa millia hominum. D/us Sacerdos. Rex.* *Hii panes legem, pisces dantem sacra Regem Signant quassatos a plebe nec adnihilatos.*

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Synagoga cum Mose & libris. Ecclesia cum Iohanne.

Quæ populos saturant panes piscesque figurant Quod Testamenta duo nobis dant alimenta.

Fenestra septima.

- 1 *Curavit Iesus filiam viduæ. Ecclesia de gentibus cum Iesu. Petrus orat & animalia dimittuntur in linthea.* *Natam cum curat matris prece; matre figurat Christo credentes primos, nataque sequentes. Fide viventes signant animalia gentes; Quos mundat sacri submersio trina lavacri.*
- 2 *Curavit Iesus hominem ad piscinam. Moses cum quin=que libris. Baptizat Dominus.* *Lex tibi piscina concordat sunt quia quina Ostia piscinæ, seu partes lex tibi quinæ. Sanat ut ægrotum piscinæ motio lotum Sic cruce signatos mundat baptisma renatos.*
- 3 *Transfigurationem Domini. Angeli vestiunt mortuos resurgentes. Angeli adducunt justos ad Deum.* *Spes transformati capitis, spes vivificati Clares in indutis membris a morte solutis. Cum transformares te Christe, quid insinuares Veste decorati declarant clarificati.*
- 4 *Petrus piscatur & invenit staterem. Dominus ascendit in Hier. Dominus crucifigitur.* *Hunc ascendentem mox mortis adesse videntem Tempora; te Christe piscis prænunciat iste. Ludibrium turbæ Deus est eiectionis ab urbe.*
- 5 *Statuit Iesus parvulum in medio Discipulorum. Monachi lavant pedes pauperum. Reges inclinant dextrinæ Petri & Pauli.* *Hoc informantur exemplo qui monachantur Ne dedignentur peregrinis si famulentur. Sic incurvati pueris sunt assimilati Reges cum gente Paulo Petroque docente.*
- 6 *Pastor reportat ovem. Christus pendet in cruce. Christus spoliat infernum*

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Fenestra octava.

- 1 *Dominus remittit debita servo poscenti.* *Vt prece submissa sunt huic commissa remissa Parcet poscenti seu parcit Deus egenti.*

*Petrus & Paulus absolvunt
pœnitentem, & Dominus
sibi credentes. Servus per=
cutit conservum. Paulus
lapidatur. Stephanus lapi=
datur.*

*Tradidit eum tortoribus.
Mittuntur impii in ig=
nem. Iudæi perimun=
tur.*

Fenestra nona.

*Homo quidam descendebat
de Hier. in Ierico &
incidit in latrones.*

*Creatur Adam. Forma=
tur Eva, comedunt
fructum, ejiciuntur de
Paradiso.*

*Sacerdos & Levita vident
vulneratum & pertran=
seunt.*

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*Moses & Aaron cum Phara=
one. Scribitur tau. Educitur
populus. Adorat vitulum.
Datur lex. Elevatur Ser=
pens.*

*Samaritanus ducit vul=
neratum in stabulum cum
jumento. Ancilla accusat
Petrum. Dominus cru=
cifigitur. sepelitur. Resur=
git. Loquitur Angelus ad
Marias.*

Fenestra decima.

*Suscitat Iesus puellam
in Domo. Abigael
occurrit David & mu=
tat propositum. Con=
stantinus jacens & ma=
tres cum pueris.*

*Dominus suscitât puerum
extra portam. Rex Solo=
mon adorât Idola & de=
flet peccatum. Pœniten=
tia Theophili.*

*Cur plus ignoscit Dominus minus ille poposcit
Conservum servus populus te Paule protervus
Regi conservo repetenti debita servo
Assimulare Deus Martyr nequam Pharisæus*

*Cæditur affligens, captivatur crucifigens
Hunc punit Dominus flagris, hos igne caminus.*

Perforat hasta latus, occidit ad mala natus.

*Ex Adæ costa prodiit formata virago.
Ex Christi latere processit sancta propago.
Fructum decerpens mulier suadens mala serpens
Immemor authoris vir perdit culmen honoris
Virgultum. fructus. mulier. vir. vipera. luctus
Plantatur. rapitur. dat. gustat. fallit. initur.
Pœna reos tangit, vir sudat, fœmina plangit.
Pectore portatur serpens, tellure ribatur.*

Vulneribus plenum neuter miseratus egenum.

*Pro populo Moyses coram Pharaone laborat:
Exaugetque preces, signorum luce coronat.
Cui color est rubeus siccum mare transit Hebræus
Angelico ductu patet in medio via fluctu.
In ligno serpens positum notat in cruce Christum
Qui videt hunc vivit, vivet qui credit in istum.
Cernens quod speciem Deitatis dum teret aurum
Frangit scripta tenens Moyses in pulvere taurum.*

*Qui caput est nostrum capitur: qui regibus ostrum
Prebet, nudatur: qui solvit vincla ligatur.
In signo pendens. In ligno brachia tendens.
In signo lignum superasti Christe malignum
Christum lege rei, livor condemnat Hebræi
Carne flagellatum, rapit, attrahit ante Pilatum
Solem justitiæ tres, orto sole, Mariæ
Quærunt lugentes, ex ejus morte tremantes.*

*Quæ jacet in cella surgens de morte puella
Signat peccatum meditantis corde creatum
Rex David arma gerit, dum Nabal perdere quærit
Obviat Abigael mulier David, arma refrenat.
Et nebulam vultus hilari sermone serenat.
Rex soboles Helenæ, Romanæ rector habenæ
Vult mundare cutem quærendo cruce salutem.
Nec scelus exercet, flet, humet, dictata coerces.*

*Qui jacet in morte puer extra limina portæ
De foris abstractum peccati denotat actum.
Errat fœmineo Solomon deceptus amore:
Errorum redimit mens sancto tacta dolore.
Dum lacrimando gemit Theophilus acta redemit
Invenies veniam dulcem rogando Mariam.*

Dominus suscitatur Lazarus. Angelus alloquitur Ionam sub hedera ante Ninevem. Pœnitentia Mariæ Egypciæ.

Mittit Dominus duos Discipulos. propter asinam & Pullum. Sp. sanctus in specie columbæ inter Deum & hominum.

Iesus stans inter Petrum & Paulum.

Adducunt discipuli Asinum & Pullum. Petrus adducit ecclesiam de Iudeis. Paulus adducit ecclesiam de gentibus.

Occurrunt pueri Domino sedenti super Asinam

Isaias dicit. Ecce Rex tuus sedens super asinam.

David ex ore infantum, &c. Fenestra undecima.

In medio cœna Domini David gestans se in manibus suis. Manna fluit populo de cœlo.

Lavat Iesus pedes Apostolorum. Abraham Angelorum Laban camelorum

Proditio Iesu. Venditio Ioseph. Iob osculatur Abner & occidit

Vapulatio Iesu. Iob percussus ulcere. Helius & pueri irridentes.

Fenestra duodecima.

Christus portat crucem. Isaac ligna. Mulier colligit duo ligna.

Christus suspenditur de ligno. Serpens æneus elevatur in columna: Vacca comburitur

Mens mala mors intus; malus actus mors foris: usus Tumba, puella, puer, Lazarus ista notant. Pingitur hic Nineve jam pene peracta perire Veste fidus Zosimas nudam tegit Mariam.

Imperat adduci pullum cum matre Magister Paruit huic operæ succinctus uterque minister. Signaculus simplex quod sit dilectio duplex Ala Deum dextra fratrem docet ala sinistra.

Genti quæ servit petris Petrum, petra mittit. Escas divinas Iudeis Paule propinas.

Quæ duo solvuntur duo sunt animalia bruta Ducitur ad Christum pullus materque soluta. De populo fusco Petri sermone corusco Extrahit ecclesiam veram reserando Sophiam Sic radio fidei cæci radiantur Hebræi Per Pauli verba fructum sterilis dedit herba Dum plebs gentilis per eum sit mente fidelis Gentilis populus venit ad Christum quasi pullus.

Vestibus ornari patitur Salvator asellam Qui super astra sedet, nec habet frenum neque sellam.

Qui sedet in cœlo ferri dignatur asello.

Sancti sanctorum laus ore sonat puerorum.

Quid manibus David se gestans significavit Te manibus gestans Christus tuis manifestans Manna fluit saturans populum de plebe figurans De mensa Iesu dare se cœnantibus esum.

Obsequio lavacri notat hospes in hospite sacri Quos mundas sacro mundasti Christe lavacro. Cum Laban hos curat, typice te Christe figurat Cura camelorum mandatum Discipulorum.

Fraus Iudæ Christum, fraus fratrum vendidit istum Hii Iudæ, Christi Ioseph tu forma fuisti. Fœdera dum fingit Iob in funera stringit Ferrum, Iudaicum præsignans fœdus iniquum.

Christi testatur plagas Iob dum cruciatur Vt sum Iudæ, iocus pueris Helisee.

Ligna puer gestat, crucis typum manifestat. Fert crucis in signum duplex muliercula lignum.

Mors est exanguis dum cernitur æreus anguis Sic Deus in ligno nos salvat ab hoste maligno Vt Moyses iussit vitulam rufam rogi ussit Sic tua Christe caro crucis igne crematur amaro.

*Dominus deponitur de ligno.
Abel occiditur. Heliseus ex=
pandit se super puerum*

*Moses scribit Thau in fron=
tibus in porta de sanguine
agni. Dominus in sepulcro.
Samson dormit cum amica
sua. Ionas in ventre ceti.*

*Dominus ligans Diabolum.
Spoliavit infernum. Da=
vid eripuit Oves. & Sam=
son tulit portas.*

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*Surgit Dominus de sepul=
cro. Ionas ejcitur de
pisce. David emissus per
fenestram.*

*Angelus alloquitur Mariam
ad Sepulcrum. Ioseph ex=
trahitur e carcere. Et Leo
suscitat filium.*

*Nos a morte Deus revocavit & hunc Heliseus.
Signa Abel Christi pia funera funere tristi.*

*Frontibus infixum Thau præcinuit crucifixum
Vt Samson typice causa dormivit amicæ.
Ecclesiæ causa Christi caro marmore clausa.
Dum jacet absorptus Ionas Sol triplicat ortus
Sic Deus arctatur tumulo triduoque moratur.*

*Salvat ovem David; sic Christum significavit.
Est Samson fortis qui rupit vincula mortis.
Instar Samsonis, frangit Deus ossa Leonis.
Dum Sathanam stravit, Chr/tus Regulum jugulavit*

*Redditur ut salvus, quem ceti clauserat alvus:
Sic redit illesus, a mortis carcere Iesus.
Hinc abit illesus David: sic invida Iesus
Agmina conturbat, ut victa morte resurgat.*

*Ad vitam Christum Deus ut leo suscitavit istum.
Te signat Christe Ioseph; te mors; locus iste.*

To these verses in the Windowes let me adde foure other legible of late on the Wall in the North-Ile of the Quire, in the foote almost of the painted peece there, and containe a briefe dialogue betweene Saint Anselm sometime Archbishop here, and an Heretike, about the Virgin-conception of our blessed Lady, written (it there appeares) Anno Domini 1477.

Hæreticus.

*Nunquam natura mutavit sic sua jura,
Vt virgo pareret, in virginitate careret.*

Anselmus.

*Lumine solari nescit vitrum violari;
Nec vitrum sole, nec virgo puerpera prole.*

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Scriptura
4/ta.

The Articles betweene the Prior of S. Gregories of Canterbury and the Covent of the same Church on the one party, and the Maior and Communalty of the City of Cant. of the other party, by the mediation of Thomas, Prior of Christ-Church of Cant. Iohn Hales one of the Barons of the Exchequer of our Saveraigne Lord the King, Christopher Hales generall Attorney of our said Soveraigne Lord the King, and Thomas Wood Esquire, by the consent of the most reverend Father in God William Lord Archbishop of Canterbury.

1. First it is agreed and determined that the said Monastery as it is enclosed at this present date with the new houses and tenantries which beene built next adjoyning unto the same Monastery, as well on and by the South part of the said Church-gate, as on and by the North-part of the Court-gate of the said Church, be fully and intirely to all intents of and within the liberties and franchises of the said Citie of Cant. And that the tenants inhabiting in the same tenements shall at all times doe and owe their obedience unto the Maior of the said City, and to the Aldermen and other Officers of the said City and of the Ward of North-gate for the time being and shall be contributory to every charge within the same City in like wise as all the other in=

habitants of the same City and shall be. And that the said Mayor and Aldermen of the said City and Ward and their Successors shall execute their Office within the said Monastery as they should doe in any other part of the said City, except in the causes and articles following.

2. Item it is agreed for the quietnesse of the said Prior and Covent and their Successors that no person shall be arrested by his body within the said monastery for any personall action to be attempted by way of plaint before the Mayor of the said City, but in forme following, that is to say, if any plaint be entred and affirmed against the said

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Prior or his successors or any person inhabiting or abiding within the said Monastery in such manner that the processe and execution according to the same plaint cannot be had and done upon the said Prior, his successors, or any such foresaid Person there inhabiting or abiding within the said Monastery, that then if the said Prior, his successors or other person inhabiting or abiding within the said Monastery, having knowledge by the said Maior or by any of his Officers thereof by monition to be given by the time of two dayes before the time prefixed for the appearance, he at the time of that monition being within the said Monastery or elsewhere within the liberties of the same City: If then the said Prior, the next Court-day after the said summons or knowledge so given put in pledges of right according to the custome of the said City to answer to the said plaints so taken and affirmed, that then no manner of arrest nor attachment of any of the said bodies shall not be put in execution within the said Monastery against the said Prior his Successors or any such person inhabiting or abiding within the same. And it is condiscended agreed and determined by this composition that every such monition or warning hereafter to be given against the Priors or any other person spirituall or temporall inhabiting or resident within the same Monastery shall be good and effectuell to be given to the party to be sued or to any religious man of the same Monastery then being a Priest.

3. Item it is agreed that all the manuall and necessary servants of the said Prior and Covent that hereafter shall be inhabiting within any of the said tenantries shall not hereafter be impanelled, summoned, amerced ne distreyned for any mercements for any manner of Jury that shalbe sued betweene party and party.

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Scriptura
5/ta.

Foundation of the Vicarage of Cosmus-Bleane.

Causæ fundationis.

Vniversis sanctæ matris ecclesiæ filiis præsentis literas inspecturis Simon permissione divina Cant. Archiepiscopus totius Angliæ Primas & Apostolicæ sedis Legatus Salutem in Domino. Quia tam ex fama publica quam ex inquisitione ex officio nostro in hac parte capta evidenter comperimus ecclesiam parochialem sanctorum Cosmæ & Damiani in la Bleen nostræ Dioc. Hospitali nostro sancti Thomæ Martyris de Estbrigge in Civitate Cantuar. ab abtiquo fuisse & esse appropriatam, unitam pariter & annexam, per unum milliare & amplius ab ipsis Civitate & Hospitali notorie distantem, sacerdotemque qui curæ animarum parochianorum ecclesiæ prædictæ hactenus intendebat seu intendere solebat in dicto Hosp. per dies & noctes quasi continuo fuisse commorantem, cum alibi pro sacerdote hujusmodi hospiti-

Dotatio Vi-
cariae.

tium sive habitatio minime extiterat ordinat', quodque vix in ecclesia praefata singulis ebdomadis sacerdos praedictus propter distantiam locorum distantiam per dies duos missam celebravit, ac parochiani ecclesiae praedictae nonnulli infirmati sacerdotem hujusmodi diebus & noctibus inquirendo in loco ut praemittitur sic distantiam quam plurimum fuerant fatigati, & saepius in infirmitatibus subitis propter praefati sacerdotis absentiam multiplicem neque confessi neque communicati lamentabiliter decesserunt, ac alii in infirmitatibus hujusmodi remanserunt periculose & multipliciter desolati. Nos itaque praemissa pericula mentis nostrae intuitu debite ponderantes, eisque quantum cum Deo poterimus ex nostri officii debito mederi cupientes, de voluntate & assensu Dilecti nobis in Christo Domini Thomae Newe de Wolton custodis sive magistri Hosp. antedicti, intervenientibus etiam auctoritate & assensu dilectorum filiorum Prioris & Capituli ecclesiae nostrae Christi Cant. de consilio iurisperitorum nobis assistentium, volentes dei cultum, animarumque profectum parochianorum ecclesiae praedictae, Domino disponente, salubriter augmentare, statuimus, ordinamus & disponimus, ut de cetero sit in dicta ecclesia perpetuus Vicarius habens infra ejusdem parochiam man-

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Decimae apud
Natingdon.

sionem quom praefatus Dominus Thomas Newe Custos erexit pro eodem. Habebit etiam idem Vicarius decimas ac oblationes subscriptas ad valorem annuum decem librarum & ultra ut communiter creditur se extendentes, pro victu suo & oneribus infra scriptis supportandis, ejus quoque Vicarii praesentatio in vacantibus ipsius Vicariae singulis ad Custodem ipsius Hosp. in perpetuum pertinebit. Habebit etiam ipse Vicarius in partem summam praedictam pro dote sua omnes decimas praediales apud Natingdon dicto Hosp. debitas ab antiquo, quae quinque marcas aut circiter de claro valebunt annuatim, nec non omnes decimas praediales per totam parochiam dictae ecclesiae sanctor. Cosmae & Damiani praeterquam de terris & praediis dominicalibus omnibus & singulis praedicti. Hosp. jam cultis & colendis infra parochiam antedictam & praeter omnimodas decimas praediales & alias quas cunquae provenient' ex terris subscriptis & animalibus in eisdem depascendis & eorum fetuum super terras hujusmodi emittend.

Fishmannes=
bourne.

quae terrae sic exceptae sunt & jacent ex australi parte cujusdam cursus aquae currentis in ipsa parochia quae vocatur Vischmannsbourne in quadam valle infra dictam parochiam inter ecclesiam praedictam sanctor. Cosmae & Damiani in le Bleen & Curiam, dicti Hosp. apud le Hothe dictae nostrae Dioc. scituat. Ita quod Vicarius ille de decimis praedialibus nec aliis cujuscunque generis fuerint ex illa parte australi dicti cursus aquae infra parochiam praedictam qualitercunque provenient. nihil penitus vendicare poterit vel debet. Habebit insuper dictus Vicarius in complementum summam decem librarum praedictarum omnes decimas vitulorum, agnorum, aucarum, lini, lanae, lactis, lacticinii, casei, foeni, herbagii, silvae ceduae, aliarumque rerum omnium decimabilium infra dictam parochiam, decimis de terris & praediis dominicalibus & possessionibus quibuscunque provenientibus ac de animalibus dicti Hosp. & ipsorum foetibus in ipsa parochia ubicunque depascendis & emittendis, cujuscunque generis fuerint, decimis quoque animalium hominum aliorum quorumcunque super ipsas terras dominicales & super terras aliorum ex parte australi cursus aquae praedictae foetus emittentium, & ex quibus ipse Vicarius nihil omnino percipiet duntaxat exceptis. Habebit itaque omnes oblationes in dicta parochiali ecclesia sanctor. Cosmae

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& Damiani & ejus parochia extra Curiam dicti Hosp. apud la Hoth ubicunque faciendas & quia tanta commoda ipse Vicarius

Onera Vicarii.

infra dictam parochiam quasi Rector loci optinebit, subscripta onera de emolumentis & proficuis prædictis dictus Vicarius qui fuerit pro tempore futuris temporibus supportabit, viz. Cancel= lum dictæ ecclesiæ sanctorum Cosmæ & Damiani construet & reparabit suis sumptibus & expensis quotiens & quando oportebit. Et volumus quod si in ea parte per Custodem præfati hosp. debite monitus infra tempus congruum per ipsum Custodem limitandum reparationes & constructiones hujusmodi fieri non fecerit competenter, licebit extunc eidem Custodi qui pro tempore fuerit de dictis oblationibus & decimis partem rationabilem & non excessivam libere capere & levare, cum qua reparationes aut constructiones ipsas poterit fieri facere competenter, & si sic partem rationabilem ceperit & levaverit ipse Custos, Vicarius ille pro reparationibus aut constructionibus tunc necessariis excusatus habeatur penitus ne fraus aut malitia locum habeat in hac parte. Sustentabit etiam Vicarius hujusmodi qui ibidem pro tempore fuerit suis sumptibus competentem mansionem pro ipso vicario in dicta parochia jam constructam. Orabuntque singuli qui ibidem erunt Vicarii in singulis suis missis pro nostra salute dum vixerimus, & pro anima nostra cum ab hac luce migraverimus, ac pro salute Domini Thomæ Newe dum vixerit, & pro ejus anima cum ab hac luce migraverit, necnon pro anima bonæ memorie Domini Simonis de Islep dudum Cant. Archiepisc. prædecessoris nostri, quia cum ejus bonis in maiori parte ipsa mansio ut accepimus erecta extitit & constructa, & pro animabus Domini Thomæ de Ros qui multas possessiones suæ hereditatis dedit dicto hospitali in partem dotis unius Cantariæ perpetuæ pro salute animæ suæ & Beatricis consortis suæ ac etiam Domini Eustacii de Dapschecourt & consortis ejus, de quorum bonis multa pietatis opera facta sunt in dicto Hosp. sancti Thomæ martyris. Inveniet in super dictus Vicarius qui fuerit pro tempore vinum & panem ac luminar' in præfata ecclesia pro celebrantibus necessaria, & suis sumptibus ea exhiberi faciet competenter, & subibit omnia alia onera prædictæ ecclesiæ imposterum imponenda quæ ad decimas solvendas taxata non existunt eaque agnoscat debite &

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Dominus Thomas de Ros. & Beatricis ejus uxor. Dominus Eustacius de Dapschecourt & uxor.

persolvat. Artabitur etiam ad residentiam continuam infra parochiam præfatæ ecclesiæ faciendam, sicut ad residentiam continuam alii ecclesiarum Vicarii per constitutionem sunt artati. Obedietque custodi præfati hosp. qui fuerit pro tempore in licitis & honestis. Reservamus insuper nobis & Successoribus nostris Archiepisc. Cant. potestatem corrigendi, augmentandi & diminuendi nostram ordinationem prædictam quotiens nobis vel eis videbitur expediens & opportunum. In cujus Rei testimonium sigillum nostrum fecimus hiis apponi. Dat' apud Otteforde tertio Non. Augusti Anno Domini Millesimo CCC/mo. septuagesimo quinto, & nostræ translationis anno primo.

Scriptura 6/ta.

The Foundation of Eastbridge-Chantry.

Causæ fundationis.

Sanctæ matris ecclesiæ filiis universis ad quos præsentis literæ pervenerint Simon permissione divina Cantuar. Archiepiscopus &c. salutem in Domino sempiternam. Quia per inspectionem cujusdam patentis literæ bonæ memorie Domini Simonis de Islep nuper Cant. Archiepisc. prædecessoris nostri ejus sigillo consignatæ comperimus evidenter quod ipse ex certis causis una perpetuam cantariam in hospitali nostro apud Estbrig' in Civitate Cant. ad honorem Dei cultusque divini, & pro salute animarum quorundam benefactorum ipsius hosp. & omnium fidelium defunctorum devote & legitime ordinavit, ejusque Cantariæ sacerdotem qui fuerit pro tempore annuatim percipere voluit ad certos anni terminos in ordinatione eadem expressos de custode ejusdem hospitalis in perpetuum decem marcas ex valore antiquarum &

novarum possessionum eidem hospitali adquisitarum capiendas & etiam persolvendas, prout in dicta ordinationis litera plenius expressatur. Sacerdotem quoque ipsius Cantariæ per literas ordinationis prædictas artavit ad residentiam continuam in dicta Civitate aut eius suburbio faciendam, ita quod se ab ipsis Civitate aut suburbio per spatium unius diei minime absentaret nisi de Custodis dicti Hosp. aut tenentis ejus locum licentia speciali petita pariter & obtenta, quam ex causis licitis necessariis & honestis dare poterit dictus Custos aut locum ejus tenens quotiens ubi &

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Mansio Cantariæ.

quamdiu sibi videbitur expedire, dum tamen idem capellanus in absentia sua hujusmodi per alium Capellanum idoneum faciat divina celebrari, quodque pauperibus & peregrinis ad ipsum hosp. confluentibus & in ipso infirmitatis sacramenta & sacramentalia quæ si præsens fuerit per se vel per alium ministrabit & debite faciat ministrari. Volumus itaque & etiam ordinamus quod sacerdos ipsius Cantariæ qui est & erit in posterum mansionem habeat infra septa dicti hosp. inter Infirmary & magnam portam ejusdem hosp. jam ei assignatam, cum una camera supra ipsam portam ædificata, suis sumptibus continue in statu debito conservandam. Verum post ipsam ordinationem Dominus noster excellentissimus Dominus Edwardus Rex Angliæ & Franciæ illustris qui nunc est quoddam messuagium suum in Civitate Cant. situm, la Chaunge vulgariter nuncupatum, in magna parte tempore donationis ejusdem infrascripti collapsum ex pia donatione sua Domino Thomæ Newe de Wolton nunc magistro prædicti Hosp. ad terminum vitæ suæ donavit, ita quod post mortem suam ipsum messuagium Successoribus ipsius magistris, viz. Hosp. prædicti remaneret in perpetuum, in auxilium sustentationis unius capellani perpetui divina celebranti in Hosp. prædicto, pro salubri statu ipsius Domini Regis dum vixit, & anima carissimæ matris suæ Isabellæ defunctæ, & anima ipsius Domini Regis cum ab hac luce migraverit, anima etiam Domini Iohannis at Lee qui in parte dotavit dictam Cantariam, ac animabus omnium fidelium defunctorum, prout in carta dicti Domini nostri Regis plene vidimus contineri, Ac per inquisitionem & informationem fidedignorum accepimus quod dictum messuagium per præfatum Dominum nostrum Regem collatum ut præmittitur, per executores dicti prædecessoris nostri & cum bonis ejus caritative est taliter reparatum & constructum quod verus valor ejus in certo reddito ad septem marcas ascendit, & in futurum ascendit annuatim ut speratur. Quodque difficile sit in presenti honestum reperire sacerdotem, qui pro salario decem marcarum ad tam continuam residentiam & cotidianas celebrationes voluerit ut præmittitur onerari. Devotionemque dicti Domini nostri Regis quoad augmentum dictæ dotis hactenus frustratum esse comperimus: Ordinamus & statuimus addendo ordinationi prædicti prædecessoris nostri, de

Dominus Iohannes at Lee.

Augmentatio dotis.

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consensu dicti Domini Thomæ Custodis præfati Hosp. & executoris prædecessoris nostri prædicti quod dos dictæ Cantariæ decem marcarum per quinque marcas & dimidiam de septem marcis redditus messuagii sive tenementi prædicti per Dominum Regem dati ut præmittitur percipiendas per sacerdotem prædictum qui fuerit pro tempore equis portionibus, ad quatuor anni terminos, ad quos dictæ decem marcæ in ordinatione dicti prædecessoris nostri sunt solvendæ augmentetur, & eandem Cantariam cum dictis quinque marcis & dimidia tenore præsentium augmentamus, cum potestate per dictum Capellanum distringendi in dicto messuagio seu tenemento vocat' la Chaunge per Dominum nostrum Regem dato ut præfertur, quotiens per aliquem terminorum prædicti in ordinatione prædicta contentorum pars debita ipsius redditus quinque marcarum & dimidiæ in parte vel in toto per dies quindecim eidem

Cantaria de Bourne.

capellano non fuerit persoluta. Et quia præsentatio Cantariæ de Bourne hospitali prædicto unitæ prout in ordinatione primæ Cantariæ prædictæ per prædecessorem nostrum facta plenius continetur, ad Bartholomeum de Bourne seu ejus heredes aut assignatos ante unionem prædictam pertinebat: statuimus, ordinamus, & propterea declaramus quod præsentatio dictæ Cantariæ cum vacaverit, nobis seu successoribus nostris, aut sede ecclesiæ Cant. vacante, Priori & Capitulo ejusdem ecclesiæ facienda, ad præfatum Bartholomeum, heredes aut assignatos suos, collatioque ejusdem ad nos & Successores nostros cum eam vacare contigerit alternis vicibus pertinebunt, & quod collatio dictæ Cantariæ in prima vacati ejusdem ad nos vel Successores nostros pertineat, quia assignatus dicti Bartholomei ad ipsam Cantariam tunc vacantem capellanum præsentavit eandem occupantem in præsentia. Iurabit quilibet Capellanus ejusdem Cantariæ in admissione sua seu collatione sibi facienda, ordinationes dictæ Cantariæ & singula contenta in eisdem fideliter observare, alioquin ejus admissio, collatio & institutio nullius penitus sint momenti. In quorum omnium testimonium sigillum nostrum fecimus hiis apponi. Dat' apud Wingham xv. Kalen. Novembris. Anno Domini Mccclxxv/to. & translationis nostræ anno primo.

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Scriptura 7/ma.

The grant of Poore Priests Hospital with the Lands and appertenances to it, by the late Queene, to the Citie.

Sursum redditio Hospit.

Elizabetha Dei gratia Angliæ, Franciæ & Hiberniæ Regina fidei defensor &c. Omnibus ad quos præsentis literæ pervenerint Salutem. Cum Blasius Winter clericus Magister hospitalis pauperum Sacerdotum in Comitatu Civitatis Cantuar. necnon Ed. Freake Roffen' Episcopus Archidiaconus Cantuarien. verus & indubitatus Patronus dicti Hospitalis in Lure Archidiaconatus prædicti & Mattheus Cant. Archiepiscopus totius Angliæ Primas & Metropolitanus Ordinarius ejusdem Hospitalis per scriptum suum gerens datum quarto decimo die Maii anno Regni nostri decimo septimo ob diversas causas eosdem moventes in prædicto scripto mentionat' & expressas, dederunt, concesserunt & confirmaverunt nobis heredibus & successoribus nostris in perpetuum totum Hospitalis pauperum Sacerdotum infra Civitatem Cant. prædictum, & advocacionem ejusdem Hosp. necnon omnia & singula domos, ædificia, structuras, gardin', pomar', terras arabil', glebas, tementa, prata, pasturas, mariscos, boscos, subboscos, redditus, reversiones, servitia, portiones, pensiones, annuales redditus, decimas bladorum, granorum & feni, advocacionem & advocaciones ecclesiæ & ecclesiarum, vicariæ & vicariarum quarumcunque & reversionem & reversiones omnium & singulorum præmissorum, ac omnia & singula proficua, franchises', emolumenta & hereditamenta quæcunque dicto Hosp. spectantia & pertinentia, vel ut pars, parcella vel membrum ejusdem hosp. nunc vel antehac accept', usitat', cognit' seu reputat', tam infra Civitatem prædictam quam infra Comitatum Kanc. Habend' nobis, heredibus & Successoribus nostris ad solum opus & usum nostrum heredum & Successorum nostrorum in perpetuum, ea tamen intentione & fiducia quod nos, heredes & Successores nostri ad humilem supplicationem & petitionem Maioris & Communitatis dictæ Civitatis nostræ Cantuar. totum dictum Hosp. & omnia & singula alia præmissa cum suis

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pertinentiis præfatis Maiori & Communitati & Successoribus suis per literas nostras patentes sub magno sigillo nostro Angliæ debito modo fiend' & sigilland' dare & concedere dignemur Tenend. prædictum Hosp. & omnia & singula cætera præmissa cum per-

Concessio e=
jurd. Civitati.

tinen' de nobis & Successoribus nostris ut de manerio nostro de East-
Greenwich in dicto comitatu nostro Kanc' in libero socagio per fide=
litem tantum & non in capite, prout per prædictum scriptum
nobis heredibus & Successoribus nostris per prædictos Magistrum,
Episcopum, & Archiepiscopum inde confectum & sigillatum, quod
quidem scriptum Decanus & Capitulum ecclesie Cathedralis &
Metropolitice Christi Cant. per eorum scriptum sub eorum com=
muni sigillo sigillatum gerens dat' decimo sexto die Maii anno
regni nostri supradicto confirmaverunt, & in omnibus ratificave=
runt & approbaverunt, quod quidem scriptum ——— &
irrotulat' in Curia Cancellarie nostræ prout per eadem manifeste
liquet & apparet. Ratione cujus nos modo seisisi sumus de toto præ=
dicto Hosp. ac de omnibus & singulis præmissis supradictis cum
suis pertinentiis in Dominico nostro ut de feodo ut in lure coronæ
nostræ ad intentionem & fiduciam prædict' in nobis reposit. Sciatis
igitur quod nos tam ad humilem petitionem dictorum Maioris &
Communitatis quam in performando & perimplendo intentionem
& fiduciam prædict' in nobis reposit' per prædict' Magistrum, E=
piscopum & Archiepisc. confirmat' per prædict' Decanum & Ca=
pitulum in script' prædict' ut præfertur express' & mentionat',
de gratia nostra speciali, ac ex certa scientia & mero motu nostris
dedimus, concessimus & confirmavimus, ac per presentes, pro
nobis, heredibus & Successoribus nostris damus, concedimus &
confirmamus præfatis Maiori & communitati & successoribus suis
in perpetuum totum prædictum hospitale pauperum Sacerdotum, &
advocationem ejusdem, necnon omnia & singula domos, edificia,
structuras, gardina, pomaria, terras arabiles & pasturas, terras
glebales, tenementa, prata, pascua, pasturas, mariscos, boscos, sub=
boscos, redditus, servitia, portiones, pensiones, annuales redditus,
decimas bladorum, granorum & feni, advocationem & advoca=
tiones ecclesie & ecclesiarum, Vicarie & vicariarum quarumcun=
que & reversionem & reversiones omnium & singulorum præ=
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missorum, ac omnia & singula proficua, libertates, franchises', emo=
lumenta & hereditamentæ quæcunque dicto Hosp. spectantia, per=
tinentia, vel ut pars, parcella vel membrum ejusdem Hosp. nunc
vel antehac accept', usitat', cognit' seu reputat' ——— nobis,
heredibus & Successoribus nostris per prædictum scriptum supe=
rius recitatum ut præfertur dat' & concess', tam infra Civitatem
prædictam quam infra Comitatum Kanc. Habend. tenend. & gau=
dend. prædictum Hosp. necnon omnia & singula præmissa cum
omnibus & singulis suis pertinentiis præfatis Maiori & Communi=
tati & Successoribus suis in perpetuum. Tenend. de nobis heredibus
& Successoribus nostris ut de manerio nostro de East Greenwich in
dicto Comitatu nostro Kanc' in libero & communi socagio per fide=
litem tantum & non in Capite. Et ulterius de ampliori gratia
nostra dedimus & concessimus ac per præsentem damus & concedi=
mus præfatis Maiori & Communitati omnia exitus, redditus, re=
ventiones & proficua prædicti Hospitalis & ceterorum omnium &
singulorum præmissorum per præsentem concessorum cum pertinent'
a dicto quartodecimo die Maii ultimo præteriti hucusque provenien'
sive crescen' Habend. eisdem Maiori & Communitati ex dono
nostro absque computo seu aliquo alio proinde nobis heredibus vel
successoribus nostris quoquo modo reddend' vel faciend. Et ulterius
volumus & per præsentem concedimus præfatis Maiori & Commu=
nitati & successoribus suis quod nos heredes & Successores nostri
in perpetuum annuatim & de tempore in tempus exonerabimus,
acquietabimus & indempnes conservabimus tam eosdem Maiorem
& Communitatem & successores suos quam totum prædictum ho=
spitale & cætera præmissa, cum omnibus & singulis suis pertinen.
superius per præsentem præconcessa de omnibus & omnimodis cor=
rodiis, redditibus, feodis, annuatibus & denariorum summis ac

oneribus quibuscunque per nos antehac quoquo modo factis seu concessis de præmissis præconcessis, seu de eisdem aliquo modo exeun' seu solvend. vel superinde onerat' seu onerand. præterquam de servitiis per præsentibus nobis heredibus & Successoribus nostris reservatis. Et ulterius volumus ac per præsentibus pro nobis, heredibus ac Successoribus nostris concedimus præfatis Maiori & Communitati & Successoribus suis quod hæc literæ nostræ patentes & irrotu-

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lament' earundem erunt firmæ, validæ, bonæ, sufficientes & efficaces in leges erga nos, heredes & successores nostros tam in omnibus curiis nostris quam alibi infra regnum nostrum Angliæ absque aliquibus confirmationibus licentiis vel tolerationibus de nobis, heredibus vel successoribus nostris in posterum per prædictos Maiorem & Communitatem vel successores suos procurand. vel obtinend. non obstant' male nominand. vel male recitand. vel non recitand. prædicta Hosp. domos, ædificia, structuras, gardina, pomaria, terras arabiles & pasturas, terras glebales, tenementa, prata, pascua, pasturas, mariscos, boscos, subboscos, redditus, reversiones, servitia, decimas bladorum, granorum & feni, advocaciones, pensiones, portiones, ac cætera omnia & singula præmissa vel alicujus inde parcellæ, aut non obstant' male recitan' vel non recitand. aliquarum dimiss' seu concess' præmissorum seu alicujus inde parcellæ de recordo sive non de recordo existen', vel non obstant' aliquibus aliis defectibus in non nominando alicujus villæ, hamletti, parochiæ aut Com' in quibus præmissa vel aliqua inde parcella jacent vel existunt, aut in non nominando vel male nominando præmissorum sive alicujus inde parcellæ in natura, genere, specie, seu qualitate sua. Volentes etiam & per præsentibus firmiter injungendo præcipientes tam The-saurar. Camerar. Cancellar. & Baronibus curiæ scaccarii nostri prædicti quam omnibus receptoribus, auditoribus & aliis officialibus & ministris nostris, heredum & successorum nostrorum quibuscunque pro tempore existen' quod ipsi & eorum quilibet super solam demonstrationem harum literarum nostrarum paten' vel irrotulament' earundem absque aliquo alio brevi seu warranto a nobis heredibus vel successoribus nostris quoquo modo impetran' seu prosequen' plenam, integram, debitamque allocationem & exonerationem manifestam de omnibus & omnimodis ——— corroditiis, redditibus, feodis, annuitatibus, denariorum summis & oneribus quibuscunque de præmissis exeun' seu solvend. vel superinde onerat' seu oneran' præfatis Maiori & Communitati & successoribus suis facient & de tempore in tempus fieri causabunt. Et hæc literæ nostræ patentes & irrotulament' earundem erunt annuatim & de tempore in tempus tam dict' The-saurar. Camerar. & Baronibus dictæ Curiæ scaccarii nostri, quam omnibus, receptoribus, auditoribus, & aliis

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officialibus & ministris nostris heredum & successorum nostrorum quibuscunque pro tempore existentibus sufficiens warrantum & exonerationem in hac parte. Volumus & jam & per præsentibus concedimus præfatis Maiori & Communitati, quod ipsi habeant has literas nostras patentes sub magno sigillo nostro Angliæ debito modo fact' & sigillat' absque fine seu feodo magno vel parvo nobis in hanaperio nostro seu alibi ad usum nostrum proinde quoquo modo reddend. solvend. vel faciend. eo quod expressa mentio de vero valore annuo aut de aliquo alio valore vel certitudine præmissorum seu eorum alicujus, aut de aliquibus aliis donis sive concessionibus per nos vel alios progenitores nostros præfatis Maiori & Communitati antehac in præsentibus minime facta existit aut aliquo actu, statuto, ordinatione, sive provisione, aut aliqua alia re, causa, vel materia quacunque in aliquo non obstante. In cujus Rei testimonium has literas nostras fieri fecimus patentes. Teste meipsa apud Westm' quinto die Iulii, anno regni nostri deci-

mo septimo.

*Per breve de privato sigillo & de dat. prædict.
Auctoritate Parlamenti. Lutley.*

The indorsement.

In the yeare of our Lord God 1575. and in the seven=teenth yeare of Queene Elizabeth within written, this bountifull and worthy gift by our said Sovereigne Lady Queene Eliz. to the Maior and Communalty of the City of Canterb. of the hosp. within mentioned, and the lands and tenements to the same, to the use of the poore, was of the Charge of the Citizens by sesse to fifty pound and more procured and obtained by Iohn Rose then Maior of the said City and Richard Gaunt then Sherife of the same suters and solliciters in and about he procuring thereof of the proper money and charge of the said Iohn Rose first disbursed till the full accomplishment and obtaining the same, after he againe was payed the same as it was collected and gathered.

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It is likewise indorsed upon these letters patents, that these lands and the whole revenewes thereof were inten=ded by her Ma/tie to be to the use of the poore of Canterb.

Scriptura
viii/ua.

An act of Parliament for paving the streets.

Edwardus Dei gratia Rex Angliæ & Franciæ & Dominus Hiberniæ Omnibus ad quos præsentis literæ perverint salu=tem. Inspeximus quandam petitionem nobis in Parlamento no=stro apud Westm' sexto decimo die Ianuarii ultimo præterito sum=movit' & tento per Communitates Regni nostri Angliæ in eodem Parlamento existen', ex parte Maioris & Communitatis Civi=tatis Cantuar. exhibitum in hæc verba. To the right wise and discreet Commons in this present Parliament assembled.

Canterbury one
of the eldest
cities of Eng=
land.

Shewne unto your wisdomes the Maior and communalty of the city of Canterbury, forasmuch as the same citie is one of the eldest Cities of this Realme, and therein is the prin=cipall See of the spirituall estate of the same realme, and which citie also is most in sight of all strangers of the parts beyond the sea resorting into this said Realme and depar=ting out of the same, and because of the glorious Seints that there lie shrined is greatly named throughout Christi=andome unto which citie also is great repaire of much of the people of this Realme as well of estates as other in way of pilgrimage to visite the said Saints. And it is so that the same Citie is oftentimes full fowle, noyous, and uneasie to all the Inhabitants of the same, as to all other persons re=sorting thereunto, whereof oftentimes is spoken much disworship in diverse places aswell beyond the Sea as on this side the sea which cannot be remedied in any wise but if the said citie might be paved whereunto the more partie of the Inhabitants of the same Citie having Burgeses houses or tenements in the same be well willed and agreeable, so that there might authority be had to compell other such persons as have burgeses houses lands or tenements therein to be contributory to doe the same. Please it therefore your

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wisdomes the premisses considered, and that the Maior and Communalty have no lands nor tenements nor other yearly revenewes in common whereof they may make or sustaine any such payment, to pray the King our Sovereigne Lord that he by the advise and assent of the Lords spirituall

and temporall of this his Realme in this present Parliament assembled and by authority of the same Parliament to ordaine, establish and enact that all and every person and persons being seised of meses or tenements within or adjoining to the principall streat of the said City which beginneth at the gate called Westgate sett in the West part of the said City and extendeth from thence Eastward unto a gate called Newingate sett in the East part of the said Citie, and in or adjoining to another streat of the said Citie which beginneth at a place called Burgate sett in the East part of the same Citie, and extendeth from thence Westward unto a place of the same city called the Bulstake where the other market of the same City is usually kept, or in or adjoining to another streat extending Westward from the same place call'd the Bulstake unto the gate of the house of the Black-friers of the same citie, or in or adjoining to another street of the same City extending from the same place called the Bulstake Southward unto the church of S/t Andrew in the same city, and from the Church Southward unto another place of the same Citie being in the parish of S/t Margrett in the said Citie called the Iron-Crosse into which streets and places commonly is more resort aswell of strangers as of other than to any other streat or place within the said Citie; by reasonable premunition to the same person or persons, or to the inhabitants or occupiers of the same Burgeses meses or tenements by the Maior, Sheriffe and Chamberlyns of the same city for the time being or by two of them or by any of their Ministers or servants to be made, as oftentimes as shall need or reasonably require hereafter make or do to be made, repaire or do to be repaired sufficient and sufficiently pavement before all and every the said Burgeses meses or tenements sett lying or

Westgate.

Newingate.

Burgate.

Bulstake.

Black-Friers-gate.

The Iron-Crosse.

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adjoining in or to any of the said streets or places, immediately from the said Burgeses meses or tenements and every parcell thereof unto the midst of the streat afore them and every of them, and unto such place or places of the streat afore them and every of them as shall be thought fit to the Maior, Aldermen, Sheriffe, Burgesses and Chamberlyns of the same City for the time being or to the more part of them in number the canell place afore the said Burgeses meses or tenants or afore any of them to be made. And if any person or persons having any burgeses meses or tenements sett lying or adjoining in or to any of the said streets or places above rehearsed after such premunition to them or to any of them made, make not or do to be made, repaire nor do to be repaired the said Canell or such pavements sufficiently after the manner and forme above rehearsed within six moneths nex after such premunition to them or to any of them to be made: Then the Mayor, Sheriff and the Chamberlyns of the said City for the time being, or two of them have full power and authority to make or do to be made, repaire or do to be repaired as the cause and time of necessity shall require, the said pavement sufficiently in forme afore-said before the said Burgeses meses and tenements and every of them which shall happen not to be made or repaired sufficiently in the manner afore-rehearsed within other six moneths the said first six moneths next ensuing. And that it shall be lawfull to the said Maior, Sheriff and Chamberlyns of the said City for the time being and to every of them to take sufficient distresse within every place of the said city of the goods and chattells of

such person or persons as shall happen hereafter to be found in default of making or repairing of such pavement, or of the goods and chattells of the Inhabitants or occupiers of the same Burgeses meses or tenements afore which such default shall happen to be found, to the value of such reasonable costs and expenses as shall happen to be due to the said Mayor, Sheriffe or Chamberlyns of the said cite for the time being or any of them in making or repairing of

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the said pavement, and the said distresse to doe praise by the oathes of fower, three or two honest persons of the same City, and it sell, and the money thereof coming re= taine to him or them that shall happen to make or do to be made, or repaire or do to be repaired the said pavement for the costs or expences by them or any of them donne in ma= king or repairing of the same pavement. And the surplu= sage of the money coming of the said goods or cattells so sold; if any be over the said costs and expences, be de= livered to him or them that were owners of the said goods and cattells so taken and praised afore the time of the said taking. And also that every person and persons having any rent in fee-simple, fee-tayle, terme of life or terme of years, so the terme exceed ten yeares going out of any of the said Burgeses meses or tenements, sett lying or adjoining in or to the said streats or places or in or to any of them be contributors and contributory, chargeable and charged by dewe premunition to them and every of them in manner and forme afore rehearsed.

Cætera desunt.

Scriptura
ix/na.

Composition between the Parson of S/t Margaret and the Hospitall of Poor Priests.

lura Rectoris.

Hec est compositio facta inter Rectorem ecclesie sanctæ Margaretæ Cantuar. & hospitale pauperum sacerdotum, quod Capellanus qui in Capella pauperum sacerdotum Cantuariæ quæ infra limites parochiæ sanctæ Margaretæ est constituta pro tempore ministrabit, inspectis sacrosanctis jurabit, quod nullas oblationes, nullas decimas, nullas obventiones ad ecclesiam beatæ Margaretæ lure parochiali pertinentes, in præjudicium ipsius ecclesie ex certa scientia recipiet, & si forte receperit ignoranter, eas cum omni integritate Rectori ipsius ecclesie restituet. Omnes vero servientes in dicto hospitale sive mares sive feminæ a Rectore dictæ ecclesie sanctæ Margaretæ sacramenta spiritualia reci=

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piant sicut parochiani, & in festivitibus in quibus oblatio debetur ecclesiis, ad prædictam ecclesiam venient sicut alii parochiani facturi. Idem etiam tam in laicis quam in clericis peregrinis si in dicto Hospitali moram faciant undecunque sint observabitur: Ita quod si aliquem ex talibus personis peregrinis in dicto Hospitali infirmari contigerit, spiritualia a prædicto Rectore recipiet, & ecclesiam sanctæ Margaretæ si ipsum in dicto Hosp. mori contigerit pro sua respiciet facultate. Capellani vero & clerici degentes ibidem ab eo qui in spiritualibus a Rectore ecclesie beatæ Margaretæ cum sacramento ut dictum eis præficatur prædicta recipiant sacramenta & liberam habebunt potestatem ubi voluerint eligendi sepulturam. Habebunt etiam potestatem sine calumpnia recipiendi annalia sive tricennalia ex devotione fidelium qui non sunt parochiani ecclesie sanctæ Margaretæ, vel etiamsi sint parochiani, dum tamen non procurent hoc fieri in præjudicium matricis ecclesie; quod si fuerit ab eis procuratum, & super hoc

lura Capellano= norum.

Hortus in
Binnewiht.

convinci potuerint, plena restituent quicquid taliter perceperunt. Insuper pro orto quem habent in Binnewiht unam libram cymini solvent annuatim pro decimis prædicto Rectori, & in festo sanctæ Margaretæ, super altare ipsius ecclesiæ matricis in signum luris parochialis pro loco in quo habitant duos cereos trium librarum offerri faciant vel decem et octo denarios. Si vero contigerit quod aliquis separatim ab eis domum in Binewith sitam inhabitaverit, erit parochianus sanctæ Margaretæ sicut antea fuit. Item de tenemento Domini Abbatis & conventus sancti Augustini nullum sibi tenementum perquirent nisi de eorum voluntate, & si aliqd' tenementum alterius Domini in prædicta parochia quocunque titulo perquisierint, salvum erit matri ecclesiæ jus quod in eo prius habuerat. Item si forte aliquo tempore in prædicto Hosp. Capellanus non præfuerit, sed laicus procurator: idem ad simile sacramentum tactis sacrosanctis se astringet scilicet ad observationem præmissorum. In diebus vero dominicis & aliis festivitibus in quibus ex consuetudine oblationes fiunt generales in ecclesiis, non celebrabunt missam in dicto Hosp. donec Evangelium in ecclesia beatæ Margaretæ sit perlectum sive missa consummata, nisi de licentia hoc fiat ecclesiæ memoratæ Rectoris, & his diebus parochianos sanctæ Margaretæ non admittent nisi

Tempus missæ
celebrandæ in
Hospitali.

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Campanæ
Hospitali pro=
hibitæ.

Pæna trans=
gressoris.

cum missa in ecclesia sanctæ Margaretæ fuerit expleta. Campanas vero in prædicto loco non habebunt. Et si qua partium prædictarum contra formam hic scriptam venire præsumserit, unam marcam nomine pænæ totiens solvet Abbati sancti Augustini & Archidiacono Cantuariæ vel cui viderint secundum Dominum libere conferendam, quotiens contravenerit, compositione nihilominus firmum robur optinente. In cujus Rei testimonium tam Abbas sancti Augustini quam Archidiaconus Cantuar. huic compositioni sigilla sua apponi fecerunt.

Scriptura
x/ma.

Composition between Christ-Church and S/t Augustines,
about lands lying by the Campanile of
Christ-Church.

Richardus Dei gratia Cantuar. Archiepiscopus totius Angliæ Primas & Apostolicæ sedis Legatus Vniversis sanctæ matris ecclesiæ filiis ad quos præsentis literæ pervenerint eternam in Domino Salutem. Ad omnium volumus noticiam pervenire qualiter dilecti filii nostri Benedictus Prior & Conventus ecclesiæ Christi Cantuar. cum Rogero electo monasterii sancti Augustini & Conventus ejusdem loci quasdam terras suas pro quibusdam terris ad idem monasterium pertinentibus commutaverunt. Præfatus siquidem Electus & Conventus sancti Augustini quasdam terras habuerunt ex parte meridiana cimiterii nostri juxta Campanile nostrum in Cantuar. scilicet terras Gervasii de Cornhelle unde solebant habere annuatim v/s & x/d terram Willielmi Furbaris unde habebant ii/s terram Willielmi filii Ricardi unde habebant viij de quibus reddebant ad firmam Domini Regis annuatim xx/d. unde monachi nostri eos acquietabant erga Regem, terram etiam Baldwini presbiteri & Davidis de Chert fratris ejus unde habebant ii/s terram Philippi Parmentarii unde habebant xx/d terram quæ fuit Everwaker unde habebant xvii/d. Terram quæ fuit Mudekyn & Sedegos quæ reddebat eis xx/d. Summa quorum reddituum est xx/s & x/d. & terram in qua quædam Capella constructa fuerat. Quoniam vero hæ prædictæ terræ nobis & ecclesiæ nostræ periculosæ fuerunt propter crebra incendia: Idcirco prædictus

Causa finalis
hujus Compositionis.

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Rogerus Electus & conventus prænominati Monasterii ad preces Domini nostri Henrici Regis Angliæ & nostras concesserunt & dederunt & assignaverunt in escambium nobis & ecclesiæ nostræ

Scriptura
xi/a.

has terras liberas & quietas ab omni questione & querela, salvo quidem jure illorum qui prænominatas terras de Monasterio sancti Augustini tenebant. Nos autem pro jam dictis terris concessimus dedimus & assignavimus in concambium eidem Electo & Conventui ad electionem ipsorum quasdam de terris nostris liberas & quietas ab omni questione & querela, salvo quidem jure illorum qui terras illas de nobis tenere solebant, scilicet terram Roberti filii Richardi Flatbold, &c. ut in Compositione plenius poterit apparere: as Thorne cuts it off, and that because (as he addes) Vbi situantur non invenitur scriptum. Summa quorum reddituum est xxii/s ii/d. Cumque volumus hanc commutationem & escambium hincinde sic de utriusque partis consensu factum firmiter & inviolabiliter observari ipsam commutationem præsentis scripti nostri patrocínio confirmamus & sigilli nostri munimine roboramus. Facta est autem hæc commutatio anno Incarnationis Dominicæ Millesimo Centesimo septuagesimo septimo, Regnante illustrissimo Anglorum Rege Henrico secundo.

Concerning the Schoole at Canterbury.

Acta & processus super statu scholar: ecclesiæ sancti Martini juxta Cant. coram m/ro Roberto de Mallingg generali Commissario Cant. primo viva voce, & post per specialem commissionem Domini W. Archiepiscopi Anno Domini 1321. inter magistrum Radulphum de Waltham Rectorem scholarum Civitatis Cant. & m/rum Robertum de Henney Rectorem ecclesiæ sancti Martini juxta Cant.

Commissio.

Walterus permissione divina Cantuar. Archiepiscopus totius Angliæ Primas dilecto filio Commissario nostro Cantuar. Salutem, gratiam & benedictionem. Cum nuper tibi

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præcepimus viva voce ut in negotio tangente m/rum Radulfum rectorem scholar' grammaticalium Civitatis nostræ Cantuar. & magistrum Robertum, Rectorem ecclesiæ sancti Martini juxta Cant. ac ejusdem loci Rectorem scholarum, ex officio, autoritate nostra procederes, & inquisita veritate idem negotium debito fine terminares, dictum negotium de quo miramur adhuc coram te pendet indecisum. Quocirca tibi committimus & mandamus quatenus ulterius in dicto negotio autoritate prædicta procedas, & finem sententiando, previa ratione, celeritate qua poteris, imponere non omittas. Dat' Cantuariæ tertio Non. Januarii Anno Domini Millesimo trecentesimo vicesimo primo.

Inquisitio.

*Dominus Richardus rector ecclesiæ de Monketon.
Dominus Galfridus Vicar. ecclesiæ de Chyleham.
Dominus Stephanus de Wyks.
Dominus Nich. capellanus sancti Sepulchri.
Dominus Theob. Vicar. ecclesiæ S. Pauli.
Dominus Simon Rector eccles. S. Mariæ de Castro.
Dominus Thomas Rector eccles. S. Petri.
Dominus Iohannes Rector eccles. omnium sanctor.
Dominus Iohannes Rector eccles. S. Mich.
Magister Robertus de Honynton.
Alexander de Elemosinaria.
Iohannes le Taillour.
Simon at Fermerye.
Iohannes de Stablegate.
Iohannes de Strode.
Robertus de sancto Martino.*

lurati dicunt quod non debent esse plures gramatici in Schola sancti Martini nisi xiii. & hoc se dicunt scire ex relatu bonorum & fide dignorum ab antiquo & dicunt quod semper consuevit Rector Scholarum Cant. Scholas sancti Martini per se vel suos propter numerum solar. visitare. Dicunt etiam quod quando hostiarius vel submonitor

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solar. Cant. propter numerum solarium scolas sancti Martini visitavit, scholares sancti Martini absconderunt se usque ad numerum xiii. & hoc se dicunt scire ex relatu fidedignorum ab antiquo. De aliis scholaribus in scholis sancti Martini alphabetum, psalterium & cantum addiscentibus non est certus numerus limitatus, ut dicunt.

Sententia diffinitiva.

In Dei nomine Amen. Cum nuper inter m/rum Radulphum, Rectorem solarum Civitatis Cant. ad collationem venerabilis patris Domini W. dei gratia Cant. Archiepisc. totius Angliæ Primatis spectantium, & m/rum Robertum de Henny, Rectorem ecclesiæ sancti Martini juxta Cant. & ejusdem loci solar. Rectorem ad dictam ecclesiam sancti Martini de patronatu ejusdem existentem pertinentium, super eo quod idem magister Radulphus prætendebat dictum m/rum solarum S. Martini habere deberet in scolis suis xiii. scolares in gramatica erudiendos duntaxat. Idemque magist' solarum S. Martini omnes indistincte ad scolas suas confluentes in præjudicium solarum Civitatis prædictæ & contra consuetudinem admittere, & in suis scolis tenere & docere in grammatica præsumpsit, orta fuisset materia questionis; tandem dictus venerabilis pater utriusque loci Patronus & Dioscesanus, nobis Commissario suo Cant. generali tam vivæ vocis oraculo, quam subsequenter literatorie hujusmodi questionem seu negotium per viam inquisitionis ex officio commisit fine debito terminandum. Nos igitur Commissarius prædictus magistros utriusque solarum prædict. & Rectorem ecclesiæ S. Martini prædict. coram nobis fecimus evocari, & super dicto negotio viros fidedignos clericos specialiter juratos inquiri fecimus diligenter. Qua inquisitione facta puplicata & dictis magistris & Rectori copia decreta, nihil dicto contra inquisitionem vel probato, set ad audiendum pronuntiationem nostram die eisdem præfixo. Quia Nos Commissarius antedictus invenimus quod magister Solarum S. Martini xiii. scolares duntaxat in gramatica per ipsum solarum magistrum quicumque fuerit docendos habere & tenere

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ac docere debet ex consuetudine ab antiquo, illam consuetudinem, autoritate, nobis in hac parte commissa decernimus observandam. Inhibentes magistro solarum S. Martini ne plures scolares ultra numerum prædict. in suis scolis in gramatica docendos admittat de cetero, nec consuetudinem prædictam infringere præsumat quoquo modo.

Ab ista sententia prædictus magister Robertus appellavit ad sedem Apostolicam, & pro tuitione Curie Cant. Vnde Officialis Cur. Cant. inhibuit Commissario, &c.

Officialis Curie Cantuar. discreto viro magistro Roberto de Malling Commissario Cantuar. generali Salutem in autore salutis. Ex parte m/ri Roberti de Henney Rectoris ecclesiæ sancti Martini Cant. nobis extitit intimatum, quod cum ipse ac præcessores seu prædecessores sui Rectores in ecclesia prædicta omnes & singuli, temporibus suis, a tempore cujus contrarii memoria

hominum non existit fuerint, & adhuc sit idem magister Robertus de Henney nomine suo & ecclesie sue prae- in possessione vel quasi iuris habendi scolas grammaticales in dicta ecclesia S. Martini seu infra septa ejusdem, magistrosque ad informandum & instruendum in arte gramaticali quoscunque illuc ea de causa accedentes ibi praeficiendi seu deputandi, & eos libere admittendi, informandi & instruendi in arte gram' praedicta. Ex parte m/ri Roberti de Henney in possessione vel quasi iuris hujusmodi ut praemittitur existentis, ac metuentis ex quibusdam causis probabilibus & verisimilibus conjecturis grave sibi & ecclesie sue praedictae circa praemissa praedictum posse generari in futurum, ne quis circa praemissa vel eorum aliquid quicquam in ipsius vel ecclesie sue praedictae praedictum attemptaret seu faceret aliquatenus adtemptari, ad sedem Apostolicam, & pro tuitione Curiae Cant. extitit ut asseritur palam & publice ac legitime provocatum. Set vos ad instantiam seu procuracionem cujusdam Radulfi magistrum scolarum Cant. se praetendentis, provocatione praedicta quae vos verisimiliter non latebat non obstante, post &

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contra eam, praedictum m/rum Robertum de Henney, quo minus possessione sua hujusmodi libere gaudere potuit, contra justitiam molestastis, inquietastis ac multipliciter perturbastis, ac tresdecim scolares duntaxat in dictis scolis ecclesie sancti Martini & non plures admitti debere minus veraciter pretendentes, cuidam magistro lohanni le Bucwell m/ro scolarum hujusmodi per dictum m/rum Robertum de Henney praefecto seu deputato, ne ultra 13. scolares hujusmodi inibi admitteret seu haberet inhiuistis minus juste in ipsius m/ri Roberti de Henney & ecclesie sue praedictae praedictum, dampnum non modicum & gravamen. Vnde ex parte ejusdem m/ri Roberti sentientis se & ecclesiam suam praedictam ex hiis & eorum quolibet per vos indebite praegravari, ad dictas sedem & Curiam extitit ut asseritur legitime appellatum. Quare vobis inhiuimus, & per vos omnibus & singulis quibus jus exigit inhiuere volumus & mandamus ut pendente in Curia Cant. hujusmodi tuitionis appellationis negotio quicquam hac occasione in dictae partis appellantis praedictum attemptetis vel attemptent, faciatis aut faciant aliquatenus adtemptari, quo minus liberam habeat appellationis suae prosecutionem prout justum fuerit. Citetis etiam seu citari faciatis peremptorie dictum Radulfum partem ut praemittitur appellatam quod compareat coram nobis vel nostro Commissario in ecclesia beatae Mariae de Aldermarichurche London sexto die Iuridico post festum sancti Martini yemalis in dicto tuitionis appellationis negotio processurum, facturum & recepturum quod justitia suadebit. De die vero receptionis praesentium, & quod in praemissis feceritis nos vel nostrum Commissarium dictis die & loco certificetis per literas vestras patentes harum seriem continentes. Dat. London' xii. Kalen. Novemb. Anno Domini 1323.

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Sed quia pars appellans appellationem suam praefata Curiae Cantuar. suggestam, sufficienter prout debuit non probavit, pars appellata dimissa fuit ab examine dictae Curiae Cant. per literam subscriptam.

Thomas de Themnstr' Curiae Cantuar. examiner generalis Domini Officialis ejusdem Curiae in ipsius & Domini Decani ecclesie beatae Mariae de Arcubus London Commissarii sui generalis absentia Commissarius, discreto viro magistro Roberto de Malling Commissario Cant. generali Salutem in authore Salutis. Cum nos in tuitionis appellationis negotio quod in dicta Curia vertebatur, in- ter m/rum Robertum de Henney Rectorem ecclesie S. Martini partem

ut suggeritur appellatam ex parte una, & M/rum Radulfum m/rum
scolarum Cant. partem appellatam ex altera legitime procedentes,
dictam partem appellatam eo quod pars appellans prædictam appel=
lationem suam præfatæ Curia in hac parte suggestam, prout debuit,
non probavit, ab examine dictæ Curia duxerimus dimittendum.
Tenore præsentium vobis intimamus quod inhibitione quacunque
sub dat' London' xii. Kalen. No. Anno Domini Millesimo trecen=
tesimo vicesimo tertio a Curia Cant. in hac parte impetrata, & vo=
bis directa non obstante, libere poteritis exequi quod est vestrum.
Dat' London. xiii/tio. Kalen. Aprilis Anno Domini supradicto.

Scrutinie in Dunstans Tombe.

Scriptura
xii/a.

Scrutinium factum circa feretrum beatissimi patris Dun=
stani Archiepiscopi, ex mandato Reverendissimi patris ac
D/ni Domini Willielmi Warham Cantuar. Archiepisc. &
Domini Thomæ Goldston sacræ paginæ professoris,
ejusdemque ecclesie Prioris dignissimi
Anno Domini 1508. die 22/do
Aprilis.

Vicesimo die Aprilis Anno Domini 1508. quo die tunc accidebat
cœna Domini, ex mandato ipsius Domini Archiepisc. &

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Situs Feretri.

Prioris, deputati sunt tres vel quatuor de confratribus ad ejusmodi
opus aptiores & ferventiores, ut in vespere, postquam fores ecclesie
essent clausæ, ne laici hujusmodi negotio adessent, ad scrutinium
faciendum circa feretrum sancti Dunstani, ut ipsi explorarent qua
via faciliori possent ejus sacræ reliquiæ videri: ea ratione ut omni
ambiguitate & scrupulo semotis, oculata fide rei veritas probare=
tur. Hii quidem fratres in ipsa noctis tempestate non tam diligen=
ter quam prudenter ad id quidem perduxerunt opus, ut antelucanum
oculis perspicere potuerunt arcam quandam plumbeam ubi sacræ ejus
reliquiæ recondebantur. Quæ quidem arca deposita fuit & im=
mersa in opere lapideo feretri ex parte australi summi altaris sci=
tuati. Ea siquidem arca intus erat lignea exterius, interiusque
plumbo undique cooperta & clavis omni in loco affixa, adeo ut in=
ter clavum & clavum non erat spatium relictum latitudinis huma=
næ palmæ. Erat quoque hæc arca longitudinis juxta longitudinem
operis lapidei ipsius feretri, viz septem pedum, latitudinis autem
circiter pedis cum dimidio. Eratque in omni sua parte ferreis li=
gamentis circumducta tutissimis adeo ut vix possit discerni via
possibilis illam aperiendi. Confisi tamen in divino auxilio & sancti
Patroni suffragio, instituit Dominus Archiepisc. cum Priore ut
quidam confratres in sequenti nocte, laicis semotis, iterum opus
aggrederentur. Quod & factum est. Sex enim de confratribus
per Priorem ad hoc deputati una cum ope aliorum quos convocarunt
ingenti sudore hanc arcam quæ est maximi ponderis fecerunt supra
opus lapideum sublevare. Id cum fecissent, tandem cum magna
difficultate satagentes anteriorem partem arcæ aperierunt quod pro=
fecto facere nequivissent nisi partem assersis quo in superiori parte
arca claudebatur effringerent. Eo sane confracto licuit videre in=
terius ab uno fine arcæ usque in alium finem. Ibi vero patebat aspe=
ctui cista quædam plumbea: quæ quidem cista facta est non ex pla=
no plumbo, sed arte quadam pulcherime fabricata & plicata. Ea
vero aperta, reperta est etiam & alia cista plumbea quasi tabefacta:
quæ putatur esse illa in qua ossa sancti Dunstani cum primum sepe=
liebatur recondebantur. Intra has duas cistas plumbeas cum aperi=
rentur primo reperta est quædam parva lamina plumbi jacens supra
pectus corporis. In qua quidem lamina continebatur hæc scriptura.

Quid repertum

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Hic requiescit Sanctus Dunstanus Archiepiscopus. Et scribi=

tur hic titulus literis Romanis. Deinde repertus est pannus quidam lineus nitidus valde atque integer superpositus corpori sancti Dunstani. Quo sublevato, apparuit illud sanctissimum organum spiritus sancti indutum pontificalibus vetustate pro magna parte consumptis. Porro apparuit ibidem testa capitis quæ & tangebatur & osculabatur tam a Domino Archiepiscopo qui valde mane in crastino sequenti viz. in vigilia Paschæ aderat, quam a Priore ceterisque quamplurimis de conventu monachorum. Cujus quidem testæ partem a reliquo divisam Dominus Archiepiscopus tradidit Priori ea ratione ut decenter adornaretur, ut inter reliquias ecclesiæ venerandam reponeretur. Denique videbantur & alia ossa diversa tam de brachiis quam de costis, ac etiam nonnullæ massæ de carne ejusdem patroni nostri. Quæ revera omnia odore redolebant suavissimo. Ad istud non tam jocundum quam desideratissimum spectaculum affuere prope omnes de conventu. Ad hoc etiam invitati sunt per Dominum Archiepiscopum hi capellani de familia sua, viz. Prior Dovorix Episcopus Suffraganeus ejus, nomine Iohannes Thornton Doctor sacræ theologiæ. m/r Cuthbertus Tunstall, Doctor legum, Cancellarius ejusdem Domini Archiepiscopi. M/r Thomas Wellys, Doctor theologiæ, M/r Robertus Wekys. M/r Andreas in artibus mag. Mag/r. Iohannes Pers bacalarius in legibus. Hi vero vocati sunt ad videndum & testimonium perhibendum eorum quæ superius scripta sunt. Erant interea ad id ipsum advocati per Dominum Archiepiscopum tres notarii publici, puta m/r Iohannes Baret scriba actorum prærogativæ ecclesiæ Cant. M/r Iohannes Colman scriba Consistorii Cant. & M/r Willielmus Potkyn scriba lurisdictionis immediatæ. Eos notarios Dominus Archiepiscopus requisivit ut singulis quæ superius scripta sunt de scrutinio facto circa reliquias sancti Dunstani diligenter per eos inspectis & consideratis, instrumentam publicum de eisdem conficerent, idque complere super depositione testium prædictorum polliciti sunt. Hæc cum peracta fuissent, tunc ad mandatum Domini Archiepiscopi arca superius dicta iterum clausa est firmissimis tam opere ligneo quam plumbeo clavis quamplurimis affixa tutissimis. Idque factum est in prædicta vigilia Paschæ. Nec fores ecclesiæ

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antea aperiebantur, quam confratres nostri id operis explevissent.

Scriptura
 xiii/a. A Grant or Demise of part of the demeasnesse of Reculver Monastery made by Archbishop Agelnoth to two of his Ministers.

XP *In nomine Domini nostri Ihu Christi. Ego Aegelnodus peccator, Servus servorum Dei, & minister ecclesiæ Christi, Anglorum quoque licet indignus Archiepiscopus. Notum volo esse omnibus nostræ mortalitatis Successoribus, quod quandam terram dominicam sanctæ Mariæ Raculfensis Monasterii, scilicet agros in præstariam annuo duobus ministris meis, Alfwoldo & Aedredo, ex consensu fratris nostri Givehardi Decani ejusdem ecclesiæ sanctæ matris Dei, ut illam terram habeant non longius quam ipsi placuerit Decano, vel ejus Successori. Quamdiu vero eam tenuerint, singulis annis dent in ipso monasterio Deo famulantibus rectam decimam frugum & omnium pecorum quæ in ipsa terra nutriunt, & pro censu L. denarios, & de subjectis pascuis i. pensam caseorum & si quid fracturæ contigerit. Vbi vero eidem fratri nostro Decano vel ejus successori visum fuerit ut illam terram possint fructificare dominicæ suæ, recedant ab ea, absque querela & contradictione, quia Dominica est sanctæ Mariæ, nec eam sibi vel posteris suis ullo modo possint defendere. Quod si præsumserint, & ipsi & fautores sui iram Dei & excommunicationem omnium Dei fidelium incurrant, & legem patriæ Domino suo solvant. Hujus præstariæ traditionis testes sunt fratres ejusdem Monasterii, & quidam milites mei qui subter sunt ordinate descripti.*

Givehardus
 Decanus.

Ego Givehardus subscripsi. Ego Fresnotus subannotavi.
 Ego Tancred' recognovi. Ego Milo assignavi. Ego Siward
 contestificavi. Ego Godric testis fui. Ego Wlfi. Ego Wlsige.
 Ego Radwine. Ego Ordnoth. Ego Alfric. Ego Osward.
 Ego Aelfhelm. Ego Lefsona. Ego Aelfric. Ego Sibriht.
 Ego Aelwine.

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Ego Haimericus presbiter jubente Domino Agel=
notho Archiepiscopo hanc cartulam conscripsi
die Nativitatis sancti Iohannis Baptistæ.

Scriptura
 xiiii/a.

The Kentish manors, in the Conquerors time, belonging
 both to the Archbishop and Monkes of Canterbury,
 and recorded in the Booke of
 Doomsday.

De maneriis Archiepiscopatus.

De Stursæte.

/* Id est Tem=
 pore Ed. Re=
 gis.

Stursæte est manerium Archiepiscopi, & in / T. E. R. se de=*
fendebat pro vii. sullinges, & nunc similiter, & est appretiatum
hoc quod est in dominio xl. lib. Et nunc habet Archiep. xx. & v.
burgenses, qui reddunt x. sol. de gablo, & ex his supradictis vii.
sullin' habet Godefridus dapifer unum sullinc de Archiepiscopo
Tenitune, & est appretiatum C. sol.

Adhuc autem & Vitalis habet inde unum jugum terræ de Ar=
chiep. & est appretiatum xx/s. Hamo vero tenet inde similiter di=
midium sulling' quod tenuit Alric Bigge a 'pore Archiepiscopi in
T. E. R. & est appretiatum C/s.

Rodbertus de Hardes tenet inde unum jugum terræ ex isdem
sull' & est appretiatum xxx/s. & ex his vii. sullin' habet Archiep.
unum sull' apud sanctum Martinum; & de eodem sullino habet
Radulfus Camerarius in feodo medietatem de Archiepiscopo &
valet iiiii/l. & dominium valet vii/l.

Et in Canterberia sunt vii. burgenses, qui reddunt huic manerio
viii/s. & iiiii. denarios de gablo.

Et inibi sunt iterum xxx. & ii. mansuræ & unum molendinum
quæ tenent clerici sancti Gregorii ad eorum ecclesiam Ibique ma=
nent xii. burgenses qui reddunt eis xxxv/s. & molendinum red=
dit v/s.

Adhuc etiam tenet Aegelwardus iii. juga in Natinduna unde

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reddidit T. E. R. & adhuc reddit altari sanctæ Trinitatis xii/s. &
est appretiatum xl/s.

Albold vero tenet de supradictis sull' unum jugum Wic, & est
de terra monachorum sanctæ Trinitatis, quod est appretiatum
xxx/s.

Hic finitur hundredus de Stursæte.

In Fordwic habet Archiepiscopus vii. mansuras terræ quæ mo=
do non faciunt servitium ad mare ut in T. E. R.

De Wingeham.

Wingeham est proprium manerium Archiepiscopi & in T. E. R.
se defendebat pro xl. sull' & nunc pro xxx. & v. & valet C/l. hoc
quod Archiepiscopus habet inde.

Et ex isdem sull' habet Willielmus de Archis unum sull' Fleotes
ab Archiepiscopo in feodo & valet vi/l.

Et Vitalis habet i. sull' & valet xlv/s.

Wibertus & Arnoldus habent iii. sull' q' valent xii/l.

*Et Heringod habet inde i. sull' decem agros minus & valet xl/s.
Et Godefridus Archibalistarius habet inde i. sull' & dimid' &
valet C/s.*

De Burne.

Burnes est proprium manerium Archiep. & in T. E. R. se defendebat pro vi. sull' & nunc similiter, & est appretiatum xxx/l. & est in Handret de Berham.

De Petham.

*Peteham est proprium manerium Archiep, & in T. E. R. se defendebat pro vii. sull', & nunc similiter, & est appretiatum xx/l.
Et ex istis sull' habet Godefridus Dapifer dimid. sull' quod pertinet. ad vestimenta monachorum, id est Suurtling.*

Et Nigellus habet unum sull' & unum jugum terræ quæ est appretiata xl/s.

Hoc est in hundredo de Peteham.

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De Aldintune.

In hundredo de Bilicholt habet Archiepiscopus unum manerium, Aldintune, & in T. E. R. se defendebat pro xxi. sull', & nunc pro xx. & valet C/l. & vii.

Et ex his habet Will' de Archis unum manerium stutinges quod Aelfere tenuit de Archiep. & tunc defendebat se pro i. sull' & dimid', & nunc pro uno, & valet x/l.

Item ex supradictis sull' de Aldintune habet Archiep. dimid. jugum & dimid. virgam in Limines & valet xii/l. & tam' qui tenet reddit xv/l. de firma.

In Rumene sunt xxv. burgenses qui pertinent ad Aldintune.

De Limminge.

In Limwarlethe in hundret de Noniberge habet Archiepisc. in suo dominio unum manerium Limminges quod T. E. R. se defendebat pro vii. sull' & nunc similiter.

Rodbertus filius Watsonis habet ex his ii. sull' in feodo.

Et Rodbertus de Hardes dimid. sull'.

Et Osbertus Pasfora dimidium jugum.

Et in maresco de Rumene jacet unum sull' Aelmesland, de elemosina monachorum sanctæ Trinitatis, & non est de supradictis sull'.

Et de isto sull' habet Will' Folet unum jugum, id est, Sturtune.

Et de eodem sull' habet supradictus Rodbertus tria juga. i. Ordgareswice, & Cassetvisle & Eadruneland.

De Raculf.

Raculf est manerium Archiepiscopi & in T. E. R. se defendebat pro viii. sull' & est appretiatum xl. & ii. lib. & v. sol. tres minutes minus.

De Northewode.

Nordewode est manerium Archiepiscopi & in T. E. R. se defendebat pro xiii. sull', & nunc similiter, & est appretiatum L/l. v/s.

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Et ex iis sull' habet Vitalis de Canturberie unum sull' & unum jugum, & in Tanet sull' & dimid. & etiam in Macebroc habet xii. agros & di' sull' ab Archiepiscopo. Et Ezilamerth & tota hæc terra est appretiata xiiii/l. & v/s. & vi/d. Hæc maneria habet Archiepisc. in hundret de ipso Raculf.

De Boctune.

Boctuna est manerium Archiepiscopi & in T. E. R. se defendebat pro v. sull' & di' & nunc similiter, & fuit appretiatum in T. E. R. x/l. Et Archiepiscopus habet inde C/s. & xv. & iii. denarios de gablo. Nunc autem valet xx/l. Sed tamen reddit xx. & v. lib. de firma. & Archiepiscopus habet suum gablum sicut prius.

Ricardus Constabularius habet inde unum manerium Gravenai in feodo ab Archiepiscopo quod in T. E. R. se defendebat pro uno sull', & nunc similiter & valet vi/l. Hanc terram habet Archiepisc. in Hundret de Boctune.

De Tæneham.

Teneham est manerium Archiepiscopi & in T. E. R. se defendebat pro v. sull' & dimid. & nunc similiter, & est appretiatum L/l.

Dimidium sull' terræ tenet Godefridus de Melling in scapai ab Archiepiscopo quod valet iii/l. & tn' reddit C/s.

Oswardus vero tenuit hoc idem sull' ab Archiepiscopo Cantuarberiae in T. E. R. Hanc prædictam terram habet Archiepiscopus in Hundret de Tenham.

De Cerringes.

Cerringis est proprium manerium Archiepiscopi & in T. E. R. se defendebat pro viii. sull', & nunc pro vii. quia Archiepisc. habet aliud ad suam propriam carrucam, & valebat in T. E. R. xx/l. & habet inde Archiep. iii/l. & vii/s. de gablo. Nunc vero valet xxx/l. sed tn' reddit xl/l. de firma. Et Archiep. habet inde gablum sicut prius.

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De Plukele.

In eodem Hundredo & in Lest de Wiwarleth habet Archiepiscopus unum manerium Plukelai in dominio quod in T. E. R. se defendebat pro uno sull' & nunc similiter & valet xv/l. & tam' reddit xx/l. de firma. Hæc maneria habet Archiepiscopus in Hundret de Calehela.

De Geldingeham.

Gellingham est proprium manerium Archiepiscopi, & in T. E. R. se defendebat pro vi. sull' & est appretiatum hoc quod Archiepisc. habet inde in dominio x. & viii. lib. & hoc quod Anscetillus de Ros & Rodbertus Brutinus habent xl/s. Et tamen reddit Archiepiscopo de firma xx. & v. lib. & xviii/s. Hoc manerium est in hundredo de Certaham.

De Meidestane.

Mæidestane est proprium manerium Archiepiscopi & in T. E. R. se defendebat pro x. sull'. Et ex iis tenet Radulfus unum sull' quod est appretiatum l/s. Et Willielmus frater Episcopi Gundulfi ii. sull', & sunt appretiat' x/l. Et Anscetillus de Ros unum sull' quod est appretiatum lx/s. Et duo homines habent inde i. sull', qui reddunt altari sanctæ Trinitatis xvi/s. & tam valet illud sull' xx/s. Hoc manerium habet hundret in seipso.

De Nordflita.

Nordflita est manerium Archiepiscopi, & in T. E. R. se defendebat pro vi. sull' & nunc pro v. & est appretiatum xx. & vii. lib. Sed tamen ille qui tenet reddit inde de firma xxx. & vii/l. Et infra leugam de Tonebrig est inde tantum quod est appretiatum xxx/s. Hoc manerium & Meppaham jacent in hundredo de Tollentr'.

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De Bixle.

Bixle est manerium Archiepiscopi & in T. E. R. se defendebat pro iii. sull' & nunc pro ii. & est apretiatum xx/l. & reddit xxx/l. & viii/s. & est in hundredo de Ealmestrou, & in dimidio Led de Sutune iii. sull'.

De Earhede.

Earhede est manerium Archiepiscopi, & in T. E. R. se defendebat pro iii. sull' & nunc similiter. Et Osuwardus tenuit illud ab Archiep. in T. E. R. & est apretiatum xvi/l. & tam' reddit xxi/l. Hoc manerium habet Archiep. in hundredo de Litlet i. sull. & dimid.

De Bradestede.

Bradestede tenuit Wlnod cild ab Archiep. T. E. R. Et nunc tenet illud Haimo ab isto Lanfranco Archiepisc. & tunc defendebat se pro uno sull' & dimid. & nunc similiter, & est apretiatum xvii/l. Istud manerium est in hundredo de Hostreham.

De Otteford.

Otteford est manerium Archiep. & in T. E. R. se defendebat pro viii. sull' & nunc pro totidem. Et est apretiatum lx/l. Et hoc quod Haimo inde tenet est apretiatum lx/s & x. & hoc quod Rodbertus interpres, & Gosfridus de Ros inde tenet viii/l. & x/s. Et hoc quod Ricardus de Tonebrig inde tenet x/l. & xxiii. porcos.

De Sunderhersce.

Sunderhersce est manerium Archiepisc. quod Godwinus tenuit T. E. R. injuste & Archiepiscopus iste Lanfrancus explicavit illud contra Episcopum Bajocensem juste per concessum Regis, & in T. E. R. se defendebat pro uno sull' & dimid. & nunc

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similiter. Et est apretiatum xviii/l. & tam' qui tenet illud reddit inde xx. & iiiii. lib. & unum equitem de firma Archiepiscopo. Hæc muneria sunt in hundredo de Codesede.

De Wroteham.

Wroteham est manerium Archiepiscopi & in T. E. R. se defendebat pro viii. sull' & est apretiatum xx. & iiiii. lib. & tam' ille qui tenet reddit inde de firma xxx. & v. lib. Et de iis prædict. viii. sull' tenet Will' Dispensator i. sull' quod est apretiatum iii/l. Et Gosfridus de Ros aliud quod est apretiatum iii/l. Et Faremanus unum sull' & dimid. & est apretiat' C/s. Et hoc quod Ricardus habet xv/l. Hic finit hundredus de Wroteham.

De Mellingetes.

Mellingettes est manerium Archiep. & in T. E. R. se defendebat pro ii. sull' & nunc similiter, & est apretiatum ix/l. & tam' reddit de firma Archiepiscopo xv/l. Hoc manerium habet Archiepiscopus in hundredo de Lavercefeld.

De Derente.

Dairente est manerium Archiepiscopi, pro ii. sull' se defendebat in T. E. R. & nunc similiter. Et est apretiatum xv/l. Et x/s. habet inde Ricardus infra Castellum suum, & tam' Archiepiscopus habet in firma sua xviii/l.

De Einesforde.

Einesford est manerium Archiepiscopi, & in T. E. R. se defendebat pro vi. sull', & nunc similiter, & nunc tenet Radulfus filius Hospaci ab Archiepiscopo, & est apretiatum xx/l. Et ex eo

habet Ricardus de Tonobrig tantum quod est apretiatum iii/l.

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De Hulecumbe.

Hulecumbe tenuit Aelferus in T. E. R. de Archiepiscopo, & defendebat se pro ii. sull' & dimid. & nunc tenet Comes de O/s de Archiepiscopo, & defendit se pro ii. sull', & est apretiatum xi/l.

Archiepiscopus habet iii. præbendas ad Nuventune, & sunt apretiatæ vi/l.

Tota summa Clxxx. & vii. sull' & dimid.

Incipiunt maneria Monachorum in Kent.

Nordunda est manerium monachorum Sanctæ Trinitatis, & est de cibo eorum, & est de hundredo de Cantuarberia, & in T. E. R. se defendebat pro uno sull'. & ei subjacent C. Burgen= ses iii. minus qui reddunt viii/l. & vi/d. de gablo, & est apretiatum x. & vii. lib. Hoc manerium est de Hundret de Cantuar.

De Eastrege.

Eastrege est manerium monachorum, & de cibo eorum, & in T. E. R. se defendebat pro vii. sull' & nunc similiter. Et in alia parte est dimid. sull' & unum ioc'. & v. æceres. Gedinges, & valet xxx. & vii. lib. & x/s. & iii/d. inter totum.

De Tilemannestune.

Willielmus Folet tenet i. manerium Tilesmannestune ab Archiepiscopo, & hoc est de terra monachorum, & in T. E. R. se defendebat pro i. sull', & nunc facit similiter, & valet xxx/s.

Iste idem Will' habet de prædicta terra dimid. sull' ab Archiepisc. in Fenglesham, quod tenuit Lenenot in T. E. R. ab Archiepisc. & valet xx/s.

Iste idem Will' habet adhuc ab eod. Archiepisc. et de prædicta terra monachorum Stepenberga quod se defendebat T. E. R. pro

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dimid' sull', & nunc facit similiter. Et Godwinus tenuit illud in temp. E. R. ab Archiepisc. Aedzi & valet xxx/s.

Bocland se defendit pro i. jugo.

Hic finit hundred de Estrege.

De Sandwic.

Sandwic est manerium sanctæ Trinitatis, & de vestitu Monachorum, & est Leth & Hundredus in seipso, & reddit Regi servitium in mare sicut Dovera, & homines illius villæ antequam Rex eis dedit suas consuetudines reddebant xv/l. quando Archiepiscopus recuperavit reddebant xl/l. & xl. milia de alecibus. Et in præterito anno reddidit L/l. & allecia sicut prius. Et in isto anno debet reddere lx. & x. lib. & allecia sicut prius. In T. E. R. erant ibidem Ccc. & vii. mansuræ. Nunc autem lx. & xvi. plus.

De Muneketune.

Muneketun est manerium monachorum & de cibo eorum, & in T. E. R. se defendebat pro xx. sull', & nunc se defendit pro x. & viii. & est apretiatum xl/l. Hoc prædictum manerium est in hundredo de Tenet.

De Eadesham.

Eadesham est manerium monachorum sanctæ Trinitatis & de cibo eorum & in T. E. R. se defendebat pro xvii. sull' & nunc similiter, & de gablo reddit xvi/l. & xvi/s. & iii/d. & valet xxx/l. de firma & C/s. de gersuma.

Et ex iis sull' habet Rodbertus filius Watsonis ii. id est, Ege= dorn qui valent vii/l. & tamen qui tenet reddit inde viii/l. Et Rogerius tenet ex his i. sull' ad Beraham q' valet iiiii/l. Hoc manerium habet hundret in seipso & in Læd est de æstraie.

De liecham.

lecham est manerium monachorum & de cibo eorum, & in

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T. E. R. se defendebat pro iii. sull', & nunc similiter, & est apre= tium xxx. & ii. lib. Et hoc quod Will' de Hedesham habet inde viz. i. sull' ad Rocinges valet vii/l. Hoc manerium est in hundret de Dunahamford.

De Sæsaltre.

Sæsealtre est Burgus monachorum & de cibo, & proprie de coquino eorum. Et Blittære tenet illud de monachis. Ibiq' est terra duarum carrucarum & est apre= tium C/s. Hoc manerium in nullo hundret est.

De Certeham.

Certeham est manerium monachorum & de vestitu eorum & in T. E. R. se defendebat pro iii. sull', & nunc similiter, & est apre= tium xx. & v. lib. & tamen reddit xxx/l.

Godmeresham.

Godmæresham est manerium monachorum & de vestitu eorum & in T. E. R. se defendebat pro viii. sull' & est apre= tium xx/l. sed tamen reddit xxx. Hic finitur hundretus de Feleberga.

De Cert.

Cert & manerium monachorum, & de vestitu eorum & in T. E. R. se defendebat pro iii. sull' & nunc similiter & est apre= tium xx/l. Istum Cert est hundret.

De Litlecert.

Litlecert iterum est manerium monachorum & de cibo eorum quod in T. E. R. se defendebat pro iii. sull', & nunc pro ii. & dimid. & valet viii/l.

Et ex iis habet Will' fil' Hermenfridi dimid. sull', id est, Pette, ab Archiepiscopo in feodo, & reddit inde altari sanctæ Trinitatis xxv/d. pro omnibus consuetudinibus & valet xl/s.

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De Apeldre.

In Letd de Limware jacet hundret de Blacetune, in quo Rod= bertus de Rumene tenet ad firman i. manerium Apeldre, & est de cibo monachorum S. Trinitatis & in T. E. R. se defendebat pro ii. sull' & nunc pro i. & valet xii/l. Sed tamen reddit xvi/l. xvi/s. & vii/d.

De Welle.

Wælle v/o est manerium monachorum sanctæ Trinitatis, & est de cibo eorum, & in T. E. R. se defendebat pro vii. sull' & nunc pro v. & valet xxiii/l. & iii/d. & tamen reddit xi/l. de firma. Hoc manerium & Litlecert sunt in hundret de Calehele.

Holingeburne.

Holingeburne est manerium monachorum & de cibo eorum, & in T. E. R. se defendebat pro vi. sull' & nunc similiter.

Et de isto manerio tenet Eps' Baiocensis dimid. sull' ab Ar= chiepisc. per gablum, & postquam Eps' habuit hoc dimid. sull'

nunquam reddit inde scottum. Et est appetiatum inter totum hoc manerium xxx/l.

De Boctune.

Ratel tenuit Boctune de Archiepiscopo Cantuarberiae & defendebat se in T. E. R. pro dimid. sull', & istud dimid. sull' est & fuit de vi. sull' de Holingeburne. Nunc autem tenet illud Radulfus filius Toroldi ab Archiepisc. & est appetiatum xl/s. Hæc maneria sunt in hundred de Haihorna.

De Merseham.

Merseham est manerium S. Trinitatis & de cibo eorum, quod T. E. R. se defendebat pro vi. sull', & quando Archiepiscopus

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eum recepit pro v. & dimid. & modo pro iii. & Hugo de Mundford habet ex iis unius medietatem & valet xviii/l. Hoc manerium jacet in Limwarled in hundred de Langebrige.

De Aelmesland.

Rodbertus filius Watsonis tenet de Priore Cantuarberiae Aelmesland ad firmam, & præcepto ejusdem Prioris reddit firmam secrestano ejusdem ecclesiae.

De Werehorne.

In Limwarled & in hundred de Hamme habent monachi S. Trinitatis de vestitu eorum i. manerium Werehorne i. sull', & est appetiatum lx/s.

De Broke.

In Læd de Wiworlæd & est hundred in quo tenet Rodbertus de Rumene i. manerium Broc ad firmam de cibo monachorum, & pro i. sull' defendebat se, & nunc pro dimidio, & valet iii/l.

De Langeport.

Idem Rodbertus habet in Langport de terra monachorum i. sull' & dimid. de Archiepisc. quod idem Archiepisc. diratiocinavit contra Epm' Baiocensem. Et Godwinus Comes tenuit illud, ibique pertinebant & pertinent xx. & i. burgenses, de quibus Rex in mare habet servitium, ideoque quieti sunt per totam Angliam, exceptis tribus forisfactoris quæ habet Rodbertus in Rumene. Adhuc vero pertinet ibi i. jugum terræ, & hæc omnia valent xvi/l.

De Niwendenne.

In Limwarlæd & hundred de Selebrichtindæne habet Archiepiscopus de terra monachorum i. manerium Niwendene in domi-

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nio quod in T. E. R. tenuit Leofric de præterito Archiepiscopo, & pro i. sull' se defendebat & subjacebat Saltwade. Nunc est appetiatum viii/l. & x/s. garsumæ.

De Berewicke.

In Limwarlæd in Hundred de Strate habet Will' de Edesham de terra monachorum i. manerium de Archiepiscopo Berewic quod tenuit Godricus Decanus & pro dimid' sull' se defendebat & nunc similiter, & est appetiatum xi/l.

De Hede & Saltwde.

In Limwarlæd in Hundred de Hede habet Hugo de Munford de terra monachorum i. manerium Saltwode de Archiepiscopo, & comes Godwinus tenuit illud & tunc se defendebat pro vii. sull'

& nunc sunt v. & tam' non scottent nisi pro iii. & in Burgo de Hede sunt cc. & xxv. burgenses qui pertinent huic manerio, de quibus non habet Hugo nisi iii. forisfacta, & est apretiatum xxviii/l. & vi/s. & iii/d.

De Prestetune.

Prestetune est manerium monachor. & est de victu eorum, & in T. E. R. se defendebat pro i. sull' & nunc similiter, & est apretiatum xv/l. Hoc manerium est in hundred de Feversham.

De Liveland.

Liveland est terra monachorum, quam Ricardus Constabularius tenet in feodo ab Archiepiscopo, & Decanus Cantuarberiae habuit & tenuit eandem terram & in T. E. R. se defendebat pro i. sull' & nunc similiter, & valet xx/s. Hæc maneria habent monachi in hundred de Feversham.

De Leanham.

Lenham est manerium monachor. quod Godefridus de Mellin=

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ges tenet ab Archiepiscopo in feodo & in T. E. R. se defendebat pro ii. sull' & nunc similiter, & valet viii/l. & tam' reddit xii/l. & x/s. de firma.

De Fearnlege.

Fernelege est manerium monachorum, & est de cibo eorum, & in T. E. R. se defendebat pro vi. sull' & est appretiatum xxii/l. Et hoc quod Abel monachus inde tenet per jussum Archiepiscopi & apretiatum vi/l. Et hoc quod Ricardus inde habet infra leugam suam iiiii/l. & de istis vi. sull' tenet Godefridus dapifer dimid. sull' quod est apretiatum ix/l. Hoc manerium habent monachi in hundred de Mædestane.

De Pecham.

Pecham est manerium S. Trinitatis de cibo monachorum & in T. E. R. similiter fuit, & se defendebat pro vi. sull' & ex istis habet nunc Ricardus de Tunebrige ii. sull' & i. jugum. Et ex istis ii. sull' & joco isto nunquam scottavit Ricardus postquam habuit ea. Et in T. E. R. fuit hoc manerium apretiatum xii/l. & nunc viii/l. Et præfata pars Ricardi valet iiiii/l.

Et in Stotingeberga quod tenuit Edricus de E. R. est dimid. sull' unde ipse Edricus dabat Scottum ad Pecham spontanee, non quod pertineret ad sanctam Trinitatem, nec ad monachos. Hoc manerium est de hundred de Litelfeld.

De Meapeham.

Mepaham est manerium monachorum, & de cibo eorum, & in T. E. R. se defendebat pro x. sull' & est apretiatum xxvi/l. & infra leugam Ricardi habetur tantum quod est apretiatum xviii/s. & viii/d. Hoc manerium habent monachi in hundred de Toltetem.

De Cliva.

Cliva est manerium monachorum & de vestitu eorum & in

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T. E. R. se defendebat pro ii. sull' & dimid. & est apretiatum xvi/l. Hoc manerium est in hundred de Scamele.

De Orpintune.

Orpintuna est manerium monachor. & de vestitu eorum & in T. E. R. se defendebat pro iii. sull' & nunc pro ii. sull' & dimid. & est apretiatum xxv/l. & tamen reddit de firma xx. &

viii. lib.

Et in hoc eodem manerio tenet Malgerus ab Archiepiscopo iii. juga terræ quæ quidem liber homo tenuit in T. E. R. & hæc tria juga non scottabant cum hoc manerio & sunt de explacitatione quam fecit Archiepiscopus contra Epm' Baiocensem per concessum Regis. Et illa iii. juga sunt appretiata L/s. & ex iis eisdem sull' habet Dirmannus dimid. sull' ad Kestane.

De Sændlinge.

Elfgæt tenuit Sændlinge ab Archiepiscopo in T. E. R. & nunc tenet Hugo nepos Herberti ab Episcopo Baiocen. & defendebat se in T. E. R. pro i. sull' & dimid. & nunc similiter, & est appretiatum viii/l. Hæc maneria sunt de hundred Aelmestrin & sunt in medio Led de Sudthune.

De Fremingeham.

Fremingeham est manerium monachor. & de vestitu eorum quod Ansgodus Rubitoniensis tenet ab Archiepiscopo, & tñ' rededit firmam monachis & in T. E. R. se defendebat pro i. sull' & nunc similiter, & est appretiatum xi/l. Hoc manerium est in hundred de Clacstane.

De Gravenea.

Gravene est manerium monachor. & de vestitu eorum quod Richardus Constabularius tenet in feodo ab Archiepiscopo, &

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tamen reddit firmam monachis, & pro i. sull' se defendit, & jacet in hundred de Boctune.

De Hlose.

Hlose est manerium monachorum & de vestitu eorum & pro i. sull' se defendit quod Abel monachus tenet & firmam monachis reddit. Hoc sull' jacet in vi. sull' de Fernlege.

De Surlinge.

In Surlinge est dimid. sull' & pertinet ad vestitum monachor. quod Godefridus Dapifer tenet & firmam reddit.

De Huntindune.

Huntindune est manerium monachorum & de vestitu eorum & defendit se pro dimid. sull' quod Godefridus Dapifer tenet & firmam reddit. Istud dimid. sull' est de vi. sull' de Fernlege.

De Burricestune.

Burricestune tenent Wlfricus & Cole & est ibi dimid. sull' & reddunt inde C/s. altari S. Trinitatis. Hoc dimid. sull' est de x. sull' de Meidestane.

Tota summa Cxxx. & iii. sull' & dimid.

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Scriptura
xvi/a.

The Record of Archbishop Winchelsey his Inthronization, shewing in and after what forme the Archbishops of Canterbury anciently were inthronized: and thence intituled.

Forma Inthronizationis Archiepiscopi.

Die dominico post festum sancti Michælis, viz. vi/to. Non. Octob. Anno Dom. 1294. Archiepiscopus Inthronizatus fuit ab Henrico tunc Priore ecclesiæ Christi Cantuar. forma sequenti.

Sedes lignea
Archiepiscopi.

Eodem die summo mane, conventus primam, & totum servitium usque ad magnam missam celebrarunt, & postea, cappis induti, in choro Dominum Archiepiscopum expectarunt qui in manerio conventus apud Chertham illa nocte & per quinque dies præcedentes moram fecerat continuam. Cumque venisset Archiepiscopus ad portam Cimiterii de equo descendit, & Prior sacris indutus pallium ipsius Archiepiscopi de manu cujusdam clerici ejusdem Archiepiscopi in panno mundo plicatum recepit, & dictum pallium deplicavit & illud Capellano prius cum Conventu revestito tradidit deferendum, qui in vase argenteo panno serico candidissimo cooperto pallium deplicatum, manu erecta, conventu præcedente coram Archiepiscopo & Priore ad magnum altare solempniter deportavit, & super illud posuit. Conventu vero in Choro remanente Archiepiscopus ante magnum altare se prostravit orando. Completa oratione & data populo benedictione, Cantor Te Deum incepit. Pallio vero super altare remanente, & conventu in choro Te Deum canente Archiepiscopus ad sedem suam ligneam in choro interim declinavit. Quo cantato, Prior, deinde singuli per ordinem ad altare accedentes pallium osculabantur deinde Archiepiscopum. Hiis peractis pallium in Vestiarium delatum est: & Archiepiscopus ad cameram suam decli-

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Subdiaconi
Cardinales.

Feretrum beati
Blasii.
Sedes marmorea.

navit. Cumque Dominus Rex de Sancto Augustino venisset, & ecclesiam intrasset, Archiepiscopus solemprioribus pontificalibus in Vestiaro indutus & pallio redimitus, cum Priore, & tribus Diaconis, & tribus Sub-diaconis Cardinalibus chorum intravit. Ad cujus introitum, Cantor Bs' Deum time incepit, quod conventus solempniter decantavit. Interim vero Archiepisc. & Prior & prædicti Ministri Altaris stationem fecerunt retro magnum altare sub feretro beati Blasii coram sede marmorea versi ad Orientem. Rex vero juxta sedem prædictam stando cum multis nobilibus Regni Archiepiscopum expectavit Rs/eio vero percantato, Prior subjunxit collectam. Dominus qui de excelso cœlorum. & dicta collecta, Prior Archiepiscopum usque ad prædictam sedem marmoream perduxit. Et facta modica statione coram sede, Prior subjunxit aliam collectam. Omnipotens sempiternus Deus. Dicta vero collecta, Prior dictum Archiepiscopum inter brachia sua reverenter recepit, & ipsum in sede prædicta intronizavit per verba subscripta quæ legit in cedula quam manu tenebat. In Dei nomine Amen. Autoritate ejusdem ego Henricus Prior istius ecclesiæ Christi Cantuar. intronizo te Dominum Robertum Archiepiscopum in hac Cant. ecclesia, in qua idem Dominus noster Iesus Christus custodiat introitum tuum ex hoc nunc & usque in seculum Amen. Lecta cedula vocatisque testibus, Prior rogavit quendam notarium publicum quod præmissa omnia in publicam formam redigeret, ad memoriam futurorum. Hiis peractis, octo monachi cantum Benedictus coram Archiepiscopo in Cathedra sedente sub feretro sancti Blasii alternatim decantaverunt. Quo cantato, Prior collectam subjunxit. Omnipotens sempiternus Deus. Qua dicta, Cantor Officium missæ de Trinitate solempniter incepit. Archiepiscopus coram sede sua versus ad Orientem incepit Gloria in excelsis, & postea ibidem collectam missæ subjunxit, & lecto Evangelio, Credo ibidem incepit, & postea Dominus vobiscum ibidem subjunxit. Cantato vero officio, de sede sua descendit, & ante magnum Altare venit, & oblationem panis & vini a Cantore prout moris est recepit, & ex tunc totam missam ibidem complevit, nec postea illo die ad sedem suam est reversus. Missa celebrata indulgentias populo concessit, & sacris vestibibus in vestiario exutus, cameram suam intravit,

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& vestibibus festivalibus ad aulam magnam in palatio suo decli-

Aula magna
Palatii.

navit pransurus. Rege vero autem ingresso discubuernt omnes & spendide sunt refecti. Postmodum vero Rex & Archiepiscopus ac etiam omnes Prælati & Proceres cameram Archiepiscopi in Palatio sunt ingressi, ——— prout moris est post cibum sumpturi. Deinde Rex ad S. Augustinum rediit, & Archiepisc. in camera sua remansit. Cæteri vero omnes ad propria cum gaudio sunt reversi. Prædictæ vero intronizationi interfuerunt Dominus Edwardus Rex Angliæ, & E. filius suus, & E. frater ejusdem Regis, ac etiam London'. Lincoln'. Hereford', Elyen', Norwicen', Roffen' & Dunelm' Episcopi. Et Glovec', Lincoln', Penebr', Marescal', Hereford' & Warewik' Comites, ac etiam innumerosa multitudo aliorum Prælatorum & Procerum Regni.

Scriptura
† xvi/a.

A Grant of power delegated to the Prior of Christ-Church by a Count Palatine, to create Notaries.

Causæ con=
cessionis.

Venerabili in Christo patri Priori ecclesiæ Christi Cantuar. Bassyanus de Allyate de Mediolan' Dei gratia Comes Palatinus Salutem & debitam diligentiam in commissis. Sagax humanæ naturæ discretio, memoria hominum labitate pensata, ne diuturnitate temporum quæ inter contrahentes aguntur oblivionis defectui subjacerent, tabellionatus adinvenit officium, per quod contrahentium vota scribuntur & scripturæ ministerio postmodum longum servantur in ævum. Cum itaque ex parte vestra nobis extitit humiliter supplicatum, ut vobis potestatem creandi tres tabelliones seu notarios publicos concedere dignaremur. Nos hujusmodi supplicationibus in hac parte favorabiliter annuentes, præfatam potestatem usque ad dictum numerum paternitati vestræ autoritate nobis & antecessoribus nostris a divis Imperatoribus super conficiendis tabellionibus seu notariis publicis concessa plenarie duximus concedendam, vestram paternitatem ad hujusmodi potestatem obtinendam approbantes. Verum quia volumus quod forma solita in creatione notariorum observetur, ne

Concessio.

Formalia crea=
tionis Notar.

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minus idonei & insufficientes ad hujusmodi officium exercendum deputentur, diligenti examinatione præmissa, eosdem quos creare volueritis per Pennam, Calamarium atque Cartam quæ tunc in manibus tenebitis præsentialiter investiatis, recepto prius ab eisdem tribus sigillatim, sacri Imperii nomine, fidelitatis solitæ, necnon & de ipso tabellionatus officio fideliter & legaliter exercendo, corporali iuramento. Dantes & concedentes unicuique illorum trium autoritate vobis, tenore præsentium, ut superius exprimitur, concessa, plenam licentiam & liberam potestatem Instrumenta, acta, prothocolla, & literas exemplandi, faciendi, copiandi & publicandi testes recipiendi, & examinandi ac publicandi, testamenta conficiendi apperendi & approbandi, confessiones super quibuscunque contractibus audiendi & recipiendi, & insinuandi & scribendi ultimas decedentium voluntates, tutores & curatores dandi, alimenta decernendi, decretum interponendi & faciendi ac scribendi quælibet alia Instrumenta & scripturas sive contractus tam ultimarum voluntatum, quam quorumcunque aliorum negotiorum, & Tabellionatus officium libere, prudenter & fideliter ubilibet exercendi, & omnia alia & singula scribendi & faciendi, quæ ad sæpeditum officium spectare noscuntur vel etiam pertinere. Et ad unumquemque eorundem trium cum necesse fuerit, in omnibus & singulis supra dictis, & quæ ad officium prædictum pertinent libere recurratur. Forma autem iuramenti per unumquemque eorundem trium talis erit, dicatur etiam sic cuilibet sigillatim. Tu jurabis ad sancta Dei Evangelia quod nunquam eris contrarius Romanæ ecclesiæ, nec imperio, nec nobis, nunquam falsam facies cartam.

Forma iura=
menti per
notarium præ=
standi.

Testamentum autenticum & omnia ea quæ autenticari debent non autenticabis in cartis abris, bombacinis vel papyris. Contratus vero, acta causarum, testamenta, donationes, & omnia ea quæ ad artem & officium notarii pertinent, prout audiveris & rogatus fueris, manu propria, cum tuo nomine & signo scribes & autenticabis. Dicta quoque testium bona fide, sine fraude scribes & recipies, & generaliter omnia alia & singula quæ ad ipsam artem & officium not' spectant juxta fidelitatem & officii consuetudinem fideliter ac integraliter observare jurabis. In quorum omnium testimonium & certitudinem plenioris presens privi-

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legium in forma publici Instrumenti fieri mandavimus per notarium infrascriptum, & nostri sigilli fecimus appensione muniri. Dat' & act' Lugd. in ecclesia maiori, sub anno Domini Millesimo trecentesimo sexto, die v. mensis Martii, Indictione iv. tempore Domini Clemens PP. quinti anno primo, præsentibus discretis viris Albertino filio dicti Comitis laico & Vitale Fagiani clerico Medioln' Dioc. testibus ad hoc specialiter vocatis & rogatis.

Et ego Willielmus Thomæ dicti Coci de Ros clericus Hereford. Dioc. publicus sacri Romani Imperii autoritate Notar' omnibus prædictis interfui, & de dicti comitis mandato presens privilegium scripsi, & publicavi, meoque signo consueto signavi rogatus.

A forme or faculty of a Notaries creation by virtue of the precedent delegation.

Henricus permissione divina Prior ecclesiæ Christi Cantuar. Dilecto sibi in Christo Iohanni de Watford clerico Lincoln' Dioc. Salutem, & in agendis viam veritatis. Hii sunt ad officia publica merito promovendi, quos morum honestas, literarum peritia & factorum experientia sufficientes reddunt ad laborum fastigia, & sollicitudines publicas subeundas. Cum igitur Dominus Bassyanus de Alliate de Mediolano Comes Palatinus nobis potestatem creandi tres tabelliones seu notarios publicos autoritate eidem Domino Bassiano & antecessoribus suis a divis Imperatoribus super conficiendis tabellionibus seu notariis publicis concessa, plenarie duxerit concedendam, prout in literis suis patentibus inde confectis quarum tenor inferius describitur plenus continetur. Nosque virtute potestatis ejusdem, cum exacta diligentia, servata forma in eisdem literis contenta, Ma' Richardum de Northon' Lincoln' Dioc', & Iohannem de Berham Cantuarien. Dioc' Tabelliones seu Notarios publicos nuper creavimus, unumque adhuc creare, virtute potestatis ejusdem, tabellionem seu notarium publicum valeamus: probitatis merita, &

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sagacitatis industriam te idoneum reddent' ad tabellionatus officium exercendum, quæ & quem, diligenti examinatione præmissa in te invenimus, attendentes: recepto prius a te ad sancta Dei Evangelia corporaliter juramento super omnibus & singulis articulis servandis in prædictis patentibus literis contentis, & de tabellionatus officio fideliter & legaliter exercendo, te creavimus Tabellionem & Notar' publicum, ac de eodem officio per Pennam, Calamarium atque Cartam quæ in manibus tenemus præsentialiter investimus autoritate qua fungimur memorata Dantes & concedentes tibi plenam licentiam & liberam potestatem faciendi & exercendi omnia & singula quæ in eisdem patentibus literis continentur, & ad Tabellionatus officium spectare noscuntur, vel etiam pertinere, & quod ad te, si necesse fuerit, in omnibus & singulis supradictis & quæ ad prædictum officium

pertinent libere recurratur. Tenor autem prædictarum literarum talis est. Venerabili in Christo patri — Priori ecclesiæ Christi Cant. Bassianus de Alliate de Mediolano Dei gratia Comes Palatinus Salutem, &c. ut supra. In cujus Rei testimonium & certitudinem pleniorẽ præmissa per Hugonem de Byford notarium publicum infrascriptum in hanc publicam formam redigi mandavimus & sigilli nostri appensione muniri. Dat' & act' apud Waleworth juxta Lamheth Anno Domini Millesimo trecentesimo nono. Indictione octava, vicesimo septimo die mensis Martii, Præsentibus discretis viris Iohanne de Teneth, Hugone de sancta Margareta, Alexandro de Sandwico monachis ecclesiæ nostræ prædictæ, Bertino de Twitham Ad. de Thrulegh armigeris nostris literatis testibus ad hæc vocatis specialiter & rogatis.

Et ego Hugo de Byford Clericus Hereford. Dioc. publicus auctoritate Imperiali notarius, præmissis iuramenti præstationi, creationi & investituræ concessionem & dationem una cum testibus prædictis, anno, indictione, die & loco prædictis præsens interfui, & ea omnia prout supra scribuntur fieri vidi & audivi, & ad mandatum dicti Domini Prioris in hanc publicam formam redegi, meoque signo consueto signavi rogatus.

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The Kings writt forbidding such Notaries the exercise of their office, and damning the credit of their Instruments, intituled

Breve de Officio Tabellionis auctoritate Imperiali non exercendo.

Immunitas
Angliæ a sub=
jectione Im=
periali.

Rex Vic. &c. Ex parte Cleri & populi regni nostri gravis relatio nostris auribus insonuit, quod licet regnum nostrum Angliæ ab omni subjectione imperiali sit immune, & ab origine mundi extiterit alienum, tanta tamen multitudo Notariorum auctoritate imperiali officium publicum in Regno nostro prædicto, tam de hiis quorum cognitio ad nos & non ad alium pertinet, quam de aliis, exercentium crevit, quod nobis & juri coronæ nostræ grave exheredationis periculum & incolis & habitatoribus dicti Regni nostri dampnum irrecuperabile præsumitur evenire, nisi remedium apponetur in hac parte. Nos igitur volentes hujusmodi dampnis & periculis prout iuramenti vinculo astringimur pro viribus obviare, & dictum regnum nostrum inde exuere, prout decet, tibi præcipimus quod in singulis locis infra Ballivam tuam ubi expedire videris publice proclamari, & ex parte nostra firmiter inhiberi facias, ne quis hujusmodi Notarius, sub pœna quæ incumbit in causis, contractibus, seu aliis negotiis officium notarii exercent quoquo modo. Facias autem in dictis locis publicari & districtius inhiberi, ne qui Archiepiscopi, Episcopi seu alii prælati vel eorum Ministri instrumentis hujusmodi Notariorum ex nunc faciend. fidem aliquam præbeant ullo modo. T. meipso apud Westm'. xxvi/to. die April. Anno Regni nostri xiii/tio.

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Scriptura
xvii/a.

A Composition made Anno 1242. between the Abbey of S/t Austins, and the Priory of Christ-Church, about divers things, especially maritime customes at and about Minster and Sandwich.

Noverint universi præsens scriptum inspectari quod cum inter viros religiosos Dominum Robertum Abbatem & Conventum S. Augustini ex parte una, & Dominum Rogerum Priorem & Capitulum ecclesiæ Christi Cant. ex altera super terris,

Fletum de
Menster.

redditis, consuetudinibus maritimis iuribus variis & diversis
agitata esset diutius materia questionis, tandem de communi vo=
luntate & assensu partium, de consilio virorum prudentum ami=
cabilliter in hunc modum conquieuit, viz. quod Abbas & Con=
ventus prænominati pro bono perpetuæ pacis concedunt quod Prior
& Capitulum memorati terras & redditus de feodo S. Augustini
quas dicebantur hactenus occupasse de cetero habeant tam in
Cant. quam extra. Ita tamen quod æquivalentes terras ac red=
ditus permutationis nomine alibi reeipiant ab eisdem. Simili
modo concedunt Prior & Capitulum memorati Abbati & Con=
ventui prædictis in similibus similem permutationem. Ita tamen
quod de cætero neutra pars terras vel redditus alterius partis in=
trahit, vel sibi appropriare præsumet, nisi licentia super hac
petita prius & optenta. Item pro bono pacis concessum est a Priore
& Capitulo antedictis quod de cetero ad Fletum de Menster per
flumen de Sandwico sit accessus per navigium & recessus, hoc
adjecto, quod si in ipso flumine, ante dictum Fletum aliqua navis
anchoram fixerit, vel levandæ navis, vel negotiandi, seu merces
alias transferendi causa se ibidem exoneravit, dicti Prior &
Capitulam consuetudines maritimas habeant. In Fleto autem an=
tedicto nihil juris de cætero vendicabunt, sed omnes consuetudines
& emolumenta libere percipient Abbas & Conventus prædicti
ratione fundi in eodem. Ita tamen quod tenentes dictorum Prio=
ris & Capituli liberi sint & quieti ab omni consuetudine de qua
hactenus liberi esse consueverunt, nec dictum Fletum malitiose
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Villa de Sta=
nore.

Hennebrigge.
Clivesende.
Ramsgate.
Margate. West=
gate.

ampliabunt Abbas & Conventus prædicti in dictorum Prioris &
Capituli detrimentum. Simili modo provisum est quod Prior &
Capitulum memorati omnes consuetudines maritimas habeant in
portu de Sandwico ex utraque parte Fluminis, secundum tenorem
& usum cartarum suarum infra terminos in ipsis cartis contentos,
quia sic hactenus usi sunt. Ita tamen quod dicti Abbas & Conven=
tus in villa sua de Stanore & in terris suis dominium habeant &
usum consuetum: quod si in dicta villa de Stanor sive in terris
dictorum Abbatis & conventus sive in flumine infra dictos termi=
nos inter quascunque personas discordiæ vel contentiones emerse=
rint, secundum qualitatem delicti iustitia super his fiet sicut hacte=
nus fieri consuevit. Ultra locum autem qui vocatur Hennebrigge
prope Stanor versus Clivesende, Ramesgate, Margate, Westgate,
sive in aliis terris dictorum Abbatis & Conventus tam in Tha=
neto quam extra, & ex alia parte maris in tenemento ipsorum de
Northborne Idem Abbas & Conventus omnes consuetudines ma=
ritimas ratione applicationis & terræ suæ percipient preterquam ut
distinctum est Ita quod in mari nil juris vel consuetudinis mari=
timæ percipient præterquam ut distinctum est ratione applicationis
& terræ suæ, nec impediunt nec procurabunt quo minus dicti Prior
& Capitulum per suos Ministros in mari secundum tenorem carta=
rum suarum & usum, jura & consuetudines maritimas recipere
& capere possunt, nec aliquam querent occasionem vel aliquid
facient per quod dictorum Prioris & Capituli jura & consuetudines
maritimæ infra suos terminos maris & terræ in aliquo minuantur.
Similiter dicti Prior & Capitulum ultra dictum locum qui dicitur
Hennebrigge nil juris aut maritimæ consuetudinis quæ dictis Ab=
bati & Conventui ratione applicationis & terræ suæ provenire pos=
sunt accipient, vel impediunt nec procurabunt quo minus naves
quæ applicare voluerint ad terras dictorum Abbatis & Conventus
applicent & consuetudines maritimas reddant quæ ipsis ratione ap=
plicationis & terræ suæ debent, nec aliquam quærent occasionem
vel facient aliquid per quod dictorum Abbatis & Conventus jura
& consuetudines in terris suis in aliquo minuantur sed locis suis
utrique libere utantur consuetis. Item concedunt liberaliter Prior
& Capitulum memorati quod in navicula ipsorum prædicti Abbas

Navicula Pri-
or. & Con-
vent.

& Conventus & eorum familia propria ——— Item quo-
niam per clericos recusatos a Capitulo sancti Augustini & a Capi-
tulo ecclesie Christi Cant. aliquando ad monachatum admissos, &
e converso, sepius consuevit discordie fomes seminari, concessum
est ab utrisque quod de cætero ex causa culpæ vel defectus recusa-
tus ab alterutro capitulo a neutro recipiatur.

Scriptura
xviii/a.

A Composition between the same houses about a
Kay and house at Fordwich.

With such circumstances as are added by the Relator,
Thorne, S/t Augustines Chronicler.

A lieger booke of Christ-Church hath a copie of it in
French. *Vidi.*

Caya & domus
apud Fordwich

*Anno Domini Mclxxxv/to. die Lunæ proximo post festum
Translationis sancti Thomæ Martyris sedata est discordia quæ
mota fuerat inter Abbatem sancti Augustini & Priorem sanctæ
Trinitatis de quadam caya & domo ædificata in quodam prato apud
Fordwicum per Priorem sanctæ Trinitatis, quæ ædificia Abbas
sancti Augustini destrui præcepit, quibus iterum per Priorem ibi-
dem ædificatis Abbas secundo funditus evertit meremio & omnibus
aliis ibidem inventis in Sturam. projectis. Vnde ad prædictam li-
tem pacificandam Dominis Henrico Episcopo de Verdun, Otes de
Gransonno, Stephano de Pencestr' & aliis nobilibus per Dominum
Regem ad hoc specialiter assignatis, sub hac forma conquievit, quod
Prior pro se & suis Successoribus: concessit quod in prato versus
ecclesiam in Oriente de cetero aliquam domum alicujus ædificii sine
gratia & licentia Abbatis nunquam levabit. Et quia prædictus
Prior non potest bene esse sine domo super ripam de Fordwico pro
suis vinis & aliis suis victualibus recipiendis & servandis Abbas
prædictus concessit Priori & suis successoribus unam plateam in
Fordwico super ripam situatam quæ tenet in longitudine ix. perti-*

Episcopus de
Verdun. Otes
de Gransonne.
Stephanu de
Pencestre &
alii nobiles.

*catas de xvi. pedibus & dimid. in latitudine xxii. pedes, reddendo
inde Abbati S. Augustini unam Rosam in festo sancti Iohannis Bap-
tistæ pro omnibus servitiis, sectis Curiarum, & omnibus aliis de-
mandis; donis, iudiciis, executionibus & omnibus aliis delictis
ibidem factis eidem Abbati semper salvis, sicut in aliis locis ejus-
dem villæ idem Abbas habet vel solet habere Ita quod in dicto
manso aliquas mercandizas, res vel victualia præterquam propria
bona ejusdem Prioris non recipiet nec permittet quoquo modo fore
recepta Pro hac autem concessione Prior prædictus dedit Abbati
& ecclesie suæ tres acras prati cum omnibus suis pertinentiis in
Fordwico unde una acra jacet ex latere prati elemosinar' sancti Au-
gustini, & aliæ duæ jacent partim in prato ubi domus prius sic fuit
levata, & partim in aliis locis prope pratum Abbatis, sicut bundæ
monstrant & testantur, Reddendo inde Priori unam Rosam in festo
S. Iohannis Baptistæ pro omnibus servitiis & demandis. Ordina-
tum fuit etiam quod barrer' & piles per Abbatem in cursu aquæ
erectæ super calsetum ibidem per Custodem quinque portuum de-
ponentur & illud calsetum per Abbatem & homines suos de Ford-
wico reparatum fiat communis Abbati, Priori, & Communitati
villæ prædictæ, a quibus omnibus perpetuis futuris temporibus ad
fugandum & carandum debet sustentari Nec licebit Priori &
successoribus suis in eadem villa de cætero aliquid perquirere de
tenura Abbatis sine ejus voluntate vel successorum suorum. Et
quia per istam compositionem seu ordinationem totum pratum in quo
continetur quædam walla vocata walla seu casea Cellerarii ecclesie
Christi Cant. quæ continet xx/ti perticatas in longitud. & viginti
pedes in latitudine data fuerat Abbati & Conventui sine quacunque*

Barrer. & Pi-
les.

Walla Celle-
rarii eccles.
Christi Cant.

forprisa in excambium pro platea apud Fordwicum ubi domus Prioris & Conventus sanctæ Trinitatis fuit ædificata, nec poterant dicti Prior & Conventus extunc de lure habere usum dictæ wallæ ut prius habuerunt, super quo postea inter partes controversia orta per magnam compositionem sequentem provisum fuerat quod walla seu casea prædicta dictis Abbati & Priori communis ad curiandum & chaceandum quotiens necesse habuerint, & sibi viderint expedire.

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Scriptura
xix/a.

The forme of electing and installing the Prior of the Church of Canterbury.

Statuto die de Priore eligendo, congregatis omnibus fratribus in Capitulo, qui ad Capitulum commod' poterint venire; Dominus Archiepiscopus Capitulum intrabit cum solo Capellano suo, & proposito breviter verbo Dei, tanget de negotio electionis Prioris. Deinde præcipiet in virtute obedientiæ & sub pœna excommunicationis maioris ipso facto incurrendæ, ne aliquis a more, favore vel odio nominet aliquem in Priorem nisi illum quem magis idoneum & in spiritualibus & temporalibus esse crediderit circumspectum. Subsequenter D. Archiepiscopus examinabit personaliter totum conventum per singula capita. Et Capellanus suus scribet in rotulo nomina nominantium & nominatorum. Postea D. Archiepisc. deliberabit & conferet apud se illo die secundum Dominum & sanam & sanctam conscientiam suam, & prout in extremo iudicio reddere voluerit rationem, de numero, zelo & merito nominantium, & idoneitate nominatorum in Priorem. In crastino vero Dominus Archiepisc. in pleno Capitulo illum quem maior & sanior pars Capituli nominaverit, in Priorem nominabit publice ita dicens. In vocato nomine & auxilio sanctæ Trinitatis & gloriosæ virginis matris Christi, & omnium Sanctorum hujus ecclesiæ nostræ Patronum, ad laudem & honorem eorum, fratrem N. de N. nominamus vobis Priorem. Nominatus vero statim surget, & in medio Capituli insufficientiam suam humiliter & instanter allegabit. Et statim præcentor incipiet. Te Deum Laudamus. Quo incepto, omnes surgent, & conventu præcedente, & Domino Archiepisc. & Priore sequentibus ibunt in ecclesiam solemniter cantantes Te Deum. Et cum venerit in Chorum Dominus Archiepisc. statim installabit Priorem in stallo suo ex parte Boreali. Quo facto Prior prosternat se super formam. Postea Dominus Archiepisc. in primo stallo chori ex parte australi expectabit quousque Te Deum percantetur. Quo finito, subjunget Dominus Archiepisc. Kyriel.

Stallum Prioris.

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Christel. Kyriel. Pater noster. Et ne Nos. Salvum fac servum tuum. Esto ei Domine turris fortitudinis. Nihil proficiat inimicus in eo. Domine exaudi orationem meam. Domine vobiscum. Oramus. Omnipotens sempiternus Deus miserere famulo tuo N. & dirige eum secundum tuam clementiam in viam salutis eternæ, ut te donante tibi placita capiat, & tota virtute perficiat per Christum Dominum nostrum. Dicta itaque collecta omnes redibunt in Capitulum, tam Dominus Archiepisc. quam Prior & conventus ordine quo supra. Et cum venerint in Capitulum antequam Dominus Archiepisc. sedeat, ponat Priorem in locum suum juxta sedem Archiepiscopi ex parte boreali. Et hiis expletis, Dominus Archiepisc. data benedictione conventui & populo redeat ad cameram suam in Palatio, & Conventus ad servitium divinum. Si vero Dominus Archiepisc. agens in remotis, non possit personaliter interesse electioni Prioris, tunc committet vices suas duobus fratribus de Capitulo Cant. ad audiendum & examinandum vota singulorum, sicut supra continetur. Et ipsi duo fratres scribent nomina nominantium & nominatorum in Priorem. Et hujusmodi nomina inscriptis

Locus Prioris in Capitulo.

mittent vel portabunt Domino Archiepisc. sub sigillo communi Capituli ubicunque fuerit citra mare vel ultra. Et Dominus Archiepiscopus habita deliberatione & facta collatione ut præmittitur committet iterum vices suas alicui fratri de eodem Capitulo Cant. ad nominandum in Capitulo Priorem, & ipsum installandum in choro et ponendum in Capitulo in loco suo, juxta formam superius annotatam.

Scriptura
xx/a.

The Chapters Confirmation of the Parsonages of Hakinton and Tenham appropriated to the Archdeaconry of Canterbury by Stephen Langton the Archbishop.

Vniversis sanctæ matris ecclesiæ filiis præsentis literas inspecturis. I. Prior & Conventus ecclesiæ Christi Cant. Salutem in Domino. Ad universitatis vestræ notitiam volumus pervenire nos cartam venerabilis patris nostri Domini S. dei gratia Cant. Archiepiscopi totius Angliæ Primatis & sanctæ Romanæ ecclesiæ

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Dignitas ec=
clesiæ Cantuar.

Ecclesiæ de
Tenham &
Hackington.

Cardinalis inspexisse sub hac forma. Vniversis sanctæ matris ecclesiæ filiis præsentis literas inspecturis. S. permissione divina Cant. Archiepisc. totius Angliæ Primas & sanctæ Romanæ ecclesiæ Cardinalis Salutem in Domino. Curæ pastoralis officium commissum laudabiliter prosequemur, si mentis acumen & manus exercitium ad ea quæ honorem Dei & ecclesiæ profectum respiciunt sollicitius convertamus. Ea propter Cantuariensis ecclesiæ quæ Metropolitanis est, cui authore Domino deservimus, in omnibus quæ secundum Deum possumus augmentare volentes honorem, & supplere defectus, advertimus diligenter quod ecclesia illa quæ inter alias ecclesias Anglicanas obtinet principatum, utpote quæ aliarum mater est & magistra, non nisi unum habet Archidiaconum, cujus Archidiaconatus proventus ita fuerunt hactenus tenues & exiles quod ipse, qui autoritate tantæ ecclesiæ inter alias plus habere dinoscitur honoris, vix habere de suo possit ad expensas & sumptus necessarios competentes. Volentes igitur defectum hujusmodi qui in scandalum ecclesiæ nostræ redundat salubri provisione supplere ecclesias de Tenham & Hackinton, quæ ad patronatum nostrum spectare noscuntur, de voluntate & assensu Capituli nostri, monachorum scilicet ecclesiæ Christi Cant. in Capitulo existentium Archidiaconatui ipsi duximus in perpetuum uniendas, decernentes ut qui pro tempore Archidiaconatum illum obtinuerint ecclesias prædictas, tanquam de corpore ipsius Archidiaconatus libere possideat & quiete. Ad hoc cum actenus temporibus nostris de consuetudine sit obtentum quod Officialis noster Decanos constituerit in Diocesi Cant. qui constituti statim tenebantur Cantuar. Archidiacono respondere, volumus & de voluntate & assensu prædicti Capituli nostri statuimus ut de cetero Archidiaconi Cant. qui pro tempore fuerint Decanos constituent, & amoveant pro suæ voluntatis arbitrio prout melius viderint expedire in Dioc. memorata, & sibi respondeant sicut decet, cum absurdum sit ut alius eos constituat quam is qui eis debeat præesse, & cui respondere tenentur, præsertim cum ipsis referentibus corrigere debent cæterorum errata. Vt igitur hæc omnia perpetuis temporibus stabilem obtineant firmitatem præsentis scripto sigillum nostrum duximus apponendum. Actum Anno Domini Millesimo ducentesimo vicesimo septimo. mense

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Decembris. Nos igitur hæc omnia sicut a præmemorato venerabili patre nostro S. Cantuariensi Archiepiscopo pie & rationabiliter provisum sunt & concessa, quantum in nobis est, rata habemus & accepta. In cujus rei testimonium præsentis scripto sigillum nostrum apposuimus. Actum Anno Domini Millesimo ducentesimo vicesimo septimo, mense Decemb.

Scriptura
xxi/a.

An enlargement of the same Archdeacons jurisdiction by the same Archbishop.

S. Dei gratia Cant. Archiepiscopus totius Angliæ Primas & sanctæ Romanæ ecclesiæ Cardinalis. Dilectis filiis universis ecclesiarum Rectoribus per Cant. Dioc. constitutis Salutem, gratiam & benedictionem. Ad universitatis vestræ notitiam volumus pervenire nos in Cantuariensi capitulo constitutos, de assensu & voluntate ipsius Capituli, Prioris I. & Conventus ecclesiæ Christi Cant. concessisse dilecto filio, magistro S. de Langton Archid. Cantuar. & successoribus suis, ut omnes ecclesiæ parochiales Cant. Dioc. tam ad nostram quam ad Capituli nostri donationem spectantes, & earum Rectores, Capellani etiam tam perpetui quam annui, in morum correctione, & ecclesiarum visitatione cæterisque omnibus ad Archidiaconi officium spectantibus, eisdem in perpetuum sint subjecti. Vnde vobis mandamus quatenus præfato Archidiacono & successoribus suis in præmissis de cetero intendatis. In cujus rei testimonium has literas nostras patentes vobis duximus transmittendas. Dat' Anno Domini Millesimo ducesimo vicesimo septimo, mense Decembris.

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Scriptura
xxii/a.

The same Archbishops Charter of Revocation of certain Churches in the times of Baldwin and Hubert his predecessors exempted from the Archdeaconry, intituled

Carta S. Archiepiscopi de Revocatione ecclesiarum exemptarum tempore Baldwini & Huberti, & de revocatione dignitatis Archidiaconatus.

Vniversis sanctæ matris ecclesiæ filiis præsentibus literas inspecturis S. permissione divina Cant. Archiepisc. totius Angliæ Primas, & sanctæ Romanæ ecclesiæ Cardinalis Salutem in Domino. Sicut ea quæ rationabiliter provisæ fuerint & statuta robur optinere debent perpetuæ firmitatis, sic si quæ sint contra rationis tramitem attemptata digna correctione convenit emendari. Cum igitur nobis constet Archidiaconatum Cant. per abusum quorundam temporibus piæ recordationis Baldewini & Huberti prædecessorum nostrorum, necnon & nostris temporibus in magna parte fuisse minus rationabiliter diminutum, quibusdam ecclesiis quæ ad nostram seu capituli nostri donationem pertinent Archidiaconi Cant. jurisdictioni se subtrahentibus tam in morum correctione, quam in ecclesiarum visitatione & ceteris pertinentibus ad officium Archidiaconi memorati. Nos volentes prædictum Archidiaconatum in statum meliorem & debitum reformare, de voluntate et assensu totius Capituli nostri, in ipso capitulo existentes statuimus, quod etiam præsentibus scripto duximus confirmandum, ut de cetero omnes ecclesiæ parochiales Cant. Dioc. tam ad nostram quam ad Capituli nostri donationem spectantes, et earum Rectores Archidiacono Cantuar. quicunque pro tempore fuerit in perpetuum sint subjecti, tam in morum correctione, quam in ecclesiarum visitatione et ceteris omnibus quæ ad Archidiaconi officium spectare noscuntur, non obstante exceptione quæ facta fuisse preponitur a memoratis antecessoribus nostris Baldwino viz. Et Huberto occasione capellarum de Hakin-

Capellæ de
Hakinton &
Lamheth.

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tun & Lamheth quas ipsi in præjudicium Cant. ecclesiæ construere nitebantur, præsertim cum talis exemptio potius fuerit velamen malitiæ quam libertas, & audaciam frequentius præstitit delinquendi, cum etiam eadem capellæ per sententiam Apostolicam fuerint demolitæ, & sententiatum fuerit illa omnia irritanda quæ occasione ipsarum fuerant attemptata, sicut in rescripto Apostolico contineri perspeximus evidenter. Vnde volumus & fir-

miter præcipimus omnibus Rectoribus ecclesiarum prædictis, & Capellanis eorum tam annuis quam perpetuis ut magistro Simoni Archidiacono Cant. & ejus successoribus Cant. Archidiaconis, in hiis quæ ad officium Archidiaconi pertinent decetero sint sub= jecti, debitam eis in omnibus reverentiam & obedientiam, tan= quam Archidiaconis impendendo. In cujus Rei testimonium præ= sens scriptum sigilli nostri munimine duximus roborandum. Actum Anno Domini M/o. CC/o. vicesimo septimo, mense Decem= bris. Valt'.

Scriptura
xxiii/a.

A personall Composition betweene the Chapter
and the same Archdeacon touching Juris=
diction in the Vacancy.

lura Archie=
piscopalia.

Universis sanctæ matris ecclesiæ filiis ad quos præsens scrip= tum pervenerit Rogerus Prior & Capitulum ecclesiæ Christi Cantuar. Salutem in Domino. Noverit universitas vestra quod cum contentio verteretur inter nos R. Priorem & Capitulum ec= clesiæ Christi Cantuar. ex una parte & magistrum Simonem de Langeton Archidiaconum Cant. ex altera super quibusdam ju= ribus ad Archiepiscopum Cant. dum vivit sine contradictione & immediate spectantibus, viz. super institutionibus faciendis ad vacantes ecclesias, & super collationibus ecclesiarum vacan= tium autoritate concilii, ac etiam super cognitione causarum matrimonialium, quæ ipsius Archiepiscopi forum dum vivit immediate contingunt. Item super causis omnibus quæ moventur & moveri possunt inter Suffraganeos & Suffraganeorum subjectos totius provinciæ subjectæ ecclesiæ nostræ Christi Cant. tum per simplicem querimoniam, tum per appellationem factam vel faci=

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Archidiacono
quæ concessa.

endam ad ipsum Archiepiscopum dum vivit in omnibus casibus a Canone diffinitis, tum etiam in causis tuitionum appellationum factarum ad sedem Apostolicam inter eosdem & quoslibet totius provinciæ supradictæ, quatenus procedunt appellationes a cogni= tione ordinaria vel extraordinaria delegatione. Item super insti= tuendo clerico seculari & pœnitentiario in eadem ecclesia, sic conquievit. viz. quod nos Prior & Capitulum concedimus pro bono pacis & intuitu personæ ipsius, prædicto mag. Simoni Ar= chidiacono personaliter & ad vitam suam quod autoritate eccle= siæ nostræ Cant. Metropolitanæ, habeat, sede vacante, Instituti= ones infra Dioces. & extra, collationes ecclesiarum vacantium autoritate concilii, & cognitiones causarum matrimonialium. Ita tamen quod ex ista nostra concessione, nec quoad titulum, nec quoad fidem bonam, nec quoad aliquam præscriptionem inchoan= dam sive complendam in prædictis juribus post mortem ipsius Ar= chidiaconi vel cessionem nullum nobis possit præjudicium gene= rari. De illis vero quæ sunt circa personas Episcoporum quoad querelas de eis deponendis vel appellationes ab eis faciendas ad se= dem Cant. & similiter de tuitionibus appellationum ab eis ad Do= minum Papam interpositarum, sic est actum inter partes prædictas, quod dictus Archidiaconus (tenore præsentium) protestatur & confitetur se nullam vindicare jurisdictionem nec cohertionem ali= quam faciendam in personis Episcoporum occasione alicujus quere= læ contra eos motæ vel movendæ, vel ipsorum negligentia; nec vindicat appellationes factas a personis Episcoporum nec ab eo= rum Officialibus, ipsis Episcopis existentibus extra regnum. Si= militer nec tuitiones appellationum ab eisdem ad Dominum Pa= pam factarum cum sint de sequela dictarum appellationum. Set ipsi Prior & Capitulum in prædictis quod suum est exequantur. Ecclesias autem vacantes quæ nostræ sunt donationis dabimus personis quibus videbimus expedire, & collatione facta signifi= cabimus Archidiacono instituendos eosdem, qui absque omni contradictione & examinatione personæ, & inquisitione de per=

Quæ P. &
Convent. re=
servata.

Pœnitentiari= us.

sona ac difficultate qualibet instituet sine mora, nisi evidens & manifestum quid appareat propter quod hoc facere non possit, dummodo super aliis articulis sicut moris est inquiratur. Magistro vero Willielmo penitentiario mortuo vel amoto de alio substi=

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Compositio temporalis.

tuendo clerico seculari in Penitentiarium sic convenimus, quod de Prioris & Archidiaconi præficiatur assensu, qui tantum in ecclesia nostra & non alibi quotiens commode poterit injunctum sibi officium prout Dominus dederit salubriter exequetur. Ille autem Penitentiarius secularis providetur in supplementum fratrum nostrorum penitentiariorum deputatorum vel deputandorum a Capitulo, ita quod tam salubre negotium nullum defectum habeat vel neglectum. Invocationem vero brachii secularis contra personas excommunicatorum tam a nobis autoritate privilegii nostri quam ab aliis claves ecclesiæ contemnentium habeat Archidiaconus, & sic excommunicatos a nobis ad instantiam nostram faciat publice denuntiari. Ista autem sic procedit compositio quod tantummodo ad tempus Archidiaconi supradicti durabit, ita quod post obitum ipsius vel cessionem nullum hincinde præjudicium in aliquo generetur. Vtraque vero pars hæc omnia supradicta bona fide promisit fideliter observare. Et ut hæc compositio ut prædictum est robur optineat, duplicatum est hoc scriptum in modum cyrographi, cujus una pars sigillo nostro signata penes dictum Archidiaconum remanebit; altera vero pars sigillo dicti Archidiaconi signata penes nos in testimonium residebit. Act' apud Cant. Anno Domini M/o. CC/o. xl. primo xii/o. Kalen. Septembris.

Scriptura xxiii/a.

A Composition betweene Saint Augustines Abbey and the Citie of Canterbury about limits and liberties, intituled by Thorne

Compositio cum Civibus Cant.

Anno Domini Millesimo Cclxviii/o. in crastino Purificationis beatæ Mariæ, Anno Regni Regis Hen. filii Regis Ioannis xlii/o. apud Westm' coram eodem Domino Rege, convenit ex consensu ipsius Domini Regis inter Abbatem sancti Augustini Cant. & Cives dictæ Civitatis super quibusdam contentionibus motis inter eos, viz. quod si aliquis latro captus fuerit cum manu opere, ita quod possit vocari Infangthef, de porta Cimiterii Occidentalis sancti Augustini usque ad domum Henrici

Infangthef. Porta cimiterii Occidentalis.

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Loderslane. Nova strata.

Fabri, & a domo H. Fabri usque ad domum Nicholai de le Ber-ton, & deinde per vicum qui vocatur Loderslane usque ad novam stratam, & sic a nova strata usque ad sanctum sepulchrum a dextris remanebit de cetero civibus & libertati Civitatis Cant. sine contradictione prædicti Abbatis vel successorum suorum vel ecclesiæ S'ti Aug' imperpetuum, sive ille qui captus sit, de hominibus Abbatis vel de libertate sua interius vel exterius fuerit. Et si qualiscunque captus fuerit, qui similiter vocari debeat Infangthef in sinistra parte prædictorum bundarum & metarum, vel a sancto Sepulcro usque Chaldane, quantum fuerit de feodo ipsius Abbatis ex utraque parte, & similiter a domo prædicti Henrici Fabri per viam qua itur apud Fispole, ex utraque parte usque ad Fispole, scilicet quicquid sit de feodo ipsius Abbatis, & similiter si talis latro inventus fuerit in campis de Northome, & per vicum qui ducit ad portam S. Augustini, de cetero remaneat prædicto Abbati & Successoribus suis & ecclesiæ suæ in perpetuum. Ita quod servientes ipsius Abbatis illos licite capere poterint infra prædictas metas & bundas, & justitiam facere de ipsis secundum cartam suam & legem & consuetudinem Angliæ, sine contra=

Chaldane.

Fispole.

Northome.

Lot Scot. Tal= lag.	<p><i>dictione prædictorum civium vel heredum suorum inperpetuum, sive ille qui captus fuerit sit de villa vel de libertate prædictæ civitatis vel aliunde. Ita tamen quod propter istam conventionem nihil deperat prædictis civibus de juribus suis quæ habuerint in tenentibus prædicti Abbatis, qui manentes sunt infra metas & bundas prædictas, quæ remaneant tam prædicto Abbati quam prædictis civibus, quin illi qui mercandisas fecerint sint in Lot & Scot & in Tallag' & in defensione ipsorum contra omnes sicut prius fuerunt sine aliqua contradictione ipsius Abbatis vel Successorum suorum. Ita quod quando tallagium assessum est super eos, tallagium illud colligetur per visum Ballivi Domini Abbatis si interesse voluerit, & si non tunc licite per Ballivos prædictæ Civitatis. Dicti etiam cives nihilominus infra metas prædictas & bundas habebunt per Coronatorem suum visum hominum mortuorum & vulneratorum, & præsentationem quæ pertinet ad coronam Domini Regis coram lustic' in adventu suo sicut prius habuerunt attachiac' & prisonam omnium eorum de quibus dictus Abbas non potest facere lustitiam in Curia sua & si ille qui captus</i></p> <p>461</p>
Prisona Ab= batis.	<p><i>fuerit per prædictum Abbatem infra prædictas metas & bundas evaserit de prisona dicti Abbatis dicti cives non debebunt respondere de ipso escapio coram lustitiarum, sed dictus Abbas & successores sui ipsos acquietabunt coram eisdem. Et concessum est hinc inde quod si aliqua contentio oriatur inter eos de aliquibus articulis quibus fortasse dictus Abbas dicit se usum fuisse, vel dicti cives dicunt se habuisse in feodo ipsius Abbatis, & non possunt inter eos inde convenire sine aliquo placito, querens veniet ad curiam, & habebit breve Domini Regis ad vicecomitem quod per sacramentum xii. tam militum quam aliorum liberorum & legalium hominum forinsecorum per quos rei veritas melius sciri poterit, & qui nec prædictum Abbatem nec prædictos cives aliqua affinitate contingant, inquirat rei veritatem de jure & usu per illos xii. terminabitur contentio, quia utraque pars concessit quod sine aliqua calumpnia tenebit se contentum de hoc quod prædicti lurati utrique parti dabunt per sacramentum suum.</i></p>
Scriptura xxv/a.	<p>The Ordination of the Vicarage of S/t Paul Cant.</p> <p><i>Vniversis Christi fidelibus ad quos præsens scriptum pervenerit, Magister Hugo de Mortuo mari Officialis Curie Cantuar. gerens vices venerabilis patris Domini Bonifacii Dei gratia Cant. Archiepiscopi totius Angliæ Primatis in remotis agentis Salutem in domino sempiternam. Noveritis nos ad præsentationem magistri Hamonis Doge Rectoris ecclesie sancti Pauli Cantuar. Virgilium de Alcham Capellanum ad Vicariam prædictæ ecclesie, de consensu & assensu venerabilis patris R. dei gratia Abbatis S. Augustini Cant. & ejusdem loci Conventus qui dictæ ecclesie veri sunt patroni admisisse, ipsumque vicarium charitatis intuitu instituisse canonice in eadem. Salvis tamen dicto magistro Hamoni Rectori dictæ ecclesie & successoribus suis ejusdem ecclesie Rectoribus octo marcis argenti annuis de fructibus dictæ Vicariæ ad Natal' Domini, ad Pascham, ad festum Natalis beati Iohannis Baptistæ, & ad festum beati Michaelis equaliter percipiendis. Et dictus Vicarius solvet procurationes Domini Archidiaconi, & alia omnia onera ordinaria susti-</i></p> <p>462</p>
Reservata Re= ctori.	
Onera Vicarii.	
Iura Vicarii.	<p><i>nebit. Habebit autem dictus Vicarius & percipiet nomine Vicariæ suæ omnes obventiones, oblationes, casus & alia. Iura omnia ad dictam ecclesiam sancti Pauli aliquo modo spectantia & pertinentia (exceptis bladis & fabis in campo) & sic est ad præsens taxata Vicaria supradicta. In cuius Rei testimonium presentes literas ei fieri fecimus sigillo Officialitatis Curie Cantuar.</i></p>

firmiter roborat'. Dat' Cantuar. 5. Id. Decemb. Anno Domini 1268.

Scriptura
xxvi/a.

The Ordination of the Vicarage of S/t Mary
Northgate Canterb.

Anno Domini 1346. Bonæ memoriæ Iohannes Cant. Archiepiscopus Vicariam parochialis ecclesiæ beatæ Mariæ de Northgate Cant. religiosus viris Priori & Conventui sancti Gregorii Cant. appropriatæ, de expresso dictorum Religiosorum & Domini Thomæ Sheme Vicarii dictæ ecclesiæ consensu in certis ordinavit portionibus, sub hac forma.

lura Vicariæ.

Quod viz. idem Vicarius & successores sui in dicta ecclesia Vicarii haberent & perciperent nomine Vicariæ prædictæ libere & absque impedimento & contradictione dictorum religiosorum omnes oblationes in primis missis parochianorum dictæ ecclesiæ de Northgate defunctorum ubicunque sepeliendorum, in dicta ecclesia factas & faciendas, ac in secundis missis hujusmodi defunctorum parochianorum ibidem haberent illi oblationes factas & faciendas qui eas de lure vel consuetudine habere deberent quodque dicti Vicarii omnes & omnimodas alias oblationes in dicta ecclesia de Northgate, & in quibuscunque locis infra fines, limites seu decimationes dictæ ecclesiæ scituatis qualitercunque factas & faciendas, seu ad eam vel in ea provenientes, seu in posterum provenire valentes, oblationibus & obventionibus hospitalis de Northgate Cant. duntaxat exceptis. Dictique Vicarii omnes decimas lanæ, agnorum, porcellorum, aucarum, pomorum, pirorum, canap', lini, fabarum & aliorum fructuum & herba=

Hospitale de
Northgate ex=
ceptum.

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rum in ortis sive gardinis crescentium, ac decimas Warenciæ sive mader vulgariter nuncupat', infra dictam parochiam provenientes, nec non omnes alias minutas decimas ad dictam ecclesiam qualitercunque spectantes, omnesque alios proventus, quos dictæ ecclesiæ Vicarii ab antiquo percipere consueverunt, percipient & haberent, præterquam omnes maiores decimas (ad quatuor marcas annis singulis æstimatas) ad dictam pertinentes ecclesiam, quas Religiosi præfati sibiipsis perpetuum reservarunt.

Raservata Re=
ligiosis.

Onera Vicarii.

Quodque Vicarii antedicti onus deserviendi præfatæ ecclesiæ in divinis, inventionisque librorum & ornamentorum dictæ ecclesiæ, cereorum processionalium, & unius lampadis in Cancellis dictæ ecclesiæ ardere debentis, ministrationsisque panis, vini, luminar' & aliorum ad celebrationem divinorum necessariorum ibidem, ac etiam solutionis decimarum ac aliarum impositionum quarumcunque quæ Anglicanæ ecclesiæ imponi contingent pro medietate taxationis dictæ ecclesiæ, suis subirent sumptibus & expensis. Præfati vero religiosi onus refectiois & reparationis Cancelli dictæ ecclesiæ intus & exterius, ac solutionis hujusmodi decimarum & impositionum quarumcunque, pro alia medietate taxationis ipsius ecclesiæ, necnon cætera onera ordinaria & extraordinaria eidem ecclesiæ incumbentia seu incumbere debentia Vicariis dictæ ecclesiæ non ascripta superius, agnoscerent perpetuum & subirent.

Onera Reli=
giosor.

Scriptura
xxvii/a.

The Ordination of the Vicarage of Holy-Crosse
of Westgate, Cant.

Iohannes permissione divina Cantuar. Archiepiscopus totius Angliæ Primas & Apostolicæ sedis Legatus cunctis Christi fidelibus Salutem consequi sempiternam. Ex officii nostri debito Religiosos viros Priorem & Conventum Prioratus sancti Gregorii Cantuar. quibus ecclesia parochialis sanctæ Crucis de Westgate Cant. appropriata esse dicitur, & Dominum Iohannem dictum

Sorges vicarium ejusdem ecclesie, ad exhibendum coram nobis ordinationem Vicarie ejusdem ad iudicium nuper fecimus evocari. Sed dictae partes in termino ad praemissa eis dato nullam

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ordinationem hujusmodi exhibere se posse, quia eam non habuerunt, allegarunt. Pars insuper dictorum Religiosorum asserunt quod ipsi onera solutionis decimarum & aliarum impositionum quarumcunque pro taxatione ipsius ecclesie, necnon alia onera ordinaria eidem incumbentia in perpetuum agnoverunt, quodque ipsi nihil de fructibus, redditibus, proventibus seu obventionibus ecclesie praefatae pro tempore dicti Vicarii perceperunt, quamvis aliorum vicariorum ejusdem ecclesie temporibus certam pecuniae pensionem habere consueverunt & percipere ab eisdem. Dicitur etiam Vicarius asseruit quod ecclesie praefatae commoditates quaeque sibi pro sua sustentatione congrua & oneribus suae Vicariae incumbentibus vix sufficiunt his diebus, unde nos super vero valore annuo, omnium & singulorum fructuum, reddituum, proventuum, & obventionum ejusdem ecclesie in quibuscunque rebus consistant, necnon de & super omnibus & singulis eidem ecclesie incumbentibus oneribus, quae viz. per dictos religiosos & quae per Vicarium ipsius ecclesie solebant agnosci, summarie & de plano, absque strepitu & figura iudicii praemissis finem volentes imponere; de consensu dictarum partium inquisitionem in forma iuris fieri fecimus diligentem, quam judicialiter publicavimus & examinavimus in presentia partium earundem.

Reservata Religiosis.

Demumque de consensu dictorum Religiosorum Vicariae praedictae Patronorum, Vicariam ecclesie memoratae, ejus consideratis facultatibus, & ponderatis in ea parte undique ponderandis, ordinandum duximus modo infrascripto, & taxandum & limitandum quid & quantum praefati Religiosi in futurum perceperint ex fructibus, redditibus & proventibus ecclesie praelibatae. Ordinamus siquidem & statuimus quod dicti Religiosi & Successores eorum decimas omnium & singulorum hortorum inter fines & limites parochiae praedictae constitutorum ecclesie undecunque, necnon decimas cujusdam molendini Sheffotes-mill vulgariter nuncupati infra parochiam ejusdem ecclesie scituati percipiant & habeant post instans festum Nativitatis Sancti Iohannis Baptistae temporibus sequuturis. Dicitur autem Vicarius & Successores sui ibidem Vicarii habeant & teneant duas mansiunculas subtus ecclesiam praedictam ex utraque ipsius parte scituatas ad Vicarium ejusdem ecclesie antiquitus pertinentes, ceteras etiam decimas

Concessa Vicario.

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tam majores quam minores, necnon oblationes ac fructus, redditus, proventus & obventiones omnes & singulas ad dictam pertinentes ecclesiam seu in posterum pertinere valentes causa seu occasione quibuscunque dictis religiosis superius non ascripta percipiant, teneant, habeant ipsius ecclesie Vicarii in perpetuum suae nomine Vicariae. Onus autem eidem deserviendi ecclesie in divinis ac ministracionis, & exhibitionis panis, vini, luminar', & aliorum quae ad celebracionem divinorum ibidem necessaria fuerint per Rectores seu Vicarios locorum inveniendorum seu ministrandorum de jure vel consuetudine in nostra Diocesi usitata, ac etiam lotionis vestimentorum & ornamentorum dictae ecclesie inventionisque seu exhibitionis straminis quo dicta sternatur ecclesia prout & quotiens opus fuerit, Vicarii ecclesie praefatae suis agnoscant & subeant sumptibus & expensis. Onera vero refectationis & reparationis Cancelli ejusdem ecclesie, inventionisque seu exhibitionis & reparationis librorum, vestimentorum & ornamentorum ejusdem quae per ecclesiarum Rectores inveniri seu exhiberi vel reparari de iure vel consuetudine debent aut solent Ac insuper onus solutionis decimarum & aliarum impositionum quarumcunque quae dictam ecclesiam

Onera Vicarii.

Onera Religiosorum.

secundum ejus taxationem vel aliter concernere in posterum poterint seu debebunt, necnon & cætera onera ordinaria & extraordinaria ecclesiæ prædictæ qualitercunque incumbentia seu incumbere debentia Vicario ejusdem ecclesiæ qui erit pro tempore non ascripta superius, dicti Religiosi subeant in perpetuum & agnoscant. Reservas nobis & Successoribus nostris Archiepiscopis Cantuariensibus dictam Vicariam augmentandi & diminuendi si & quando nobis aut eis videbitur expedire, plenariam potestatem. In quorum testimonium sigillum nostrum fecimus hiis apponi. Dat. Saltwood quinto Id. Iunii Anno Domini Millesimo trecentesimo quadragesimo septimo, & nostræ translationis quarto-decimo.

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Scriptura
xxviii/a.

The Ordination of the Vicarage of S/t Dunstan, Cant.

lura Vicarii.

Vniversis tenore præsentium innotescat, quod Nos Walterus permissione &c. facta inquisitione super valore fructuum & obventionum omnium ecclesiæ sancti Dunstani juxta Cant. quæ viris religiosis Priori & Conventui sancti Gregorii Cantuar' appropriate esse dinoscitur: Vicarium ecclesiæ S. Dunstani ordinamus in hunc modum, ut viz. ejusdem loci Vicarius qui pro tempore fuerit pro sua sustentatione & suorum omnes decimas minores, oblationes & cæteros proventus omnimodos percipiat, decima garbarum cujuscunque bladi in campis crescentis duntaxat excepta, quam præfatis Religiosis nomine Rectoriæ applicamus, ac ipsos hujusmodi garbarum decimas perpetuis futuris temporibus percipere debere decernimus ac etiam ordinamus. Onera vero tam ordinaria quam extraordinaria Cancelli, librorum & ornamentorum, quantum ad Rectores locorum pertinere consueverunt per hanc nostram ordinationem plene agnoscent. Salva nobis potestate hanc nostram ordinationem interpretandi, declarandi, corrigendi, addendi seu detrahendi quotiens & quando nobis expediri videbitur. In cuius &c. Dat' apud Mortlake decimo sexto Kalen' Augusti 1322.

Reservata Religiosis.

Onera eorum.

The tenor of the same Vicarages augmentation.

Causæ augmentationis.

Iohannes permissione divina Cant. Archiepiscopus totius Angliæ Primas & Apostolicæ sedis Legatus, cunctis Christi fidelibus Salutem perennem. Ne perpetui ecclesiarum parochialium Vicarii, propter rerum inopiam, & suarum portionum tenuitatem egeant, nostro pastoralis officio convenit remedium adhibere. Eapropter religiosos viros Priorem & Conventum sancti Gregorii Cant. ecclesiam sancti Dunstani Cant. in proprios usus habentes, ut Domino Stephano Vicario ecclesiæ antedictæ cuius Vicariæ præsentatio ad ipsos dicitur pertinere, sufficientes de ipsius ecclesiæ fructibus, proventibus & obventionibus portiones, unde ipse possit & Successores

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sui in dicta ecclesia Vicarii possint congruam sustentationem habere, & sibi incumbentia onera supportare, infra certum a nobis eis præfixum terminum assignarent, nostra autoritate legitima moneri fecimus & induci. Qui quidem religiosi quandam exhibuerunt ordinationem dictæ Vicariæ per bonæ memoriæ Walterum quondam Cant. Archiepiscopum prædecessorem nostrum factam, in qua taliter continetur quod Vicarius dictæ ecclesiæ qui pro tempore fuerit decimas minores, oblationes & cæteros proventus ad dictam pertinentes ecclesiam, & provenientes undecunque ad eam debeat percipere & habere, decimis garbarum cujuscunque generis bladi de terris infra parochiam prædictæ ecclesiæ constitutis provenientibus dictis religiosis retentis. Sed idem Vicarius asserens dictas portiones in hujusmodi ordinatione Vicariæ contentas & assignatas eidem nullatenus sufficientes fore; judicialiter demum, post altercationes diutinas dictarum partium super sufficientia & insufficientia portionum dictæ Vicariæ assignatarum in ordinatione prædicta

super valore eorum annuo de mandato nostro & consensu dictarum partium legitime inquisito, compertum extitit portiones easdem per prædictum prædecessorem nostrum, ut præmittitur assignatas Vicariæ ipsius ecclesiæ quatuor marcis annis singulis duntaxat valere. Vnde Commissarius noster in hujusmodi negotio rite procedens, auditis propositis & allegationibus partium earum, necnon depositionibus testium prædictorum hincinde rimatis plenarie & discussis, nihilque per partem religiosorum quare portiones dictæ Vicariæ augmentari non debeant & suppleri effectualiter proposito sive dicto, terminis successivis & variis ad hoc datis, concurrentibusque omnibus & singulis quæ in ea parte requirebantur de lure, in præsentia dictarum partium coram eo sufficienter comparentium, dictam Vicariam augmentari debere pronuntiavit finaliter & decrevit Ipsisque Vicariis & Successoribus suis ibidem Vicariis ultra ordinationem nostri prædecessoris prædicti, ea rata manente, mansum dictæ Vicariæ quem Vicarii ejusdem inhabitare solent antiquitus, necnon & pensionem duarum marcarum sterlingorum annuum per Religiosos prædictos solvendarum sibi & successoribus suis ibidem Vicariis in festis Natalis Domini & sancti Iohannis Baptistæ equalibus portionibus annuatim in dictæ assignatæ suæ portionis

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augmentum canonice assignavit. Ordinavit insuper & decrevit quod idem Vicarius & sui successores in eadem ecclesia Vicarii futuris temporibus eidem ecclesiæ deserviant in divinis sustentationibusque cereorum, luminarium, ac panis & vini, pro celebratione missarum in eadem. Necnon in quibuscunque solutionibus decimarum & impositionibus aliis extraordinariis dictæ ecclesiæ ad quatuor marcas estimata onera pro medietate supportabunt. Præfatique religiosi refectioes & reparationes cancelli dictæ ecclesiæ, inventionemque librorum, vestimentorum & ornamentorum ad Rectores locorum pertinentes subibunt perpetim & agnoscent, reservata nobis & Successoribus nostris &c. Vnde Nos idem Iohannes Archiepiscopus præmissa omnia & singula autoritate nostra ordinaria (ut præmittitur) rite facta approbamus & tenore præsentium confirmamus. Dat' Cantuariæ, iii/o. Cal. Augusti Anno Domini Millesimo Ccc/mo. xlii/o. & nostræ translationis nono.

A Record shewing the ancient forme and Custome of payment of Tithes in Canterbury, taken out of the Archbishops principall Registry.

Thomas permissione divina Cantuar. Archiepiscopus totius, &c. Dilectis in Christo filiis Commissario nostro Cant. generali & Archidiaconi nostri Officiali Salutem, gratiam & benedictionem. Clamosa insinuatione quorundam Rectorum & Vicariorum ecclesiarum nostræ Civitatis ad aures nostras pervenit, quod licet ex antiqua & rationabili consuetudine tam in nostra Civitate quam alibi per totam Civitatem London' antiquitus observata & legitime præscripta, etiam in contradictorio iudicio aliquotiens obtenta, pro quolibet hospitio seu domicilio dictæ nostræ Civitatis pro decem solidis sterlingorum per unum annum conducto, quadrantem, & si pro viginti solidis hujusmodi hospitium seu domus per annum conducatur, obolum, & pro hospitio pro quadraginta solidis per annum conducto denarium, & si hospitium hujusmodi pro majori summa per annum conductum fuerit, plus, juxta summam seu portionem prædictam, inhabitantes & conducentes domos et hospitia hujusmodi qualibet die dominica per annum, et singulis etiam festis

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solempnibus, & præcipue Apostolorum quorum etiam vigiliæ per annum jejunantur, Deo & ecclesiæ in cujus parochia domus seu ædificia hujusmodi situantur offerre debeant & tenentur. Sunt

Oblationes.

Decimæ per=sonales.

tamen nonnulli dictæ nostræ Civitatis qui tam oblationes suas hujusmodi ecclesiis eorum parochialibus ac Rectoribus & Vicariis earundem vigore dictæ consuetudinis debitas, quam decimas eorum personales de lucro negotiationum suarum provenientes & ecclesiis quarum sunt parochiani debitas injuste subtrahunt & subtrahere moliuntur, ac decimas hujusmodi solvere contradicunt, objicientes contra Rectores & Vicarios hujusmodi decimas petentes consuetudinem non solvendi decimas supradictas, quam Canones vocant corruptelam, & plerumque quod deterius est confederatis & coadunatis pluribus conditionis similis, per illicitas conventiculas contra decimas hujusmodi exigentes ex præcogitata malitia gratis insurgunt, & quatenus in eis est Rectores & Vicarios sic petentes injuste opprimunt & jurium ecclesiasticorum subtractiones diversis modis adaugent contra canonicas sanctiones, in animarum suarum grave periculum & libertatis ecclesiasticæ læsionem manifestam. Nos igitur animabus nostrorum subditorum prospicere & morbo hujusmodi pestifero quantum a Canone est permissum mederi cupientes. Vobis con' & utrique vestrum di' committimus & mandamus firmiter injungendo, quatenus in singulis ecclesiis dictæ nostræ Civitatis omnes & singulos decimas & oblationes hujusmodi injuste subtrahentes, & eas debite non solventes, diebus dominicis et festivis intra missarum solempnia, cum major affuerit populi multitudo, autoritate nostra peremptorie moneatis et efficaciter inducatis, quod de eorum decimis seu oblationibus subtractis ecclesiis quarum sunt parochiani, infra unius mensis spatium a tempore monitionis vestræ continue numerandum satisfaciant competenter. Et quod de cætero subtrahentes hujusmodi suas decimas et oblationes quatenus ad eos attinet fideliter persolvant ut teneantur, sub pœna excommunicationis majoris quam in contravenientes et monitionibus vestris non parentes in hac parte, mora et culpa eorum in ea parte præcedentibus per vos volumus canonice fulminari, et sic excommunicatos publice nuntiari. De nominibus vero hujusmodi subtrahentium cum omni diligentia et cautela

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plenius inquiratis seu inquiri faciatis in singulis parochiis ecclesiarum dictæ nostræ Civitatis, in quibus per ipsarum ecclesiarum Rectores & Vicarios fueritis congrue requisiti. De die vero receptionis presentium, monitionisque & executionis vestrarum in hac parte factarum modo & forma, ac de nominibus subtrahentium hujusmodi, necnon de omni eo quod feceritis & inveneritis in hac parte, nos cum per partem dictorum Rectorum & Vicariorum fueritis congrue requisiti certificetis, per vestras literas patentes, seu certificet alter vestrum qui præsens mandatum fuerit executus per suas literas patentes harum seriem continentes. Dat' in palatio nostro Cant. xiiii/o. die mensis Aprilis Anno Domini Millesimo Ccc/mo. nonagesimo septimo, & nostræ translationis anno primo.

Scriptura
xxx/a.

Another Record to the same purpose, taken out of the Registry of the Consistory at Cant. being a deposition or witnesses examination taken in a suite, Anno 1457. there commenced, for tithes, by the then Parson of S/t Elphege, Cant.

Thomas Proude de parochia sancti Elphegi Civitatis Cantuar. ætatis L. annorum & ultra, liberæ conditionis ut dicit, interrogatus an sit consuetudo in Civitate Cant. quod omnes & singuli parochiani cujuscunque parochiæ tenentur offerre diebus dominicis & aliis diebus solemnibus quorum vigiliæ jejunantur secundum valorem redditus domuum, hoc est, si domus solvat xx/s. obolum, & si xl/s denarium, & sic secundum ratam ascensive & descensive, dicit quod sic. Interrogatus quomodo scit, dicit quod ita ipse observavit, & obtulit, & sic vidit observari toto tempore suo, ac

etiam sic audivit a tempore & per tempus cujus contrarii memoria hominum non existit a prædecessoribus suis ita observatum fuisse Interrogatus an novit aliquam constitutionem in hac parte latam dicit quod audivit quod sic, & quod virtute illius constitutionis ac consuetudinis prædictæ quidam magister Galfridus Langbrok nuper Vicarius sancti Dunstani extra muros Civitatis Cantuar. contra

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Iohannem Belsyre parochianum suum in casu consimili per sententiam diffinitivam victoriam obtinuit. Interrogatus insuper an Curationi dictæ Civitatis præsentibus & prædecessores sui pro temporibus suis, & præsertim dictus Dominus Iohannes Permenter Rector sancti Elphegi fuerunt & sunt in possessione seu quasi juris percipiendi & habendi huiusmodi oblationes ab inhabitantibus & occupantibus domos & hospitia infra suam parochiam modo & forma præmissis, dicit quod sic. Interrogatus per quantum tempus, dicit quod de notitia, & scientia suis per x. xx. xxx. & xl. annos, & de auditu suo per lx. annos, & per tempus cujus contrarii memoria hominum non existit, & nunquam audivit de contrario usque ad litem hanc motam.

These things are con-tested by William Sellow and Iohn Mersh both of that Parish.

Scriptura
xxxii/a.

An abstract out of the Life of S/t Elphege, written by Osborne a Monke of Canterbury in the Conquerors time, of what concerns the siege and spoile of Canterbury (both Cathedrall and Citie) happening in the yeare 1011. never before Printed.

Edricus Regis
& Regni Præfectus.

Sed totius malignitatis magister simul ac minister Diabolus, Diabolus inquam totius malignitatis magister simul ac minister, dum infidelium paucitatem ad injustam justis hominis necem propter copiam fidelium impellere non potuisset, aliam patranda sceleris artem aggreditur, per quam illi omni sociorum timore sublato quod nequissime cogitaverant crudelissime exequerentur. Quendam namque Edricum Rex totius Imperii sui Præfectum statuerat, hominem humilium quidem genere, sed qui lingua divitias ac nobilitatem comparaverat, callentem ingenio, suavem eloquio, & qui omnes id temporis mortales cum invidia atque perfidia tum superbia & crudelitate superaverat. Hujus igitur fratrem primo nobilitati Cantuariorum in præsentia Regis gratuito maledicentem, deinde ea

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quæ unicuique ex paterna hereditate pervenissent violenta dominatione invadentem, hujus inquam fratrem lubricum ac superbum eadem nobilitas aggressum interfecerat, edes succenderat; justo Dei judicio agente, ut qui in alios injuste exarsisset: ipse justæ vindictæ pœnas exolvisset. Cujus sanguinis frater superstes ultionem a Rege postulat. Denegat Rex postulata, jure fratrem peremptum pronuntiat, qui tantam nobilitatem tanta animi mobilitate regali palatio inpetere præsumpsisset. Præfectus colorem mutatus palatium egreditur, junctisque secum decem milibus viris quam optime armatis occisum fratrem ulcisci conatur. Sed dum conatus suos parum processisse conspiceret, resistentibus iis quos importunissimos adversarios habebat, & ingenti virtute contra certantibus, elatus in iram, Danorum conciliabula expectat, auxilia perquiri, non jam ad Cantuarienses solos debellandos, sed ad totius Britanniae fines depopulandos. Quorum ignaviam male dictis increpat, quod tot annos laborando nihil offecerint; cum præsertim Rex senio & languore, principes otio, omnesque divitiis ac voluptatibus contabescant. Opus tantummodo esse incepto, cetera rem ipsam expedire. Regnum post victoriam æqua sorte dividen-

Portus Sand=
wici.

dum, se Orientalibus Anglis, illos vero Aquilone potiri. Cujus hominis pollicitationibus principes Danorum arrecti simul & me= mores sociorum per doctrinam Pontificis sibi præreptorum socios se infatigables ad quodcunque ducere vellet promittunt, dextrasque dant & accipiunt, sacramenta exigunt & porrigunt. Itaque ma= turato consilio Dani & Angli: Dani relicta statione quam hie= mandi gratia prope Londoniam ceperant, cum innumera classe & non segniter armata Portum Sandvicum subeunt, ea viz. ratione, quod illam & ad receptionem navium habilem & civitati ad quam tendebant acceperint primum. At Edricus cum innumera pedestri multitudine & ipse pedes occurrens exercitum intolerabilem fac'. Hostes Pontifici Præfectis nobilitati omnis Cantuarix necem inten= tant. Cujus Rei fama civitas Cantuariorum vehementer permota, propterea quod neque alimentorum subsidia in ea fuissent, nec illis comparandis tempus jam idoneum suppeteret totas spes atque res suas in manus summi sacerdotis comendat, templumque Domini quod excellentissima omnium populorum veneratione ibi quidem

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colitur assidua supplicatione frequentat. Arbitrabantur etenim sese propter loci sanctitatem ibi vitari posse, & omnia magis fieri, quam se violenta inimicorum manu inde avelli. Sed verus ac sempiternus Deus, &c.

Mox universa nobilitas, quæ olim in legis violatorem vindi= ctam exercuerat: universa inquam nobilitas lacrimabili quæstu Pontificem circumdat, orat ut urbem exeat, vitæ consulat: in vulgi morte damnum quidem esse, sed quovis modo tolerabile; illius vero vitam omnium in terra vitas excellere. Sentiens autem beatus ille suasionem tametsi piam sua tametsi existimatione in= dignam, longe inquit alia mihi via gradiundum puto, dum præ= teritis mecum labores reputans, æternam Dei retributionem cogito, &c.

Aelpeheus.

Postquam accepere ea homines quibus omnia quam mors & cru= ciatu corporis cariora erant, citato mox consilio, diversi alius alio se transferunt: plures vero placandi gratia Danos accedunt, ratos se apud hostes tutos fore qui infra muros Civitatis tuti esse non possent. Sed e contra omnia venere. Sed me piget ista nar= rare. At Aelpeheus convocatis pauperibus populi sui, horta= batur eos bono animo esse, Deum præ oculis habere, præter eum qui corpus & animam in gehennam perdere potest nichil formi= dare, &c.

Deinde Episcopali super illos benedictione effusa, pacis com= munionem in osculo sancto libata, dum divini epuli omnes parti= cipes efficeret, se illis, illos sibi, utrosque autem omnium protectori Deo commendavit. Iamque dies aderat primos visura tumultus. Ecce tota Civitas hostili agmine circumvallata omnem exeundi civibus libertatem negabat. At illi pro muris consistentes, resi= stendi audaciam non tam ostendebant quam simulabant. Vigesi= mo autem obsidionis die exhausto quicquid ad vitæ usum parave= rant, mittitur a Pontifice qui Dano subgerat ut ab incepto desi= stat, populum innocenter obsidionem pati, cavere ne divinæ cor= reptionis flagello pro filiorum castigatione ad tempus concessio ni= mis insolenter abutatur. Fieri plerumque ut quem pater heredem vult, baculo percutiat, baculum post in ignem projiciat. Sed Angli (nam illi ad impietatem procliviores extiterant) quo amplius cognatum populum afflicti cernebant, eo ferociores

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instare, vineas agere, turres extruere, arietibus murum ferire, igneas faces jacere, prorsus nihil intactum habere. Inde feralis per contiguas domos ignis conceptus, horrendos crines attollit, ac sævientem auro per omnia loca se dilatando spargit. Cernere tibi videreris, aut Romanas flammam Neronem mirari, aut Tro=

jana incendia Aeneam deflere. Tum vero miseranda inter cives cunctatio, utrumnam desertis murorum propugnaculis ad pro- prias domus convolarent, an eis neglectis munitioni incumbere- rent: vicit communem utilitatem privata affectio, filiorum dul- cis recordatio tuendæ familiæ innata compassio Currunt itaque furore præcipites, animositate audaces, neque vitæ memores neque mori potentes. Rapiunt e mediis ignibus conjuges & caros liberos, hostili gladio statim feriendos. Sed illis ad cineres ædi- ficiorum attentius occupatis, ecce quod dictu quoque miserabile est, effracta urbe, exercitus ingreditur, terribilis sonitus ex clamore vocum simul & ex clangore tubarum attollitur; adeo ut omnia Civitatis fundamenta concuti viderentur. Quæ tunc facies rerum, quam miserabilis confusio malorum, sub nullius scientiam cadere potest qui non ejusdem calamitatis spectator af- fuerit. Alii namque ferro jugulati, alii flammis consumpti, plu- res vero supra muros præcipites dati, nonnulli quod dicere pudet per verenda suspensi deficiunt. Matronæ quas ceteris clariores nobilitas effecerat, dum thesauros quos non habebant coguntur prodere capillis per omnis civitatis plateas distractæ, ad ultimum flammis injectæ moriuntur. Super omnia in minorem ætatem crudelitas desevit, dum parvuli a matrum uberibus evulsi aut lanceis exciperentur aut superacto plaustro minutatim conteren- tur. Iam vero ea quæ sequuntur mala pro dolorum magnitudine vix enarrare valeo. Ecce etenim venerandus Pontifex non fe- rens tantam suorum depopulationem, dum forte plangentium turba monachorum in ecclesia Salvatoris circumseptus fuisset: repente manibus tenentium se lapsus de ecclesia evasit, currens= que ad locum cadaveribus plenum inter densissimos hostium cuneos se ingerit, talia geminando in clamitans. Parcite ait par- cite, &c.

Vastatio Ci-
vitat.

Danorum im-
manitas.

Monachi in
eccles. Salva-
toris circum-
septi.

Aelfegus capi-
tur.

Protinus ergo innumeris manibus fortissimis athleta carpitur, ac intercepto gutture vox loquentis præpeditur. Vinculis palmæ
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innectuntur, genæ unguibus dissecantur, pugnis & calcibus latera tunduntur. Inter hæc servus Dei muto simillimus, ne uno qui- dem verbo dolorem prodere; sed sancti spiritus consolatione ro- boratus, summa tantum labia quasi cum Deo loquens movere. Sicque ad atrium Templi non tam deductus quam impiorum ma- nibus impulsus, jubetur novi flagitii spectator assistere, quate- nus mortem ante mortem videret, nullumque mortis genus ex- isteret, quod illum sive patientem sive suis condolentem præteri- ret. Accedunt itaque filii Diaboli ad templum filii omnipotentis Dei, cuppas super invicem positas inflammant, tectum exinde molientes amburere. Iam plumbi materies a facie ignis resoluta cœpit introrsum defluere, cum beata monachorum plebs caput pallio cooperta, amaris lachrymis faciem rigata in Deum per om- nia confisa egrediebatur, datura pro Salvatore quod pro omnibus ille dignatus est impendere. Ad quam ferro excipiendam mox carnifex occurrens, mirabili atque miserabili eandem cæde de- vastat. Quid tum quæso &c.

Templum
spoliatum.

Decimatio po-
puli.

Igitur ex omni numero, qui ad octo millia hominum protende- batur, quatuor solummodo monasticæ professionis, octingentos autem inferioris ordinis viros remansisse accepimus, quos primum beneficii gratia pro decimis computatos, deinde verberibus acri- ter ——— aut pecuniaria redemptione dignos judicaverint aut servilibus mancipandos operibus secum abduxerunt &c.

Porta septen-
trionalis.

Iam populo cæso, jam urbe flammata, jam denique Christi templo violato, perscrutato, spoliato, extrahitur sanctus toto corpore vinctus, furentis populi manibus occidendus. Cumque ad Portam Septemtrionis præcedentium raptu, & subsequen- tium impulsu traheretur, ecce ii quos solos paulo ante ex omni Civitatis ruina superfuisse commemoravi, pedes trabibus inserti

sub militari custodia tenebantur. Qui viso Pontisice &c.

Ducitur igitur ostia Christi de urbe ad classem, de classe ad carcerem, de carcere ad iniquitatis ludicem. Carcerem pronuntio quem horror tenebrarum fœdavit, quem augustia parietum fœdavit, quem ranarum importunitas fœdavit. Ibi virum menses septem duodeno milite septum servavere rati illum ecclesiæ patrimonia spoliaturum, ac pro sua liberatione eis daturum. Sed Elphegus &c.

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Expectato autem sacrosancto Dominicæ requici Sabatho, cum perfectæ salutis integritatem se recepisse, nec quemquam ex omni populo per totum triduum obiisse conspicerent, legant principes legionum quatuor, qui pontifice adito, primo quidem pro impenso beneficio gratias exhibeant, deinde hujus conditionis alloquium proponant, ut si vita ac libertate velit potiri sexaginta argenti talenta persolvat, singulis talentis quinquaginta librarum pondera appensis. Præter hæc spondeat se suasurum Regi, ut cum impossibile sit absque grandi pecunia Anglos Danis conciliari ducenta superioris ponderis talenta solvantur, sicque fœdus inter utrosque populos firmum constituatur. Quo ille accepto nuntio, &c.

Scriptura
xxxii/a.

Foundation of Lukedale Chantry.

Reginaldus de
Cornhelle.
Curia de Luke=

Sciunt præsentis & futuri ad quos præsens scriptum pervenerit quod ego Rogerus Dei gratia Abbas Sancti Augustini Cantuarien. & Conventus ejusdem loci concessimus Reginaldo de Cornhelle & heredibus suis habere cantariam suam in capella sua quæ constructa est intra septa Curia suæ de Lukedale faciendam per Capellanum suum commensalem in propriis expensis, salvo in omnibus lure matricis ecclesiæ de Littlebourne, ita quod præfatus Reginaldus vel heredes sui nullis futuris temporibus onerabunt personam vel sacerdotem prædictæ ecclesiæ de Littlebourne occasione cantariæ in jam dicta capella faciendæ. Reddet igitur tam prædictus Reginaldus quam heredes sui integre & plenarie decimationes omnium terrarum quas habent in eadem parochia tam magnas quam minimas matrici ecclesiæ de Littlebourne. Præterea dabunt decimas duarum partium molendini de Bremlinge, & tertiæ partis si eam recuperare potuerint, & decimas feni tantilli prati quod ibi habent & duos solidos annuos super altare matricis ecclesiæ de Littlebourne, reddend. per manum Willielmi de Stocting vel heredum suorum in duobus terminis, scilicet in media quadragesima 12/d. & in festo sancti Michaelis 12/d. Visitabunt etiam matricem ecclesiam cum oblationibus suis in quatuor annuis festivitatibus, Natalis scilicet Domini, Puri-

Molendinum
de Bremlinge.

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ficationis, Paschæ, & festivitate sancti Vincentii, cum in partibus illis fuerint, ut parochiani sæpedictæ ecclesiæ de Littlebourne. Sacerdos etiam qui pro tempore in sæpenominata capella ministrabit fidelitatem faciet personæ sæpedictæ matricis ecclesiæ, quod in nullo defraudabit eam in decimis magis sive minimis, nec in prædictis oblationibus confessionibus sive testamentis, sponsalibus, sive purificationibus, vel tricennialibus, vel in aliquibus ad lus ecclesiæ de Littlebourne pertinentibus. Veniens itaque sæpenominatus Reginaldus in Capitulum nostrum sacramentum prestitit pro se & heredibus suis se & heredes suos in omnibus & per omnia hæc supradicta fideliter observaturos. Hiis testibus &c.

Scriptura
xxxiii/a.

A Grant made by Archbishop Wlfred to the family at Christ Church permitting them to enjoy certain houses which themselves had built (it

seemes) upon the reedifying of the Monastery.

- + *In nomine sanctæ Salvatoris Dei & Domini nostri Iesu Christi Anno ab incarnatione ejusdem Dei & redemptoris mundi D. CCC. xiii. Indict. iii/a. præsidente Christi gratia archipontifice Wlfredo Metropolitano sedem ecclesiæ Christi quæ sita est in Dorovernia civitate Anno iiiio. Episcopatus ejusdem Archiepiscopi divina ac fraterna pietate ductus amore Deo auxiliante renovando & restaurando pro honore & amore Dei sanctum monasterium Dorovernensis ecclesiæ reædificando refici auxiliantibus ejusdem ecclesiæ presbiteris & Diaconibus cunctoque Clero Domino Deo servientium simul. Ego Wlfredus misericordia Dei Archisacerdos pro intimo cordis affectu dabo & concedo familia Christi habere & perfruere domos quas suo proprio labore construxerunt jure perpetuo hereditatis munificentia illis viventibus seu decedentibus cuicumque relinquere vel donare voluerint unusquisque liberam habeant facultatem in eodem monasterio donandi sed nec alicui foras extra congregationi. Ita etiam in Christi caritate obsecrans præcipio omnibus successoribus meis*

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hanc prædictam donationem inconcusse & inviolatam salva ratione servandam sine fine semper in evum: hac tamen conditione ut Deo humiliores & gratiores omnium beneficiorum Dei semper existant, seduloque frequentatione canonicis horis ecclesiam Christi visitent orantes ac deprecantes pro seipsis propriis piaculis & pro aliorum remissione peccatorum misericordiam Domini implorent. Necnon domum refectionis & dormitorium communitè frequentent juxta regulam monasterialis disciplinæ vitæ observant. Vt in omnibus honorificetur Deus & vita nostra & bona conversatio nobis nostrisque proficiat in bonum. Si quis illorum per audaciam suam malæ voluntatis hanc prædictam constitutionem irritam habere & in oblivionem deducere, & congregare convivas ad vescendum & bibendum seu etiam dormiendum in propriis cellulis sciat se quisquis ille sit reatum se esse propriæ domi & in potestate Archiepiscopi ad habendum & cuicumque ei placuerit donandum. I' manentem itaque hanc cartulam in sua nihilominus firmitate. Ego Wlfred gratia Dei Arch' episc' signo sanctæ crucis Christi confirmans subscripsi.

- + *Ego Wernoth pr' Ab' con' & subscripsi.*
+ *Ego Wulfheard pr' con' & sub'.*
+ *Ego Heamund pr' con' & sub'.*
+ *Ego Oswulf pr' con' & sub'.*
+ *Ego Ceolstan pr' con' & sub'.*
+ *Ego Tudda pr' con' & sub'.*
+ *Ego Diornoth pr' con' & sub'.*
+ *Ego Guthmund pr' con' & sub'.*
+ *Ego Cuthberht pr' con' & sub'.*
+ *Ego Coenhere Dia. con' & sub'.*
+ *Ego Brunheard Dia. con' & sub'.*
+ *Ego Hæhferth præposi' con' & sub'.*

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Scriptura
xxxiii/a.

An Apologie for Archery, by M/r Iohn Bingham, in his Notes upon Aelians Tactiks, pag. 24. &c.

/a Pausan. in
Atticis 40.

Arrowes] Archers have always beene of speciall esteeme for the field, and preferred before the other kindes of light-armed. Many nations have beene commended for their skill in shooting. Amongst the Grecians the Cretans were (of ancient time) sole Archers, /a as Pausanias witnesseth. Yet was not their service equall with the service of the Persians. For Xeno=

/b Xenoph. de
exped Cyri. lib.
4. 322. C.

/c Diod. Sicul.
lib. 14. 411.

Plutarch. in
Crasso.

/e Curtius lib.
8. 353.

/f Plutarch in
Alexan. Diod.
Sicul. lib. 17.
614.

/g Arr lib. 6.
129. E.

/h Veget lib. 1.
cap. 20.

/i Aurel. Cicuta
de disciplin. mil.
lib. 2. 206.

/k Patrit. Parall.
parte secunda lib.
3. pag 37.

/l Veget. lib. 1.
cap. 15.

phon confesseth, that the Persian Bowe over-reached the Cretan a great way: and that the Rhodians with their sling out-threw the Cretan Bow. Of the Carduchans a people, through whose Countrey the Grecians passed at their returne out of Persia /b Xenophon writeth thus: 'They carried no other armes, then Bowes and Slings. They were excellent Archers; and had Bowes well nigh three Cubits long; Arrowes more, then two Cubits. When they shot, they drew the string, applying their hand somewhat toward the neither end of the Bow, setting their left foote forward. With their Arrowes they pierced both Targets, and Curates. The Grecians putting thongs to the middest of their Arrowes sent them back at the enemy in steed of Darts.' The same in effect is reported by /c Diodorus Siculus. Of the Parthian horsemen, Appian saith: 'When Crassus commanded the light-armed to disband, and goe to the charge, they went not farre, but meeting with many Arrowes, and being sore galled with them, they retired streight, and hid themselves amongst the armed, and gave beginning of disorder, and feare, representing to the sight of the rest, the force, and violence of the shot, that rent all armes, they fell upon, and made way aswell thorough bodies, that had the best, as the worst furniture defensive: giving mighty and violent strokes from stiffe and great Bowes, and forcing out the Arrow boysterously with the compasse, and bent of the Bow.' Plutarch hath the very words, that are in Appian. The Indians
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also were good Archers, albeit not much praised by Q. Curtius, /e He saith: 'their Arrowes were two Cubits long, which they deliver out of their Bowes, with more labour, then effect: for as much as the Arrow whose whole efficacy is in lightnesse, becometh altogether unwieldy by reason of the weight.' And yet he telleth, that Alexander, 'at the assault of the principall City of the Mallians, was stroake thorough his Curace into the side beneath the Pappes with an Indian Arrow:' with whom /f Plutarch and Diod. Siculus accord. /g 'Arrian addeth the wound was so deepe, that his breath was seene to issue out together with his bloud.' The Gothes and other people of the North, that invaded the Romane Empire, had their chiefe victories against the Romanes by the helpe of Bowes, and Arrowes. /h Vegetius (before alleadged) speaketh it plainly: 'So our Souldiers, saith he, unarmed both bodies and heads, encountring with the Gothes, were oftentimes wholly defeated, and slaine, with the multitude of their Arrowes.' I may not pretermit the praise of our Nation in this skill. Our owne stories testifie, that the great battailes, we gained against the French, were gained by the joynt-shooting of our Archers principally. And that the English have heretofore excelled in Archery and shooting, is cleare by the testimony even of Strangers. /i Cicuta (whom I named before) commending the use of Bowes, as necessary for the service of the field (and that long after Guns were invented) preferreth the English before all other, and setteth him downe, as a patterne for other to follow. And /k Patritius, disputing of the violence of Arrowes, doubteth not to affirme, 'that an English Arrow with a little waxe put upon the point of the head, will passe through any ordinary Corslet or Curace.' Howsoever the credit of Bowes is lost, at this present, with many great Souldiers, yet have they of ancient time been highly prised. /l 'Vegetius saith; how great advantage good Archers bring in fight, both Cato in his Bookes of military discipline doth shew evidently, and Claudius, by augmenting the number

of Archers, and teaching of them the use of their Bowes, overcame the enemy, whom before he was not able to

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/m Leo cap. 6.
§. 5.

/n Leo cap. 11.
§. 49.

match. Scipio Africanus (the yonger) being to give battaile to the Numantines, that before had forced a Roman army to passe under the yoake, thought he could not otherwise have the better, unlesse he mingled chosen Archers in every Century.' And /m Leo the Emperour in his Constitutions military hath this Constitution amongst other: 'You shall command all the Roman youth, till they come to forty yeares of age, whether they have meane skill in shooting, or not, to carry Bowes and Quivers of Arrowes. For since the Art of shooting hath been neglected, many, and great losses have befallne the Romanes.' And in another place: /n 'you shall enjoyne the Commanders under you, in winter to take a view, and to signifie to the Turmarches (Coronells) how many horse, and what kinde of armes the Souldiers, under their Commands, stand in need of, that necessary provision be made, and the Souldiers be furnished in time convenient. But specially you are to have care of Archers; and that they, who remaine at home, and have vacation from warre, hold Bowes and Arrowes in their houses. For carelesnesse herein hath brought great damage to the Romane State.' So Leo. This of old time was the opinion of the Romanes concerning Archers. How we are falne out with them in our dayes (the skill of the Bow, being a quality so commendable, and so proper to our Nation) I know not, unlesse fire-weapons perhaps have put them out of countenance. And surely it may not be denyed, that the force of fire-weapons of our time doth farre exceed the height of all old inventions for annoying the enemy. And, when I have given them the first place, I will not doubt to give the second to Bowes and Arrowes: being so farre from casting them of, that I would rather follow the wisdom of the Grecians; who albeit they esteemed Arrowes the best flying weapons, yet thought it not amisse to hold in use slinges, and darts. Every weapon hath it property; and that which is fit for one service, is not so fit for another. The fire-weapons have their advantages; They have also their disadvantages. Their advantage is, they pierce all defence of armour, and lighting upon a place of the body, the wound whereof endangereth life, they bring with

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them certaine death. Their disadvantages are, they are not alwayes certaine, sometimes for want of charging, sometimes through overcharging, sometimes the Bullet rowling out, sometimes for want of good powder, or of dried powder, sometimes because of an ill dried match, not fit to coale, or not well cocked. Besides they are somewhat long in charging, while the Musketier takes downe his Musket, uncockes the match, blowes, proynes, shuts, casts of the pan, castes about the musket, opens his charges, chargeth, drawes out his skouring sticke, rammes in the powder, drawes out againe, and puts up his skouring sticke, layes the musket on the rest, blowes of the match, cockes, and tryes it, gardes the pan, and so makes ready. All which actions must necessarily be observed, if you will not faile of the true use of a Musket. In raine, snow, fogs, or when the enemy hath gained the winde, they have small use. Adde that but one ranke (that is the first) can give fire upon the enemy at once. For the rest behinde, discharging, shall either wound their owne Companions before, or else shoote at randon, and so nothing endanger the enemy, the force of a musket being onely availeable at point blanche. Contrariwise the disadvantage

of Arrowes is in the weaknesse of the stroke, which is not able to enter a Curace, that the foote or horse now use. Yet can no weaker be found, wherein you may not have good use of Bowes: raine, snow, winde, haile, fogs, hinder little (especially the string of the Bow being not to wet) may rather profit. Because in them you can hardly discern, muchlesse avoyde, the fall of the Arrow. As for quicknesse in delivery, the Bow farre excelleth the Musket. A good single Archer is able to give five shot in exchange for one of the Musketier; and that with such certainty, that you shall not heare of an Archer that misseth the delivery of his Arrow, where the Musketier, often faileth by reason of the accidents and impediments before by me rehearsed. Ioyne that a whole squadron of Archers, being embattailed, may shoote at once together: which onely the first ranke of Musketiers may doe. And make the case there were a hundred Musketiers, and a hundred Bow-men each digested into ten files, each file containing ten men, the Bow-men shall be able to shoote at once a hun-

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/o Plut. in Sylla.

dred Arrowes (all their Arrowes) for ten Bullets given by the Musketiers, namely those ten of the first ranke discharging alone. It must not be pretermitted, that the Bow and Quiver both for marching, and all service, are lighter and of lesse labour to use, then a Musket, which is no small advantage in armes and fight. To conclude, the Bow-men may be placed behinde the armed foote, and yet in shooting over the Phalange annoy the enemy before joyning, and /o all the time of fight, even whilst they are at pushe of Pike; where the Musketier, there placed, must either idly looke on, or else playing with his Musket, most of all endanger his owne friends. Neither is the force of Arrowes so weake, as is imagined, no not in the arming of our dayes. For the Pike albeit he have his head and body covered, yet are his legs, and feete, his armes, and hands open to wounds: any of which parts being wounded brings a disability of service. To say nothing of his face, and eyes, before which the showers of Arrowes falling like a tempest without intermission, must needs breed a remedillesse terror, and make him thinke rather of saving himselfe, then offending his enemy. The Musketier being also unarmed is as subject to the shot of Arrowes, as the Archer is to the shot of the Musket; and the Arrow touching any vitall part, as much taketh away life, as doth the Musket. Lastly a horse-man for his owne person (I must confesse) is safe enough from the danger of Arrowes by reason of his armour; but his horse, being a faire and large marke, and having neither barbe, nor pectorall, nor ought else to hide his head or breast, how can hee escape wounds? Witnessse our fields in France, where our Archers alwayes beate the French horse, being barbed, and better armed, then our horse are, at this day. And for the bloody effect of Bowes the story of Plutarch is worth the rehearsing. He, in the life of Crassus hath thus: /p 'The Parthians opposing the Cataphracts against the Romane horse, the other Persians galloping here and there dispersedly, and troubling the face of the field, broke up from the bottome, Hills of Sand, that raised infinite dust, whereby the Romanes lost their sight and voyce: and thronging together, and thrusting one another were wounded, and dyed not a simple, or

/p Plutarch in Crasso.

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quicke death, but tormented with convulsions and pangs of grieffe, wallowing up, and downe, in the sand to breake the Arrowes in their wounds, or else endeavouring to pluck out the hooked heads, which had pierced veines and sinewes, renting a fresh themselves, and adding torment to

/q Patric. paral.
mil. part. 2. 39.

torment: so that many dyed in this manner, and the rest became unprofitable. And when Publius Crassus desired them once more to charge the Cataphracts, they shewed their hands nailed to their Targets, and their feete fastened to the ground, whereby they were unable either to flye, or fight.' These wonders did the Parthian Bowes, which notwithstanding were not to be compared to our ancient English Bowes, either for strength, or farre shooting. And that we may not seeme to rely upon antiquity alone. /q The battaile of Curzolare (commonly called the battaile of Lepanto) fought in our dayes betwixt the Turkes, and Christians by Sea may serve for an experience of the service of Bowes and Arrowes. In which there dyed of the Christians by the Arrowes of the Turkes above five thousand, albeit they were in Galleyes and Ships, and had their blinds pretended to save from sight, and marke of the Turkes, where as the Artillery of all sorts of the Christians consumed not so many Turkes: notwithstanding the Christians had the victory. Now then for us to leave the Bow, being a weapon of so great efficacy, so ready, so familiar, and as it were so domesticall to our Nation, to which we were wont to be accustomed from our Cradle, because other Nations take themselves to the Musket, hath not so much as any shew of reason. Other Nations may well forbear that, they never had. Neither Italian, nor Spaniard, nor French, nor Dutch, have these five hundred yeares, beene accounted Archers. It was a skill almost appropriated to our Nation. By it, we gained the battailes of Cressy, of Poitiers, of Agincourt, in France: of Navarre, in Spaine: By it, we made our selves famous over Christendome. And to give it over upon a conceit onely (for no experience can say that our Bow was ever beaten out of the field by the Musket) will prove an imitation of Æsops dog, who carrying a piece of flesh in his mouth over a River, and seeing the shaddow in the water, snatched at the shaddow, and left

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the flesh. I speake not this to abase the service of Muskets, which all men must acknowledge to be great; I onely shew, there may be good use of Bowes, if our Archers were such, as they were wont: which is not to be despaired, and will easily come with exercise.

Vide pro
Becket in
Catalogo
Archiep.

A Discourse of the Priviledge commonly called
Clergy, branched into the five following
Particulars, viz.

1. The nature and qualities of the priviledge, what it is, and whence it came.
2. The forme and manner how it is put in practice.
3. The antiquity thereof in the land.
4. The extent of it to lay men, and the cause thereof.
5. The declining of it by degrees, and restrained condition thereof with us at this day.

1. Particular.

To begin with the first. The better to know the nature and quality of this priviledge, liberty, immunity, exemption (call it which you please) I must let you know, that by the Canon-law (for I will looke no higher) every Clergie man hath a certaine Franchise granted him, knowne by the terme of *Privilegium Clericale*, the which as a chaine, consisteth and is made of many links. One, and that the chiefe, whereof is this. 'That he may not be called to secular judgement' /a. That is, that he may not be convented nor brought into question for any matter by or before a temporal Judge. Within the compasse and extent of the which priviledge, the Canons and Canonists bring as well civill as criminall causes, so exempting Clerkes from the secular

/a c. Si diligenti.
De foro comp. &
Lindw. in Pro=
vinciali. de offic.
Ord c. 2. verb.
ecclesiastici pri=
vilegio.

power in the one as well as the other. And by the way, if D/r Ridley, from whom I have it, be not deceived, this I may safely say, that many titles of the Canon-law, such as those 'of buying and selling, of leasing, letting and taking to ferme, of morgaging and pledging, of giving by Deed of gift, of detecting of collusion, and cousenage, of murder, of theft, and

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receiving of theeves, and such like,' although they are known notoriously to belong to the conusance of the Common-law at this day, yet with the matters whereof they treat, were anciently in practice and allowed in Bishops Courts, in this land, amongst Clerks. My Author, in my judgement, speakes probably, but his reasons are many and large his discourse, and therefore (for brevity sake) I referre you over to his Booke /b. In case this once were so, yet time hath worne it quite out of use, a thing both at home and abroad notorious; for Conarruvias a late Civilian of Spaine can say, that, as in France, in reall actions, so also in England, in reall, mixt and personall actions, by custome here used, Clerks are converted and compelled to answer before the secular Judge /c. A course (as he noteth) that much withdrawes them from their calling, and such an one as is not knowne to take place in Spaine. *Ad rem redeo.* The Clergy of this Kingdome bearing themselves too much upon this priviledge, heretofore dared, and in other parts to this day are not afraid, to act and commit many foule and hainous crimes: the truth of which assertion will easily appeare by the Story both of the Venetian Controversie, and of Archbishop Becket, who may be rightly said, like a stout Champion, to have stood in defence and maintenance of this ecclesiasticall liberty (amongst the rest) *usque ad aras*: This being one of the articles, (as himselfe in his Epistle to Pope Alex. 3. reports) for which he and the King were at mutuall defiance viz. 'That Clerks and religious men might be taken from the Church to secular judgement' /d. The consequence of this priviledge being so bad, and withall the peremptorinesse of the men of the Church in claiming it as due and derived to them *lure divino* (for so they here sometimes did, and in other parts yet doe think of it) have provoked many to argue and debate the case *pro & contra*. Amongst which (besides the controversie betweene Pope Paul. 5. and the Venetians about it; and another like difference happening in France between the Prelates and the Lord Peters many yeares agone, reported in the Acts and

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Monuments vol. 1. pag. 462. and so forward) Duarenus /e a famous Civilian of France, and Conarruvias /f (whom I named afore) an eminent Lawyer of Spaine, and a Bishop, both, as to the Papists, without exception, being such themselves, have scanned and discussed the point, both of which conclude, that this priviledge descendeth not *de lure divino*. Which being so, inquire we next what positive law there is to uphold it; The Bases then and props whereon it rests, have their chiefe foundation laid in many chapters of that question 11. Q. 1. and in C. at *si clerici. c. clerici. and c. qualiter. de Iudic. c. Nullus. c. si diligenti and c. significasti de foro competenti*, and in many other places of the Canon-law mentioned of Conarruvias, *ubi supra*. Through the countenance and warrant of which Canons, and in imitation of them (as I suppose) the Constitutions extant in the Provincial. c. 1. *de foro competen. and c. 1. de Pœnis. and other the*

/b View of the
Civill and Ec-
clesiasticall
Law. pag. 103.

/c Conarr. Pract.
quæst. c. 31.
Tom. 2. pag.
497. num. 5.

/d Fox. Acts and
Monum. Tom.
1. pag. 282.

/e Com. in Digest.
tit. de Iudic. ca.
ult. pag 166.
/f Vbi supra.

/g Cap. 1. de foro
competenti in
Provinciali.

/h Tit. 15. de pur=
gatione canonica
& vulgari.

/i The ætiolo=
gy of this see
in the Reforma=
tio. legum eccle=
siastic. de Pur=
gatione. cap. 4.

like unto them were agreed upon and made with us. Taking these and the like Canons for their warrant, the Ordinaries heretofore with us in England were wont to address themselves to the secular Magistrates, and of them to require and claime such Clerks (called convict before, and attaint after judgement) as they detained, and went about to bring or had brought to a triall, for any criminall matter, such as felony and the like. And if deniall or refusall were made of their delivery, then to proceed to the coercion of the Judge by the censures of the Church, untill he should actually deliver up the Clerke /g. But if they were delivered upon their demand, then they tooke them and the matter to their hearing. Who, if Clerks in holy orders, and able canonically to purge themselves of the objected crime (I say, canonically, because vulgar purgation was and is forbidden by the Canon-law /h) then were they acquitted. If they failed in such their purgation, then were they degraded, or else sent to doe perpetuall penance in some Monastery. But if no Clerkes, but meere laymen, then were they dismissed in case of such purgation, but if they were not able so to purge themselves, then were they perpetually

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imprisoned (the punishment for an attainted Clerke, without any allowance of purgation at all /i.) Which things shall more largely be made appeare unto you out of the Statutes and Canons to be cited in the ensuing discourse. Of the further nature of Clergie, see S. Hen. Finsh his Booke Of Law. lib. 4. pag. 462. For I have tarried long enough on that point. Yet before I passe to the next, be pleased that I set before you the forme of a Proclamation used to be sent out and published before purgation, as I met with it in an old manuscript booke in my keeping, intituled

Litera proclamatoria seu citatoria quorum interest.

W. Permissione divina Conventualis ecclesiæ Westm' Abbas humilis discreto viro Decano de B. salutem & mutuam in Domino charitatis affectum. Instat apud nos W. de A. clericus super crimine homicidii per ipsum (ut imponitur) in villa de B. perpetrati, in Curia laicali coram non suo iudice, de facto dampnatus, nobisque adjudicandus secundum libertates ecclesiasticas liberatus, & carceri nostro, prout moris est, vinculis mancipatus, ut sibi ob ecclesiasticæ libertatis honorem, paternæ sollicitudinis officio assistentes, ipsius clerici purgationem super imposito sibi crimine canonice recipere dignemur. Volentes igitur dicto clerico in sua justa petitione, quatenus cum iustitia poterimus nostri officii debitum impartiri, ceterisque quorum interest, plenam & celerem exhibere iustitiam in hac parte: discretionem vestram sub mutuæ vicissitudinis obtentu requirimus & rogamus in juris subsidium, quatenus tribus diebus dominicis proximis post receptionem præsentium, in ecclesiis de B. & C. & aliis convicinis publice & solempniter denuntietis seu denuntiarum faciatis, si qui dictum clericum super facinore memorato accusare, seu aliter procedere voluerint, contra eundem, seu reclamare quominus ipsius purgationem in forma juris admittere, & ad ejus liberationem procedere non debeamus, coram nobis vel Commissario nostro compareant in ecclesiæ nostra Conventuali Westm' proximo die Iuridico post festum O. S. proposituri &

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ostensuri in forma canonica, causas si quas habeant quare dictam purgationem ejusdem W. super dicto crimine (ut præmittitur) diffamati in forma juris admittere, & ad ejus liberationem pro=

cedere non debeamus, ac etiam audituri & facturi in præmissis quod juris fuerit, & consonum rationi, alioquin in dicto negotio procedetur quatenus de jure poterit & debebit, eorum absentia non obstante qualiter autem, &c.

2. Particular.

To this place belongs the writ called *Terris, bonis & callis rehabendis post purgationem*. For which see the Interpreter, in Litera. T. I leave it to the learned to inform and satisfy themselves in this first Particular by many learned treatises written on this subject, especially of late by occasion of the Venetian Controversie. And so I passe to the second Particular, namely the forme how this Priviledge is put in practice, that is, the Formalities used at and about the demanding and allowing of Clergie here in England. But these are so common to be seene at every Assises and Sessions, and so obvions in many mens writings, that I shall not need to make their recital take up any part of my discourse. I leave them therefore, and invite you to my next Particular.

3. Particular.

The Antiquity of this Priviledge here in England. As concerning which I finde that Matthew Paris makes mention of it in the dayes of Hen. 2. in these words. *Quod de cætero clericus non trahatur ante iudicem secularem personaliter pro aliquo crimine vel transgressionem, nisi pro foresta & laico feodo, unde Regi vel alii Domino seculari laicum debetur servitium* /k. The Antiquity of this priviledge also shewes it selfe by many of the provinciall Constitutions, for example, by c. Item statumus, and c. si aliqui. de Pœnis. as likewise by c. contingit de iudiciis, all made by Boniface Archbishop of Canterbury An. Dom. 1261. and other the like. And indeed the Antiquity of it is plainely seene in Becketts dayes. For albeit the King and his Ministers opposed and resisted it, yet then, if not sooner, it began to take roote here in England. And how=

/k Matth. Paris. in Hen. 2.

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ever by this Customes or Articles of Clarendon, the Kings purpose was to put it downe, and take it away, yet, in part of his penance for the death of the Archbishop, these Articles that originally were the occasion of the murder were by himselfe revoked /l. So as it may be said to have prevailed at that time, as it were, *in contradictorio iudicio*. And not onely so but afterward, by degrees, through the meanes of succeeding Archbishops (Stephen Langton especially, and Boniface, stout Prelates both) backed by the Pope and his Canons, it did take place so farre, as that, not onely after the publication of Magna Charta, it was ever construed and conceived to be a Church-liberty /m, but also sithence, beside the participation that it had with the rest of the Church liberties in generall in their allowance by the often iterated confirmation of that Grand-Charter, it became at length established by many particular Acts of Parliament, as first of all by that of the 3. Ed. 1. c. 2. following within little more then twenty yeares after the making of the great Charter. The next whereunto (from which we may argue the allowance of it) is that of the 4. Ed. 1. c. 5. Thirdly it obtained expresse confirmation by the Stat. of *Articuli Cleri*. 9. Ed. 2. c. 15. & 16. But my purpose being onely in this place to shew the Antiquitie of this priviledge, and not to make any larger Catalogue of the Acts of Parliament that have *de tempore in tempus* confirmed it to the Church, then may serve to prove the same to have once, and that how long since, beene in it numbers absolute here in this land, therefore enough of this.

/l Antiquitat. Britan. in vita Thomæ Becket.

/m Vide Stat. 4. H. 4. c. 3.

Particular
4.

Come we now to the extent of this Priviledge. Touching which I must needs say that the Canon-law (as all know) affords it onely to Clerkes in orders. Secondly, that, for ought that I can finde, there is not any Statute of this land that *ex professo* hath granted or extended it to laymen, onely the Stat. 4. Hen. 7. c. 13. and some other since imply it. How is it then that heretofore and at this day laymen lay hold of, and have the benefit of this priviledge? Surely,

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/n Hist. eccles.
Angl.

by Custome, which as Harpsfield /n writing of Hen. 7. witnesses, first set footing here in those dayes. *Quin & hoc* (saith he) *his temporibus in Anglia obtinuit, ut si quis legere potuisset, & si nullo sacro ordini foret initiatus, pari potiretur privilegio.* Now how this Custome come up I freely confesse I am to learne, and one would wonder how lay-men should come to share with Clerkes in their so peculiar priviledge.

/o Histor. Angl.
lib. 26.

Polydor Virgil making mention of it, saith because Clericis affines /o. But in my poore opinion haply thus. Because an evident great favour and benefit redounded to Clergy-men in the enjoying of this priviledge, in that notwithstanding their conviction before the secular Magistrate, they might escape without punishment (at least of death, and losse of member) in case they were able canonically to purge themselves before their Ordinary. And because also by the Canon-law, it belonged to the Church and ecclesiasticall Judge to handle the plea of Clergie, namely whether the offender be indeed (as in word he affirmes himselfe to be) a Clerke /p. Therefore, in favour of lay-men, who could not but take it much to heart to see Clerkes by this their immunity to escape, they themselves the whilest for want of it, suffering; and no lesse in favour of life; the secular Magistrates admitting and conniving at their plea, or their Ordinaries plea for them, of Clergy, permitted them as Clerkes to have the benefit of Clergy, in case (to colour over the matter) they could but read like a Clerke (the Booke being made as it were Vmpire betweene the two Judges:) the Ordinaries in the interim, for the enlargement of their Jurisdiction readily condescending, and after common practice had in processe of time given it the force of a Custome and so of a law, being constrained to make no difference in this point of Clerks and Laics that would pray their Clergy, but to challenge, claime and require them all alike, so farre forth (namely in such cases) as the Statutes of the land have not disallowed nor restrained the same. *Ita mihi videtur, correctione alterius melius me sentientis semper salva.* And so inclining towards an end of this

/p C. Si Iudex. de
senten. excom.
lib. 6.

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discourse, I desire you to hearken to the last of my five Particulars.

5. Particular.
lar.

The declining and waning of this Priviledge by degrees, and restrained condition thereof with us at this day. To demonstrate which I will tye my selfe to speake even wholly out of the Statutes and Canons of this our Realme: ordering them so, as that out of them you may see this point historically lead along from beginning to end. Turning then with me the old saying *Religio peperit divitias, & filia devoravit matrem*, into *Immunitas peperit impunitatem, & filia* &c /q. you shall see this plainly verified in the subsequent story. If you have beene versed in Becketts story, you cannot but know that this immunity stood then generally ac-

/q Vt partus ille
viperinus, de
quo Plinius. lib.
10. c. 62.

/r Cap. Item Statuimus de poenis. in Provincial.

cused of begetting impunity, and instances of it are there given in some Clerkes that escaped punishment altogether, or, if any, suffered but slight paines nothing answerable to the quality of their faults by vertue of this exemption, which thing caused the Kings so eager oppugning thereof. Now no course or provision (that I can finde) was taken for remedying this abuse either by the Church or State afterwards, untill that Boniface aforesaid in the yeare 1261. made and set out a provincial Constitution /r commanding and injoyning Bishops in their Diocesses to erect and have one or more Prison or Prisons for the safe keeping of Clergy-malefactors. Providing withall that if any Clerke be so incorrigible, and accustomed to commit wickednesse, such as for which, if he were a lay-man, he should by the lawes of the land suffer death, that he shall be adjudged to perpetual imprisonment, &c. This Constitution, whether for want of execution, or because it was not penall enough, did not afterwards generally serve turne to keepe Clerkes within compasse, as may be gathered out of the very second Statute /s that makes mention of this priviledge.

/s 3. Ed. 1. cap. 2.

For there, to the end the King should not need to provide any other remedy therein, he admonisheth and enjoyneth the Prelates, upon the faith which they owe to him, and

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/t Cap. Clerici de Purgatio. Canon. in Provincial.

for the common profit and peace of the Realme, that Clerkes convict of felony delivered over to the Ordinary shall not be delivered without due purgation: which argueth a remissnesse this way in Ordinaries in former time. This Stat. being made in the yeare 1275. within three yeares after, namely Ann. Dom. 1278. the Prelates assembled in Convocation, consult, conclude upon and make a Constitution /t providing against the too-easie enlargement of criminous Clerkes, and the admission of slight and slender purgations for them, and injoyning a solemnity and wary exactnesse to be used therein, so that no occasion of offence be offered to the King or his Ministers through the non observance of this Constitution. Had not both these last mentioned Stat. and Constit. laine neglected without execution, as it should seeme (by the preamble of the Stat. 23. H. 8. c. 1.) they did, they might haply have beene the last that needed to have beene made of this nature. But because they wrought not that good effect which was hoped and expected, therefore in the 25. of Ed. 3. another Stat. (viz. c. 4.) is inacted, and (as I gather by it) upon this occasion, viz. Because that Clerkes were suffered, by Ordinaries, upon slight purgations, to be enlarged and dismissed to their encouragement to offend againe, therefore the secular Magistrats debarred them their Clergy, and *sine delectu personarum*, punished them and lay men all alike. Now complaint being made hereof in Parliament by the Prelates, this Stat. was agreed upon and made, whereby for redresse of the injury offered to the Church and Church-men, provision is first made for the priviledge of it and them, and then insueth a promise made in their behalfe by the then Archbishop of Cant. (Simon Islep) to the King, that he will make a convenient Ordinance, whereby Clericall offenders delivered to the Ordinaries shall be safely kept and duely punished, so that no Clerke shall take mance of which his promise you shall finde recorded and testified by a Successor of his the Author of the Antiquitates

Britannicæ, in the life of the same Simon pag. 244. under the yeare of Grace 1351. As also by Harpsfield in his Eccles. Hist. p. 532. whose severe Constitution made in that behalfe, if you desire to see, although you will not finde it (I know not why) incorporated into Lindwoods Provincial, yet is it extant amongst the Provinciall Constitutions placed and annexed at the latter end of the Legatine Constitutions, in some Bookes (in mine Fol. 150.) I must therefore why the Stat. 4. H. 4. c. 3. should about 50. yeares after the date of it, call for such a Constitution, as if it had beene yet unmade, and the old promise of the Archbishop not hitherto performed. For so the Stat. intimates, in so much as the then Archbishop Thomas Arundell was faine to renew the promise in Parliament, which notwithstanding was neither by himselfe nor by any other succeeding Archbishop performed, as is testified and avouched by the forecited Stat. 23. H. 8. c. 1. And thus much of the first part of the Apophthegme. *Immunitas peperit impunitatem.*

Great now had the patience of the King and State beene in expecting the reformation of such abuses as grew by reason of this ecclesiasticall priviledge, and a long time had the secular arme forborne to apply a temporall, but more terrible remedie and animadversion. So that now, sith neither the former Constitutions of the Church could keepe the Clergie in awe (as indeed how is it likely they should, the Authors of them not having *gladii potestatem* /u ?) neither the ingeminated threats of applying a temporall remedy to curbe their extravagancies, would make them and others, partakers with them in their priviledge, to beware, it was now high time to clip the wings of this masterlesse liberty by restraint. For untill the fourth yeare of H. 7. we shall finde no Act of Parliament that hath any whit derogated or taken away from this priviledge. But then (which brings on the latter part of the Apophthegme. *Filia devoravit matrem*) because that in confidence and trust of the priviledge of the Church, divers persons had beene the more bold to commit murder, rape, robbery, theft and all

other mischeivous deeds, because they have beene continually admitted to the benefit of the Clergie, as often as they did offend in any of the premisses (as the preamble of the Stat. 4. H. 7, c. 13. runneth) therefore, for avoiding of such boldnesse, it is enacted that the benefit of Clergie shall be but once allowed to any person not being within orders, and that convicted persons (to the end, as I suppose, it may be knowne whether they have had their Clergie once before, or not) shall be marked with the letter M. for murder, or F. for any other felony, and that to be done openly in the Court, before he be delivered to the Ordinary. Thus for Lay-clerkes. Now for Clerkes in orders, it also provides, that if upon their second asking of their Clergie, they have not their letters of orders, or a certificate from their Ordinary witnessing the same, ready to show, or doe produce the one or the other by a day given them by the Justices to bring them in, then to loose the benefit of their Clergie as he shall doe that is without orders.

This Act (it should appeare) was not strict enough to bridle the insolencies of some Clergie-men and others that bare themselves upon the priviledge of Clergie. In the

23/th yeare therefore of the next King (H. 8.) his reigne, the Parliament having in the preamble of the Stat. 23. ejusd. H. cap. 1. enumerated many severall promises iterated and made by the prelates to take course within themselves, and by their owne power and authority without any need of the States, helpe to suppress the insolencies of such malefactors, as upon confidence of Clergy dared the committing of almost whatsoever foule enormities and outrages, and declared how these promises were frustrate and came to none effect, and withall complained of the many abuses of Ordinaries in and about purgations. For remedy, they inact that Clergy shall be taken quite away from all persons that are not within holy orders, which shall commit petit treason, Wilfull murder, and many the like felonies. And as for persons in orders, none (saith the Statute) that shall

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be convict of any the felonies therein mentioned shall be suffered to make purgation before his Ordinary, but shall remaine and abide in perpetuall prison under the keeping of the Ordinarie, unlesse he become bound with sureties (such as the Stat. there alloweth and accepteth of) for his good abearing, with certaine other clauses and provisoes. Amongst which one is for the degrading of Clerkes convict, and sending them to the Kings bench, there to suffer judgement to dye, as lay-men. You see this priviledge now brought pretty low, yet it stoopes lower, and now comes to be almost quite eclipsed. For besides many severall Acts of Parliament /x betweene the last spoken of, and the 28. H. 8. c. 1. taking it away from divers sorts of felonies. By this Act of 28. H. 8. 1. Clerkes in orders are brought under the same paines and penalties that others be, which being but temporall, and made to endure onely unto the last day of the next Parliament, when that time came about, was by the Stat. 32. H. 8. cap. 3. as good and beneficiall for the common wealth made perpetuall. By which last Act, over and above, in expresse words, it is decreed that Clerkes in orders, in such manner as lay-clerkes are wont to be, shall be burnt in the hand for such felonies as they may or ought to have their Clergie for.

/x 23. H. 8. c.
11. & 25. H.
8. c. 3. & 5.

This priviledge being brought thus low rose up no more. For after the last mentioned Stat. came that of 1. Ed. 6. c. 12. where as large an enumeration is made what offences shall exclude their Authors of their Clergie, as in the former. It suffered yet daily further restraint. For afterwards Statutes upon Statutes, one at the heele, and in the necke of another take it from this and tother offender, as Rastals Kalender, in verbo Clergy will fully direct, as also will Lambards Eirenarcha. pag. 540. and so forward, to which I referre you. For

Conveniunt cymbæ vela minora meæ.

And now, to set before you that which principally hath devested and outed the Church of her Jurisdiction over such as were and are to reape benefit by this priviledge, and

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to shew unto you how the ancient course of the law in the point of delivering Clerkes to their Ordinaries to be purged, came to be altered. I have to acquaint you that the Stat. of 18. Eliz. c. 6. (the causes and motives for making whereof are in the preamble expressed, amongst the rest, to be these, viz. the avoyding of sundry perjuries and other

abuses in and about the purgation of Clerkes convict delivered to the Ordinaries) hath quite taken away purgation, untill that time ever accustomed, ordaining withall that no man, that shall be allowed his Clergie, shall be committed to the Ordinary, but presently enlarged (after allowance of Clergy and burning in the hand:) Providing nevertheless that the Justices, for the Offenders further correction, may retaine him in prison for a time. Thus have you seene how this priviledge hath declined and beene brought downe to the present despicable condition wherein it is with us at this day. Remaines so meane, as by them the once flourishing estate of it will hardly gaine beleefe. Truly then

Quod fuit in pretio, fit nullo denique honore.

Quarles Hist. of Ionah. Me= ditat. 10.

Suffer me to conclude this discourse with his sweet meditation, who making Gods mercy the subject of his contemplation, in allusion to this practice and allowance of Clergy to convicted Prisoners, thus ejaculates.

Like pinion'd prisoners at the dying tree,
Our lingring hopes attend and waite on thee;
(Arraign'd at lustice barre) prevent our doome;
To thee with joyfull hearts we cheerly come;
Thou art our Clergy; Thou that dearest booke,
Wherein our fainting eyes desire to looke.
In thee we trust to read (what will release us)
In bloody characters, that name of Iesus.

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Scriptura xxxv/a.

The Copy of an ancient Ms. shewing and setting forth the forme of some kinde of Law-trialls amongst the English-Saxons.

- + *In nomine Dei summi regis æterni. Plerumque etenim contingere solet ut res possessæ hereditatis acquisitæ in contentionem plerisque & altercationis conflictum deveniunt nisi cum idoneis testibus & subscriptionibus sapientum & fidelium personarum testimoniis tractata & confirmata fuerint. Quapropter sapientes salubrem consilium prudentium quærunt, & cyrographorum cautionibus & heroicorum virorum testimoniis confirmantur ne imposteriorum aliquibus altercationibus vel scrupulo falsi suspicionis corumpuntur, aut nebulo ignorantie in aliquo fuscetur. Idcirco etenim Oswlf Dei gratia Dux atque Princeps Provinciæ Orientalis Cantie circa suæ propriæ hereditatis jura tractare studuit. Et hoc coram beatæ memoriæ Wilfredo Archiepisco, coramque Abbatis Wernotheo atque Feologeldo ceterisque fidelissimis & religiosissimis Ceolstano, viz. Aethelhuno atque Heremodo presbyteris ecclesiæ Christi, necnon sæpe coram sociis suis & amicis fidissimis, qualiter post discessionem suam circa hereditatem suam imposterum agere voluisse, id est, ut post dies uxoris suæ & filii ejus Eardwlfi, filiæ quoque suæ Ealfthrythæ ad ecclesiis Dei omnia dare Deo & sanctis ejus sibi in sempiternam hereditatem sub eorum testimonia dare præcepit sicut in altera kartula manifeste & lucide comprobatur. Sed tamen post obitum Oswlfi Ducis surrexit excitata a quibusdam quæstio & contentio magno circa hereditatem Oswlfi contra uxorem ejus Beornthrythæ cujus altercationis conflictum neque a Domino Archiepiscopo nec ab aliquibus personis inferioribus ullo modo sedare potuit, sed utriusque partes ad synodale concilium advocari & invitari jubebantur, & cum ad synodum devenissent & diligenti investigatione veritate sententia utrarumque partium a sancto synodo quæ facta est in loco præclaro cetera querendo examinaretur, inventum est nihil justius nec rectius esse posse constare quam sic perseverare*

Oswlf Dux atque Princeps Provinciæ Orientalis Cantie.

hereditatem Oswlfi sicut ipse Oswlf prius proprio arbitrio per omnia donare coram prædictis testibus decreverat, atque ita hoc

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etiam ab illo sancto synodo perpetuae perdurare dejudicatum est. Insuper etiam sancta illa synodus decrevere statuit ut illa altercatio nunquam amplius per aliquam inquietudinis discordiam post diem illum & deinceps excitando moveretur, & hoc cum signo sanctæ crucis Christi perenniter perdurare conscripserunt. Et si quis posthæc alicujus personis homo Diabolica instigatus temeritate insurrexerit qui hoc Kanonica & synodalia decreta infringere temptaverit a societate sanctorum omnium, & a cœtu congregationis & communionis ipsorum sciret se esse alienatum synodali judicio statuerunt. Sed heu pro dolor ille antiquus venenatissimus serpens qui protuplaustu piacula indidit, & humanum genus sibi per hæc subdidit, ceu cælydra infesta & pestifera in quorundam pectore adhuc turgescit, & ad excitandos seditiones discordiasque committendas post curricula quantorum annorum id est xxxiiii iterum ecclesiam Christi & hereditatem sanctorum ejus adgravare ac depravare impia nisu ac prava voluntate conatus est, atque illam prædictæ altercationis conflictum renovare & excitare post synodalia decreta, ac probabiliū patrum sanctiones studuit. Quamobrem congregata multitudo spiritalium seculariūque personum in Dorovernia Civitate, anno dominicæ incarnationis Dcccxlvi. in dict. Aethelwlfō Regi præsentē atque Aethelstano filio ejus Ceolnotho quoque Archimetropolitano Archiepiscopo, necnon Tatnoth presbitero electo ad Episcopalem sedem Dorobrevi, id est, civitatis Hrofi, cum Principibus, Ducibus, Abbatibus & cunctis generalis dignitatis optimatibus inter quas etiam ille venenatissimus anguis cognomento Aethelwulf ad turbandum & inquietandum ecclesiam Dei deveniens, sicut sepe progenies & parentes ejus fecerunt, prolatis falsis machinamentis e latebris cordis suæ dicens hereditatem Oswlfi Ducis cum auro & argento patris sui Aethelheah esse comparatum, & per hoc spoliare ecclesiam Dei & sanctos cœnubias ad quas hereditas illa pertinebat cum pravis sequacibus nisus est. Tunc ille Archiepiscopus Ceolnoth & familia ejus id est ecclesiæ Christi illa per ordinem replicavit qualiter in illo sancto synodo de illo reconciliatum & dejudicatum est. At ille nolens acquiescere, neque judicio synodis & probabiliū patrum sanctionibus neque adsertione & veredica voce Episcopi vel alicujus personis tunc

Synodale concilium apud Cantuariam.

Dorobrevis.

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Iuridici examinis prisca formula.

Anathema in violatores.

etenim a sapientibus & prudentibus trutinatum ac dijudicatum est familiam ecclesiæ Christi, & familiam æt Folcanstane, familiam quoque æt Dobrum, necnon & familiam æt Liminge ad quos hereditas illa pertinebat justo juramenta hereditatem illam sibi ipsis contra hereditatem Aethelheahes castigare, nam & ita fecerunt. Iuraverunt xxx homines de familiis prædictis, xii presbeterii, ceterii communi gradus & sic etiam illa altercatio utrarumque partium perenniter sedari decretum est, & illa altercatio nunquam amplius per aliquam inquietudinis discordiam post diem illum excitando moveatur, & firmiter decreverunt ut sub anathematis vinculo esset nodatus qui hanc reconciliationem in aliquo irritum faceret, sicut & ille excommunicatus constat a consortio sanctorum omnium & a communione synodalis concilii & familiis nostris ecclesiæque Dei alienus existat qui hoc Kanonica Statuta & synodalia præcepta infringere studuit, nisi digne Deo & hominibus præsumptionis suæ conamen emendare voluerit, & hoc signo sanctæ crucis Christi roborando omnes pariter conscripserunt.

+ Ego Aethelwlf Deo dispensante Rex Occidentalium Anglo-

rum hanc prædictam reconciliationem familiæ Christi & here= ditatis Ethelheahes, & omnem altercationis conflictum qui inter se concitatum habuerunt sedatum esse demonstrans, & hoc cum sapientibus meis signo sanctæ crucis Christi perenni titulo roborabo & subscribo quorum subter in scedula liquescunt vocabula.

+ *Ego Aethelwlf Dux con' & sub'.*

+ *Ego Cynewlf con. & sub.*

+ *Ego Lulling con. & sub.*

+ *Ego Aethelheah con. & sub.*

+ *Ego Aethelheah con. & sub.*

+ *Ego Gisshard con. & sub.*

+ *Ego Ceolnoth gratia Dei Metropolitanus Archiepisc. cum presbyteris & familia sua hoc id est signo sanctæ crucis Christi roborando subscripsi.*

+ *Ego Alchhere Dux con. & sub.*

+ *Ego Aethelwlf Dnx con. & sub.*

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+ *Ego Freothoric Ab' con. & sub.*

+ *Ego Aethelmod con. & sub.*

+ *Ego Aethelred con. & sub.*

+ *Ego Freothoric con. & sub.*

+ *Ego Denemod con. & sub.*

+ *Ego Beornfreth con. & sub.*

+ *Ego Osfere con.*

Hæc sunt etiam nomina familiæ Christi & illius familiæ æt Folcanstane necnon æt Dobrum, atque æt Liminge qui hanc jurationem juraverunt, quorum nomina subter adnotantur.

+ *Ego Abba pr' con. & sub.*

+ *Ego Brunheard pr' con. & sub.*

+ *Ego Hunred pr' con. & sub.*

+ *Ego Hysenod pr' con. & sub.*

+ *Ego Wigmund pr' con. & sub.*

+ *Ego Eof pr' con. & sub.*

+ *Ego Degmund pr' con. & sub.*

+ *Ego Wealdhere pr' con. & sub.*

+ *Ego Aethelred pr' con. & sub.*

+ *Ego Cichus con. & sub.*

+ *Ego Sigemund con. & sub.*

+ *Ego Bornfred con. & sub.*

+ *Ego Wynna con. & sub.*

+ *Ego Sygeanod con. & sub.*

+ *Ego Wihfred con. & sub.*

+ *Ego Willmund con. & sub.*

+ *Ego Beornmod con. & sub.*

+ *Ego Cynwlf.*

+ *Ego Willhere.*

+ *Ego Berhtnoth.*

+ *Ego ———*

+ *Ego Ceolbald con.*

+ *Ego Alchhere.*

+ *Ego Duddel.*

+ *Ego Ethelhere.*

+ *Ego Nothhere.*

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Viz.

Ex bundello recordorum & brevium Regis, de anno decimo nono regni Regis Ricardi secundi.

Ricardus Dei gratia Rex Angliæ & Franciæ & Dominus Hiberniæ Thes' & Camerar' suis salutem. Volentes certis de causis certiorari quæ & cujusmodi libertates civibus Cantuar. apud Cantuar. coram Iohanne de Berewyk & sociis suis Iusticiar' itinerantibus in comitatu Kanciæ Anno Domini Edwardi filii Regis Henrici quondam regis Angeliæ vicesimo primo allocatæ fuerunt, necnon quæ & cujusmodi libertates eisdem civibus allocatæ fuerunt coram Henrico de Stanton & sociis suis Iusticiar' Domini Regis Edwardi proavi nostri itinerantibus apud Cant. Anno regni sui sexto in recordo & processu coram eisdem Iusticiar' habitis de morte Alexandri Carectarii Prioris ecclesiæ Christi Cantuar. infra Prioratum ejusdem Prioris ut dicitur in=terfecti, vobis mandamus quod scrutatis rotulis prædictorum Iusticiar. de annis prædictis in Thesaur' nostra sub custodia vestra existentibus nos de eo quod inde inveneritis in Cancellar' nostra sub sigillo scaccarii nostri distincte & aperte sine dilatione reddatis certiores, hoc breve nobis remittentes. Teste meipso apud Westm' quarto decimo die Novembris, anno regni nostri decimo nono. Scarle.

Placita coronæ coram I. de Berewyk, Thoma de Normanville, Willielmo de Bereford, Iohanne de Lythegreynes & Hugone de Kane Iusticiar' itinerantibus apud Cantuar. in Comitatu Kanciæ a die Paschæ in quindecim dies anno regni regis Edwardi filii Regis Henrici vicesimo primo.

Westgate. *De seriantiis dicunt quod Willielmus de Lynstede Rector ecclesiæ de Stureye tenet Alderman' de Westgate in capite de Domino Rege per seriantiam unius esperuarii sori quæ valet per annum*
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Redingate. *decem marcas, nesciunt quo waranto. Et similiter Iohannes filius Iohannis de Handlo tenet Aldr' de Redingate Cant. in Capite de Domino Rege quæ valet per annum duos solid', nihil inde faciendo Domino Regi per annum nesciunt quo waranto. Et similiter Edmundus de Tyerne tenet Alder' de Worthgate quæ valet per annum duos solid' in capite de Domino Rege, nihil inde faciendo eidem Domino Regi per annum, nesciunt quo waranto.*

Worthgate. *Et similiter Thomas Chicch tenet Aldr' de Burgate quæ valet quadraginta denar' per annum. Et Stephanus Chicche tenet Alder' de Northgate quæ valet duos solidos per annum. Et Iohannes de Holt tenet Aldermann' de Newingate quæ valet per annum duos solidos nihil inde faciendo Domino Regi per annum, nesciunt quo waranto. Ideo præceptum vicecomiti quod venire faciat eos, &c. Postea prædictus Stephanus Chicche & alii excepto magistro Willielmo de Lynstede veniunt & dicunt quod prædictæ Aldermanriæ spectantes sunt & annexæ ad firmam Civitatis prædictæ, viz. sexaginta libr'. quas solvunt Domino Regi pro prædicta Civitate per annum. Et Iur' istius civitatis hoc idem testantur. Ideo remaneant quousque & Postea venit prædictus mag' Willielmus de Lynstede & dicit quod ipse tenet prædictam seriantiam de quodam Willielmo de Godstede, reddendo eidem Willielmo inde per annum centum solid. sine quo ipse non potest inde respondere &c. Ideo præceptum est Vicecom' quod venire faciat eundem Willielmum, &c. Et prædictus mag' Willielmus ponit loco suo Phm' de Intebergh' clericum. Postea Willielmus de Godstede per attornatum suum venit & dicit quod ipse tenet eandem seriantiam de communitate civitatis prædictæ reddendo inde per annum quadraginta denar' ad firmam civitatis & hoc a tempore quo non extat memoria. Et Iur' hoc idem testantur.*

Ideo prædicti mag' Willielmus de Lyndestede & Willielmus de Godstede inde sine dine, salvo jure Domini Regis &c. De libertatibus dicunt quod cives Cantuar' tenent eandem civitatem de Domino Rege reddendo inde per annum ad scaccarium Domini Regis sexaginta libras. In qua quidem civitate prædicti cives clamant habere return' brevium, emendas assisæ panis & cervisiæ, Pillor', Tumbrell', & furcas nesciunt quo waranto. Ideo præceptum est vicecom' quod venire faciat prædictos cives. Postea

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prædicti cives veniunt & dicunt quod Dominus Henricus Rex pater Domini Regis nunc concessit eis & carta sua confirmavit quod ipsi & heredes sui habeant & teneant de eodem Henrico Rege & heredibus suis imperpetuum prædictam Civitatem Cantuar. ad firmam pro sexaginta libris sterlingorum singulis annis solven' per manum suam viz. ad Scm' Pasche triginta libr', & ad Scm' sancti Michælis triginta libr' per cartam suam quam proferunt & quæ hoc idem testatur. Et quoad return' brevium & alias prædictas libertates dicunt, quod idem Dominus Henricus Rex concessit eis quod ipsi & eorum heredes imperpetuum habeant return' brevium Regis prædictam civitatem & libertatem ejusdem civitatis tangen' tam infra suburbium quam infra Civitatem prædictam. Et quoad prædictas libertates, viz. tenere placita coronæ habere mercatum, feriam, furcas & Weyf' in civitate prædicta, dicunt quod Dominus Henricus Rex pater Domini Regis nunc concessit eis omnes libertates & liberas consuetudines quas habuerunt tempore Henrici Regis avi ipsius Henrici Regis patris Domini Regis nunc, quando meliores & liberiores eas habuerunt. Et dicunt quod cives prædicti & antecessores sui prædictis libertatibus a tempore prædicti Henrici Regis proavi Domini Regis nunc plene usi sunt. Et Iohannes de Mulford qui sequitur pro Rege petit iudicium pro Domino Rege de sicut prædicti cives nullam speciale warantum ostendunt a Domino Rege vel ab aliquo antecessore suo de libertatibus prædictis nisi tantum quod Dominus Henricus Rex pater Domini Regis nunc concessit eis omnes libertates & liberas consuetudines quas habuerunt tempore Henrici Regis proavi Domini Regis nunc, quæ quidem libertates non specificantur in prædicta carta, si prædictas libertates, viz. emendas assise panis & Servisie, pillor', tumbrell', furcas & Weyf' clamare possunt per eandem cartam. Postea inquisitum est per Iur' istius civitatis si prædictæ libertates annexæ fuerunt prædictæ civitati tempore quo prædictus Dominus Henricus Rex dimisit prædictis civibus prædictam civitatem ad feodi firmam dicunt quod sic. Ideo remaneant salvo jure Domini Regis, &c.

Borgha sancti Martini.

Quædam Avicia de Lymebernestere de London inventa fuit occisa in Borgha sancti Martini, nescitur quis eam occidit.

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Primus inventor & quatuor vicini veniunt & non maletr'. Et prædicta Borgha sancti Martini in qua ista felonia facta fuit ab ultimo itinere hic usque nunc subtraxit se a civitate ista cum qua solebat esse respondens in itinere Iustic. de omnibus ad coronam Domini Regis pertinentibus. Et similiter compertum est per rotulos I. de Reygate & sociorum suorum Iusticiar. ultimo itinerantium hic quod præsentatum fuit coram eisdem Iusticiar' quod tenentes istius Borghæ sancti Martini & de la Fyspole solebant facere sectam ad hundredum Domini Regis de Burgate, de tribus septimanis in tres septimanas, & ad Portmotum civitatis, & quod subtraxerunt se ad dampnum Domini Regis duorum solidorum per annum per quendam Iohannem de Tonford tunc ballivum Archiepiscopi Cantuar. Et idem Iohannes modo venit & dicit quod prædicta borgha nunquam subtracta fuit per ipsum. Et

Fyshpole.

Portmotum.

prædicta Borgha sancti Martini venit & quoad hoc quod solebant respondere & intendere cum hominibus istius civitatis ad præsentandum quæ ad coronam pertinent, bene cogn. quod ipsi in aliis itineribus respondere solebant cum hominibus istius Civitatis. Et qd' ipsi nunquam præmuniti fuerunt nec sum. ad aliquid præsentandum cum eis. Et quod ipsi semper parati fuerunt ad præsentandum cum eis si præmuniti fuissent. Et lur. istius Civitatis præsentantes sunt & non possunt ostendere nec verificare quod unquam præmuniverunt prædict. borgham ad aliquid præsentand. cum eis. Set omnino prædictam feloniam infra præcinctum istius Civitatis factam conclaverunt. Ideo ad iudicium de eisdem duodecim lur. Et prædicta borgha de cetero sit intendens & respondens cum prædictis civibus de hiis quæ ad coronam pertinent. Et quod Coron' Civitatis de cetero fac. officium coronatoris in prædicta Borgha. Et eadem borgha sancti Martini quoad prædictam sectam dicit quod nunquam consueverunt facere sectam ad hundredum prædictum de Burgate nec ad Portmotum Civitatis prædictæ nisi tantum bis in Anno ad arma monstranda. Et de hoc ponit se super patriam. Et lur. istius Civitatis simul cum militibus ad hoc electis dicunt super sacramentum suum quod omnes residentes & comorantes in eadem Borgha debent venire quater per annum ad hundredum de Burgate ad summonitionem Ballivorum Civitatis ad præsentandum ea quæ ad visum franci-

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plegii pertinent. Et similiter venire debent ad Portmotum istius civitatis quociens cives prædicti corniare fecerint commune cornu Civitatis prædictæ, & dicunt quod prædicta secta subtracta est per octodecim annos elapsos ad dampnum Domini Regis duodecim denar. per annum. Ideo consideratum est quod prædicta Borgha de cetero faciet prædictas sectas, & quod distr. decetero ad prædictam sectam fac. Et quod Dominus Rex recuperet arragia sua de eadem borgha viz. octodecim sold. Et prædicta borgha in misericordia. Et quoad tenentes de Fyspole dicunt quod ipsi fac. sectam sicut facere consueverunt. Et quod nichil est a retro domino Regi Ideo remaneant &c. Et quoad Iohannem de Tomford dicunt quod ipse non fecit prædictam subtractionem, nec per ipsum facta fuit.

Plita' coronæ de Com. Kanciæ coram Henrico de Stanton, Willielmo de Ormesby, Henrico Spigurnel, Iohanne de Mutford & Willielmo de Goldington Iusticiar. Domini Regis itinerantibus apud Cantuar. in octabis Nativitatis sancti Iohannis Baptistæ, anno Regni regis Edwardi filii regis Edwardi sexto.

Adam le Corour occidit Alex' Carectarium Prioris ecclesiæ Christi Cantuar. infra Prioratum ejusdem Prioris. Et statim post captus fuit & coram Iusticiariis ad diversas transgressiones, &c. tanquam clericus convictus liberatus fuit Archiepiscopo Cant. & adhuc est in prisona de Maydenstan, nulla habuit catalla nec fuit in warda quia extraneus primus inventor & duo vicini veniunt & non maletr. Et Alex. atte Amerye & Thomas Biane duo vicini non veniant & nec maletr. Et Alex. fuit attach' per Thomam Beane & Galfrum' Coupere. Ideo in misericordia. Et prædictus Thomas fuit attach' per Williel' Sellynghale & Richardum de Wykham. Ideo in misericordia. Postea compertum est per rotulos Coron' Civitatis Cantuar. & testatum quod Iohannes Andrew tunc coronator &c. venit in crastino circa horam primam post feloniam prædictam factam, & voluit vidisse corpus & fecisse officium Coronatoris, & Willielmus de Derby tenens locum Richardi de Wylmynton tunc Senescalli prædicti Prioris, & Thomas Percy custos portæ prædicti Prioris non permisit ipsum Coronatorem intrare. Et postea prædictus Prior misit pro coronatoribus forinsecis, viz. Henrico de Woghope,

Barbecan.

Willielmo Baroun qui obierunt & Iohanne de Aldelose Coronatore superstitē qui ceperunt Inquisitionem de morte prædicta apud le Barbecan extra Castrum Cantuar. in præsentis Warrese' de Va=loign' & Iohannis de Bourne tunc Custodum pacis, &c. Et præceptum est vicecom' quod venire faciat prædictum Priorem, &c. Postea venit prædictus Prior & dicit quod Prioratus ejus est locus exemptus a Civitate Cantuar. & ab ejus libertate. Dicit etiam quod prædictus Coronator per ipsum impeditus non fuit, nec prædicti Coronatores forinseci per ipsum fuerunt mandati. Et hoc petit quod inquir. Et Iur. Civitatis simul cum militibus ad hoc electis dicunt super sacramentum suum quod Richardus de Wylmynton qui obiit tunc Senescallus ejusdem Prioris non permisit dictum Iohannem Andrew Coronatorum intrare dictum Prioratum pro officio suo faciendo set claudere fecit portas ejusdem Prioratus ita quod intrare non potuit, set dicunt quod hoc fecit nesciente Priore. Dicunt etiam quod idem Richardus misit pro prædictis Coronatoribus forinsecis qui ibidem venerunt, & prædictum mortuum viderunt. Et dicunt quod idem mortuus postea sepultus fuit per quosdam garciones qui prius erant socii ipsius mortui quorum nomina ignorant. Et quod prædicti Coronatores ceperunt inquisitionem prædictam de prædicto mortuo apud le Barbecane, ut prædictum est. Et Iur. quesiti qui Coronatores solebant facere officium coronatoris in prædicto Prioratu temporibus retroactis, dicunt quod semper ante illud tempus Coronatores Civitatis Cantuar. illud fecerunt. Quesiti etiam si prædicti coronatores forinseci venissent ibidem per mandatum Prioris, dicunt quod non, set per prædictum Richardum de Wylmynton ignorante prædicto Priore. Ideo idem Prior inde quietus. Postea venit prædictus Willielmus de Derby & non potest dedicere quin impedit prædictum Coronatorem Cantuar. nec quin claudere fecit portas prædicti Prioratus, per quod idem Coronator officium suum de prædicto mortuo ibidem facere non potuit. Ideo ipse custoditur. Et præceptum est vicecom' quod capiat prædict' Thomam Percy, &c. Postea venit prædictus Willielmus de Derby & fecit finem pro prædicta transgressione per quinque marcas, per pl' Iohannis de Sfeld, & Thomæ Dod de Faveresham. Postea venit prædictus Thomas, & non potest dedicere quin fecit prædictam transgres=

sionem. Ideo ipse custoditur. Postea venit & finem fecit per quadraginta denar. per plm' Richardi de Haddeleg.

M/d. quod iste tenor exemplificatus est sub eo qui sequitur tenore. Richardus dei gratia Rex Angliæ & Franciæ & Dominus Hiberniæ. Omnibus ad quos præsentis literæ pervenerint salutem. Inspeximus quandam certificationem nobis in Cancellaria nostra per Thes. & Camerar. nostros de mandato nostro missam in hec verba. Placita Coronæ &c. de verbo in verbum usque in finem. & tunc sic. Nos autem certificationem prædictam ad requisitionem dilectorum nobis Ballivorum Civitatis nostræ Cant. tenore præsentium duximus exemplificandam. In cujus, &c. Teste Rege apud Westm' quintodecimo die Anno

Scriptura
xxxvii/a.

A Codicill (or Charter) of Kenulf King of Mercia, of the gift of certaine Land in Canterbury (at a place now called Binney) to Wlfred the Archbishop.

- + *In nomine sancti Salvatoris Dei & Domini nostri Iesu Christi Regnante ac gubernante eodem Domino Iesu simulque spiritu sancto gubernacula in imis & in arduis disponendo ubique regit. Licet sermo sapientium consiliumque prudentium stabilis permanent, tamen ob incertitudine temporalium rerum divinis numi=*

Binnan ea.

*nibus muniendo perscrutando pro ignotis & incertis eventis stabi-
lienda roborandaque in Deo vivo & vero sunt. Quapropter ego
Coenuulfus gratia Dei Rex Merciorum viro venerando in Christi
charitate summo pontificalis apice decorato Wlfredo Archiep.
dabo & concedo aliquam partem terræ juris mei quæ mihi largitor
omnium bonorum Deus donare dignatus est pro intimo caritatis
affectu, ut Apost' ait, hilarem enim datorem diligit Deus; Et
hoc est in loco qui dicitur binnan ea circiter xxx. jugera inter duos
rivos gremiales Fluminis quod dicitur Stur. Et hæc terra libera
permaneant in perpetuam possessionem ecclesiæ Christi. Quod si
quisque huic largitioni contradixerit, contradicat ei Deus & de-
neget ingressum cœlestis vitæ. Actum est hoc A/o. Dominicæ
incar. Dccc. xiiii/o. Indict. vi/a. his testibus consentientibus atque
confirmant. Quorum nomina nota sunt.*

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+ *Ego Coenuulfus gratia Dei Rex Merciorum hanc donati-
onis confirmationem signo crucis Christi rob.*
+ *Ego Wlfred arc' æps' cons. & sub.*
+ *Ego Denebyrht æpsc' cons. & sub.*
+ *Ego Wlfhard æpsc' cons. & sub.*
+ *Signum manus Eadberhti Ducis.*
+ *Signum manus Ealhheardi Ducis.*
+ *Signum manus Ceolwffi Ducis.*

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The Epilogue to his Countrymen.

Encænna.

/* Cap. Ex scrip-
turis. de Feriis in
Provincial.

/* Hooker. Ec-
clesiastic. polity.
lib. 5. num. 13.

If, by your good acceptance of these my La-
bours for the City, I may receive encourage-
ment to proceed in my endeavours, it is in my
thoughts, by Gods assistance, in convenient
time, to doe somewhat in like kinde for you in
the Countrey. In the meane time, from that recourse which
some of you have had unto me for satisfaction and informa-
tion to the memory of what Saints their Churches were at
first commended, conceiving that it may give content
both to them and others of you who (not out of any either
superstitious or riotous instinct, I hope, but for those good
and pious ends which the first Institution of the *Encænna*
had regard unto, namely, not onely the encouragement
of others to the like acts of piety and devotion, by a thankfull
commemoration of his or their bounty and munificence who
had either founded or endowed the Church, as at the first;
but also the manifestation and maintenance of Christian
Vnion, charity, and good society, by a kinde of Love-feast,
as afterward the manner was) are desirous to reduce that
ancient laudable Custome, sometime consonant to Canon /*,
of observing those Feasts of Dedication, now, through igno-
rance most what, I suppose, of their Saints names, generally
in these parts laid aside; conceiving it, I say, an acceptable
thing to revive and restore to each Parochial Church and
Chapell the forgotten name and memory of such Saint or
Saints, as at their dedication (upon such or like grounds as
are judiciously rendred and laid downe elsewhere /*) were
given (and are therefore proper) to them: having used my
best diligence for a full Collection of those of Canterbury-
Diocesse from good Record, I shall here leave it with you in

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panne, and as a pledge unto you of those my future endea-
vours for your further content hereafter, if God permit.

Canterbury-Deanrie.

S/t Alphege.
S/t Andrew.
S/t Mary-Bredman.
S/t Mary-Bredin.
S/t Mary-Castle.
Holy Crosse-of Westgate.
S/t Edmund-of Ridingate.
S/t George-of Newingate.
S/t Iohn. Within the City.
S/t Margaret.
S/t Mary Magdalen.
S/t Mary-of Northgate.
S/t Mary-of Queningate.
S/t Michael-of Burgate.
S/t Mildred.
S/t Peter.
All-Saints.

S/t Dunstan.
S/t Martin. In the Suburbs.
S/t Paul.
S/t Cosmas and Damian. Bleane.
S/t Mary. Fordwich.
S/t Mary. Little Hardres.
S/t Michael. Herbaldowne.
S/t Nicholas. Herbaldowne.
S/t Stephen. Hackington.
S/t Mary. Natyndon.
S/t Nicholas. Sturrey.
S/t Nicholas. Thannington.
< > Milton.

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Sandwich-Deanrie.

S/t Clement.
S/t Iames. in Sandwich.
S/t Mary.
S/t Peter.
S/t Mary. Barfrestone.
< > Bettishanger.
S/t Pancrace. Colred.
S/t Leonard. Deale.
S/t Mary. Eastry.
S/t Augustine. Eastlangdon.
S/t Peter and Paul. Eithorne.
S/t George. Ham.
< > Knolton.
S/t Martin. Great Mongeham.
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FINIS.

<Two copies of Somner's book are available through EEBO (reel numbers 2061:18 and 1363:15), and this transcription is based on them. The first copy has an extra title page, dated 1661; the second has an inserted frontispiece, 1660 or later; I have put those additions into separate files. These copies are not quite identical; the discrepancies which I have noticed are listed below. In every case, the first copy has an error, and the second copy has a correction (in one instance a botched correction); I follow the second copy. (A third copy can be found at the address given below; there are some misprints occurring here which do not occur in either of the EEBO copies.) Like any author living outside London, Somner was at the mercy of his printers. He had to hope that the compositor would be able to read his handwriting, and that the proof-reader would do a thorough job. He was, I should think, at least a little disappointed by the result. Numerous mistakes were made and left uncorrected. (Only a few of them, however, cause more than a moment's puzzlement.) There are some handwritten corrections and additions in Somner's personal copy of the book, which was purchased from his widow by the Dean and Chapter of Canterbury and has been in the Cathedral Library ever since. It was used by Nicolas Battely when he was preparing his new edition of Somner's book (1703). Eventually, I hope, those notes will be incorporated into this transcription. I will do it myself, if I have the opportunity, but I cannot say when (if ever) that will happen. All in all, despite its flaws, this is an admirable book – but one has to think that it would have been better still if Somner had stayed closer to his topic, not digressing quite so often or so far. Like Battely, I have felt tempted to cut some of the most irrelevant passages – such as the quotations from a history of the abbey of Saint-Jean-de-Réome published at Paris in 1637. Like him, I have resisted the temptation. – C.F. August 2011. (A preliminary version of this transcript, not including the appendix, was posted in January 2011; that is superseded by this.)>

uncorrected (reel 2061:18) ~ corrected (reel 1363:15)

42/19 (margin) Admensurentue ~ admensurentur

43/24 ex /f ~ /f ex=

73/19 domino ~ dominio

77/23 Elanor ~ Eelanor

130/17 Michealmas ~ Michaelmas

134/2) ~ (

141/5 procurratorem ~ procuratorem

141/6 observande ~ observand'

145/10 worke ~ workes

146–7 (page numbers) 144 145 ~ 146 147

151/31 Arelatenu ~ Arelatenis

160/3 (margin) Archinis ~ Archivis

447/9 origines ~ origine

523/42 Iesus (whole word inverted) ~ Iesus