VISITATIONS
OF
RELIGIOUS HOUSES
IN THE
DIOCESE OF LINCOLN

VOLUME II

RECORDS OF VISITATIONS
HELD BY
William Alnwick
BISHOP OF LINCOLN
A.D. 1436 TO A.D. 1449

Part i

EDITED BY
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PREFACE

In preparing this series of visitation records for publication, the editor has presented the text of the original MS. in a fully extended form, adding punctuation for the sake of clearness, and suppressing unnecessary capital letters which, used in a purely arbitrary fashion, disfigure the printed page. The only omission which, after taking competent advice, he has thought it advisable to make is that of a portion of an examination of witnesses made at the Newarke college, Leicester, in December, 1440, relating to the peculiarly heinous crime of which John Dey, one of the canons, stood accused. The nature of this evidence and the reason for its exclusion will be sufficiently understood by a reference to page 197 below. In places where the MS. is torn or faded beyond possibility of restoration, but the lost words can be supplied with reasonable certainty, they are given within square brackets. Marginal notes are placed within curved brackets; while interlineations and marginal interpolations, as is more fully noted in the introduction, are printed in italics. Cancelled words and passages and editorial corrections of the text are given in the foot-notes to the Latin.

The English translation throughout has been made with the aim of a literal reproduction of the meaning of the original, and, where slight amplifications have been necessary, the added words have been put in square brackets. A very few passages, where translation seemed undesirable, have been left untranslated, and are indicated by dots or asterisks. It is hoped that the somewhat copious annotations will be found to contribute to the understanding of the difficult passages and the historical and local allusions with which the text abounds.

A few supplementary documents which relate to special monasteries have been added to the visitations of the houses concerned from bishop Alnwick's official register. The register is not rich in such documents; and all that it contains of this kind is printed in these volumes, the second of which will appear as soon as it can be conveniently printed and will contain a full index.

The editor desires to return his grateful thanks to those friends who have aided him with their counsel and assistance, and chiefly to Canon Foster, F.S.A., the secretary of the Lincoln Record Society and the indefatigable helper of all who work for it; to Mr. W. W. Smith, secretary to the bishop of Lincoln and keeper of the records in the Alnwick tower; and to Mr. William Brown, F.S.A., and Mr. G. G. Coulton, who have read the proofs and have been unfailingly ready to further the elucidation of knotty questions. He has had the advantage of Sir William St. John Hope's minute knowledge of the remains and customs of individual houses; while Miss Eileen Power of Girton college, Cambridge, and Mr. Harold Brakspear, F.S.A., have read the portions of the work relating to nunneries and to Bardney abbey respectively and have added details to the notes. He would also thank the Rev. L. F. Hake,
vicar of Wraysbury, Bucks., and the Rev. H. E. Salter, fellow of Magdalen college, Oxford, for answers to queries.

Finally, in the somewhat arduous task of editing a work from which he has often been called by other occupations, he has constantly had before him the thought of two friends to whom in the past he has owed much encouragement. To Thomas McAll Fallow, the author of many admirable accounts of religious houses in The Victoria County History of Yorkshire, who died in November, 1910, his earliest interest in this special type of ecclesiastical document is primarily due. Robert Meyricke Serjeantson, rector of St. Peter's, Northampton, and the historian of the churches and religious houses of that town, read the early proofs of the present volume up to the time of his death in November, 1916; and the editor had no more powerful incentive to his work than his intercourse and almost daily correspondence for nine years with one who, as parish priest and student of history, gave his life and talents to the service of his neighbours. To the memory of these two scholars, alike in their devotion to historical truth and in their unselfish readiness to share the fruits of their researches with others, this contribution to a subject which was of unique interest to both is dedicated.

A. H. T.

Gretton,
Northants,
8 July, 1917
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INTRODUCTION

I.

THE documents which are now published for the first time have hitherto received little attention. They have been utilised for the purpose of necessarily brief summaries by the writers of the accounts of religious houses in the Victoria County Histories of Lincolnshire and Oxfordshire, and, so far as they provide material, of Buckinghamshire; but their existence seems to have been unknown to the authors of similar articles in the histories of Bedfordshire and Northamptonshire. The present editor has elsewhere summarised those portions of their contents which relate to the religious houses of Leicestershire⁴ and to Bardney abbey.⁵ Their general character is discussed in the sequel; but some prefatory description of the MS. in which they are contained is desirable.

The MS. consists at present of seventeen unbound folio quires of paper, 12 in. by 7¾ in., containing 135 leaves. These appear to have lain for many years with other diocesan papers in the Alnwick tower at the Old Palace in Lincoln, and have suffered considerably by damp and decay. Originally there seem to have been sixteen quires and some loose leaves; one quire of two sheets and probably one leaf have been lost, which brings the original number of leaves up to 140. In comparatively recent times the margins and other torn portions have been mended with considerable care by pasting slips of semi-transparent paper over the broken parts; loose leaves have been formed into quires in the same way, and the sheets have been secured in a portfolio, with a written label, 'BISHOP ALNWICK’S VISITATIONS OF MONASTERIES. CIRCA 1437-1446,' pasted on the back. Unfortunately, the method of mending, though careful, was primitive, and has made the faded writing extremely difficult to read through the super-imposed paper. The handwriting throughout is very small and close, and is, for the most part, the well-known hand of Thomas Colstone, notary public, who was registrar to the bishops of Lincoln during the whole of the first half of the fifteenth century. Interleaved with the text are a number of small schedules, containing matter bearing upon the visitations, which have been separated in some cases by the mender from their proper context.

1 The material which the MS. contains for the portion of Hertfordshire which was in the archdeaconry of Huntingdon is inconsiderable, nor are there any visitations of the very few religious foundations in Rutland. Histories of the religious houses of Leicestershire and Huntingdonshire have not yet been printed in the Victoria County Histories.


4 The word quire is here used in its most general sense for the sake of convenience. As will be seen, the folded sheets in each quire vary in number, and only quires 1 and 14 are the regular quaternions of four sheets each.
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The quires vary in size from two sheets to eight. As will be seen from the table of contents below, they were made up gradually, and quires which contained blank leaves after the completion of one set of visitations were re-used at a later date for another. Eventually the quires were put together and the leaves numbered. Owing to a mistake in the original foliation, they have been re-numbered recently, and the new numeration has been adopted in the present edition, in which also, for the sake of convenient reference, the visitations have been arranged in the alphabetical order of the houses visited. The Roman numerals in brackets given after the title and date of each visitation in the following table are those prefixed to the documents as they are printed in this and the succeeding volume.

Quire 1, four sheets. The leaves are numbered ff 1-9, owing to the inclusion of a schedule (fo. 4). The second half of the second sheet (fo. 8) is a half-leaf, which has been cut in two vertically before use. The contents are as follows. Ff. 1-5d, Peterborough abbey, 10 Dec., 1437 (lviii); ff. 6-7, Markyate priory, 7 May, 1442 (xliv); ff. 7-9, Irlingesborough college, 29 June, 1442 (xxxiv), with a schedule between ff. 8 and 9. Fo. 9d is blank. Ff. 3d and 5 are not in Colstone's hand, owing to the employment of three notaries at the Peterborough visitation; and the schedule (fo. 4) was apparently written by another notary for the prior of Peterborough. The Irlingesborough visitation begins on fo. 7, immediately after the conclusion of the Markyate document. On the back of the half-leaf (fo. 8d) are some cancelled memoranda of citations made in connexion with a visitation of the archdeaconries of Lincoln and Northampton.

Quire 2, three sheets. The leaves are numbered ff. 10-15. Fotheringhay college, 23 Sept., 1438 (xxii). Ff. 14, 14d, and 15d are blank, with the exception of an irrelevant memorandum of one line written on 14d.

Quire 3, eight sheets. The leaves are numbered ff. 16-31. The contents are; first half of quire: ff. 16-17, Bardney abbey, 17 March, 1439-40 (iii); fo. 17 and d, with a schedule between ff. 17 and 18, Bardney abbey, 6 Oct., 1440 (iv); fo. 18, Fosse priory, 6 April, 1440 (xxi); ff. 19-20, Huntingdon priory, 15 Oct., 1439 (xxxiii); fo. 21, Torksey priory, 6 April, 1440 (lxxv); fo. 22, Heynings priory, 7 April, 1440 (xxx); fo. 23, injunctions to Heynings priory. Second half of quire: fo. 24 and d, Bardney abbey, 8 May, 1444 (v); fo. 25, Goring priory, 21 May, 1445 (xxvii); ff. 25d, 26, Dorchester abbey, 22 May, 1445 (xvi), with a schedule in a different handwriting between the leaves; fo. 26d, Studley priory, 26 May, 1445 (lxxi); fo. 27, Bicester priory, 28 May, 1445 (vi), with a schedule interleaved; ff. 28-29, Gostow abbey, 29 May, 1445 (xxvi), with injunctions; fo. 29d, Lincoln and Oriel colleges, Oxford, 1 and 2 June, 1445 (lv, lvi); fo. 30, St. Frideswide's priory, Oxford, 3 June, 1445 (lvii); fo. 30d, Osney abbey, 4 June, 1445 (lxi); fo. 31, Littlemore priory, 1 June, 1445 (xlxi), with injunctions. Between ff. 24 and 25 an undated schedule relating to Garendon abbey (xxiv), has been pasted in. Ff. 16d, 18d, 20d, 21d, 22d, 23d, 27d, and 31d are blank. It is evident that before the second half of the quire was used in 1444 and 1445, the sheets of which the first halves are ff. 16 and 17 were wrapped in their wrong order with the sheet of which the first half is fo. 18 outside those of which the first halves are ff. 19 and 20. The Bardney visitation of 1440 on fo. 17 is
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continued immediately from the portion of the 1439-40 visitation on the upper part of the leaf, to which fo. 16 is the proper sequel.

Quire 4, four sheets. The leaves are numbered ff. 32-39. First half of quire: ff. 32-35d, Bardney abbey, 26 Jan., 1437-8 (ii), followed on fo. 35d by an incomplete memoranda of another visitation of Bardney on 19 Sept., 1447. Second half of quire: ff. 36-37, Higham Ferrers college, 1 July, 1442 (xxxii); fo. 38, a cancelled and incomplete notice of St. John’s hospital, Northampton, 11 July, 1442 (xlix), followed by Rothwell priory, 21 July, 1442 (lxii); fo. 38d, Stonely priory, 20 Nov., 1442 (lxii); fo. 39, additional depositions from the Bardney visitation in the first half of the quire; fo. 39d, St. Michael’s priory, Stamford, 19 June, 1442 (lxvii). Fo. 37d is blank.

Quire 5, two sheets. This quire (ff. 40-43) has unfortunately disappeared, and there is no indication of its contents.

Quire 6, two sheets. The leaves are numbered ff. 44-47. They contain an undated visitation of Ramsey abbey, probably in 1438 or 1439 (lx). Fo. 45 and d are in the handwriting of another notary, one of the additional men employed at Peterborough in 1437. Fo. 47 and d are blank.

Quire 7, two sheets. The leaves are numbered wrongly ff. 48, 49, 49, the last leaf being left unnumbered, and are now re-numbered ff. 48-51. They contain injunctions to Ramsey abbey, dated 13 June, 1439, and written in the hand of the assistant notary employed at the visitation, probably John Bug.

Quire 8, two sheets. The leaves, originally numbered ff. 50-53, are re-numbered ff. 52-55. First half of quire: ff. 52-53d, St. Neots priory, 28 Sept., 1438 (lxiii). Second half: fo. 54d, Brackley hospital, 11 July, 1442 (viii), and Chacombe priory, 12 July, 1442 (xii); fo. 55 and d, Canons Ashby priory, 13 July, 1442 (x). Fo. 54 is blank.

Quire 9, two sheets. The leaves, originally numbered ff. 54-57, are re-numbered ff. 56-59. They contain two visitations: ff. 56-57, Ulverston priory, 29 July, 1438 (lxxvi), and ff. 57d-59d, Ankerwyke priory, 10 Oct., 1441 (i), with injunctions.

Quire 10, three sheets. The leaves, originally numbered ff. 58-63, are re-numbered ff. 60-65. These also contain two visitations: ff. 60-64, Spalding priory, 21 Aug., 1438 (lxiv); ff. 64d, 65, St. James’ abbey, Northampton, 7 July 1442 (lxviii). Fo. 65d is blank.

Quire 11, seven sheets. The leaves, originally numbered ff. 64-79, recover their right numeration at fo. 78, omitting the numbers between 75 and 78, and are re-numbered ff. 66-79. Their contents are: fo. 66, Bourne abbey, 16 June, 1440 (vii), with injunctions; ff. 66d-67d, Croyland abbey, 18 June, 1440 (xiii), with injunctions; fo. 68 and d, Legbourne priory, 3 July, 1440 (xxxix), with injunctions; ff. 69-70d, Nuneaton priory, 6 July, 1440 (xxxi), with injunctions; fo. 71, Wellow abbey, 7 July, 1440 (lxxvii); ff. 71d, 72, Nuncorton priory, 9 July, 1440 (lii); ff. 72d-74d, Thornton abbey, 11 July, 1440 (lxxiv); fo. 75, Elsham priory, 14 July, 1440 (xviii); fo. 75d, injunctions to Stixwould priory; fo. 76 and d, Stixwould priory, 23 July, 1440 (lxx); fo. 77, Stainfield priory, 25 July, 1440 (lxv); ff. 77d-78d, injunctions to Wellow abbey, Nuncorton priory, and Thornton abbey; fo. 79, injunctions to Kyme and Nocton park priories. Fo. 79d is blank.

Quire 12, eight sheets. The leaves are numbered ff. 80-95. Their contents are: fo. 80 and d, Kyme priory, 14 Oct., 1440 (xxxvi); fo. 81,
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Quire 12, eight sheets. The leaves are numbered ff. 80-85. Their contents are: fo. 80 and d, Kyme priory, 14 Oct., 1440 (xxxvi); fo. 81,
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Nocton park priory, 12 Oct., 1440 (xlvii); fo. 81d, injunctions to St. Michael's priory, Stamford; fo. 82, Newstead priory by Stamford, 21 Oct., 1440 (xlv); fo. 82d, St. Leonard's priory, Stamford, 21 Oct., 1440 (lxvi); fo. 83 and d, St. Michael's priory, Stamford, 21 Oct., 1440 (lxvii); ff. 84-85d, Markby priory, 10 Aug., 1438 (xlili); fo. 86, Gokewell priory, 11 April, 1440 (xxvii); ff. 86d-88, Thornholm priory, 12 April, 1440, with injunctions (lxxiii); ff. 88d-90, Daventry priory, 15 July, 1442 (xiv); fo. 90d, injunctions to Markby; fo. 91 and d, Peterborough abbey, 23 June, 1442 (lix); ff. 92-93, Fotheringhay college, 26 June, 1442 (xxvi), with a schedule between the leaves relating to Catesby priory; ff. 94-95d, Catesby priory, 17 July, 1442 (xi), with injunctions. Fo. 93d is blank. Originally this quire must have consisted of the four inner sheets of which the first halves are ff. 84-87: these were used in April, 1440, and subsequently in Oct., 1440, the four outer sheets, of which the first halves are ff. 80-83, were wrapped round them, ff. 80 and 81 being probably transposed in the final arrangement. The blank spaces were filled in June and July, 1442. Five of the leaves of the quire are numbered in the right-hand bottom corner with Roman numerals, viz. fo. 81, ij; fo. 82, iij; fo. 83, iiij; fo. 84, v; fo. 85, vj.

Quire 13 is composed by pasting together in modern times three half-sheets or leaves, numbered ff. 96-98, with a schedule relating to Peterborough abbey attached to fo. 96. The contents are: fo. 96, St. Michael's priory, Stamford, 6 Aug., 1445 (lxix); fo. 97 and d, Laund priory, 21 Nov., 1440 (xxxviii); fo. 98, Owston abbey, 22 Nov., 1440 (lvi); fo. 98d, injunctions to Laund priory. Fo. 96d is blank, and fo. 99, which may have been a blank half-sheet, is missing.

Quire 14, four sheets. Only the first leaf, fo. 100, was originally numbered. The three following leaves have been numbered in recent times ff. 101, 102, 103. The whole is now numbered ff. 99-106. The contents are: fo. 99 and d, Kirby Bellars priory, 26 Nov., 1440 (xxv), with injunctions; fo. 100-103d, Newark college, Leicester, 1 Dec., 1440 (xl), with injunctions, and a loose folded leaf between ff. 102 and 103; ff. 104-106, Leicester abbey, 3 Dec., 1440 (xlii), with injunctions. Fo. 106d is blank.

Quire 15, two sheets. The unnumbered leaves are now numbered ff. 107-110. The contents are: fo. 107, Breedon priory, 19 Jan., 1440-1 (ix), with injunctions; fo. 107d, injunctions to Gracedieu priory; ff. 108-109, Langley priory, 20 Jan., 1440-1 (xxxvii), with injunctions; ff. 109-110d, Gracedieu priory, 21 Jan., 1440-1 (xxxviii), with a loose schedule between ff. 108 and 109. The Gracedieu visitation begins on the leaf on which the Langley injunctions end.

Quire 16, eight sheets. The unnumbered leaves are now numbered ff. 111-126. Their contents are: ff. 111-113, Dorchester abbey, 27 March, 1441 (xv), with injunctions, and two schedules between ff. 111 and 112; fo. 113d, Wymondley priory, 30 Nov., 1442 (lxxix); fo. 114 and d, Harrold priory, 16 Jan., 1442-3 (xxix), with injunctions; ff. 115-117d, Newnham priory, 18 Jan., 1442-3 (xlvi), with injunctions; fo. 118, Elstow abbey, 21 Jan., 1442-3 (xix); ff. 119d, 120, Dunstable priory, 24 Jan., 1442-3 (xvii); fo. 121d, Northill college, 29 Jan., 1442-3 (l); fo. 122, Eynsham abbey, 5 June, 1445 (xx); fo. 122d, Wroxton priory, 16 June, 1445 (lxviii); ff. 123-126d, Peterborough abbey, 10 Sept., 1446. Ff. 118d, 119, 120d, 121 are blank.

Quire 17 is composed, like quire 13, of three half-sheets or leaves,
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now numbered ff. 127-129. On fo. 127 the Peterborough visitation of 1446 is concluded. Ff. 127d-129 are blank. On fo. 129d are memoranda relating to the visitation of Northampton archdeaconry and St. Michael's priory, Stamford, in 1442.

Quire 18, three sheets. The unnumbered leaves are now numbered ff. 130-135. Ff. 130-132 contain a visitation of Nutley abbey in 1447 (L1). The day of the month and a large part of the title have been torn away. Ff. 132d-135d are blank.

In addition to the quires, the portfolio contains a parchment mandate, addressed by the bishop of London, acting under the archbishop's commission, to bishop Alnwick, summoning him and his clergy to a convocation of the clergy in St. Paul's, called by royal brief of 14 Oct., 1439. The back and vacant spaces of this document have been utilised for miscellaneous diocesan memoranda, chiefly of the year 1442.

From the foregoing detailed account, it will be seen that the quires, with the lost quire and those composed of loose leaves omitted, were begun in the following chronological order: 1, 4, 9, 12, 10, 2, 8, 6 (probably), 7, 3, 11, 14, 15, 16, 18. These, with the exception of 18, which belongs to 1447, cover a period from 10 Dec., 1437, to 27 March, 1441. 2, 6, 7 and 18 each refer to a single visitation of one house. 11 belongs entirely to the Lincoln visitation of 1440, 14 and 15 belong to the Leicester visitation of 1440-1. The composition of 12 has already been analysed; it was begun at Markby in 1438, continued in Stow archdeaconry in April, 1440, and augmented during the Lincoln visitation in October, 1440, by adding four outer sheets. 3, begun at Huntingdon in 1439, was now used in the Stow and Lincoln visitations of 1440. 1, begun at Peterborough in 1438, was continued at Markyate in May, 1442, and was used with 4, 8, 10 and 12 in the Northampton visitation of June and July, 1442. Blank leaves of 4 and 16 were filled up at two small priories of Huntingdon archdeaconry in Nov., 1442; and 16, begun at Dorchester in March, 1441, was employed for the Bedford visitation of 1442-3. For the Oxford visitation in the spring of 1445, the blank spaces of 3 and 16 were filled, and 16 was completed at Peterborough in 1446. The loose leaves, now fastened into quires, belong to the Leicester visitation of 1440, the Northampton visitation of 1442, and the visitations of St. Michael's at Stamford in 1445 and of Peterborough in 1446. This summary, it is hoped, will serve to explain the apparently complicated and disorderly arrangement of the original MS., which is actually due to the notaries' economy in the use of paper.

The water-marks of the paper are as follows. (1) Quire 1, a slug hunting-horn. (2) Quire 2, a bust with the hair filleted: this, of a distinctly negro type, occurs again in the outer sheet of quire 6 (ff. 44, 47), throughout quire 10, and in the fifth and sixth sheets (originally outer sheets) of quire 12 (ff. 84, 85, 90, 91). (3) Quire 3, outer sheet (ff. 16, 31), an ox's head, full face, from the hollow between the horns of which rises a vertical line ending in a star of five points, formed by crossing the line with two diagonals. (4) Quire 3, inner sheets (ff. 17-30), a cap or crown-shaped figure, with three sugar-loaf shaped projections, the two at the sides set diagonally, the middle one, which is higher, vertically. From the top of this last rises a vertical line ending in a

1 This is the type of water-mark usually described as three hills or sugar-loaves. It approximates in character to the rougher forms of the fleur-de-lys water-mark.
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cross. This is repeated throughout quires 7, 8 and 11, and in the four outer sheets (ff. 80-83, 92-95) and the two inner sheets (ff. 86-89) of quire 12. (5) Quire 4, the same device as (4), but the sugar-loaves are surrounded by a circle, intersecting the vertical line. (6) Quire 6, inner sheet (ff. 45, 46), two unicorns’ heads facing opposite ways, with necks curved inward to meet each other at the bottom, and joined at the top by a looped cord. This is repeated throughout quires 16 and 18. (7) Quire 9, a royal crown. (8) Quire 13, first and third leaves (ff. 96, 98), an ox’s head facing sideways, repeated throughout quire 14 in the second leaf of quire 17 (fo. 128). (9) Quire 15, outer sheets (ff. 107, 110), a cockatrice sideways. (10) Quire 15, inner sheet (ff. 108, 109), an eagle sideways. In two cases where water-marks occur upon the interleaved schedules, they agree (fo. 96) with (4) and (second schedule between ff. 111, 112) with (7). Two other types, however, occur. (11) Schedule at fo. 27, a pair of scales. (12) First schedule between ff. 111, 112, a fleur-de-lys with a cross on the top. All these designs are marked by extreme simplicity and boldness, and (6), (7) and (11) are of great beauty.

II.

In the introduction to the volume of Visitations of Religious Houses already published, some account was given of the career of William Alnwick until the date of his accession to the see of Lincoln in September, 1436. From the details of that account it will be seen that, between his first appearance in 1411 as a papal notary until his consecration as bishop of Norwich, very little is known of his life. He was clearly a native of Alnwick in Northumberland. His early advancement appears to have been due to Stephen le Scrope, archdeacon of Richmond, under faculty to whom he received his appointment as papal notary in 1411. Scrope was chancellor of Cambridge university in 1414, and it was about this time that Alnwick began to pursue his studies at Cambridge. His first ecclesiastical benefice was the church of Goldsborough in Scrope’s archdeaconry. His institution to Goldsborough is not recorded, but on 3 April, 1415, he had leave of absence from his church for five years to pursue his studies at an English university. He obtained the degree of L.L.D. at Cambridge and in 1420 was appointed archdeacon of Salisbury. He resigned Goldsborough shortly after and on 3 May, 1421, received collation of the prebend of Knaresborough in York, which Scrope had held at the time of his death in 1418. As archdeacon of Salisbury he succeeded John Stafford, subsequently bishop of Bath and Wells and archbishop of Canterbury, whom he afterwards succeeded in the offices of keeper of the privy seal and dean of St. Martin’s-le-Grand. It is not clear when he first entered the service of the Crown. He

1 For the varieties and origin of these types, which point throughout to a North Italian and Piedmontese provenance, see G.-M. Briquet, Les Filigranes : Dictionnaire historique des marques du papier dès leur apparition vers 1282 jusqu’en 1600, Paris, 1907, 4 vols., containing 16112 facsimiles of water-marks.
2 Visitations 1, xviii, xix, where authorities for most of the preferments mentioned below will be found.
3 Alnwick’s debt to Scrope is clearly shown in his will, where he ordains a five years’ chantry close to his grave for his own soul and that of the archdeacon. See translation of the will below. Scrope died in 1418 (Le Neve III, 139, 140).
5 Ibid., fo. 72. This preferment was omitted by an oversight in Visitations 1, ut sup. 
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does not seem to have been a king's clerk when his estate in Goldsborough church was ratified in 1410; but in the dispensation granted to him in May, 1421, to hold an incompatible benefice with his archdeaconry, he is called secretary to king Henry V, and he is mentioned as king's clerk in December, 1422, when he obtained a grant of the hospital of St. James by Westminster, three months after the accession of Henry VI. It is thus probable that he became a king's clerk about the time of his promotion to the archdeaconry of Salisbury. On 15 Dec., 1422, he was installed in the prebend of Wildland in St. Paul's. He was appointed keeper of the privy seal about 19 Dec., 1422, during Beaufort's administration of 1424-6, and continued to hold the office in Kempe's ministry of 1426, probably resigning it in 1428. There is some evidence of his attachment to the Beauforts in the fact that the cardinal's brother, Thomas, Duke of Exeter, who died in 1427, named him first among his executors; and among his political friends he appears to have counted Ralph, Lord Cromwell, whom he joined in the foundation of the college of Tattershall. His activity, however, as a statesman did not continue long after his preferment as bishop of Norwich in 1426; subsequently, probably about 1430, after the death of the Carmelite friar Thomas Netter, he became confessor to Henry VI, a post which he held when in 1436 he was appointed bishop of Lincoln. In 1437 Henry appointed him, in company with Beaufort and the Duke of Gloucester, to supervise the executors of the will of the queen-mother Katherine; and he bore his part in the foundation of the royal colleges of blessed Mary of Eton and St. Mary and St. Nicholas at Cambridge.

From these facts it will be seen that Alnwick's career was that of the ordinary prosperous secular clerk, an university man with a legal education, rising from the service of a well-born and influential ecclesiastic to positions of trust under the Crown and, in this particular instance, to close friendship with the king. Of his activity as a diocesan bishop and in the furtherance of education more will be said in the sequel. Here, however, it is necessary to remark that such notices of him as have hitherto been printed contain errors which give a singularly misleading idea of his early life. These may be taken in order.

The first concerns his origin and appears to be more recent than any of the rest. The late Mr. A. F. Leach, in his book upon The Schools of Medieval England, says that in 1448 a chantry for two priests was founded at Alnwick, his native place, by Bishop Alnwick of Lincoln, who was a Percy, brother of the Earl of Northumberland. As a matter of fact, Alnwick was only one of the founders of this chantry, to which allusion will be made later. Where Mr. Leach obtained the information

1 Cal. Pat. 1416-21, p. 214.
2 Cal. Papal Letters VII, 205. See also Rot. Parl. v, 179.
4 Ramsay, Lancaster and York I, 325.
5 Ibid. I, 567.
6 His resignation does not seem to be recorded, but Stafford had resumed the privy seal by 11 July, 1428 (Foss, Judges of England, p. 628).
7 Nichols, Royal Wills, 1730, p. 259. It is interesting to notice that upon the foot of the processional cross given by Alnwick to Lincoln cathedral was engraved Orate pro animabus domini Thome Bewford, etc. (Monasticm vi (3), 1280).
9 Nichols, op. cit., p. 247.
that Alnwick was a Percy is by no means clear. It is not unlikely, perhaps, that he may have been related to the lords of his native town, but there is no evidence even for this. Nothing is known of his parentage: the only surname by which he can be recognised is that of Alnwick, which in itself tells us nothing. We know from his will that he had a brother, whose daughter married a man named Richard Hayton, and that this couple had a daughter; but otherwise we have no glimpse of his relatives. The probability is that Mr. Leach confused him with William Percy, chancellor of Cambridge university 1451-5, and bishop of Carlisle 1452-62, who was son of the second and brother of the third earl. Possibly also he may have been misled into assuming a relationship by the fact that, in the licence for the foundation of the chantry, the name of William, bishop of Lincoln, occurs between that of Henry, second earl of Northumberland, and that of his son and heir, sir Henry Percy, lord Poyning.s This, however, is of course due to the arrangement of the names in order of precedence of rank, and has nothing to do with any relationship; and Mr. Leach’s statement may fairly be dismissed as an incautious slip of the pen.

A second error, which has found its way into many books of reference, is the supposition that Alnwick was a Benedictine monk of St. Albans. The origin of this theory appears to be the circumstance that one William Alnwyk was prior of Wymondham in Norfolk, a cell of St. Albans, in 1420. It is obvious that this is a very slender ground for his identification with the bishop. The name William Alnwick was obviously common to many natives of Alnwick, just as in the present series of visitations we find three several persons, a secular and two monks, who bore the name of John Depynng, and a monk called William Waynflete who was certainly not the famous bishop of Winchester. Moreover, the occurrence of such a name as Alnwick at St. Albans and in its cells is easily explained by the dependence of the Northumbrian priory of Tynemouth upon St. Albans, which supplied the mother house with monks from the north of England. Nothing, further, could be less likely than that the prior of a small Benedictine house in 1420 should be preferred to an archdeaconry in a church of secular canons during the same year. This incongruity, however, has been passed unnoticed by every modern writer. In precentor Venables’ article upon Alnwick in the Dictionary of National Biography, he proceeds from the priory of Wymondham to the archdeaconry of Salisbury. The identity was accepted without question by Dr. J. H. Wylie and canon Capes; it appears in the Victoria County History of Norfolk with the embellishment that Alnwick, as bishop of Norwich, ‘exemplified all the bitterness of the monks’ against the Lollards. While this identity of a monk with a secular archdeacon is, to say the least of it, extremely doubtful, it is certain that in 1420, as we have seen, a secular priest named William

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2 See V.C.H. Norfolk II, 343.
3 See no. LVIII below.
4 See pp. 30, 32, 148 below.
5 Thus abbot Thomas de la Mare (1349-96) was prior of Tynemouth before his election: see Cal. Pat. 1348-50, p. 430.
6 D.N.B. I, 543.
7 History of England under Henry IV, III, 149.
8 The English Church in the Fourteenth and Fifteenth Centuries, 1909, p. 194.
9 V.C.H. Norfolk II, 243.
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Alnwick, whom there is every reason for identifying with the future archdeacon and bishop, was rector of a church in the archdeaconry of Richmond. And, although the monk disappears from Wymondham in 1420, and the secular becomes archdeacon of Salisbury at the end of the same year, apparently retaining his church of Goldsborough till somewhat later, this is merely a coincidence which proves nothing. When on 22 Sept., 1435, we find bishop Gray instituting a monk named William Alnwick to the priory of Belvoir, another cell of St. Albans, it is probable that here we meet again the monk of St. Albans who had been preferred to the cell of Wymondham in 1420; and it can hardly be doubted that this monk in the meantime, and certainly from 1428 to 1434, had held the monastic office of archdeacon of St. Albans. In 1435 Alnwick had been bishop of Norwich for nine years, so that it is impossible to add the archdeaconry of St. Albans or the priory of Belvoir to the list of his benefices.

In 1408 William Alnwick, a canon of the Premonstratensian abbey of Alnwick who held, according to the privilege accorded to Premonstratensian houses, the vicarage of the appropriated church of Chatton, was pardoned for treasonable correspondence with the earl of Northumberland, after the overthrow of Northumberland's rebellion at Bramham moor. Mr. Cadwallader Bates suggested that this might be the future bishop. If so, in 1408 he must have been a Premonstratensian canon and in priest's orders. But, three years later, when we have our first authentic notice of the future bishop's existence, he was a secular clerk, and, from the terms of his appointment to the office of papal notary, in minor orders. This of itself makes the identification unlikely. More than this, the name of William Alnwick was probably often to be found among the canons of Alnwick abbey; and, as a matter of fact, in May, 1424, a canon of the house named William Alnewyck had a papal indulg to study at a university for seven years. Whether this was the William who was vicar of Chatton in 1408 or another canon of the same name is immaterial: it certainly was not the contemporary secular archdeacon of Salisbury, who had gone through his studies at Cambridge and received his doctor's degree several years before 1424. Mr. Bates' suggestion therefore depends upon a casual identity of name. Dr. Wylie also noticed the canon of Alnwick, and, with a bold flight of imagination, combined him with the monk of St. Albans and the future bishop. Probability and historic fact are alike against the identification of the monk with the secular. It would be highly unsafe to identify either the secular or the monk with the canon regular, but to identify the three is inadmissible.

A more specious theory is the statement, adopted in the Dictionary of National Biography, that William Alnewyck, appointed by Henry V in March, 1414-5, as confessor to the nuns of Syon, was the same person as our bishop. It seems likely at first sight that the man who afterwards became confessor to Henry VI should have served in this capacity. The terms

1 Reg. xvii. fo. 13.
2 See Chron. Gest. in mon. S. Albani, ap. Amundesham (Rolls ser.) i, 29; and Amundesham. Annals i. 359. He was sub-prior of St. Albans and was buried in the church (ibid. i. 439). For his benefactions see ibid. ii. 258; 265; 271; 272; 276.
3 Bates, Border Holdys, 1891, i, 107, 108.
5 Wylie, ut sup.
of the appointment, however, make this doubtful. The abbey of Syon belonged to the Bridgetine order of St. Saviour, which, like the Gilbertine order, provided a body of nuns with the services of a body of canons regular, living under the rule of St. Austin in their own separate cloister. The head of the canons was called the confessor; and the charter of foundation, which appointed the first abbess of Syon, appointed as confessor 'brother William Alnewyk, in priest's orders, likewise professed of the order aforesaid.' This requires the supposition that, between 1411, when he was still a secular, and 1414-5, Alnewick entered the order and made his profession. It is just possible that he may have been allowed to do this on the understanding that, having put the affairs of the house in order, he might return to the world; if so, he took a very short time over his work, as only a month later, in April, 1415, he was seeking leave of absence from his living of Goldsborough to study at Cambridge. The supposition, therefore, is at variance with probability. We do not know when he entered the royal service or when he was ordained priest, but 1414-5, when, so far as we know, he was still a clerk attending upon Stephen Scrope, seems too early for either. The confessor at Syon must have been a man of some prudence and experience, whom Henry v had learned to trust; and, while it may be conceded that Alnewick in 1414-5 already showed signs of administrative skill, and that the occurrence of his name in this particular context is at least a singular coincidence when his future relations to the Crown are considered, the identity is anything but likely. It seems much more probable that the confessor of Syon was William Alnewyk, at a later date 'reclitus monachus Westmonasterii,' who was for a year, about 1428, in charge of the nuns subject to the abbey of St. Albans. We know that Thomas Fyscheburne, who preceded him in this post, went to Rome on behalf of 'the holy house of Syon'; and nothing is more probable than that Alnewyk was appointed on his recommendation and subsequently retired to a solitary life near the palace of Westminster.3

To sum up the perplexing and contradictory evidence for Alnewick's career before his preferment to the archdeaconry of Salisbury in December, 1420, we can trace his progress as a secular clerk with some certainty from 1411, nine years earlier. It may be conjectured, but without much likelihood, that in 1414-5 he temporarily entered a religious order for certain specific purposes, but quitted it when those purposes were accomplished. But there is absolutely no evidence to shew that he was ever a Benedictine or Premonstratensian. In fact, if we accepted the various people called William Alnewick between 1408 and 1420 as one and the same person, we should commit ourselves to the extraordinary theory that a Premonstratensian in 1408 became an Austin canon of the Bridgetine order by 1414-5, and a Benedictine by 1420; and that, in the course of this remarkable progress, he was at intervals a beneficed secular clerk.

During the ten years of Alnewick's tenure of the see of Norwich, he was noticeably active in his efforts against the Lollards of his diocese. In 1428 he attended the council at St. Paul's which deliberated the advisability of imprisoning heretics in monasteries. Subsequently he

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1 *Monasticon* vi (1), 542: 'et fratem Willemum Alnewyk, in ordine sacerdotali constitutum, ordinis praedicti similiter professum, in confessorem loci praedici hae vice praeficiemus, creamus et ordinamus.'

2 See *Chron. Gest. in mon. S. Albani*, ut sup., i, 27. He was an old man 'taedio et senio perfectus' in 1428.
presided at a diocesan synod at Norwich, the result of which was the temporary suppression of Lollardy in that part of England. In September, 1428, William White, who had renounced his heresy at St. Paul's in 1422, was burned at Norwich as a relapsed heretic; and this action terrified the local Lollards into reconciliation with the church. Although Alnwick took a prominent part in the educational movement of his day, his zeal was for education upon orthodox lines; and, as bishop of Lincoln, he continued to manifest his antipathy to heresy. His Lincoln register throws no light upon the progress of Lollardy in the diocese; and, although he found much evidence of slackness and irreverence in the monasteries, there is little ground for supposing that any house had become infected with heterodoxy. Gascoigne supplies a specimen of his dealing with a form of heresy which is not to be confounded with Lollardy. A secular clerk of Oxford, a scholar in grammar, who had sat at the feet of Reynold Pecok, fellow of Oriel, was accused to the king of divers foul heresies and of eating flesh on Fridays. His case was committed to Alnwick’s judgment: he was imprisoned at Wallingford, and, having made abjuration before Alnwick, entered the monastery of Abingdon, where he confessed upon oath that he had learned all his heresies and errors from Pecok. This was before Pecok’s promotion to the bishopric of St. Asaph in 1444; and, although Pecok himself was eventually forced in 1458 to resign his see of Chichester and to retire to Thorney abbey, his peculiar form of heresy had little in common with the popular tenets of the Lollards and was combined with a conservative opposition to anti-clerical opinion. Of the superstitious practices, distinct from theological heresies, with which Alnwick had to deal, a curious instance will be found in the charge of necromancy brought against the abbot of Leicester; while in 1442 there came before him a case which implicated a wizard named Thomas Paldych or Poudych of Long Sutton. The proceedings of the Lincoln consistory court, of which a large fragment remains for this period, record three cases of alleged necromancy from Boston in 1446 and a few instances of suspected Lollardy; but these last are of an inconclusive kind, and, in this respect, Alnwick appears to have found less difficulty at Lincoln than at Norwich.

While the evidence for his actions as a visitor of monasteries in the diocese of Lincoln is singularly perfect, we know little of his attitude to the numerous monastic establishments of the diocese of Norwich. It has not been possible for the present writer to examine his register at Norwich, but writers upon East Anglian monasteries appear to have derived little information from it. In the register of William Curteys, abbot of Bury St. Edmunds 1420-46, he figures, however, as a determined opponent of the privileges of the abbey, a standing subject of contention between the bishops of Norwich and the convent. He uttered very noisome words against the privileges and exemption of the monastery and breathed forth a wind from the north with strength. But, blessed be God, who leaveth not desolate them that hope in Him! He hath fulfilled His mercy upon us, bridling of His grace the bishop’s malice.

1 Capes, op. cit., pp. 189, 190; V.C.H. Norfolk ii, 248.
3 See no. xli below.
4 Reg. xviii, fo. 41d.
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One Clement Denston also, the same bishop's archdeacon,⁴ and one Nicholas Bakhot raised a mighty wind against the exemption and privileges; but the monastery of St. Edmund, founded upon a strong rock, stood as a mountain that may not be moved, and confusion covered their faces. And, even as Berith and Asteroth fled from the face of blessed Bartholomew the apostle, so these wicked folk fled when no man pursued. Thereafter by God's will they were taken and fell by their deserts into the pit which they had made.⁵ In view of Alnwick's alleged connexion with the Benedictine order as a monk of one of the greatest exempt houses in England and as prior of one of its cells in the diocese, it may be remarked that it is strange that the monk of Bury makes no point of the apostasy from loyalty to his order which the bishop's action implies; and his silence adds to the weight of proof against the confusion of the bishop with the Benedictine. Further, in the register of abbot Whethamstede of St. Albans, there is a long and detailed account of the dispute which arose out of the refusal of the prior of Binham, a cell of St. Albans, to welcome Alnwick as he passed through the diocese of Norwich on visitation in 1431-2. Alnwick retaliated by appointing the prior, although a member of an exempt house, collector of the tenth in the diocese. Whethamstede took up the prior's cause, and signalised the triumphant issue in 1433 by writing a series of Latin hexameters satirising Alnwick and his friend, the treasurer Cromwell, with far-fetched puns on their names, and praising John Juyn, chief baron of the exchequer, with equally recondite ingenuity.⁶ Had Alnwick been previously a member of the monastery with whose privileges he thus found himself at war, it is incredible that the annalist of the dispute should have failed to make the most of the fact.

The present series of visitation records affords abundant proof that Alnwick was painstaking and thorough in his work. In the diocese of Lincoln he had to compete with no independent republics such as that of Bury St. Edmunds; the jurisdiction of St. Albans, although nominally within the diocese, lay upon its southern frontier and practically constituted a small diocese with which he had only nominal concern; while the jurisdiction of Dorchester lay more or less within his control as perpetual founder and patron of the abbey. At Leicester, where he found the abbot apparently prepared to assert an obsolete privilege of exemption, he met the difficulty by treating him as contumacious and refusing to court his opposition.⁴ Of any unfairness, however, in his dealings with the monasteries of Lincoln diocese there is no trace. While, like most other prelates who were confronted with the problem, he evidently disliked the existence of ecclesiastical republics, whether regular or secular, in his diocese, his desire was to increase, and not diminish, the spiritual effectiveness of secular chapters and religious

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4 See no. XLI below.
houses. Just as he asserted his authority as mediator and legislator over the wrangling dean and chapter of Lincoln, so did he do his best to reform the disorders prevalent in such monasteries as Peterborough and Ramsey. His proceedings at Peterborough and their effect are discussed in another part of this introduction: they were those of a diocesan conscious of the duty which the monasteries owed him as their ordinary and desirous to enforce his anxiety for their better guidance and governance without undue severity. It is clear also that he desired to increase their effectiveness as centres of spiritual instruction and godly learning. He himself was a learned man, not only versed in canon and civil law, but, as his loan of books from the library at Garendon indicates, a student of theology. Among subjects to which he paid careful attention were the provision of suitable instructors for novices and the maintenance of conventual schools, which, as at Leicester and Thornton, occasionally had fallen into decay, for the 'children of the almery.' In 1428, while he was still bishop of Norwich, he joined with Thomas Langley, bishop of Durham, and John Hore of Childerley, Cambs., in founding the hostel at Cambridge for Benedictine students, in the first instance from Croyland, which developed at a later date into Magdalen college. In certain monasteries, learned monks or canons were chosen to preach the visitation sermon before him. His efforts to reform a monastery by introducing into it well-read men from outside are illustrated in the case of Bardney abbey, one of the most difficult houses with which he had to deal. At his visitation of Spalding priory in August, 1438, it was reported that a monk named Alan Kirketon, when he went to the university, had taken with him certain books of the house and two pieces of silver. The books were a Bible, the Historia scolastica or epitome of biblical history by Petrus Comestor, the Liber sententiarum of Peter Lombard, the Decretals of Gregory IX, the Liber sextus decretalium with the gloss of the cardinal of Ostia, the Clementine constitutions, another volume of Decretals, the Decretum of Gratian, the letters of Peter of Blois, the book of concordances, the Sermones of Odo, and the Flores of St. Bernard. When he returned in 1435, he did not bring back the books, and they had not yet been restored. Kirketon pleaded that he had pawned them to meet his expenses at Oxford, as the prior had not provided him with enough money. Since then, however, he had received his arrears, and it seems probable that the books were recovered. At any rate, when Alnwick continued his visitation in October, 1438, Kirketon had left Spalding to become the prior of Bardney. It can hardly be doubted that he owed this office to Alnwick's perception of his qualifications as a serious student, to which his travelling library, if not his subsequent treatment of it, bears witness. The bishop at any rate had sufficient confidence in him to put the tangled affairs of Bardney and its abbot under his charge

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1 The details of this affair are so well known that there is no need to give it more than a passing reference. For full documentary history see Bradshaw and Wordsworth: Lincoln Cath. Statutes.
2 See no. XXIV below.
3 See nos. XLI, LXXIV below.
4 Cal. Pat. 1422-9, p. 475.
5 Probably the Concordantiae Anglica, the edition, due mainly to the Dominican John Darlington, archbishop of Dublin, of the concordances of Hugues de Saint-Cher,
6 Probably a book of selections.
7 See no. LXIV below.
in 1439. Again, in 1447-8, it seems likely that the papal provision by which Gilbert Multon, a monk of Croyland, was preferred to the abbacy of Bardney in face of the candidate elected by the convent, had Alnwick's full concurrence. The rejected candidate had little to recommend him but his zeal for spying upon offenders; while Multon came from a well-conducted house, where he had preached before the bishop in 1440.

Apart from these indications of his zeal for sound learning in monasteries, Alnwick's interest in the educational activities of his age is shewn by his connexion with the royal collegiate foundations at Eton and Cambridge. Eton lay within his jurisdiction on the southern edge of his diocese, while the King's college of St. Mary and St. Nicholas at Cambridge was placed under his charge and that of his successors as visitors. The two occasions on which he consecrated other bishops are connected with the two colleges. On 13 Oct., 1443, assisted by William Ayscough, bishop of Salisbury, and Nicholas Ashby, bishop of Llandaff, he consecrated Thomas Bekynton as bishop of Bath and Wells in the old collegiate church of blessed Mary of Eton, close to which the new church, nondum semiconstruc, in which Bekynton celebrated his first pontifical mass, and the new chambers of the college, not as yet condistincte subitus, were rising. On 7 May, 1447, in the chapel of King's college—the older chapel, which served for the devotions of the college for many years until the magnificent chapel, begun in 1446, was ready for use,—he consecrated John Langton, chancellor of the university and master of Pembroke hall, who held the prebend of Empingham in Lincoln, to be bishop of St. Davids.

Alnwick's name is connected with two other institutions which, though founded primarily for religious purposes, had also, in common with many chantry foundations of the age, their educational side. The letters patent which sanctioned the erection of the parish church of Tattershall into a collegiate church, bearing date 14 July, 1439, were issued to Ralph Cromwell, knight, cardinal Beaufort, bishop Alnwick, John Scrope, knight, Walter Hungerford, knight, Walter Tailbois, esq., and William Paston, as patrons of the church. Subsequently, on 24 Oct., 1440, Alnwick, as diocesan, decreed the erection of the college, which was confirmed by the pope on 16 Oct., 1441. The foundation consisted of a master and six chaplain-fellows, six lay clerks and six choristers, with thirteen bede-folk: the statutes provided an endowment for a grammar-master and song-master, whose duty it was to instruct the choristers. The resemblance between this arrangement and the foundation of Eton college in 1440, with its provost and fellows, lay clerks, choristers, grammar-master and almsmen, is obvious. The educational provisions at Tattershall, however, did not include the poor scholars who, as Henry vi's plans for Eton developed, became the outstanding feature of his scheme; and the Tattershall grammar-school
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never rose to eminence upon its more restricted lines. Again on 6 July, 1448, letters patent were issued to the second earl of Northumberland, bishop Alnwick, Henry Percy, lord Poyning, and a lawyer named John Lematon, licensing the foundation of the chantry of St. Mary, already referred to, in St. Michael’s at Alnwick. Here there were to be two chaplains, one of whom was to keep a free grammar-school for poor boys; and the maintenance of such poor scholars is specially emphasised as a principal object of the endowment of the chantry. The presentation of the chaplains was reserved to the earls of Northumberland, but they were to be nominated for presentation by the burgesses of the town.1 While, therefore, Alnwick was on the one hand an implacable foe of the popular heresies which assumed eccentric and fantastic forms among the poor and uneducated, he also took a prominent place among the ecclesiastics who saw in a sound orthodox education an antidote to novelties of doctrine. The provisions of his will display his interest in the universities of Oxford and Cambridge alike, his preference for priests who had a university education, and his anxiety for the proper instruction of the young of his private household. One instance of his approval of religious movements in his own diocese is the part which he took as principal founder of the guild of St. Mary at Louth, established by the townsfolk in 1446-7.3

His episcopate at Norwich and at Lincoln left its mark upon the cathedral church in one place and the bishops palaces in both cities. The shallow porch which covers the twelfth-century western doorway at Norwich was added under his rule, to which period also the completion of the cloister, including the north walk next the church, belongs. He built the existing gatehouse of the palace and provided in his will for the cost of the great west window of the cathedral church, which was executed in the time of bishop Lyhart (1446-72).5 At Lincoln he is remembered by his additions to the palace. The gate-tower in which the episcopal muniments are preserved, at the north-east angle of the ruined great hall, is still known as the Alnwick tower; while to the east of the tower he added the chapel and the small dining-room below with its adjacent cellars to existing thirteenth-century buildings. The bay window of the great hall and other alterations and additions were also probably due to him.4 The various late Gothic insertions in the west front of the cathedral church, although their date is not very well established, had probably been finished before his time; but he was buried close to the west end of the nave, where his grave is marked by a modern brass inscription.4 He gave to the minster the great silver-gilt processional cross and the blue velvet cope with gold orphreys, ornamented on the hood and back with images of the Holy Trinity and the Assumption wrought with pearls and precious stones, which were among the treasure of the church in 1536.6

2 Ibid., p. 81.
3 C. H. B. Quennell, The Cathedral Church of Norwich, 1898, pp. 17, 18. For the window, see translation of will below.
5 See the translation of his will below. The place is described as "in ipsa nau eclese in loco illo quo episcopus suam facit stacionem processionis tempore."
6 Monumentum v1 (2), 1223.
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A further memorial of Alnwick is found in the episcopal manor-house at Liddington, Rutland, still fortunately preserved as a bede-house. The present structure, on the site of a house whose history went back to the days of St. Hugh, is entirely a fifteenth-century building and is usually ascribed to the time of bishops Russell (1480-94) and Smith (1496-1514), on the strength of the shield of arms over the fireplace of the hall and the shield and motto which occur in a portion of the stained glass. While, however, these later bishops probably added to the embellishment of the building, a large portion of the old stained glass in the windows belongs to the time of Alnwick. The upper part of the window of the great chamber at the west end of the hall has for its groundwork quarries on which are figured conventional lilies with triple cup-like heads and a similar blossom projecting from each side of their stems. Some of these are crossed by a scroll bearing Alnwick's motto, Delectare in Domino, and his arms, silver a mill-rind cross sable, occur in the oblong panels of the borders of all four lights. In the second light is a kneeling figure of a prelate in alb, mitre and a dark-red cope bordered with white and lined with gold. His hands are clasped, and an archiepiscopal cross, swathed in a sudary, is carried in the crook of his right arm. From his breast ascends a scroll with the mutilated legend regno residens o digna patrona o paradisi gaudia dona. The window has been much patched and the general composition, which included another prelate's figure, of which the crosier-head remains, and one or more angels, cannot be recovered. It is probable that the lost figure, which carried a scroll with the words O [1]ur prefugens . . . . redemist . . . . [sine] fide manus . . .
memorare, represented Alnwick, while the kneeling archbishop is possibly intended for St. Thomas of Canterbury or Alnwick's patron St. William of York. The quarries and border occur in two of the windows of the hall, and it seems likely that, while Russell or Smith completed the glazing, the remodelling of the fabric of the house was begun by Alnwick, with whom it was certainly a favourite residence.

Alnwick made his will at Buckden in October, 1445. It was proved at Lambeth on 10 Dec., 1449, five days after his death. A copy remains in-archbishop Stafford's register, with the marginal title Testamentum Willemi Alnewyke, Lincolniensis episcopi. For the convenience of the general reader, the text is given here in a translation, the Latin, where necessary, being added in the notes below the page.

In the name of the most high and undivided Trinity, the Father and Son and Holy Spirit, and of the most glorious virgin and mother saint Mary, of St. Hugh and the whole heavenly host, I William Alnewyke, by the sufferance alone of God bishop of Lincoln, most unworthy, being by the mercy of Jesus Christ sound of mind and body, considering that by the laws of nature and mankind no limit is more surely fixed than death and none more uncertain than the hour of death, and desiring therefore to prevent that uncertain hour

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1 See Associated Archit. Soc. Reports and Papers XXXI, 382, for the occurrence of apparently similar glass in the (now destroyed) windows of the palace at Lincoln. The scripture Delectare in Domino appeared on the base of the processional cross already mentioned.
2 Lambeth Reg. Stafford ff. 178d-179f. The will is here translated from a transcript kindly made by Miss Ethel Stokes.
3 locutus coligit superioris.
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[appointed] by God of the goods granted me by the Lord [and] to make disposition therefor,² do make and ordain my testament or my last will in the best and most effectual fashion wherein by law or of custom I can, after this manner.

In the first place I commend my sinful soul with what devotion I can to Jesus Christ my Redeemer and Saviour and to His most blessed and most glorious mother and all the saints of God, and I choose my place of burial in my cathedral church of Lincoln in the nave of the same church,³ in that place wherein the bishop makes his station at the time of the procession.⁴ I will also that the funeral expenses to be laid out for me at the time of my burying be not over large or extravagant, but so moderate that they may not be a diversion for the rich or them that have abundance, but rather a comfort and refreshment to the feeble and needy.⁵ I bequeath also for alms to be had to every poor man that cometh to the day of my burying or funeral service, iijd., on the seventh day⁶ jd., and on the thirtieth day jd. Also to every canon of my church of Lincoln, being my brother therein,⁷ that is present at that funeral service in his habit, vjs. viijd. Also to every vicar that is present in like manner, iijd. viijd. Also to every vicar of the second form⁸ in manner as above, xxid. Also to every chaplain⁹ that wears his habit in my church and is present as above, xvijd. Also to every poor clerk and chorister of the church in form as above, xijd. Also I will that my executors make distribution, even as it shall seem good and fair to them, to men of religion and other priests that come and are present, and to the ministers of my church, if any have been left out.

Also I will that my executors pay all my debts fully and faithfully, and if [it chance] that any man be hurt unduly in his person or property, against God or good conscience, by me or mine, that, when they have learned the truth, they make satisfaction to them that make just complaint.

Also I leave to thirty honest secular priests, to be chosen by my executors in the universities of Oxford and Cambridge in equal number, if so many may be found in the same without stipends,¹⁰ but, if not, [then] in other places within my city and diocese according to the discretion of my executors, to celebrate for my soul and for the souls of all those for whom I am bound for a year immediately following my funeral, if they may be had for that time, [and] otherwise as quickly as it may be done, a hundred and fifty pounds, to be

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¹ The text runs: "quem propter aman consuetum proelium in Domino sollemnis dispone præsenter praestare." The clerk probably made a mistake in copying, as two clauses have been joined into one regardless of the construction and sense.

² In ipsa nau ecclesiae: doubtless in nau insignis ecclesiae was intended.

³ See note 5 on p. xxiii above.

⁴ Sed adeo moderati quod non sint diuturna aut habundancia: solatio sed poenis debilitus et egentibus recreatio et beneficia.

⁵ I.e. after the funeral.

⁶ confreti meo.

⁷ See Visitation 1, 140, note 1.

⁸ I.e. chantry-priest.

⁹ non stipendiat. The stipendium is the yearly money payment for which a chantry priest was engaged, where his chantry was not a freehold benefice with permanent endowments in land and rent.
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paid them in equal portions at four terms by the aforesaid my executors.

Also I will that for five years immediately following the said first year my executors find at some altar as nigh as may be to the place of my burial an honest priest that shall celebrate for my soul and the soul of master Stephen le Scrope, sometime archdeacon of Richmond, and the souls of all the faithful departed.

Also I will that a hundred pounds in money be distributed among my poor tenants in the demesnes that belong to the bishop of my church, and twenty pounds for the clothes of the same my tenants that are most in need, by the very hands of the same executors or of another person to be deputed hereunto by the same.

Also I bequeath to the works of the churches, to wit, of Liddington ten marks, of Buckden a hundred shillings, of Nettleham forty shillings, of Wooburn Bishops forty shillings, and of Sleaford forty shillings.

Also I will that within the month after my funeral has been celebrated in my church my executors also cause funeral rites to be celebrated for me in the church of Norwich, whereof I was, albeit to no profit, the minister. To the prior of the which church I bequeath a silver-gilt goblet to the value of ten pounds, to the use of him for his life and of his successors the priors in the same, so long as it shall last. And to every monk of the monastery of the same church that is present at my funeral rites, and to the ailing that are unable to be present, to each that shall receive it with the licence of the prior, xxv. And to the convent on the day of such funeral rites, a pittance and wine.

Also I bequeath to every house of the four orders of mendicants at Norwich, xxx. Also to every order of the mendicant friars at Lincoln, xxx. Also to the house of saint Katherine without the gates of Lincoln, xxvjs. and viijd.

Also I bequeath to the parish church of Alnwick, of the diocese of Durham, for the use of the priests who celebrate there and the parishioners in the same, my third missal in value, an antiphoner, a purple suit of vestments of mine of cloth of gold with golden lions inwoven, to wit, a chasuble, dalmatic, tunicle, three albs, three copes of the same suit, and a chalice at the disposal of my executors. Also I bequeath to the abbot and convent of the canons of Alnwick a pair of little basons of silver with flowers enamelled in their

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1 proximus.
2 See note 3 on p. xiv above.
3 per manus mei.
4 fabrice ecclesiarum. See Visitations 1, 39, note 1; 142, note 3. In view of the bequest to Liddington, it is interesting to notice that the handsome nave of the church was entirely rebuilt about this time or shortly after.
5 custus minister fueram licet inutilis.
6 cephum.
7 See note on Pietanciarius, Visitations 1, 243.
8 See Visitations 1, 166. It was at St. Katherine's that the bishops of Lincoln passed the night before their enthronement; and the parish church of their manor of Newark-on-Trent was appropriated to this priory.
9 tercium meum missale in valore.
10 unum vestimentum meum blodium de panno auris cum leonibus auris intestitis.
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bottom, and a pipe in the side of one of the said basons, for their high altar, and a hundred shillings. Also I bequeath to the Carmelite friars of Hulne in the same place, xls. Also I bequeath ten pounds to the walling of the said town of Alnwick, and to the works of the church of the same, ten pounds.

Also I bequeath to every one of the churches appropriated to the bishop of Lincoln and to his board, a suit of vestments to the value of twelve marks, and to the poor folk of every one of the said churches, to be distributed at the discretion of my executors, fifty marks.

Also to every gentleman dwelling with me during my time in my service, above whatever may happen to be left by me to any one or any of the same in special in the codicils to be made by me hereafter, cs. To every yeoman in like form, five marks; and in like manner to every servant of mine that is called 'gyrom,' forty shillings. This shall be given to every page, twenty shillings. Also I will that my executors keep together them of my household that are willing in one lodging together at my costs and pay, and supplying livery in raiment to the same in the manner and at the terms accustomed, for the half of a year immediately after my death, so that they shall be able to make provision for themselves during the said time.

Also I will that my executors, if and so far as my goods may suffice for the matters aforesaid and said beneath, cause to be made at my costs a great window of fit sort above the western entrance into the church of Norwich, for the adornment and enlightening of the same church, in stone-work, iron-work, glass, workmanship and every other needful material.

And I will and ordain that the residue of my goods, with the exception of the goods [named] below or in whatsoever codicils it may chance that I make, to be disposed otherwise or in special, be disposed and distributed after my death in the maintenance of poor scholars of my diocese and of the diocese of Norwich who are apt for study, for their study in the universities of Oxford and Cambridge according to the discretion of my executors, or elsewhere as regards those who do not know their grammar (and in the number of all these I will that the boys whom I shall have dwelling with me at

1 unum par pelium parinarum de argento cum floribus in fundis ipsarum anamellantis et fistula in unius lateri dictarum pelium.
2 Holne. The priory of Hulne, in the valley of the Aln, three miles from Alnwick, was founded for Carmelites by William de Vesci in 1240. The extensive ruins are described by Sir W. H. St. John Hope, *Archaeol. Journal* xl.vii, 105-29.
3 Licence was granted to Henry, second earl of Northumberland, lord of the castle and town, and to the burgesses of Alnwick to enclose the town, a great part of which had recently been burned by the Scots with impunity, with a wall, and to machicolate or otherwise fortify the said wall, 1 June, 1433 (*Col. Pat.* 1429-36, p. 335).
4 unum vestimentum.
5 domicilio.
6 valetudo.
7 i.e. groom.
8 pagetio.
9 in uno simul hospicio.
10 Item volo quod executores mei, si et quatenus bona mea ad supra et infra dicta sufficiant, faciant fieri ad meas expensas unam magnam fenestrum concoendent supra introsum occidentalem in ecclesiam Norwicensem ad decoirem et illuminacionem eiusdem ecclesie in lapidibus, ferramentis, vitro, artificio et alia omni materia requiria.
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the time of my death or going forth on their studies at my expense be included and given the preference); in the liberation of persons imprisoned for debt which they have contracted or incurred by misfortune at sea or from thieves or in any other unavoidable way, and not by their own ill rule; in the repair of the roads and bridges in my diocese and the relief of houses of the poor; and that they be not divided among my executors, to be dispar ted and disposed among the same severally, but be gathered together and laid in one sure place or more, even as it shall seem advantageous to them in that behalf. And that, after an inventory has been made by them, they appoint a deputy from themselves or another serviceable man at my costs, to be chosen by themselves in agreement, for the sale of the goods, who shall answer to them all for the receipts under constraint of an oath. The which receipts shall be kept in a sure place, to be laid out and administered by my executors aforesaid according to the disposition and purport of my present will.

Also I will and ordain that my goods, to be dispersed and sold by my executors or any one of them to be deputed, be not handed over or delivered, even to be looked at, outside the place wherein they shall be laid up to any buyers, of whatsoever estate or condition they may be, unless they pay a price in ready money beforehand and without delay.

Also, seeing that cruel greed so greatly fills the hearts even of priests of the Lord and, which is more to be wondered at and lamented, the hearts of those who are raised aloft upon the pinnacle of the episcopate, that they care not with what pains they may refresh, albeit they do not quench, the thirst of their avarice, so that [as regards] the goods of their predecessors, on the ground of want of repair of dilapidation which they pretend that the same have left undone or have caused in the demesnes of their churches or bishoprics, they exact money from the goods of the same deceased contrary to all justice, and wring it from the executors who [grant it] on account of cowardice and the favour which they show rather to the living than the dead, in so immoderate and excessive a quantity that the last wills of the deceased cannot be fulfilled, even in respect of such things as are left from the residue for the use of the poor or for other pious reasons, (and to neglect to withstand their perverse ways is nothing else than to encourage them); lest therefore I may seem, to the peril of my soul, to lend consent to anyone that shall succeed me and be willing to go astray, which God forbid, but that I may seem rather, as much as in me lies, to stand in the way of so great a crime that I may not become a partner in guilt, I will and ordain that my executors give to such my successor in my

1 i.e. hospitals and almshouses.
2 ad manus.
3 qui episcopali fastigio sublimantur.
4 The Latin at this point becomes involved and the construction in two places is imperfect: ut suorum predecessorum bona occasione non separarim seu delapidacionem quam ipso in domum ecclesiasticus sine episcopali non fecisse aut fecisse pretendent in adeo immoderata et excessua pecunias de bonis ipsumus defunctorum contra omnem justiciam exiguab quantitate, et ab executoribus qui profecer veròdem et saeurem quem posti extendentur sumentibus quam definitus extorquent, quia decrecentium voluntates ultima eam in his que relinquantur in wise pauperum vel alias causas pias de residen adsimulere nequeant.
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church that shall be to pacify him, that he may not hinder, annoy, or molest them in the execution of my will, seeing that there exists no other cause, a hundred pounds; albeit I received from my predecessor by the hands of his executors, only in the first place a hundred marks, and at another time a hundred shillings and a pontifical valued at twenty marks and three small cruets for oil and chrim to the value of forty shillings, even as sir William Booth, canon of London, and the aforesaid executors who still survive are able to bear witness, notwithstanding that I found great dilapidation in the buildings of my church and have laid out and spent no small sums of money in their repair and in the construction of new buildings from money procured far beyond the sum for which the rents and revenues of my church of Lincoln, after the victuals and raiment of me and mine had been deducted from the same, could be sufficient, as may clearly appear to anyone who will look into it by my yearly accounts. But if my aforesaid successor will not be able to be so contented, but is bent on encroaching on my goods through right or wrong, I will that my executors, before they in any wise go beyond the sum defined by me above, spend four hundred pounds in defending themselves and my goods.

Also I bequeath to every one of my executors named below who is willing to undergo and take upon himself the burthen of my present testament and the execution thereof and of my codicils in the event of their being made, besides whatsoever reasonable expenses they or any of them may happen to incur in this behalf, twenty pounds.

And I ordain and appoint as my executors of this my testament and last will sir William Estfield, knight and citizen and alderman of London, sir John Bretone, rector of the church of Therfield, masters Thomas Ryngstede, canon of my church, John Wignelle, doctor of decrees, Thomas Dunkene, rector of Chalfont, and

1 falsas.
2 William Booth, sub-dean of St. Paul's, chancellor 1421-3, prebendary of Consumpta per mare 1421-43, archdeacon of Middlesex 1429-41, and prebendary of Chamberlainwood 1443-7, was at this time also prebendary of Langford ecclesia in Lincoln (1443-7) and probably of Chardstock in Salisbury. He had also held the prebends of Oxton II in Southwell 1416-22 and Dunholme in Lincoln 1420-1, and was rector of Hackney in 1421. See Hennessy, op. cit., pp. 8, etc., Le Neve ii, 144, 163; Jones, Fasti Eccl. Sar., p. 270. He was chancellor to queen Margaret of Anjou. On 9 July, 1447, he was consecrated bishop of Coventry and Lichfield, translated to York 12 July, 1452, and died 12 Sept., 1464. For the history of his burial-place and chantry-chapel in Southwell minster see Trans. of the Thoroton Soc. xv, 75-80. For a succinct notice of his family see the account of Sawley church, Derbyshire, in Archai. Journal LXX, 371. He is frequently referred to by Gascoigne in terms of strong disapprobation: e.g. 'indignus episcopus Cestriæ, Buth nomine' (Loci e libro vertitatum, p. 40); 'qui fuit non scit superior, nec graduatus aliquo gradu in universitate, qui valde cupidus et insipidus reputatatur' (ibid, p. 48); 'legista juris regni, qui conferit beneficia et praebendas puere et juvenibus' (ibid, p. 52; see also p. 194).
3 Prebendary of Sutton-cum-Buckingham in Lincoln 1448-65 (Le Neve ii, 217); of Moreton-cum-Wiadden in Hereford 1446-65 (ibid, t. 515).
4 Prebendary of Bramston in Lincoln 1440; of Castor c. 1451-2; died 1454 (Le Neve ii, 117, 127); prebendary of Moreton-cum-Wiadden in Hereford c. 1439-46 (ibid, t. 515).
5 John Wygenhale or Saresson, vicar-general and official-principal of the diocese of Norwich in 1436; archdeacon of Sudbury 1452 (Le Neve ii, 495, 492).
6 Prebendary of Thorngate in Lincoln before 14 Oct., 1435 (Reg. xvii. fo. 130d), which he exchanged for Monmore prebend in Wolverhampton 24 Nov., 1435 (ibid., ff. 85d, 86).
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Thomas Twyer, rector of Easton\(^1\). And the opinion of the majority of these as to what is to be done shall prevail, if any difference, which God forbid, should arise among them respecting the execution of the present testament and whatsoever codicils I shall make; and that shall prevail which shall be done or ordained by the more part, provided it does not come in the way of my present will.

In witness of all which things I have sealed this my present testament, containing my will, with my seal of hand and have made it close under my great seal as bishop. Given at Buckden on the twelfth day of October in the year of our Lord 1445.

Also I bequeath to Agnes, my brother's daughter, the relict of Richard Haytowe, twenty pounds; and to N. their daughter, twenty pounds, if she be not married in my life-time.

If the official documents of his episcopate allow us little personal intercourse with Alnwick, his will at any rate gives us positive evidence of a high rectitude of character and a strong business capacity which his official acts do no more than suggest. The personality which it reveals is that of a prelate who, amid the religious decline and political confusion of his age, maintained worthily the traditions bequeathed to the see of Lincoln by St Hugh, Robert Grosseteste, and John of Dalderby.

III.

Apart from the series of records contained in the following pages and documents of a kindred nature printed in Bradshaw and Wordsworth's *Lincoln Cathedral Statutes,*\(^2\) the evidence for Alnwick's general administration of his diocese is rather scanty.

His register, from the biographer's point of view, is an unsatisfactory volume. It is in the nature of such a register, which is a book of precedents, not a consciously compiled legacy to the historian, that it should contain only a comparatively small selection from the bishop's official correspondence, together with such memoranda as were necessary for reference. Records of institutions and ordinances were kept, not for the sake of the industrious antiquary, but to furnish evidence in the case of a disputed presentation or a doubtful title. Such letters, selected from Alnwick's register, as are printed in the present volume were preserved, not because the registrar felt a special interest in the attempt of a nun to leave Gracedieu priory or in the monk of Bardney who had successfully undertaken the administration of the declining abbey of Humberstone, but because, when next a monk or nun requested to be transferred from one religion to another, and when the next case arose of an obedientiary of one monastery taking charge of another for an extension of time beyond his original appointment, the model for the necessary correspondence could be looked up in the register and found

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\(^1\) See note 3 on p. 60 below. Easton = Bringhurst, Leices., of which Great Easton was a chapel. The chapel, of which the earliest portions are probably of eleventh-century date, served the chief centre of population in the parish and superseded the parish church in importance. For the consecration of the chapel-yard at Great Easton during the great pestilence of 1349, see *Archaeol. Journal* LXVIII, 313. Twyer died in 1461; the institution of his successor to Bringhurst is not recorded at Lincoln, but the presentation, on 6 June, 1461, is noted in Peterborough Reg. Assheton-Ramsey, fo. 55d.

\(^2\) See especially vol. III, 364-538.
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without difficulty by the help of its marginal title.\(^1\) But, although Alnwick's register contains much interesting and varied material among its small collection of official documents, it was compiled negligently and imperfectly. The work of transferring documents to it from the rough copies which existed in the bishop's chancery was certainly not begun until Alnwick had been bishop of Lincoln for some years; and there is some reason to believe that, instead of being kept as a permanent book of reference and posted up at proper intervals, it was composed from a mass of imperfect and ill-sorted material towards the end of Alnwick's episcopate. The memoranda of institutions, for example, are arranged without regard to consecutive dates. The registrar evidently worked from detached sheets of paper, such as those which are bound into Flemyng's register, on which were recorded institutions from all the archdeaconries made at various places and dates.\(^2\) In copying these out, he divided the places concerned into their archdeaconries, but made no attempt at chronological order, so that in each archdeaconry extraordinary dislocations of date are to be found.\(^3\) Further, the registrar was not over-careful about his spelling,\(^4\) his writing was crabbed and somewhat infirm,\(^5\) and his copying was frequently mechanical.\(^6\) We cannot be certain in many cases that he dated his documents rightly; and, in examining the date of each document in the register and fitting it into the bishop's itinerary, the present editor has found many documents dated upon the same day from places too remote from each other to make it likely that the bishop began the day at once and ended at the other. The probable explanation of this discrepancy, in which Alnwick's register is not singular, is that two sets of dates are recorded indifferently, one referring to the bishop's, and the other to his vicar-general's movements.

This difficulty appears at the very beginning of Alnwick's episcopate.\(^7\)

1. See the letters printed at the end of nos. XXXVIII and XXXIX, pp. 127-9 and 148 below. In both these cases the marginal titles in the register, printed at the head of the document, in the present volume, contain specific mention of the persons or religious houses concerned. But see the general title of the short document printed on p. 183 (no. XXXVIII), and cf. Visitations 1, 29 (no. XI), 64 (no. XXXVIII), 69 (no. XXXIX), 81 (no. XXXIV), 91 (no. XXXVII) (b), 92 (no. XXXVIII), 99 (no. XII), 107 (no. XLI), 111 (no. XLII), 113 (no. XLVII).

2. Thus on fo. 108 there is a series of institutions ranging chronologically from 17 May, 1438, to 29 June, 1439. On fo. 108d the dates are in order as follows: 14 Dec., 1440; 2 April, 1438; 12 Sept., 1440; 4 May, 1438; 2 Nov., 1448. The institutions on ff. 109-109a cover 4 April, 1448, to 4 July, 1449, without chronological order. On fo. 110 the dates are: 1 March, 1447-8; 7 Dec., 1447; 15 and 19 Jan., 1446-7. On fo. 110d: 10 Oct., 1442; 7 Aug., 1443; 11 Oct., 1442; 13 March, 1444; 29 July, 1444. On fo. 111: 27 and 18 Oct., 1444. This irregular arrangement, which is typical of the whole register, indicates that the memoranda from which the records were copied were made irregularly, probably by economising blank spaces in the sheets of paper which were gradually filled up by the clerks on their travels.

3. See, e.g., the forms evitias, excedant, for ehabias, excedant, p. 28 below.

4. Cf. note 1 on p. 128 below.

5. See, e.g., the careless reading *ad statum* for *ad statum* on p. 128 below. A curious example of carelessness occurs on fo. 109, where the prebend of Thurgarton is called the prebend of 'Thurgarion.'

6. The account of Alnwick's movements which follows is formed by the collation of the dates recorded in his register, the Visitation Ms., and the documents printed by Bradshaw and Wordsworth. It has not been thought necessary to give specific references for every date.
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Of the earliest documents, the few dated from Lincoln were probably issued by the vicar-general in the bishop’s name; while those dated from London must have emanated from the bishop himself. It is fairly clear that he cannot have been at Kirby Bellars in Leicestershire on 6 Nov., 1436; while a document dated at Dunstable on 15 March, 1436-7, takes its place between two London documents of the 14th and 16th, and therefore is more likely to mark the movements of one of his clerks than his own. At any rate, he seems to have remained in London after the restitution of his temporalities on 16 Feb., 1436-7, until about Lady day. On that day a document is addressed from Eynsham, to which again some uncertainty attaches, and it is not until three days later, when we find him at the palace of Lincoln, that we can determine upon his whereabouts with confidence. 28 March, 1437, may be taken as marking approximately the date of his enthronement at Lincoln.

The next date, Oxford, 17 April, 1437, is hard to explain; but from 19 April to 2 August the bishop appears to have taken up his quarters at St. Leonard’s priory, outside Stamford. He may have been in London for a time at the end of April, and on 24 June there is a date from Liddington, which is only some twelve miles from Stamford. In August he moved westward, and we obtain a puzzling series of dates which is obviously wrong, viz. 13 August, Leicester; 14, Daventry; 15, Leicester; 20, Canons Ashby priory. The Daventry date should probably come somewhere between 15 and 20 August. No records of any visitations of the priories at Daventry and Canons Ashby for this date remain. On 23 August the bishop was at Buckden. On 31 August there is a date from London, but on 6 September he was again at Buckden, had moved to Sleaford six days later, and evidently went from Sleaford to Lincoln for his primary visitation of the dean and chapter, which occupied the first eight days of October. Buckden, 9 October, is probably a clerk’s or commissary’s date. Stamford, 11 and 21 October, seem more genuine; and no doubt can be cast upon Shene, 30 October. The bishop appears to have been in London, at his house in the Old Temple, for most of November, in spite of a doubtful claim for Stamford on the 17th, and to have gone to Buckden a little before the 26th. It was from Buckden that he made his visitation of Peterborough abbey on 10 and 11 December. This is the earliest visitation of this series of which the minutes remain.

As Hitchin occurs on 20 and 21 December, it is possible that Alnwick spent his second Christmas as bishop of Lincoln in London. He was in Lincoln, however, during a large part of January, 1437-8, and, while there, made the first of his interesting visitations of Bardney (26 and 27

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1 It should be noted, however, that he was at Kirby Bellars on 26 Nov., 1440 (p. 164 below). The 1435 date occurs in Reg. xviii. fo. 146d., among a set of institutions which give the following itinerary: 30 Oct., Lambeth (fo. 146); 2 Nov., Lincoln; 6 Nov., Kirby Bellars; 7 Nov. Lambeth. Such an order of movements is in the highest degree improbable.


3 Bishop Flemyng appears to have resided at Fineshade priory in the same neighbour­hood during the autumn of 1420, soon after his arrival in Lincoln diocese (Visitation 1, p. xx.). Perhaps repairs on the various episcopal manors dictated this choice of a temporary residence in the neighbourhood where communication with the Lincolnshire manors and with Buckden and Liddington was easy.

4 See Bradshaw and Wordsworth, op. cit., iii. 364-422.
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January). He seems to have gone to Liddington for the second half of February, but was back at Lincoln, at the palace and at the manor of Nettleham in March, and on 19 March was once more at Bardney.

On 28 March, 1438, the bishop was at Castle Bytham, travelling southwards. On 2 April he passed through Stilton and Peterborough on his way to London. From 10 to 13 April his documents are dated from Windsor. Later on in the month and for a large part in May he resided at the Old Temple. He left London for his house at Wooburn in Buckinghamshire before 28 May; and from Wooburn he came by way of Northampton (7 June) to Liddington, where he arrived about 9 June and stayed till the end of July. Here, however, the dates begin to be duplicated in the usual puzzling way. From 29 July, when we know that Alnwick was visiting Ulverscroft priory, Liddington recurs sporadically until 26 August, coinciding with Sleaford on 12 August and on 26 August with Buckden. The bishop, on leaving Ulverscroft, appears to have paid a visit to the treasurer Cromwell at North Wingfield in Derbyshire: This is probably the meaning of 'Wynfeld' (8 August).1 He then proceeded to Sleaford (12 August), and from here may have held a visitation of part of the archdeaconry of Lincoln. At any rate, he visited Markby (19 August) and Spalding (21 August) priories, was at Buckden on 23 and 26 August, and apparently in London on the 30th. We lose sight of him until 20 September, when he had returned to Buckden. Three days later he visited the college of Fotheringhay, a visitation reported, like all those of this year, at considerable length; and on 28 September he was at St. Neots priory. Buckden remained his headquarters until about 18 October: from 25 to 29 October he was at Wooburn, in London from 13 to 17 November, and at Liddington by 24 November.

We may assume that the Christmas of 1438 was spent at Liddington. On 1 February, 1438-9, the scene is changed to Nettleham. After 7 February, when the place, Sleaford, is probably genuine, there is some confusion of date. Liddington prevails till the end of the month; but the bishop actually seems to have left Sleaford on the 13th. He passed through Oundle on the 14th, and probably travelled by way of Northampton to Wooburn, where we find him on the 19th. From this point until the end of 1439, the dates indicated are as follows:

March, 1438-9. 6-12, London; 16-27 (1439), Liddington; 30, Sleaford.
April, 1439. 1-8, Nettleham and Lincoln; 9, Sleaford; 13, Buckden; 16-28, London. On 29 April there is a misleading date from Stamford, possibly transferred by mistake from 1447.
May, 1439. 2-10, London; 17, Buckden; 20, Liddington; 23-27, Sleaford.
June, 1439. 1-3, Sleaford; 8-23, Lincoln and Nettleham (visitation of dean and chapter, 8-11). The end of the month is doubtful.

1 This conjecture may be qualified by noting that in 1438 the possession of the manor of Wingfield was still in dispute, as it had been since 1429, between Cromwell and Sir Henry Pierrepont. Cromwell did not obtain legal possession until 1441, when or soon after which he began the splendid house in ruins of which remain. See the summary of the history of the manor by W. H. Edmunds, Guide to Winfield Manor, p. 11.
2 Bradshaw and Wordsworth, op. cit. iii, 427-58.
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Sleaford occurs on 28, Nettleham and Liddington on 22, which is impossible.\(^1\)

July, August, 1439. Documents from Sleaford 4, 6, 14, 17 July, and 7, 9 August. But on 10 and 11 July the dates are Brentford and London. The bishop probably went to London before 10 July and did not leave London till the end of August. The Sleaford dates therefore are not personal.

September, 1439. 2, Wooburn; 6-27, Buckden (with a colliding date, 24, Sleaford); 28, visitation of St. Neots priory.

October, 1439. 5-14, Buckden; 15, visitation of Huntingdon priory; 16-31, Buckden.


Christmas of 1439 was apparently spent at Liddington. The period 1439-40, starting with Liddington, 1-3 January, is very perplexing. On 17 January there comes a doubtful date from Nettleham. On 3 and 4 February Lincoln cathedral and Nettleham are probably genuine; but this Candlemas visit is thrust in between one visit to Reading (23-29 January) and a second (6-8 February). If this is so, Alnwick must have travelled quickly, as on 6 February Northampton appears as well as Reading. On 14 February, there is a date from Liddington: on the 20th, Alnwick was at Lincoln, and from 22 February to 22 March he was at Nettleham, paying his third visit to Bardney on 17 March. Two dates at the end of February, from Liddington, do not seem to belong to the personal series.

Lady day, 1440, found Alnwick at Windsor. The next dates are 31 March, Tattershall; 1 April, Nettleham; 3 April, Cambridge. Alnwick's business at Cambridge, if there is no mistake in the year,\(^2\) was soon dispatched, and three days later (6 April) he began a visitation of the archdeaconry of Stow. This is his first systematic visitation which can be traced of any archdeaconry in his diocese, although there are indications, as has been noted, of a visitation of a portion at any rate of the archdeaconry of Lincoln in 1438. The dates are:

6 April, Torksey and Fosse priories; 7, Heynings priory; 8, 'Benyng' (an error for 'Henyng,' i.e. Heynings); 9, Nettleham; 11, Gokewell priory; 12, Thornholm priory (one entry gives Thornton, and obvious error); 16, Spital-in-the-Street, Nettleham.

The bishop left Lincoln about 18 April, and journeyed by Liddington (21 April) and Buckden (25 April) to London, where, in spite of a colliding date from Sleaford, he must have arrived on the 26th. The last date from London is 4 May, but there is a premature date from Buckden the day before. The occurrence of Bedford, however, on 13 May seems to shew that Alnwick did not leave London on his way to Sleaford (20-31 May) till some time after the 4th.

From Sleaford, after 13 June, he made a thorough visitation of

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1 The long injunctions for Ramsey are dated from Nettleham, 13 June, 1439. The visitation is undated, but it may have been made while Alnwick was at Buckden in April or May.

2 That this date, however, refers to 1441, is more than probable. See note 2 on p. xxxvi below.
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Lincoln archdeaconry, beginning in the south-west of the county. His course was as follows:

16 June, Bourne abbey; 17, Bourne; 18, 19, Croyland abbey; 21, Shene (probably an error); 27, Spilsby; 2 July, Alford; 4, Louth; 6, Humberstone abbey; 7, 8, Wellow abbey; 9, 10, Nuncoton priory; 11, Thornton abbey; 14, Elsham priory; 10, Benniworth; 21, Tetford; 22, Horncastle; 23, Stixwould priory; 25, Stainfield priory, Nettleham; 28, Nettleham, Lincoln; 30, Sleaford. To the personal visitations of this tour should be added that of Legbourne priory (Sunday, 3 July), which was performed by commission. The archdeaconry, however, was not yet wholly covered. Throughout August Alnwick was mainly at Sleaford, but visited Boston on 5 August, probably because he had omitted the deanery of Holland in his progress of 19-21 June. On 29 August he was at Biggleswade and two days later in London; but he was again at Sleaford from 12 to 22 September, at Nettleham on the 28th and 29th, and at Tattershall on the 30th. Lincoln archdeaconry was finished in October, when the dates fall thus: 3, visitation of the cathedral; 5, Nettleham; 6, Bardney abbey, Nettleham (also Sleaford, which must be wrong); 7, visitation of the cathedral continued; 9, Nettleham; 12, Nocton park priory; 13, Blankney; 14, Kyme priory; 16, Sleaford; 21, the Stamford monasteries. 4

From Stamford Alnwick went to Liddington (24 October) and Buckden (30, 31 October). Sleaford, 6 November, may fairly be dismissed; but from 8-11 November the bishop was once more at Liddington, which evidently formed the starting-point for a visitation of the neighbouring archdeaconry of Leicester. This was performed in two sections, between which Christmas intervened, thus:

November, 1440. 21, Laund priory; 22, Owston abbey; 24, Bottesford-by-Belvoir; 26, 27, Kirby Bellars priory; 28, Asfordby; December, 1440. 1-5, Leicester. This completed the visitation of three deaneries, viz. Goscote, Framland and the Christianity of Leicester.

1 This is impossible to explain. The only alternative is to suppose that there is a mistake in the year and date, or that some place in Lincolnshire, between Croyland and Spilsby, is meant. None, however, seems likely, and the word may be simply an error for Sleaford.

2 Croyland abbey was in the deanery of Holland, but Boston was the natural centre for the visitation of the deanery, as distinct from the monasteries within its borders. As regards the deaneries, the June and July visitations suggest that Aveland deanery was visited at Bourne, Bolingbroke at Spilsby, Calcethorpe at Alford, Louthes and Ludborough at Louth, Grimsby at Grimsby, Yarborough between 19 and 21 July, probably at Barton-on-Humber or Brigg, Wraggoe at Benniworth, Hill at Tetford, Horncastle at Horncastle, and Gartris between 23 and 25 July. There is room between 27 June and 2 July for a visitation of Candleshoe deanery, probably at Wainfleet or Burgh, and between 14 and 19 July for Walshcroft deanery, probably at Market Rasen. This would cover the whole of the archdeaconry between the Witham and the Humber.

3 Bradshaw and Wordsworth, op. cit. III. 445-59.

4 This second part of the visitation may have opened with the visitation of the deanery of the Christianity of Lincoln at Lincoln. Blankney on 13 Oct. indicates a visitation of Longoboby deanery, which was probably followed by one of Lafford deanery at Sleaford. The deaneries of Grantham and Beltisloe may have been visited between the 16th and 21st, and there is room for Ness and Stamford deaneries about the 21st. The two deaneries of Graffoe and Loveden are unaccounted for; but one could have been visited easily from Lincoln between the 9th and 12th, while the natural date for Loveden deanery would fall about 17 Oct., on the way from Sleaford to Grantham.

5 It was on this date that he issued the decree erecting the church of Tattershall into a college, of which he was one of the joint founders (Cal. Papal Letters IX, 159-63).
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6-12, Lincoln, and 14. Sleaford, are rather suspicious dates; but 15-30, Liddington, may be taken as right.

January, 1440-1. 8, Liddington; 11, Kirbyworth; 19, Breeden priory; 20, Langley priory; 21, Gracebedu priory; 22, Garendon abbey.\(^1\) This concludes the Leicester dates, and accounts for two more deaneries, Gartree and Akeley. The south-western and western deaneries of Guthlaxon and Sparkenho were probably taken between the 11th and 19th.

From February, 1440-1, there is a series of dates so puzzling as to be well-nigh baffling. In February the bishop appears to have gone from London (8-15) to Buckden (19) and Liddington (20). The March dates, however, give London (1-4), Sleaford (6, 7.), Nettleham (8), Liddington (9, 10), Sleaford (11), Nettleham and Lincoln (17-23). Out of these contradictory details, a short visit to Lincoln may be fairly inferred. On 27 March, 1441, we have an indisputable visitation of Dorchester abbey, and next day the bishop was at 'Wattlyng,' probably an error for Watlington, or, it may be, Wallingford. He also appears in London on the 28th, which can hardly be right, as he was at Buckden on the 31st, and London would have been out of his way. But the dates, 'Byllesfeld,' i.e., Bitchfield, near Grantham, for 1 April, and Huntingdon (4 April), are irreconcilable with straightforward progress. Again, Lincoln and Nettleham occur on 13, 14, and 19 April, but London comes in the way on the 15th, and Liddington appears on the 25th. This question, complicated by the Bitchfield-Huntingdon problem, is past settling.\(^2\) The bishop, however, was certainly at Lincoln on 24 April.\(^3\) Despite the intrusion of Nettleham on 15 May, there is some case for London from the 5th to the 19th of that month, and we are on sure ground at Wooburn from 21 May to 13 June. During this stay, Alnwick visited Dorchester abbey a second time on 1 June, so that we can confidently reject a document dated from Lincoln on that day as affording any evidence of his personal doings.

He either spent June at Wooburn or varied his residence for a short time between Wooburn and London. The dates are: London 22-26 June; Wooburn 29 June—8 July; London 11-13 July. Daventry, 15 July, however, indicates that the London dates may be those of his clerks in his absence, and that he may have journeyed from London by way of Daventry to Buckden, where we can safely conclude that he was

\(^1\) See note 3 on p. 112 (no. xxxiv). As Garendon was a Cistercian house and therefore exempt, Alnwick's visit was made merely to claim the rights of hospitality due to a bishop causa primi adventus sui from an exempt house.

\(^2\) A possible solution is that the date assigned to Bitchfield is wrong and that he was there after 4 April on his way to Lincoln. Liddington (25 April) probably marks his return in the direction of London. It need hardly be remarked that the mention of a small place like Bitchfield affords more trustworthy evidence for a bishop's personal movements, where doubts arise, than conflicting dates from any of his official residences, from which mandates could be issued in his name during his absence. In this case, the mention of Bitchfield enables us to explain the Lincoln and Nettleham dates in April as personal. That the Bitchfield date, however, is wrong as it stands may be concluded from the fact that the foundation-stone of King's college at Cambridge was laid by Henry VI on 21 April, 1441. Alnwick was not likely to be absent from this function. Huntingdon on 4 April may thus mark his journey from Cambridge to Lincoln, in which case Bitchfield should be transferred to some time between 4 and 13 April. The date from Cambridge, 3 April, 1440, noted above, probably should be taken as referring to 1441 (see note 2 on p. xxxiv above).

\(^3\) Braishaw and Wordsworth, op. cit., III, 450-3.
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from 17 July to 16 August at earliest. ¹ September is again a puzzling month. Nettleham and Nottingham are found on the 9th. Nottingham on the 10th, Nettleham from the 14th to 18th, Sleaford and Liddington on the 19th, Sleaford from the 10th to 26th, Liddington from the 27th to 3 October. This is obviously a double set of dates, from which nothing definite can be concluded, apart from a probable visit to Nottingham. ² October, from the 9th to the 27th, seems to have been spent in London, from which Ankerwyke priory, visited on 10 October and again at the end of the month, was accessible. Alnwick's relations with his Buckinghamshire archdeaconry are not easy to discover; but he may have made a visitation of the archdeaconry during one of his visits to Wooburn, a favourite place of residence with him.

There is again some difficulty as to November, 1441. The dates are: 5, Oseney; 9-16, London; 20, Buckden; 22, Liddington; 27, Tattershall castle and London (an impossible combination)³; 30, Liddington. Still, apart from the London date on the 27th, these dates may stand. Liddington was certainly Alnwick's head-quarters from 4 December at latest to 17 January, 1441-2, at earliest. The dates Buckden (11 December) and Sleaford (26 December) are accountable upon the theory of double sets of dates already enunciated. There is an excellent illustration of this theory during the period 1441-2. It is probable that from 28 January until the beginning of May, 1442, the bishop was partly in London, partly at Wooburn. There is only one document (25 February) dated from Wooburn, while dates from London are fairly continuous. But the bishop's passage to and fro is marked by three occurrences of Beaconsfield, viz., 14 and 23 February and 17 March. On 14 Feb., however, in addition to the date from Beaconsfield, there is one from Lincoln; and, on 15 Feb., there is also a duplication of places, Lincoln and Buckden. The dates of these documents, collected, it must be remembered, at a date some time after they were written, for transcription into the register, may be wrong ; but, assuming that they are right, they clearly show how much business, irrespective of the bishop's personal movements, was transacted by his clerks and officials. This is illustrated again by dates from Nettleham on 14 and 18 April, and by one from London on 10 May, after Alnwick had gone northwards.

For the summer of 1442 his movements are clear and interesting. He left London by 7 May, when he visited Markyate priory. Next day he was at Northampton, and on the 10th at Liddington. From 18 to 25 May we find him at Sleaford, and from 29 May, when he paid one of his many visits to the dean and chapter of Lincoln,⁴ to 16 June at

¹ But it is certain that he was at Daventry on 15 July, 1442, so that the date in this case is probably a year wrong.
² Nottingham lay outside the diocese, and Alnwick may have gone there on public business. It is hardly likely that Nottingham, which occurs more than once, is an error for Nettleham.
³ Alnwick's visits to Tattershall are doubtless explained by his friendly relations with Cromwell, who was at this time engaged in establishing his college of chantry-priests in Tattershall church. See note ⁵ on p. xxxv above. It seems probable that Cromwell had by this time completed his great works at Tattershall castle. He proceeded about 1441 to build his new house at North Wingfield (see note ⁶ on p. xxxiii above). It is clear from the preamble of his will and from the architectural details of the building that the church of Tattershall was not rebuilt until some years after his death in 1456.
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Nettleham. On 17 June he returned to Sleaford and, two days after, set out from Stamford upon the visitation of the archdeaconry of Northampton, which hitherto he does not seem to have visited fully in person. The progress of this visitation was as follows:

June, 1442. 19, St. Michael's priory, Stamford. 22, Pipewell, a date which points to an intermediate visitation of the deaneries of Rutland and Weldon. 23, Peterborough abbey; 26, Fotheringhay college; 28, Tichmarsh; 29, 30, Irthingborough college. This progress through the deaneries bordering the Nene valley was steadily continued next month.

July, 1442. 1, Higham Ferrers college; 2, 3, Wellingborough; 7, St. James' abbey, Northampton; 11, Brackley hospital; 12, Chacombe priory; 13, Canons Ashby priory; 15, 16, Daventry priory; 17, Daventry, Catesby priory, Yelvertoft; 21, Rothwell priory. From this point he came, probably by way of Liddington, to Sleaford, where or at Nettleham (17 August) he remained until, late in the month, he came to London. From 12 September to 28 October his main place of abode, allowing for some non-personal dates, was Wooburn, from which, on 15 and 16 September, he went to Oxford, while, on 10, 11 and 15 October, documents are dated from 'Charleton'.

Buckden, after a longer absence than usual, became his headquarters early in November; and from here he undertook the visitation of Huntingdon archdeaconry. The dates are scanty, viz.: 20 November, Stonely priory; 29, Ashwell, Herts.; 30, Wymondley priory; 11 December, St. Mary's, Huntingdon. Liddington occurs on 16, Northampton on 17 and 18 December; but Christmas probably was spent at Buckden, where we find the bishop on 11 January, 1442-3.

The second half of January was employed in the visitation of Bedford archdeaconry. The dates are: 15, Bletsoe; 16, Harrold priory; 17, Turvey; 18, Newnham priory; 19, St. John's hospital, Leicester (an obvious mistake for Bedford); 20, Woburn abbey, an exempt house which was a little out of the way; 21, Elstow abbey; 24, Dunstable priory; 28, Biggleswade; 29, Northill college.

The bishop now returned to Buckden (1 February) and so, by Liddington (7-15 February), to Sleaford (20 February). From now until 28 June, 1443, he was chiefly at Nettleham and Lincoln (29 March-16 May, 1443) and at Sleaford (20 February-17 March, 1442-3, and 23 May-28 June, 1443. Two visits to the dean and chapter of Lincoln are marked on 29 April and 20 May, and on 12 May there is a date from Benniworth. London and Wooburn occur early in July (8-10 and 13) and again from 23 August to 1 September; but there is an intermediate period at Liddington (18 July-18 August). During this period, the bishop paid a visit of a few days to Lincoln, where the alterations of dean and chapter called for constant attention. This is clearly marked by a date from Sewstern, on the borders of Leicestershire and Lincolnshire and on the road from Liddington to Lincoln (3 August), by the

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1 A visitation of St. John's hospital, Northampton, seems to have been contemplated for the same day, but was not held. See no. XLIX below.
2 There is no means of identifying this place with certainty. Charlton-on-Otmoor, Oxon, seems not improbable; but Charwelton, Northants, near Daventry, may be meant.
occurrence of Lincoln (7 August), and by that of Sewstern again on the return journey (9 August).

After 1 September, 1443, the limit of the second visit to London just mentioned, there occurs a series of up-and-down journeyings, which may be summarised thus:

September, 1443. 4, Buckden; 9-18, Liddington; 22, Sleaford; 24, Nettleham.

October, November, 1443. 5, Liddington; 10, Bedford; 13, Eton; 16, October-29 November, London. There is a non-personal date from Buckden on 31 October, and one, probably personal, from Wooburn on 2 November.

December, 1443. 2, Buckden; 4-31, Liddington.

January, 1443-4. 1, Liddington; 5, 6, Ampthill; 9-17, Liddington; 22, Sleaford. These dates, in view of the fact that Alnwick was certainly in Cambridge at the beginning of February, are somewhat suspicious. The visit to Ampthill is unexplained, unless it was a stage on the way to London or Cambridge; and the Sleaford date can hardly refer to the bishop himself.

February, 1443-4. 1, 2, Cambridge; 3, Huntingdon; 6, Sleaford. From this time until at any rate 9 May, 1444, Alnwick was in Lincolnshire, chiefly at Nettleham. On 1 and 9 May he was at Lincoln, in the chapter-house, and on 8 May he visited Bardney abbey.


September: 5-16, Buckden; 17-26, Liddington. October is a month of discrepancies: 1, Buckden; 13, Nettleham; 15, Nettleham and Buckden; 16, Nettleham and Sleaford; 18, Sleaford; 22, 23, Buckden; 24-29, London. Reading this evidence carefully, the most likely solution, to which the Banbury date of 17 June gives a clue, is that the bishop left Sleaford in May, proceeded to Liddington or Buckden, and then, travelling across country by Northampton and Banbury, took up his residence at Wooburn about the end of June. He may have moved to Buckden in September, but there is a date from Wooburn as late as 3 November.

There can be little doubt, however, that after 8 November Alnwick left either Wooburn or London for Buckden (12-20 November), and that, in spite of an intrusive date from London, he reached Liddington on or about 23 November and spent Christmas there. On 31 December he was at Sleaford.

For 1444-5 the dates are straightforward. January: 2-12, Sleaford; 15-30, Nettleham. February: 13-18, Sleaford; 24, 25, Buckden; 26,

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1 This date is established by the memorandum of Thomas Bekynton's consecration as bishop of Bath and Wells, in his register at Wells (Stubbs, Reg. Sac. Angl., p. 89, and note 5 on p. xxii above).
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Biggleswade. March: 1-10, London. On 11 March (Sleaford) uncertainty begins again: for 15 March shows Wooburn; 20 March, Liddington; 23, 24 March, Sleaford; 30 March, 1445, Nettleham; 31 March, Nettleham and Sleaford. April runs as follows: 4, Sleaford; 9-21, Liddington; 22, Northampton; 28, Liddington. On the whole, these dates may be accepted, but they imply a somewhat hasty change of residence without that evidence of intermediate places which, where it comes, is invaluable.

The dates for May, 1445, are indisputable: 6, Cambridge; 8, Buckden (possibly non-personal); 9, London; 17, Wooburn. Wooburn was the point of departure for the visitation of Oxford archdeaconry, of the stages of which we have full record. They were, in May: 21, Goring priory; 22-24, Dorchester priory; 24, Watlington; 26, Studley priory; 28, Bicester priory; 29-31, Godstow abbey. June: 1, Littlemore priory and Lincoln college, Oxford; 2, Oriel college, Oxford; 3, St. Frideswide’s priory; 4, Oseney abbey, where the bishop seems to have stayed from 1 June; 5, Eynsham abbey; 7, Eynsham; 9, Brampton (sic); 11, Woodstock; 16, Wroxton priory. There is a non-personal date from London on 15 June. From Wroxton the bishop went towards Lincolnshire, his stages being Northampton on 16 June, Liddington from 19 to 23 June, Sleaford on 27 June, and Nettleham 29 June. From this point there is a succession of dates in the following order:

- July, 1445: 5, Nettleham; 7, London (non-personal); 12-17, Sleaford; 19-31, Liddington.
- August, 1445: 3, 5, Liddington; 6, St. Michael’s priory, Stamford; 16, Wooburn; 30, London.
- September, 1445: 4, Buckden; 17, Nettleham; 21, Sleaford; 30, Aylesbury. The last date may indicate a visitation of part of Buckingham archdeaconry.
- November, 1445: 2, Wooburn; 5-17, London.
- December, 1445: 5-15, Liddington; 18, 19, Sleaford, which, or perhaps Nettleham or Lincoln, is indicated for Christmas.
- February, 1445-6: 4-27, London. There is a non-personal date from Nettleham on the 5th.
- March, 1445-6: 1, London; 8, 9, Liddington; 15, Sleaford; 23-31 March, 1446, Nettleham.
- April, 1446: 3-22, Nettleham. Alnwick was at Bardney abbey on 5 April.
- May, 1446: 1, Nettleham; 3, Nettleham and Lincoln; 8-24, Sleaford; 26, Stamford. A perplexing feature, however, is introduced on 9 May, when Sleaford, Buckden and Cambridge all appear together. Of the three, there can be no doubt that Cambridge has the best claim to Alnwick’s personal presence.

1 Probably an error for Bampton, near Witney. The progress through the deaneries which is suggested is as follows: Henley deanery before 24 May; Aston deanery at Watlington, 24 May; Cuddesdon, about 26 May; Bicester at Bicester, 28 May; Oxford, early in June; Witney at Bampton, 9 June; Woodstock at Woodstock, 11 June. Chipping Norton and Deddington deaneries would be visited between 11 and 16 June.
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June, 1446: 1, Wooburn; 3-10, Liddington; 11, Wooburn; 15-22, London; 27, Liddington. Of this there is little to be made; but dates from Wooburn, which Alnwick regarded as a suitable residence in early summer, usually carry some conviction with them, and there is very little indication that Wooburn, like Liddington, Buckden, Nettleham and the Old Temple, was a permanent centre for official business.

July, 1446: 2-8, London; 14, Wooburn; 21-23, Liddington. Wooburn is again significant, but the evidence for the bishop's movements during this month and the next is extremely scanty. He was certainly at Cambridge, however, on 25 July, 1446, when the foundation-stone of King's college chapel was laid. August supplies only four dates, 6, 7 and 19, Liddington, 31, London. September was certainly spent (5-19) at Buckden: there is corroborative evidence in addition to the other dates in a visitation of Peterborough abbey on 10 September. Again in October, all the dates, such as they are, are from Buckden, with the exception of Peterborough, to which Buckden was the nearest episcopal residence, on the 5th. November gives us: 9-11, Buckden; 26-28, Liddington. We know that on 3 December the bishop was at Liddington in person. He appears to have stayed there till about 17 December and to have moved to Sleaford for Christmas about the 22nd.

Until 6 February, 1446-7, all dates are from Sleaford. From 7-9 February, the bishop continued his adjourned visitation at Peterborough. He then seems to have returned to Sleaford (14 February), while from 19 to 28 February dates are from Nettleham and Lincoln.

Early in March, 1446-7, Alnwick again visited Cambridge. There is a premature date from Cambridge on the 6th; but the probable course of his journey was as follows: 6, Nettleham; 7, Stamford; 12, 13, Cambridge; 16, Buckden; 17, Lincoln. He now remained at Lincoln or Nettleham till about 15 April, or possibly as late as 24 April, 1447. There are, however, dates from Sleaford on the 23rd and 26th. Sewestern on the 28th supplies the intermediate stage by which we arrive at Liddington on the 29th. The bishop left Liddington about 4 May, was at Buckden on the 5th, and at Cambridge from the 7th to 9th. Here, on the 7th, he took part in the consecration of John Langton, master of Pembroke hall, as bishop of St. David's in King's college chapel. The remaining dates for May are: 11, Sleaford; 30, London—neither of which is very conclusive.

Equally vague are the dates for June: 3-14, Liddington; 17, Sleaford; 19, Buckden; 23, Stamford; 27-30, Liddington. July gives: 2-14, Liddington; 16, Sleaford; 19, 28, Liddington. We may perhaps assume that Alnwick returned to Sleaford from Cambridge, and possibly did not appear personally at Liddington until after 23 June. The Buckden date in June and the Sleaford date in July may be discounted. August gives: 1, Liddington; 13, 14, Nettleham; 17, Sleaford; 22, Rothwell: 30, Buckden.

In September and October, 1447, there are indications of a visitation of part of Huntingdon archdeaconry. The dates for September are: 5, London (probably non-personal): 7, 9, Buckden; 11, 12, Bluntisham;

1 Reg. xvii, fo. 67.
2 Probably the place of this name in Northamptonshire.
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12-22, Buckden; 25, Sleaford; 26-29, Nettleham and Lincoln. October: 2, Sleaford; 6, Ramsey; 7-30, Buckden. November: 12, 14, Buckden; 16-29, Liddington. December affords on the 1st and 2nd a good illustration of double dating, as documents occur from Liddington and Sleaford on both days. The remainder of December is somewhat uncertain: 5, Liddington; 7, Liddington and Buckden; 12, Daventry; 16, Liddington; 20-29, Sleaford, which was thus again chosen for Christmas.

Beginning with January, 1447-8, the evidence becomes scanty and dull. The records of visitations have by this time ceased, with the exception of one from Nutley, of which the date, possibly January 1447-8, is doubtful. The fragmentary consistory court-book, which belongs to the later period of Alnwick's rule, contains very little of his personal doings, as the bulk of the work was delegated to commissaries. A summary of dates follows.

January, 1447-8: 9, Liddington; 10, Leighton Buzzard (one of those useful dates which can be directly referred to the bishop's doings); 11-21, Wooburn; 29, Liddington (non-personal) and Cambridge; 31, Huntingdon.

February, 1447-8: 2-13, Sleaford; 20, Liddington (non-personal) and Lincoln; 21-26, Nettleham and Lincoln; 29, Sleaford.

March, 1447-8: All dates, Nettleham and Lincoln.

April, 1448: 3, 4, Lincoln; 12, Stamford and London; 23, Lincoln; 24, Sleaford; 29, Nettleham. Whether the bishop went personally to London is hard to decide. If he did he probably stayed there till June.

May, 1448. The dates are again contradictory: 1, London; 3, Liddington; 5, 6, Sleaford; 13, 16, London; 18, Sleaford; 20, London; 27, Liddington; 30, 31, London.

June, 1448, is equally hard to explain satisfactorily: 2-15, London; 21, Liddington; 22-27, Sleaford; 30, Liddington. The July dates make it probable that Alnwick was at Sleaford at the end of June; but, before the 21st at any rate, he may have been in London.

July, 1448: 2-15, Sleaford; 11, 'Ketelby,' which may be identified with more than one place in north Lincolnshire; 24, 26, Nettleham and Lincoln; 27, Sleaford; 30, Liddington.


September, 1448: 2, London; 7, 11, Liddington; 13-21, Buckden; 24, Liddington; 25, Buckden; 29, Liddington.

October, 1448: 3-6, Liddington; 13, Sleaford; 18-20, Lincoln; 29, Liddington (probably non-personal).

November, 1448: all dates Lincoln and Nettleham.

December, 1448: 3, 5, Lincoln, Nettleham; 8-22, Sleaford.

January, 1448-9: 8, Sleaford; 9, Kettering; 20, 24, Buckden; 28, Liddington.

February, 1448-9: 1-9, Sleaford; 13, Sleaford and Lincoln; 14, Lincoln and Brigg; 16-24, Sleaford.

March, 1448-9: 4, Liddington; 7-12, Buckden; 16, Nettleham (non-personal) and London; 19, Liddington (non-personal); 21, London; 26 March, 1449, London; 29, Eton.

April, 1449: 4, Liddington; 8, Sleaford; 10, 19, Lincoln; 23, Sleaford; 25, Lincoln; 27, 28, Liddington.

1 There appears, however, to have been a visitation of Bardney on 19 Sept. (see note 2 on p. 37 below), which would invalidate Buckden for some days before 22 Sept.
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May, 1449 : 3-25, London; 31, Wooburn.
August, 1449: 2-8, Liddington; 17, Lincoln; 21-25, Liddington; 29, Dunstable; 31, London.
October, 1449: all dates, Liddington.
The last dated documents of Alnwick’s episcopate are from London on 2 and 3 December, 1449. His death took place upon the 5th of that month.

Unquestionably dry and tedious as is this record of dates, and doubtful as are several of the points which it raises, it presents a detailed view of the activities of a bishop who not merely had charge of an enormous diocese, but was intimately connected with public affairs as well. While he himself spent a considerable portion of each year at his various manors and so was continually travelling up and down the diocese, it is evident, from the liberal confusion of dates which has been noticed, that at Nettleham, Lincoln, Buckden, Sleaford, Liddington, and the Old Temple, his registrars and clerks were constantly busy with an official correspondence, carried on in his name, most of which, except the fragments selected for inclusion in the register at Lincoln, has necessarily perished. Allowing that the bishop exercised no close personal supervision over most of the documents issued in his name, and that those which remain to us testify to the energy of his secretaries rather than to his own, yet it can hardly be doubted that his frequent presence in his unwieldy diocese showed a genuine devotion to its interests and a desire to keep in close touch with them. He was never far from it: Cambridge and London were at no long distance from its frontiers; Reading and Windsor were separated from it only by the Thames; Winchester was farther off, but no very long way. It is dangerous, however, to form positive conclusions with regard to the character of a man who is known to us mainly through the medium of his official documents. Something, as has been shown already, can be gathered from scattered sources as to Alnwick’s personal interests; but, so far as the official records of his acts go, we learn little. The age in which he lived was singularly bound by precedent and custom; and the time-honoured phraseology which had a formula for every occasion is an effectual barrier to any real knowledge of the individual man. The earnest piety which distinguishes the preambles of injunctions was the common property of every bishop’s chancery in England: such forms as Super gregem dominicum and Visitantes jam duudem, with their variations, were used over and over again to suit the occasions for which they were specially fitted, and tell us no more of their nominal author than they do of their real source, the clerk whose duty it was to fit the form to the occasion. Nor, on the other hand, if we seem to come closer to Alnwick in the acts of his visitations, are we really much nearer than before. The work was routine-work: its severity and its humanity were dictated by precedent. In reading the numerous processes recorded in these pages, in noticing their adjournments and delays, the punctilious
regularity with which they dragged their slow length along, we are in an impersonal atmosphere of officialdom, where all is done by rote. The one thing that can be said is that the bishop and his assistants were ready to live laborious days. Of contemporary judgments upon him we have next to none, and the rhetorical monk of Bury is a prejudiced witness.\(^1\) The testimony of Gascoigne, who refers to him twice, is purely negative; but Gascoigne's constantly expressed dislike for Pecok's opinions would have been in sympathy with Alnwick's action against Pecok's disciple\(^4\), and, in his reference to the dispute between Alnwick and dean Macworth and the opportunity which it gave for appeals to Rome, it was the *decamus superstes*, and not the bishop, whom he appears to regard as the source of the abundant evils which were the result of the controversy.\(^6\) At any rate, the constant attention which Alnwick showed to his diocesan work separates him from the category of prelates condemned by Gascoigne as being so busy for their own advantage at court that their dioceses and the realm suffered equally.\(^4\)

### IV.

In the first volume of *Visitations of Religious Houses* a general account of the process of visitation was given.\(^5\) This need not be repeated, as the documents before us give detailed information with regard to its general conduct, and there are few which do not begin with the stereotyped narrative of the opening session, the sermon, the exhibition of the certificate required by the bishop's mandate, the oath of obedience and the production of the title-deeds of his house and of his own incumbency by its head. Without, therefore, directly describing the visitation itself, we may inquire what relation our present documents bear to the successive stages of procedure through which it passed.

In the first place, what are these documents? When and how were they composed? It will be noticed that they differ considerably in the quantity and arrangement of their contents. For example, the Bardney document of 1437–8 (no. 11) and the Peterborough document of 1437 (no. LVIII) open with a very full and lengthy summary, covering in each case the whole of one side of a leaf, of the entire procedure of each visitation until the prorogation of the first and the adjournment of the second. The remainder of the Bardney document is occupied with the depositions of the various monks made during the preparatory inquiry: for everything else we must look to the opening statement. In the case of Peterborough the same method of reporting is pursued: the only variations are that a schedule detailing the prior's complaints has been preserved and that there occurs at the end a reference to injunctions which no longer exist. One interesting feature, however, which should be noticed is that at Peterborough, where the task of examining a large

\(^1\) See pp. xix, xx above.

\(^2\) *Loca e libro veritatum*, p. 29. See p. xix above.


\(^5\) *Visitations* 1, pp. ix-xii.
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number of monks was divided between the bishop and two of his clerks, the results of the inquiry made by his chancellor, John Depyn, are reported upon a separate sheet of paper in a handwriting which differs considerably from the beautiful, if somewhat too minute characters of Thomas Colstone.

With this type of document, the feature of which is that the usual prefatory matter is continued at length as a succinct formal report of the whole visitation, may be contrasted the long and elaborate visitation of Fotheringhay college in 1438 (no. xxi). The account of the opening of the visitation brings us, according to the usual method, to the preparatory inquiry. The depositions follow at length. At their end (p. 99) are added one or two special memoranda, followed (p. 100) by a list of the witnesses to be produced in a special inquiry with regard to the conduct of the lay steward of the college. The narrative of the visitation is then taken up at the close of the preparatory inquiry and continued to the beginning of the investigation into the steward’s behaviour. This long and not unenteraining business concluded, the formal narrative is pursued as far as the adjournment of the visitation. An entire leaf is then left blank, save for an irrelevant note scribbled upside down upon the verso, and the only matter contained in the leaf which follows is a mandate committing the adjourned visitation to John Depyn.

A similar document is the long visitation of Peterborough in 1446 (no. lx), which proceeds upon the lines of the Fotheringhay document as far as the end of the depositions. It then records the special proceedings held against the abbot in a case of defamation, some complementary evidence with regard to which is recorded in a schedule of three months later, now pasted into the ms. at an earlier leaf. These proceedings, which include the adjournment of the visitation from September until the following February, occupy the foot of a page. On the verso of the leaf are three separate documents, viz., (1) an account of the prior’s resignation, to which is added a continuation of the business regarding the abbot; (2) a set of negligently written memoranda bearing the evidence already produced: and (3) a report of the continuation of the adjourned process in February, 1446-7, which finishes in a now almost illegible passage at the top of an otherwise blank leaf.

It would be confusing to multiply examples, where every document, apart from the briefest and most featureless (e.g. Chacombe priory, no. xii), presents certain shades of difference; but those which have been cited will serve to answer our first question. Each document, in the first instance, is a summarised report of the depositions made by each member of each religious house, in the course of a private and separate examination to which he was submitted in the ‘place of chapter’ of his monastery or college by the bishop or the bishop’s commissary. That these notes were absolutely taken down from the mouth of each witness is not very likely; they were written quickly and contain abundance of cancelled passages, but they are too compressed and brief to have been made upon the actual spot. But there can be no doubt that they were composed immediately after the preparatory inquiry or the day’s work was over, as a digest of notes taken while evidence was being given. In the type of report represented by the Bardney and Peterborough documents first mentioned, the registrar has proceeded upon a neat and orderly plan. He has reserved at Peterborough the recto, and at
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Bardney the whole of his first leaf for a general report, which he has begun and continued at intervals until the end or temporary adjournment of the visitation. The depositions at Peterborough begin upon the verso of the leaf, at Bardney upon the next leaf.

These are in point of date the earliest documents of the whole series, and the registrar did not long adopt this formal and orderly arrangement, but began to enter his minutes in a more consecutive form, of which an approximately perfect example has been given in the case of Fotheringhay. This had advantages for the purpose of reference, as each part of the visitation now fell into its natural place; but, as in the case of the 1446 Peterborough document, part of a leaf may have been used in the course of composition for memoranda, so that the record of the continued process had sometimes to be squeezed in at the top or bottom of the page, or divided between both. The visitation of the Newarke college at Leicester (no. xl), the longest and fullest of all the series, is a good example of the dislocation which ensued, when the registrar had to crowd a very large amount of material into a very limited supply of paper. He has spread his material over a certain number of leaves: the evidence in a case of defamation, for example, covers about two-thirds of one page, while the decree of deprivation that followed is written at the top of another. The rest of the material, however, including a long English petition from the inmates of the bedehouse and some supplementary injunctions, is added upon such parts of the leaves as have been left vacant. In the case of the 1446 visitation of Peterborough (no. lx) the registrar had four blank leaves at the end of a set of eight sheets to fill with his report; but, when he came to the end of his four leaves, there was still more to write, and he had to finish upon a new sheet.

The composition of the documents has been thus explained. They are summary minutes of visitations, made immediately or very soon after the various stages of the process from notes taken in its course and from documents which occasionally took the place of oral evidence. It has been shown earlier that they have reached their present form by the gradual filling up, at different times, of the quires of paper used by the bishop's clerks, the blank pages of which have been utilised as occasion demanded, so that no true chronological order has been preserved.

We have now to ask the more important question, what purpose did they serve? They were certainly not intended in the beginning to be the mere historical record which in course of time they have become. The plain answer is that their purpose was practical and that they served a definite use at every point of the process which they narrate. They formed the memoranda upon which the bishop and his clerks relied to carry the visitation from stage to stage. But, the question of the purpose which they served thus answered, there remains the further and complementary question of how they served that purpose.

For the answer to this, it will be useful to look at a singularly complete member of the series, the visitation of Gracedieu priory in 1440-1 (no. xxviii). This consists of the following parts: (1) rubric and

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1 It is possible that the undated visitation of Ramsey abbey (no. I.xi) may have begun with a prefatory summary. The leaves immediately preceding have been lost, and it now opens directly with the depositions of the abbot.
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introduction; (2) depositions; (3) a series of paragraphs retelling the misdeeds of the prioress and others; (4) continuation and end of process; (5) injunctions; (6) a supplementary record of an inquiry held into the prioress' title.

Of these (1) is in most cases purely formal; but any shortcoming in the exhibition of certificates and charters was duly recorded. Occasionally the certificate of the receipt and execution of the bishop's visitation mandate\(^1\) was imperfectly drawn up, as in some nunneries, where the inmates had little Latin. Sometimes the original foundation-charter could not be found or was illegible; sometimes the only copy was in a chartulary or existed in a brief abstract. Or again, as at Gracedieu, the head of the house's title of incumbency was wanting: the prioress had no written evidence of the confirmation of her election to show. More rarely, as at Leicester abbey (no. XLII), the bishop was met with direct contumacy: here the abbot refused to show him anything, and consequently was not admitted to give evidence. Thus the opening record, albeit its phraseology suffers from tedious iteration, was liable to departure from conventional lines; and at Gracedieu the matter of the prioress' election became the subject of a formal inquiry. It follows therefore that, when the results of the visitation were sifted for use, this preamble had to be taken into account.

(2) The depositions of the members of the house were known collectively as the *delecta* or disclosures. Each religious was examined privately and upon oath in the chapter-house with closed doors: sometimes, as in the large chapter-house at Peterborough, matters could be expedited by appointing commissaries to examine different sets of witnesses in parts of the building distant from each other. The method of examination may be inferred from the answers: questions were asked, founded upon the rule and constitutions of the order and the statutory observances of the particular monastery, and complaints were freely elicited. The depositions were occasionally presented in writing; and of one or two of these bills of complaint such as that delivered by the prior of Peterborough in 1437, the originals remain and have been inserted in the ms. When these *delecta* had been reduced to the summary form in which we have them recorded, they were ready for use.

Unfortunately, the Gracedieu record, so complete in other respects, contains none of the clues by which the practical manipulation of the *delecta* can be recognised. For these we must go to other sources. Daventry (no. XIV) supplies us with one that is simple and frequently used. This, denoted in the present volume by a word or words in curved brackets prefaced to each paragraph of the *delecta*, was to place the name or office of the person or persons concerned in each *delectum* in the margin beside it. Another, employed at Ankerwyke (no. I), was to number the *delecta*: here, where a *delectum* occurs more than once, a reference is made to the number given to its first occurrence. This use of numbers was employed at times rather arbitrarily; and it is difficult to see any existing reason for the marginal numbers of the two Leicester visitations of 1440, which may refer to a preliminary setting-out of the

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\(^1\) Some specimen mandates, with a certificate, are printed in full at the end of this introduction.
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injunctions by the registrar. Now and then special points were marked by the insertion of the word *nota* in the margin. In any case, the *delecta* were now distinguished for use, and, in the case of a long and complicated visitation, could be easily sorted.

(3) The *delecta*, when sorted and sifted, became the basis for the *comperta*, the matters discovered in the visitation. It cannot be emphasised too strongly that the bishop is the recipient of the *delectum*, while the *compertum* is a finding that rests upon his own judgment. In practice, the *delectum* and *compertum* are often treated as if they were identical, and the phrase *quia delectum existit nobis*, used in injunctions, is little more than a variant of *quia compertum est a nobis*. The construction, however, explains the fundamental difference between the two phases. At Gracedieu the *comperta* are noted at considerable length, and should be compared with the *delecta* that precede them.

(4) The continuation of the process involved the publication of the *delecta* and *comperta* before the whole convent. Individual offenders were then charged with the various offences of which they had been accused, in the form of written articles which were read over to them and which they were requested to answer. These articles, in the case of Gracedieu, have been noted already: they were the *comperta* of the visitation referring to individuals, and failure to meet them by the process of compurgation incurred canonical punishment. In several instances, separate processes, especially where serious defamation was concerned, are recorded at great length: the alleged misdoings of one of the canons of Irthlingborough (no. xxxiv), the apostasy of a nun at Stamford (no. lxviii), the difficulty of incapacitating abbot Assheton of Peterborough without disgracing him (no. lx), lead to long narratives of the appointment and postponement of terms for the appearance of the culprit, the result being sometimes obscure. Ordinarily speaking, the answers of the accused to their charges were noted in the space left between one *delectum* in which any particular charge was brought and the next; and details of compurgation, where it was required, follow. Examples of this will be found in many places: the visitation of Bardney in 1444 (no. v) and of Fotheringhay in 1442 (no. xxiii) may be cited. In these spaces between the *delecta*, moreover, are also notes of the admonitions delivered by the bishop in certain cases pending the delivery of injunctions, and not infrequently, in certain visitations, these occurs the note *fiat uniusce*.

(5) The final act of the visitation was the composition and delivery of injunctions. On this point and upon the significance of injunctions the present editor has already laid some stress. But the evidence which bishop Alnwick's Visitations MS. affords with regard to the composition and meaning of these documents is of a singularly important and conclusive nature. It lays to rest the theory that injunctions were common forms referring to nothing in particular, left like portentous visiting-cards upon a convent to show that the diocesan had duly called. Common forms unquestionably played a large part in their composition. For the subjects with which they habitually dealt, recognised breaches of the rule and of canon law, plenty of precedents were available; and, ready to the hand of Alnwick's clerks, and probably compiled by Thomas

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1 *Visitations* i, pp. xi, xii.
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Colstone himself, was the fine series of injunctions in Fleyng's and Gray's registers, the last word of the Lincoln chancery in this form of composition. But the necessities of composition required the adjustment of the common form to meet particular cases. It must be remembered that a bishop's injunctions were of statutory importance: they were not pieces of mild paternal advice, which the undutiful could disregard lightly. They were delivered as peremptory mandates, including a triple admonition and threatening the disobedient with summary excommunication. They were not intended merely for a special occasion, but were to be kept permanently as part of the law of the convent. The art of composing injunctions, therefore, was to translate special cases into the terms of general application which were to be found in the precedent-books. The least carefully composed injunctions are those which contain allusions to individuals. With individuals it was possible to deal separately by the methods already referred to; but to censure them by name in injunctions was insufficient. Some monk might be slack in coming to quire: if an injunction were levelled at him by name, it would be quite within reason for a subsequent offender to plead that the injunction had been confined to a particular place, time, or person. What was needed was a form of language that, while covering the particular case, warned the convent in general of their obligation to attend divine service and of the perjury incurred by disregarding it.

Thus, the more general the language of injunctions is and the nearer they keep to the common form, the better they are for practical purposes. But this is a very different thing from calling injunctions merely formal documents. When bishop Gray sent injunctions to Caldwell, Daventry, Huntingdon and St. Neot's priories, he used one preamble, which is given at length in his register in the case of Huntingdon, with references to the Huntingdon document in the other cases. The preamble was no invention of Gray's: it was simply an arraignment of a slack and disorderly monastery, couched in stern and threatening language, an old precedent re-used upon occasion, when a monastery needed a thorough purging. So far as language goes, it was a formal document, no doubt; but it was not a mere circular sent round without special reference to the condition of those for whom it was intended. The moulds in which injunctions were cast were of a venerable antiquity: they were used in the legatine constitutions of Odno and Ottobuono and may be traced in their making to a still earlier period. Their utility had been well proved: their phraseology had gradually been extended to qualify most of the besetting sins of religious men: and, when any such sin is made the subject of an injunction, no matter how vague and general the language may be, we may be sure that it had been noted during the visitation which preceded the injunctions, and so called for definite rebuke.

When we meet with a series of injunctions, such as those which have been copied into Fleyng's and Gray's registers, we are apt, upon comparing them, to note the extreme similarity of their contents. It is this likeness, the repeated employment of phrases and entire clauses,
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which have led to the theory that they were purely formal documents. Their formality, however, as has been shown, is a formality of composition only: they had their definite meaning and application for the several houses to which they were addressed, and to the bishop and the registrar who took the trouble to copy and preserve them they were of special use as a source of reference for inquiries at the next visitation of each of the monasteries concerned. Sometimes, indeed, where a preamble or certain injunctions intended for one house were re-used word for word in the injunctions sent to another, the clerk, as in the case of Huntingdon priory, already mentioned, did not find it worth his while to copy them out more than once in full for his own use, but was content with a reference to the document in which he had given the whole text; but it is almost needless to say that in the sealed copies transmitted to monasteries, such clauses were fully written out without references which could not be understood where the corresponding documents were not ready to hand. Moreover, copies of injunctions in registers are fair copies made from a rough draft. The great value from this point of view of the injunctions in the Alnwick ms. is that they are the rough drafts themselves, full of corrections and interlineations which show the amount of trouble and thought which went to their construction. In this edition of the ms. these emendations have all been carefully noted. Interlineations have been printed in italics, while cancelled words and clauses have been recorded in the footnotes; and the careful student who compares them with the delecta in each case will readily discover the method of their composition.

The registrar, in fact, who was their actual author, kept before him the delecta and his common forms, and fitted the language of the second to suit the requirements of the first. In the case of a long series of delecta he was helped by the marginal notes and other devices which have already been described, such as the brief reminder fiat iununccio or the occasional employment of numerals in the margin. Where, as at Gracedieu, he had drawn up a list of the comperta, this served as the useful basis for the injunctions. He then set to work with his common forms, comparing them with the evidence of the visitation, using their normal wording as closely as possible, but leaving out words or phrases where they seemed inapplicable to the case in hand, and making additions or amplifications where they were needed. His plan was not always uniform. Sometimes the injunctions were composed in general terms without particular references; sometimes, as in the elaborate series for Ramsey abbey, the evidence on which they were founded was summarised at some length; occasionally he departed from general mandates to include special offenders by name, a system which indicates, as has been said, less careful composition; in one instance (no. vii), he was content to endorse an earlier set of injunctions, adding merely a paragraph which alluded to a special case. But, whatever form they took, the injunctions clearly refer to the evidence produced and sifted at the visitation; and, only in a few unimportant cases, do they include matter for which ground will not be discovered in the delecta. When such cases are examined, it will usually be found that they are merely portions of injunctions which are regarded as habitual corollaries to the main subject involved.
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When the rough draft was completed, it appears to have undergone revision from another hand. This is not always apparent, but several copies of injunctions have passages cancelled by another pen than that of the registrar and marginal notes and interlineations made in a faint and somewhat coarse handwriting, with a peculiar and somewhat old-fashioned system of abbreviation. It is doubtful whether this is the bishop's own hand; it is far more likely that it is that of his chancellor, John Deyng, his almost invariable companion at visitations, and sometimes, as at Legbourne (no. xxxix), his commissary.

The Alnwick ms. thus displays clearly what injunctions mean, and proves, if any proof is necessary, that they were founded directly upon evidence derived at the visitation. It has been argued by those who cling to the merely formal theory that, where we find injunctions in registers without the *delecta* with which they can be compared, no conclusions can be drawn with regard to the special application of their contents. If this is so, it may be asked whether there was any point in preserving the injunctions, which in this case would be a mere useless repetition, alien to the purposes of a register, of what had been written again and again. Only one set of injunctions, of which no rough copy survives, remains in Alnwick's register; but, if fair copies of the injunctions in the visitation ms. had been made, there is little doubt that the ms. itself would in process of time have been destroyed, in common with countless other notes and drafts of documents from which the material of the register was selected. And if, by some fortunate chance, the minutes of Fleming's and Gray's visitations had been preserved, it can hardly be questioned that we should find in them abundant evidence for the contents of injunctions whose general similarity will be found, upon closer examination, to be merely superficial and to be actually subject to variations made with a special purpose.

The light which these visitation documents throw upon one of the most interesting aspects of mediaeval life is singularly full and varied, and to endeavour to analyse them fully here would take up too much room and would claim from the reader an attention which the text itself demands without further comment. There is, however, one important question to which the text only implies an answer. How far, akin from the bishop's own point of view and in general, were these visitations, conducted with such thoroughness and followed up by stringent injunctions worded with peculiar care, of lasting effect upon the life of the monasteries and secular colleges concerned?

An example of the problem in question may be taken from the great abbey of Peterborough, which, with the exception of Ramsey, was the largest and most plentifully endowed religious foundation in the diocese. Gray's injunctions of 1432 shew that the house was in need of reform as regarded its general management. Its moral condition was satisfactory: while it was found necessary to issue an injunction against the admission of women to the cloister, this was couched in the briefest terms and without that stress which would have been laid upon an order which was more than precautionary.\(^1\) Such things had happened: they

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\(^1\) It should be noted that, in such monasteries as Peterborough, where there was a constant call upon the hospitality of the abbey, the difficulty of preventing secular visitors of either sex from making a thoroughfare of the cloister must have been considerable.
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the women themselves came before the bishop for sentence at Liddington in December. The abbot had been charged to see to their removal before 1 November: nevertheless, they were still in their old homes. They both denied their guilt, and the bishop, considering that the abbot had been and was a distinguished prelate and that his honour should as far as possible be left without a stain, expressed his desire to deal mercifully with them, and ordered them to leave their abodes without further process.

Richard Harleton, who had been prior for many years, begged at this visitation to be relieved of his charge on the ground of old age. It appears that he had practically left the monastery to live in greater ease at Oxney, the special retreat of infirm monks, and that he could not exercise his office without serious fatigue. There were, moreover, complaints against his deputies, and he recognised that discipline and the property of the convent were no longer prospering under his rule. The bishop, considering his past labours for the good of the house, refused to accept his resignation there and then, but ordered that it should be accepted by the abbot at Michaelmas, about three weeks later.

This apparently was carried out, as in the following February, when Alnwick continued the adjourned visitation, William Extone, formerly steward, was the prior.

On 8 February, 1446-7, when the bishop returned, he held a long consultation in the chapter-house for the better government of the temporal goods of the house. Darkness fell and nothing was settled, when the abbot brought matters to a head by agreeing to put the temporalities into commission. The new prior, Harleton, the steward and treasurer were named as guardians; and the commission was to last for two years. An agreement was drawn up and submitted to the convent next day. The abbot, however, had thought better of his unconditional surrender and now begged Alnwick not to put him to open disgrace, but to allow him the administration of temporalities, with the four commissioners as a council of advice. After taking an oath from each of the convent to observe the ordinance, the bishop decreed that the abbot, with the help of the consultative body of four, whose places, in case of a vacancy, were to be filled by the abbot and convent alternately, should retain the control of the temporalities for the next two years, doing nothing which involved risk of dilapidation without their consent. Meanwhile, he was to retire from Peterborough to Oxney, taking with him a chaplain of good repute, and to come to the monastery only when he was needed upon business matters. The scandal about the three women had not yet died down, and they were apparently still living in communication with the abbot; but the end of this matter is not recorded. Whether further measures were taken at the end of the two years is also left untold.1 Assheton, however, whatever his early excesses may have been, seems to have recovered his character and position. He ruled the monastery until 1471 with some success; and it is to his initiative that we owe the two volumes of the Peterborough customary, now preserved in the library of Lambeth palace.

In the case of a smaller monastery, the nunnery of St. Michael’s, Stamford, we have reports of three visitations with one set of injunctions.2

1 There are no documents bearing upon this in Reg. Assheton-Ramsey.
2 See nos. LXVII, LXVIII, LXIX below.
In October, 1440, the prioress was Elizabeth Weldon: there were eight nuns and three novices. On fast-days—or, as one nun said only in Advent and Lent—the convent took its meals in the frater, on other days in the prioress' hall; but the sub-prioress had adopted the wasteful habit, often found in mediaeval nunneries, of keeping a separate table, in this case for herself, one nun and a novice. The prioress confessed that she had never rendered an account: the nunnery was poor and somewhat in debt, the nuns had no allowance for their habits, and the frater was out of repair, but the most serious complaint which any nun had to bring upon the head of mismanagement was that the temporalities of the house were not properly attended to. Apart from this, the nuns were allowed too much freedom: one of them went to stay for a week with her father at Thornhaugh, while another, who in times past had left the priory for a day and a night in the company of an Austin friar, had eloped eighteen months before with a harper to Newcastle-on-Tyne.

The bishop's injunctions, founded very closely upon the delecta, were delivered verbally before he left the convent and were expanded into a written series. Their main points were the obligation of closer supervision on the part of the prioress, the necessity of increased economy, and the prohibition of communication with secular folk. In June, 1442, however, the prioress, when asked if she had kept the injunctions and enforced their observance, pleaded guilty to a certain amount of negligence. Her excuse was that her health did not allow of her constant attendance in church, cloister and frater, and she alleged that the bishop had given her a dispensation, which he denied. Further examination showed that, if the injunctions had been observed at all, it was difficult to point to one which had been duly regarded. Free communication with seculars still prevailed. A married man had been allowed to board with his wife in the priory, and a nun had had a child by him. No injunctions were delivered after the visitation, but the prioress was suspended from all active part in the management of affairs, which was put into the hands of Margaret Mortymer and Alice Wyteryng.1

In August, 1445, a third visitation was entrusted to Alnwick's chancellor, John Depynge. Things were no better than before. Margaret Mortymer had fallen into carnal sin, and Alice Wyteryng was managing the convent with an unauthorised assistant and confessed that she neither made nor rendered accounts. The prioress complained that the nuns disobeyed her, while the nuns agreed that the prioress was incapable. The visitation was adjourned until the following February, and we hear no more of it; nor do we know when Elizabeth Weldon's unprofitable rule came to an end.

From these examples it is obvious that the exercise of episcopal control was difficult, especially in the case of small houses such as St. Michael's. Peterborough was a large and important monastery, much in the public eye. Among its monks were able men of affairs, and

1 Miss Eileen Power has kindly supplied a copy of the general balance-sheet of the convent at the time of this visitation from P.R.O. Ministers' accounts 1260/19. The convent owed £22 14s. 2d. as against £20 1s. 9d. due to it from various sources. Its largest debtor was the bishop's registrar, Thomas Colstone, who owed £7 10s. 6d., possibly in respect of the priory's rents at Corby, Lincs., where he had his abode.
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Richard Harleton, the prior, was in particular a trustworthy and conscientious person, who appears to have won Alnwick's confidence and respect. There were troublesome monks, like the unruly Gosberkyrk, and abbot Assheton certainly began his rule under a cloud; but the general conduct of the house seems to have contrasted very favourably with the laxity and scandals which prevailed in the equally important abbey of Ramsey about 1439. Nevertheless, the monastery needed careful supervision, and the three visitations show that the division of revenue between the abbot and convent was a source of continual heart-searching, and that, in spite of all that a bishop could do or say, the old problem of the abbot's personal control of his funds was always liable to revive. St. Michael's, on the other hand, which was in the patronage of the abbot of Peterborough and had in times gone by been supervised by one of the monks as warden of the nunnery, was small and poor. There is no indication of any capacity upon the part of any of its members: like all nunneries, it was peculiarly exposed to external temptation, and the three visitations prove that it was in a state which made internal reform impossible without drastic alteration.

Even in the more important houses, the bishop's task was hard. We have only one visitation of Ramsey, belonging to the earlier years of Alnwick's rule, and we have no means of discovering how far the convent profited by a series of much needed and singularly elaborate injunctions. The documents relating to Bardney, however, which will be found in the present volume, are examples of the difficulty experienced in dealing with a monastery in which, under a weak abbot, the monks were divided into two opposite camps and were unable, even where they shared the same antipathies, to trust one another. Here the experiment was tried of introducing new blood from other houses. We have seen already how a prior was brought for a time from Spalding; and how when abbot Waynflete died, his successor was a well-learned monk from Croiyland. It is satisfactory to note, however, that, among the quarrelling monks of Bardney, Alnwick found one who, untouched by any complaint, was suitable for the task of administering the decrepit monastery of Humberstone, and appears to have done his work well. An opposite case to Bardney is that of the famous abbey of Austin canons at Leicester. Here the abbot, John Sadyngton, was strong and overbearing. He had the finances of the house entirely in his grasp and ruled his brethren by terror. The canons seem to have been peaceable men. One of them, who afterwards became abbot, was chosen to preach the visitation sermon before the bishop, an honour accorded to very few houses; and such complaints as there were about the rest, with one exception, were trivial. The discord of the house was entirely due to the abbot, who, apart from his domineering behaviour, was accused of employing sorcery to fasten guilt upon a member of the convent. Moreover, he proved refractory at the visitation, refusing to submit the customary documents for the bishop's inspection. His object, as has

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1 See no. LXI below.
2 See p. XXII above.
3 See no. XXXII below.
4 See no. XLI below.
been noted earlier, may have been to assert the exemption from episcopal authority which the abbey had enjoyed for a short time before abbot Repyngdon's elevation to the see of Lincoln; but the canons made no attempt to support him and willingly gave evidence against him, while Alnwick declined to admit evidence from the abbot himself on the ground of his contumacy. The charge of sorcery was fully proved against him, however, and he narrowly escaped deprivation. Alnwick was at all times unwilling to proceed to this last resort, and, even at Dorchester, where he himself was patron of the house, the abbot in 1441, John Clyfton, in spite of his scandalous life, was merely suspended from all administration of temporal goods, which, by a doubtful expedient, were committed to the charge of a lay steward. Of the dangers attaching to lay stewardships the first visitation of Fotheringhay college offers a conspicuous example, and the steward at Dorchester had already laid himself open to accusations which hardly seem to justify his appointment.

In the prescription of penalties and in the admission of purgations Alnwick was merciful and easy. This may be seen by reference to the visitation of Humberstone abbey, a small house where discipline was in an advanced stage of decay and five monks had gone into apostasy within recent years. Only five monks were in residence, so that, where any charge was denied and purgation was required, the choice of compurgators was extremely limited. Although the monks were ready to supply abundant detecla, they were equally ready to corroborate one another's innocence; and the chief offender in the convent, who confessed to several charges of neglect and irregular conduct and received light penance, was allowed to clear himself of a serious charge upon his own unsupported oath. At the secular college of Irthlingborough, where complaints and counter-complaints were freely made, the sub-dean, Walter Luffenham, stood accused of a number of misdeeds. When, however, an accusation of adultery was brought against him and he was ordered to find four compurgators, the dean and three other canons came to his assistance, in spite of the fact that three out of the four had laid information against him on other grounds and that all were under suspicion of conduct unbeciting their profession. Nevertheless, when it came to a charge of violence inflicted upon one of them by Luffenham some years previously, the offended person refused to support his denial and he was obliged to confess. He endeavoured to screen himself by alleging that he had incurred excommunication for celebrating mass after the deed had been performed and while he was still under the defamatory charge, but that bishop Gray had absolved him. A few days later, at Wellingborough, he was unable to exhibit his certificate of absolution. After various appearances before the bishop and his commissaries, as preliminaries to deprivation, he produced letters of absolution under the signature and seal of the papal collector in England. After this there was nothing more to be done than to submit the letters to examination by the bishop, who, so far as can be gathered from the

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1 See p. xx above.
2 See no. xv below.
3 See no. xxii below.
4 See no. xxxii below.
5 See no. xxxiv below.
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silence which follows, was obliged to be satisfied. There is no record of the date when Luffenham quitted his canonry, but he presumably held it for a few years longer.

In this case, a man who was clearly convicted of an assault upon one of his fellow-canons and of irregular celebration of divine service in the sequel evaded the penalty by resorting to a foreign source of pardon, while the ordinary, who had proper cognisance of the case, was left powerless, or at the most with a remedy which it would have been expensive and profitless to pursue. The difficulty of the summary treatment of offenders is illustrated by the case, this time of a layman, which came before Alnwick at Wellingborough, on the very day on which Luffenham appeared there. Richard Gray, the paramour of Elizabeth Willoughby, the nun of St. Michael's already mentioned, confessed his guilt and forswore all communication with the priory and with her. The bishop ordered him to do penance publicly on four Sundays or feast-days in St. Mary's, Stamford, after the usual form, and to be whipped round the church, and similarly to do penance in the market-place on four Fridays. He was also to ride to Lincoln within the next month, walk barefoot to the city from the fifth milestone and offer a wax taper at the high altar of the minster. His penance in the market-place was commuted, on his petition, to the payment of twenty shillings to the convent and a like payment to the fabric-fund of Lincoln minster. The bishop's commissary then removed the sentence of excommunication. Gray, however, instead of fulfilling his oath to perform the penance in this modified form, appealed to the court of Arches, and proceedings against him were stayed until the bishop had obtained a licence from the archbishop's official to go on with the case. On 15 November following, when Luffenham presented his letter from the pope's collector to Depyng at Buckden, Gray appeared by proxy, pleading that he himself was ill of a fever which kept him in bed every other day and prevented him from coming. Accordingly, the case was again put off, and the end of it, if it came to an end at all, is uncertain.1

If, therefore, we are inclined to think that penalties were too light and purgations too easy, and that a more severe treatment of faults would have worked the reformation which visitations were powerless to effect, it is necessary to remember that a diocesan bishop was not in command of an all-sufficient machinery with which to execute his purposes. The two instances cited above prove how difficult it was to bring a defaulter to book in the spiritual courts, even where he was treated with lenience and in strict accordance with the forms of law. Against them may be set the case of John Dey, the canon of the Newarke college at Leicester, who was convicted on clear evidence of a repulsive crime and was deprived after short and summary procedure.2 Dey's guilt, however, was quite exceptional: he had degraded himself beyond hope of absolution, and no appeal could have succeeded in restoring him to the canonry which he had forfeited. It is nevertheless significant that he was not deprived of the living which he held outside Leicester, although he resigned it shortly afterwards: and it is obvious that a secular canon who held other benefices might contrive, if he was expelled from one, to

1 See no. LXXIII below.
2 See no. XI below.
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retain the fruits of another or more in connexion with which no serious guilt could be found. Gascoigne, an unsparing and by no means unprejudiced critic of bishops, mentions a case in which ‘of late the love of sin is fostered by one bishop, in that the parishioners of a certain church have said, “Now we believe that adultery and fornication is no sin; for, if it were sin, our bishop would have deprived our rector of his cure, because our bishop knows that our rector has been publicly taken in adultery with one of his own parishioners, the wife of another man, and yet the bishop has not expelled him from the cure.”’ He goes on to blame his own university for admitting the same man to the degree of doctor of canon law, and concludes that ‘many men are not afraid to sin, because sin is not punished in other men, and, because they are not punished, they believe that that which is sin is not sin.’ This, no doubt, was the effect upon the parishioners with whom Gascoigne sympathised; but the bishops also had their own point of view which is less easily grasped by the irresponsible critic. The existing fragment of Alnwick’s consistory court-book contains several instances against which the same cry could be raised. In 1448, William Wither, rector of Belton, near Grantham, brought an action for assault in the church porch and brawling in church against a man and his wife, who proffered a counter-charge of immorality against the rector. The root of the matter was probably a refusal to pay tithe: the woman, at any rate, had flung a chicken, which she owed as tithe, at the rector’s head while he was saying mass; and, if this was merely a protest against his moral conduct, it must be owned that it was made with a suspicious want of temperance. Both sides found compurgators, the rector clearing himself with three neighbouring rectors and six haymen, and the charges were dismissed. There was obviously some difficulty, in such a case as this, in getting at the truth of things. If we add to this the risk of appeal, however frivolous, from the bishop’s court to a higher tribunal, as in the case of Richard Gray, or such an action as that of Luffenham in procuring letters of absolution from a papal emissary in England, the bishop’s chairiness in asserting his authority will be more easily understood. Where he had to deal with a monastery, the greatest caution was

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1 An instance in which Gascoigne’s hostility to statesman-prelates led him into partial statement is in his condemnation of John Kempe, archbishop of York 1425-52, for persistent absenteeism. See Loci e Libro veritatum, ut sup., pp. 36, 37. Kempe’s register shows that, although he was more often out of his diocese than in it and left much of his work to highly competent commissaries, the statement that ‘aliquando semel in decem vel in duodecim annis mansit: in sua diocesi Eboracensi per duas vel tres septimanas’ is exaggerated. The records of his visitations of the diocese and province of York, once in person and once by commission, have been edited by the present writer in vol. CXXVII of the publications of the Surtees Society. Incidentally, Gascoigne’s remark that Kempe was archbishop of York ‘per xxvij fere annos’ contradicts the common error, noted in Vitiatione (p. xv, note 9), that his translation to York took place in 1426.

2 Loci e Libro veritatum, pp. 24, 25: ‘Nuper enim per unum episcopum amor peccati nutritur, quia parochiani unius ecclesie dixerunt: “Nunc credimus quod adulterium et fornicacione nullum est peccatum, quia si esset peccatum episcopus noster privasset rectorem nostrum a cura sua, quia episcopus novit quod rectore noster publice captus est in adulterio cum propria parochiana, uxor alterius viri, et tamen episcopus non expulit eum ab illa cura.”’ Et etiam Oxoniae admisit eum postea ut esset doctor decretorum et ipsi plures violavit; et sic ex actu episcopi et ex actu Oxonie recipientes bonos et malos ad gradus supremos scolastici secula sunt plurima mala et audacia peccandi. Plures enim non timent peccare quia non punitur peccatum in aliis hominibus, et quia non punitur, credunt illud quod est peccatum non esse peccatum.'
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necessary. Arbitrary action, justifiable though it might be on general grounds, might bring him into collision, not merely with the whole house, but with its patrons and tenants. His jurisdiction was purely spiritual, and at every point he had to meet problems in which spiritual interests were closely interwoven with temporal. He could hardly hope to work wholesale reformation where it was needed; and his only course was to make his corrections mildly and paternally and to trust to the influence of the solemn and peremptory language of his injunctions.

Readers may be left to form conclusions for themselves upon the general state of monasteries and secular colleges which these visitations disclose. What the present writer has to say upon this head has been said already in the introduction to the volume to which this forms a sequel. The conclusions which he embodied there were put into writing after the Alnwick ms. had been transcribed by him, and he finds nothing in them to alter or modify. He would ask his readers, however, to keep before their minds the fact that the object of the documents contained in the following pages is to discover faults, not to publish virtues; and that, if their record of faults is patent, the modern student, in the lack of other evidence, is bound in all fairness to accept the facts and avoid censure. No better example, indeed, could be found, in forming a judgment from the evidence before us, than Alnwick's own tact and patience in his work of visitation; and, if the character of the disclosures occasionally repels sympathy, we can at least extend lenience to shortcomings which are inalienable from human nature.

VI

In the preliminary business of most of the visitations there will be found a record of the certificate presented in compliance with the bishop's mandate. For purposes of reference, it may be useful to supplement this introduction with some specimen texts of such mandates and one example of a certificate of their execution. These are taken from the register of Richard Assheton and William Ramsey, abbots of Peterborough, which is preserved in the cathedral library there. By kind permission of the dean and chapter of Peterborough, the present editor has been enabled to copy and calendar a large number of important documents from this ms., which is of peculiar interest as covering most of the period of Alnwick's episcopate, and as forming an immediate sequel to the register of abbots Genge and Depyng, now in the British Museum.

The most simple form of mandate, which was probably employed in most cases, is that used by bishop Chedworth in 1457 and by bishop Rotherham in 1473. This is substantially one form, although many variations of phrase are employed, and Chedworth's text is printed here, with Rotherham's variations in the foot-notes. Italicised words and passages in the text are omitted in Rotherham's mandate.

1 Johannes, permissione diuina Lincolniensis episcopus, dilecto in Christo filio abbati monasterii de Burgo sancti Petri, ordinis sancti

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1 See Visitations 1, pp. xii, xiii.
2 Reg. Assheton-Ramsey, fo. 42d.
3 Ibid., fo. 77.
4 Thomæ, fo. 77.
INTR ODUCTION

Benedicti, nostre dioecesis,\(^1\) salutem, graciam et benedictionem. Quia vos et monasterium vestrum predictum tam in capite quam in membris iure nostro ordinario visitare proponimus Domino concedente,\(^2\) tenore presencium peremptorie vos citamus, et per uos omnes et singulos commonachos, confratres\(^3\) et coniwersos eiusdem\(^4\) monasterii citari\(^5\) volumus et mandamus, quod die Lune proxima post festum sactorum Nerei et Achillei proxime futurum\(^6\) cum continuacione et prorogacione dierum lune sequencium in domo vestra capitulari coram nobis seu commissariis nostris uno vel pluribus compareatis et compareant\(^7\) visitationem\(^8\) huiusmodi humiliter subituri, fundacionemque dicti monasterii, statum eiusdem titulumque confirmacionis electionis ueste\(^9\), necnon inuinciones predecessorum nostrorum\(^10\) in visitacionibus suis vobis et predecessoribus vestris factas nobis seu commissariis nostris exhibitur\(^11\) et ostensuri ac eorum\(^12\) omnium veras copias penes registraurum nostrum dimissuri, facturique vilerus et recepturi quod huiusmodi visitacionis negocium exigit et requirit; vobis mandantes\(^13\) quatinus omnia et singula premissa et alia\(^14\) que ad actum visitationis nostre huiusmodi pertinent\(^15\) debite parere\(^16\) curetis. Vobis insuper inhibemus ne pendente visitacione nostra huiusmodi quicquam in preudicium eiusdem attemptetis faciatis de\(^17\) aliquiliter\(^18\) attemptari; latori etenim presencium nuncio\(^19\) nostro in hac parte turato sufer tradicione carummem vobis fideliter factendum firmam fidem quam debemus volumus adhibere. De die\(^20\) recepcionis presencium et quid vilerus\(^21\) feceritis in premissis nos aut commissarium nostrum huiusmodi dictis die et loco distincte certificetis et aperte litteris vestris patentibus harum seriem nomine et cognomina citatorum in scedula vestris litteris certificatoriiis annetendae plenius continentibus uactentice sigillatis.\(^22\) Data sub sigillo nostro in Castro nostro

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1. ordinis sancti Benedicti and nostre dioecesis transposed, fo. 77.
2. visitare proponimus and Domino concedente transposed, fo. 77.
3. commonachos and confratres transposed, fo. 77.
4. dicti vestri instead of eiusdem, fo. 77.
5. peremptorie et prenumiri added, fo. 77.
6. 16 May, 1457. The date on fo. 77 is die Lune in vigilia exaltationis sancti Crucis, i.e. 13 Sept., 1473.
7. compareatis et compareant (sic) eorum quidlibet coram nobis aut commissariis nostris instead of coram . . . compareant, fo. 77.
8. nostram ordinarium added, fo. 77.
9. statutumque ipsius monasterii ac titulum incumbenteu ueste instead of statum . . . uestre, fo. 77.
10. per predecessores nostros instead of predecessorum nostrorum, fo. 77.
11. et exhibiirii, fo. 77.
12. eorumque instead of at eorum, fo. 77.
13. mandamus for mandantes, fo. 77.
14. premissa omniuque alia et singula instead of omnia . . . alia, fo. 77.
15. ac eisiam procuraciones nobis racione huiusmodi nostre visitacionis debias added, fo. 77.
16. parare, fo. 77.
17. Sic: fo. 77 has rightly ve.
18. ad aliam quomodoblet for aliquiliter, fo. 77.
20. diebus vero lor alie, fo. 77.
21. citationis que et sanctionum nostrorum (sic), necnon de omni eo quod instead of et quid vilerus, fo. 77.
22. The passage nos aut commissarium . . . sigillatis runs thus in fo. 77: dictus die et loco per litteras vestras patentes harum seriem nominacque et cognomina per vos in hac parte citandorum in scedula vestris litteris certificatoriiis annetenda in se plenius continentis distincte et aperte nos aut commissarios nostros huiusmodi certificatas autentice sub sigillo.
INTRODUCTION

de Seford penultimo die Marcii, anno Domini m°ccce m° quinquagesimo septimo."¹

The above form was intended for ordinary occasions; but in special cases more detailed forms were employed. Of peculiar interest is the mandate issued by Alnwick before his visitation in 1446, of the proceedings at which we have a full report.² In the preamble he takes occasion to comment at length upon the special reason for a visitation which seems to have been undertaken, not as part of a general visitation of the diocese or archdeaconry, but as an urgent measure upon its own account.³

Willelmus, permissione diuina Lincolniensis episcopus, dilecto in Christo filio abbati monasterii de Burgio sancti Petri, nostre diocesis, salutem, graciam et benedictionem. Dolentes nimirum et anxiose referimus quod, sicut fama publica et rumor validus factique notorietas, ina publicum prodeuntes quod tergiversacione aliqua celari non possunt, se habent, in dicto monasterio, in quo religio dudum florere consuetit, ipsa iam impudenter abiecta vii viget ibi signum cui respondeat signatum. Ibi vigilie serotine, commensaciones post completorium, somnpolenci, pigricie at alia plura mala quibus vera religio corruptur et exulat regnant et dominantur, ex [quibus]¹ claustraes observancie, refectorii, oratorii, dormitorii et cetera que religioni congrunt in obliuionem verguntur, obsequium ditionis diurnum pariter et nocturnum per iniqui et incorruionem neclegitur, temporaliaque bona dicti monasterii, sine quibus in religione degentes viuere non possunt, per inerciam et incuriam presidencium et officiariorum monasterii quasi ad nichilum deducuntur; dum compoti administratorum eorundem in communi non exhibentur, nec iniuriones per nos in prima nostra visitacione inibi exercite et facte observantur. Ex quibus malis et alis que ob vestri monasterii honestatem hic reticemus, et nisi remedium celerime apponatur, timemus quod ex versisimi illud famosum et inter cetera huius regni insigne cenobium vstrum, quod Deus auertat, in nichilum redigetur; quia quod dudum decoris erat iam quasi toti vicinie [de]ductit[ur] in fabulum et scandals. Non valentes⁴ igitur, sicuti nec debemus, conscientia et cura pastorali nos virgentibus, quin descendamus et videamus si [clamor] operc compleatur, decreuimus super premisiss et alius statum dicti monasterii, qui vt plurium predicatur dilapsus est, tanguentibus inquirere et collapca in . . . reformare. Quocirca vos tenore presciencium peremptorie citamus, et per vos omnimes et singulos dicti monasterii commonachos, confratres et conversos citari volumus et sub pena contemptus mandamus, quod compareatis et eorum quilibet compareat coram nobis aut commissariis nostris vno vel pluribus in domo capitulari dicti monasterii die sabatti post festum Nativitatis beate Marie virginis proxime iam futurum⁵ cum continuacione

¹ The date of the mandate on fo. 77 is: Data in manerio nostro de Lydington sub sigillo nostro ad causam xviij die Augusti, anno Domini m° ccclxxij⁰ et nostre translationis anno secundo.
² See no. LX below.
³ Reg. Assheton-Ramsey, fo. 19 and d.
⁴ The text is much rubbed here and elsewhere, where the margin is dog's-eared.
⁵ Sic: for volentes.
⁶ I.e., 10 Sept., 1446.
aliorum, si oporteat, sequencium tunc dierum inquisitionem nostram huismodi subituri ac veritatem quam noueritis et nouerint secundum interrogatoria nostra vobis et eis tunc ministranda dicturi et deposituri, facturique viterius et recepturi quod huismodi inquisitionis nostre negocium cum suis emergentibus, incidentibus, dependentibus et connexis exigit et requirit, providentes quod dictis die et loco plenum et plenarium statum quo ipsum monasterium in inicio ingressus vestri ad apicem dignitatis abbacialis repperiisti et iam existit ac inunctiones nostras, de quibus supra tangitur, nobis oculariter exhibeatis. Vobis insuper districcius inhibemus ne tractando, communicando, iuramenta suae promissiones de non detegendo ab aliquibus exigiendo vel alium quid [per] quod veritas occultetur promittendo vel comminando in preuidicium huius nostre inquisitionis future a die receptionis presencium quicquam quoismodo attemptetis seu faciatis clam vel palam quomodolibet attentari; latori etenim presencium nuncio nostro in hac parte iurato super tradicione earundem vobis [fideliter facienda] idem quam debemus volumus adhibere. De die uero receptionis veste presencium et quid feceritis in premissis nos aut comissarios nostros aut vnum dictis die et loco distincte et aperte certificetis litteris vestris patentibus harum seriem ac nomina et cognomina omnium et singulorum dicti monasterii vestri commonarchorum, confratrum et conuersorum in quadam scedula vestris litteris annec-tenda plenus continentibus uestro sigillo consignatis. Data sub sigillo nostro ad causas in maniero nostro de Lidyngtone sexto die Augusti, anno Domini millesimo quadragesimo sexto nostrarumque consecracionis anno vicesimo et translacionis decimo.

To this citation, with its formidable arraignment of the alleged misdeeds of the convent, the abbot returned, as is duly noted in the visitation minutes, the following certificate on the day of visitation:

Reuerendo in Christo patri ac domino, domino Willelm, Dei gracia Lincohnensi episcopo, suus humilis et deutos filius Ricardus, Dei paciencia abbas monasterii de Burgo sancti Petri, vestre diocesis, ordinis sancti Benedicti, obedienciam, reuerenciam et honorem debitam\(^1\) tanto patri. Litteras vestras venerables sexto die mensis Augusti vitime [preteriti] reuenerenter recepimus tenorem continentem inrascriptum: Willelmus, permissione duina Lincohnensi episcopus, dilecto in Christo filio abbatii monasterii de Burgo sancti Petri, etc. Quum auctoritate litterarum vestrarum omnes com-monachos, confratres et conuersos dicti monasterii nostri qui solent aut debent ex causa huius\(^2\) conuocari citauius quod compareant coram vobis vestrisve com missesis predictis vel coram vno in inquisitione vestra predicta inquisitionem vestram subituri, ceteraque omnia et singula facturi que litteris vestris predictis continentur iuxta vim, formam et effectum earundem litterarum vestrarum; quorum citatorum nomina et cognomina in cedula presentibus annexa seriosius consribuntur. Et nos concedente Domino patrat erimus inquisitionem vestram huismodi subituri, ceteraque omnia

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1 Reg. Assheton-Ramsae, fo. 19d.
2 Scr: for debitum.
3 Scr: for huismodi.
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et singula facturi que litteris vestris predictis continentur cum obediencia qua decet. Et sic mandatum vestrum reuerendum sumus obedienter executi; quod vestre venerende\footnote{Sic: a confusion between venerande and reuerende.} paternitati significamus per presentes. Quam quidem paternitatem reuerendam consuerunt in prosperis Trinitas incraeta. In cuius rei testimonium sigillum nostrum presentibus apponi fecimus. Data in monasterio nostro de Burgo sancti Petri decimo die mensis Septembris, anno Domini m° ccce\textsuperscript{amo} xlvij\textsuperscript{o}.

A certificate of the same type, with unimportant variations, was returned to the mandate of bishop Chedworth already quoted\footnote{Reg. Assheton-Ramsay, ff. 42d, 43.}. It may also be mentioned that in abbot Depyng's register there is a mandate by bishop Repyngdon, dated at Eynsham, 10 March, 1413-14, for a visitation to be held by himself or by his commissaries, masters Thomas Brouns and David Pryce\footnote{See Visitations I, 16, notes 1, 2, and 201-2.} on 14 April following. This is followed by Depyng's certificate, which bears date 11 April\footnote{B.M., Add. MS. 25,288, ff. 59d., 60.}. Neither of these depart sufficiently from the normal forms already given to demand reproduction.

It is worth while, however, to compare the words of Alnwick's Peterborough mandate with those of a citation which is preserved in his register\footnote{Reg. XVIII, fo. 32 and d.}. This summons has neither date nor indication of the house to which it was addressed. It occurs among a number of documents belonging to the last quarter of 1437, and the terms of the preamble certainly apply so closely to the state of things at Peterborough in December of that year\footnote{See no. LVIII below.} that we can hardly doubt that it was used for Alnwick's first visitation of that monastery and was subsequently kept as a form for reference. The document has the marginal title Mandatum pro visitacione religiosorum. Its text, as is often the case in Alnwick's register, was copied mechanically and contains some obvious errors.

Willelmus, etc. Dolorosa nimis et anxiosa forma\footnote{Sic: for fama.} suis tam vicinas quam remotas partes replens relalitibus\footnote{Sic: for relatus.} nostro, quod flentes referrimus\footnote{Sic: for referimus.}, deduxit auditui quod illud insigne et inter cetera huius regni famosum vestrum cenobium, incitorum regum manu munifica dudum nobiliter fundatum amplisque notabilibus possessionibus et prediis larga fidelium deuocione ditaturn, quid per inerciam presidum negligentem, quid per quorundam securarium ea que ad victum Christi militum inibi Deo famulancium data sunt ex affectata connuiciua presidencium huiusmodi, non ex Deo sed ex sanguinis\footnote{Sic: the original probably had sanguinis et carnis voluntate.} et voluntate carnis nata, absorbencium quotidianam corrosionem, ad irreparabilis ruine casum ex verisimili, quod Deus auertat, in proximo dilabetur. Vrgente idcirco nostre cure sollicitudine pastoralis, descendere compellimur, vt videamus si clamor opere compleatur, ne sanguis tantorum malorum in extremo judicio de nostris manibus
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requiratur. Ex hiis igitur et aliis legitimis causis nos mouentibus, si quantumque1 ob vestri et dicti vestri monasterii vultitatem et bonum
vinam per nos procuranda, decreuimus vos et ipsum vestrum
monasterium tam in capite quam in membro2 die et loco inferius
designatis iure nostro ordinario concedente Domino actualiter
visitare; vosis firmiter iniungendo mandantes quatinus vos ac omnia
et singula que ad actu vel visitacionis huissusmodi pertinent parare
curetis, nosque aut nostros commissarios vnum vel plures in3
huissusmodi visitacionis officium ipso die et loco cum reuencia
debita admittatis. Tenore eciam presentium peremptorie vos
sitamus, et per vos omnes et singulos commonachos, confratres et
conuersos dicti vestri monasterii citari peremortie volumus et
mandamus quod comparareatis et eorum quilibet comparat person-
aliter coram nobis aut nostris commissaribus in domo capitulari dicti
vestri monasterii die, etc.,4 cum continuacione5 prorrogacione6
aliorum sequencium tunc dierum, si oportet, et locorum, visitacionem
nostram huissusmodi humiliter subituri ac veritatem quam noueritis et
nouerint super interroigandis a vosbi et ipsis dicturi7 et deposituri,
facturique vitae, etc.8 Fundacionem insuper et statum dicti
monasterii, cantariaem eciam si ad aliquarum exibicionem9 idem
tenaetur monasterium, ordinaciones neconon confirmacionem
electionis vestre titulum,10 et inuunciones per predecessores nostros
in visitacionibus suis inibi exercitis vosbi et predecessoribus vestris
ipsi die et loco nobis aut commissarii nostris realiter exibere11
et eorum veras copias penes presencium nostrum dimittere
nullatenus12 afferas.13 Vobis insuper inhebenmus14 non15 pendente,
etc.; latori etenim presencium, etc. De die vero receptionis, etc.
Data, etc.

It is obvious that the form, entered in this abbreviated shape in the
register, would be a useful memorandum for the compilation of similar
documents in future. The preamble could be omitted, varied or
extended to suit the case of any given monastery; while the mandate
itself contains all the necessary clauses, in full or in brief, each of which
could be modified to suit the circumstances of the case. A careful
collation of its contents with the mandates in the Peterborough register

1 The MS. has siguunt gr. The sense appears to be elliptically expressed, 'and if we
can, as far as is possible, for the sake of procuring—would that we could!—the advantage
and good of your said monastery.
2 Sic: for membris.
3 Written like tnu in MS.
4 A specific day is omitted, to be supplied whenever the form was used.
5 et omitted.
6 Sic: for prorogatione.
7 Written like daturi in MS.
8 This and other well-known clauses at the end were given in this abbreviated form as
reminders to clerks employing the common form in future.
9 Sic: the omission of the h in this and kindred words is common in Reg. xviii.
10 The clerk appears to have wavered between the phrases confirmacionem electionis
vestre and incumbenris vestre titulum and finally to have confused them thus.
11 Sic.
12 Sic: for nullatenus.
13 Sic: for differatis.
14 Sic: for inhebenmus.
15 Sic: for ne.
INTRODUCTION

is a valuable lesson in the practical uses of an episcopal register and the elasticity of common forms in their application to special needs.

Finally, the mandate issued to abbot Ramsey by bishop Russell in 1482 illustrates a more condensed employment of the common form, while the preamble throws some light upon the condition of the abbey thirty-six years after Alnwick’s last visitation.

Johannes, permissione divina Lincolniensis episcopus, directo in Christo filio abatti monasterii de Burgo sancti Petri, ordinis sancti Benedicti, nostro diocesis, salutem, graciam et benedictionem. Cum monasterium predictum inter cetera eiusdem nostrae diocesis monasteria insignius existat et propertiae pre ceteris cordi nobis sit habendum, et quia, prout nobis nuper extitit facta fides, diversi monachi eiusdem monasterii qui sub alis religionis et tua obedienti viuerent, voluptatibus mundanis et insolenciis tantummodo dediti, religionis sue observancia ac sue professionis voto omissis penitus et neglectis, in eiusdem sue religionis opprobrium per mundum discurrunt et vagantur; volentes igitur, prout nobis conuenit, officii nostri debitum in hac parte impendere et remedium in premissis quantum in nobis est prouiderere, quandam visitationem dicti monasterii et certam inquisitionem de et super premissis et alii officii nostri debitum in hac parte concernentibus decreuimus formam faciendam. Tenere igitur prescencium peremptorio te citamus, et per omnes et singulos commachos et confratres dicti monasterii peremptorie citari volumus et mandamus quod comparas et quilbet commachus et confrater ipsius monasterii compareat coram nobis aut commissariis nostris in domo capitulari dicti monasterii die lune proxima post festum sancte Lucie virginis proxime iam futurum, visitacionem necnon inquisitionem nostras huiusmodi humiliet subituri, vteriusque facturi et recepturi quod iusticia in hac parte suadebit. Et quid feceris in premissis nos aut commissarios nostros huiusmodi dictis die et loco distincte et aperte certifices per tuas litteras patentes harum seriem ac nomina et cognomina per te in hac parte citatorum in cedula litteris tuis certificatorii annexa plenius continentis auctentice sigillatas. Data nostro sub sigillo in hospicio nostro apud Vetus Templum Londiniiis quarto die mensis Decembri, anno Domini mcccxlxxxv secundo et nostre translacionis anno tercio.

Although these documents have been quoted here primarily on account of their formal value, they also have their own interest as contributions to the history of a great monastery, 'distinguished and renowned among all the monasteries of this realm, nobly founded in time past by the bounteous hand of famous kings, and endowed by the lavish devotion of the faithful with rich possessions and estates of note.' If the picture of its life which they give is far from favourable, it is worth noticing that, severe though their indictments are, the persons directly involved did not scruple to leave them on record in their own official archives. Further, their study is of interest upon another ground. No document relating to a monastery has been so freely discussed as cardinal Morton's famous citation to the abbot and conven of St Albans

1 Reg. Assheton-Ramsey, fo. 119.
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in 1490. The statements embodied in its long preamble have been interpreted, on the one hand, as definite charges founded on good reason, which prove the moral decay of the house; while, on the other, they have been impugned as pieces of mere gossip of which the archbishop took advantage to interfere with the affairs of an exempt monastery. On neither side, however, has the fact been properly recognised that Morton's arraignment of the convent is in no sense an unique document. A comparison of it with the documents printed above will show that it is merely a member of a fairly numerous class, modelled upon forms which were well known in every episcopal chancery; and it is only by the recognition of this elementary point that its real historical value can be appreciated.

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1 Printed in Wilkins, Concilia iiii, 632 sqq. For a brief account of the document and other references see L. F. Rushbrook Williams, History of the Abbey of St. Alban, 1917, pp. 221-4, where, however, the diplomatic aspect of the mandate is as usual overlooked.
ALNWICK’S VISITATIONS.

I.

[Fo. 57d.]

VISITATIO PRIORATUS DE ANKERWYK, ORDINIS SANCTI BENEDICTI, LINCOLNIENSIS DIOCESIS, INCHOTA ET FACTA IN DOMO CAPITULARI IBEDEM X° DIE MENSIS OCTOBPRIS, ANNO DOMINI MCCCXIX°, PER REUERENDUM IN CHRISTO PATREM ET DOMINUM WILLEMUM, DEI GRACIA LINCOLNIENSEM EPISCOPUM, ANNO CONSECRACIONIS SUÆ XVJ° ET TRANSLACIONIS VII°.

Quibus termino et loco, sedente dicto reuerendo patre in huiusmodi visitacionis sue negocio inchoando et exercendo, comparuerunt coram eo judiciaUter domina Clemencia Medforde, priorissa dicti loci, et ceteræ moniales eiusdem; et inde, petito ab ipsa priorissa per dictum reuerendum patrem certificatorio mandati sui dictae priorisse pro huiusmodi visitacione transmissi, ipsa priorissa ipsum originale mandatum dicto reuerendo loco certificatorij habuerat, asserens se non intelhgere mandatum ipsum, nec habuisse aut habere aliquem peritum vel aliquum litteratum qui ipsam informaret quid actura esset in hac parte. Tandem idem reuerendus pater ex gracia sua admissit istam sua excusacionem; et ministratis super eandem priorissam nominibus et agnominibus singularum moniales mandati huiusmodi conscriptis, eadem priorissa exhibuit domino prefectionem suam et mandatum ad installandum, sed de installatione nihil exhibuit. Tandem iurata per eam dicto reuerendo patri obediencia canonica in forma consueta, eadem priorissa exhibuit quedam munimencia concernencia fundacionem domus. Postea exhibuit quendam rotulum continentem redditus domus, qui deductis redditis resolutis extendunt se ad xxijli, vjs. viijd. De econo- mia temporalium et de aliis receptis, vt ex elemosinis et aliis similibus, nihil exhibet, et dictit quod domus indebitatur tempore prefectioni sue in ccc marcis, et iam indebitatur solum in xl libris, quorum credit- orum nominem aliqua declarat. Et postea examinata dicit ea que sequuntur.

Domina Clemencia Medforde, priorissa, dicit quod moniales sunt aliocociens ex leui vento mota contra eam. Item dicit quod moniales contra regulam omni die quasi ex consuetudine bibunt et exercent potaciones post completorium. Domina Isabella Standene, supriorissa, dicit omnia bene.

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1 The part of the MS. containing this visitation is much injured by damp and torn. Words in square brackets supply lacunae as far as possible. In this case the first letters of the indecipherable passage are vij or ser.
2 Italicised words indicate interlineations in the MS.
3 Stc.
4 Pr cancelled.

1 The adverb applies to the bishop ‘sitting judicially as a tribunal’, and has evidently been misplaced in the original.
ANKERWYKE PRIORY, 1441.

I.

The visitation of the priory of ANKERWYK, of the order of St. Benet, of the diocese of Lincoln, begun and performed in the chapter-house therein, on the 10th day of the month of October in the year of our Lord 1441, by the reverend father in Christ and Lord, William, by the grace of God bishop of Lincoln, in the 16th year of his consecration and the sixth of his translation.

At and in the which term and place, as the said reverend father was sitting in the beginning and exercise of the business of such his visitation, there appeared before him in his capacity as judge4 dame Clemence Medforde,3 prioress of the said place, and the other nuns thereof; and then when request had been made of the same prioress by the said reverend father for the certificate of his mandate conveyed to the said prioress for such visitation, the same prioress instead of the certificate delivered the original mandate itself to the said reverend father, affirming that she did not understand the mandate itself, nor had nor has she any man of skill or other lettered person to instruct her what she should do in this behalf. At length the same reverend father of his grace accepted this her excuse; and hereupon, when the names and surnames of the several nuns had been furnished by the same prioress . . . . . of such mandate [and] written down, the same prioress shewed to my lord her preferment5 and the mandate for her installation, but touching her installation she nothing. At length, after canonical obedience had been sworn by her to the said reverend father in the accustomed form, the same prioress shewed certain archives relating to the foundation of the house. Thereafter she shewed a roll containing the rents of the house, which, after deducting rent-charges, reach the total £22 6s. 7d. Touching the stewardship of the temporalities and touching the other receipts, as from the alms and other like sources, she shews nothing, and says that at the time of her preferment the house was three hundred marks in debt, and now is in debt only forty pounds, and she declares some of the names of the creditors of this sum. And thereafter being examined she says these things which follow.

Dame Clemence Medforde, the prioress, says that the nuns are sometimes moved against her on slight occasion.4

Also she says that the nuns do drink almost of custom every day contrary to the rule, and do hold drinkings after compline.

Dame Isabel Standene, the sub-prioress, says that all is well.

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2 For Clemence Medforde or Medeford see Visitation, 1, 156.
3 i.e. the certificate of her provision as prioress by bishop Flemyng in 1421. There is no memorandum of this in Flemyng's register.
4 Literally 'by a slight breeze'.
ALNWICK'S VISITATIONS

[1.]* Domina Margery Kyrkeby dicit quod omnes domus et edificia infra prioratum sunt ruencia, et tres domus vtiles et necessarie prostrata funditus ad terram per incuriam et negligenciam priorisse, videlicet bercaria, que consumpta fuit mediante priorissa tunc existente in nucipiis apud Bromhale; alia domus in quibus lacticiaria conficiuntur; item vnum orreum cuius meremium quia non collegebatur modo est combustum. Fatetur existenciam in nucipiis : combustionem fatetur, eciam residuem articuli.

[2.] Item quod priorissa sola seruat et toto tempore suo seruauit sigillum commune domus, ita quod potest facere cum illo quiquid voluerit, monialibus insciis et inconsultis. Fatetur se solam seruasse sigillum vicissim per tempora, annos et dies, et aliquocius cum aliis commonialibus, dummodo fuerint ibidem alique discrete.

[3.] Item consueuerunt esse vestimenta notabilia et in magno numero : vbi deuenerunt vel an inibi sint ignoratur ; creditur tamen quod alienantur a domo. Dicit quod remanent in domo* omnia que receptit de vltima priorissa, super quo exhibet quandam seedulam super liberacione vestimentorum et localium.

[4.] Item quatuor habebant calices et iam non habetur vnum tantum. Fatetur fuisse quatuor, vnde duo in domo : tercius impignoratur Thome Stanes [de consensu conuentus : qujartus est contractus, eciam de consensus conuentus.

[5.] Item priorissa fregi fecit vnum thurribilum argenti et vnum calicem argenti ponderosiorem quem habebant pro faciendo vnum ciphum mensalem ; que calicem et thurribulum argentum tractum tradidit cuidam fratri Willelmo Tudyngtone, monacho de Cherteseye, vt ipse procuraret ciphum predictum exinde fieri ; et quia datum erat priorisse intelligi quod soluisset pro factura illius calici* . . . et non haberet vnde solueret, remanet huiusmodi ciphus in manibus dicti monachi. Fatetur articum, habita communicacione primitus, vt asserit, cum conuentu ; que omnes dicunt quod super hoc non fuit habitus tractatus capitularis nec consensus omnium, et tantum quod plures non nouerunt de facto priusquam fuerat factum.

[6.] Item dicit quod habebantur in domo pulchra psalteria in numero x, quorum quedam priorissa donauit et alienauit. Fatetur se accomodasse tria, vnum priorisse de Bromhale ; negat absque consensus conuentus.

[7.] Item quod anno iam vltimo vendidit in quodam loco vocato ly parkis, duobus millaribus distante a prioratu, c quercus, [nullum] petens

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1 Margery Kyrkeby's *detecta* were numbered in the margin. Most of the numbers seem to have been rubbed out, but they appear from 10 to 16 and again later.

2 Inci. 3 omnes cancelled. 4 Interlined above *johanni* cancelled. 5 se cancelled.

1 She succeeded Clemence Medforde, who died in the year following this visitation, as priorress. There is no notice of her confirmation in the episcopal registers, but on 8 January, 1442-3, she received a pardon for her election without the royal assent (*Cul. Pat. 1441-6, p. 141*). She died before 15 December, 1448 (*Ibid. 1446-52, p. 217*). Her successor, Margaret Port, was another importation from Bromhall.

2 Bromhall, where Clemence Medford had been a nun, is near Sunninghill in Berks, and is only some six miles distant from Ankerwyke, which is on the opposite side of the Thames, in Wraysbury parish, Bucks.
ANKERWYKE PRIORY, 1441

[1.] Dame Margery Kyrrkeby¹ says that all the houses and buildings within the priory are going to ruin, and three useful and needful houses are utterly thrown to the ground by reason of the carelessness and negligence of the priorres, to wit the sheepfold, which was consumed by the fault of the priorres, who was then at a wedding at Bromhali²; another house wherein dairy stuff is made; also a barn of which the timber, because it was not gathered together, is now burned up. She confesses being at the wedding; she confesses the burning, also the rest of the article.³

[2.] Also that the priorres alone keeps and all her time has kept the common seal of the house, so that she can do therewith whatever she will, without the knowledge and advice of the nuns. She confesses that she alone has kept the seal in her turn for seasons, years and days, and sometimes with other her fellow-nuns, so long as there have been any of discretion in that place.

[3.] Also the vestments were wont to be of great mark and many in number: where they are gone or whether they be there is not known; it is believed, however, that they are alienated from the house. She says that there abide in the house all things that she received from the last priorres, touching the which she shews a schedule respecting the delivery of the vestments and jewels.

[4.] Also they used to have four chalices, and now not even one is in their possession.⁴ She confesses that there were four, whereof two were in the house: the third is in pawn to Thomas Stanes [with the consent of the convent]: the fourth has been broken up, also with the consent of the convent.

[5.] Also the priorres caused a silver censer and a silver chalice, the heaviest which they had, to be broken up to make a cup for use at table; and she gave the chalice and censer as broken silver to one brother William Todyngtone, a monk of Chertsey, that he might take order for the making of the aforesaid cup thereof; and because the priorres had been given to understand that he had paid for the making of the chalice⁵ . . . . and she had not wherewith to pay him, such cup remains in the hands of the said monk. She confesses the article, but she first had communication, as she avers, with the convent, who all say that treaty was not held in chapter touching this, nor was the consent of all had, but only that the more part had no knowledge of the deed before it was done.

[6.] Also she says that there used to be beautiful psalters kept in the house, ten in number, certain whereof the priorres has given away and alienated. She confesses that she lent three, one to the priorres of Bromhall: she denies [that she did it] without the consent of the convent.

[7.] Also that in the year last past in a place called 'ly parkis,' two miles distant from the priory, she sold a hundred oaks under no compulsion

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¹ The second part of this and succeeding paragraphs records the priorres' answer to the several charges brought against her, as is explained further on. These answers are written continuously with the substance of the detecta to which they refer, spaces being left for them by the registrar when he took down the evidence.

² Or possibly, 'and now only one', etc. Nisi may be omitted after habetur.

³ Sic: the cup is meant. The sum paid is illegible.
3 ALNWICK'S VISITATIONS

a conuentu consilium vel consensum, nulla necessitate exigente. Negat articulum.¹


[9.] Item priorissa nunquam reddidit compotum de recepit et expensis suis, et tamen omnia sola recipit, soluit et administrat absque omni communicacione conuentus eciam ardua et firmas diffinitando; et vbi dicit quod domus indebitabatur tempore installacionis sue in CCC marcis, ista deponens dicit plane quod solum in XXX libris tunc erat indebitata, que summa erat resoluta aliunde et nullatinus ex bonis priorisse aut prioratus. Fatetur se nunquam redidisse compotum: fatetur eciam solam omnia recepisse et administrare absque sciencia conuentus. Negat se dimisisse firma³ nisi de sciencia conuentus.

[Fo. 58]

10. Item quandam siluam vocatam Rowel apud Parnyshe situatum inconuenienter prosterni fecit, dimittendum post prostracionem ramos remanere, propter quod non est verisimile siluam renasci ad viuenciam iam viuencium. Negat articulum.

11. (ad primum). Item⁴ dicit quod priorissa destruxit quedam introitum videlice a gatehouse, per quem inducetabantur necessaria et exportabantur silique et alia purgamenta, et iam obstructo illo introitu exportantur per ecclesiam in magnam dedicacionem domui. Fatetur totum articulum, tamen dicit quod ad maiorem honestatem ad excludingum porcos et alias bestias a clausto, que illud prius deturprarent ingredientes per illum introitum.

12. Item in defectu priorisse nunc vj moniales recesserunt a domo in apostasia. Fatetur totidem moniales recessisses, absque tamen sciencia sua.

13. Item appropriauit sibi in dormitorio loca quatuor monialium, et obstruxit prospectum versus Thamisiam, qui fuit monialibus magnum solacium. Fatetur obstruccionem prospectus eo quod vidi viros stare in arciori iuxta fenestram et loqui cum monialibus: fatetur appropriacionem locorum.


¹ asserens se cancelled.
² non renu cancelled.
³ Sic. Possibly firma is ablative: sc. tenus.
⁴ proste cancelled.
⁵ non cancelled.
⁶ decetero cancelled.
⁷ et cancelled.

1 Alderbourne in Bucks, to the west of Uxbridge. 'Tota terra de Alerburn' was among the donations of Gilbert Muntfitchet, the co-founder, to the priory.

² Probably the place known as Ankerwyke Purnish in the parish of Egham, Surrey. In the confirmation charter granted by Henry III to the priory mention is made of half a hide and five acres of land with their appurtenances in Pernersh, of the gift of Hugh, abbot of Cherty.
of necessity, without asking any counsel or consent of the convent. She denies the article.

[8.] Also at Alderbourne she caused beeches to be felled at an unseasonable time, so that they will never grow again, and so are destroyed for good and all. She denies the article.

[9.] Also the prioress has never rendered an account of her receipts and expenses, and yet she alone receives, pays and administers everything, even dispatching weighty business and leases, without any communication with the convent; and whereas she says that at the time of her installation the house was three hundred marks in debt, this deponent says outright that then it was only thirty pounds in debt, and this amount was paid from other sources and in no wise from the goods of the prioress or priory. She confesses that she never has rendered an account: she confesses also that she alone has received and does administer everything without the knowledge of the convent. She denies that she has made leases, unless with the knowledge of the convent.

10. Also she caused a wood called Rowel, situated at Parnysshe, to be felled unseasonably, suffering the boughs to remain after felling, by reason whereof it is not likely that the wood will grow again to the profit of folk now living. She denies the article.

11. (see 1). Also she says that the prioress has destroyed an entry, to wit a gatehouse, through the which needful stuff was brought in and pease-pods and other druff were carried out, and now that this entry has been blocked up they are carried out through the church to the great scandal of the house. She confesses the whole article, but says that [she did it] for greater seemliness, to shut the pigs and other beasts out of the cloister, which formerly, coming therein through that entry, did befoul it.

12. Also in the prioress' default six nuns have now left the house in apostasy. She confesses that so many nuns have left, yet without her knowledge.

13. Also she has appropriated to herself in the dorter four nuns' places, and has blocked up the view Thamesward, which was a great diversion to the nuns. She confesses blocking up the view, because she saw that men stood in the narrow space close to the window and talked with the nuns: she confesses the appropriation of the places.

14. Also the prioress wears golden rings exceeding costly with divers precious stones, and also girdles silvered and gilded over and silken veils, and she carries her veil too high above her forehead, so that her forehead, being entirely uncovered, can be seen of all, and she wears furs of vair. She confesses the use of several rings and girdles and silken veils and the high carriage of her veils; she confesses also the use of furs of vair. She has sworn that she will reform these things, having taken her oath thereto.

3 Cf. Durham Account Rolls (Surtees Soc.), i, 58: 'in siliquis emptis pro porcis, 25. d. ob.' ; 216: 'pro i trough pro siliquis, 6d.' See Dr. Fowler's note, ibid. iii, 216.

4 Varium or varia pellis was, as its name implies, a variegated fur. Ducange, s.v. Vares, refers to a parti-coloured species of mouse from which this fur was supposed to be derived; but it seems more likely that the name Varus was applied to the mouse for the same reason that it was applied to the fur. The real source of the fur seems to have been the grey squirrel, with patches of the back and belly arranged alternately. Its use in heraldry is well known.
ALNWICK'S VISITATIONS

15. Item vititur camisius de panno Reinensi, cuius vina valet xvjd. Negat articulum.

16. Item vititur tunicis laqueatis cum cerico et acubus argenteis et deauratis et sic fecit omnes moniales vti. Fatetur articulum quo ad vsum suum proprium : iurauit quod ista reformabit et iurauit de peragendo penitentiam, etc.

[17.] Item vititur pilo status furfurato cum bugeo supra vela. Fatetur, propter tamen infirmitates varias in capite : iurauit vt supra quod ista reformabit.

[18.] Item nichil ministrat nec ministrauit per triennium monialibus habitum competentem, in tantum quod moniales vadunt cum pannis pictactatis. Patebat domino nuditas monialium.

[19.] Item inuitauit priorissa plures extraneos de patria ad hanc visitacionem ad magnas expensas domus, dicens ets 'State mecum hoc tempore visitacionis, quia nolo resignare.' Fatetur conuiuacionem amicorum, non tamen ad hunc finem.


Item secundo anno aduentus priorisse ad locum istum bercaria domus fuit combusta et citra nunquam fecit reparacionem, cuius rei occasione fena reponuntur vt supra ; nec villas facit reparaciones, et cum aliqui donauerint aliquid ad reparaciones faciendas, priorissa seruat sibi de datis quod vult, sufficiente reparacione non facta. Allegat reparaciones factas tempore suo, de quo exhibuit domino scedulam per quam apparebit istas reparaciones factas circa ecclsiam.

 Item nemora desruuuntur in defectu priorisse vt supra, et in hoc concordat in omnibus cum Kyrkeby.

[21.] Item priorissa introducit in prioratum diversos extraneos et ignolos tam mares quam feminas et eos sustentat communibus expensis domus, et aliquas quasi idiolas et alias inhabiles facit moniales. Negat articulum.

[22.] Item austerio modo tractat moniales sorores suas, eciam cum earum amici venein ad eis visitandas.

23. Item moniales iuniores non habent informatricem que eas in lectu et cantu informent. Prouisum est eis de supriorissa.

[Fo. 58d.]

24. Item priorissa raro venit ad matutinas aut missas, et cum venit exprobrat moniales et conuiuose loquitur eis.

25. Non habuerunt seruientes in pandoxataria, pistrina nec quocum ab ultimo festo nativitatis sancti Johannis Baptiste ultimo anno proximum festum Michaelis, in tantum quod ista deponens cum auxilio aliarum sororum suarum parasit panem, ceruisiam et cibos et de eis in persona sua seruuit monialibus.

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1 Interlined above de cancelled.
2 de h cancelled.
3 in cancelled.
4 From the number references which are given subsequently, it appears that this and the next detectum were not numbered, as they agree in the main with nos. 1 and 10.
5 assig cancelled.

15. Also she wears shifts of cloth of Reynes,¹ which costs sixteen pence the ell. She denies the article.

16. Also she wears kirtles laced² with silk and tiring-pins of silver and silver-gilt, and has made all the nuns wear the like. She confesses the article so far as regards her own wearing: she has sworn that she will reform these things and has sworn to perform her penance, etc.

[17.] Also she wears above her veil a cap of estate furred with budge.³ She confesses thereto; it is, however, on account of divers infirmities in her head: she has sworn as above that she will reform these things.

[18.] Also she furnishes not nor for three years’ space has furnished fitting habits to the nuns, insomuch that the nuns go about in patched clothes. The threadbareness of the nuns was apparent to my lord.

[19.] Also the prioress did invite several outside folk from the neighbourhood to this visitation at great cost to the house, saying to them ‘Stand on my side in this time of visitation, for I do not want to resign’. She confesses the entertainment of her friends, but it was not to this end.

20. Dame Juliane Messangere says that their hay and other grains are stored in the church, by reason of the want of barns, which in the neglect of the prioress are gone to ruin. She confesses the storage.

Also in the second year that the prioress came to this place the sheep-fold of the house was burned up, and she has never made repair thereof since, by reason whereof their hay is stored as above; nor does she make any repairs, and, albeit some have given somewhat to the doing of repairs, the prioress keeps for herself what she will of what is given, without making sufficient repair. She alleges that repairs have been done in her time, touching which she has shewn my lord a paper whereby it appears that these repairs were done about the church.

Also the coppes are destroyed in default of the prioress, as above; and herein she agrees in all things with Kyrkeby.

[21.] Also the prioress brings into the priory divers strangers and unknown folk both male and female, and maintains them at the common cost of the house, and makes nuns of some that are almost witless and others that are incapable. She denies the article.

[22.] Also she treats the nuns her sisters in harsh wise, even when their friends come to visit them.

23. Also the younger nuns have not a governess to instruct them in reading and song. Provision of the sub-prioress has been made to them.⁴

24. Also the prioress comes rarely to matins or masses, and when she comes, she chides the nuns and speaks to them upbraidingly.

25. They had not serving-folk in the brewhouse, bakehouse or kitchen from the last festival of the Nativity of St. John the Baptist last year to the Michaelmas next following, insomuch that this deponent, with the aid of other her sisters, prepared the beer and victuals and served the nuns with them in her own person.

¹ I.e. the kirtles were fastened by a silken lace, which left them open in front, instead of being buttoned and closed as they should have been.
² Budge was lambs' wool. It gave its name to Budge row in the city of London, which was occupied by skinners (Stow, Survey of London).
³ The actual instructress appointed was Juliane Messangere.
ALNWICK’S VISITATIONS

(Ad 18.) Soror Thomaisina Talbot dicit quod priorissa non exhibet isti deponenti apparatum ad lectum in tantum quod iacet in stramine, et cum dominus mandauerat isti deponenti quod iaceret in dormitorio, et ista deponens pecit\(^1\) pannos pro lecto a priorissa, dixit exprobrando sibi ‘Qui licenciauit te iacere in dormitorio exhibeat tibi vestes’\(^1\).

(Ad 22.) Item cum amici monialium declinauerint ad prioratrum visuri moniales, priorissa reddit se difficilem in licenciam moniales loqui cum amicis suis.

(Ad 14.) Item priorissa habet in collo vnum longum ligamen anglice lace de cerico pendens vsque inferius pectore et in eo vnum anulum aureum cum j diaumaunde; et habet in custodia sua omnia munita et sigillum commune domus. Fatetur vsum huiusmodi lace et anuli, tamen iocose.

26. Item cum multociens priorissa venerit ad chorum finitis horis canonics, facit moniales horas illas rencipere.

(Ad 18.) Ista deponens nullam habet tunicam\(^2\) ad vsum suum assignatam.

Soror Agnes Dychere petit quod ministretur sibi competenter in vestura ad lectum et corpus, vt tegatur a frigore, et eciam in esculentis, vt fortis sit ad subeundum pondus religionis et divini serviciij, que sibi hucusque non fuerant sic ministrata.

Ista et alie iuenes non habent informatricem in lectu, cantu aut religione.

Item dicit quod priorissa facit moniales excedere in cantando plures psalmos utra modum consuetum in loco.

Soror Margareta Smythe dicit de non reparacione, de cartis et sigillo communi domus, etc.

Item dicit quod priorissa est multum rigorosa et nimis excedit in correccionibus.

Item priorissa non ministrat isti deponenti competenter apparatus pro lecto.

Item petet informatricem in lectu, cantu et religione.

Quibus examinatis, omissis alii tribus, videlicit sororibus Isabella Coke, Elizabetha Londone et Elena Moreton, propter etatis teneritatem et discretionis simplicitatem, cum intra tresdecim annos etatis non transcendent senior earum, dominus continuauit visitacionem suam huiusmodi et negotium eiusdem in statu quo tunc erat vsque in et ad diem Lune proximum ante festum Omnium Sanctorum, videlicit post festum apostolorum Simonis et Jude proxime futurum; assignans et assignauit eandem diem Lune dictis priorissem et monialibus in eadem domo capitulari coram se aut commissario suo ad procedendum et procedi videndum viterius in huiusmodi visitacionis negotio iuxta merita huiusmodi inquisitionis sue preparatorie prout iuris et racionis, presentibus Depyng cancellario et me Colstone. Quibus quidem die Lune, xxix\(^3\) videlicit dicti mensis Octobris, anno et domo capitulari predictis, dictus reuerendus

\(^1\) let cancelled.
\(^2\) ar cancelled.
\(^3\) de cancelled.

\(^1\) When this order was given does not appear. Probably sister Thomasina had previously been lodged separately with the other younger nuns, and the prioress and elders objected to the crowding of the dorter.
(See 18.) Sister Thomasine Talbot saith that the prioress does not provide this deponent with bed-clothes, insomuch that she lies in the straw; and when my lord had commanded this deponent to lie in the dorter, and this deponent asked bed-clothes of the prioress, she said chidingly to her, 'Let him who gave you leave to lie in the dorter supply you with raiment'.

(See 22.) Also when the nuns' friends come down to the priory to see the nuns, the prioress bears herself crossly in giving leave to the nuns to talk with their friends.

(See 14.) Also the prioress has on her neck a long silken band, in English a lace, which hangs down below her breast, and thereon a golden ring with one diamond; and she has all the archives and the common seal of the house in her keeping. She confesses her wearing of such lace and ring, but in jest.

26. Also many times, when the prioress comes to quire at the end of the canonical hours, she makes the nuns begin those hours over again.

(See 18.) This deponent has no kirtle appointed for her use.

Sister Agnes Dychere asks that sufficient provision be made to her in clothing for her bed and body, that she may be covered from the cold, and also in eatables, that she may have strength to undergo the burden of religious observance and divine service, for these hitherto had not been so supplied to her.

She and the other young nuns have not a governess in reading, song, or religious observance.

Also she says that the prioress causes the nuns to exceed in singing more psalms than is the manner accustomed in the place.

Sister Margaret Smythe speaks of the failure to repair, of the charters and common seal of the house, etc.

Also she says that the prioress is very harsh and is too excessive in her corrections.

Also the prioress makes not sufficient supply of bed-clothes to this deponent.

Also she asks for a governess in reading, song, and religious observance.

And, having examined these, passing by other three, to wit sisters Isabel Coke, Elizabeth Londone and Ellen Moretone, on account of their tender age and slender discretion, seeing that the eldest of them is not more than thirteen years of age, my lord adjourned such his visitation and the business thereof even as it then stood until and unto Monday next before the feast of All Saints, to wit after the feast of the apostles Simon and Jude next to come, and in so appointing he appointed the same Monday for the said prioress and nuns in the same chapter-house in presence of him or his commissary, to proceed and watch further process in the business of such visitation according to the merits of such his preparatory inquiry, even as right and reason require, Depyng his chancellor and I Colstone being present. And on this Monday, to wit the twenty-ninth of the said month of October, in this year and chapter-house aforesaid, the said reverend father sat in his capacity of judge in the business of

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9 I.e. 30 October, 1441. But, if the date given below (29 October) is right, the visitation must have taken place in 1442. There can be little doubt, however, from the heading, that it took place in 1441, and that 29 October is therefore wrong.
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pater in huiusmodi sue visitacionis negocio iudicialiter sedebat, et deinde priorissam et conuentum dicti loci coram se euchari mandavit; que omnes coram eo personaliter comparuerunt. Quibus sic comparentibus idem reuerendus pater, recitato per eum processu per eum in huiusmodi negocio prius habito et facto et eciam continuacione visitacionis eiusdem et per easdem moniales recognitis, omnia detecta de priorissa et eam\(^1\) tangencia eidem priorisse articulatim obiecit et articulabatur. Que quidem obiecta quedam videlicet eadem priorissa fabeatur et quedam negauit, prout in fine cuituslibet articuli conscribatur, et super negatis, quatenus dilapidacionem concernunt et sic priuacionem inducunt, dominus decreuit fore inquirendum, ipsa priorissa et aliiis vocandis ad hoc vocatis, reseruata \(\textit{sibi} \) potestate procedendi contra eam in ceteris juxta responsa sua et processum super eis habitum. Et quia ipsa priorissa conquerebatur de sorore Margeria Kyrkeby, de eo quod vocasset ipsam priorissam furem, ipsa Margeria super hoc iudici""
such his visitation, and then bade the prioress and convent of the said place be called before him; who all appeared before him in person. And when they thus appeared, the same reverend father, the process previously had and done in such business and also the adjournment of the same visitation having been first recited by him and acknowledged by the same nuns, put forth in detail and rehearsed to the same prioress article by article all that had been discovered to him concerning the prioress and touching her. The which things having been put to her, some, to wit, the same prioress confessed and some she denied, even as it is written down at the end of every article; and touching her denials, so far as they concern dilapidation and so involve deprivation, my lord decreed that inquiry should be made after summons of the same prioress and the others who ought to be summoned for this purpose, reserving to himself the power of proceeding against her as regards the rest according to her answers and the process held concerning them. And because the same prioress complained of sister Margery Kyrkeby in that she had called the same prioress a thief, the same Margery, being judicially impeached touching this, expressly denied the charge and cleared herself thereof on her own witness alone. Afterwards, because the prioress confessed that for a long time past, even for very many days and years, she had had in her only keeping the common seal and very many, even almost all, of the archives of the house, my lord ordained that all these should be kept in one chest under two locks, of the keys whereof the prioress should wear one, and sister Margery Kyrkeby, chosen to this end by the convent, the other; and that nothing should be sealed with the said seal unless with the advice in common and the agreement of the sounder and more part of the convent and in the chapter-house; and until provision of such locks should be made, my lord caused that common seal to be shut up in a little box under his own seal. And then the same reverend father warned the said prioress, in virtue of the obedience proffered by her, to admonish [and] correct in chapter her sisters who are any wise in fault, not in the hearing of any secular folk, in motherly and sisterly and temperate wise, and noways severely, as has been her wont, and in all other respects to treat them gently and supply and cause to be supplied to them raiment and habits and bed-clothes and nourishment in sufficiency. He also enjoined upon the several members of the convent, under pain of imprisonment, that they should humbly obey the prioress in all lawful things and pay her reverence and shew her honour, nor any disobedience or despite. And because the young nuns asked that a governess in reading, song and the regular observances should be among them, my lord with the consent of all appointed sister Juliane Messangere, enjoining her to perform the charge laid upon her and to instruct them in good manners and in no wise so that they go contrary to the prioress in aught. Thereafter he enjoined upon the prioress in virtue of obedience that henceforth she should not admit that nun of Hinchinbrooke either into the house or to dwell among them, and also that she should not deliver to her that bond which she has from the house of Hinchinbrooke or any other goods which she has of the same house, but only to the reverend father himself. And these things being done, the same reverend father adjourned the business of such his visitation, or rather the same visitation even as it then stood until and unto the last day of the month of April next to come and to any law day on this
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eas faciet præmuniri, assignans eis terminum huiusmodi in eadem domo capitolari coram se aut commissario suo ad procedendum et procedi viterius videndum in dicto negotio secundum quod canoniciis conuenit institutis, presentibus magistro Johanne Depyng, Thoma Thorpe et me Colstone. Quibus die et loco magistri Johannes Depyng et Johannes Leeke, in huiusmodi negotio ad procedendum, etc., et ad inquirendum de et super observacione inunificacionum et mandatorum priorisse, communia libus et sororibus alias literario impositorum specialiter communiterque et diuisim deputati, quandam commissionem ad sic procedendum et inquirendum per me Bugge, conuocatis et constitutis coram eis primitus dictis priorissa et conueniunt per me, perlegi fecerunt; qua perfecta, prefatus Depyng ipsam commissionem, saltem eius effectum, eisdem monialibus publice exposuit in vulgari. Quo facto, idem deputatus primo et ante omnia volens de observacione vel non observacione huiusmodi inunificacionum planius et plenius informari et ceri orari, et assuerit, omnes moniales preter priorissam de domo capitolari exire fecit, et in huiusmodi inquisitionis negotio procedens ipsam priorissam de veritate dicenda in virtute obedientie requisitam super omnibus et singulis inunificacionibus, et an ipsas, commoniales et sorores ipsas inuniciones vel eorun aliqus observauerint vel non observauerint diligenter examinavit. Quo respondens dixit quod huiusmodi inuniciones tam penes se quam sore superius in effectu et pro viribus bene observabantur et observantur, preter inunicionem illam qua tenetur ministrale soribus suis vestes sufficientes ad habitus suos; et quod ad illam inunicionem non observatam respondet quod non potest observare eam propter paupertatem et insufficienciam facultatum domus, que multum diminute sunt propter defectum superiusoris siue yconom. Quare pecuit benevolenciam et suffragium domini vt eidem prioratui de huiusmodi yconomo siue gubernatore intuitu caritatis prouidere dignaretur. Deinde domina Isabella Standone, Margeria Kyrkby, Julia Messangere, soror Margareta Smythe et Elena super singulis inuninctionibus examinebat singulariter et singillatim dixerunt et quilibet eorum dixit quod omnes huiusmodi inuniciones observabatur et observabatur; tamen quelibet monialis pecuit sibi prouideri de vestitu sufficienti et competenti ad habitus suos, aut alias quod ministratur et ilibet monalia singulis annis pro vestitu x solidi iuxta morem antiquum domus. Quibus omnibus et singulis monialibus sic examinatis et in domo capitolari recongregatis, dictus Depyng duo grauamina reformacione digna in quibus tam prioratibus quam moniales non modicum pacientur detrimentum pre ceteris maxime reformandis, vt assuerit, ponderabat, utpote defectus vesture pro habitu, lectorum apparatus et yconomo siue senescalci, in quibus remedium pro illa vice absque maturiori delibercatione et communicacione cum domino apponere non valebat, vt assuerit; vnde de consensu dicti magistri Johannis Leeke continuauit visitacionem huiusmodi in statu quo tunc erat vsque ad et in diem Sabbati proximum post

1 sub cancelled.
2 et cancelled.
3 observantur cancelled.
4 Sic.
5 Blank in original.
6 dixit cancelled.
7 sibi et cancelled.
8 et cancelled.
side thereof whereof he shall give them notice and concerning which he shall cause them to be forewarned, appointing them such term in the same chapter-house in presence of him or his commissary, to proceed and watch further process in the said business according to what is agreeable with the canonical institutes, master John Depyng, Thomas Thorpe and I Colstone being present. On and in the which day and place masters John Depyng and John Leeke, being specially deputed in common and severally to proceed, etc., in such business and to inquire of and touching the observance of the injunctions and mandates which had otherwise been prescribed in the form of a letter to the prioress, her fellow-nuns and the sisters, having in the first place called together and set before them the said prioress and convent, caused a commission for so proceeding and inquiring to be read through by me Bugge; and when this had been read, the aforesaid Depyng publicly expounded the same commission, at any rate its purport, in the vulgar tongue to the same nuns, and having done this, the same deputy, wishing first and before all to obtain the clearest and fullest information and assurance touching the observance or want of observance of such injunctions, as he affirmed, caused all the nuns save the prioress to go out of the chapter-house, and proceeding in such business of the inquiry, having required the same prioress to tell the truth in virtue of obedience, diligently examined her touching the injunctions all and several, and whether she, her fellow-nuns and the sisters have observed or not observed the same injunctions or any of them. And she answering said that such injunctions were, and are well observed as regards both her and her sisters in effect and according to their power, except the injunction whereby she is bound to supply to her sisters sufficient raiment for their habits, and as touching the non-observance of that injunction she answers that she cannot observe it because of the poverty and insufficiency of the resources of the house, which have been much lessened by reason of the want of a surveyor or steward. Wherefore she besought my lord's goodwill and assistance that he would deign with charitable consideration to make provision of such steward or director. Then dame Isabel Standone, Margery Kyrkby, Julia Messangere, sister Thomasine Talbot, Agnes Dycher, sister Margaret Smythe and Ellen [Moretone], having been examined severally and separately touching the several injunctions, said all and each of them that all such injunctions were and are observed; nevertheless each nun besought that provision be made to them of sufficient and fitting raiment for their habits, or else that ten shillings be given to every nun year by year for her raiment, according to the olden custom of the house. And when these nuns all and several had been so examined and were gathered together again in the chapter-house, the said Depyng gave consideration to two grievances, wherein the priory and nuns alike suffer no small damage, the which, as he affirmed, were worthy of reform above the rest of those that stood most in need of reform, to wit the lack of raiment for the habit, of bed-clothes and of a steward or seneschal, but in these matters, as he averred, he could not apply a remedy for the nonce without riper deliberation and consultation with my lord; wherefore with the consent of the said master John Leeke he adjoined such visitation even as it then stood until and unto

1 Colstone, the usual notary at these visitations, was not present on this occasion, Bugge taking his place. There is no change in the handwriting of the original.
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festum Philippi et Jacobi extunc proxime futurum in eadem domo capitulari, et assignavit eisdem monialibus illum terminum comparando ad vitterius procedendum et procedi videndum prout canonice dictaerint sanctiones; et decreuit quod si ipso termino dictus reuerendus pater
1
preter et contra huiusmodi termini assignacionem negocium visitacionis sue huiusmodi et ipsam visitacionem discontinuauerit, quod extunc huiusmodi visitatio sit dissoluta, presentibus Leeke et Bugge. Quibus die et loco idem Depyng et Leek viges commissionis memorat in dicte visitacionis negocio sedentes dictam visitacionem dissoluerunt.

[INJUNCTIONS].

ANKERWYKE.

Wyllyam, by the grace of God Byshshope of Lincoln, to our wele belued doghters in Cryste the prioresse and the couent of the priorye of Ankerwyke, of the ordere of seynt Benette, of our diocys, helthe, grace and our blessing. Now late we visytyng yow and your saide pryorye by our inquisicyon then made fonde certeyn grete and notable defautes grete and dewe [refor]macysone requiryng, for the reformacyone whereof we sende yowe here theise our iniuncyons, commaundements and ordynaunces by yow to be keppede vndere theynes here by nethe writen.

i. Quod priorissa singulis noctibus iacet in dormitório ad superuidendum gubernacionem monialium: quod singulis diuinis intersit, si infirmitas superuientis aut alia racionabilis causa non excitet, etc.

In the fyreste we commaunde, charge and enioyne yowe, prioresse, vndere payne of grete contemphte, that nyghtly ye lygge in the dormitorye to ouerssee your susters how thai are there gouernede after your rewle, and that often tyme ye come to matynes, mese and other houres, ther to be present in the qwere, but if grete sekenesse or vneytable occupacyons lette yowe. And also if hit happye yow to come late to the qwere at any houre, that ye make not the qwere to begynne agayne any houre than begunne, ne that ye putte the qwere to any other obseruance in saying of devyne seruyce other wyse than the laudable custome of the place has been here afore.

ii. Quod priorissa accedat sepius, etc.

Also we enioyne yow, pryoresse, vndere the same payne that offten tymes ye come to the chapitere for to correcte the defautes of your susters, and that as wele then as att other tymes and places ye treyte your saide su[sters] moderlie wyth all resonable fauour; and that ye rebuke ne repreue thyam cruely ne fernenly at no tyme, specyally in audience of seculeres, and that ye kepe pryvye fro seculeres your correccyons and actes of your chapitere.

1 aut alius vice sua cancelled.
2 Interlined above tuxla cancelled.
3 In the margin is written and cancelled Visitatio prioratus de Vinescroft.
4 I.e. that the priores lie every night in the dortour to oversee the governance of the nuns; that she be present at the several divine offices, if an attack of weakness or other reasonable cause excuse her not. See detecta 13, 24.
5 Dormitory, the latinised form of the word of which dorter or dortour is the common English form, is used constantly throughout these visitations.
6 I.e. that the prioresse go [to the chapter] more often.
Saturday next after the feast of Philip and James thereafter next to come in the same chapter-house, and appointed to the same nuns that term for appearing to proceed further and watch the process as the sanctions of the canons may ordain, and decreed that if at the same term the said reverend father, setting aside and contradicting the appointment of such term, should leave unadjourned the business of such his visitation and the visitation itself, that thenceforth such visitation should be dissolved, Leeko and Bugge being present. On and in the which day and place the same Depyng and Leek, sitting by force of the said commission in the business of the said visitation, dissolved the said visitation.

iii. Also vndere the same peyne we enioyne yow, prioresse, that aftere your rewle ye kepe the fraytour but if resonable cause excuse yowe ther fro.

Also we enioyne yowe of the couent and eueryche oon of yowe vndere peyn of imprisonynge that mekely and buxunly ye obeye the prioresse procedyng discretely in hire correccyone, and also that in euery place ye do hire dewe reuerence, absteynyng yowe fro alle elacyone of pryde and wordes of disobeysaunce or debate.

iii. Also we enioyne yowe, prioresse and couente and eueryche one of yowe vndere peynes here above and bynethe wyryten, that ye absteyne yow fro all drynkenges after comlyne, but if sekenesse caswe the contrary, and that euery day and on one as complyne is sayde ye alle go to the dormytorye, not to come owte save to matynes vn to pray be runge on the morwe next afftere.

v. And also that none of yow, the prioresse ne none of the couente, were no vayles of sylke ne no syluere pynnes ne no gyrdles hernyesed wyth syluere or golde, ne no mo rynges on your fyngrs then oon, ye that be professyd by a bysshope, ne that none of yow vse no lased kyrtsels, but butonede or hole be fore, ne that ye use no lases a bowte your nekkes wythe crucyfixes or rynges hangyng by thayme, ne cappes of astate obowre your vayles . . . . nekke of . . . olhere then [your r]ule askes, and that ye so atyre your hedes that your vayles come downe nyglye to your yene.

vj. Also we enioyne yow, prioresse, vndere paynes of contempte and grete cursyng that ye ministre to your susters of the couent sufficyently in mete and drynke and also in clothes to thair habite and beddes, as your religyone wylle demande ; and also that when frendes of your sustres come to visite thaym honestly ye receyve hem and suffre thaym to speke wyth hem, so that no sclaudere ne token of euell fallle ther bye to your saide sustres ne to your place. And what euer thise saide frendes wyll gyfe your sustres in relfe of thaym as in hire habyte and

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1 I.e. 5 May, 1442.
2 Note here the Anglo-French, not the latinised form refectory.
3 This injunction is not numbered. For the evidence on which it is founded, see the detecta furnished by the prioresse.
4 or presens of notable gestes cancelled.
5 of cancelled.
6 This is also founded on the prioresse' detecta.
7 Italicised passage added in the margin and much torn.
8 See detecta 14, 15, 16, 17.
sustenance, ye suffer your sustresses to take hit so that no abuse of euel come therby no better to the place ne to the persones therof.\(^1\)

Also we enjoyn yowe, prioresse, vndere payne of cursyng, that fro hense forth ye susteyne ye secullares persones wyth the commune godes of the place neyther wyth yyne ne wythe owte; and that fro hens forthye receyve no mo in to nunnes then may competently be susteyned of the commune godes of the place, ne\(^a\) that for receyvyng of any in to nunnes ye exacte ne receyve by paccyon ne couenaunt or\(^b\) promysse none wardly\(^4\) gode otherwise then thai or thaire frendes of their charitee wylle gyfe yowe.\(^5\)

8. Also we charge yow, prioresse, vndere the same payne of cursyng, that ye haue an honeste woman seruaund in your kychyne, brewhowse and bakehowse, deyhowse and selere\(^6\) wythe an honeste damyselle wythe hire to saruf\(^7\) yowe and your sustres in thise saide offices, so that your saide sustres for occupacyone in\(^8\) any of the saide offices be ne letted fro diuine seruice ne fro lernyng of thaire servyce and\(^9\) obseruances of religyone, lyke as we assygnede thaym a nunne to informe thaym ther yn.\(^10\)

ix. Also we enjoyn yowe, prioresse, vndere payne of depositicyone, that fro hense forthy the commune scale and all the munymentes of your place be surely kepped in a chyste vndere two lokkes of diuerse forme and makynge, the keyes where of oon shall remeyne in your kepyng and an other in the kepyng of dame Margery Kyrkeby, chosen ther to by the couent; and that nothyng be sealed wythe the saide scale but in the chapitere and by the fulle assent of the more parte of the couent.\(^11\)

x. Also we charge yow, prioresse, vndere the payne of perpetuelle priuacyone fro your state and dignytee of prioresse,\(^12\) that fro hense forthe

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II.

[VISITACIO DE BARDENEY]\(^1\)

Memorandum quod xxvj die mensis Januarij, anno Domini mcccc xxxvij, in domo capitulares monasterij de Bardeney, ordinis sancti Benedicti, Lincolniensis dioecesis, coram reuerendo in Christo patre et domino,

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\(^1\) See detecta 18, 22.
\(^2\) Interlined above not cancelled.
\(^3\) Interlined above of cancelled.
\(^4\) I.e. worldly.
\(^5\) See detectum 21.
\(^6\) I.e. dairy-house and cellar.
\(^7\) Sic (serve).
\(^8\) ne cancelled.
\(^9\) or cancelled.
\(^10\) See detectum 23. The main portion of this injunction evidently refers to facts, but is founded upon no special detectum.
\(^11\) See detectum 2.
\(^12\) Sic.
\(^13\) mar cancelled.
\(^14\) ne cancelled.
\(^15\) Interlined above and cancelled.
\(^16\) Added in the margin, with a large part torn away. It obviously orders the despatch by the prioresse of ardua negocia with the consent of the greater part of the convent. The injunction is founded on detecta 7, 8, 9, 10 and 21.
ANKERWYKE PRIORY, 1441

ye graunte, gyfe ne selle to any\textsuperscript{17} manere persone fee, rente, annuytee, corrodye ne lyverye\textsuperscript{18} to terme of lyve, ceretyn tyme ne perpetually, ne that ye gyfe ne selle no wodes ne tynbere\textsuperscript{19} wythe owtene specyalle leve of vs or\textsuperscript{15} our successours, bysshops of Lincolne, \textit{asked and had}, and wythe the assent of the more partye of the couent . . . . ye do . . . . thynges . . . . yng of . . . . s and . . . . other wythe\{owe\}n the fulle [assent] of the . . . parte of [the co\]uent had . . . . ss.\textsuperscript{16}

xj. Also we charge yow, prioresse, vnde\textsuperscript{18} peyne of cursyng, that ye do take downe that perclose that ye dyde make in the dormitorye, and that ye ouersee that euer nunnes\textsuperscript{19} celle be open in toward the dormitory, as yourrewle demaundes.\textsuperscript{18}

xij. Also we enjoyne yow, pryoresse, vndere peyne of suspensyone fro alle administracyone in spirituelle and temporele, that as ye may resonably come to aftere the suffycyence of your commune godes, ye do repare the howses and beeldynges wythe yn your place, specyally tho that are fallle to ruyne in your tyme and defawte, and also your tenementes owtward, the whiche are ryght ruynouse, as we are informede; and also that wyth yn this and the fest of Paske next folowyng, ye do bryng in to the place alle the jewels of the place, as chaliches, censures, psawters and other what euer thi be the whiche ye hafe oythere owte or wythe to wedde.\textsuperscript{19}

xijj. And also that euer yere be twyx theastes of seynt Mighelle in Septembre and seynt Martyne in Nouembre ye shew to your susters in playn chapytere or to whome you wythe assigne, a fulle and playn accompte of your mynistracyone in all the commune goodes of your place, what is dewe and receyved and how th[ai a]re dispendede.\textsuperscript{20}

Ferthere more we monysshe yow, etc., vt in Legburn.\textsuperscript{21}

II.

[VISITATION OF BARDNEY]

It is to be noted that on the twenty-sixth day of the month of January, in the year of our Lord 1437.\textsuperscript{1} in the chapter-house of the monastery of Bardney, of the order of St. Benet, of the diocese of Lin-

\textsuperscript{17} sel cancelled.
\textsuperscript{18} See \textit{detectum} 13.
\textsuperscript{19} \textit{i.e.} put in pawn. Cf. Chaucer, \textit{Cant. Tales}, A 1218: 'Let him be war, his nekke lyth to wedde.' The injunction is founded on \textit{detecta} 1, 3, 4, 5, 6.
\textsuperscript{20} See \textit{detectum} 9.
\textsuperscript{21} The injunctions for Legbourne priory (3 July, 1440) will be found in their proper place among the various vynistrations which follow.

\textsuperscript{1} This visitation (ff. 32-35d. and 39) has no title in the MS. It consists of (1) a full account of the process on f. 32 and d., extending over 26 and 27 January, 1437-8, and 13 and 19 March following; (2) the detailed \textit{detecta} of the abbot and monks obtained on 26 January, on ff. 33-35d.; (3) details of the purgation of monks accused of various faults, already given in the account of the process, on f. 39; and (4), also on f. 39, some new details, hitherto not given, with the evidence of the monks as to certain charges against the sub-cellarer. The edges and margins of the MS. are much rubbed and torn and are in places quite illegible; but in most cases the lost words or words approximating to them may be conjectured without difficulty.

\textsuperscript{1} \textit{i.e.} 1437-8.
ALNWICK’S VISITATIONS

domino Willemo, Dei gracia Lincolnensi episcopo, ipsis die, anno et loco pro visitacione suo ordinaria per ipsum inibi exercenda jurisdictione sedente, comparuerunt frater Johannes Waynflete, abbas dicti monasterij, et eiusdem loci monachi omnes et singuli, fratres Willelmo Waynflete, qui graui inimicato detinebatur, dumtaxat excepto, parati ut apparuein visitacionem dicti reuerendi patris humiliter subire. Et deinde primo et ante omnia venerabilis vir magister Thomas Duffeld de mandato dicti reuerendi patris proposuit verbum Dei iuxta [actus futuri] congruenciam, sequens hoc theme, ‘Visita vineam istam’.1 Quo in lingua latina multum culte finito . . . .] dominus abbas certificatorum mandato dicti reuerendi patris eidem abbati pro visitacione huiusmodi inibi exercendae directi dicto reuerendo patri exhibuit in hec verba, ‘Reuerendo in Christo,’ etc. Quo perfecto exhibuit idem abbas dicto reuerendo patri fundacionem dicti monasterij in hec verba, ‘Omnibus sancte matris ecclesie filiiis Gisilbrictus de Gaunt,’ etc. Exhibuit eciam titulum incumbenciae sue, videlicet confirmacionem eleccionis et litteram patentem installationis sue. Exhibuit eciam statum monasterij et penes dictum reuerendum patrem dimisit; et deinde iuravit obedientiam dicto reuerendo patri in forma consueta. Et post hec, amotis omnibus a dicta domo capitulari preter me notarium et testibus intranscriptis, ad examinacionem dicti abbatis processit et ipsum examinavit super concernentibus religionem et alia dictum monasterium concernencia; qui sic examinatos dicit ea que sequuntur, ‘Frater Johannes Waynflete abbas examinatus dicit,’ etc.2 Et post illum examinavit fratrem Willelmm Burghe supriorem, qui deponent ea post dicta abbatis sequuntur. Quo examinato commisit vices suas magistro Johanni Depyng cancellario suo examinandi ceteros omnes monachos et sibi de compertis referendi. Qui in huiusmodi inquisitionis negotio procedens ceteros prius non examinatos examinavit, videlicet primo fratrem Johanne Bracy saccristam, deinde fratrem Willelmm Langtofte precentorem, fratrem Willelmm Croylande custodem infirmarie, fratrem Henricum custodem hospicii, deinde fratrem Johannem Hale,3 deinde fratrem Ricardum Parteney, deinde fratrem Thomam Elkyngtome, deinde fratrem Johannem Rose, deinde fratrem Johannem Hawtone, deinde fratrem Willelmm Yorke, deinde fratrem Johannem Sallowe, quorum omnium deposiciones inferius seriosius conscribuntur. Quibus examinatis, idem reuerendus pater continuavit visitat

1 Ps. lxxx, 14.
2 Sic: for testes intranscriptos.
3 See the detecta which follow this preliminary statement in detail.
4 Sic: que omitted.
5 Also called Hole.

1 Waynflete succeeded Geoffrey Hemmingby (see Visitations, 1, 4) in 1436. The royal assent was given to his election on 26 May. As the see of Lincoln was then vacant, the election was confirmed by Peter Partrich, chancellor of Lincoln and diocesan official (see ibid., 1, 175), and the temporalities were restored by the Crown on 17 June following (Cal. Pat. 1429-36, pp. 594, 596). He died in 1447; the congé d’élire following his death bears date 23 Nov. in that year (ibid., 1446-52, p. 117).
2 For the text of a visitation mandate and its certificate in full see Visitations, 1, 130-2.
3 The common forms used naturally varied according to the nature of the communities to which they were addressed. A series from the registers of archbishops Bowet and Kempe of York, with details of the visitations to which they refer, is now being printed for the Surtees Society.
4 See the copy printed in Dugdale, Monasticon, ed. Caley, etc., 1, 628.
5 These were made out during a vacancy of the see, and are not recorded in the registers at Lincoln.
coln, there appeared before the reverend father in Christ and lord, the
lord William, by the grace of God bishop of Lincoln, as on and in the
same day, year and place he was sitting in his capacity of judge for the
performance by him of his visitation in that place as ordinary, brother
John Waynflete,1 abbot of the said monastery, and the monks of the same
place all and several, save only brother William Waynflete, who was hin-
dered by grievous sickness, in readiness, as was apparent, to undergo with
lowliness the visitation of the said reverend father. And then first and
before all else the worshipful master Thomas Duffeld, at the bidding of
the said reverend father, set forth the word of God in agreement with the
[process] about to take place, after this text, ‘Visit this vine’. And when
this sermon, very elegantly delivered in the Latin tongue, was finished
. . . . the lord abbot shewed to the said reverend father his certificate of
the mandate of the said reverend father which had been addressed to the
same abbot for the performance of such visitation in that place, in these
words, ‘To the reverend [father] in Christ,’ etc. And after this had
been read through, the same abbot shewed to the said reverend father
the foundation of the said monastery, in these words, ‘To all the
sons of holy mother church, Gilbert of Ghent,’ etc.2 He shewed also
the title of his incumbency, to wit, the confirmation of his election and
the letters patent for his installation.3 He shewed also the state of the
monastery,4 which he left in the hands of the said reverend father; and
then he swore obedience to the said reverend father in the accustomed
form. And after this, when all but me the notary and the witnesses
written beneath had been sent out of the said chapter-house, he proceeded
to the examination of the said abbot and examined him touching those
things pertaining to religious discipline and the other concerns of the
said monastery; and he, being thus examined, says those things which
follow: ‘Brother John Waynflete, the abbot, being examined says,’
etc. And after him he examined brother William Burghe, the sub-prior,
who deposes those things [which] follow after the sayings of the abbot.
And, having examined him, he committed to master John Depyng, his
chancellor, his office of examining all the rest of the monks and reporting
to him concerning the matters discovered by him. The which [John],
proceeding in the business of such inquiry, examined the rest that had
not been examined previously, to wit, in the first place, brother John
Bracy,5 the sacrist, then brother William Langtofte, the precentor, brother
William Croyleland, the warden of the infirmary, brother Henry,6 the
warden of the guest-house; then brother John Hale, then brother
Richard Parteney, then brother Thomas Elkyngton, then brother John
Rose, then brother John Hawtone, then brother William Yorke, then
brother John Sallowe, the depositions of all of whom are written lower
down in fuller detail.7 And after these had been examined, the same

5 *I.e.* the current balance-sheet: see *Visitations*, 1, 249.
6 Bracy, being then prior, was elected abbot upon Waynflete’s death in 1447. The
royal assent was given to his election on 22 Dec., but it appears that the pope had mean-
while made a provision of the office to Gilbert Multon, a monk of Croyleland, to whom the
temporalties were restored on 22 Jan., 1447-8 (Cat. Pat. 1446-52, pp. 116, 118).
7 Henry Lincolne.
8 Of the sixteen monks, nine bore names which shew that they came from various
places in Lincolnshire, viz. the two Waynfletes, Langtofte, Croylend, Lincolne, Hale or
Hole, Elkyngtone, Bartone and Bekerong. Of these places Barton-on-Humber and Great
Hale, near Sleaford, were intimately connected with the monastery, while there was an old
connexion between it and Wainfleet. Croyleland and Langtofte recall another of the Lincoln-
acionem suam huiusmodi in statu quo tunc erat vsque in crastinum, videlicet xxvij diem mensis Januarii, presentibus Depyng, Bug, Thorpe et me Colstone. Interim vero idem Depyng accessit ad infirmarium et ibidem fratre Willelum Waynflete gravior infirmatum similiter examinavit, et post huc ad cameram subcellerarĳj dicti monasterijj iuxta coquinam accessit et ibidem fratre Thomam Barton subcellerarium primo et deinde fratre Willelum Bekerîng examinavit, quorum deposiciones eciam inferius conscribuntur. In quo crastino dictus reuerendus pater, in dicta domo capitolarii in huiusmodi sue visitacionis negocio vt prius iudicialiter sedens pro tribunali, detecta, deposiciones et comperta in huiusmodi inquisitionem suam, facta primitus sibi relatione per dictum Depyng de eisdem, publicavit et ea omnia in publico legi fecit et . . . datur. Et quia inter cetera omnia compertum est in huiusmodi inquisitione plures monachos super pluribus criminius et excessibus ac defectibus sibi detectos et delatos, eis detecta et delata huiusmodi ex officio suo obiecit, et primo fratri Thome Barton quod ipse fratre Johannem Hale comonachum suum super crimine adulterijj cum vxore lotoris monasterijj diflamasset; quod idem frater Thomas expresse negavit. Vnde dominus assignavit eidem fratri Thome diem, videlicet xxvij dicti mensis① Januarii, videlicet post nonas eiusdemic diei, eodem loco et coram eo, ad purgandum se super huiusmodi excessu cum duobus monachis confratribus suis et cetera faciendum et recipiendum. Similiter obiecit fratribus Henrico Lincolne et Willelmo Croyland② vsum potacionum post completorium ex consuetudine; quod negat: vnde habet eosdem terminum et locum ad purgandum se cum iij monachis, etc., pro vtroque. Item obiecit fratri Ricardo Parteney proprietatem; quod eciam negat: vnde habet terminum post nonas eiusdemic diei et eodem loco ad purgandum se cum iij monachis. Item obiecit eidem fratri Ricardo ludum alearum; quod humiliter se fatetur exercuisse: vnde dominus ininuixit sibi vt infra proximam quindemam preter residuum servitium et ceremonialia dicat more penitenti primum nocturnum psalterijj daturici. Item obiecit fratri Johanni Hole periuriqum③ subtrahendi se a celebracione misse pro rege in cursu suo, ad quod singuli iurati sunt. Obiecit eciam sibi crimina adulterijj et incestus cum Johanna Raven de Bardeney coniugata; que omnia negat: vnde habet eosdem terminum et locum ad purgandum se cum iij monachis pro vtroque articulo. Item obiecit fratri Johanni Bracy crimine adulterijj cum Elena Cok, nuper de Bardeney, nunc de Tumby, coniugata; quod expresse negauit: vnde habet eosdem terminum et locum ad purgandum se cum iij monachis, etc. Deinde quia detectum erat domino in huiusmodi

① F[brarĳ] cancelled.
② ludum alearum cancelled.
③ Sic.

① Apparently he was too ill to answer, as his detecta arc not reported.
② The checker or office of the sub-cellarer is meant. Similarly at Durham the cellarer's checker was "Joyninge of the west end of the great kitchinge" (Rites of Durham [Surtees Soc.], p. 99). See Dr. Fowler's note (ibid., p. 280) and Sir W. H. St. John Hope's plan.
③ This is the force of the subjunctive mood. The detectum is reported quod diflamasset: the compertum would have been stated quod diflamaverat.
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reverend father adjourned such his visitation even as it then stood until the morrow, to wit, the twenty-seventh day of the month of January, Depnyg, Bug, Thorpe and I Colstone being present. Now in the meantime the same Depnyg went to the infirmary and there likewise examined brother William Waynflete, who was grievously ill, and after this he went to the chamber of the sub-cellarer of the said monastery next the kitchen and there examined, first brother Thomas Bartone, the sub-cellarer, and then brother William Bekeryng, and their depositions also are written lower down. And on that morrow the said reverend father, sitting in his capacity of judge as a tribunal in the business of such his visitation in the said chapter-house as before, published the disclosures, the depositions and the matters discovered by means of such his inquiry, after report of the same had been made to him by the said Depnyg, and caused them all to be read in public and ... And because among all the rest it was discovered in such inquiry that several monks were disclosed to him and informed against as touching sundry crimes and transgressions and defaults, he charged them by virtue of his office with such disclosures and informations, and in the first place brother Thomas Bartone, in that he was said to have defamed brother John Hale, his fellow monk, of the crime of adultery with the wife of the washerman of the monastery; the which the same brother Thomas expressly denied. Wherefore my lord appointed the same brother Thomas a day, to wit, the twenty-seventh of the said month of January, after nones, to wit, of the same day, in the same place and in his presence, to clear himself concerning such transgression with two monks his brethren and to do and receive what else he should. Likewise he charged brothers Henry Lincoln and William Croylan with the customary habit of drinking after compline; the which they deny: wherefore they have the same term and place for clearing themselves with two monks each, etc. Also he charged brother Richard Parteney with the acquisition of private goods; which he also denies: wherefore he has his term for clearing himself after nones of the same day and in the same place with two monks. Also he charged the same brother Richard with playing at dice; the which he humbly confesses himself to have done: wherefore my lord enjoined upon him that within the next fortnight, beside the rest of his service and ceremonial duties, he should say in penitential wise the first nocturn of the psalter of David. Also he charged brother John Hole with the perjury of excusing himself in his course from the celebration of mass for the king, to the which each of them is sworn. He also charged him with the crime of adultery and incest with Jane Raven, a married woman, of Bardney; all of which he denies: wherefore he has the same term and place for clearing himself with three monks for each article. Also he charged brother John Bracy with the crime of adultery with Ellen Cok, a married woman, late of Bardney, now of Tumby; the which he expressly denied: wherefore he has the same term and place for clearing himself with three monks, etc. Then, because it had been disclosed to my lord in

4 Proprietas is of course the technical term for this particular crime. See Visitation, I, 249.
5 I.e. the first nine psalms.
6 The crime was committed in its first aspect as an ordinary offence: the second aspect was spiritual and was an offence against the monk's sacred calling. Thus, in Visitation, I, 83, an apostate nun's transgressions are described as criminia sacriagii et incestus spiritualis.
inquisione sua quoq magister Petrus Partryche, nuper officialis Lincoln-iensis sede vacante, dum visitaret dictum monasterium et compereret in huiusmodi visitacione quoq fratres Johannes Rose, Johannes Howton, Johannes Sallowe et Willemus Bekeryng, monachi dicti monasterij, steterunt in dicto monasterio expresse professi per septennium et non dum reddiderunt secundum ordinem, ipsos ab omni actu capitulari et voce in capitulo vsque dum reddiderunt suspendisset, dominus in hac sua visitacione, quia inuenit fratrem Johannem Rose sufficienter reddidisse, ipsum reddidit pristine libertati sue et ad omnes capitulares\(^1\) ad voces et vota in capitulo restituit. Et quod ceteros tres voluit eos remanere sicut eos inuenit; et quia ad reddendum se necglientes reddiderunt, voluit et ordinavit ut vtra penam predictam sint contenti vno genere piscium et vno genere carnium in singulis dictis quosque plene reddiderint. Ordinavit insuper quoq nullus monachorum egrediatur monasterium sine licencia ex causa racionabili et legitima prius petita et obtenta, nec vlo modo bibat aut comedat in villa de Bardeney,\(^2\) aut mulierem aliquam quantumcumque honestam in loca clausiaria indicat\(^3\) aut ab aliquo inductam ad familiaritatem aliquam admittat, exceptis hiis de quibus iura nichil mali posse suspicari presumunt. Et quantum ad regimen abbatis et conuentus in esulentis et poculentis, dominus posuit optionem an vellent simul in vna domo sumptibus communibus monasterij commedere et ponere seruientes suos ad communem mensam monasterij, dimissis liberatis quos percipiant, vel vt vnusquisque monachus ponatur ad vnum certum quid et sic viuere in communi, amotis seruientibus inutilibus, videlicet hiis qui in hoc caso non essent necessarii. Super hoc etenim abbas peciit deliberacionem, quam dominus concessit vsque post prandium, vt interim deliberet cum confratribus suis; et deinde accesserunt omnes ad refectionem meridianam. Post quam idem reuерendus pater reuersus est ad dictam domum capitularem, et inibi in dicte visitacionis sue negocio iudicialiter sedens pro tribunali peciit ab abbatte ad huc esset deliberatus\(^4\) super opzione dictarum duarum viarum. Qui et omnem monachi dicti monasterij hunc ibidem presentes, informato excepto, dixerunt quod si placeret dominacioni seu eligerint pocius stare in vna domo et vna mensa simul communibus expensis monasterij et ponere [fo. 32d.] seruientes suos ad communem mensam monasterij, ommissis liberatis suis quas percipiant de monasterio; cui vie dominus annuit, dicens se velle temptare eos qualiter se habearent in hac via . . . dum sibi ipsi placuerit. Et deinde Bartone purgauit se cum fratribus Willelmo Burghe et Willemo Croyland. Lincolne et Croyland purgaerunt se et obligati sunt quoq, qualifiercumque se habeurent hucusque in potacionibus serotinis, decetero eas non exerceant. Frater Ricardus Parteny purgauit se cum fratribus Willemo York et Willemo Langtofte. Johannes Hole purgauit se de vtroque articulo cum Langtofte, Elkyngtone et Parteny. Bracy purgauit se cum York, Croylande et Parteny. Et deinde dominus declarauit eos pro legitime purgatis et restituuit eos bone fame sue. Et volens scire vt assuerit qualiter se habearent in hiis

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\(^1\) Sic: acts et omitted.
\(^2\) Interlined: Boston cancelled.
\(^3\) Sic.
\(^4\) Sic: but deliberatum would be right.

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\(^1\) See the note upon infamia in Visitations I, 234.
such his inquiry that master Peter Partryche, late official of Lincoln during the vacancy of the see, when he was visiting the said monastery and found in such visitation that brothers John Rose, John Howton, John Sallowe and William Bekeryng, monks of the said monastery, had stayed, being expressly professed, for seven years in the said monastery and had not yet fulfilled their profession as the order required, had suspended them from every act of chapter and voice in chapter until they fulfilled it, my lord in this his visitation, inasmuch as he found that brother John Rose had made sufficient fulfilment, reinstated him in his former liberty and restored him to all chapter [acts and] to his voice and vote in chapter. And as for the other three, it was his will that they should stay as he found them, and, because they shewed themselves neglectful in fulfilling their profession, it was his will and ordination that, over and above the penalty aforesaid, they should be content with one kind of fish and one kind of flesh in their several diets until they should have made complete fulfilment. He ordained moreover that none of the monks should go out of the monastery without having first asked and obtained leave for a reasonable and lawful cause, or in any wise drink or eat in the town of Bardney, or bring any woman howsoever honest into the cloister precincts, or, if a woman be brought in by anyone, receive her into any familiar converse, such women alone excepted as concerning whom the laws presume that no evil can be suspected. And as regards the governance of the abbot and convent in matters of meat and drink, my lord gave them the choice, whether they would eat together in one building at the common charges of the monastery and put their serving-men, stopping the liversies which they receive, at the common board of the monastery, or that each several monk should be placed upon a certain allowance and that they should so live in common, getting rid of their useless serving-folk, such, to wit, as in this case should not be necessary. Touching this matter, then, the abbot asked leave to deliberate, which my lord granted until after breakfast, so that in the meantime he should take counsel with his brethren; and then they all went to the mid-day meal. After the which the same reverend father returned to the said chapter-house, and sitting in his capacity of judge as a tribunal in that place in the business of his said visitation, asked of the abbot whether he had yet taken deliberation concerning the choice of the two ways of diet. And he and all the monks of the monastery who were then present in the same place, save him who was sick, said that, if it pleased his lordship, they have chosen rather to stay in one building and at one table together at the common cost of the monastery and to put their serving-men at the common board of the monastery, suppressing their liversies which they receive from the monastery; to the which way my lord assented, saying that he was willing to try them, after what manner they should behave themselves in this way . . . so long as it should be his pleasure. And then Bartone cleared himself with brothers William Burghe and William Croyland. Lincolne and Croyland cleared themselves and were bound over, in what manner soever they hitherto have behaved themselves as regards late drinkings, henceforth to leave off their use. Brother Richard Parteney cleared himself with brothers William York and William Langtofte. John Hole cleared himself of both articles with Langtofte, Elkyngtone and Parteney. Bracy cleared himself with York, Croylande and Parteney. And then my lord announced them to be lawfully cleared and restored them to their good fame.1 And
ordinatis, continuauit visitacionem suam huiusmodi vsque xiiiij diem Marcij iam proxime futurum, presentibus magistro Johanne Depyng, Johanne Bug, Thoma Thorpe et me Colstone. Interim vero, quia dictus reuerendus pater tanto fuít occupatus et prepeditus ecclesie sue Lincolniensis et alius ineuitabilibus negociis quod dicto die xiiiij Marcij non posset descendere ad locum, commisit vices suas et auctoritatem magistro Johanni Wybyi iurisperito visitacionem huiusmodi et negocium huiusmodi continuauit vsque ad et in diem Mercurij proxime tunc futurum, xix videcilicet die dicti mensis Marcij, cum continuacione, etc., et cetera faciendi, prout in literum commissionis sibi in hac parte sic plenius continetur. Qui onus huiusmodi in se suspiciens et in hoc negcio iuxta traditam sibi formam procedens, dicto die Mercurij, videcilicet xix die dicti mensis Marcij, in domo capitulari dicti monasterij de Bardenev eundem reuerendum patrem in ipsis die et loco et in negcio huiusmodi sue visitacionis iudicialiter sedentem pro tribunalu, comparantibus coram eodem reuerendo patre abbate et singulis monachis dicti monasterij, vno infirmato tantum excepto, de facto suu in hac parte literatorie certificauit sub hac forma, 'Reuerendo in Christo patri', etc. Quibus litteris certificatoris perfectis, idem reuerendus pater recitauit facta et acta primitus habita per eum in huiusmodi visitationis negcio, et qualiter posuit eis opcionem et dominus contenti summam et inducat de cacionis braseo esculentis quanto SuperfiiU deliverr in quelo tempore de quam inquisicione videhcet hac. Sic Sic Sic These the mensis ceteris et iniquitatibus, famiharitatem, late inquisicione, being the gap of offenders, the adjournment to 19 March included a notice of further adjournment over one or more successive days, usually styled continuatio subsequencium dieum. I.e. in provisions for the kitchen. These were injunctions by word of mouth (verbotenus factae), which were intended to fill up the gap between the visitation and the delivery of the written injunctions. I.e. offenders in this respect incurred excommunication ipso facto, the sentence now delivered being inclusive.
wishing, as he affirmed, to know how they should behave themselves in these things which had been ordained, he adjourned such his visitation until the fourteenth day of March now next to come, master John Depyng, John Bug, Thomas Thorpe and I Colstone being present. But in the meantime, because the said reverend father was so much busied and hindered by the business of his church of Lincoln and other business which he might not avoid, that he could not come down to the place on the said fourteenth day of March, he committed to master John Wylby, skilled in the law, his part and office of adjourning such visitation and such business until and unto the Wednesday then next to come, the nineteenth day, to wit, of the month of March, with adjournment, etc., and of doing all else, even so as it is more fully contained in the letters of commission [addressed] to him in this behalf. And he, taking such burden upon himself and proceeding in this business according to the form delivered to him, on the said Wednesday, to wit, the nineteenth day of the said month of March, in the chapter-house of the said monastery of Bardney, as the same reverend father was sitting in judgment as a tribunal on and in the same day and place and in such business of his visitation, and the abbot and the several monks of the said monastery, save one only that was sick, had appeared before the same reverend father, did certify him of what he had done in this behalf by means of letters under this form, 'To the reverend father in Christ,' etc. And when these letters certificatory had been read through, the same reverend father recited the doings and acts previously performed by him in the business of such visitation, and how he gave them the choice of two ways for the good governance of the monastery in things temporal and which of them they chose. He would know therefore, as he said, wherein or in how much the monastery had been bettered by this way that had been thus chosen and whether they all observed it duly without grudging or hindrance. Touching this he first took counsel with the abbot and thereafter with Bartone, who since the time of the choosing of such way had the governance of the monastery as concerning meat and drink; the which abbot and Bartone say that, if this way may be pursued further, it will be to the great advantage of the monastery, for by this, that every week they use in malt two quarters and in corn one quarter less than their wont, the monastery is bettered, and by a large sum of money in respect of the kitchen. And then, when he had called and inquired of them whether they will choose this or the other form of life which had previously been proposed to them, they were content with the one they had first chosen, saying that they will continue in the same. And after this was done, my lord made them certain injunctions, warning them under pain of excommunication pronounced from now as from then that none do eat or drink in the town of Bardney, and, under pain of excommunication to be pronounced, that none do bring any woman within the precincts or, if a woman be brought in by another, do receive her into any familiar converse, etc., and that they keep themselves from late drinkings and watchings after eight o'clock at night, and that they rise to matins, etc., and concerning what else must needs be done according to the requirement of the disclosures and discoveries in such his preparatory inquiry, saying that he will make provision [of such injunctions] at a convenient time and send them under his seal in writing.
ALNWICK'S VISITATIONS

recepta purgacione fratris Ricardi Parteney super eo quod Bartone imposuisset sibi, quod ipse quandam cistam in officio sacristie dum erat subsacrista effregisset et bona inibi repostis alienasset, ipso\(^1\) Bartone hanc imposicionem constanter negante, dominus reseruata sibi potestate inuinciones necessarias faciendi, corrigendi et puniendi detecta et delicta, et contra inuinciones factas et faciendi per eum delinquentes puniendi, visitacionem huiusmodi suam dissoluti, presentibus Depyng, Thorpe et me Colstone.

[Fo. 33]. Frater Johannes Waynflete abbas examinatus dicit quod sunt xvj in numero, de quibus ipsemet, celerarius et subcelerarius non sequuntur chorum, [et] quartus est in infirmaria, et viij vicibus in anno, videlicet vnaquaque vice per septimanam, sunt quatuor in minucionibus apud Sotherey, sic quod xivx remanent pro choro viij monachi, qui non omni tempore\(^2\) secuntur chorum, sic quod male aliquociens deservituur choro.

Item dicit quod sunt tres familie in monasterio, videlicet aula abbatis, infirmaria et refectorium; et aliquociens monachi stantes in infirmaria non simul sed separatim, videlicet vnaque se, alius per se et tercius per se comedunt, et fragmenta ciborum suorum mittunt quo volunt in villam, et sic elemosina totaliter consumitur.

Item dicit quod quicumque hospites declinant ad monasterium reficiuntur in officio hospitaliar, et non in aula abbatis vt solitum est.

Item dicit quod magnae et plurae vigilie innoctibus in infirmaria in hospicio hospitum, vbi consuntur ceruisia de refectorio, et hoc per monachos huiusmodi insolenciis vacantes, nec volunt eas dimittere.

Item dicit quod tota die sedent in refectorio bibentes et vacantes commesacionibus et potacionibus, quasi esset publica taberna, et ad hec inducunt seculares.

Item dicit quod monachi habent nimis frequentes excursus in villam de Bardene, vbi\(^3\) intendunt tabernis causa solae\(^4\) in magnum scandalum monasterij.

(Contra sacram.) Item clericus sacristie percipit nomine liberate sue viij panes griseos in septimana et viij lagenas\(^4\) ceruisia et viij petrae casei in anno, et qu[alibet] septimana quadragesime xxvij allices, et nichilominus sacrista miittit sibi cibaria de ferculo suo que expen[n] deherent in elemosina, et vt dicitur vendit vel saltem aliter expendit dictos panes.

Item dicit quod ecclesia, maneria, grangie et tenementa pertinencia monasterio sunt multum ruinosa et egent magna reparacione.

Item dicit quod monasterium est multipliciter indebitatum, prout patet in rotulo domino ministrato.

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\(^1\) omnino cancelled.
\(^2\) secul cancelled.
\(^3\) magnum cancelled.
\(^4\) s apparently cancelled, possibly beginning of servisio.

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1 See the note upon minucio in Visitations I, 237-8, where the proper English word 'semyne' (Lat. 'sanguinata, Fr. 'saignee') used here is explained and the domus minutionum or 'Seyne place' at Southrey (cf. ibid. I, 37) is also mentioned. Southrey is a hamlet of Bardney, some three miles south-east of the village.

2 For familias, separate establishments in religious houses, see Visitations I, 66, 283.

3 As there is no et between in infirmaria and in hospicio hospitum, it seems that at Bardney, as at Peterborough, the hostry or guest-house at this time was connected with the infirmary buildings. But there was an earlier guest-house south-west of the cloister.
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And then, having received the purgation of brother Richard Parteney touching that which Bartone was said to have set him to do, that, while he was subsacrist, he had broken open a chest in the sacristy and had alienated the goods laid up therein, Bartone stoutly denying this instigation, my lord, having reserved to himself the power of making the necessary injunctions, of correcting and punishing the faults disclosed and committed and of punishing offenders against the injunctions made and to be made by him, dissolved such his visitation, Deyling, Thorpe and I Colstone being present.

Brother John Waynflete, the abbot, being examined says that they are sixteen in number, and of these he himself, the cellarer and the subcellarer do not use to come to quire, [and] there is a fourth in the infirmary, and eight times a year, to wit once every week, there are four in their seynies at Southrey, so that there are hardly eight monks left for quire, and these do not come regularly to quire all the time, so that sometimes quire is badly served.

Also he says that there are three establishments in the monastery, to wit, the abbot’s hall, the infirmary and the frater; and sometimes the monks that do stay in the infirmary take their meals not together but separately, to wit, one by himself, another by himself and a third by himself, and send their broken meat into the town whither they will, and so the alms are wholly wasted.

Also he says that whatsoever guests come down to the monastery are entertained in the guest-master’s quarters, and not, as is the usual custom, in the abbot’s hall.

Also he says that long and many watchings are kept at night in the guest-house in the infirmary, at which beer from the frater is consumed, and this by monks who spend their time in such offences against discipline and will not give them up.

Also he says that all day long they sit in the frater drinking and spending their time in messes and drinkings, as though it were a public tavern, and to these they bring in secular folk.

Also he says that the monks too often make expeditions into the town of Bardney, where for their ease they haunt the taverns to the great scandal of the monastery.

(Against the sacrist.) Also the clerk of the sacristy receives under the name of his livery seven brown loaves a week and seven gallons of beer and seven stone of cheese a year, and twenty-eight herrings every week in Lent, and nevertheless the sacrist sends him victuals from his own allowance which ought to be spent in alms, and, as it is said, he sells or at any rate uses up the said loaves in some other way.

Also he says that the church, manors, granges and tenements belonging to the monastery are much dilapidated and stand in need of large repairs.

Also he says that the monastery is many ways in debt, as is apparent in the roll delivered to my lord.

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4 This rendering, which appears to cover the technical meaning of insolvency, has been suggested to the editor by Mr. G. G. Coulton.
5 Cf. pain bir, the common term still used in France for brown bread.
6 See note on lagena, Visitations 1, 235-6. Mr. Coulton is of opinion that the word invariably implies a standard gallon.
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Item dicit quod est magna diuisio et scisma inter quasi omnes de conuentu simul confederatos et adinuicem contra fratrem Thomam Bartone conspirantes.

(York.) Item dicit quod fratres Willelmus York provocauit quendam seruientem abbatis ad conflictum, dicens "Veni foras portas", et tandem [venit] ad abbatem, improperans eum quod animauit seruientem suum ad eum verberandum: et eum abbas mandaret ei vt iret ad le . . . 3 quod noluit obedere tali qui ipsum subpeditaret.

Item dicit quod pistor, padoxator, janitor, faber et vstrinator perciuient singularia corrodia in magna quantitate [et] quasi quotidie commedunt de cibus abbatis.

Item dicit quod stantes in refectorio habent singularia ferula et in infirmaria bini et bini commedunt, et quolibet die in refectorio volunt habere ad minus tria genera piscium.

Item dicit quod mulieres habent nimium accessum et frequentem in loca claustralia et potissime in infirmariam, v[bi sunt] comesaciones, potaciones ac confabulations inter monachos et ipsas mulieres ad magnum dispendum et scandalum [monasterij.]

Item dicit quod in ecclesia conuentualis tempore diuini seruiicii monachi quasi ex consuetudine confabulantur cum mulieri[bus . . .] mo modo, per quod monasterium multum diffamatur.

Item dicit quod quilibet monachus percipit annuatim in diuersis parcellis ad vestrum xls.

[Fo. 33d.] Frater Willelmus Burghe supprior examinatus dicit quod alicando, cum pisces haberis non possunt, nullus conseruat refecto-rium.

(Nouicios.) Item dicit quod fratres Johannes Howtone, Johannes Sallowe et Willelmus Bekeryng steterunt professi per septennium nec dum reddiderunt nec reddere volunt, et tamen aspirant ad sacerdocium. Rose restitutus est ad singulos actus capitulares, eciam ad vocem et vota in capitulo et ad libertatem pristinam. Ordinauit quod in refectorio et alibi contentur vno genere piscium et vno genere carnis quouque red- diderint.

Frater Johannes Bracy dicit quod monasterium potest expendere d. marcas, et dicit quod indebitatur in cce marcis diuersis creditorisibus.

Item petit vt cum facte fuerint aliue praesiones pecuniariae ad mutuo pro debitis soluendis et alius commodis domus quod huiusmodi pecunie ponatur in vno certo loco sub salua custodia vt prodire possunt ad protillitatem monasterij, et quod decetero non ponatur in vnius manu vt solito, quando cito consumpte erant. Fiat decetero vt petitur.

Item dicit quod ecclesia conuentualis est multum ruinosa et chorus quasi in proxima casura, et hoc propter defectum reparacionis. Petit

1 Sic.
2 The rest of this word is gone: possibly legendum.
3 A word cancelled (? bonis).
4 v cancelled.
5 Johannes Rose cancelled. As appears from the end of the paragraph and the general account of the proceedings, Rose had been implicated at first in this detectum.
6 Sic: for contentiur.
7 Sic: proficium and utilitatem seem to be confused.
8 I.e. attends frater regularly.
Also he says that there is sore division and discord among almost all of the convent, who are confederate together and in conspiracy one with another against brother Thomas Bartone.

(York.) Also he says that brother William York challenged a serving-man of the abbot to fight, saying ‘Come outside the gate’, and at length [came] to the abbot, reproaching him for having incited his serving-man to thrash him; and that when the abbot told him to go to . . . . . , he would not obey such an one who should supply his place.

Also he says that the baker, the brewer, the porter, the smith and the lime-burner receive corodies severally of a large amount [and] do eat almost daily of the abbot’s victuals.

Also he says that they who abide in the frater have each his separate dish and they in the infirmary do eat by two and two, and every day in the frater they will have at least three sorts of fish.

Also he says that women have too free and often access to the cloister precincts and most especially to the infirmary, [where there is] eating, drinking and chattering between the monks and the same women to the great expense and scandal [of the monastery].

Also he says that in the conventual church the monks almost of custom do chatter with women during divine service [in a very . . . . . .] manner, by reason whereof the monastery is very evil spoken of.

Also he says that each monk receives for his clothing year by year forty shillings in divers parcels.

Brother William Burghe, the sub-prior, being examined says that sometimes, when fish cannot be got, no-one keeps frater.1 ([Against] the novices.) Also he says that brothers John Howtone, John Sallowe and William Bekeryng have been professed for seven years and have not yet completed their profession and will not do so, and yet do aspire to the priesthood. Rose was restored to every act of chapter, also to his voice and vote in chapter and to his former liberty. [My lord] ordained that in frater and elsewhere [the others] shall be satisfied with one sort of fish and one sort of flesh until they have made full profession.

Brother John Bracy says that the monastery is able to spend 500 marks, and says that it is 300 marks in debt to divers creditors.

He also prays, since some provisions of money have been made by loan for the payment of debts and other advantages of the house, that such monies be put under safeguard in one certain place that they may be applied to the profit of the monastery, and that henceforward they be not put, as is the custom, in the hand of a single person, when they were quickly wasted. Let it be done henceforward as is requested.

Also he says that the conventual church is very dilapidated and the quire is almost ready to fall, and this because of default in repair. He

1 A religious who had worn the habit for a whole year after entering a monastery was regarded as tacei professus. So Martene, De Antiquis Monachorum Ritibus, v, iv, 57, quotes the Rituale of Corbie: ‘Item, sciendum est, quod de jure canonice et scripto omnes religiosi . . . . si fuerint per annum continuinm in aliqua ecclesia portantes habitum religiosi illius loci, et habuerint quindecim annos completos; tunc tales religiosi dicuntur de jure scripto tacei professi, et tenentur remanere per totam vitam suam in praedicta religione, nisi fuerint dispensati per papam’. The phrase reddere refers to the final abandonment of the world by actual signing of the deed of profession, which these monks had avoided.
igitur vt dominus videat et ordinet remedium. Demoliatur volta in choro in proxima estate.

Item dicit quod dormitorium, refectorium, claustrum et cetera edificia monasterij sunt multum ruinosa in tantum quod pluit ad infra.

Item dicit quod, cum pauci sint in numero, quod non habent scolarem aliquem in vniuersitate, propter quod timet quod erunt mulctati in eorum capitulo generali. Non sunt in numero vicenarij; ideo non tenentur ad hoc onus. Ideo et si mulctentur nichil soluant.

Item dicit quod inluncciones facte per diversos dominos episcopos in diversis visitacionibus inibi exercitis vt pro salubri regimine monasterij tam in spiritualibus quam temporalibus concelantur et non deducantur in medium, sic quod ignorantur; et sic perit bonum regimen tocius monasterij. Exhbeantur vltimo facte.

Item dicit quod Abbas est multum simplex, sed non est circumspectus in temporalibus, sed multum regitur per fratrem Thomam Bartone.

Item dicit quod in primo aduentu suo ad monachatum in monasterio vnus monachus plus habebat in ferculo suo quam nunc habent tres, et tamen nunc domus non maius exoneratur ere alieno et nichil superest post refectionem.

Item petit quod vnsquisque monachus ponatur ad certum suum, et tunc videbitur an monasterium indebitatur propter sumptus excessivos conuentus vel propter ineptum regimen presidencium; quia plane dicit quod in vltimo aduentu domini non habuerunt in refectorio nisi duo genera piscium, videlicet alleces et salos pisces, in modica quantitate ita quod nichil superaret.

Item dicit quod nisi dominus apponat manum suam, monasterium in breui incurret finale externium.

Item cum hospites declinent ad monachos nichil omnino habebunt de coquina ad eorum refectionem, et hoc in defectu fratris Thome Bartone cellerarij; sed quidam Graystok de villa de Bardeney habebit de ipso fratre Thoma qui quicquid voluerit, et si qui monachi dixerint [F]er in seruicio nobis sicut et ipsi, et nichil habent in responso nisi opprobria. Dicit quod ille Graystoke est seruiens suus et vxor eius . . . . . . . .

Item dicit quod senes sicut iuuenes eque ponuntur ad onera in choro et refectorio legendo et cantando, et non maius parciunt in [hoc] senibus quam iuuenibus.

[Item] quod iuuenes monachi sunt quodammodo rebelles et proterui in responsionibus suis penes seniores.

[Item] dicit quod postquam Abbas receperat mandatum inhibitorium domini pro visitatione inibi exercenda, idem Abbas ad suggestionem fratris Thome Bartone, tunc elemosinarii, subcellerarij et iuuenes, absoluit eundem fratem Thomam de officio pietanciarij et fratem [Wi]llelmmum Croyland substituit in eodem.

1 Sir.
2 This seems to be the word, but it is very faint in the MS.
3 Written voleuerit: ni cancelled and i interlined.
4 Quite illegible.
5 peci cancelled.
6 This order of the bishop is specially interesting from an architectural point of view.
7 See Visitations 1, 155, 159, for colleges at Oxford maintained by the larger Benedictine and Cistercian monasteries.
8 I.e. the injunctions issued by bishop Gray. See Visitations 1, 1-4.
9 Hitherto called sub-cellarer. Thomas Elkyngton, as appears below, was actually cellarer, but seems to have been of small importance compared with his nominal assistant.
prays therefore that my lord do see it and ordain a remedy. Let the vault in the quire be pulled down during next summer.  
Also he says that the dorser, frater, cloister and the other buildings of the monastery are much dilapidated, in so much that the rain comes in. Also he says that, since they are few in number, they have no scholar at the university, wherefore he fears that they will be fined at their general chapter. They are not twenty in number: therefore they are not bound to this charge. Therefore, even if they be fined, they should pay nothing.

Also he says that the injunctions made by divers lords bishops in their divers visitations held in that place to further the healthy governance of the monastery in things spiritual as well as temporal are hidden away and are not brought out in public, so that nothing is known of them; and so the good governance of the whole monastery is going to naught. Let those that were last made be shewn.  

Also he says that the abbot is very simple, but is of no account in temporal matters, but he is much ruled by brother Thomas Bartone.

Also he says that, when he first came to be a monk in the monastery, one monk used to have more in his dish than three have now, and yet the house is now discharged of debt none the more and after meals there is nothing left.

Also he says that each several monk be put upon a fixed allowance of his own, and then it will be seen whether the monastery is in debt by reason of the excessive expenses of the convent or of the incompetent governance of its presidents; because he says positively that when my lord last came they had in the frater only two sorts of fish, to wit, herrings and salted fish, in so small a quantity that nothing was left over.

Also he says that, unless my lord lay his hand thereto, the monastery in a little while will be in danger of final extinction.

Also when guests come to visit the monks, they shall have nothing whatever for their refreshment from the kitchen, and this in default of brother Thomas Bartone the cellarer; but one Graystok of the town of Bardney shall have of the same brother Thomas whatsoever he will, and if any of the monks shall say 'Do service to us even as you do to him,' then they have nothing in answer but abuse. He says that this Graystok is his serving-man and his wife . . . . . .

Also he says that the old monks are set alike with the young to tasks in quire and frater, reading and singing, and in [this] the old are spared no more than the young.

[Also] that the young monks are somewhat rebellious and saucy in their answers to their elders.

[Also] he says that after the abbot had received my lord's inhibitory mandate for the holding of his visitation in that place, the same abbot at the suggestion of brother Thomas Bartone, who was then almoner, subcellarer and pittance, did absolve the same brother Thomas from his office of pittance and did put brother William Croyland in his place in the same.  

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5 The inhibitory clause of the bishop's mandate would take some such form as this (from York Reg. Bowet, f. 83d., etc.): "Vobis insuper tenore presencium inhibemus ne a die recepcionis presencium, pendentem negocio huiusmodi visitacionis nostrae, quicquam quod in dictae visitationis precidicum cedere valeat attemptetis." The removal of an obedientiary from his office after the mandate had been received was in direct violation of this clause, as its result would be to screen his faults from detection and lay them on the shoulders of his successor.
ALNWICK'S VISITATION

[Item] dicit quod quidam monachi tam tempore refectionis quam ante et post non verentur eructare vilissimo modo ventum ab inferiori latere, et si quis eis in hoc dixerit statim prorumpunt in verba contumeliosa.

[Item] dicit plane quod silencium nullicubi seruatur vbi secundum religionis instituta deberet seruari.

[Item] dicit quod Bartone non est circumspectus, quia cum frumentum et cetera grana fuerunt boni fori1 noluit aliquia emere, sed nec orrea vbi grana reponebantur reparare, in tantum quod grana illa quasi totaliter destruuntur; et verum est quod ipse Bartone non est utiis pro aliquo officio.

[Fo. 34.] (Contra Bartone.) Frater Willelmus Langtoft precentor dicit quod frater Thomas Bartone fuit in causa quod frater Willelmus Waynflete exoneratus fuit de officio prioris, et dicit quod ipse frater Thomas est auctor tocius mali in ipso monasterio.

Item dicit de monachis non reddentibus2 vt supra, cum steterint professi per septennium.

Item dicit de ruina ecclesie, chori et aliorum edificiorum monasterij, vt supra.

Item dicit quod cantarie de Parteney et Skendylby per ordinacionem domini Ricardi nuper Lincolniensis episcopi celebrantur in monasterio per monachos, et tamen non seruitor monachis celebrantibus iuxta dictam ordinacionem.

Item dicit quod quilibet monachus percioperet de officio eleemosinarie annuatum xiij, ad par cultellorum et xiij. ad species, et iam frater Thomas Bartone, occupans illud officium, nichil omnino soluit dictis monachis de officio illo, sed et totum pertinens eidem officio dilapidat et consumit.

Item idem occupans officium pietanciarij solueret singulis monachis singulos xxj. in quinque vicibus, et quasi nichil horum soluit, sed facit se exonerari ab officio illo post recepcionem mandati post recepcionem.3

Item idem eleemosinarie4 daret pauperibus pro obitibus abbatum et monachorum certis diebus certa fercula vt in pane, ceruisia et coquina: ipse tamen multis diebus quando bona fercula erant non egenis sed amicis suis tribuis.5 Aliquando ceruisiam, aliquando panem, aliquando coquilam subtraxit et seruientibus suis tribuit contra piam intentionem fundatorum.

(Contra Bartone.) Item dicit quod bene sibi placeret vt parissime viuerent, dummodo tenderet monasterio ad comodum, sed quod ipsi parce viuant nec proficeret domui non esset voluntatis sue, nam iste Bartone est talis regiminis quod nunquam prosperabatur officium alique in manu sua.

(Contra abbatem.) Item cum officium sacristie sit6 exiliter dotatum

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1 Apparetly first written residentibus and then altered.
2 Sic.
3 solueret cancelled.
4 Sic ; for tribuit.
5 Sic ; for tribuit.
6 Interlined ; sed cancelled.

1 The chantries alluded to represented the services for which the monastery was responsible in the old hospital of St. Mary Magdalene at Partney and the chapel of St. James at Skendleby. See Assoc. Archit. Soc. Reports, xxxii, pp. 40, 41, 45. Bishop Flemyng's ordinance for these chantries does not remain in his register and there is no copy
[Also] he says that certain monks during, as well as before and after meals have no shame to . . . . . in the lowest way, and if anyone speak to them touching this, they straightway break forth into words of abuse.

[Also] he says plainly that silence is kept in no place where according to the institutes of their religion it should be kept.

[Also] he says that Bartone is not wary, because, when wheat and other kinds of grain were cheap, he would buy none, nor even repair the barns where their grain was laid up, insomuch that the grain is almost wholly destroyed; and it is true that the same Bartone is of no use for any office.

(Against Bartone.) Brother William Langtoft, the precentor, says that brother Thomas Bartone was to blame for the discharge of brother William Waynflete from the office of prior, and he says that the same brother Thomas is the source of all the mischief in the same monastery. Also he says as above of the monks who do not complete their profession, though they have been in the state of profession for seven years. Also he says as above of the dilapidation of the church, the quire and the other buildings of the monastery.

Also he says that the chantries of Partney and Skendleby are celebrated in the monastery by the monks according to the ordinance of the lord Richard, late bishop of Lincoln,¹ and yet service is not done after the said ordinance to the monks who celebrate.

Also he says that every monk should receive yearly from the office of the almonry twelve pence for a pair of knives² and twelve pence for spices,³ and now brother Thomas Bartone, who fills that office, pays the said monks nothing at all from that office, but the entire belongings of the same office he even dilapidates and wastes.

Also the same, who fills the office of pittancer, should pay to each monk twenty pence apiece five times [a year], and pays almost nothing of this, but had himself discharged of that office after the receipt of the mandate.

Also the same almoner should give to the poor for the obits of the abbots and the monks on certain days certain dishes in the form of bread, beer and kitchen-provision; yet the same on many days when there were good dishes has given them not to the needy but to his friends. Sometimes he has taken away beer, sometimes bread, sometimes kitchen-provision, and has given them to his serving-folk contrary to the pious intention of the founders.

(Against Bartone.) Also he says that it would please him well that they should live very sparingly, provided that it would grow to the profit of the monastery, but that they themselves should live sparingly without any advantage to the house would not be according to his will, for this Bartone is a man of such governance that never did any office prosper in his hand.

(Against the abbot.) Also since the office of the sacristship is scantily

¹ Knives were 'frequently given to the novices and others as presents' (Fowler, Durh. Account Rolls [Surt. Soc.] III, 909). In the Durham hostler's rolls (ibid., 1, 128) occur entries of boots, gloves, knives, etc., given out of his office to monks.

² See note on species in Visitations I, 249.
et necesse sit soluere annuatum ad cameram abbas\(^1\) xxvj petras cere, occupans officium illud non potest dictam ceram sic soluere et residua onera sibi incumbencia supportare. Petit igitur vt in aliquo succurratur officium illud occupanti: aliquo in operatione illum illud deserere.

Frater Willelmus Croyland, custos infirmarie, dicit\(^3\) monasterium potest expendere de marcas et indebitatur in cccc marcis.

Item dicit de monachis non reddentibus vt supra.

(Contra omnes pro regime monasterij.) Item vellet quod dominus poneret aliquem modum regendi monasterio, quo cicius posset exonerari e re alieno.

Frater Henricus Lincolne, custos hospitum et refectorarius, dicit quod domus indebitatur in grauibus summis, et hoc per improvidam gubernacionem officiorum\(^8\) qui antea fuerant.

(Pro regime monasterij.) Item dicit quod non videt viam qua reparaciones fient, que magnas summas requirunt, et monasterium exoneretur ere alieno, nisi unus idoneus secularis assignetur \(\textit{per dominum}\) qui habeat totale regimen monasterij, quia officiarij moderni imbursant sibi substantiam honorum monasterij, vt Bartone et ceteri;\(^4\) et dicit quod expense in familia nunquam erant tam parce sicut nunc et semper crescit es alienum, et ipsi officiarij conuiuant alios multum laute, etc.

(Contra Bartone.) Item dicit quod frater Thomas Bartone subcellerarius, cum non sit infirmus sed safs sanus et fortis, non iacet de nocte in dormitorio sed in camera quadam in infirmaria vel in camera sua iuxta coquinam, et quasi omni die conuiuat quandam Graystok in camera sua in firmaria,\(^6\) et hoc de laucioribus cibus in coquina; et si quis frater suus de hoc conqueratur cum ipsi non ita bene p[ascuntur], improperando dicit quod ita fiet ipsis inuitis.

(Contra Bartone.) Item dicit de certis debitis consuetis solui conuentui de officiiis pietanciarj et eleemosinarij, que Bartone nuper occupavit, et non solutis, vt supra.

(Contra abbatem.) Item cum omni anno ante tempus nunc abbatis prouisio vinorum constat ad minus xxli., et iam isto tempore nulla vina emebantur, sic quod credit monasterium multum per hoc relevari si continuetur.

Frater Johannes Hale dicit quod es alienum quo monasterium aggiuat\(^6\) prouenit ex mala gubernatione officiariorum qui ante hoc fuerunt.

(Contra abbatem, Bartone.) Item dicit quod abbas non est multum circumspectus, sed totaliter regitur idem abbas per fratrem Thomam Bartone, qui omnia destruit; et dicit quod ipse Bartone est causa omnium dissensionum in conuentu et erit destruccio monasterij.

(Contra Bartone.) Item dicit quod idem Bartone diffamauit istum Hale cum vxore lotoris monasterij, offeringo cuidum viro vnam nouam

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1 Sic: for abbatis.
2 Sic: for omitted.
3 Sic: for officiariorum.
4 Contra Bartone in the margin.
5 Sic: firmaria possibly is a Latin equivalent for the English abbreviation ‘farmery.’
6 Sic: for aggrauatur.

For camera in the sense of a treasury and the money contained in it see Visitations 1, 222.

Sic. The deposition, however, is in favour of the abbot rather than against him.
endowed and it is necessary that [the sacrist] pay yearly to the abbot's exchequer¹ twenty-six stone of wax, he that fills this office cannot so pay the said wax and support the remaining charges that are incumbent upon him. He prays therefore that help be given in somewhat to him that fills that office: otherwise he must needs abandon it.

Brother William Croyland, the warden of the infirmary, says that the monastery is able to spend 600 marks and is 400 marks in debt.

Also he says as above concerning the monks who are not fully pro-
fessed.

(Against all for the governance of the monastery.) Also he would that my lord should appoint some means of governance for the monastery, whereby it may be discharged of debt the quicker.

Brother Henry Lincolne, the guest-warden and fraterer, says that the house is in debt in heavy sums, and this by reason of the imprudent governance of the officers in former times.

(For the governance of the monastery.) Also he says that he sees no way whereby repairs, which demand large sums, should be made, and the monastery be discharged of debt, except a serviceable secular person be appointed by my lord to have the whole governance of the monastery, in-
asmuch as the officers that are now, as Bartone and the rest, put into their pocket the substance of the goods of the monastery; and he says that the household expenses were never so sparing as they are now and [yet] their debt is ever growing, and the same officers do entertain others very sumptuously, etc.

(Against Bartone.) Also he says that brother Thomas Bartone the sub-cellarer, albeit he is not weak in body but well and strong enough, does not lie by night in the dorter but in a chamber in the infirmary or in his checker next the kitchen, and well-nigh every day he entertains one Graystok, in his chamber in the infirmary, and this upon the more dainty food in the kitchen; and if any of his brethren complain, since they are not so well [fed], he says with reviling that it shall be so in spite of them.

(Against Bartone.) Also he says as above concerning certain dues that are wont to be paid to the convent from the offices of the pittancer and the almoner, which Bartone lately held, and have not been paid.

(Against the abbot.)² Also whereas before the time of the present abbot the provision of wine stood every year at twenty pounds at least, no wine has been bought during the present [abbot's] time, so that he believes that, if this is continued, the monastery will be much succoured thereby.

Brother John Hale says that the debt whereby the monastery is oppressed comes of the ill governance of them who have been officers hitherto.

(Against the abbot, Bartone.) Also he says that the abbot is of no great account, but the same abbot is wholly ruled by brother Thomas Bartone, who lays everything waste; and he says that the same Bartone is the cause of all the bickerings in the convent and will be the ruin of the monastery.

(Against Bartone.) Also he says that the same Bartone defamed this Hale [of adultery] with the wife of the washerman of the monas-
tery, promising one man a new smock if he would keep his eyes open.
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togam vt exploret et sibi intimaret si iste Hale veniret ad domum dicte mulieris. Negat omnem diffamacionem huiusmodi. Terminus post nonam ad purgandum se cum ij monachis.

(Contra pistorem.) Item dicit quod ca que percipit pistor valent annuatim x marcas et amplius et non est tiliis monasterio, cum duo dudum occupantes officium pistoris et pandoxatoris non tantum percepturum sicut iste vnum

[ Fo. 34d.] Item dicit quod dudum consueuerunt habere in stagnis pertinentibus monasterio ccc vel ccc dentrices pro instauro monasterii, quos omnes Bartone quasi dissipando consumpsit, dans vni vnum vel duos, dicens ’Fer vxori,’ et sic ceteris, sicque consumptis istis necesse habebant mittere ad mercata pro piscibus comparandis ad conuentum; et vbi tunc seruiebatur conuentui de tribus vel iiij generibus piscium iam vix seruitur eis de duobus.

Item dicit quod quidam Graystoke de Bardney et eius vxor habente

1

tnimium accession ad cameram fratris Thome Bartone in infirma, expectando ibidem tota die, cum nichil habeant ibi facere ad comodum monasterij, sed vt cibos consumant; et sq mis aliquid dicto Bartone de hoc dixerit, statim proripit in verba contumelie, dicens ‘Ibi erunt si quis dixerit contrarium.’

Item dicit quod quoddam nemus pertinenz monasterio vocatum Holmewode iam infra paucos annos successos, in toto quasi per animalia ingrediencia iam modo stirpibus renascentibus desestruiet, eo quod non est claustrum.

Item dicit quod solitum erat habere in monasterio vnum suorum sumptibus communibus domus sustentatum qui monachis in oreis et earum refecionibus ipsorum monachorum sumptibus deseruiret, et iam non habetur talis nec habebatur a pluribus annis.

(Filia Papilwyk.) Item dicit quod filia Papilwyk habet nihium accession ad cameram dicti patris sui infra monasterium, per quod generatur monasterio scandalum et consumuntur cibi et alia monasterij.

Item petit vt dispenseetur cum monachis vt possint vti lez galagees in claustro.

Item dicit quod ex solito more consuetum est cellerarium vel subcellerarium tenere aulam abbatis et recipere hospites abbathe absentee; dictus Bartone dimiss aula tenet cameram suam vbi seruitur sibi de laucioribus cibus et hospitibus de mediocribus.

Item dicit quod abbas iam vltimo defunctus dicit dicto Bartone ipso die quo dictus abbas decessit, ‘Tu nunquam fuisti fideliis in aliquo officio quo stetisti, sed si secundum te fecissem non dimissem isto die in isto monasterio nec iuenem nec senem.’

Item dicit quod dictus Bartone abstulit ab isto Hale inuito certum incrementum quod dum occupauit officium pietanciarij . . . . rauit de

1 Sic: for habent.
2 Sic: for prorumpit.
3 Sic: for succitum.
4 edem cancelled.
5 The first part of this word is entirely lost. Possibly recuperavit or comparavit.
6 Similar neglect was the cause of an injunction by bishop Gray: see Visitations 1, 4.
7 High boots covering part of the leg. See Visitations 1, 32.
8 Papilwyk apparently was either a lay servant who was lodged in the monastery or was in receipt of board and lodging as his corroy. One of the numerous tomb-slabs which remain at Bardney is that of Maud (Matilda), wife of William Papilwyk, who died 11 May, 1433 (Assoc. Archit. Soc. Reports xxii, 405). ‘Papilwyk’ should doubtless be ‘Papilwyk’.

19
and let him know whether this Hale came to the said woman's house. [Barton] denies all such defamation. A term [is given him] to clear himself after none with two monks.

(Against the baker.) Also he says that the baker's perquisites amount to ten marks and more a year, and he is of no use to the monastery, while the two who sometime held the office of baker and brewer did not get as much as this one man gets.

Also he says that at one time they were wont to have in the stewsponds that belong to the monastery 300 or 400 pike, and all these Barton has almost brought to nothing by squandering them, giving to one man one or two, saying 'Take them to your wife', and so to many others; and thus, now that these are come to an end, they must needs send to market to get fish for the convent; and whereas in those days the convent used to be served with three or four sorts of fish, now they are hardly served with two.

Also he says that one Grystoke of Bardney and his wife have too much access to the chamber of brother Thomas Barton in the infirmary, staying there all day long, though they have nothing to do there to the profit of the monastery, but in order to consume food; and if anyone says aught to Barton touching this, straightway he breaks out into words of abuse, saying 'There they shall be, whosoever says the opposite.'

Also he says that a wood belonging to the monastery called Holme-wode, which was felled within the last few years, at this time, now that the stumps are sprouting again, is almost wholly destroyed by the beasts which enter therein, because it is not inclosed. 4

Also he says that it was customary to have a cobbler in the monastery, who was maintained at the common charges of the house to provide the monks with boots 4 and with repairs to the same at the costs of the same monks, and now there is had none such nor has been for several years.

(Papilwyk's daughter.) Also he says that Papilwyk's daughter has too much access to the lodging of her said father within the monastery, whereby comes cause of scandal to the monastery and the victuals and other goods of the monastery are wasted.

Also he prays that dispensation may be given to the monks that they may wear galages 4 in the cloister.

Also he says that it is customary of wont for the cellarer or subcellarer to keep the abbot's hall and receive the guests while the abbot is away; the said Barton, leaving the hall to itself, keeps his own chamber where he is served with choicer victuals, while the guests are served with the middling sorts.

Also he says that the abbot who was the last to die said to the same Barton on the very day wherein the said abbot deceased, 'You have never been faithful in any office wherein you have stood; nay I, had I done as you, would have left to-day in this monastery no monk either young or old.'

Also he says that the said Barton took from this Hale against his will a certain increment which [Hale], while he filled the office of

4 *i.e.* galoches, from which the modern galoshes. Fowler, *Durh. Account Rolls*, III, 917, explains them as "wooden outer soles, fastened on with thongs of leather", but adds Cotgrave's interpretation, which makes them equivalent to clogs or *sabots* without leather ties.
Johanne Hert pro vna domo in dicto officio construenda. Reddatur sibi debitum suum.

Item dicit quod idem Bartone cum fuerit apud Bostoniam vel Lincolniam in presencia multitum audiencium detrahit abbati et fratribus suis in magnum eorum et monasterij scandalum. Negat articulum.

Item dicit quod idem Bartone non in dormitorio sed in infirmaria, cum satis fortis et sanus,1 incet omni nocte.

Item dicit quod frater Willelmus Croyland et frater Henricus Lincolne post completorium intendunt potacionibus diutinis in refectorio quasi usque medias noctes.

Frater Ricardus Parteney dicit de ere alieno et de ruina monasterij, maneriorum, grangearum et aliorum tenementorum et reparacione necessaria facienda vt supra.

Item dicit quod ita parce seruitur monachis in refectorio et infirmaria quod post eorum refectionem nichil remanet ad elemosinarum et ita . . . . . . . fundetur super operibus nunc. Credit quod propter hunc defectum Deus inmittit eis dissensiones et discordias et eiam parcreatim annone et clades animalium. Item dicit quod abbass defunctus habuit xij scutellas, xij potagers et xij salaria de argento de nouo empta, et iam nescitur vict sunt; et dicit quod habuit xxx paria linthiaminum in camera sua, et iam non sunt nisi quinque.

Item dicit quod frater Thomas Bartone dudum sacrista diffamavit istum Parteney tunc subsecuratam quod ipse vnam cistam in officio effregisset et certa bona de ipsa surripuisset; et cum vna vice dicitum Bartone super hoc alloqueretur, dicit 'Tene silencium', alias 'Satis habetis facere': petitigitur vt possit purgare se super hoc coram domino.

Frater Thomas Bartone vt nunc subcellerarius et elemosinarus et super pietanciarij subtrahit a conceutu certas prestaciones quas ipse vnicuique perciperet annuatim de ipso officio pietanciarij.

Item dicit quod cantarie de Hertesholme, Skendelby et Parteney non deseruuintur vt deberent, sicut credit.

Frater Thomas Elkynpton cellerarius petit vt omnes monachi extra refectorium simul commedant in vna domo.

Item dicit quod quantum ad feoda et stipendia officierorum in monasterio abbass ministrat dominio vnam cedulam omnia ista contin- entem per extensum.

Frater Johannes Rose diaconus dicit quod secularis quidam iuuenis manens cum abbate vilissimo modo redarguebat et reprehendebat istum deponentem, et notium est2 ille iuuenis, nomine Taylboys, supportat3 per abbatem contra iuuenes monachos.

Item dicit quod non deseruuitur cantarijs de Parteney et Skendelby ac alis vt supra.

1 Sic: sit omitted.
2 Sic: quod omitted.
3 cum cancelled.

1 Hale appears from this to have preceded Bartone as pittancer. The building was probably a checker or store-room for the pittancer.
2 I.e. on his business as sub-cellarer, which involved his attending fairs and markets.
3 These constituted a 'garnish' of plate: see note in Visitations 1, 40. Scutella (Fr. écuille) is a platter or dish: Fowler, Durh. Account Rolls (Surt. Soc.), III, 961, gives the less usual form scutellum.
pittancer, [obtained] from John Hert, to construct a building in respect of the said office.¹ Let his due be rendered him.

Also he says that the same Bartone, when he is at Boston or Lincoln,² in the presence of many that hear him disparages the abbot and his brethren to the great scandal of them and of the monastery.

Also he says that the same Bartone, albeit strong and well, lies every night not in the dorter but in the infirmary.

Also he says that brother William Croyland and brother Henry Lincolne after complie are busy drinking long time in the frater, almost until midnight.

Brother Richard Parteney says as above concerning the debt and dilapidation of the monastery, the manors, granges and other tenements, and concerning the needful repair that should be done.

Also he says that the monks in the frater and infirmary are so sparingly served that after their meals nothing is left for the alms, and so . . . . . . shall be poured on their present works. He believes that by reason of this default God is visiting them with divisions and differences and also with scantiness of crops and murrain of their beasts. Also he says that the abbot who is dead had twelve chargers, twelve pottagers and twelve saucers of silver that were newly bought,³ and now it is not known where they are; and he says that he had thirty pairs of linen cloths in his lodging, and now there are only five.

Also he says that brother Thomas Bartone, sometime sacrist, defamed this Parteney, who was then sub-sacrist, of having broken open a chest in his office⁴ and stolen certain goods out of the same; and once, when he spoke touching this to the said Bartone, he said 'Hold your tongue', at another time, 'You are busy enough': he prays therefore that he may clear himself before my lord concerning this.

Brother Thomas Bartone, now sub-cellarer and almoner and of late pittancer, filches from the convent certain payments which he should pay to each one year by year out of the same office of pittancer.

Also he says that the chantries of Hartsholme,⁵ Skendleby and Partney are, as he believes, not served as they ought to be.

Brother Thomas Elkyngton, the cellarer, prays that all the monks may eat together in one building outside the frater.⁶

Also he says, as regards the fees and salaries of the officers in the monastery, that the abbot has furnished my lord with a paper which contains all these at length.

Brother John Rose, deacon, says that a young layman who dwells with the abbot did most fouly browbeat and scold this deponent, and it is notorious [that] this youth, by name Taylboys,⁷ is upheld by the abbot against the young monks.

Also he says, as above, that the chantries of Partney and Skendleby and the others are not served.

¹ *I.e.* in the sacristy. *Officium* in these visitations is used rather confusingly both for the office itself and the building belonging to it.

² In Boultham parish, close to Lincoln. See *Assoc. Archit. Soc. Reports*, xxxii, 46, 47.

³ For the disuse of the frater in the monasteries of the later middle ages, see *Visitations* i, 32, 246, 247.

⁴ Possibly one of the noble family whose seat was at Kyme, near Sleaford, maintained as a page or domicellus in the abbot’s household. He is included among scrutientes in a marginal note below.
ALNWICK'S VISITATIONS

Item dicit de parca ministracione cibariorum pro monachis in refectorio et infirmaria vt supra, in tantum quod post eorum refectionem nichil remanet ad victum seruiencium suorum nec ad elemosinam, et hoc in defecu Barthone.

Item dicit quod Barthone omni nocte iacet in infirmaria absque causa legitima.

Item dicit quod iniunctiones facte per vltimum dominum Lincolniensem in visitacione sua non obseruuantur in aliquo nec exhibentur in capitulo.

Item dicit quod per incuriam et improvidam gubernacionem fratris Willelmi Croylande et aliorum qui plura officia antea occuparunt monasterium graui ere alieno oneratur: petit igitur vt dominus\(^1\) discuciat quomodo stat cum monasterio in hoc casu.

[Fo. 35.] Item dicit\(^2\) Barthone subcellarius omni die tribuit cuidam Graystoke de Bardenay cibaria de bonis monasterij in magna habundancia quotidie, cum idem Graystoke nec sit corrodiiarius nec seruiens familiaris monasterij.

Item dicit quod abbass impignorauit pecias argenteas et alia iocalia monasterij domino Roberto Boston, vicario in choro ecclesie Lincolniensis, et, vt auduit dicere, abbass vendidit quendam boscum monasterij vocatum Horsley vel saltem maiorem partem eiusdem absque sciencia vel consensu consequens.

Item idem abbass manumisit quendam natium monasterij manentem in Sotherey, ad quod nec ad proximum mutuum seu vendicionem vocati fuerunt quatuor iuuenes monachi diaconi.

Domnus Johannes Hawton dicit quod in defecu barbitonsoris qui-libet monachus monasterij redet\(^3\) socium.

Item idem deponit quod de iniunctionibus minime exhibitis vt prius.

Item deponit de celebracione cantariarum, vt prius depositum, penitus substracta.

(Pro . . .)\(^4\) Dominus Willelms Yorke nuper officij subcellarij\(^5\) occupator petit vt dominus vellet dare sibi licenciam vt possite\(^6\) levare arreragia officij suj et vt illis quibus vica officij sui est indebitalit\(^7\) ac aretro existit in pecuniis valeat contentare.

(Contra mul [iarem apud] Sotherey.) Item dicit quod honestum foret pro fama monasterij et monachorum pro tempore existencium in minucionibus\(^8\) apud Sotherey vt Agnes Busshe, mulier soluta manens in maniero ibidem, amoueatur totaliter a loco illo et substituatur aliquis honestus vir qui habeat custodiam loci illius. Fiat iniungio.

(Pro vasis in refectorio.) Item petit vt aliquis de coquina oneretur cum custodia vasorum ligneorum pertinencium refectorio et vt ea lauet et mundet cum necesse fuerit. Inhonestum etenim est vt monachus

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\(^1\) st cancelled.
\(^2\) Sic: quod omitted.
\(^3\) Sic: for radit.
\(^4\) The marginal notes, which have for some way back been obliterated or torn away, begin to reappear.
\(^5\) Sic.
\(^6\) contentare cancelled.
\(^7\) indebita and debet cancelled beneath interlineation.
\(^8\) il cancelled.

\(^{1}i.e., of plate,
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Also he says as above concerning the scanty supply of victuals for the monks in the frater and infirmary, insomuch that after their meals nothing is left for the sustenance of their serving-men or for the alms, and this in Bartone's default.

Also he says that Bartone lies every night in the infirmary without lawful cause.

Also he says that the injunctions made by the last my lord of Lincoln in his visitation are not observed in aught, nor are they shewn publicly in the chapter-house.

Also he says that by the careless and imprudent governance of brother William Croyleande and the others who heretofore have filled several offices the monastery is burdened with grievous debt: he prays therefore that my lord shall discuss how it stands with the monastery in this case.

Also he says [that] Bartone the sub-cellarer every day gives to one Graystoke of Bardney victuals out of the goods of the monastery, in great abundance daily, albeit the same Graystoke is not in receipt of a corroyd nor is a household servant of the monastery.

Also he says that the abbot has impawned silver pieces\(^1\) and other jewels of the monastery to sir Robert Boston, vicar in the quire of the church of Lincoln, and, as he has heard say, the abbot sold a coppice of the monastery called Horsley, or at any rate the more part of the same, without the knowledge or consent of the convent.

Also the abbot freed a neifi\(^2\) of the monastery who dwelt in Southrey, to the which [neither], nor to the next exchange or sale were summoned the four young monks who are deacons.\(^3\)

Dan John Hawton says that in default of a barber every monk of the monastery shaves his fellow.\(^4\)

Also the same deposes, as before, concerning default in shewing the injunctions publicly.

Also he deposes, as was deposed before, concerning the total withdrawal of the celebration of the chantries.

(For . . . .) Dan William Yorke, late the holder of the office of sub-cellarer, prays that my lord would give him leave that he may levy the arrears of his office and may be able to satisfy those to whom by reason of his office he is in debt and in arrears with money.

(Against the woman at Southrey.) Also he says that it would be of advantage to the good fame of the monastery and of the monks who are for the nonce in their seynies at Southrey that Agnes Bushe, an unmarried woman dwelling in the manor there, be wholly removed from that place and some honest man be set in her room to keep ward over that place. Let the injunction be made.

(For the vessels in the frater.) Also he prays that someone from the kitchen be charged with the guardianship of the wooden vessels which belong to the frater,\(^5\) and that he wash and clean them when needful.

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\(^1\) A *nativus* was a born serf, the son of two serfs or of a servile mother. See Ducange, s.v.

\(^2\) It does not appear when the statute requiring the presence of young monks as witnesses on such occasions was passed, but it seems clear that the reason was that junior representatives of the convent should check the action of their elders, which may in times past have been a source of complaint.

\(^3\) Cf. Gray's injunction concerning the barber, *Visitations* 1, 2.

\(^4\) *I.e.*, the wooden dishes, plates, etc., used by the brethren at breakfast and supper.
circa locionem huiusmodi vasorum occupetur. Prouideatur de vno
garcione.

(Pro hospitibus recipiendis.) Item petit vt cum amici monachorum
ad ipsos visendos declinauerint habeant ipsi monachi commune hospicium
monasterij vbi poss[int] solacia ipsis amicis suis exhibere. De hoc
prouidebitur.

(Pro Yorke.) Item petit vt dominus pro eo interpellat apud abbatem
vt sit sibi bonus et propicius pater.

(Contra Lincolne et Croyland.) Frater Johannes Sallowe dicit quod
fratres Henricus Lincolne et Willelmus Croylande tanto intundunt pota-
cionibus post complectorium quod [cum] venerint ad matutinas adeo
sompno grauantur quod impeditunt omnes in choro psallentes. Habent
terminum post nonam ad purgandum se cum [ij monachis] pro vtroque.

(Contra Parteney.) Item dicit quod frater Ricardus Parteney est
proprietarius, eo quod habens oues, vaccas, boues et porcos eos vendit et
alia iterum emit ea[que] convertit in proprium vsum et non monasterij.
Negat articulum : habet terminum ad purgandum se post nonam cum ij
monachis.

(Contra Lincolne et Parteney.) Item dicit quod dicit fratres Henricus
et Ricardus intundent luidis alcarumide nocte, propter quod non veniunt
ad matutinas. Henricus n[egat. Ricardus] abiurauit et iurauit. In-
iunctum est sibi quod infra quimemam dicat primum nocturnum psalterij.

(Contra abbatem.) Item dicit de inunctionibus per ultimum dominum
epicopum non exhibitis nec observatis.

(Pro cantaris et missa pro rege.) Item dicit de cantariis vt supra, et
dicit quod quotidian deberet vna missa celebrari pro rege in monasterio,
ad quam celebr[ndam] monachi sacerdotes sunt iurati, et tamen quidam
et presertim frater Johannes Hole subtraxit se a celebracione misse

Item dicit quod iuuenes monachi non habent qui eos radent nisi
seinuicem : contingit sepius quod propter huiusmodi eorum tardum
ad chorum magna missa celebratur absque nota.

(Contra Hole.) Item dicit quod frater Johannes Hole est diffamatus
super adulterio cum Johanna Rauen de Bardeney coniugata. Negat
articulum. Habet terminum post nonam ad purgandum [se.]

(Contra Bracy.) Item frater Johannes Bracy diffamatus erat cum
Elena Coke coniugata, nunc de Tumby. Negat articulum : habet
terminum post nonam ad purgandum se cum iij [monachis].

(Contra seruientes abbatis.) Duo iuuenes manentes cum abate, vnum
Barkeworte et alias Taylboys, reprehendunt monachos iuniores, [et
Taylboys] traxit cultellum suum ad percuciendo fratrem Johannem
Roos, et ad hoc manutenentur, sed nescit per quos vel quem.

(Contra Bartone.) Item dicit quod non est satisfactum monachis de
speciebus et cultellis soluendis per certos officiarios, videlicet elemosin-
arium, piet[anciarium, etc.].
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For it is unseemly that a monk should be busied about the washing of such vessels. Let provision be made of a waiting-man. (For the receipt of guests.) Also he prays that, when the monks’ friends come down to visit them, the same monks may have the common guest-house of the monastery, wherein they may give entertainment to the same their friends. Provision shall be made concerning this.¹

(For Yorke.) Also he prays that my lord will intercede for him with the abbot, that he [the abbot] may be a kind and indulgent father to him.

(Against Lincoln and Croyland.) Brother John Sallowe says that brothers Henry Lincolne and William Croyland are so given to drinking after compline that, when they come to matins, they are so oppressed with sleep that they hinder all who are singing the psalms in quire. They have a term after none to clear themselves with [two monks] apiece.

(Against Parteney.) Also he says that brother Richard Parteney is guilty of private gain, in that, having sheep, cows, oxen and pigs, he sells them and buys others in return, [and] converts them to his own use and not that of the monastery. He denies the article: he has a term after none to clear himself with two monks.

(Against Lincoln and Parteney.) Also he says that the said brothers Henry and Richard spend their time at night in playing dice, by reason of which they do not come to matins. Henry [denies it. Richard] abjured [the offence] and swore [to discontinue it.] It was enjoined him that within a fortnight he should say the first nocturn of the psalter.

(Against the abbot.) Also he says concerning the injunctions [made] by the last lord bishop, that they are not shewn publicly nor observed.

(For the chantries and the mass for the king.) Also he says as above concerning the chantries, and says that there should be a mass celebrated daily for the king in the monastery, to celebrate which the monks in priests’ orders are sworn, and yet there are some [who do not], and brother John Hole in special has withdrawn himself from the celebration of the same mass. He has a term to clear [himself] with three monks.

Also he says that the young monks have none to shave them but one another: it often happens that because for such reason they come late to quire the high mass is celebrated without music.²

(Against Hole.) Also he says that brother John Hole is defamed of adultery with Jane Raven, a married woman, of Bardney. He denies the article. He has a term after none for clearing [himself].

(Against Bracy.) Also brother John Bracy was defamed [of adultery] with Ellen Coke, a married woman, now of Tumby. He denies the article: he has a term after none for clearing himself with three [monks].

(Against the abbot’s serving-folk.) Two youths that dwell with the abbot, one Barkeworthe and the other Taylboys, do scold the younger monks, [and Taylboys] drew his knife to strike brother John Roos,³ and they are encouraged to this, but he knows not by what persons or whom.

(Against Bartone.) Also he says that the monks are without satisfaction in the payment of spices and knives⁴ by certain officers, to wit, the almoner, the pittancer, [etc.].
(Contra abbatem.) Item dicit quod iiiij junioribus monachis inconstit ut abbas vendidit vnum corrodium cuidam Johanni Browne et vnum [oscum vocatum] Horsley et manumisit quendam natiyum, Robertum Hervysone.

[Fo. 35d.] Frater Thomas Bartone subcellerarius dicit quod frater Willelmu s Langtofte sacrata percipit septimanatim pro clerico suo vij panes griseos quos vendit vel alias consumit, quomodo nescitur.\(^1\)

Item dicit quod malum regimen monachorum existencium in minucionibus apud Sotherey est potissima causa scandali monasterio et destruccionis bonorum communium monasterij.

Item dicit quod cum abbas prohibuerit monachis ne exequant ad villam vel ibi bibant aut commedant, spretis huiusmodi prohibicionibus quidam et presertim fratern Willelmu s Burghe et Willelmu s Langtofte exeunt monasterium ad villam ac bibunt et comedunt ibidem.

Frater Willelmu s Bekeryng diaconus dicit de rasura iuuenum monachorum vt supra.

Item dicit de alienacionibus factis absque consensu quatuor juniorum et impignoracione iocalium.

Item dicit quod missa de capitulo non dicitur aliquociens in defectu Bartone.

Item dicit quod Bartone vellet omnes sibi obedire et ipse nulli vult obedire.

Item dicit de non reparacione chori vt supra.

Item idem Bartone in turpioquio dehonestat frater suos.

Item dicit\(^2\) de verbis dicitis Bartone per ultimum abbatem vt supra, videlicet de infeplitate\(^3\) ipsius Thome.

Item dicit de cantariis vt supra.

Item dicit de eo quod Bartone non iacet in dormitorio vt supra.

[Frater] Thomas Bartone, ad purgandum se super diffamacione Johannis Hole cum vxore lotoris monasterij cum duobus monachis, purguit se cum Willelmo Burghe et Willelmo Croylande.

[Frater]s Henricus Lincolne et Willelmu s Croylande, ad purgandum se cum iij monachis pro quolibet de eo quod non\(^4\) intendunt potacionibus serotinis post completorium et somniantes in choro [sunt im] pedimentum psallencium. Lincolne iuratus est de non exercendo: Croylande iterato iuratus est se.\(^5\)

[Frater] Ricardus Parteney, ad purgandum se de proprietate cum duobus monachis, purguit se cum Yorke et Langtofte.

[Frater] Johannes Hole, ad purgandum se cum iij monachis super periuria ratione non celebracionem missarum pro regibus;

[Idem], ad purgandum se cum iij monachis super adulterio cum Johanna Raven coniugata, purguit se cum Langtofte, Elkyngtone et Parteney.

Frater Johannes Bracy, ad purgandum se cum iij monachis super

\(^1\) soluit cancelled.
\(^2\) There are traces of notes of a similar character to those already given in the left-hand margin of fo. 35d, but it has been too much torn to allow them to be read.
\(^3\) quod cancelled.
\(^4\) Sic.
\(^5\) The sentence ends abruptly here.
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(Against the abbot.) Also he says that: without the advice of the four younger monks the abbot sold a corrody to one John Browne and a [coppice called] Horsley, and freed Robert Hervysone, a neif.

Brother Thomas Bartone, the sub-cellarer, says that brother William Langtofte the sacrist receives yearly for his clerk seven brown loaves, which he sells or otherwise gets rid of, in what manner is unknown.

Also he says that the ill governance of the monks while they are in their seynies at Southrey is a very potent cause of scandal to the monastery and of the destruction of the common goods of the monastery.

Also he says that, albeit the abbot has forbidden the monks to go out to the town or drink or eat there, some in despite of such prohibitions, and especially brothers William Burghe and William Langtofte, go out of the monastery to the town and do drink and eat there.

Brother William Bekeryng, deacon, says as above concerning the shaving of the young monks.

Also he speaks concerning the making of alienations without the consent of the four younger monks and the impawning of valuables.

Also he says that sometimes the chapter mass\(^1\) is not said in Bartone's default.

Also he says that Bartone would have all obey him, while he himself will obey nobody.

Also he says as above concerning the want of repair in the quire.

Also the same Bartone in evil-speaking blackens the fame of his brethren.

Also he says as above concerning the words spoken to Bartone by the last abbot, to wit, touching the unfaithfulness of the same Thomas.

Also he says as above concerning the chantries.

Also he says as above concerning the fact that Bartone does not lie in the dorter.

Concerning the visitation of Bardney.


[Brother's] Henry Lincolne and William Croylande, [appointed] to clear themselves with two monks apiece touching this, that they spend their time after compline in late drinkings and, by slumbering in quire, [are] a hindrance to those that are singing psalms. Lincolne was sworn to give up the habit: Croylande was sworn a second time that he...

[Brother] Richard Parteney, [appointed] to clear himself with two monks touching the acquisition of private store, cleared himself with Yorke and Langtofte.

[Brother] John Hole, [appointed] to clear himself with three monks of perjury, because of his omission to celebrate masses for the kings;

[The same], [appointed] to clear himself with three monks of adultery with Jane Raven, a married woman, cleared himself with Langtofte, Elkyngtone and Parteney.

Brother John Bracy, [appointed] to clear himself with three monks

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\(^1\) For the various hours at which the chapter mass was said in monasteries see Visitations 1, 41.
adulterio cum Elena Cok de Tumby coniugata, purguit se cum Yorke, Croylande et Parteney.  
Et continuata est visitacio vsque xiiiij diem Marcij proxime futurum.  
Frater Willelmus Langtofte.  
Frater Willelmus Yorke.  
Frater Johannes Hole.  
Frater Ricardus Parteney fregit ostia cellaria et alienaut ceruism  
et cetera cibaria contra ordinacionem per dominum de consensu omnium  
appunc[tuatam].  
Frater Johannes Bracy, iuratus de veritatem dicendo super inquir-  
endis ab eodem, interrogatus an vnquam scuiit vel auduit Barton dicere  
quod dominus Cromwell scopa[ret pauimentum] vel quod capud suum  
sincoparetur, dicit quod sic; et hoc in vltima yeme in camino in com-  
muni loco, audiente isto Bracy et Langtofte; et per hec [verba];  
'Cromwelle nunc thesaurarius scopabat pauimentum sicut ceteri qui in  
eodem officio fecerunt.' Interrogatus an scuiit Barton facere aliquam  
[monetam, dicit] quod non.  
Frater Willelmus Langtofte iuratus et interrogatus simili modo dicit  
quod sic, et hoc diuersis vicibus tam in estate quam in yeme temporibus  
Frater Willelmus Croyland iuratus et interrogatus simili modo dicit  
quod sic, et hoc diuersis vicibus tam in estate quam yeme temporibus  
refectionis. [Interrogatus an] nouit eum fecisse monetam, dicit quod  
non: dicit lanen quod auduit ipsum super hoc diffamatum," et hoc per  
seruientes ipsius [Thome . . . ] pecit ab eodem Bartone veniam.  
Frater Willelmus Yorke iuratus et interrogatus simili modo concor-  
dat cum aliis prius iuratis, presentibus Croyland, Langtofte et aliis.  
Frater Henricus Lincolne iuratus et simili modo interrogatus concor- 
dat cum aliis, hoc addito quod auduit Barton sic dicere diuersis  
vicibus eciam inter [seculares].3  
Frater Johannes Hale iuratus et simili modo interrogatus concordat  
cum aliis.  
Frater Ricardus Parteney iuratus et simili modo interrogatus concor- 
dat cum aliis, dicens vt ceteri deposuerunt; et est hereditas thesa- 
auriorum Anglie [scopare] pauimentum, inducens in exemplum quod  
quidam dominus Hugo Spensere qui fuit thesaurarius, et per dominos  
regni rege extra regnum agent de[ca]pitatus fuit.

1 *interrogatus* cancelled.  
2 This word is conjecturally supplied, but it seems clear that it is the one needed. See  
Rose's evidence below.  
3 It is not clear why memoranda of these names should have been made without  
 further comment. It will be noticed that matter not previously included among the  
detecta is dealt with in this portion of the minutes.  
4 Ralph, lord Cromwell, who about this time had completed his great works at Tale- 
 shall castle. He had become treasurer of England in 1433, at a critical period in the  
national finances, and resigned his office in July 1443.  
5 The phrase is obscure, and the word *scoparet* may possibly be *stoparet*. In either  
case it appears to be used figuratively. The treasurer would be brought low from his high  
estate; if the word is *stoparet*, it means that his dust would stop holes in the floor like  
that of 'imperious Caesar' in Shakespeare, *Hamlet*, V, i, 236. Mr. Coulton suggests that  
*scoparet pavimentum* may allude to the custom of drawing persons condemned to be beheaded
of adultery with Ellen Cok of Tumby, a married woman, cleared himself with Yorke, Cromylande and Parteney.

And the visitation was adjourned until the fourteenth day of March next to come.

Brother William Langtofte.
Brother William Yorke.
Brother John Hole.¹
Brother Richard Parteney brake the cellar doors and made away with beer and other victuals, contrary to the ordinance appointed by my lord with the consent of all.

Brother John Bracy, having been sworn to speak the truth concerning the inquiries to be made of him [and] being interrogated whether he ever knew or heard Bartone say that lord Cromwell² would sweep the floor³ or that his head would be cut off, says yes, and this was last winter by the fire in the common house,⁴ in the hearing of this Bracy and Langtofte; and he used these words, ‘Cromwelle who is now treasurer shall sweep the floor like the others who have dealt in the same office.’ Asked whether he knew Bartone to make any [coin, he says] no.

Brother William Langtofte, sworn and interrogated in like wise, says yes, and this was at divers times during meals in summer as well as winter. Questioned in [whose] presence, he says that he does not know.

Brother William Croyland, sworn and interrogated in like manner, says yes, and this was divers times during meals in summer as well as winter. [Interrogated whether] he knows him to have coined money, he says no: he says, however, that he has heard him defamed of this, and this by the serving-folk of the same [Thomas . . . . .] asked pardon of the same Bartone.⁶

Brother William Yorke, sworn and interrogated in like manner, agrees with the others previously sworn, [and says that it was] in the presence of Croyland, Langtofte and others.

Brother Henry Lincoln, sworn and in like manner interrogated, agrees with the others, adding this, that he has heard Bartone say so divers times, even among [secular folk].

Brother John Hale, sworn and in like manner interrogated, agrees with the others.

Brother Richard Parteney, sworn and in like manner interrogated, agrees with the others, saying as the rest have deposed; and it is the hereditary fortune of the treasurers of England to sweep the floor, citing the example of one sir Hugh Spensere who was treasurer and was beheaded by the lords of the realm while the king was absent from the kingdom.⁶

¹ on a hurdle to their execution. Parteney's evidence indicates that the phrase meant that Cromwell would come to a bad end.
² The ordinary name given, as at Durham, to the calefactorium or warming-house of a Benedictine monastery. See note on calefactorium in Visitations 1, 222.
³ The MS. is much rubbed at this point, and the actual meaning is irrecoverable.
⁴ Neither of the Despensers, of whom the elder was hanged and the younger beheaded in 1326, was treasurer. Possibly Parteney's inaccurate memory confused with the treasurer Walter Stapeldon, bishop of Exeter, who was murdered by the London mob on 15 October in the same year, when Edward II had fled into the west of England and was attempting to escape to Ireland.
ALNWICK'S VISITATIONS

Frater Johannes Rose iuratus et simili modo concordat cum aliis, et dicit vitlerius quod quidam securarish Johannes del Chaumbre hoc ipsum audiebat.

Frater Johannes Howtone iuratus et simili modo interrogatus concordat cum ceteris.

Frater Johannes Swallowe iuratus et simili modo interrogatus concordat cum aliis.

Frater Willemus Bekeryng iuratus et simili modo interrogatus concordat cum aliis.

III.

[BARDENEY]

[Fo. 17.]

Xvij die mensis Marcij, anno Domini mcecccxxxix°, in domo capitulari monasterij de Bardene, ordinis sancti Benedicti, Lincolnensiis diocesis, coram reueringo patre et domino Willelmo, Dei gracia Lincolnensi episcopo, ipsis die et loco iudicialiter sedente comparuerunt personaliter abbac et singuli monachi dicti loci, fratres Thoma Bartone excepto. Quibus idem reueringus pater exposuit causam aduentus sui, vnum videlicet quod iam a diu relatum fuit sibi Londonis quod monachi non fuerunt obedientes ipsi abbatii, sed quod propter magna erat dissolucio in monasterio: tercio quod relatum fuit sibi quod abbas tantis infirmitatibus adeo est impotens effectus quod non sufficit ad sui et ipsius monasterij regimen in spiritualibus aut temporalibus, et propterex necessario oporteat assignari sibi coadiutor. 1 Peciti igitur abi ipso abbatii si quem et quam vellet sibi assignari, quamquam ipsis etipropter causam predictam siciam preter consensum suum posset sibi vnum deputare. Vnde idem abbas aduibus consenci2 vt frater Alanus Kirketone, prior loci illius, sibi deputetur in coadiutorem qui sibi assistat et habeat officium huusmodi, cum ipse propter huusmodi infirmitates notorie est impotens pro regimine dicti monasterij tam interius quam exteriur. Rogauerit igitur idem abbac dictum reueringum patrem ut ipsum fratrem Alanan sibi deputare dignetur in coadiutorem. Vnde post aliquantulum interuum dictus reueringus pater prefatum Alanan, licet quodammodo renitentem, dicto fratris Johanni abbati de suis peticio et consensu express in coadiutorem deputauit. Et deinde iurauit idem frater Alanan ad sancta Dei evangelia quod fideliter et diligenter administrabit in temporalibus dicti monasterij et plenum et fidelem compotum de administracione sua cum exactus fuerit reddet. Et deinde dictus abbas simile prestitit iuramentum quod nichil penitus ministrabit aut disponet de temporalibus dicti monasterij absque et nisi de voluntate, scienca et consensu dicti fratris Alani coadiutoris sui. Et deinde idem reueringus

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1 Sic: interrogatus omitted.
2 Sic.
3 The memorandum is continued lower on the page at a place indicated by a sign in the margin, as the two succeeding paragraphs had been written before it was finished.

1 Literally, John of the Chamber.
2 For Alnwick's itinerary see introduction. It is possible that a special deputation from the abbey may have given him this report,
BARDNEY ABBEY, 1439-40

Brother John Rose, being sworn and in like manner [interrogated], agrees with the others, and says further that a secular person, John Chaumbe, heard this same.

Brother John Howtone, being sworn and in like manner interrogated, agrees with the rest.

Brother John Sallowe, being sworn and in like manner interrogated, agrees with the others.

Brother William Bekeryng, being sworn and in like manner interrogated, agrees with the others.

III.

[BARDNEY]

On the seventeenth day of the month of March in the year of our Lord 1439, in the chapter-house of the monastery of Bardney, of the order of St. Benet, of the diocese of Lincoln, in the presence of the reverend father and lord, the lord William, by the grace of God bishop of Lincoln, as on and in the same day and place he was sitting in the capacity of judge, there appeared in person the abbot and the several monks of the said place, except brother Thomas Bartone. And the same reverend father explained to them the cause of his coming, one, to wit, that now for a long time it was told him in London that the monks were not obedient to the same abbot, but that for this cause there was great disorder in the monastery; in the third place, that it has been told him that the abbot by his sore infirmities has become so powerless that he is insufficient for the governance of himself and the same monastery in things spiritual or temporal, and therefore of necessity a coadjutor must be appointed him. He asked accordingly of the said abbot if he wished anyone appointed him and [if so], whom, albeit he himself for the cause aforesaid could commission one for him even without his [the abbot’s] consent. Whereof the same abbot being advised, agreed that brother Alan Kirketone, the prior of that place, should be assigned him as a coadjutor to give him aid and hold such office, inasmuch as he himself because of such infirmities is notoriously incapable of the governance of the said monastery, both within doors and without. The same abbot therefore begged the said reverend father that he would deign to commission the same brother Alan to be his coadjutor. Wherefore after some little space the said reverend father gave commission to the aforesaid Alan, albeit Alan was somewhat reluctant, to be coadjutor to the said brother John, the abbot, at and with his [the abbot’s] express request and consent. And then the same brother Alan swore upon the holy gospels of God that he will zealously and faithfully do his administration in respect of the temporalities of the said monastery, and will render when he may be required a full and faithful account of his administration. And then the said abbot proffered the like oath that he will administer nothing at all nor dispose of the temporalities of the said monastery without and except with the will, knowledge and consent of the said brother Alan his coadjutor. And then the same reverend father

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3 This is the second causa deuentus. Sed in the original was probably written by mistake for secundam or secundo.

4 He had been a monk of Spalding priory; see the visitation of that house in 1438, which contains interesting information with regard to him.
pater eisdem abbati et conuentui in virtute obediencie manduauit et iniuxit eisque\(^1\) districcis inhibuit ne eorum aliiquis se de administracione temporalium huiusmodi se\(^2\) intromittat, nec ipsum Alunum in administracione huiusmodi quouissimo impeditat, sed quod, ipso fratre Alano circa huiusmodi temporalia\(^3\) extra occupato, dictus abbav ac supprior et cantor regulares observancias faciant inibi observari : et quod singuli de conuentu intendant dicto fratri Alano in hiis que ad officium huiusmodi coadiutoris pertinent, sicuti canoniam effugere voluerint vicionem.

Expectantibus in domo capitulari abbate, priore, suppriorie, Waynflete et Bracy, et ceteris recedentibus, dominus\(^4\) recitauit abbati qualiter quis non deberet priuari nisi conuictus ; et vii abbav imposuit Bartonie diversas offenses et proptererea incarcerauit eum non conuictum, nisi super hoc solo quod incarceratus vocauit abbatem furem . . .

Tandem de consensu abbatis et residuorum quattuor et omnium quasi, dictus frater Thomas absolutus est de carcere et submisit se humiliter abbati et peciit veniam de omnibus commissis. Dominus ordinavit quod liber sit a carcere et quod seruet inirmiam in refecctione cum Willelmou Burghe ; et deinde dominus monuit eundem Thomam auctoritate ordinaria quod non\(^5\) intromittat se cum aliquo nec de alicuo regimine monasterij interiori vel exteriori, et quod seruet pacem et concordiam, et quod non seminet aliqua seminaria discordiarum inter fratres decetero sub pena expulsionis perpetue a monasterio in casu quo inatea\(^6\) legitimate conuincatur super aliquo premisserum, etc.

[Fo. 16]. Abbas deponit quod Langtofte precentor, Willelmus Yorke, Ricardus Parteney cum aliis duobus iunioribus diebus Lune, Martis et Iouis [in sept]mana post inuencionem sancte Crucis, videlicet mense Maij, anno Domini mcccxxxvij, sumperunt refecciones suas in domo elemosi\(\text{nae}\) extra septa claustralia tam in meridie quam in cenis contra inuictionem domini eis factam et notam sub pena excommuniciones. Patentur inuiciones. Item patentur commesaciones. Patentur celebracionem. Vnde dominus declarauit eos irregularares et pro irregularibus ; et iurauuerunt de obediendo iura\(^7\) et de observa\(\text{nae}\) hanc et ceteras inuinciones. Absolutus est\(^8\) a sentencia excommuniciones.

Item deponit quod silensium nullo modo seruatur in claustro nec ecclesia nec alibi vbi seruari deberet iuxta ordinem, et proptererea qu[ui cum] hoc transgressiones puniantur, pena ita leuis est quod non timetur nec desistunt delinquentes.

Item deponit quod frater Johannes Hole\(^9\) clanculo emisit omnia peculia sua animo et intencione, vt apparuit, exeun[di] in apostasia, et presertim vnum coeleare,argenteum et vnum murrum ornatam argento ; nec tamen dum exiuit nec aperire vult abatti vbi bona huiusmodi sunt.

Item cum dominus alias iniuxerat abatti vti recuperet fratrem

\(^{1}\) iniux cancelled.
\(^{2}\) Sic.
\(^{3}\) informavit cancelled.
\(^{4}\) pri cancelled.
\(^{5}\) The passage ends abruptly here, and a gap is left for the rest of the sentence and the procedure which followed.
\(^{6}\) obs cancelled.
\(^{7}\) Sic : iuri would be more correct.
\(^{8}\) Interlined : fratri emisit cancelled.

\(^{1}\) Le. 5, 6, 8 May, 1438.
commanded and enjoined the same abbot and convent in virtue of obedience and straitly gave them inhibition, that none of them intermeddle with the administration of such temporalities, nor in any wise hinder the same Alan in such administration, but that, when the same brother Alan is abroad on business about such temporalities, the said abbot with the sub-prior and the chanter do cause the regular observances to be kept in that place; and that the several members of the convent do hearken to the said brother Alan in those things which belong to such his office of coadjutor, even as they shall be fain to escape canonical retribution.

While the abbot, the prior, the sub-prior, Waynflete and Bracy stayed in the chapter-house, the rest having gone out, my lord rehearsed to the abbot how no-one ought to be deprived except he be convicted; and, whereas the abbot laid divers offences to Bartone's charge and imprisoned him therefore, being unconvicted save of this alone, that the imprisoned party called the abbot a thief.

At length, with the consent of the abbot and the remaining four and of almost all, the said brother Thomas was freed from prison and made lowly submission to the abbot and besought pardon for all that he had done. My lord ordained that he should be free from prison and that at his meals he should abide in the infirmary with William Burghe; and then my lord by his authority as ordinary warned the same Thomas not to intermeddle with any or concerning any governance of the monastery within doors or without, and to keep peace and concord, and to sow no seeds of brabbles henceforward among the brethren, under pain of perpetual expulsion from the monastery in case that he be lawfully convicted hereafter touching any of the premises, etc.

The abbot deposes that Langtofte the precentor, William Yorke, Richard Parteney with two other of the younger monks, on Monday, Tuesday and Thursday in the week after the invention of the holy Cross, to wit in the month of May in the year of our Lord 1438, did take their meals in the house of the almonry without the bounds of the cloister both at midday and at supper, contrary to my lord's injunction made and notified to them under pain of excommunication. They confess the injunction. They also confess they ate so together. They confess to have celebrated. Wherefore my lord declared them guilty of irregularity and to be irregular persons; and they swore to obey the law and to observe this and the other injunctions. He was absolved from the sentence of excommunication.

Also he deposes that silence is in no wise kept in cloister or in church or anywhere else where it ought to be kept according to the order, and on this account, [because when] they who transgress this are punished, the penalty is so light that it is not feared and the offenders do not leave off.

Also he deposes that brother John Hole sent out privily all his private goods, with the mind and intent, as it appeared, to leave the house in apostasy, and especially a silver spoon and a mazer garnished with silver; and yet he has not yet gone, nor will he disclose to the abbot where such goods are.

Also whereas my lord at another time had enjoined upon the abbot

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2 The meaning is that they had committed the irregularity of celebrating mass while in a state of excommunication.

3 The registrar appears to have regarded abbas as the subject of his sentence by an oversight.
ALNWICK’S VISITATION


Item dicit abbass quod postquam sic secundo expulsus fuerat de monasterio, quidam de confribibus fregerunt cameram ipsius Bartone [in] infirmaria; et dicit quod Parteney hoc fecisset. Dicit2 interrogatus quod hoc non fecit.

Dominus monuit abbatem quod satisfaciat Bartone pro qualibet septimana qua stetit3 de suo mandato apud Belue[rum], xiiijda.

Innuccion de serundis et resoluendis pecuniis non seruatur. Parteney interrogatus quare occasione premissorum . . .4

Frater Willelmus Langtofte habens clauen custodia sigilli communis. Frater Willelmus Waynflete suprior.

Frater Henricus Lincolne precentor.

Frater Johannes Hole.

Isti quatuor post matutinas habuerunt conventicula in capitolo, et re[menantibus] Langtofte et Waynflete, alij duo ascenderunt in the-saur[ariam]. Sunt tres clanes, quarum duas habet abbas et terciam Lang[toite]. Lincolne et Hole sigillarunt albas cartas in ly Clerk hous[e].

Frater Thomas Bartone principalis auctor et fuctor omnium premissorum.

INIUNCIONES BARDENEY,6

[Reg. vol. xviii, fo. 37.]

Willelmus, etc., dilectis filiis et abbatis et priori claustri ac conventui monasterij de Berdeney, ordinis sancti Benedicti, nostro dioecesis, salutem, etc. Licet nos alias, dum visitacionis nostre ordinarie officio in monasterio vestro predicto fungebamur, inter cetera plura per nos vobis inuincta sub pena excomunicacionis maioris in contravenientes fulminande, vobis vniuersis et singulis specialiter inuexerimus et mandauerimus quod monachi monasterij illius de cetero habeant minuciones suas infra monasterium illud et nullatius ut solito apud Sutherey vel alibi extra septa

1 re cancelled.
2 quod cancelled.
3 ad cancelled.
4 Sentence unfinished.
5 This passage occurs on fo. 16, the contents of which appear to belong to the visitation of 1439-40. The visitation of October, 1440, which follows, however, indicates that the report which it contains can hardly have been made to the bishop as early as March, 1439-40, but that it was noted by the registrar either immediately before, or as a summarising-up of the evidence obtained at, the visitation of October, 1440. The report of the October visitation begins, without a special heading, on fo. 17, following directly upon that of the March visitation, or, rather, of its earlier part; while, for the rest of the March visitation, we have to go back to fo. 16, upon which this additional information occurs. The registrar's reports were obviously made without his usual care, and the matter of the October visitation was reported upon the blank spaces of sheets already used. Fo. 16d is left blank.
6 This document, which was issued in consequence of the visitation of March, 1439-40,
that he should receive back brother Thomas Bartone, who had then been wrongfully expelled, he inquired of the abbot if he had received his letter. He says yes. He asked a second time whether he had admitted the said brother Thomas. He says no. Being asked on what account, he says that Langetofte [and] Yorke came to the same abbot in the name of all their brethren, saying once and for all that he ought not to be admitted. Yorke says that inasmuch as Bartone had been defamed of high treason and of coining money, they dared not admit him, lest they themselves should also [be defamed] touching this, and so they and the monastery should suffer hurt.

Also the abbot says that after that [Bartone] had been thus expelled a second time from the monastery, some of his brethren broke open the same Bartone's chamber in the infirmary; and he says that Parteney might have done this. [Parteney], being interpolated, says that he did not do it.

My lord warned the abbot to make satisfaction to Bartone of fourteen pence for every week wherein he abode by his [my lord's] command at Belvoir.

The injunction concerning the keeping and payment of money is not kept.

Parteney, being asked wherefore by occasion of the premises . . .

Brother William Langtofte, who has the key of the custody of the common seal.

Brother William Waynflete, the sub-prior.

Brother Henry Lincolne, the precentor.

Brother John Hole.

These four did hold privy meetings in the chapter-house after matins, and [while] Langtofte and Waynflete [stayed behind], the other two went up into the treasury. There are three keys, whereof the abbot has two and Langtofte the third. Lincolne and Hole did seal blank parchments in the clerk-house.1

Brother Thomas Bartone [is] the principal author and abettor of all the premises.

INJUNCTIONS FOR BARDNEY.

William, etc., to our beloved sons, both the abbot and the claustral prior2 and convent of the monastery of Bardney, of the order of St. Benet, of our diocese, health, etc. Albeit we at another time, while we were fulfilling the office of our visitation as ordinary in your monastery aforesaid, among several other matters enjoined upon you by us under pain of pronouncing the greater excommunication against them who should act contrariwise,3 made special injunction and commandment to you all and several that the monks of that monastery should henceforth have their seynies within that monastery and in no wise, as was

does not remain among the visitation MSS, but is preserved in Alnwick's register, from which it has been transcribed here.

1 The name apparently given to the sacristy. See note on p. 30 below.

2 This special address to the claustral prior was doubtless intended to give special distinction to prior Kirkeston, who was the abbot's coadjutor and should have had the effectual direction of affairs in the monastery.

3 These injunctions, which followed the visitation of 1437-8, have not been preserved. For the *detecta* which led to the inhibition of *ministriones* at Southrey, see pp. 21, 23 above.
dicti monasterij, ex certis tamen causis nos mouentibus indulgemus vobis vt minuciones vestras huiusmodi iuxta consuetudinem ipsius monasterij apud Sotherey et non alibi extra monasterium teneatis, vsque dum aliter duxerimus ordinandum, predicta nostra iniunzione aut pena eidem adiecta non obstante; dommodo\(^1\) tantum, dilecte fili\(^1\) abbas, huiusmodi minucionibus cum contratribus tuis prescientiam tuam continuam exibias\(^1\) et ad eorum regimen oculum habeas diligentem, et quod expense ibidem tempore minucionum fiende expensas que similii modo facte forent in monasterio non exedant,\(^1\) quodque pax, concordia et vnitias inter vos tam infra monasterium quam extra omnino seruuntur.

Iniungimus preterea tibi, dilecte fili prior, in virtute obedientie et sub pena excommunicacionis, quam non inmerito poteris\(^2\) formidare si non feceris quod mandamus, vt si que dissenciones, contenciones, rixe vel discordie inter ipsius monasterij confratres decetero orrantur\(^1\) nobis quantocius de ipsis et earum autoribus eorumque complicibus absque omnis more diffugo intimare et notificare non omittas.

Ceterum quia nos nuper in dicto monasterio existentes te, frater Thoma Bartone, a carcerali custodia qua ob tua dimerita\(^1\) tenebarris absoluentes ordinamuis et tibi districtius iniunxerimus\(^3\) quod sepra dicti monasterij nullines exires, nec cum quamquam vel de re quacumque te intromitteres, set de huiusmodi liberacione contentus septa huiusmodi seruares et cum fratre Willelmo Burghe in infirmaria refeciones sumereas quotidianas, tibiigitur sub pena reintrusionis tui in custodium huiusmodi carceralem firmiter iniungimus et mandamus vt hanc nostram ordinacionem inioualibr il ter obserues, ab eius aliqua parte nullatius resiliendo.

Data sub sigillo nostro, etc., de Nettelham primo die Aprilis, anno Domini mccccxxi, nostrarumque consecracionis anno xii et translacionis quarto.

IV.

[BARDENEY]

[Fo. 17]

Sedente domino pro tribunal in domo capitulari monasterij de Bardeney, ordinis sancti Benedicti, Lincolnensis dioecesis, vj die mensis Octobris, anno Domini mccccxxi, comparuerunt coram eo ipsis die et loco abbatis et singuli monachi preter Elkyngtone, qui est dioecesis Eboracensis, et Lincolne, qui est Lincolnie, et Bekeryng, qui isto die iuit visurus

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\(^1\) Sic.

\(^2\) At first sight, this indulgence appears to exile the abbot from the monastery and place him in permanent charge of the ‘sency place’ at Southrey. This, however, although his authority in the abbey had been checked, can hardly be the case, and it probably means that he was to pay frequent visits to his brethren during their seynies.

\(^3\) See p. 26 above.

\(^4\) The original has simply dict Ebor, which may be for diecisi Eboracensis and mean that Elkyngtone was absent in the diocese of York. This, however, is very vague, apart from the construction without in, and the reading as given here is probably the right extension of the phrase. It may mean one of two things: (1) that Elkyngtone was a member of a Yorkshire Benedictine house who had been relegated to Bardney and claimed exemption from the bishop of Lincoln’s visitation. In this case, it may be noted that he
your wont, at Southrey or elsewhere without the bounds of the said monastery, nevertheless from certain causes that move us we grant you indulgence to keep such your seynies, according to the custom of the same monastery, at Southrey and not elsewhere without the monastery, until we shall have thought fit to ordain otherwise, our aforesaid injunction or the penalty attached thereto notwithstanding; provided only, beloved son the abbot, that you lend your presence continually to such seynies with your brethren and keep a diligent eye to their governance, and that the expenses to be incurred in the same place during the seynies do not exceed the expenses which in like manner would be incurred in the monastery, and that peace, concord and unity be altogether preserved among you both within and without the monastery.

We enjoin upon you moreover, beloved son the prior, in virtue of obedience and under pain of excommunication, which not without desert you shall be able to fear, if you do not that which we command, that, if any quarrels, bickerings, strifes or disagreements arise henceforth among the brethren of the same monastery, you fail not to inform and notify us as soon as you may, without the evasion of any delay, touching the same and their instigators and accomplices.

But because we, being of late in the said monastery, when we absolved you, brother Thomas Bartone, from the durance in prison wherein because of your ill deserving you were confined, did ordain and straitly enjoin upon you that you should in no wise go outside the bounds of the said monastery, nor intermeddle with any matter or concerning any matter whatsoever, but, being content with such your deliverance, you should keep such bounds and take your daily meals with brother William Burghe in the infirmary; we therefore strictly enjoin and command you, under penalty of your being thrust back again into such durance as a prisoner, that you keep this our ordinance without breach, in no wise starting aside from any part thereof.

Given under our seal, etc., [in our manor] of Nettleham, on the first day of April in the year of our Lord 1440, and the thirteenth year of our consecration and fourth of our translation.

IV.

[BARDNEY]

As my lord was sitting as a tribunal in the chapter-house of the monastery of Bardney, of the order of St. Benet, of the diocese of Lincoln, on the sixth day of the month of October in the year of our Lord 1440, there appeared before him on and in the same day and place the abbot and the several monks, except Elkyngtone, who is of the diocese of York, and Lincoln, who is at Lincoln, and Bekeryng, who on this

held the office of cellarer, though apparently without much effect, in 1437-8, when he duly submitted to visitation. It is therefore more likely (2) that he had temporarily been placed in charge of the large estates of Bardney at and near Humby in the east Riding of Yorkshire, where his position would be equivalent to that of the custos of the foreign property of a monastery, such as those who had looked after the so-called 'alien priories' until the previous generation. In this case he would be temporarily amenable to the jurisdiction of the archbishop of York.
parentes suos, et Rose qui est in fatis. Et tunc exposita causa aduentus
sui, videlicet vt visitet occasione sigillacionis albarum cartarum sigillo
communi, cuius custodie clauium vnam habet abbas, Willelmus Waynflete
aliam et Langtofte terciam; et deinde amotis ceteris, abbas iuratus dicit.

Dicit quod habet medietatem sigilli communis et vnum clauem. Dicit
vitereus quod infra quindecim elapsam liberauit clauem suam
ceteris duobus custodibus illius sigilli ad sigillandum vnum procuratorum.
Interrogatus an serura clauis sue fuit statim serata, dicit quod nescit;
credit tamen quod sic: fuit tamen in thesauraria, sed ad hon non respi-
ciebat. Et credit quod liberavit huiusmodi clauem dictis custodibus
inter festa Mathei et Michaelis vltima. Interrogatus si novit un aliqu
seculum vacue seu albe carte sint vel fuerint sigillate sigillo communi aut
sigillo officij sui, dicit plane quod non. Deinde1 exiens capitulum et
iterum ad statim rediens in capitulum, dicit quod heri mane tradidit
clauem suam alis custodibus ad sigillandum vnum procuratorum, et
statim retradariderunt sibi clauem.

Frater Alanus Kycketone, prior, iuratus et interrogatus de premissis
dicit quod ipse primo percepit huiusmodi factum. Interrogatus qui
fuerunt hu[iusmodi] factores, dicit quod fratres Willelmus Langtofte,
Willelmus Waynflete, Henricus Lincolne et Johannes Hole tractarunt in
capitulo post matutinas per vnum horam, et tunc duo ex eis pecierunt
lectos, et duo alij accesserunt in thesauraria et2 sumpserunt et tulerunt
sigillum commune, et sigillare tales scedulas vacuas in domo sacriste,
et ibidem dimiserunt fragmenta pergamen[i]. Et dicit quod hec habuit
ex relatu Johannis Bracy qui vidit eos sic sigillantes. Et credit, vt dicit,
quod Barton est principalis auctor huiusmodi sceleris, eo quod circa
festum Assumptcionis Bartone dixit palam quod episcopus non habet
talem iurisdictionem in monasterio vt disponat de pecunii monasterij:
pocus exponemus omnia que habemus in monasterio in defensionem
contra eum. Et dicit quod sigillantes non habent pericam conficiendi
procuratoria.

Frater Willelmus3 Burghe, prior, iuratus et interrogatus de huius-
modi tractatibus et sigillacione ac ere aliena,4 et si monasterij domus
non debite reparentur, dicit quod nichil horum nout.

[Fo. 17d.] Frater Johannes Bracy iuratus et examinatus dicit quod
statim et incontinenti post matutinas auduit Lincolne, Langtoft, Wayn-

1 Interlined above posita dicit cancelled.
2 A word cancelled, apparently exparer.
3 Barton cancelled.
4 Sic.

1 For the unusual phrase in fatis, cf. N.E.D., s.v. Fate, which quotes Lydgate (c. 1430),
Bochas III, xxvi (1554), 976. 4 Cirus was passed into fate.

2 I.e. one of the two moulds, obverse and reverse, between which the wax was pressed.
The obverse half of the convent seal was found after the removal of soil from a spot near
the S.W. door of the abbey church in 1911, and is illustrated in Assc. Archit. Soc. Reports,
xxxi, 28. It is apparently of a date c. 1280-1300, with figures of St. Peter and St. Paul
under trefoiled canopies with crocketed pinnacles and shafts with foliated capitals. The
border is surrounded with the legend: SIGILLUM} CO[MMUNE ABBATIS ET
CO[N]VENTVS MON[ASTERII] AP[OSTO]LORVM PETRI ET PAVLI. The
reverse bore the figure of St. Oswald, and continued the legend: ET SANCTI OSWALDII
GLORIOSI REGIS ET MART[I]RIS DE BARDENEY. Both obverse and reverse,
with the positions wrongly given, are noted by Dugdale from an impression attached to a
deed of 1347. The illustration mentioned above is wrongly entitled 'Reverse of Abbey
seal, with impression.'
day went to see his parents, and Rose, who is at the point to die. And, when he had set forth at that time the reason of his coming, to make visitation, to wit, by reason of the sealing of blank parchments with the common seal, of the keys that guard the which the abbot has one, William Waynflete the other and Langtofte the third; and after the rest had been sent out, then the abbot, having been sworn, says [as follows].

He says that he has half of the common seal and one key. He says further that within the past fortnight he delivered his key to the two other guardians of the seal for the sealing of a proxy. Being interrogated whether the lock belonging to his key was shut immediately, he says that he does not know; he believes, however, that it was: albeit he was in the treasury, he did not notice this. And he believes that he delivered such key to the said guardians between the feasts of Matthew and Michael last. Being interrogated if he knows whether any empty sheets or blank parchments are or have been sealed with the common seal or with the seal of his office, he says plainly no. Then, leaving the chapter-house, and coming back again into the chapter-house at once, he says that yesterday morning he handed over his seal to the other guardians for the sealing of a proxy, and they immediately gave him back his key.

Brother Alan Kyrketone, the prior, being sworn and interrogated concerning the premises, says that he was the first to be aware of such doing. Interrogated who they were that did such thing, he says that brothers William Langtofte, William Waynflete, Henry Lincolne and John Hole held treaty in the chapter-house after matins by the space of an hour, and then two of them went to their beds, and the two others entered the treasury and took and carried off the common seal, and did seal such blank sheets in the sacristy, and did leave pieces of parchment there. And he says that he had this on the information of John Bracy, who saw them in such act of sealing. And he believes, as he says, that Bartone is the chief instigator of such wickedness, inasmuch as about the feast of the Assumption Bartone said openly, 'The bishop has no such jurisdiction in the monastery that he can dispose of the monies of the monastery: rather will we lay out all that we have in the monastery to defend ourselves against him.' And he says that they who sealed have no skill in drawing up proxies.

Brother William Burghe, the prior, being sworn and interrogated concerning such treaties and sealing and the debt, and if the buildings of the monastery be not duly kept in repair, says that he knows nought of these things.

Brother John Bracy, being sworn and examined, says that immediately and there and then after matins he heard Lincolne, Langtoft,

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8 The object of this proxy is not stated. It would, however, empower a proctor, unspecifed in the text, to conduct business in the name of the abbot and convent, and that this business involved money transactions is certainly implied in the sequel.

9 The construction in the Latin implies the abbot’s answers to two successive interrogatories, viz. Was he in the treasury at the time? Yes. Did he notice this? No. The correct report would be: licet esset in thesauraria, hoc tamen non respicebat.

10 I.e. between 21 and 29 Sept.

11 I.e. 15 August.

7 Apparently an error for sub-prior, the office held by Burghe in 1437-8. But Waynflete is called sub-prior lower down.
ALNWICK'S VISITATIONS

flete et Hole colloquentes in domo capitulari, sed eos non intellexit; et stalin post hoc Waynflete et Langtofte pecierunt lectos, et alij duo accesserunt in ecclesiam et iuerunt de altari ad altare et collegerunt fragmenta candelarum, et postea clauso hostio ecclesie ingressi sunt domum sacristie iuxta dictum ostium; et, clauso illo ostio, vidit iste per vnam rimam dictos Hole et Lincolne sigillare vnam albam cartam siue scedulam vacuum cum sigillo communi ad causas.

Interrogatus insuper de regimine abbas, dicit quod reputat ipsum bonum presbiterum quo ad Deum, sed tamen non est circumspectus in temporalibus, nec prosperabitur monasterium sub eius regimine, quia maneri et grangie et presertim apud Stepyng sunt totaliter in decasu.

Frater Thomas Bartone iuratus et interrogatus de sigillacione supra dicit quod non nouit nisi solum de ista vna alba carta, que hesterno die summno mane sigillata fuit pro vno procuratorio conficiendo ad comparendum coram^ domino eodem die, quam,^ vt dicit, Lincolne detulit secum Lincolniam scribendam.

Item dicit quod frater Johannes Bracy non est velit sed infidelis in conficiendo compotos in officio coquinariij quod occupat, et hoc percepit in compotis suis, ipso Bracy nesciente^ dedicere.


Frater Willelmus Croylnd similiter iuratus et examinatus dicit plane quod non nouit de aliqua tali sigillacione. Et dicit quod abbas non est circumspectus in temporalibus.

Frater Willelmus Waynflete, supprior, iuratus similiter et interrogatus dicit quod presens erat in tractatu in domo capitulari, et dicit quod... sunt omnes tres claus clauso sigilli, videlicet abbas, quem^ ille abbis misit per Lincolne, et Langtofte tradidit eodem [Lincolne'] clauem suam, et tradidit iste idem Lincolne clauem suam; et sic ipse et Hole sigillarunt vnam albam cartam ad vnum procuratorium conficiendum, et quia nullus erat in monasterio qui scriberac scribere procuratorium, ideo miserunt illam scedulam vacuum sic sigillatam vsque Lincolniam sigillandam.^1

^1 Sic.
^2 codem cancelled.
^3 Interlined: quot cancelled.
^4 Written neceir[e]: the r[e] cancelled and ante interlined.

1 The church door in question appears to be the ordinary cloister doorway, viz. the eastern processional doorway in the south aisle of the nave. From the recent excavations there seems to have been no night-stair in the south transept at Bardney, but the dorter was divided from the church, as at Reading and several other monasteries, by the chapter-house, between which and the church was the monks' parlour. Thus the way back from the church to the dorter lay through the east walk of the cloister, and the curiosity of Bracy, as he lagged behind the rest, was stirred by hearing voices in the chapter-house. He apparently hid himself near the chapter-house door till two of the culprits came out and went up to the dorter. The other two are said in another account to have gone up to the treasury, which thus may have been on the first floor above the parlour, between the dorter and the church. Meanwhile, Bracy evidently went back into the church to watch further
Waynflete and Hole talking together in the chapter-house, but he did not understand them, and immediately after this Waynflete and Langtofte went to their beds, and the other two entered the church and went about from altar to altar and gathered up the candle-ends, and thereafter, having shut the church door, they went into the sacristy hard by the said door; and, when they had closed that door, this deponent saw through a chink the said Hole and Lincolne seal a blank parchment or empty sheet with the common seal ad causas.

Interrogated further concerning the abbot's governance, he says that he reckons him a good priest towards God, but yet he is not wary in temporal matters, nor will the monastery prosper under his governance, for that the manors and granges, especially at Steeping, are utterly in decay.

Brother Thomas Bartone, being sworn and interrogated touching the sealing above-said, says that he knows not but of this one blank parchment only, which yesterday early in the morning was sealed that a proxy might be drawn up for appearing before my lord the same day, and this sheet, as he said, Lincolne took away with him to Lincoln to be written on.

Also he says that brother John Bracy is not profitable but faithless in making out his accounts in the office of kitchener which he holds, and this he espied in his accounts, Bracy himself being unable to deny it.

Brother William Langtofte, one of the keepers of the common seal, being sworn and examined touching matters concerning the house, says that on Wednesday directly after matins the abbot sent the key of the custody of the seal by Henry Lincolne to this Langtofte and William Waynflete, and so this Langtoft delivered his own key to the said Lincolne, and so the same Lincolne and Hole sealed such a blank sheet to draw up a proxy. He does not know, however, whether Waynflete, the third keeper of the common seal, was present at the time of the sealing or not. But he says that Hole was present.

Brother William Croyland, likewise sworn and examined, says plainly that he does not know of any such sealing. And he says that the abbot is of no great account in temporal matters.

Brother William Waynflete, the sub-prior, likewise sworn and interrogated, says that he was present at the treaty in the chapter-house, and says that all the three keys of the custody of the seal are , , , to wit, that of the abbot, which the abbot sent by Lincolne, while Langtofte handed over his key to the same [Lincolne], and this deponent handed to the same Lincolne his own key, and so Lincolne and Hole sealed a blank parchment to draw up a proxy, and because there was no-one in the monastery who knew how to write a proxy, therefore they sent that blank sheet thus sealed to Lincoln to be written on.  

proceedings. When Hole and Lincolne came into the church, they collected the candle-ends to give colour, in case they were watched, to their use of the sacristy at that untimely hour. After this, feeling safe from detection, they shut the church-door, and went into the sacristy, closing the door of that also. It was through a chink of the sacristy door that Bracy watched the sealing. There is a difficulty in the description of the sacristy as 'hard by the church door,' unless the western part of the south transept or part of the south aisle of the nave were partitioned off for this purpose. The building of which foundations have been discovered south of the south aisle of the presbytery answers more nearly to a convenient position for the sacristy, the position of which, however, varied considerably in Benedictine churches.

* The literal rendering of the original, 'to be sealed', would be incorrect.

Frater Johannes Hole similiter iuratus et examinatus dicit quod presens erat in tractatu et sigillacione vnius solius albe carte ad vnum procuratorium conficiendum, sed non plurium.

[Fo. 17 schedule.] In Dei nomine, amen. Cum nuper certo et recenti relatu ad nostri Willelmi, permissione diuina Lincolniensis episcopi, auditum peruenit quod tu, frater Johannes Waynflete, abbas monasterij de Bardene, ordinis sancti Benedicti, nostre dioecesis, vna cum quibusdam complicibus, fautoribus et consiliariis tuis, tractatu capitulari inter te et conventum dicti monasterij nullatimus prehabito, nonnullas scedulas vacuas alias dictas albas cartas sigillo communie dicti monasterij clanculo, eciam de nocte, absque voluntate, sciencia aut sensu dicti conventus seu saltem maioris et sanioris partis eiusdem, sigillasti sigillavive fecisti, et mandasti seu saltem huiusmodi sigillacionem tuis nomine et mandato factam ratam habuisti et habes pariter et acceptam, ex quo ipius monasterij finale exterminium et irreparabile detrimentum, quin ymo desolacionem ultimam eunenire formidamus, et volentes propter aipius monasterij indemnipati viis et modis quibus possumus precauere, monemus te fratre Johanne abbatem, ac omnes tibi in huiusmodi actu nephario et dampano adherentes consiliarios, cooperatores, auctores, fautores, consencientes et agentes, hic prounuc presentes et eciam absentes, primo, secundo et tercio peremperiorie vt omnes et singulars huiusmodi scedulas vacuas siue albas cartas dicti monasterij sigillo communie sic sigillatas, eciam primo scriptas, si facultatem eas exhibendi et demonstrandi habes tu abbas, vel habeat aliquis vestrum, nobis et coram nobis impresenciarum et indilate realiter exhibeas et ostendas ac quilibet vestrum sic realiter exhibeat et ostendat; sinautem, et si talen facultatem non habes tu abbas, nec habeat vestrum aliquis de presenti, nomina et cognomina personarum illarum qui huiusmodi scedulas vacuas siue cartas albas, eciam si nunc scripte sunt, habencium, eciam impresenciarum et absque vlerioris more diffugio nobis detegas tu abbas, et detegat quilibet vestrum hic presencium, absque cancelacione, surrepcione seu subtracciune quamcumque, sub pena excomunacionis maioris, quam in personam tuam et vestrum singulares personas his moniconibus nosiris ilegislinis et canonicis debite non parencium, tuis et vestris mora, culpa, dolio et offensa, nostraque trina canonica premissa in hac parte precedentibus et id merito exgientibus, exnunc prout extunc, et extunc prout exnunc ferimus in hiis scriptis.
BARDNEY ABBEY, 1440

Brother [William] Yorke, likewise sworn and examined concerning the sealing of the blank parchments which was done yesterday, says plainly that he does not [know] of .

Brother John Hole, likewise sworn and examined, says that he was present at the treaty and at the sealing of one blank sheet only for the drawing up of a proxy, but of no more.

In the name of God, amen. Seeing that of late by sure and fresh information it has come to the hearing of us William, by divine permission bishop of Lincoln, that you, brother John Waynflete, abbot of the monastery of Bardney, of the order of St. Benet, of our diocese, together with certain your accomplices, abettors and counsellors, without in any wise having held treaty beforehand in chapter between you and the convent of the said monastery, did seal or cause to be sealed with the common seal of the said monastery secretly, even by night, without the will, knowledge or consent of the said convent or at any rate of the more and sounder part thereof, certain empty sheets, otherwise called blank parchments, and did command, or at any rate did hold and do hold ratified and likewise accepted such sealing done in your name and at your command, wherefrom we fear will come about the final undoing and incurable harm, nay, indeed, the ultimate abandonment of the same monastery, and desiring therefore by what ways and means we can to take precautions for the indemnity of the same monastery, we admonish you, brother John the abbot, and all your aidsers, counsellors, fellow workers, instigators, abettors, accomplices and agents in such wicked and damnable proceeding, those that are now here present and also those that are absent, a first, second and third time peremptorily, that you do actually present and shew to us and in our presence at this present time and without delay all and sundry such empty sheets or blank parchments so sealed with the common seal of the said monastery, even if they have first been written on, if you the abbot have, or any one of you have the capacity of presenting or displaying them, and that every one of you do so shew and present them actually; but if not, and if you the abbot have not, nor any one of you have at present such capacity, that you the abbot, even at this present time and without the evasion of further delay, do discover, and that every one of you here present do discover to us, without any concealment, suppression or reservation whatsoever, the names and surnames of those persons who have such empty sheets or blank parchments, even if they have now been written on, under pain of the greater excommunication, the which we lay in these writings, from now as from then and from then as from now, upon your person and your several persons, if you do not duly obey these our lawful and canonical admonitions, your delay, fault, fraud and transgression, and our threefold canonical admonition aforeset in this behalf, preceding and deservedly requiring it.

6 pers cancelled.
7 sic.
8 Interlined above corum cancelled.
9 suis cancelled.
10 canonicoe originally written: coe cancelled and ca monicoe interlined.
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V.

[Fo. 24.]

VISITACIO MONASTERIJ DE BARDENEY, ORDINIS SANCTI BENEDICTI, LINCOLNIENSES DIOCESIS, FACTA IN DOMO CAPITULARI IBIDEM VII DE MENSIS MAI, ANNO DOMINI MCCCLXIII, PER REVERENDUM IN CHRISTO PATREM ET DOMINUM, DOMINUM WILLELMUM, DEI GRACIA LINCOLNIENSEM EPISCOPUM, ANNO SUARUM CONSECRATIONIS XVIII ET TRANSLACIONIS VIL.

In primis, sedente dicto reverendo patre iudicialiter in dicto negocio die et loco antedictis, comparuerunt coram eo abbás et conuentus dicti loci visitationem huiusmodi vt apparuit subituri; et deinde abbás liberavit domino certificatorium mandati domini sibi pro huiusmodi facienda visitacione directi in hec verba: 'Reuerendo in Christo', etc. Et deinde, preconizatis citatis, omnes comparuerunt preter Willelum Waynflete, qui est abbás de Humberstone, et Johannis Hawtone, agentem in apostasia. Et deinde abbás exhibuit domino statum domus in festo sancti Michaelis, anno Domini mccccxxxviiij, vt in pensionibus et redditi-bus et firmis.

Frater Johannes Waynflete, abbás, dicit quod frater Willelmuus Yorke septimana illa qua\(^1\) olim fuit sacerdos et seruasset loca clausalia exiuit venatum cum abbate de Burghe. Comparuit et, obiecto sibi articulo, fatetur se exisse, de licencia tamen prioris, sed dicit quod non fuit presens in venacione; et inunctum est sibi quod infra tres septimanas\(^2\) dicit tres nocturnos de psalterio dautico.

Frater Willelmuus Burghe, prior, dicit quod impotens propter infirmitates quod observanci regularae propter impotenciam eorum non observantur, ymo reiciuntur.


Item frater Johannes Hole commedit in quadam ly bothe iuxta aquam cum quadem muliere coniugata contra iinniccionem domini, et hoc quando vadit ad labinam pro ly thakis. Negat articulum et purgauit se sola manu: dimissus est quo ad hoc.

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\(^1\) illa cancelled.
\(^2\) dicit cancelled.

1 See the visitation of Humberstone later.
2 I.e. at the time spoken of, Yorke was hebdomadary or priest for the week, and as such was bound to stay in cloister. Martene, De antiquis monachorum ritibus, I, ii, § 34, says that, after the early days when the abbot was officiant, 'uni ex monasterii sacerdotibus id muneris demandatum est, qui scilicet per totem hebdomadam officium inchoaret, missam majorem cantaret, benedictiones ad mensam daret, ati id genus permulta impleret, quod ab annis minimum nongenetis' (i.e. from the tenth century) 'usus obtinuit. Hic... claustru etegredi prohibetur, et... primus nosf superiorem in choro sita.'
3 Osgodby was a hamlet close to the village of Bardney.
4 It will be observed that the injunctions are here taken, as a matter of course, to be the consequence of actual defaults noted in the comperta of the visitation. Such passages

In the first place, as the said reverend father was sitting in his capacity of judge in the said business on and in the day and place before-said, there appeared before him the abbot and convent of the said place to undergo, as was apparent, such visitation; and then the abbot delivered to my lord the certificate of my lord's mandate addressed to him for the performance of such his visitation, in these words: 'To the reverend [father] in Christ,' etc. And then, when those who had been summoned had been called over, they all appeared except William Waynflete, who is abbot of Humberstone, and John Hawtowe, who is abiding in apostacy. And then the abbot shewed my lord the state of the house on the feast of St. Michael, in the year of our Lord 1438, in such matters as its pensions and rents and farms.

Brother John Waynflete, the abbot, says that brother William Yorke, in the week when sometime he was priest and should have kept within the cloister precincts, went out to hunt with the abbot of Peterborough. He appeared, and, on the article being laid to his charge, confesses that he went out, with leave, however, from the prior, but says that he was not present at the hunting; and it was enjoined upon him that within three weeks he should say three nocturns of the psalms of David.

Brother William Burghe, the prior, says that he himself is so old, and the abbot so powerless because of his infirmities, that by reason of their incapacity the regular observances are not kept, nay, are set at naught.

Brother John Bracy says that brothers William Yorke and John Hole do oft-times drink and eat in the town of Bardney, in Osgodby, and especially in the almonry farm hard by the monastery, and this contrary to my lord's injunction and almost of custom. It shall have a place in the injunctions, because they confess the default.

Also brother John Hole does eat in a certain booth by the water with a certain married woman contrary to my lord's injunction, and this when he goes to the marsh for thatch. He denies the article, and cleared himself on his own oath: he was acquitted on this count.

should be noted as adding to the weight of testimony against the inaccurate and illogical theory that injunctions were merely formal documents.

5 I.e. the reed-bed by the Witham. The not very common word labina or lavina, derived from laber— a slip, fall, literally means a slippery place, slipperiness. In the confirmation charter by Henry VI of Carman's spital in Folkton parish, Yorks. E.R., printed by Dugdale, it is stated: 'jamque diversi ligei nostri, juxta praedictum hospitale tempore yemali et noctanter transunes, si ipsi ibidem hospitalitatem non haberen, in aquis, labinis, et mariscis apnissime periclitarentur.' Ducange notes the survival of the word in Ger. Lauzine, Lauwine, the common term in Switzerland for avalanches of melted snow: 'lauwine loosen'd from the mountain's belt' (Byron, Childe Harold, iv, st. xii).
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Item, cum sit eleemosinarius, permittit grangiam eleemosinarie iuxta monasterium tendere ad ruinam. Alleget se construi fecisse vnam nouam domum in dicta firma ad magnos sumptus, et quam cito poterit reparabit alia.

Item dicit quod diversa officia monasterij que Thomas Bartone occupauit multum deteriorantur, quia idem Thomas fecit ipsem et compotos suos et summam eos et penes se detinet: ideo non constat qualiter vel quomodo indebitantur officia. Monitus est sub pena excommunicationis quod omnes huiusmodi compotos liberet in thesauriam.

Item dicit quod bonus foret quod reparaciones facte interius et exterius discrete superuideantur, ita quod constet allocaciones petitas fore iustas et equitati consonas. Prouideant abbasi et conventus de superuisore.

Frater Willelmus Croyland dicit quod necesse foret habere tres forestarios pro boscis suis conservandis vs solo; et iam non habetur nisi vnum, et ideo damnificantur boscis. Abbas monitus est in virtute obediencie quod faciat dirigenter superuiuderi et reparari clausuras circa nemora.

Frater Willelmus Yorde, sacrista, petit sibi maerarium assignari pro choro conuentuali, et quod gardinus quem colit non sibi auferatur. Concessum est maerarium et eciim gardinium vs ea habeat.

Item petit ut apud Sotherey sit vnum seruiens qui custodiat ibi vaccas, quia monasterium consueuit percipere plu[s] commodi in butiro et caseo abinde quam de monasterio.

Frater Johannes Hole dicit quod nemora non clauduntur post succionem: ideo stipites renascentes destruuntur.

Item dicit de forestariis vs supra, et quod forestarii nunc apropriat sibi multum maerarium in Horsley et Southwode.

Frater Willelmus Bekeryng dicit omnia bene.

Frater Thomas Suthewelle dicit quod Bartone est intolerabilis inter fratres et improperat isti pro factura gardini claustr. Dominus relaxauit iniunctionem factam isti Bartone de seruando se in silencio vsque ad tempus sub bona gestura sua.

[Fo. 24d. ] Frater Ricardus Anderby dicit quod Bartone in psalmodia et alis est nimirum festinus, causans dissonancias inter psallentes.

Item idem Bartone est intolerabilis inter fratres, et omnia que habet consumit in esculentis et poculantis et donis, vs attrahat sibi potestatem secularem ad ipsum manutenendum.

Item dicit de indiscreta et improvida vendicione manerium.

Item Hole dicit quod Bartone non satisfecit sibi de pecunia pro maeremio . . . iuxta iniunctionem domini. Iniunctum est abbatii quod contentet dictum Hole.

Item petit sibi allocarci de expensis per eum factis in mutuo et

1 co' or ce' in the original. Probably cesso.

1 Probably for the timber roof which replaced the vaulting ordered to be taken down in 1437-8. See p. 16 above.

2 Horsley lay in Bardney. Horselewange is mentioned in a charter in Cotton MS.
Also, being almoner, he suffers the grange of the almonry hard by
the monastery to become ruinous. He alleges that he has caused a new
house to be built on the said farm at great cost, and, as soon as he can,
he will make the other repairs.

Also he says that the various offices of the monastery which Thomas
Bartone has held are much impaired, because the same Thomas made
up his accounts and reckoned their totals by himself and keeps them in
his own hands: therefore it is not certain in what sort or how the
offices are in debt. He was warned under pain of excommunication to
deliver all such accounts into the treasury.

Also he says that it would be a good thing that the repairs done
within doors and without should be warily surveyed, so that it may be
certain that the allowances asked for will be just and agreeable to equity.
Let the abbot and convent make provision of a surveyor.

Brother William Croyland says that needs must that they have three
foresters, as was their wont, to maintain their woods; and now there is
but one kept, and therefore the woods suffer damage. The abbot was
warned in virtue of obedience to cause the fences about the copses to be
diligently surveyed and repaired.

Brother William Yorke, the sacrist, asks that timber be allowed him
for the quire of the convent, and that the garden which he tends be not
taken away from him. Timber was granted him and the garden also, that
he should have them.

Also he asks that at Southrey there may be a serving-man to keep
the cows there, because the monastery is wont to receive more advantage
from that place in butter and cheese than from the monastery.

Brother John Hole says that the copses are not enclosed after felling:
therefore the stumps, when they sprout again, are destroyed.

Also he says concerning the foresters as above, and that the present
forester appropriates for himself much timber in Horsley and Southwood.

Brother William Bekeryng says that all is well.

Brother Thomas Sudewelle says that Bartone is past bearing among
the brethren and chides this deponent for making the cloister garden.
My lord relaxed the injunction made to this Bartone to hold his peace
until a certain time, on condition of his good behaviour.

Brother Richard Anderby says that Bartone makes too much haste
in singing the psalms and in other [parts of the service], causing discord
among them when they chant.

Also the same Bartone is past bearing among the brethren, and all
that he has he wastes in meat and drink and presents, that he may win
to himself for his support the influence of lay-folk.

Also he speaks of the unwary and improvident sale of manors.

Also Hole says that Bartone has not made him satisfaction for the
money for timber [which has been cut], according to my lord’s injunction.
The abbot was enjoined to satisfy the said Hole.

Also he asks for allowance to be made him for the costs incurred by

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Vesp. E. xx, l. 76d. Southwood occurs in the portion of the same chartulary relating to
Southrey, ff. 86, 88d.
ALNWICK'S VISITATIONS

resolucione xl librarum mutuatarum de Rogero Pedewadyne. Dominus allocuit sibi vjs. viijd.

Frater Thomas Bartone.

Item compertum est quod dominus iniunxit abbatii et conuentui literarie in vitima visitacione quod nullatimus venderent aliqua nemora nisi de licencia episcopi petita et obtenta, et citra iniunctionem venderunt plures parcellas nemorum.

Salua potestati1 faciende iniunctiones.²

VI.

[Fo. 27.]

VISITACION PRIORATUS DE BURCESTRIA, ORDINIS SANCTI AUGUSTINI, LINCOLNIENSIS DIOCESI, FACTA IN DOMO CAPITULARI IBIDEM XXVIII DIE MENSIS MAI, ANNO DOMINI MCCXXXQUINTO, PER REUERENDUM IN CHRISTO PATREM ET DOMINUM, DOMINUM WILLELVM ALNEWYKE, DEI GRACIA LINCOLNIENSEM EPISCOPUM, ANNO SUARUM CONSECRATIONIS XIX⁰ ET TRANSLACIONIS NONO.

In primis primo et ante³ propositum fuit verbum Dei coram dicto reuerendo patre in ecclesia de Burcestria parochiali, presentibus ibidem priore et conuentu dicti prioratus ac clerii et populi multitudine ibidem congregata, per notabilem virum magistrum Johanne Beuerley, sacre pagine professorem, sequentem hoc thema, 'Sedete in ciuitate quousque induamin virtute ab alio', etc.⁴ Quo in lingua vulgari laudabiler finito, idem reuerendus pater eisdem die et anno ac domo capitulari in huiusmodi sua visitacione inchoanda judicialiter sedebat; et deinde comparuerunt coram eo prior et conuentus eiusdem loci, parati vt apparuit huiusmodi visitacionem subire. Et subsequenter dictus prior certificatorem mandati domini sibi pro visitacione huiusmodi directi conceptum dicto reuerendo patri porrexit, cuius tenor talis est, 'Reuerringo in Christo patri', etc. Quo in publica audiencia de mandato dicti reuerendi patriis perfecto, idem prior exhibuit dicto reuerringo patrii confirmacionem et installationem tales quales. Exhibuit eciam statum domus; et deinde iurauit obedientiam et fidelitatem in forma. Et postea examinatus dicit ea quae sequuntur.

Frater Johannes Wantyng, prior,⁵ quod domus potest expendere annuatim cxl li.; et sunt duo canonici nondum⁶ professi.

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1 Sic.
2 On fo. 35d. is the beginning of a report of another visitation of Bardney on 19 Sept., 1447, viz. '[Memorandum quod] decimono die mensis Septembris, anno Domini mcccxcxlviij, in domo capitulari monasterij de Bardeney, ordinis sancti Benedicti, Lincolniensis dioecesis, coram [reuerendo in Christo patre et domino, domino] Willelmo, Dei gracia Lincolniensi episcopo, in infrascripto negotio judicialiter sedente, comparuerunt personaliter frater.' The rest is wanting.
3 omnia omitted.
4 St. Luke XXIV, 49.
5 Sic: dicit omitted.
6 sunt cancelled.

¹ A note made by the registrar without recording the dissolution of the visitation in full. The previous note is a compertum added as a memorandum when the time came for composing the injunctions.
him in borrowing and paying the forty pounds borrowed from Roger Pedewa[r]dyne. My lord allowed him 6s. 8d.

Brother Thomas Bartone.

Also it was discovered that my lord in his last visitation enjoined upon the abbot and convent by letter that they should in no wise sell any copses except with licence of the bishop asked and obtained, and since the injunction they have sold several parcels of the copses.

Saving the power of making injunctions. ¹

VI.

The Visitation of the Priory of Bicester, of the Order of St. Austin, of the Diocese of Lincoln, performed in the chapter-house there on the 28th Day of the Month of May, in the Year of our Lord 1445, by the Reverend Father in Christ and Lord, the Lord William Alnewyke, by the Grace of God Bishop of Lincoln, in the 10th Year of his Consecration and the Ninth of his Translation.

In the first place, first and before [all else] the word of God was set forth in the presence of the said Reverend Father in the parish church of Bicester,² there being present in that place the prior and convent of the said priory and a throng of clergy and people gathered together therein, by the distinguished Master John Beverley, professor of holy writ,³ after this text, 'Tarry ye in the city until ye be endued with power from on high', etc. And when this had come to a praise-worthy end in the vulgar tongue, the same Reverend Father, on and in the same day and year and chapter-house, sat in his capacity of judge in the beginning of such his visitation; and then there appeared before him the prior and convent of the same place, ready, as was apparent, to undergo such visitation. And in the sequel the said prior handed to the said Reverend father the certificate of my Lord's mandate, which had been addressed to him for such visitation, fully composed, the purport whereof is on such wise, 'To the Reverend father in Christ', etc. The which having been read through in the general hearing at the command of the said Reverend Father, the same prior shewed the said Reverend father his certificates of confirmation and installation, such as they were. He shewed also the state of the house; and then he formally swore obedience and fealty. And thereafter, being examined, he says the things which follow.

Brother John Wantyng,⁴ the prior, [says] that the house can spend £140 yearly; and there are two canons not yet professed.

¹ The visitation probably took place at the same time as that of the clergy and people of the rural deanery of Bicester. The bishop may have left this to commissaries in the parish church, while he proceeded to the priory.
² Master John Beverley appears to have obtained Aylesbury preb. in Lincoln cathedral about 1440 (see Vitiations i, 189), and held it at this time, as he was certainly in possession of it in 1442. He quitted it for Caistor preb. 11 September, 1458 (Reg. vol. XX, Inst. f. 205), which he voided by death in 1473 (Le Neve, Fasti ii, 127).
³ John Wantyng was prior 1434-54: see visitations i, 162. His name probably was derived from Wantyngses, i.e., Wantage, Berks. The sub-prior, William Chestertone and Robert Lawntone (Launton), all three evidently belonged to the immediate neighbourhood of the priory.
ALNWICK'S VISITATIONS

Frater Johannes Burcestre, supprior, dicit quod due pelues argentee et alia localia domus impignorantur cuidam . . . . Londonis pro x li.; nec habetur euidencia de restituendo, facta solucione; et ista sunt de voluntate tocius conuentus.

Item dicit quod silencium non bene seruat locis debitis secundum regulam. xxix die mensis Maij anno supradicto dominus monuit priorem primo, secundo et tercio peremptorie, sub pena excommunicacionis maioris, quam in eum intendit fulminare si hiis non paruerit monicionibus, quod faciat silencium seruari in omnibus locis secundum regulam.

Item dicit quod filij duorum generosorum, videlicit Lawis et Purcellc, aluntur et informantur in domo: an eius vel parentum expensis nescitur. Iniunctum est priori quod non sustineat filios nobilium vel potentum sumptibus\(^1\) domus.

Item dicit quod non seruitur canoniciis de pecuniis pro vestura sua, que solui debuisset\(^2\) in ultimo festo Annunciacionis. Iniunctum est priori quod satisfaciat canonici de vestura sua in terminis consuetis.

Frater Willelmus Chestertone dicit quod omnia bene.

Frater Robertus Lawtontone dicit quod silencium non seruat locis requisitis secundum regulam.

Frater Ricardus Hynbest dicit quod vicarius et magister scolarum ibidem commensales commedunt cum canonici in refectorio.

Frater Johannes Smyth dicit quod cum canonici serantes claustrum dietim pecerint a suppriore licenciam recreandi se, respondet se [non] habere potestatem, ymo potestas ipsa remanet in priore; et sic maximo tedio afficiuntur. Iniunctum est priori quod faciat canonicos racionables habere minuciones.

Item dicit de vestura vt supra, nam quod solueretur ad Pascha aliquociens differetur vsque festum Michaelis.

Frater Willelmus Bathe concordat cum predicto Smythe in per eum depositis.

Item dicit quod nuper absque\(^3\) conuentus impignorabuntur Londonius vna cupa deaurata pro corpore Christi, duo calices, [duo pelues]

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\(^1\) dicit cancelled.
\(^2\) Sic.
\(^3\) Sic: consentu omitted.

1 In the general sense of valuables in the form of plate, gold, silver, precious stones, etc.
2 I.e. on the day following the visitation. The bishop probably adjourned the visitation of the priory after receiving the delecta and proceeded to conclude his visitation of the local parishes in the parish church. The priory would give him lodging for the night, as was usual on these occasions, and he would publish the delecta and compertia and prorogue the visitation of the prior and convent on the following morning.
3 The Purcells were the lords of Newton Purcell, 5 miles N.E., and Lower Heyford or Heyford Purcell, on the Cherwell, about 6 miles W.N.W. of Bicester. The name Lawis is written indistinctly, and may be Lowis or Lewis, a name found in the neighbouring parts of Buckinghamshire.
4 Commensalis, practically equivalent to perhendinans (see Visitations I, 243), implies that the vicar and schoolmaster received their board in the monastery by way of a corroyde. Bicester church was appropriated to the prior and convent and served by a secular priest: for the ordination of the vicarage see Rotuli Hugonii de Welles (Cant. and York Soc.), I, 177. The schoolmaster was probably a chantry priest in the church. In 1445, the vicar was doubtless John Odam, inst. 18 Oct., 1434 (Reg. xvi, fo. 62). As there is no other inst. recorded till 29 July, 1479, on the death of John Adam (Reg. xx, fo. 88d.), Adam and Odam were probably one and the same person.
Brother John Burcestre, the sub-prior, says that two silver basons and other jewels of the house are in pawn to a certain man... in London for ten pounds, nor have they a bond for their restoration when payment has been made; and these things are [done] by the will of the whole convent.

Also he says that silence is not well kept in the due places according to the rule. On the 29th day of the month of May in the year aforesaid my lord warned the prior a first, second and third time peremptorily, under pain of the greater excommunication, which he intends to pronounce against him if he obeys not these admonitions, to cause silence to be kept in all places according to the rule.

Also he says that the sons of two gentlemen, to wit Lawis and Purcelle, are nurtured and instructed in the house: whether at its [the house's] or their parents' cost is unknown. The prior was enjoined not to maintain the sons of noblemen or powerful folk at the costs of the house.

Also he says that canons are not supplied with the money for their raiment, which ought to have been paid at the last feast of the Annunciation. The prior was enjoined to give satisfaction to the canons touching their raiment at the accustomed terms.

Brother William Chestertone says that all is well.

Brother Robert Lawntone says that silence is not kept in the requisite places according to the rule.

Brother Richard Hynbest says that the vicar and schoolmaster, who board in that place, eat together with the canons in the frater.4

Brother John Smyth says that whenever the canons who abide in cloister from day to day ask licence of the sub-prior to take recreation he answers [that he] has [not] the power [to give it], nay, the same power abides in the prior; and thus they are put to the utmost weariness. The prior was enjoined to see that the canons have reasonable seynies.7

Also he says as above touching the raiment, for payment which should be made at Easter is sometimes put off till Michaelmas.

Brother William Bathe agrees with the aforesaid Smythe in his depositions.

Also he says that of late there were pawned in London without [the consent] of the convent one [silver] gilt cup for the Body of Christ,8

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5 I.e. in the absence of the prior. This is explained in a fuller report of the *delectum* in the schedule printed below.
6 I.e. is vested in the absent prior and cannot be delegated.
7 See note 1 on p. 14 above.
8 Cf. the 'Cuppa ad Corpus Domini' among the treasures of the cathedral priory of Canterbury in 1315-6. The pyx or box or casket in which the Blessed Sacrament was reserved was placed in the cup: thus one of these vessels at Canterbury is described as 'Item Cuppa. j. aurea cum lapide onichino. cum pixide aurea in fundo. cum. j. Camau' (Legg and Hope, *Inventories of Ch. Ch. Cant.*, p. 73). See also Wordsworth, *Salisbury Processions and Ceremonies*, p. 178, for 'Cuppa vna argent' bene deaurata. . . . in qua repomtitur eucharistia', which belonged to the cathedral church of Salisbury in the 17th century. Among the vessels which in 1270 were wanting to the church of Westbury-on-Trym, Glouce., was an ivory pyx or silver cup to hang over the altar under lock, to hold the Eucharist (Worces. Reg. Giffard, f. 32).
ARGENTEE, VNA PECIA OPTIMA IN DOMO, DE QUIBUS PIXIS FUIT RESTITUTA HESTERNA DIES. PRIOR NEGAT ARTICULUM, [VNDDE DOMINUS DE]CREUIT FORE INQUIRENDUM SUPER VERITATE ARTICULI.

FRATER WILLELMUS BOWBURY DICIT QUOD RECTORIUM ET DOMUS CAPITULARIS SIUE DEFECTUOUS IN TEGULIS, VEL[DE]CET] LY LATHES.

ITEM DICT DE LICENIA RECREACIONIS DENEGATA CANONICIS VT SUPRA.

BURCHESTRE.²

[FO. 27, SCHEDULE]

J. FRATER JOHANNES Smythe, presbiter, dicit quod cum canonici expectantes et studentes in claustro dietim pecierint licenciam ad recreandum, ipse excusat se, asserens se hoc facere non valere, quia talis licencia residet in priore absente, nec audel vacare canonicis, vt supra.

IJ. FRATER Willelms Bathe concordat cum fratre Johanne Smythe in premissis duobus detectis.

IDEM DICT QUOD NUPER IMPIGNORABANTUR APUD Londoniam absque consensu capituli siue conveniunt j ciphus deauratus siue pixis deaurata pro corpore, et iij calices, ij pelues argentee, j pecia optima, de quibus hesterna die uenit domum pixis nudus.

II. FRATER Willelms Bowbury dicit quod domus refectorie est defectuina in latthys sub tegulis, et domus capitularis.

IDEM CONCORDAT CUM FRATRE Johanne Smyth quantum ad licenciam canonicorum denegatam per priorem.

VII.

[FO. 66.]

VISITACIO MONASTERIJ DE BRUNNE, ORDINIS SANCTI Augustini, Lincolniensis diocesis, facta in domo capitularis ibidem, XViº DIE MENSIS JUNII, ANNO DOMINI MCCCLXXL, PER REUERENDUM IN CHRISTO PATREM ET DOMINUM, DOMINUM Willelum, Dei gratia Lincolniensem episcopum, suarum consecracionis XIIIº ET TRANSLACIONIS IIIº ANNO.

IN PRIMIS, SEDENTE DICTO REUERENDO PATRE IUDICIALITER PRO TRIBUNALI IN DICTE VISITACIONIS SUE NEGOCIO, DIE, LOCO ET ANNO SUPRADICTIS, COMPARUERUNT PERSONALITER CORAM EO ABBAS ET SINGULI CANONICI DICTI MONASTERIJ, VISITACIONEM DICTI REUERENDI PATRIS VT APPARUIT EX PROMPTU SUBITURI. ET ANTEQUAM AD VITERIORA IN DICTO NEGOCIO PROCEDERetur, PROPOSITUM FUIT IBIDEM

1 Sic: sunt was intended.
2 The detecta which follow are written on a small sheet of paper which has been interleaved in the MS.
3 The actual complaint was laid against the sub-prior.
two chalices, [two] silver [basons], one piece [of plate], the best in the house, of which the pyx was restored yesterday. The prior denies the article, [wherfore my lord de] creed that inquiry be made concerning the truth of the article.

Brother William Bowbury says that the frater and chapter-house are wanting in tiling, [to wit in respect of] laths.

Also he says as above touching the denial of licence for recreation to the canons.

Bicester.

j. Brother John Smythe, priest, says that whenever the canons who stay and study in the cloister from day to day ask licence of the sub-prior to take recreation, he excuses himself, averring that he has not the power to do this, because such licence resides in the prior when he is absent from cloister, nor, as he says, does he dare to give furlough to the canons; and so the same canons are obliged to abide in the cloister without any recreation.

The allowance for the canons' raiment is paid with too much delay. Sometimes the allowance for the Easter term is paid a little before Michaelmas, etc. Therefore a provision is requested that the terms may be observed.

ij. Brother William Bathe agrees with brother John Smythe in the two detecta aforesaid.

The same says that there were of late put in pawn in London without the consent of the chapter or convent one [silver] gilt cup or [silver] gilt pyx for the Body [of Christ], and two chalices, two silver basons, one very good piece [of plate], of which the pyx came home yesterday by itself.

ii. Brother William Bowbury says that the frater is wanting in laths under the tiles, and so is the chapter-house.

The same agrees with brother John Smyth so far as regards the denial of licence to the canons by the prior.

VII.

The Visitation of the Monastery of Bourne, of the Order of St. Austin, of the Diocese of Lincoln, performed in the Chapter-house there, on the 16th Day of the Month of June, in the Year of our Lord 1440, by the Reverend Father in Christ and Lord, the Lord William, by the Grace of God Bishop of Lincoln, in the 14th Year of His Consecration and the Fourth of His Translation.

In the first place, as the said reverend father was sitting in his capacity of judge as a tribunal in the business of the said visitacion, on and in the day, place and year aforesaid, there appeared in person before him the abbot and the several canons of the said monastery, in readiness to undergo, as it appeared, the visitation of the said reverend father. And, before further process might be held in the said business, the word of God was set forth in the same place by the honourable
verbum Dei per honorabilem virum magistrum Johannem Beuerley, sacre pagina professoirem, sequentem hoc thema, 'Estote prudentes et sobri et vigilate in oracionibus', etc. Quo finito, abbass loci ministravit dicto reueryendo patri certificatorium mandati domini sibi pro huiusmodi visitacionis negocio directi, conceptum sub hac forma, 'Reuerendo', etc. Quo perfecto, abbass exhibuit confirmacionem eleccionis sue et eciam installationem. Exhibuit eciam fundacionem monasterij, in qua non cautetur de aliquo certo numero canonicornorum inibi observando. Et deinde iurait idem abbass obedienciam canonicanic in forma consueta; et postea, cum ad aliquarum cantariarum sustencionem minime teneatur monasterium, abbass exhibuit domino statum domus in scriptis et dimisit penes registrarium. Et deinde examinatus super contingentibus statum domus in spiritualibus et temporalibus dictat ea quae sequuntur.

Frater Willelmu Inneham, abbass, dicit quod quilibet canonice habet pro peculio suo in pecunia et alis ad valorem fere xls.

Item dicit quod quidam frater Thomas Wytham, canonicus domus, agens Londoniis in negociis domus, ibidem apostatando recessit et, ut credit et informatur, moratur prope Warwyccum, et olim erat secundarius a decano collegii Warwici, [et] in partibus illis agens in seculari habitu agnitus est pluribus de Brunne peregrinantibus apud Hayles; et dicit quod iam tarde fuit cum Johanne Warnere apud Stamfordiam.

Item dicit quod domus indebitatur, et prout continetur in compoto, in lxxv li. et modico plus; sed non exhibet nomina creditorum nec eciam debitorum que domui debentur.

Frater Hugo Brunne, prior, dicit quod aliquociens canonici accedentes ad amicos suos in villa bifunt ibidem et comedunt, non tamen ex consuetudine.

Frater Johannes Spaldying dicit quod omnia bene.

Frater Johannes Oundelle dicit quod omnia bene.

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1 1: Pet. IV, 7.
2 Sic.
3 at, needed by the sense, is concealed by a blot.
4 See note 3 on p. 34 above.
5 The foundation charter, granted by Baldwin son of Gilbert in 1138, is printed in Monasticum vi (1), pp. 370-1, from the charter of confirmation granted by Edward III, at the beginning of his reign. The grant was made to Gervais, abbot of Arrouaise, the mother house to whose congregation the canons of Bourne were at first affiliated, and consisted of the church of Bourne, with ten churches and land, rent, etc., in Bourne, Morton and Spanby 'ad sustentionem fratrum in jam dicta ecclesia de Brunna Deo servientium.'
6 There may be something omitted at this point in the original text. Possibly the question arose whether the status domus or balance-sheet allowed for stipends paid to chantry priests in the parish church, the omission of which would be vital to its accuracy. It appears in any case that the abbot and convent satisfactorily proved that they were not responsible for such payments.
7 The dates of Inneham's election and confirmation as abbot are not known. It appears from the names of the canons that the abbot, prior, and four at any rate of the rest were natives of south Lincolnshire. Colsterworth, Innham, Spalding and Wytham-on-the-hill are all within easy reach of Bourne, and Morton is the next parish on the north. Oundelle was obviously a Northamptonshire man, and Shepehey probably came from Sheepy in Leicestershire, near Athersone.
8 I.e. the collegiate church of St. Mary at Warwick. Secundarius a decano = vicarius. decani, with his stall in secundis formis, i.e. in the lower row of seats in quire, under the stalls of the dean and canons. This mention of St. Mary's at Warwick in 1440 recalls the fact that it was in the following year, 1441, that the greatest ornament of the church, the
master John Beverley, professor of holy writ, after this text, 'Be ye prudent and sober and be watchful in prayers', etc. And when this was done, the abbot of the place furnished the said reverend father with the certificate of my lord's mandate which had been addressed to him for the business of such visitation, composed after this form, 'To the reverend', etc. The which having been read through, the abbot shewed the certificate of confirmation of his election and also that of his installation. He exhibited also the foundation charter of the monastery, in the which no direction is given concerning the observance of any certain number of canons therein. And then the abbot swore canonical obedience in the accustomed form; and thereafter, since the monastery is not bound to the maintenance of any chantries, the abbot shewed my lord the state of the house in writing and gave it into the hands of the registrar. And then, being examined touching those things which concern the state of the house in matters temporal and spiritual, he says these things which follow.

Brother William Inrhem, the abbot, says that every canon has for his private allowance in money and other gear almost as much as forty shillings.

Also he says that one brother Thomas Wytham, a canon of the house, while he was engaged in London on the business of the house, departed there in apostasy, and, as he believes and is informed, is dwelling near Warwick and was sometime secondary to the dean of the college of Warwick, [and] having his conversation in those parts in the secular habit, was recognised by divers folk of Bourne as they went on pilgrimage to Hayles; and he says that he has been but lately with John Warnere at Stamford.

Also he says that the house is £75 and somewhat more in debt, even as is contained in his account; but he does not exhibit the names of the creditors or [the particulars] of the debts also which are due to the house.

Brother Hugh Brunne, the prior, says that sometimes the canons, when they resort to their friends in the town, do drink and eat in the same, but not of custom.

Brother John Spaldyng says that all things are well.

Brother John Oundelle says that all things are well.

BOURNE ABBEY, 1440

Beauchamp chapel, was begun, Richard Beauchamp, earl of Warwick, whose splendid monument with its lately effigy, statuettes and herse occupies the middle of the chapel, having died at Rouen in 1439.

The Cistercian abbey of Hayles in Gloucestershire, near Winchcombe, founded on a beautiful site beneath the western slopes of the Cotswolds by Richard, earl of Cornwall, and colonised from Beaulieu in Hampshire in 1246. Matthew Paris records the dedication of the church on 9 Nov., 1251, when thirteen bishops took part in the ceremony, Robert Grosseteste, bishop of Lincoln, officiating at the high altar, although the abbey was not in his diocese. It became a famous place of pilgrimage, owing to the possession of a phial of the Precious Blood, an honour which it shared with the house of Bonshommes at Ashridge, Bucks, founded by Edmund, earl of Cornwall, in 1283. To provide a fitting shrine for this relic, the eastern arm of the abbey church was lengthened with an apse and outer ring of chapels in 1277. See Mr. Harold Brakspear's article in *Archaeol. Journ.*, LVIII (also in *Bristol and Glou. Archaeol. Soc. Trans.*, xxiv), and Mr. St. Clair Baddeley's *A Cotswold Shrine*. There are still considerable remains of the cloister buildings; the site has been excavated and planned. The direct route from Bourne to Hayles would lie through Stamford, Market Harborough, Rugby, Warwick and Stratford-on-Avon, and so along the foot of the Cotswolds by Broadway.
Frater Robertus Shepehey dicit quod omnia bene.
Frater Robertus Mortone dicit de apostasia fratris Thome Wytham, canonici ibidem, vt supra.
Frater Thomas Colsterworte, cellerarius et coquinarius.
Frater Johannes Wytham dicit omnia bene.
Frater Ricardus Sabyne dicit omnia bene.
Frater Thomas Caudelaue dicit omnia bene.
Frater Johannes Dousyng dicit omnia bene.
Frater Willelmus Nutteman dicit omnia bene.

Willelmus, permissione diuina Lincolniensis episcopus, dilectis in Christo filiis abbati et consentui monasterij de Brunne, ordinis sancti Augustini, nostro diocesis, presentibus et futuris salutem, graciam et benedictionem. Inspectis registris nostris de tempore bone memorie domini Ricardi, nuper Lincolniensis episcopi, predecessori nostri, factis, reperimus ipsum predecessorem nostrum, dum visitacionis officio in ipso vestro monasterio fungeretur, quasdam certas inuinciones pro bono regimine dicti monasterij in eiusdem\(^1\) regularibus obsuernacis et aliis domus commodum concernentibus vobis sub sigillo suo transmisisse per vos conservandas, quorum tenorem vna cum quadam earum modificatione, prout nobis videbatur necessarium dum monasterium vestrum visitaremus, vobis\(^2\) transmittimus eiam inuolabiliter obseruandas.\(^3\) Tenor vero inuincionum huiusmodi per nos, vt premittitur, modificatum sequitur est\(^4\) est talis : Ricardus, permissione diuina, etc.\(^5\) Vobis igitur n vii usi ers et singulis presentibus et futuris sub penis suprascriptis, quas eiam tenore presciu num inuouamus, firmiter inuungimus et mandamus quod huiusmodi premissas inuinciones omnes et singulas iuxta ipsarum seriem et nostram modificationem inuolabiliter obseruetis et obseruet quilibet vestrum in futuro.\(^6\)

Preterea inuungimus vobis abbati in virtute obediencie et sub pena contemptus vt cum omni diligencia et cautela fratrem Thomam Witham, canonicum et confratrem vestrum, ad extra in apostasia et in securi habitu, vt dicitur, agentem, qui er et ad claustrum suum reucari et reduci faciatis ; ipsumque reuctum sic paterno more et fraterna caritate secundum vestras regulares obsuernacias tractare curetis, vt gaudeatis, ipse de reuersione sua ad caulum dominicam, et vos de filio prodigo percuente et inuento. Data sub sigillo nostro in manerio nostro de\(^7\)

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\(^1\) reliq cancelled.
\(^2\) Interlined above sub harum serie cancelled.
\(^3\) quarum tenor tais est : Ricardus permissione, etc., cancelled.
\(^4\) Sic : for et.
\(^5\) Printed in Visitations I., 8-10.
\(^6\) Data sub sigillo nostro, etc., cancelled.
\(^7\) The rest is wanting.
Brother Robert Shepehey says that all things are well.
Brother Robert Mortone says as above concerning the apostasy of brother Thomas Wytham, canon in that place.
Brother Thomas Colsterworth, the cellarer and kitchener.¹
Brother John Wytham says all things are well.
Brother Richard Sabyne says all things are well.
Brother Thomas Caudelaue says all things are well.
Brother John Dousyng says all things are well.
Brother William Nutteman says all things are well.

William, by divine permission bishop of Lincoln, to our beloved sons in Christ the abbot and convent of the monastery of Bourne, of the order of St. Austin, of our diocese, that are now and shall be, health, grace and our blessing. By inspection of our registers composed in the time of the lord Richard of honest memory, late bishop of Lincoln, our predecessor, we have found that the same our predecessor, what time he performed the office of his visitation in the same your monastery, conveyed to you under his seal some certain injunctions for the good governance of the said monastery in the regular observances thereof and in the other matters that affect the advantage of the house, to be kept by you, the purport whereof, together with a modification⁴ of them, even as it seemed needful to us while we were visiting your monastery, we also convey to you to be observed without breach. Now the purport of such injunctions as modified by us, as is aforeset, follows [and] is on such wise: Richard, by divine permission, etc.⁵ You therefore all and several that now are and shall be we straitly enjoin and command under the penalties above written, the which also by the purport of these presents we re-enact, that such the aforeset injunctions all and sundry, according to the detailed contents and our modification of the same, you do observe without breach and every one of you do observe in future.

Moreover⁶ we enjoin upon you the abbot, in virtue of obedience and under pain of contempt, that with all diligence and wariness you cause that brother Thomas Witham, your canon and brother, who, as it is said, is living in the outer world in apostasy and in the secular habit, be sought for and recalled and brought back to his cloister; and that you take care so to treat the same, when he has been brought back, in fatherly wise and with brotherly love according to your regular observances, that you may have joy, he of his return to the fold of the Lord, and you of your prodigal son that was lost and is found. Given under our seal in our manor of.⁷

¹ No deposition is given. The note may be intended to call attention to the occupation of two offices by the same person, which, though not uncommon, was irregular.
² Strictly speaking, an addition.
³ This endorsement of previous injunctions is unique in this series of visitations, and speaks well for the general condition of the house.
⁴ Alnwick's modificatio follows. It will be noted that it is framed as a special injunction bearing on a special case, and that no attempt was made to reduce it to the general language which is usually employed in such documents to meet future contingencies of the same kind.
⁵ Possibly Nettleham may be intended, as Alnwick was in Lincolnshire during a great part of this summer. Owing to the scanty information in his register, his movements cannot be followed with complete accuracy. See introduction.
ALNWICK'S VISITATIONS

VIII.

[Fo. 54d.]

VISITATIO HOSPITALIS SANCTORUM IACOBI ET JOHANNIS DE BRACKLEY, LINCOLNIENSIS DIOCESI, FACTA IN CANCELLO ECCLESIE IBIDEM VT PRO LOCO CAPITULARI XI° DIE MENSIS JULII, ANNO DOMINI MCCCCXLI°, PER REUERENDUM IN CHRISTO PATREM ET DOMINUM, DOMINUM WILLEMUM, DEI GRACIA LINCOLNIENSEM EPISCOPUM, SUARUM CONSECRACIONIS ANNO XV ET TRANSLACIONIS SEXTO.

In primis, sedente dicto reuerendo patre iudicialiter pro tribunali in huiusmodi visitacionis sue negotio, die, anno et loco predictis, comparuerunt coram eo magister et socii dicti hospitalis, parati, vt apparuit, ad subeundum visitacionem huiusmodi. Primo et ante omnia propositum fuit verbum Dei iuxta actu futuri congruenciam in lingua latina per honorabilem virum magistrum Johannem Beuerley, sacre pagine professorem, sequentem hoc thema, 'Mundamini qui fertis vas Domini', etc. Quo finito, dominus ad ulteriora processit vt sequitur.

Magister Thomas Mortone, magister, exhibuit institucionem et induccionem ac commutationem status dicti hospitalis, qui dudum fuit religiosus, iam in habitum secularium capellanorum et clericorum mutati.

Dominus Johannes Spensere, collegiatus, exhibuit litteras ordinum et iurauit obedientiam.

Dominus Johannes Bottone, collegiatus, exhibuit litteras ordinum et iurauit.

Dominus Johannes Cundale, stipendiarius celebrans in eodem hospitali, exhibuit litteras ordinum et iurauit obedientiam.

xij° die mensis et anni predictorum et in loco predicto dominus inquisuit a dicto magistro si onera sibi per nouam mutacionem nature hospitalis sibi° imposita perferceret, et si denarios pauperibus iuxta ordinacionem tribuisset Qui dixit plane quod sic, cum ea subeunda astrictus sit vinculo iuramenti. Et sic dominus visitauit° suam dissoluit.

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1 Isaiah LII, 11.
2 et a cancelled.
3 Sic.
4 Sic: for ad ea subeunda.
5 Sic: for visitationem.

1 For a note on the arrangements of the chancel and nave of the hospital church, now the chapel of Magdalen college school, see Visitations 1, 18. The dedication of the hospital is referred to ibid., 1, 17.
2 For the circumstances of Morton's presentation, etc., see Visitations 1, 11-15. His career and preferments are detailed in notes, ibid., 1, 14, 215-6. For the sake of greater exactness, it may be noted that he had coll. of North Newbald preb. in York (p. 14) from the bishop of Salisbury, acting as the archbishop's commissary, at Pouterne, Wilts, on 6 Aug., 1423. The archbishop's mandate for his induction bears date 23 Aug. (York Reg. Bowet, i, fo. 79d.). He was inst. to Brompton in Pickering Lythe (p. 215). 21 June, 1427, by the bishop of Winchester as archbishop's commissary (York Reg. Kempe, fo. 327 and d.) He also held the preb. of Barnby in Howden, to which his successor was adm. 1 Aug., 1449.
VIII.


In the first place, as the said reverend father was sitting in his capacity of judge as a tribunal in the business of such his visitation, on and in the day, year and place aforesaid, there appeared before him the master and fellows of the said hospital, in readiness, as was apparent, to undergo such visitation. First and before all else the word of God was set forth, in agreement with the process that was about to take place, in the Latin tongue by the honourable master John Beverley, professor of holy writ, after this text, 'Be ye clean, who bear the vessels of the Lord,' etc. And, when this was done, my lord held further process as follows.

Master Thomas Mortone, the master,\(^2\) shewed certificates of his institution and induction, and the alteration of the condition of the said hospital, which was sometime a condition of religion, but has now been changed to the habit of secular chaplains and clerks.\(^3\)

Sir John Spensere, member of the college, shewed his letters of orders and swore obedience.

Sir John Bottone, member of the college, shewed his letters of orders and took the oath.

Sir John Cundale, stipendiary,\(^4\) who celebrates in the same hospital, shewed his letters of orders and swore obedience.

On the twelfth day of the month and year aforesaid and in the place aforesaid, my lord inquired of the said master whether he performed the charges laid upon him by the new alteration of the nature of the hospital, and whether he had paid the money which according to the ordinance was to be given to the poor.\(^5\) And he said plainly yes, seeing that he is obliged by the bond of his oath to undergo them. And so my lord dissolved his visitation.

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\(^1\) ibid., fo. 421 and d.), the earliest date recorded as to the disposal of his preferments after his death.

\(^2\) Archbishop Chichele’s statutes, under which this alteration was regulated (28 July, 1435), are printed in Visitationes, 1, 15-21.

\(^3\) I.e. a chantry-priest who was paid an annual stipend or salary for his services. The word was commonly used to denote a priest whose stipend was derived from money in the hands of feoffees, as distinct from the priest whose chantry was a freehold benefice, consisting in endowments of land and rent. In the Chantry certificate rolls, temp. Hen. viii and Edward vi, stipendiarius is almost invariably used in this special sense.

\(^4\) See Visitationes, 1, 19. Six loaves or their money value, threepence, were to be distributed to six poor people after mass for the souls of the founders and benefactors of the hospital every Friday.
IV.

[Po. 107.]

Visitacio prioratus de BREDONE, ordinis sancti Augustini, LINCOLNIENSIS Diocesis, facta in choro ecclesie ibidem vt pro loco capitulari, xiv° die mensis Januarii, anno Domini MCCXXI, per reuendarum in Christo patrem et dominum, dominum Willelrum, Dei gracia Lincolniensem episcopum, suarum consecrationis anno xv et translationis quinto.

In primis, sedente dicto reuendo patre judiciaлизer die, anno et loco predictis vt pro negocio visitacionis sue huiusmodi inchoando, comparuerunt coram eo prior loci huiusmodi et vnus solus canonicalis, visitacionem dicti reuendendi patris vt apparuit subituri ; et deinde primo et ante\(^1\) propositum fuit verbum Dei iuxta actus futuri congruentiam per discretionem virum magistrum Thomam Duffeld, in sacra theologica bacellarium, sequentem hoc thema, 'Vade et vide si prospera sint cuncta erga fratres tuos'.\(^2\) Quo multum egregie in latino sermone finito, prior liberavit dicto reuendo patri mandatum sibi ab ipso domino pro huiusmodi visitacione directum, certificans dictum reuendarum patrem visa voce quod ipse vigore eiusdem mandati, cuius tenor talis est, 'Willelmus', etc.,\(^3\) citatus, fratres suos, videlicet fratres Willelum Horbury et Willelum Bryan, confratres suos, eadem auctoritate ad ipsos diem et locum ad subeundum huiusmodi visitacionem peremptoriam citavit et ad cetera faciendum, etc. Et deinde, iurata obedientia per dictum priorum prefato reuendo patri vt in forma, idem prior exhibuit dicto reuendo patri institucionem et induccionem suam in dicto\(^4\) prioratu. Quibus sic factis, idem reuendurus pater committeri vices suas magistro Johanni Depyng, cancellario suo, examinandi examinandos et procedendi in dicta visitacionis negocio eciam contra absentes prout de iure fuerit procedendum. Et deinde idem commissarius processit ad examinacionem prioris, qui dicit ea que sequuntur. Attamen quantum ad originalia fundacionis

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\(^1\) Sic.

\(^2\) Gen. XXXVII, 14.

\(^3\) Added in margin, with reference mark in text.

\(^4\) reuendo patri cancelled.

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\(^1\) For plan and account of this interesting church, of which the aisled quire, tower, and part of the south transept remain, presenting a variety of curious architectural problems, see Archaeol. Journal LXXI, 394-7. No remains of conventual buildings exist, and from this passage it would appear that there was no chapter-house, unless the chapter-house had fallen into such a state of dilapidation that it could not be used. The view of the buildings in Nichols’ Hist. of Leicestershire shows that they were on the north side of the church, and the north wall of the nave, which was then standing, was pierced by the ordinary processional doorways, indicating that a cloister, if never completed, was at any rate contemplated. Small priories or cells dependent on larger houses seldom contained many religious, and in many cases, of which a large number of the ‘alien priories’ are conspicuous examples, had no conventual buildings of the normal plan. In such instances, the monks or canons sent from the mother house, seldom more than two in number, occupied the grange or manor-house, or, where the church was appropriated to them, the rectory house on the site. Thus the letters patent of Richard II (1 April, 1380) founding the college of Arundel, and endowing it with the possessions of the alien priory of Arundel, a cell of Saint Martin at Scez, mention ‘quod in eodem prioratu prior et pauci monachi (quandoque tres, quandoque quatuor aut plus) esse consueverunt : quoique post primam ejusdem prioratus foundationem
BREEDON PRIORY, 1440-1

IX.

The visitation of the priory of BREEDON, of the order of St. Austin, of the dioecese of Lincoln, performed in the quire of the church in that place in lieu of a chapter-house, on the 19th day of the month of January, in the year of our Lord 1440, by the reverend father in Christ and lord, the lord William, by the grace of God bishop of Lincoln, in the 15th year of his consecration and the fifth of his translation.

In the first place, as the said reverend father was sitting in his capacity of judge on and in the day, year and place aforesaid, for the purpose of beginning the business of such his visitation, there appeared before him the prior of such place and one canon only, to undergo, as was apparent, the visitation of the said reverend father; and then first and before [all else] the word of God was set forth in agreement with the process that was about to take place by the discreet master Thomas Duffelde, bachelor in divinity, after this text, 'Go and see whether all things be well with thy brethren,' etc. And when this was concluded with much excellence in the Latin language, the prior delivered to the said reverend father the mandate which had been addressed to him by the same my lord for such his visitation, certifying the said reverend father by word of mouth that he himself, having been summoned by virtue of the same mandate whose purport is on such wise, 'William,' etc., did summon peremptorily his brethren, to wit, brothers William Horbury and William Bryan, brethren together with him, by the same authority for and to the same day and place, to undergo such visitation and to do all else, etc. And then, after obedience had been sworn to the aforesaid reverend father by the said prior according to form, the same prior shewed to the said reverend father his certificates of institution and induction in the said priory. The which having been so done, the same reverend father committed to master John Depyng, his chancellor, his office of examining those that should be examined and of proceeding in the business of the said visitation, even against the absent, according to the due legal process. And then the same commissary proceeded to the examination of the prior, who says these things which follow. Howbeit, as regards the original documents of the foundation of the said

numerus monachorum ibidem in toto quinque monachos excedere non consuevit', and grant, inter alia, the advowson of the church of St. Nicholas at Arundel, 'ad cujus rectorm iam habitatio prioris et conventus prioratus predicti post primam illius foundationem translata fuit; et ubi jam dixit prioratus dictur fore situat. ' (Monasticon, VI (3), p. 1578.)

1 I.e. 10 Jan., 1440-1.

2 Complimentary and decorative titles of this kind, of which several examples have already occurred, begin to be common towards the middle of the fifteenth century. They appear to be among the fruits of early Renaissance culture and to be modelled upon the use of the imperial court of Rome, as developed in the period from Hadrian to Marcus Aurelius. See Cambridge Medieval Hist. i, 32, 33. They were used, however, without much system, in contrast to the Roman gradation of epithets, and the same nobleman or gentleman may appear indiscriminately as clarus, discreitus, egregius, providus, strenuus vir, or with other like epithets.

4 The evidence for these is not forthcoming. Byrtby continued to be prior until 1449. See Visitation, i, 162.
dicti prioratus, dicit quod sunt in custodia prioris sancti Oswaldi, et ideo non potest ea exhibere. Exhibet tamen quoddam registrum in quo dicit hec omnia contineri.

Frater Jacobus Byrty, prior, dicit quod domus indebitatur per fraudem Willelmmum Horyngham nuper prioriem; sed nescit in quanto.

Item dicit quod domus et edificia ecclesiae et prioratus tam interius quam exterius magnam paciuntur ruinam in defectu dicti fratris Willelmi.

Item dicit quod idem frater Willelmuus vendidit diversa bona mobilia prioratus ante ingressum istius nunc prioris, ut informatur iste nunc prior, quae extendebat se in valore, ut credit iste prior, ad 1 marcas, cum qua sunt idem frater Willelmuus acquiesset creditores domus; et ea de causa non exigit ab eo compotum, et ideo nescit qualiter stat domus quo ad creditores. Ruine patent ad ochulum; et quae contingebant tempore dicti fratris Willelmi.

Item dicit quod frater Willelmuus Bryan, canonicus, confrater suus, ibidem positus per priorum de sancto Oswaldolo et ibidem stans nisi per mensem, postquam citatus fuerat ad subeundum visitacionem domini, latenter aut fugit et, ut dicitur, redidit ad sanctum Oswaldum.

Frater Willelmuus Horbury, canonicus, dudum prior eiusdem loci et ibidem perhendians, dicit quod domus indebitabatur de tempore suo, et dicit quod fere acquiescat domum de huiusmodi debitis.

Item dicit de ruinis in ecclesiis et edificiis. Patet ad ochulum.

In Dei nomine, amen. Nos, Johannes Depyng, canonicus ecclesie Lincolniensis, reuerendi in Christo patris et domini, domini Willelmi, Dei gracia Lincolniensis episcopi, prioratum de Bredone, ordinis sancti Augustini, sue Lincolniensis diocesis, tam in capite quam in membris eiusdem actualiter visitantis, ad inquirendum et procedendum in easdem visitacione commissarius sufficienter deputatus, fratre Willelmuus Bryan, canonicus, in eodem prioratu sub obediencia prioris eiusdem degentem et consuerantem, ad subeundum visitacionem dicit reuerendi patris et ad cetera faciendam et recipiendam que iuris sunt in ea parte ad istos diem et locum legitime citatum, sepius preconizatum, aliquamdiu expectatum et nullo modo comparantem pronunciamus contumacem et in penam contumacie sue huiusmodi ipsum fratem Willelum ab ingressu ecclesiae suspendimus in his scriptis.

Lecta et lata fuit ista sentencia in choro ecclesiis conuentualis dicti prioratus vt pro loco capitulari xix\(^{o}\) die mensis Januarii, anno Domini

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1 Altered from *fratris*.
2 *Sit.* It is probable that *su'\(\text{a}\) (sunt)* was written by mistake for *su'a (suma, i.e. summa)*.
3 *eadem* cancelled.

1 The gift of the church of St. Mary and St. Hardulph at Breedon to St. Oswald's priory at Nostell by Robert Ferrers, earl of Nottingham, and other charters relating to Breedon are printed in *Monasticon*, vii (1), pp. 97-9, from the chartulary of St. Oswald's. There is a chartulary of St. Oswald's in Cotton MS. Vesp. E. xix.
2 A Breedon chartulary was in the possession of lord Ferrers in 1790, and may still exist at Staunton Harold. Extracts remain in Cotton MS. Claud. A. viii, f. 73, and Sloane MS. 4937 contains collections of documents relating to the priory and other Leicestershire houses.
3 Bryty or Britby probably derived his name from Birkby in the old parish of Huddersfield, the parish church of which was appropriated to St. Oswald's priory.
4 Horbury is obviously meant. Possibly his family may originally have come from Horyngham, i.e. Hoveringham, Notts., and this may therefore be his alternative surname.
5 Bryan may have intended to wait at St. Oswald's, which was in the diocese of York.
priory, he says that they are in the keeping of the prior of St. Oswald’s, and therefore he cannot produce them. But he produces a register in the which he says that all these are contained.

Brother James Byrty, the prior, says that the house is in debt by reason of brother William Horyngham, late the prior; but he does not know to what amount.

Also he says that the houses and buildings of the church and priory, both within doors and without, do suffer great dilapidation in default of the said brother William.

Also he says that the same brother William before the entry of this present prior did sell, as this present prior is informed, divers movable goods, which in value amounted, as this prior believes, to fifty marks, with the which [sum] the same brother William should have satisfied the creditors of the house; and for that reason he did not demand a reckoning from him, and therefore he does not know how the house stands with respect to its creditors. The dilapidations are clearly to be seen; the which came to pass in the time of the said brother William.

Also he says that brother William Bryan, canon, being of his brotherhood, who was put in that same place by the prior of St. Oswald’s and stayed there only for a month, fled away privily after he had been summoned to undergo my lord’s visitation and, as it is said, went back to St. Oswald’s.

Brother William Horbury, canon, sometime prior of the same place and a dweller therein, says that in his time the house was in debt, and says that he did almost free the house of such debts.

Also he speaks of the dilapidations in the churches and buildings. It is clear to see.

In the name of God, amen. We, John Depyn, canon of the church of Lincoln, commissary sufficiently depute of the reverend father in Christ and lord, the lord William, by the grace of God bishop of Lincoln, while in the act of visiting the priory of Breedon, of the order of St. Austin, of his diocese of Lincoln, both in the head and members of the same, to make inquiry and proceed in the same visitation, do pronounce brother William Bryan, canon, dwelling and having his conversation in the same priory under the obedience of the prior of the same, being lawfully summoned for and to this day and place to undergo the visitation of the said reverend father and to do and receive what things else are legal in that respect, being called several times by name, waited for some while, and in no wise making his appearance, to be contumacious, and for the penalty of such his contumacy do suspend in these writings the same brother William from entering church.

This sentence was read and delivered in the quire of the conventual church of the same priory in lieu of a chapter-house on the 19th day of

until the visitation at Breedon was over. In any case, if he returned to St. Oswald’s, it is clear from the sequel that the prior sent him back. Twenty-three years later, he offended against discipline at St. Oswald’s and went into apostasy, but sought pardon and was remitted to the prior by the archbishop (York Reg. W. Bohe, fo. 221).

Prior in 1422. See Visitations, 1, 162. Horbury was a chapelry in the old parish of Wakefield, only a few miles from St. Oswald’s.

The plural probably includes the chapels of Staunton Harold and Worthington, which were dependent upon Breedon. See Rotuli Hug. Welles (Cant. and York Soc.) 1, 252.
ALNWICK’S VISITATIONS

mcccxl, presentibus magistro Thoma Londone, Johanne Bug et me Colstone. Subsequenter vero, videlicet xx die dictorum mensis et anno\(^1\) in ecclesia conuentualis de Langley, dicte diocesis, coram Depyng comparuit dictus frater Willelmus Bryan et peciit humiliter se absolui a dicta sententia. Vnde prestitto per eum de parenso iuri et stando mandatis ecclesie iuramento corporali, et presertim de perferiendo penitenciam sibi inungendam, que talis est, quod per \(\times\) dies\(^2\) continuo sequentes non exhibit septa dicti prioratus, et quod qualibet septimana per proximum mensem per duos dies quibus carnibus vescitur in eodem prioratu vno genere carnium tantum contentetur, et\(^3\) deinde absolutus est, presente magistro Thoma Londone, notario et scriba.

**Monicio resignanti prioratum ad certificandum de nominibus et cognominibus creditorum et ad satisfaciendum eisdem credit- oribus.**

[Reg. xviii, fo. 43.]

Willelmus, permissione diuina Lincolniensis episcopus, diletco in Christo filio fratri Willelmo Horbury, nuper priori prioratus de Bredone, ordinis sancti Augustini, nostre diocesis, canonicco nostro, salutem, gratiam et beneficiocem. In visitacione nostra ordinaria quam in dicto prioratu nuper exercuimus, comperimus nobis detectum et pro vero quod dictus prioratus tempore quo eidem preeres\(^4\) onere eris alii pluribus creditoribus in magnis et notabilibus summis estitit et est obligatus, quoque tempore cessionis vestre, vel saltam post prefectonem priors qui nunc est, conuenistis cum eorum\(^5\) priore eideraque in verbo veritatis spopondis\(^6\) quod ipsum prioratum de onere huiusmodi penitus exoneraretis. Cumque, ut tunc acceperimus, nonnulli huiusmodi creditorum non solucione debitorum eris huius grauit in dies infestant dictum nunc priorem, vobis in virtute obediencie et sub pena maioris excommunicacionis, quam in personam vestrarum, si non feceritis quod mandamus, intendimus fulminare,irmiter iniuungimus et mandamus quatinus infra vnius mensis spaciun a tempore presciunium immediate sequentis prefato nunc prior dicti prioratus nomina et cognomina singularum creditorum quibus ipse prioratus de vestro tempore obligatus existit, vna cum veris summis debitis eidem spaciun\(^7\) declaretis, ipsisque creditoribus de hiis que sibi debentur satisfacere studiatis\(^8\) absque mora. Alioquin contra vos tangant contra mandati huiusmodi contemtorem canonice procedemus. Et quid faceritis\(^9\) in premisis nos citra festum Natalis Domini proxime futurum autentice certificetis. Data apud, etc.

**Mitigacio pensionis facte inconsulto episcopto.**

[Ibid.]

Willelmus, diletco in Christo filio priori prioratus de Bredone, ordinis sancti Augustini, nostre diocesis, salutem, etc. Visitantes jam pridem

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\(^1\) Sic.
\(^2\) Altered from \(\times\) dies.
\(^3\) Et is otiose.
\(^4\) Sic: for preeres.
\(^5\) Sic: for eodem. There is a careless change at conuenistis from the singular to the plural number.
\(^6\) Sic: for spopondis.
\(^7\) Sic: for specifitc.
\(^8\) Sic. This type of spelling often occurs in Alnwick's register: cf. exibias, p. 28 above.
the month of January, in the year of our Lord 1440, there being present master Thomas Londone, John Bug and I Colstone. But afterwards, to wit on the 20th day of the said month and year in the conventual church of Langley, of the said diocese, the said brother William Bryan appeared before Depyng and humbly sought to be absolved from the said sentence. Wherefore after bodily oath had been proffered by him to obey the law and abide by the commands of the church, and especially to perform the penance to be enjoined upon him, which is on this wise, that for the forty days forthwith following he shall not go out of the bounds of the said priory, and that every week during the next month, for the two days on which flesh is eaten in the same priory, he shall be satisfied with one kind of flesh only, he was then absolved, master Thomas Londone, notary and scribe, being present.

**Warning to One Resigning the Office of Prior to Make a Certificate of the Names and Surnames of His Creditors and to Make Satisfaction to the Same Creditors.**

William, by divine permission bishop of Lincoln, to our beloved son in Christ brother William Horbury, late the prior of the priory of Breedon, of the order of St. Austin, of our diocese, our canon, health, grace and blessing. In our visitation as ordinary which we held of late in the said priory, we discovered it to be disclosed to us and to be true that the said priory, at the time when you had rule of the same, was and is bound beneath the load of debt to several creditors in great and noteworthy sums, and that at the time of your resignation, or at any rate after the preferment of the prior who now is, you did agree with the same prior and promise the same on your word of honour that you would wholly discharge the same priory of such load. And since, as we then learned, some of such creditors, by reason of the non-payment of the debts of this sum, do grievously harass daily the said prior who now is, we strictly enjoin and command you in virtue of obedience and under pain of the greater excommunication, which we intend to pronounce against your person, if you do not that which we command, that within the space of one month immediately following after the time of these presents you do make specific declaration to the aforesaid prior of the said priory who is now of the names and surnames of the several creditors to whom the said priory ever since your time is bound, together with the actual sums that are due to the same, and that you be careful to make satisfaction to the same creditors of these sums that are due to them without delay. Otherwise we shall proceed canonically against you as against a despiser of such command. And you shall certify us with your own hand of what you do as regards the premises on this side the feast of the nativity of our Lord next to come. Given at, etc.

**Modification of a Pension Granted Without Advice of the Bishop.**

William, to our beloved son in Christ the prior of the priory of Breedon, of the order of St. Austin, of our diocese, health, etc. In our

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1 See the visitation of Langley priory in this volume.
2 The two following documents, entered in Alnwick's register for their value as common forms, belong to the visitation of Breedon. Their dates, being of no importance for the purpose which they were intended to serve, are not given.
dictum prioraturn comperimus euidenter ipsum de et cum quadam pen-
sione annua quatuor librarum monete Anglie fratri Willelmo Horbury, 
nuper priori eiusdem prioratus, annuam ad terminum vite sue soluenda 
fore, nescimus qua auctoritate, sed preter sciciam nostram, oneratum. 
Volentes igitur indepdnatitii ipsius prioratus, qui sub regimine dicti fratri 
Willelmi tempore quo1 euidem prerat non solum in suis edificiis grauem 
et quasi irreparabilem, prout oculo patet, incurrit ruinam, verum eciam 
pondere eris alieni ultra vires diversis creditoribus obligatus existit, sic 
quod de verisimili nostris diebus non prosperabilitur locus ille, consulcius 
prouideri, senio tamen ipsius fratri Willelmi paterna mansuetudine 
compaciendo, ordinamus, statuimus, assignamus et disponimus2 nostra 
auctoritate ordinaria vt, preter cibaria que euidem fratri Willelmo in 
mensa vestra vel alibi provt videritis expediens ministretis, solum quatra-
ginta solidos nomine pensionis annue sibi ad terminum vite annuatum 
persoluitis, residuos xls. de dictis quatuor libris in reparacionem edifici-
orum prioratus eiusdem fideliter exponendo; de quo volumus vt in fine 
cuiuslibet anni dictam visitacionem nostram subsequentis nobis rationem 
reddatis. Data sub sigillo nostro, etc.

X.

[Fo. 55.]

VISITACION PRIORATUS DE ASSHEBY CANONICORUM, ORDINIS SANCTI 
Augustini, Lincolniense diocesis, facta in domo capitolari 
XIII die mensis JULI, ANNO DOMINI MCCCCXLVII, PER REUERENDUM 
IN CHRISTO PATREM ET DOMINUM, DOMINUM3 DEI GRACIA LIN-
COLNIENSEM EPISCOPUM, SUARUM CONSECARIONIS ANNO XVI ET 
TRANSLACIONIS SEXTO.

In primis, sedente iudicaleiter pro tribunali dicto reuerendo patre in 
huiusmodi sue visitacionis negocio die et loco antedictis, comparuerunt 
coram eo prior et conuentus dicti loci, parati, vt apparuit, huiusmodi 
visitacionem subire; et deinde primo et ante omnia propositum fuit ver-
bum Dei in latina lingua iuxta actus futuri congruenciam per honorabilem 
virum magistrum Johannem Beuerley, sacre pagine professorem, sequen-
tem hoc theme, 1Pacem habete et Deus pacis sit inter vos1,4 etc. Quo 
finito, prior certificatorium mandati sibi pro huiusmodi visitacione sube-
unda2 directi dicto reuerendo patri exhibuit in hec verba, 'Reuerendo', 
etc. Quo perfecto, prior exhibuit dicto reuerendo patri confirmacionem 
elecionis sue et installationem ac fundacionem; et deinde iuravit fidelit-
tatem et obedienciam. Exhibuit eciam statum domus, videlicet in quo 
inuenit domum tempore ingressus sui et quo nunc est, de quo dominus 
dixit se velle deliberare. Et deinde dominus processit ad inquisitionem 
suam preparatoriam sub hac forma.

1 qu or gn in original, possibly for quando.
2 Written in the register as disparimus or dispersimus.
3 Sic: Willelum omitted.
4 A free version of 2 Cor. XIII, 11.
5 de cancelled.
sometime visitation of the said priory we plainly discovered that the same, we know not by what authority, but without our knowledge, was burdened by and with a yearly pension of four pounds of English money, to be paid yearly for the term of his life to brother William Horbury, late the prior of the same priory. Wishing therefore that provision be made with greater deliberation for the immunity from damage of the same priory, which under the governance of the said brother William, what time he bore rule over the same, did not only suffer grievous and almost irreparable ruin, as is evident to the sight, in its buildings, but also remains bound to diverse creditors by a burden of debt beyond its strength, so that of likelihood the place will have no prosperity in our days; but having compassion with fatherly kindness upon the old age of the same brother William, we ordain, decree, appoint and dispose by our authority as ordinary that, beside the victuals which you shall minister to the same brother William at your board or elsewhere, as you shall see expedient, you do pay him yearly for the term of his life, under the name of a yearly pension, forty shillings only, faithfully laying out the forty shillings remaining out of the said four pounds upon the repair of the buildings of the same priory; and concerning this we will that you render us an account at the end of every year following our said visitation. Given under our seal, etc.

X.


In the first place, as the said reverend father was sitting in his capacity of judge as a tribunal in the business of such his visitation, on and in the day and place aforesaid, there appeared before him the prior and convent of the said place, in readiness, as was apparent, to undergo such visitation; and then, first and before all else, the word of God was set forth in the Latin tongue, in accordance with the process about to take place, by the honourable master John Beverley, professor of holy writ, after this text, 'Have peace, and may the God of peace be among you,' etc. And when this was done, the prior shewed to the said reverend father the certificate of the mandate which had been addressed to him for the undergoing of such visitation, in these words, 'To the reverend,' etc. The which having been read through, the prior shewed to the said reverend father the certificates of the confirmation of his election and his installation and the foundation [of the house]; and then he spake fealty and obedience. He exhibited also the state of the house, wherein, to wit, he found the house at the time of his entry and that wherein it now is, and touching this my lord said that he would fain take counsel. And then my lord proceeded to his preparatory inquiry after this form.

1 No record of these remains: see Visitations, I, 55.
2 For the chartulary among the Orlebar MSS. at Hinwick house, Beds., see Historical MSS. Comm. Reports, III, 274. See also Monasticon, VI (1), pp. 442-4.
ALNWICK'S VISITATIONS

(Euerdone.) Frater Johannes Nauntwyche, prior, dicit quod frater Thomas Euerdone dudum fuit rebellis sibi, sed modo mutavit mores. Petit igitur vt dominus faciat consentium aliqualem iniunctionem de obediencia.

Item quod dominus refrenet impetuosam peticionem canonicorum iuuenum qui desiderat studere Oxoniis.

(Omnès.) Frater Willelmus Buklyngham, suprior, dicit quod cum sint xj in numero, non sequuntur clericis nisi quatuor tempore diuini servicii, alii ad opera exteriora intendentes et ocio vacantibus.

(Prior.) Item in refectorio commedunt seculares inter canonici, vbi patet secularius qualiter canonici agunt penitencias sibi iniunctas in scandalum domus et ordinis.

(Omnès.) Item dicit quod post completorium canonici vacant potacionibus, vigiliis et alis insolencis.

(Prior.) Frater Ricardus Coleworthe, subcellerarius, dicit quod prior et conuentus vendiderunt Willemo Baudewyne et vxori sue ad terminum vite vnum corrodium, pro quo receperunt I li.

(Prior.) Item dicit quod vendiderunt certum boscum ad valorem xx li. et amplius.

Frater Thomas Euerdone, coquinarius, dicit quod silencium non seratur locis et debitis. Item de seculariis commedentibus in refectorio vt supra.

(Prior.) Item dicit de corrodiio vendito vt supra pro xl li., et de bosco vendito ad c marcas.

(Prior.) Item dicit quod prior dimisit ecclesiam de Lega ad firmam per quinquennium pro x li. annuis, et receptit totam firmam pro manibus.

(Prior.) Item dicit quod dimisit ecclesiam de Coleworthe ad firmam per triennium pro xiiij li. annuis, que dimissa erat ultimo anno pro xvij li., et totam firmam de istis tribus annis receptam pro manibus.

(Prior.) Item de novo oneruit prioratum cum diversis feodis ad summam cs., vel utra, vbi prius non onerabatur utra xxx. in anno.

(Prior.) Item sustentat patrem et matrem suos infra prioratum de eiusmodi communibus bonis absque consensu conuentus sub modo corrodij, pro quo nichil erat receptum.

(Prior.) Item comminabatur canonicus quod, si conquererentur de eo in hac visitacione, luerent amarius quam ciria natiuitatem eorum luebat, et eos qui sibi fauent et ipse faueret. Iniunction est priori in

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1 Sic.
2 hicis omitted.
3 Sic: for luebant.
4 Sic: for eis.

1 The bracketed names, etc., as elsewhere in this volume, are marginal notes referring to the person or persons implicated in the several detecta.
2 Nauntwyche was by his name a Cheshire man. The canons seem to have been drawn from various parts of England. Culworth and Everdon are local villages. Blowham evidently came from Blunham in Bedfordshire, while Buckingham and Coventry are at no long distance from Canons Ashby. Nauntwyche resigned in 1457 upon a yearly pension of £10 (Reg. xx, ff. 582, 59).
3 The impurity in itself was excusable, but probably the finances of the priory were insufficient to meet the demand. The lack of instruction in the monastery was voiced by John Bartone, whose petition appears before the names of the two deacons and two exorcists. Probably Bartone was the senior of the younger canons and acted as their spokesman.
4 I.e. outside the cloister.
5 This is expressly forbidden in the Consuetudines of Saint-Victor at Paris, cap. xix: 'In refectorio nostro nullus debet comedere, nisi de religione fuerit' (Martene, De Antiquis
(Everdone.) Brother John Nauntwyche, the prior, says that brother Thomas Everdone was sometime rebellious against him, but now has changed his ways. He prays therefore that my lord make some sort of injunction for the convent concerning obedience.

Also that my lord will bridle the heady imporitunity of the young canons who crave to study at Oxford.

(All.) Brother William Bukyngham, the sub-prior, says that, albeit they are eleven in number, there are but four who attend quire in time of divine service, while the others are busy with work out of doors and spend their time in idleness.

(The prior.) Also secular folk do eat in the frater among the canons, where the secular folk see clearly in what wise the canons perform the penances enjoined upon them, to the offence of their house and order.

(All.) Also he says that after compline the canons pass their time in drinkings, watchings and other irregularities.

(The prior.) Brother Richard Coleworth the, sub-cellarer, says that the prior and convent did sell to William Baudewyne and his wife for the term of their life a corrody, for which they received fifty pounds.

(The prior.) Also he says that they did sell a certain wood to the value of twenty pounds and upwards.

Brother Thomas Everdone, the kitchener, says that silence is not kept in the due places and [hours.] Also as above, touching the secular folk that do eat in the frater.

(The prior.) Also he says as above concerning the corrody, which was sold for forty pounds, and concerning the wood, which was sold for about a hundred marks.

(The prior.) Also he says that the prior leased out the church of Thurleigh to farm for five years for ten pounds a year, and received the whole of the farm there and then.

(The prior.) Also he says that he leased the church of Culworth to farm for a period of three years at fourteen pounds a year, and in the last year it was leased for seventeen pounds; and he received the whole farm of these three years there and then.

(The prior.) Also he has newly charged the priory with divers fees to the amount of a hundred shillings or more, whereas his former charges were no more than twenty shillings a year.

(The prior.) Also he maintains his father and mother within the priory out of its common goods without the consent of the convent, after the fashion of a corrody; for which nothing has been received.

(The prior.) Also he did threaten the canons that, if they should complain of him in this visitation, they should pay for it more bitterly than they had paid [for anything] since their birth, and also that he would have favour on those who favour him. The prior was enjoined in

Ritibus Ecclesiæ, iii, 260. Sir W. H. St. John Hope notes (Archæol. Journal, lxi, 307) that the abbot of a canons' house 'was allowed to entertain superior guests in the frater'.

Everdone's account of the sums was at variance with Coleworth's, his estimate of the corrody being ten pounds less and of the money obtained from the sale of timber some £40 to £50 more. Bishop Gray's injunction on these heads will be found in Visitations, i, 31.

See Visitations, i, 35, note 1.

See ibid., i, 34, note 3.

Nauntwyche's predecessor had caused some complaint by the free entertainment of his relations in the priory (Visitations, i, 31).
virtute obedientie et sub pena excommunicacionis quod non improperet verbo aut facto alicui de fratribus suis occasione detectorum in huiusmodi visitacione.

(Prior.) Item dicit quod penitencie inuincte canonicis diuulgantur secularibus in villa, in tantum quod ipsi seculares derident ipsos penitentes. Petit igitur quod penitencie huiusmodi secrete agantur.

(Prior.) Item iste deponens direct quasdam litteras notificando domino per eam statum domus collapsum per vendicionem corrodij, nemorum, et dimissionem ecclesiHM ad firmam et percipiendu pecunias pre manibus, vt reformaret statum huiusmodi; et ideo habet prior ipsum odio capitali et fecit feudatorios domus exosos sibi et parentibus in partibus. Inuinctum est Euerdone vt obediat priori nutu, verbo et facto, et priori quod in correccionibus suis penes Euerdone non excedat, sed quod seruet se infra modum.

(Prior.) Item duobus annis preteritis dedit triginta togas diuersis hominibus in patria, vt ipsum manutenat.

(Prior.) Item dicit quod prior nimis crebre equitat Coventriam, Northamptoniam et ali a loca, et cum nec expediat nec proficit, et hoc ad magnos et excessos\(^1\) sumptus domus.

(Prior.) Item cum iste deponens, stans in officio cellerarij, mutuatus sit a parentibus et amicus suis ad utilitatem domus \(x\ li.,\) prior non vult pecuniam illam resoluere.

[Fo. 55d.] Frater Willelmus Blownham dicit de corrodii et nemoribus venditis vt supra.

(Prior.) Item dicit quod prior tempore installationis sue expendidit xx marcas etutra, et hoc inutiliter.

Frater Matheus Maideford, sacrista, dicit quod constat sibi domum indebttam.

(Supprior.) Item dicit quod supprior non est discretus in corrigendo delinquentes, nam pro leui culpa graues et pro graui leues penitencias injugit.

(Nota.) Frater Johannes Bartone petit vt habeatur vnus qui instruat canonicos in grammatica.

Frater Thomas Ladesdale dicit omnia bona. Diaconus est.

Frater Johannes Bathe dicit omnia bene. Diaconus est.

Frater Johannes Londone, exorcista, professus.

Frater Johannes Couentre, exorcista, professus.

Item frater Thomas Euerdone, diffamatus super adulterio cum Isabella Brewes de Thorpe, obtulit se purgacioni, quam prior reuinit admittere, sed tuquam conuictum, cum non sic foret, misit ad monasterium Leycestrie ibidem pungiendum. Prior negat articulum prout articulator, nam dixit se non reputasse ipsum super hoc reum, et misisse ipsum ad Leycestriam propter suas inobediencias.

Frater Robertus Peressone habet continue Isabella Peressone manentem infra septa prioratus. Mater eius est et vetula.

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\(^1\) Sic : for excessivos.

\(^2\) Lit. nol : i.e. sign of acquiescence to command.

\(^3\) Coventry is 28 to 29 miles from Canons Ashby : Northampton is about 13 miles distant. Bishop Gray had issued an injunction against the extravagance of the previous prior in his journeys from the house (Visitations, 1, 32).

\(^4\) A marginal nota bene for special reference in compiling the injunctions.

\(^5\) Thorpe Mandeville, four to five miles S.W. of Canons Ashby, is probably meant.

\(^6\) I.e. the abbey of St. Mary of the meadows.
virtue of obedience and under pain of excommunication to reproach none of his brethren in word or deed on account of their disclosures in such visitation.

(The prior.) Also he says that the penances enjoined upon the canons are made public to the secular folk in the town, insomuch that the same secular folk make a mock of the same penitents. He prays therefore that such penances be performed in secret.

(The prior.) Also this deponent did address certain letters to my lord, informing him by them that the state of the house had come to ruin by the sale of the corody [and] of the copses, and by the letting of the churches to farm and by receipt of the amounts there and then, in order that he might reform such state; and therefore the prior holds him in prime detestation and has stirred up the vassals of the house to hatred against him and his relations thereabout. Everdone was enjoined to obey the prior in sign, word and deed, and the prior that he be not excessive in his corrections with Everdone, but that he keep himself within bounds.

(The prior.) Also in the past two years he has given thirty gowns to divers men in that country, that they may be his supporters.

(The prior.) Also he says that the prior rides too often to Coventry, Northampton and other places, even when it is neither expedient nor profitable, and this at great and excessive cost to the house.

(The prior.) Also inasmuch as this deponent, when he occupied the office of cellarer, borrowed of his relations and friends ten pounds to the advantage of the house, the prior will not pay him back that money.

Brother William Blowenham says as above touching the sale of corodies and copses.

(The prior.) Also he says that the prior at the time of his installation did spend twenty marks and more, and that to no avail.

Brother Matthew Maideford, the sacrist, says that he is certain that the house is in debt.

(The sub-prior.) Also he says that the sub-prior is not well advised in correcting transgressors, for he enjoins grievous penances for a light fault, and for a grievous fault light ones.

(Note.) Brother John Bartone prays that someone may he had to instruct the canons in grammar.

Brother Thomas Landesdale says that all things are good. He is a deacon.

Brother John Bathe says that all things are well. He is a deacon.

Brother John London, exorcist, is professed.

Brother John Coventre, exorcist, is professed.

Also brother Thomas Everdone, defamed of adultery with Isabel Brewes of Thorpe, offered himself for purgation, which the prior refused to allow, but, as though he had been convicted, albeit it was not so, sent him to the monastery of Leicester to be punished there. The prior denies the article in its actual form, for he said that he did not reckon him guilty of this, and sent him to Leicester because of his disobedient ways.

Brother Robert Peressone keeps Isabel Peressone continually abiding within the bounds of the priory. She is his mother and an old woman.

6 Apparently a canon of another house. The eleven canons mentioned by the sub-prior had all given evidence, and Peressone is not among them.
Willelmus Bulkley, pistor, manet infra prioratum, habens secum vxorem suam iuuenem. Pericior est mulier viro in illa arte, et ideo sic moratur; et non morabuntur nisi vsque festum Michaelis proximum.

vj mulieres anno elapso morabantur et de nocte iacebant infra prioratum. Due sunt vetule; cetera fuerunt tempore autumni et non amplius.

Et deinde, reseruata potestate faciendi et iniungendi mandati et iniunctiones secundum detecta, dominus dissoluit visitacionem.

XI.

Visitacio prioratus monialium de CATESBY, ORDINIS CISTERCIENSIS, LINCOLNIENSIS dioecesis, facta in domo capitulari ibidem xvi° die mensis julii, anno Domini mccccxli°, per reuerendum in Christo patrem et dominum, dominum Willelmum, Dei grace Lincolniensem episcopum, suarum consecracionis anno xvii° et translacionis sexto.

In primis, sedente dicto reuerendo patre iudicialiter pro tribunali in dicte visitacionis negocio die et loco antedictis, comparuerunt coram eo priorissa et conuentus predicti loci, parate, vt apparuit, ad subeundum huiusmodi visitacionem; et deinde primo et ante omnia propositionem fuit verbum Dei iuxta actus futuri et auditorij congruenciam in lingua vulgari per honorabilem virum magistrum Johanne Beuerley, sacre pagine professorem, sequentem hoc thema, Egregiinnini, filii Syon, et videte regem Salomonem, etc. Quo finito, priorissa liberauit domino certificatorem mandati domini sibi pro huiusmodi visitacione inchoanda, Reuerendo in Christo patri liberainit in hec verba, Reuerendo in Christo patri, etc. Quo perfecto, priorissa exhibuit titulum suum et quandam bullam confirmatoriam fundacionis, et iurauit obedientiam et fidelitate.

Et deinde idem reuerendus pater processit ad inquisitionem suam preparatoriam in modo sequenti.


Item dicit quod secuales habent frequentem accessum ad cameras monialium infra claustrum et ibi sunt colloquia et solacia [priorissa] ignorante.

Item dicit quod ipsamet habet quatuor moniales in familia sua et sunt tres alie familie monialium infra claustrum.

1 Sic: for mandata.
2 Sic: the words vt videte precede filii Syon in the original.
3 Sic: the clerk carelessly began to write the opening of the certificate after incoanda, and then, apparently to correct his error, but losing the thread of his sentence, turned it part of the sentence instead of crossing it out.
4 Sic: the contraction mark over the final e was omitted.
5 I.e. they were harvesters hired temporarily. The resort of women to the priory was the subject of one of Gray's injunctions (Visitations, I, 31).
6 Phrases of this type are of the highest value for the conclusive evidence which they afford with regard to the composition of injunctions. The injunctions are not mere forms: they are constructed upon the evidence of the electa.
7 See note 3, p. 34 above.
8 The date of Margaret Wavere's accession as prioress is not known. See Visitations, I, 159.
William Bulkley, baker, dwells within the priory, having with him his young wife. The woman is more skilful in that art than the man, and therefore so abides; and they shall stay only until Michaelmas next.

Six women in the year gone by did stay and lie anight within the priory. Two are old women: the rest were there in the autumn season and no longer.

And then, after reserving the power of making and enjoining mandates and injunctions in keeping with the disclosures, my lord dissolved the visitation.

XI.

The Visitation of the Priory of the Nuns of Catesby, of the Order of Cîteaux, of the Diocese of Lincoln, performed in the Chapter-House there on the 17th Day of the Month of July, in the Year of Our Lord 1442, by the Reverend Father in Christ and Lord, the Lord William, by the Grace of God Bishop of Lincoln, in the 16th Year of His Consecration and the Sixth of His Translation.

In the first place, as the said reverend father was sitting in his capacity of judge as a tribunal in the business of the said visitation on and in the day and place aforesaid, there appeared before him the prioress and convent of the aforesaid place, in readiness, as was apparent, to undergo such visitation; and then, first and before all else, the word of God was set forth in accordance with the process that was to take place and the company that heard it, in the vulgar tongue by the honourable master John Beverley, professor of holy writ, after this text, ‘Go forth, ye daughters of Syon, and behold king Solomon,’ etc. And when this was done, the prioress delivered to my lord the certificate of the mandate [which had been addressed] to her for the beginning of such visitation, after these words, ‘To the reverend father in Christ,’ etc. The which having been read through, the prioress shewed her title and a bull confirmative of the foundation, and swore obedience and fealty. And then the same reverend father proceeded to his preparatory inquiry in the following manner.

Sister Margaret Wavere says that sister Agnes Allesley has six or seven young folk of both sexes that do lie in the dorter. [Also she says] that secular folk have often recourse to the nuns’ chambers within the cloister, and talkings and junketings take place there without the knowledge of [the prioress]. [Also] she says that she herself has four nuns in her household, and there are three other households of nuns within the cloister.  

5 The confirmatory bull of Gregory IX, dated 15 Nov., 1231, is printed in Monasticon, IV, 637-8. It confirmed to the priory the appropriated churches of Catesby and Hellidon, Northants., and Ashby magna, Leices., with the manors of Ashby magna, and of Basford in Nottinghamshire. These, with the church of Basford, formed the endowment given by the founder, Robert son of Philip, otherwise called Robert Esseby (i.e. of Ashby). Vicarages were ordained in all four churches: see Rotuli Hug. Waler (Cant. and York Soc.), I, 209, 242, and Reg. Walter Gray (Surt. Soc.), p. 11. No chartulary of Catesby appears to exist.

6 For this division of a convent into separate households which kept independent tables, see Visitations, I, 66 (note 3), 68 (note 6), and 233, s.v. Familia.
ALNWICK'S VISITATIONS

[Item dic]it quod diuinum serviciu non dicitur horis debitibus secundum regulam, et dicit quod silencium non observatur locis debitis.

[Item] moniales emittunt litteras et recipiunt missas inconsulta priorissa.

Item dicit quod secreta domus deteguntur in patria per huiusmodi seculares aduentantes.

Item moniales emittunt seruientes prioratus in negotiis suis et recipiunt eiam personas pro quibus mittunt et cum quibus colloquia et communicaciones\(^1\) de quibvs priorissa ignorat.

Item dicit quod Isabella Benet notatur cum domino Willelmo\(^2\) Smythe, dudum capellano ibidem, et concepit de eo et peperit, et quod non correcit eam quia non audebat.

Item dicta Isabella non est obediens priorisse. Sic\(^3\) alie moniales quandoque obediant, quandoque non; et moniales non habent vela ad superpelhcia,\(^*\) quandoque nec superpelhcia,\(^*\) quandoque nec superpelhcia,\(^*\) quandoque nec superpelhcia,\(^*\) quandoque nec superpelhcia,\(^*\) quandoque nec superpelhcia,\(^*\) quandoque nec superpelhcia,\(^*\)

Soror Juliana Wolfe dicit quod foret due lampades ardentes in superiori ecclesia et choro tempore diuini serviciij.

Item dicit quod priorissa non ostendit comptum administracionis sue sororibus.

Item dicit quod priorissa impignorauit iocalia domus, videlicet vnam cupam pro corpore Christi, ad decennium, que adhuc remanet impignorata, et eam alias pecias argentaeas.

Item dicit quod priorissa comminabatur quod si quid moniales deterserit in visitacione luerent in carceribus.

Item dicit quod priorissa consueuit sola accesere ad villam de Catesby ad gardinas cum vno solo presbytero, nomine Willelmo Taylour.

Item Isabella Waverse, mater priorisse, regit quasi totam domum vna cum Johanna Coleworth, cognata eiusdam\(^5\) presbyteri, et iste due portant clauzes omnium officiorum.

Item cum hospites veniunt ad domum, priorissa emittit iuuenes moniales ad sternendum eorum lectos, quod est scandalum domui et periculosum.

Item priorissa non satisfacit monialibus de vestitu et denariis pro victu; et dicit quod priorissa est indebitata monialibus de premissis per\(^7\) tria quarteria anni.

Item edificia et tenementa tam in prioratu quam extra sunt ruinosa et multa ad terram collapsa propter defectum reparacionis.

[Fo. 94d.] Domina Isabella Benet dicit quod, quando priorissa est commota contra aliaques moniales, vocat eas meretrices et trahit eas per crines eciam in choro.

Item dicit quod priorissa erat diffamata cum domino Willelmo

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\(^1\) *Sic*: habent omitted.

\(^2\) *Bene* cancelled.

\(^3\) *nec* cancelled.

\(^4\) *Sic*: but *superelicia* is undoubtedly meant.

\(^5\) *Sic*: the *a*, however, may be merely an exaggerated flourish after the *t*.

\(^6\) Possibly *uisudem* may have been meant, as Taylour, mentioned in the last *detectum*, is likely to be the person referred to.

\(^7\) *ires* cancelled.

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1. See note on Inaniam, *Visitations*, i, 234, where the technical identity of *notare* with *defamare* is pointed out.

2. The original must be translated 'surplices', which would be nonsense.

3. *Cf. detectum* i, 4 on p. 3 above, and the last sentence of injunction v, p. 8. The prioress
[Also] she says that divine service is not said at the due hours according to the rule, and she says that silence is not observed in the due places.

[Also] the nuns do send out letters and receive [letters] sent to them, without the advice of the prioress.

[Also] she says that the secrets of the house are disclosed in the neighbourhood by such seculars when they come there.

Also the nuns do send out the serving-folk of the priory on their businesses and do also receive the persons for whom they send and with whom they [hold] parleyings and conversations, whereof the prioress is ignorant.

Also she says that Isabel Benet is defamed with sir William Smythe, sometime chaplain in that place, and did conceive of him and bare a child, and that she has not corrected her, because she dared not.

Also the said Isabel is not obedient to the prioress. Likewise the other nuns are sometimes obedient, sometimes not; and the nuns do not wear their veils down to their [eye-brows], but do keep their foreheads bare.

Sister Juliane Wolfe says that there should be two lights burning in the upper church and quire in time of divine service.

Also she says that the prioress does not shew the account of her administration to the sisters.

Also she says that the prioress has pawned the jewels of the house, to wit, for a period of ten years a cup for the Body of Christ, which still remains in pawn, and also other pieces of silver.

Also she says that the prioress did threaten that, if the nuns disclosed aught in the visitation, they should pay for it in prison.

Also she says that the prioress is wont to go by herself to the town of Catesby to the gardens with one man alone, a priest, by name William Taylour.

Also Isabel Wavere, the prioress's mother, rules almost the whole house together with Joan Coleworth, the kinswoman of a certain priest, and these two do carry the keys of all the offices.

Also when guests come to the house, the prioress sends out the young nuns to make their beds, which is a scandal to the house and a perilous thing.

Also the prioress does not give the nuns satisfaction in the matter of raiment and money for victuals; and she says that touching the premises the prioress is in the nuns' debt for three quarters of a year.

Also the buildings and tenements both within and without the priory are dilapidated, and many have fallen to the ground because of default in repairs.

Dame Isabel Benet says that, when the prioress is enraged against any of the nuns, she calls them whores and pulls them by the hair, even in quire.

Also she says that the prioress was defamed with sir William

in Chaucer, *Cant. Tales*, A. 154-5, wore her veil high:

But sikerly she hadde a faire forheed;

1 was almost a spane brood, I trowe.

See *Visitation*, 1, 30 (note 4).

6 See note 8 on p. 35 above.

6 Culworth has already appeared as a surname in the Canons Ashby visitation: see note 2 on p. 44 above.
ALNWICK'S VISITATIONS

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Taylour. Vir comparuit personaliter coram domino in ecclesia de Bramptone, et objecto sibi articulo, negat crimem ab omni tempore. Vnde ad petitionem sui ipsius dominus assignauit sibi diem Sabbati proximum post festum Margarete ad purgandum se cum quinque capellanis honestis, noticiam conversacionis sue habentibus, in ecclesia de Rothewelle, etc.

Moniales ignorant receptam et expensas, similiter et statum domus, quia priorissa nunquam reddidit comptum.

Istis xannis priorissa nullas fecit reparaciones preterquam in vna parcella claustri, et tunc vendidit arbores ad summam xxs, et vnam aliam parcellam ecclesie, pro qua recepit ex legato vxoris Brewes de Dauentre xxvjs. viijd.

Priorissa tempore introitus sui habuit vnum saccum et dimidium lane et xij marcas de Johanne Catesby ad soluendum debita et faciendum reparaciones, et ad alia necessaria.

Item dicit quod seruiicum diuinum tanta acceleracione decantatur quod nulle fiunt pausaciones.

Item priorissa est adeo rigorosa et impetuosa quod nullo modo potest placari.

Item mater priorisse bene nouit secreta capitularia et ea revelat in villa. Sic eciam priorissa reuelat.

Item in ultima visitacione facta per dominum Willelmum Graye priorissa dixit quod pro vno loculo et certa pecunia vnu clericus dixit episcopi reuelauit quid quelibet detegebat in visitacione illa.

Soror Agnes Allesley dicit quod priorissa seminat discordias inter sorores, dicens 'Sic et sic locuta est talis de te,' si illa cui dicit in aliquo deliqueret.1

Item dicit de scandalo priorisse et domini Willelmi Taylour vt supra, qui nunc manet apud Bughtone iuxta Northamptoniam ; et dicit quod nimia familiaritas inter eos erat causa scandali, quia de mane exiuït ad officinas sola excepto illo capellano ; et quando dictum erat priorisse de huiusmodi scandalo, ille capellanus post recessum sium venit trina vice infra mensem ad domum.

Prouentus domus xiiij annis elapsis valuerunt lxli. annuatim et iam vix lli. ; et decrementum istud prouenit ex malo regimine prioris et domini Willelmi Taylour et occasione non reparacionis tenementorum et non acquisicionem tenencium, etc.

Item bercarie ouium due istis duobus annis steterunt non cooperte : ideo meremium putrescit et agnelli in eis innouati per humiditatem perierunt.

Item dicit quod tempore ingressus priorisse domus in modico vel in nullo indebitatur.2 Item inuenit eodem tempore mappalia conveniencia pro seruiendo regi et vnum doœdenam coclearium argentii ; et iam omnia euauuerunt, et coclearia3 et alia vasa que in domo sunt sunt matris priorisse.

1 Sic : for deiuerit.
2 Sic : for indebitatur.
3 Sic.

1 The date appointed is 21 July, 1442. See introduction for the itinerary of Alnwick's visitations. Brampton church was doubtless assigned for Taylour's first appearance, as it is close to Boughton, where, as was disclosed below, Taylour was living at the time.
2 The name Brewes has appeared before in connexion with Thorpe Mandeville. See p. 45 above.
Taylour. The man appeared in person before my lord in the church of Brampton, and, the article having been laid to his charge, denies the crime at any time. Wherefore at his own request my lord appointed him the Saturday next after the festival of [St] Margaret to clear himself with five chaplains of good report, who have knowledge of his behaviour, in the church of Rothwell, etc.1

The nuns are in ignorance of the receipt and expenses of the house, likewise also of the state of the house, because the prioress has never rendered an account.

These ten years the prioress has done no repairs except in one piece of the cloister, and then she sold trees to the amount of twenty shillings, and to another piece of the church, for which she received 26s. 8d. of the bequest of the wife of Brewes2 of Daventry.

The prioress at the time of her entry had a sack and a half of wool and twelve marks of John Catesby to pay debts and do repairs, and for other needful purposes.

Also she says that divine service is chanted with so great speed that no pauses are made.3

Also the prioress is so harsh and headstrong that she may in no wise be appeased.

Also the prioress's mother knows well the secrets of the chapter and publishes them in the town. So also does the prioress publish them.

Also in the last visitation which was made by the lord William Graye,4 the prioress said that for a purse and certain moneys a clerk of the said bishop made known what every nun disclosed in that visitation.

Sister Agnes Allesley says that the prioress sows discord among the sisters, saying 'Thus and thus spake such an one of you', if she to whom she speaks has transgressed in aught.

Also she says as above concerning the scandal of the prioress and sir William Taylour, who is now dwelling at Boughton by Northampton; and she says that the overmuch kindness between them was a cause of scandal, because she did go out of a morning to the offices5 by herself but for that chaplain; and when the prioress had been told of that scandal, that chaplain after his departure did come to the house thrice within a month.

The revenues of the house, thirteen years gone by, were worth sixty pounds a year and now scarce fifty pounds; and this decrease has come to pass from the ill governance of the prioress and sir William Taylour, and because of neglect in repair of tenements and in obtaining tenants, etc.

Also two sheep-folds have stood roofless these two years: therefore the timber is beginning to rot and the lambs yeaned in them have died owing to the wet.

Also she says that at the time of the prioress's entry the house was but a little or nothing in debt. Also she found at the same time table-linen meet to serve the king, and a set of twelve silver spoons; and now all has disappeared, and the spoons and the other vessels which are in the house belong to the prioress's mother.

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1 See Visitations, 1, 106 (note 2), 243.
2 No other record of this visitation survives, but it may be tentatively put down to the last days of Dec., 1432, or soon after 1 Jan., 1432-3. See Visitations, 1, introd. p. xxiii, where, by an oversight, the date of Gray's visit to Chacombe is given as 1 Jan., 1431-2.
3 The officinae exteriore. See note on Officina, Visitations, 1. 241.
ALNWICK'S VISITATIONS

Item dicit quod chorus non observatur, eo quod priorissa euocat iuuenes\(^1\) moniales ad opera sua.

Soror Alicia Kempe *dicti quod*, quia moniales in vtlima visitacione deteretur detegenda, priorissa verberauerit quasdam earum; et est priorissa nimis crudelis et seuera monialibus, nec eas diligit.

Item si contingat\(^2\) moniales exedere, improperat et increpat eas coram secularibus et eciam tempore diuini officij, nec desistit.

Item priorissa detegit secreta religionis secularibus.

Soror Elizabetha Langley dicit.\(^3\)

[Fo. 95.] Soror Agnes Halewey dicit quod priorissa in choro et extra extrahit vela de capitibus monialium, vocando eas mendicas et meretrices.

Item cum ista sit iuunis\(^4\) et vellet addiscere religionem et alia, priorissa ponit eam ad lectos sternendos, ad suendum et filandum et alia opera.

Item dicit quod ista reperit ipsum priorissam et dominum Willelmum Taylour in actu fornicacionis coeuntes, nam vidit eum superpinum iacere super eam resupinam.

Priorissa negat articulum crudelitatis\(^5\) quo ad vocacionem meretricum et mendicarum: negat eciam inieccionem manuum violentam in moniales.

Quo ad compotum non redditum, fatetur, et ideo quia non habet clericum qui scribat.

Quo ad onus alienum, reportat se ad compotum iam reddendum.

Quo ad bercarias non reparatas, reportat se visui.

Quo ad cupam impignoratam, dicit idem factum de consensu conuentus ad decimas soluendas.

Quo ad succisionem arborum, dicit quod versum in vtilitatem domus, partim de sciencia et partim non sciencia conuentus.

Quo ad detecta in vtlima visitacione et improperacionem detegendium et verberamen, negat articulum.

Quo ad comminacionem ne detegerent, negat articulum.

Quo ad reuelacionem secretorum religionis, negat articulum.

Quo ad matrem et Johannam Coleworth, negat articulum.

Quo ad lectos\(^6\) sternendos\(^7\) et ad alia opera, negat articulum.

Quo ad subtraccionem victus et vestitus a monialibus, fatetur in parte.

Quo ad ruinam tenementorum extra, dicit quod partim sunt separata et partim non.

Quo ad seminacionem discordiarum, dicit quod hoc fecisset: non est aduisata.

Quo ad hoc\(^8\) dixisset se pro vno loculo et pecunia sciuisse omnia detecta in vtlima visitacione, negat articulum plane.

Quo ad dominum Willelmum Taylour, negat crimen ab omni tempore.

Habet crastinum diem ad purgnandum se cum quatuor sororibus suis de negatis et ad recipiendum penitenciam pro confessatis. Quo termino nullas produxit campurgatrices: ideo pronunciata est defecisse in purga-

\(^{1}\) Interlined above iuuenes and iuuenes cancelled.
\(^{2}\) prio cancelled.
\(^{3}\) Her detects are not reported.
\(^{4}\) Sic: altered from iuuenes.
\(^{5}\) quod cancelled.
\(^{6}\) Altered from lectum.
\(^{7}\) ne cancelled.
\(^{8}\) Sic: quod omitted.
Also she says that quire is not kept, inasmuch as the prioress calls out the young nuns to her tasks.

Sister Alice Kempe says that, because the nuns at the last visitation disclosed what should be disclosed, the prioress whipped some of them; and the prioress is too cruel and harsh with the nuns, and loves them not.

Also if haply the nuns transgress, she rebukes and reproaches them before secular folk, and even during the divine office, and stints not.

Also the prioress discloses the secrets of their religion to secular folk.

Sister Elizabeth Langley says.

Sister Agnes Halewys says that the prioress in quire and without pulls the veils from the nuns' heads, calling them beggars and whores.

Also, albeit she is young and would fain learn religious discipline and other things, the prioress sets her to make beds, to sewing and spinning and other tasks.

Also she says that *

The prioress\(^1\) denies the article of cruelty as regards calling them whores and beggars; she denies also the violent laying of hands upon the nuns.

As to not having rendered an account, she confesses it, and for the reason that she has not a clerk who can write.

As to the burden of debt, she refers herself to the account now to be rendered.

As to the neglect in repairing the sheepfolds, she refers herself to the visible evidence.

As to pawnning the cup, she says that the same was done with the consent of the convent for the payment of tithes.

As to felling trees, she says that it was turned to the profit of the house, partly with the knowledge and partly without the knowledge of the convent.

As to the disclosures in the last visitation and the reproaching of them that made them and the whipping, she denies the article.

As to threatening them lest they should make disclosures, she denies the article.

As to the publishing of the secrets of their religion, she denies the article.

As to her mother and Joan Colewurthe, she denies the article.

As to the bed-making and the other tasks, she denies the article.

As to withholding victuals and raiment from the nuns, she confesses it in part.

As to the dilapidation of the outer tenements, she says that they are partly in repair and partly not.

As to the sowing of discord, she says that she might have done this; she is not certain.

As to this, [that] she said that for a purse and money she knew all the disclosures at the last visitation, she flatly denies the article.

As to sir William Taylour, she denies the crime at any time.

She has the morrow for clearing herself, of [the articles] she has denied with four of her sisters, and to receive penance for those she has confessed. At the which term she brought forward no compurgators;

\(^1\) At this point the prioress's answers to the detailed articles laid to her charge begin. These amounted to sixteen in all.
ALNWICK'S VISITATIONS

...
therefore she was declared to have made default in purgation, and, having advanced nothing, she was pronounced to be convicted, and forswore the said man and all familiar converse with the same henceforward.

Isabel Benet confesses her crime, but not with sir William Smythe. Notwithstanding she forswore him and all familiar converse [with him] henceforward, and has the morrow to receive her penance. Therefore she cleared herself with Juliane Wolfe, Elizabeth Langley, Alice Holewelle¹ and Alice Kempe.

As to the lights, the prioress says that they shall be provided. As to the chaplains, the prioress says that none can be had; she will do her diligence that they be had.

And then [my lord] adjourned his visitation to the morrow, there being present Depyng, Thorpe and I Colstone.

My lord ordained that there be two [nuns] receivers, to receive and to pay out [the money to be kept in a chest] under three locks²; and that all live in common, leaving off their separate households, and that these things do begin at Michaelmas next. And all were warned to remove all secular folk from the dorter on this side the morrow of the Assumption.³ And all were warned under pain of excommunication that none do reproach another by reason of her disclosures. And the prioress was warned to [shut] and open the doors of the church and cloister at the due times, and to keep the keys with her by night in the dorter. And then he adjourned his visitation to Tuesday next after the feast of St. Andrew next to come, there being present Depyng, Thorpe and I Colstone.

Dames Isabel Benet and Agnes Halesley,⁴ nuns of Catesby, will not obey or hearken to the injunctions of the lord bishop, and especially that concerning giving up their [private] chambers,⁵ asserting that they are not subject to the same.

Also the said dame Isabel on Monday last past did pass the night with the Austin friars at Northampton and did dance and play the lute⁶ with them in the same place until midnight, and on the night following she passed the night with the friars preachers at Northampton,⁷ luting and dancing in like manner.

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¹ Le. 16 August.
² Le. Allesley. The village of Allesley is two miles N.W. of Coventry, on the Birmingham road.
³ The reference is to injunction 8 below, and shews clearly that this evidence reached the bishop some time after the visitation had taken place. By injunction to Issibel and Agnes had been appointed receivers of the convent, and they may have claimed private chambers as cellars necessary for their office and therefore exempt from the class condemned in injunction 8. Their visits to Northampton are also explained by their office, as they would act as the cellars of the house and do its external business and marketing.
⁴ The actual instrument may have been the cittern (earlier called the cithole), which had wire strings like a harp and was played with a plectrum. The lute had gut strings and was played with the fingers. But the small harp and the viol, the ancestor of the modern violin, might also come under the general term cithara. These instruments are described by the rev. F. W. Galpin in his Old English Instruments of Music, and examples of them are noted and abundantly illustrated by Miss E. K. Prideaux, The Carvings of Mediaeval Musical Instruments in Exeter Cathedral Church (Archaeol. Journal, LXXII, 1-36). The cithara of Apollo in Raffaelle's picture of Parnassus in the Stanza della Segnatura of the Vatican is a viol.
ALNWICK'S VISITATIONS

[INJUNCTIONS.]

CATESBY.

[Fo. 95d.]

Wyllyam by the 1 suffrance of God bysshop of Lincolne, to our wele belufede doghters in Godde the prioresse and the couent of the pryorye of Catesby, of thordere of Cistevs, of our diocese of Lincolne, helthe, grace and our blessyng. For as mykelle as we now late visityng by our ordynarye powere yowe and your saide prory, have founde manye and dyverse thynges among yowe agayn your prymary institucyone, rewle and obseruaunces regulere, as wele as agyn the commune lawe and constituucyones made by holy faders vpone your relygyone by you 2 resced and attempted, the which we may not wythe owte offense of God and our conscyence and sclaunder of the 3 people suffre to passe vncorrected and amended, sende yowe vndere our seale thise our inuuncyons, commaundementes and ordynaries by articles suyng and vndere writen, whiche we charge yowe, prioresse and singuler persone of the saide couent, to observe and kepe in vertue of your obedyence and vndere peynes vnderwrytene.

1. Pryst that alle ye of the saide couent kepe verrey and due obedyence in alle thynges that 4 ar lefulle and lawfulle vn to your priories vndere payne of imprisonement, whylke payne we shalle do execute agayn alle thayme whiche may fynde 5 culpable in that party. 6

2. Also we charge you, proryesse, vndere payne of cursyng that moderly and benygne ye treyte your susters, specially 7 correctyng 8 thaire defautes, so that in your correctyone ye be not 9 cruelle in worde ne in dede, 10 and that ye make your 11 correctyones 12 oonly in the chapitre hous of suche defaults and excesses as be open and in presence of 13 your susters.

3. Also we charge you alle vndere the same payne of cursyng that your saide correctyones, your secretes and pryuytes of your chapitrees and religyone ye kepe pryvey, not tellyng ne publyshyng thaym by your selfe or meene persone to seculeres outwarde. 16

4. Also we charge yow, prioriesse, and yow alle singuler persone of the covert vndere the same peyne of cursyng that from the feste of thassumpcione next commyng ye suffre nether man nere womman seculere

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1 grace cancelled.
2 surpede cancelled.
3 wardle cancelled.
4 be cancelled.
5 Sic.
6 See the priess's detectum regarding general disobedience.
7 and cancelled.
8 of cancelled.
9 rygerous cancelled.
10 and excede non more cancelled.
11 An interlined litter cancelled.
12 and tenderly do thayme wythe wordes of rebuice (of cancelled) or repreve and that in the chapitre cancelled.
13 seculeres cancelled.
14 Founded upon detecta furnished by all the sisters. The confinement of corrections to the chapter-house is the result of the habit of rebuking nuns before lay-folk mentioned by Alice Kempe.
15 Founded on the detecta of the prioriesse as regards the nuns, and of Isabel Benet and Alice Kempe as regards the prioriesse.
of what estate, condicion or degree thei be to lye in your dortour be nyghtes lyme.  

5. Item that from heus forthe under the said payn of cursyng we charge you and iche ou of you that ye receyve no secullere person ne persones of what condicion so euer thei be ouer thage of x yeere, if thei be men, wommen ouer thage of a xij yeere, excepte your necessarie servituutes to dwelle or soiourne a mong you with in your priorye with oure expresse assent or our successors.  

6. Also we enioyne and monysshe yow, pryoresse, that in dwe tyme, speccyly whan complyne is saide, ye do close and sperre alle the dorres of your kyrek and cloystere and dortour, and kepe the keyes of those dorres to your selfe vnto dwe tyme on the next morn, so that in the mean tyme no man ne womman come yn ne go owte wythe owte your specyalle leve asked and had, and for a resonable cause.  

[7.] Also we enioyne yow, pryoresse, and alle yow singulere persones of the couent vnedere the same payn of cursyng that dayly whan complyne is done ye absteyn yowe frome alle manere vndue watchynges, drynkinges and etynge and streght go to the dorter and to your beddes, and fro then not to come owte to ye go to matynes, and that ye kepe silence in places requisite.  

Also we enioyne yow, pryoresse here aboue wrylne, that ye gyfe no sustere of yourres leue to byde wythe thaire frendes when thai visithe thaym overe three dayes in helthe, and if that falle seke that ye do fecche thayme home wythe yn sev dayes, ne that ye suffre non sustere of yours to speke wythe no secullere persones save fader and modere and othere that by lawe are not suspici, but if an other sustere approvde in religyon whilk ye wythe assigne stande bye and here and see what that say and do.  

8. Also we enioyne yow, pryoresse, that ye dispose so for your

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1 Founded on the prioresse's detectum concerning Agnes Allesley. The italicised passage is added at the foot of the page: fro the tyme of these our letters notyfye to you, ye suffre ne receyve any secullere persones man ne womman of what degre or asiste to be to lye in dortour be nyghtes lyme, ne suethe to soiourne in your saide priorye manouere x yere ne wommen ouere elewan yere in age cancelled.

2 Added at the foot of the leaf, with reference to a marginal sign after no. 4.

3 y cancelled.

4 This and the previous long insertion in no. 4 are written in another hand, which has also corrected the text in places. The same correcting hand is visible in other injunctions. In this case the injunction was intended to cover the case of troublesome intruders such as the prioresse's mother and Joan Coleworthe. See the detecta of Juliane Wolfe and Isabel Benet.

5 so cancelled.

6 h cancelled.

7 No detectum bears directly on this point, but the need of such an injunction is obvious from the general character of the detecta. Its substance formed one of the bishop's verbal monitions at the end of the visitation.

8 This injunction is left unnumbered in the original.

9 abbes cancelled.

10 The rest is added in the margin.

in kyre, dortour, fraytour and cloystere, as ye are bounde by your reule cancelled. The part of the injunction dealing with late watchings and drinkings is founded on no special detectum, but Agnes Allesley's account of the early morning expeditions of the prioresse made the regulations about leaving the dorter advisable. The prioresse herself complained of the breach of the rule as to silence.

11 This unnumbered injunction is added at the foot of the leaf. There is a reference in the margin above.

12 See the detecta of the prioresse concerning intercourse between the nuns and secular persons.
susters that the morne next aterfe Myghelmesse day next commyng wythe owten any lengeare delaye, ye and thai aterfe your rewle lyfe in commune, etyn and drynyng in oon house, slepyng in oon house, prayng an sarulyng\(^1\) God in oon oratory, leyvyng vterly all pryuate hydles,\(^2\) chaumbers and syngulere housholdes, by the whiche hafe comen and grown grete hurte and peryle of sowles and noyesfulle sklaundere of your pryorye, and that ye singulere persones obeye to this our said iniunceynye vndere the peyne of enprisonement to suche tyne as ye wyle obeye.\(^3\)

9. Also that in the tyne of your refecyone atte mete oon of yow at thassignacyone of the prioresse rede som seynys lyfe or an othere lessone of holy wytte to thentent to eschewe and voyde idle\(^4\) wordes and brekyng of your sylence.\(^5\)

10. Also we ordeyn that at the same fest of Myghelmesse ye ordeyn that two nunnnes receyve alle the\(^6\) revenues and profiles of your saide pryorye,\(^7\) whilk we ordeyns to be\(^8\) dame Isabellæ, etc., and dame Agnes, etc.;\(^9\)

**Commissio ad audiendum commotum domus monialium de Catesby.**

(Reg. xviii, fo. 59).

Willelmus, permisstone diuina Lincolnensiis episcopus, dilecto in Christo filio abbati monasterij sancti Jacobi iuxta Northamtoniam, ordinis sancti Augustini, nostre diocesis, salutem, etc. Visitantes iam dudum iure nostro ordinario prioratum de Catesby, ordinis Cisterciensis, dicte nostre diocesis, propter certas causas legitimas nos in ea parte mouentes priorissam loci illius ab omni administracione bonorum spiritualium et temporalium dictæ\(^10\) prioratus ad tempus de quo nobis videbitur suspendimus, ac administracionem huiusmodi sororibus Agneti Allesly et Agneti\(^11\) Benet, monialibus dicti prioratus, commissimus. Ipse vero Agnete et Isabella compotum quemdam administracionis per eas facto isto die nobis exhibuerint. Non habentes certitudinem de redditibus et proventibus annuis dicti prioratus nec de oneribus ex necessario exeuntibus, vobis, de cuius circumspexiones industria plurimum in Domino confidim, committimus per presentes quatinus compotum huiusmodi, quem vobis vna cum presentibus sub sigillo nostro clausum transmittimus, viso per vos aliquo similis compoto administrationis bonorum eiusdem prioratus de antiquioribus temporibus reddito, audiatis et examinetis diligenter et, facta collacione de compotis huiusmodi, de eo quod inde inueneritis

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\(^1\) *i.e.* serving.


\(^3\) The prioresse gave information regarding the *familie* in the house.

\(^4\) Thought to be cancelled.

\(^5\) Founded on the prioresse's complaint of breach of silence, already alluded to in no. [7].

\(^6\) Preventes cancelled.

\(^7\) *of* cancelled.

\(^8\) Interlined above *that* cancelled.

\(^9\) Be *on*, that *where* to be chosen by you, prioresse, and the counte cancelled.

\(^10\) *Sic*: for *dicta*.

\(^11\) *Sic*: for *Isabella*. 

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the whilk Isabelle shall wryte alle the parcelles of receyt and expenses, so that the money be putte in a chiste vnedere thre lokkes of diuerse makeyn, where of ye, pryoresse, shalle haue oon key, dame Isable an othere and dame Agnes, etc.,¹ the thrydde key, and that alle receytes and delyueres be done, or there be tayles or indentures,² so that this two receyvours gyfe verely betwix the festhes of seynct Mighelle and seynct Martyna a fulle account of thaire receytes and expenses be fore yow prioresse ad⁶ count.⁴

II. Also we eniowne ylk one of yow of the counte vnedere Payne of imprisionement after our discreycyone that none of yowe receyve ne sende owte lettres ne gyftes, but if the prioresse se thaym or thai be receyved⁶ or sent, and that none of yow alle vpbrayde ne repree othere for any thyng that is detecte to hus in this our visitacyone,⁶ and that ye were your vayles hanging downe to your brows.⁹

Wrytene and gyfene vnedere our⁴ scale ad causas, etc., at Yeluertoft, xvij day of July, the yere of our Lorde mcccxcxlij and our consecracion xvj and translacion vj.⁹

COMMISSION TO AUDIT THE ACCOUNT OF THE HOUSE OF THE NUNS OF CATESBY.¹⁰

William, by divine permission bishop of Lincoln, to our beloved son in Christ the abbot of the monastery of St. James by Northampton,¹¹ of the order of St. Austin, of our diocese, health, etc. In our sometime visitation by our right as ordinary of the priory of Catesby, of the order of Citeaux, of the said our diocese, on account of certain lawful reasons which impelled us in that behalf, we suspended the prioresse of that place from all administration of the spiritual and temporal goods of the said priory until such time as shall seem good to us, and committed such administration to sisters Agnes Allesly and [Isabel] Benet, nuns of the said priory. Now the same Agnes and Isabel have this day shewn us an account of the administration performed by them. As we have no sure knowledge of the rents and yearly incomings of the said priory or of the charges that necessarily go out therefrom, we commit to you, of whose distinguished diligence we have exceeding confidence in the Lord, by these presents, that, after some like account of the administration of the goods of the same priory, rendered of elder times, has been seen by you, you do audit and examine diligently such account, which we despatch to you together with these presents enclosed under our seal, and, having

¹ Interlined above the thrydde nunne cancelled.
² The rest added at the foot of the page, at a mark corresponding with one in the text.
³ Sic: for and. The mark of contraction is left out.
⁴ See note 2 on p. 50 above.
⁵ Of cancelled.
⁶ The rest in margin.
⁷ As your rule wyll cancelled in margin. The first part of this injunction rests upon a detectum of the prioresse. Juliane Wolfe and Alice Kempe supplied the detecta upon which the second part is founded; while the third part again depends upon the prioresse's information.
⁸ Sele cancelled.
⁹ The bishop did not leave Catesby till the 18th, so that the injunctions must have been composed at Yelvertoft the same night. Yelvertoft is about 14 miles N.E. of Catesby.
¹⁰ This document, two years and a half later than the visitation, is taken from Alnwick's register.
¹¹ John Watford: see Visitations, i, 161, 162.
ALNWICK'S VISITATIONS

nos quam cicius commode poteritis reddatis plenarie ceriores litteres vestris patentibus habentibus hunc tenorem vestro sigillo sigillatis, com- potos huiusmodi vestro sigillo clausos nobis remittendo. Data sub sigillo nostro in manerio nostro de Nettelham, xvi die Januarii, anno Domini mcccccxxiiij, nostrarumque consecracionis anno xix et translationis nono.

XII.
[Fo. 54d.]

Visitacio prioratus de CHAUCOMBE, ordinis sancti Augustini,
Lincolniensis diocesis, facta in domo capitulari ibidem xii
die mensis Julii, anno Domini mccccxliiij, per reuerendum
in Christo patrem et dominum, dominum Willemum, Dei
gracia Lincolniensem episcopum, suarum consecracionis anno
xvi et translationis sexto.

In primis, sedente dicto reuerendo patre iudiciliter pro tribunali in
huiusmodi sue visitacionis negocio die et loco antedictis, primo et ante
omnia propositum fuit verbum in latino sermone iuxta actus futuri
congruenciam per honorabilem virum magistrum Johannem Beuerley,
sacre pagine professorem, sequentem hoc thema, 'Visita nos in salutari
tuo,' etc. Quo finito, congregatis primitus priore et conuentu dicti loci
coram dicto reuerendo patre et ante proposicionem verbi Dei, paratisque,
vt apparuit, ad subeundum visitacionem huiusmodi, prior certificatorium
mandati domini sibi pro huiusmodi visitacione subeunda directi eidem
reuerendo patri liberat. Quo recepto et publice perfeclo, preconizatis
que singulis citatis et comparentibus, prior iuravit fideltatem et obedienti-
ciam. Tenor vero certificattori talis est, 'Reuerendo in Christo,' etc.
Deinde exhibuit titulum incumbencie sue, videlicet confirmacionem
eleccionis sue et installationem; et deinde dominus ad inquisitionem
processit sub hac forma.

Frater Ricardus Campedene, prior, inquisitus dicit quod domus
potest expendere c ii., et quod domus indebetatur in 

et aliui domui in 

et dicit quod reddit compotum fratibus suis omni anno.

Postea exhibuit fundacionem et statum domus.

Frater Ricardus Bannebury, suprior, dicit omnia bene.

Frater Johannes Buckenhyle, coquinarius, dicit omnia bene.

Frater Willemus Hickelyng, sacristera, dicit omnia bene.

Frater Thomas Howdene, sacerdos, dicit omnia bene.

Frater Petrus Chaucombe, diaconus, dicit omnia bene.

Frater Willelmus Wardone, diaconus, dicit omnia bene.

Frater Robertus Alcestre, diaconus, dicit omnia bene.

1 Dei omitted.
2 Ps. cvj, 4.
3 Blank in original.
4 i.e. 17 Jan., 1444-5.
5 See note 3 on p. 34 above.
6 See Visitations, I, 163. No record of these appears to remain.

1 Each of the eight brethren in the priory at this time appears under the name of the
place from which he or his family originally came. Campedene is without doubt Chipping
Campden in Gloucestershire, which is some 22 miles west of Chaecombe. Peter Chaucombe
and William Wardone are local names, Wardone being Chipping Warden; while Banbury
is only four miles distant. Buckenhyle may be Bucknell, Oxon, near Bicester, or, which
seems as likely, though the distance is nearly three times as far, Bickenhill in Warwickshire,
between Coventry and Birmingham. Alcester, at any rate, is in Warwickshire, 314 miles N.W.
Hickelyng may be Hickling, Notts, in the vale of Belvoir, while Howdene seems to have
made comparison of such accounts, do give us full assurance, as soon as
you conveniently may, of that which you have found therefrom by your
letters patent having this purport [and] sealed with your seal, sending
back to us such accounts enclosed under your seal. Given under our
seal in our manor of Nettleham on the 17th day of January in the year
of our Lord 1444, and the 19th year of our consecration and the ninth
of our translation.

XII.

The Visitation of the Priory of Chacombe, of the Order of
St. Austin, of the Diocese of Lincoln, performed in the
Chapter-House there on the 12th day of the month of
July, in the year of our Lord 1442, by the Reverend
Father in Christ and Lord, the Lord William, by the
Grace of God Bishop of Lincoln, in the 16th year of his
Consecration and the Sixth of his Translation.

In the first place, as the said reverence father was sitting in his
capacity as a tribunal in the business of such his visitation, on
and in the day and place aforesaid, first and before all else the word [of
God] was set forth in the Latin language, in agreement with the process
about to take place, by the honourable master John Beverley, professor
of holy writ, after this text, 'Visit us in Thy salvation', etc. And when
this was done, the prior and convent of the said place having been
gathered together previously in the presence of the said reverence father
and before the setting forth of the word of God, and being in readiness,
as was apparent, to undergo such visitation, the prior delivered to the
same reverence father the certificate of my lord's mandate which had been
addressed to him for the undergoing of such visitation. And when
this had been received and publicly read through, and the several
persons summoned had been called by name and appeared, the prior
swore fealty and obedience. Now the purport of this certificate is on
such wise, 'To the reverence [father] in Christ', etc. Then he shewed
the title of his incumbency, to wit, the certificates of the confirmation of
his election and his installation; and then my lord proceeded to his
inquiry in this form.

Brother Richard Campedene, the prior, says on inquiry that the
house is able to spend £100, and that the house is in debt and to
another house to the amount of ; and he says that he renders an
account to his brethren every year. Thereafter he shewed the foundat-
on and the state of the house.

Brother Richard Bannebury, the sub-prior, says that all things are well.
Brother John Buckenhylle, the kitchener, says that all things are well.
Brother William Hikelyng, the sacrist, says that all things are well.
Brother Thomas Howdene, priest, says that all things are well.
Brother Peter Chaucombe, deacon, says that all things are well.
Brother William Wardone, deacon, says that all things are well.
Brother Robert Alcestre, deacon, says that all things are well.

* Dugdale prints the confirmatory charter, reciting the foundation endowments, which
were granted by Edward III. on 18 May, 1328 (Monasticon V1 (1), 427-8). No chartulary of
Chacombe survives.

** From as far away as Howden in Yorkshire. But it is possible that Hikelyng may have
come to Chacombe from the priory of Austin canons at Hickling in Norfolk.
Quibus quidem xviiij die Junii, anno et loco predictis, praefatus reuerendus pater in huiusmodi sue visitacionis negotio iudicialiter sedebat; et deinde comparuerunt coram eodem reuerendo patre abbas et consuentus illius monasterij, ad subeundum huiusmodi visitacionem, vt apparuit, congregati. Sed antequam ad vltieriora in huiusmodi negotio procederet reuerendus pater antedictus, primo et ante omnia propositum fuit verbum Dei iuxta actus futuri congruenciam per religiosum virum fratrem Gilbertum Multone, ipsius monasterij monachum, in sacra theologia bacallarium, sequentem hoc thema, 'Hec est ciusum visitacionis'.

1 Quo multum nobiliter et egregie finito, amotis eciam a dicta domo capitolarii omnibus quos huiusmodi negocium non tangebat, abbas certificatorium mandati domini sibi pro huiusmodi visitacionis negotio directi conceptum dicto reuerendo patri liberavit et tradidit sub hac forma, 'Reuerendo', etc. Quo recepto et perfecto, idem dominus abbas iuravit dicto reuerendo patri canonican obedienciam in forma consueta. Deinde exhibuit confirmationem eleccionis sue, sed litteram installationis sue minime, quia non habuit eam in promptu. Postea exhibuit fundacionem monasterij primeum et eciam reparacionem post eius desolacionem per Edgredum tunc regem. Et exhibuit eciam statum dicti monasterij et inuinciones factas per dominum Willelmmum Gray, nuper Lincolniensem episcopum, et eciam fundaciones trium cantariarum ad quaram exhibiciones monasterium obligatur. Quibus exhibitis, idem abbas, examinatus super contingentibus statum monasterij in spiritualibus et temporalibus, dicit ea que sequuntur.

Frater Johannes Litlyngton dicit quod omnis monachi sunt professi,
CROYLAND MONASTERY, 1440

XIII.

The visitation of the monastery of CROYLAND, of the order of St. Benet, of the diocese of Lincoln, performed in the chapter-house of the same on the 18th and 19th days of the month of June, in the year of our Lord 1440, by the worshipful father in Christ and lord, the lord William, bishop of Lincoln, in the 14th year of his consecration and the fourth of his translation.

Upon and in the which 18th day of June, year and place aforesaid, the aforesaid reverend father began to sit in his capacity of judge in the business of such his visitation; and then there appeared before the same reverend father the abbot and convent of that place, being gathered together, as was apparent, to undergo such visitation. But, before the reverend father aforesaid might proceed further in such business, first and before all else the word of God was set forth in agreement with the process about to take place by the man of religion brother Gilbert Mulfone,1 monk of the same monastery, bachelor in sacred theology, after this text, 'This is the city of visitation'. And when this was finished in very noble and excellent wise, and also they whom such business did not concern had been sent away out of the said chapter-house, the abbot delivered and gave over to the said reverend father the certificate of my lord's mandate which had been addressed to him for the business of such visitation, composed under this form, 'To the reverend [father]', etc. The which having been received and read through, the same lord abbot swore canonical obedience to the said reverend father in the accustomed form. Then he shewed the certificate of the confirmation of his own election,2 but not the letter of his installation, because he had it not in readiness. Thereafter he exhibited the primitive foundation-charter of the monastery and also its restoration by Eadred, then king, after it had been left solitary.3 And he exhibited also the state of the said monastery and the injunctions made by the lord William Gray, late bishop of Lincoln,4 and also the foundation-charters of three chantries to the maintenance whereof the monastery is bound.5 And, having shewn these, the same abbot, being examined touching those things which affect the state of the monastery in matters spiritual and temporal, says those things which follow.

Brother John Litlyngton6 says that all the monks, save three novices,

1. The two chantries of St. Martin and St. Pegs in the monastery precincts are mentioned in Gray's injunctions (ibid., 1, 56). Probably the chantry of Peylode was the third. The identity of this with St. Pegs's chantry, which was probably founded in her old cell to the east of the abbey, has been assumed by the present editor (ibid., note 1), but it appears from the detecta in this visitation that it was founded in a chapel at some distance from the monastery.

2. Litlyngton is the mediaeval form of place-names known under the modern forms of Lidlington, Lidlington and Littleton. As none of these appear to have been connected with Croyland, it is uncertain from which of them the abbot of Croyland derived a name also borne by the famous abbot of Westminster, Nicholas Lidlington (1562-86). Lidlington in Cambridgeshire, near Royston, seems perhaps the most likely place. Among the thirty-one monks who appeared at this visitation, there appears one other Cambridgeshire name, Wisbech, from a part of the county much nearer Croyland. Thomas Waldene doubtless came from Saffron Walden in Essex, where Benedictine influence was strong, owing to the neighbourhood of Walden abbey, one of the houses associated with Croyland in the Bene-
tribus nouiciis exceptis; et dicit quod duo commonachi sui scolares exhibitentur in studio generali Cantebrigie continue.

Frater Ricardus Fressheney, prior, dicit quod omnia bene.
Frater Ricardus Croylande dicit quod omnia bene.
Frater Johannes Frestone senior dicit quod omnia bene.
Frater Johannes Bothey dicit quod expediens foret pro religione et commodo domus de Frestone quod prior illius loci ibidem continue super cura dicte domus; nam pronunc expectat prior illius loci in monasterio, propter quod gravior timetur de magna iactura illius domus ob absenciam dicti prioris tam in spiritualibus quam in temporalibus.

Item dicit quod elemosinarius duois competentes et magister operis monasterii alios duois competentes equos exhiberent monachis alia officia extrinseca occupantibus, ad superuidendum tenentem et possessiones huiusmodi officia minora contingencia equitaturis; et iam deficient huiusmodi equi, propter quod et defectum superussionis huiusmodi tenementa et possessiones huiusmodi ruine patent. Petit igitur vt remedium in hoc apponatur.

Item dicit quod in officio elemosinairie est quedam domus que vocatur ly systere house, vbi ex dudum consuetu consuetudine recipiantur et aleabantur parentes monachorum et sernientes monasterii, cum ad senilem et decrepitam etatem deuenerint vel impotenciam aut miseriaem aliqualem infortunio occurrentur; et iam domus illa ad alium dictum hostel at Cambridge. Of the other names, Brantingham, in the East riding of Yorkshire, was part of the patrimony of the cathedral priory of Durham, and Henry Melton may probably have come from the village of Melton in the adjoining parish of Welton, also a possession of the same monastery. The church of Brantingham was appropriated to the Benedictine Durham college at Oxford, while that of Welton had belonged to Durham till 1439, when the Nevilles of Raby obtained its appropriation to their chantry in Lincoln minister. The name of Leycestre speaks for itself. Cotgrave is in Nottinghamshire, but had some connexion with Lincolnshire, owing to the fact that the Cistercian abbey and convent of Swineshead had the presentation to one of the mediety of the church. The remaining twenty-five monks, except Peylond, who came from Peakirk, just across the border of Northamptonshire, bore Lincolnshire names, all from the southern and southeastern parts of the county. Four were from Crowland itself, two from Frieston, four from Swineshead, two from Bennington, three from Moulton, and one from Leverton, all in the parts of Holland. Boothby, either Boothby Graffoe or Boothby Pagnell, Ingoldsbey, of which the advowson belonged to Crowland, Stamford and Washington, are in Kesteven. Coningsby, Huttoft and Burgh are in Lindsey, but in that part which is nearest to the parts of Holland.

1. *huiusmodi* cancelled.
2. Altered from *peruenirent.*

The visitation of Bardney in 1437-8 (see p. 16 above) has illustrated the obligation of Benedictine monasteries with more than twenty members to maintain students at a university. At Oxford Benedictine students had been provided for at Gloucester and Durham colleges towards the close of the thirteenth century, archbishop Isip had founded Canterbury college in 1352, and recently, in 1437, archbishop Chichele had founded St. Bernard's college for Cistercians (see Visitations, I, 155, 159). At Cambridge there was no such regular provision until 1428. As a consequence of the monastic reforms of Benedict xii, the cathedral priory of Ely established a hostel at Cambridge in 1340; but this was acquired in 1347 by bishop Bateman of Norwich as part of the site of Trinity hall. Monks from Norwich, St. Benet's Hulme, and other Norfolk monasteries, appear to have been maintained from time to time at the Norfolk foundations of Gonville hall and Trinity hall; but Benedictine students, including those from Crowland, were lodged as a rule with lay-folk in the town, their discipline being under charge of a censor known as the prior of the students. In 1423 and 1426 a remedy for this condition of things was requested at the Benedictine chapters held at Northampton, and on 7 July, 1428, on the petition of abbot Lityngton and his convent, royal licence was granted to bishop Langley of Durham, bishop Alnwick, then of Norwich, and John Hore of Childerley, Camb., to grant in mortmain to the abbot and convent of Croy
are professed; and he says that two of his fellow monks are continually maintained at their studies in the university of Cambridge.  

Brother Richard Fressheney, the prior, says that all things are well. Brother Richard Croylannde says that all things are well.  

Brother John Freestone the elder says that all things are well.  

Brother John Botheby says that it would be to the advantage of religious discipline and the profit of the house of Frieston that the prior of that place should continually wait there upon the charge of the said house; for at present the prior of that place stays in the monastery, whereby there is grievous fear of serious risk to that house in things spiritual and temporal because of the absence of the said prior.

Also he says that the almoner should furnish two suitable horses and the master of the work of the monastery other two suitable horses to the different monks who hold different offices outside the house, when they are about to ride forth to survey the tenements and possessions that concern such lesser offices; and now such horses are wanting, by reason whereof and of the want of such supervision such tenements and possessions are in danger of dilapidation. He prays therefore that a remedy be applied herein.

Also he says that in the office of the almonry there is a house which is called the 'syster house,' whereof of long accustomed wont there used to be received and maintained the parents of the monks and the serving-folk of the monastery, whenever they came to old age and infirmity or by ill chance happened on loss of vigour or any sort of wretchedness; and

and two messuages in the parish of St. Giles, Cambridge, for the residence of Benedictine monks studying canon law and holy Scripture in the schools (Cal. Pat., 1422-9, p. 475). In the settlement of this college or hostel, Croyland was joined by the monasteries of Ely, Walden and Ramsey. From the benefactions of Henry Stafford, second duke of Buckingham (d. 1483), the college took its name of Buckingham college. It was refounded in 1542, after the suppression of the monasteries, by Thomas, lord Audley of Walden, as Magdalene college. The buildings of the first court of Magdalene, though much rebuilt and altered, are still in part those of the old monastic college. The roof of the chapel is that of the chapel built by the second duke of Buckingham c. 1475, while the hall is substantially that built in 1519 at the cost of his son Edward, third duke.

For Frieston priory see Visitations, 1, 154. At Gray's visitation (ibid., 1, 38) the prior of Frieston seems to have been resident there, but the other monks were only six in number, as now, so that Gray's injunction to supply monks juxta numerum fundacionis was evidently disregarded. Seven monks gave evidence about Frieston at this visitation: it is probable that some of those were monks of the cell, but others would be exempted from attending the visitation at Croyland, as the services of the prior would have to be maintained. In 1437-8, prior Wessyngton of Durham, in his certificate of a visitation mandate addressed to him by the archbishop of York's commissary, provided against the entire desertion of cells by monks attending the visitation, stipulating 'quod in singulis cellis tot remanent monachi pro diuinis officiis peragendis ac alis necessitatis et oneribus supportandis quot fuerint necessarii et sufficere poterint' (York Reg. Kempe, fo. 491).

For the magister operis or operum of a monastery see Visitations, 1, 237. Opus in such a case implies the fabric, as in many instances: cf. the novum opus, the Newarke or new work, on the south side of the castle at Leicester.

In this case Gray's injunction (ibid., 1, 37, 38) had also been disregarded. The sacrist, almoner, chamberlain and cellarer at Ramsey were bound to a similar custom (ibid., 1, 105, 106).

In connexion with this curious title it may be noted that in Rites of Durham (Surt. Soc.), p. 92, it is said: 'Ther were four aged women who lyved in the farmery without the south gaitis of the abbey of Durham every one having ther seuerall chamber to ly in, being founde and fedd onely with the reliefe that came from the priors owne meys,' etc. This building, whose inmates were supplied with the prior's alms, was close to the gatehouse and almonry, and the description in officio elemosinarie, i.e. in that part of the monastery where the almoner's duties lay, might be applied to it as well as to the 'sister-house' at Croyland.
et non consuetum vsum\(^1\) versa est. Petit igitur vt istud in pristinum vsum reductur.

Frater Willelmus Conyngesby dicit quod omnia bene.
Frater Johannes Ingoldsby dicit quod omnia bene.
Frater Johannes Stamforde dicit omnia bene.
Frater Henricus Meltone dicit quod omnia bene.
Frater Thomas Swyneshede dicit de absencia prioris de Frestone a loco illo nium nociu. Petit igitur vt hoc reformetur, quia cura non agitur in absencia huismodi in religione et aliis ad prosperitatem.

Frater Thomas Waldene,\(^2\) elemosinarius, dicit quod ex antiqua consuetudine monasterii monachus in religione quodagenarius circa temporali ad extra vel infra non preliceretur; et tamen huius contrarium actum est in persona sua, qui est prouecte etatis.

Frater Willelmus Brantyngham dicit quod omnia bene.
Frater Johannes Swyneshede petit vt prior de Frestone antequam exoneretur ab officio illo reparet mansos rectoriarum ecclesiarum is approprietarum et alia tenememta pertinencia illi celle tam apud Burtone, Claxby, Wylugby quam alibi, que magnam paciuntur ruinam.

Item dicit quod idem prior est indebitatus pluribus personis monasterii in pluribus summis\(^3\) ex diversis causis, et interpellatus de solendo dicit quod soluet, sed tamen nichil soluit.

Item dicit quod frater Thomas Benyngtonge, dudum hostilarius ex parte conuentus, alienaut ab illo officio tria coclearia argentea et vsibus suis applicaut, et requisitus de restituendo non restituit.

[Fo. 67.] Frater Thomas Benyngtonge dicit quod omnia bene.
Frater Johannes Croylande junior dicit quod omnia bene.
Frater Willelmus Croylande dicit quod omnia bene.
Frater Johannes Havtofte dicit quod omnia bene.
Frater Willelmus Swyneshede dicit quod omnia bene.
Frater Johannes Leuertone dicit quod omnira bona.
Frater Gilbertus Multone, senescallus, dicit quod omnia bene.
Frater Ricardus Multone dicit de equis exhibendis per elemosinarium et magistrum operum monachis visitantium parentes et amicos suos et aliis occupantibus officia minora pro visendo possessiones pertinentes ad illa officia, et non exhibentur, vt supra.

Frater Ricardus Benyngtonge dicit quod omnia bene.
Frater Johannes Croylande dicit de absencia prioris de Frestone ab illinc vt supra, et dicit quod ex consuetudine forest ibi continue ix

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\(^1\) of cancelled.
\(^2\) es cancelled.
\(^3\) in cancelled.

\(\text{1 The neuter istud implies 'this custom' rather than 'this house'}.\)

\(\text{2 This custom, very general in the larger monasteries, was said by 'Ingulf' to have been instituted by Turketyl. Monks of the third grade, the seniores who had reached the fortieth year of their profession, were excused from fulfilling any charge in quire, cloister or frater, except singing mass in their course. In their forty-second year they were absolved from holding any office involving external business, i.e. those of provisor, proctor, cellarer, almoner, master of the works, and pittancer. 'tanquam milites emeritii qui portaverunt pondus diei et estus in servitio Dei, et pro statu monasterii sui carnem et sanguinem suum expendenter'. In their fiftieth year, as tempex, they retired to a privileged life in the infirmary (Ingulf, ed. Birch, pp. 83, 84). The terms in which these privileges are described are those which would be understood in the later fourteenth and fifteenth centuries, and belong to developments later than the time of the historical Ingulf.}\)

\(\text{2 The churches given to Frieston priory by its founders were those of Frieston, Butter-}\)
now that house is turned to a different and unaccustomed use. He prays therefore that this thing¹ may be restored to the olden use.

Brother William Conyngesby says that all things are well.
Brother John Ingoldesby says that all things are well.
Brother John Stamforde says that all things are well.
Brother Henry Meltone says that all things are well.

Brother Thomas Swyneshede says concerning the absence of the prior of Frieston from that place that it is excessively harmful. He prays therefore that this matter be reformed, because during such absence its cure is not kept to its prosperity in religious discipline and other respects.

Brother Thomas Waldene, the almoner, says that of ancient custom of the monastery a monk who has been forty years in religion should not be set in office as regards temporal matters without doors or within; and yet the opposite to this is the case in his own person, who is well stricken in years.²

Brother William Brantyngham says that all things are well.
Brother John Swyneshede prays that the prior of Frieston, before he be discharged of that office, do repair the rectory houses of the churches appropriated to them and the other tenements belonging to that cell at Burton, Claxby, Willoughby and elsewhere, which suffer sore dilapidation.³

Also he says that the same prior is in debt to several persons in divers amounts for sundry reasons, and when he is importuned for payment, he says that he will pay, and notwithstanding has paid nothing.

Also he says that brother Thomas Benyngtone, sometime hostiler on behalf of the convent,⁴ did alienate from that office three silver spoons and apply them to his own uses, and, being asked to restore them, did not restore them.

Brother Thomas Benyngtone says that all things are well.
Brother John Croylande the younger says that all things are well.
Brother John Hautofte says that all things are well.
Brother William Swyneshede says that all things are well.
Brother John Levertone says that all things are good.
Brother Gilbert Multone, the steward,⁵ says that all things are well.
Brother Richard Multone says as above concerning the horses which should be supplied by the almoner and the master of the works to the monks when they visit their relations and friends, and to others who hold the lesser offices for visiting the possessions that belong to those offices, and [that] they are not supplied.

Brother Richard Benyngtone says that all things are well.
Brother John Croylande says as above concerning the absence of the prior of Frieston from that place, and says that of custom there should be there continually nine monks, of whom eight should always be in

¹ i.e. as distinguished from the guest-master ex parte abbatis. See Visitations, 1, 101, note 1.
² See note ¹ on p. 54 above. The office of steward (tenescalus) of a monastery was in most cases held by a layman.
monachi, quorum viij semper sequeruntur chorum; et iam non sunt nisi
vj hoc onus portantes preter cellerarium, qui propter occupationes exterar
non potest intendere choro.

Frater Johannes Burghe dicit quod omnia bene.
Frater Johannes Frestone junior dicit quod omnia bene.
Frater Thomas Whassynburgher dicit de priorie de Frestone
absente ab illinc, et de incommodis provenientibus loco illi ob eius
absenciam vt supra.

Frater Johannes Peylonde, subdiaconus, dicit quod omnia bene.
Frater Thomas Cotgraue dicit quod omnia bene.
Frater Willelmus Multone senior dicit quod omnia bene.
Frater Johannes Wysebeche dicit de Frestone vt supra, et dicit quod
est quedam cantaria que vocatur Peylonde et omittitur, propter quod
timet ipsos in proximt maiorem incurrere facturam.
Frater Johannes Léycestre dicit de Frestone vt supra.
Frater Stephanus Swyneshede dicit de Frestone et pertinenciis
ciusdem vt supra.

CROYLANDE.
[Fo. 67.]

Anno Domini mccxii quarto prouisium fuit et concessum per domi-
num Radulphum abbatem et conuentum quod elemosinarius duo eos
habeat in stabulo ad opus monachorum in vian profisciscium, videlicet
vnum palefridum et vnum equum ad sumnum dicit portandum cum toto
apparatu. Et illud idem statutum fuit de pitanciario. Item prouisium
fuit quod magister operis vnum equum ad minus haberet in stabulo cum
apparatu. Insuper decretum fuit quod camerarius sex capas honestas
semer haberet ad opus monachorum et sotula de vacca decentes et duas
sellas honestas ad duos palefridos et vnum ad somerum et vnum barhyd
ad utilitatem monachorum in vian profisciscium.

<table>
<thead>
<tr>
<th>Note</th>
<th>Text</th>
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<tbody>
<tr>
<td>1.</td>
<td>quod cancelled.</td>
</tr>
<tr>
<td>2.</td>
<td>Sic: for summam, i.e. sigma (both neut. and fem.), a load, pack.</td>
</tr>
<tr>
<td>3.</td>
<td>Sic: solubaret was evidently meant.</td>
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</table>

1 No other William Multone is mentioned.
2 He succeeded Litlyngton as abbot, 1470-6. T. D. Atkinson, Cambridge described and illustrated, 1897, p. 427, notes that he built additional chambers for the students at Buckingham college.
3 This chantry was obviously served in a chapel at or near Peakirk, just across the Northamptonshire border. 'Pegalandia' is one of the names given by 'Ingulf' to the old monastery of Peakirk. It also appears in the account of Croyland given by Ordericus Vitalis, xi. xvii. The tradition recorded in the chronicle (ed. Birch, pp. 70, 71) was that in 978, when almost all the priests of Peakirk had left their monastery for Croyland, Turkeyyl, the abbot who re-founded Croyland, at the petition of a few clerks who were left there, founded a chantry to be served by a priest at Peakirk, appointing one Reinfred, 'vir multae literature, ac incredibili honestatis', as the first chaplain. The monastery of Peakirk is said to have been revived in the time of Canute, but met with much local opposition, and c. 1043, the abbot Wulfgar or Wulfgaet, having been deprived of the old site of his house, is said to have laid the foundations of a new monastery by the banks of the Welland 'in suo manerio magis vicino de Northambrugt' (i.e. Northborough, Northants). This was unsuccessful, and the monks of Peakirk, deprived by various claimants of their possessions in Peakirk, Northborough, Maxey, Bainton, Barnack and Helpston, wandered homeless until, on the death of Britshmer, abbot of Croyland, Edward the confessor preferred Wulfgaet to the abbacy, which he held 1048-54. The chapel of 'Peylonde' was quite distinct from the parish church of Peakirk, the advowson of which belonged to the abbot and convent of Peterborough. It was rebuilt by abbot Wisbech (1470-6: see note 5 on p. 54 above): the
CROYLAND MONASTERY, 1440

quire regularly; and now there are but six who support this charge in addition to the cellarer, who because of his business without the cloister cannot attend quire.

Brother John Burghhe says that all things are well.

Brother John Prestone the younger says that all things are well.

Brother Thomas Whassyngburghge says as above concerning the absence of the prior of Frieston from that place, and concerning the inconveniences that accrue to that place by reason of his absence.

Brother John Peylond, subdeacon, says that all things are well.

Brother Thomas Cotgrave says that all things are well.

Brother William Multone the elder says that all things are well.

Brother John Wysebeche says as above concerning Frieston. And he says that there is a chantry which is called Peylond and is left unserv-ed, by reason whereof he fears that they who dwell thereabout do run extreme risk.  

Brother John Leycestre says as above concerning Frieston.

Brother Stephen Swyneshede says as above concerning Frieston and the belongings of the same.

CROYLAND.

In the year of our Lord 1274 it was provided and granted by dan Ralph the abbot and the convent that the almoner should keep two horses in the stable for the need of the monks when they set out on a journey, to wit, a palfrey and a horse to carry a pack with all their equipment. And this same appointment was made concerning the pittancer. Also it was provided that the master of the work should keep at least one horse in the stable with its equipment. Moreover it was decreed that the chamberlain should always keep six comely [travelling-]cloaks for the need of the monks and seemly shoes of cow-hide and two comely saddles for the two palfreys and one for the pack-horse, and a bare-hide for the advantage of the monks when they go a journey.

building, now restored, is a short distance east of Peiskirk church, and is known as the Hermitage. It appears to have served the spiritual needs of the tenants of Croyland at Peiskirk, where the church of St. Guthlac is recorded in Domesday as holding three virgates of land.

This and the succeeding document are memoranda from the evidentiae or muniments of the monastery, copied to aid the clerk in composing the injunctions, which are written beneath them on the same leaf.

Ralph Mersh, abbot 1254-81. It was probably during his abbacy that the sculpture of the beautiful west front of the abbey church was completed. The upper portion with its statuary, as we now see it, was entirely reconstructed towards the close of the fourteenth century.

6 See Visitation, i. 243, note on Pietanciarius.

7 The 'bare-hide,' was a hide covering for the pack carried by the sumpter mule, 'to serve as tarpaulins now do' (Fowler, Durh. Act. Rolls [Surt. Soc.] iii. 893). Numerous entries relating to bare-hides occur in the Durham rolls, e.g. i. 90: 'Et sol ... pro tann-clone et domaconio 6 coriorum bovin. pro ] Barehide, una cum 25. 6d. solut. pro factura et suicione ejusdem, 18s.' The bare-hide of the prior on a journey to and from Warkworth is mentioned ibid. i. 117, 177, probably meaning his pack of luggage under the convoy of a servant, William Fon. Cf. ibid., ii. 556: 'In factura unius novi Clathseck cum Barehude pro domino Priore cum braches ad idem, 5s.' where the bare-hide obviously was the outer covering of the cloth sack and the braces were the straps used to fasten it to the saddle. Larger bare-hides were used to cover carts, e.g. ibid., ii. 566, 582. Possibly bear-skins were originally used for this purpose, but the name seems to imply more obviously a stripped hide.
ALNWICK'S VISITATIONS

CROYLANDE.

Anno Domini mcclix\textsuperscript{a} statutum est et prouisum, domino Radulpho abbate presidente et conficiente cum vnanimi consenu et assensu tocius conuentus Croylandie, quod magister operis qui pro tempore fuerit vnum equum haberet in stabulo cum apparatu ad opus monachorum, et ipse idem omnem bladorum decimam integre percipiet, silicet de Noman-
nisland et de Bretherhouse et Cotes et de la More et sic infra Moreyates.

CROYLANDE.

Willelmus, permissione diuina Lincolniensis episcopus, dilectis in Christo filis abbati et conuentui monasterii Croylandie,\textsuperscript{1} ordinis sancti Benedicti, nostre dioecesis, presentibus et futuris salutem, gracious et benediccionem. Cum plantatam sacram religionem omni modo fouere debeamus, nusquam hoc melius exequimur quam si nutrere ea que recta sunt et corrigerere ea que profectum virtutis impedient conamine toto curemus. Descendentes igitur ad vos, vt videremus, prout nobis cure est, si cunta apud vos prospera forent et visitacionis nostre ordinarie officium inibi excercerent, quaedam reperimus licet paua, reformacione tamen aliquai digna. Idcirco infraescripta iniunctiones et mandata nostra\textsuperscript{2} vobis transmittimus sub penis inrascriptips inuiolabiliter obseruanda.

In primis cum in visitacione nostra huiusmodi commeribus nobis esse delatum quod vnus et idem, videlicet frater Ricardus Frysshene\textsuperscript{3}, et officium prioratus celle vestre de Frestone, sub cuius presidencia inibi continue residerent\textsuperscript{4} frates choro die et nocte deseruientes, et eciam prioratus claustralis officium in monasterio vestro\textsuperscript{5} gerat,\textsuperscript{6} et multum bene foret si vtrique officio singulares persone preficerentur, cum vtro-
rique grandis cura immineat; ipsueque frater Ricardus, cure dicte celle presidens, plura per tempora commoda eiusdem repererit, ac\textsuperscript{7} mansos rectoriarum et cancelllos ecclesiarm appropriatarum in\textsuperscript{8} vsus commorarion

\textsuperscript{1} present cancelled.
\textsuperscript{2} vobis mandata cancelled.
\textsuperscript{3} Interlined above octo cancelled.
\textsuperscript{4} gerat cancelled.
\textsuperscript{5} Interlined above et cancelled.
\textsuperscript{6} eiusdem monasterij cancelled.
\textsuperscript{7} fore cancelled.
\textsuperscript{8} Sic: for facta.
\textsuperscript{9} reddidisse cancelled.
\textsuperscript{10} preserim in religione cancelled.
\textsuperscript{11} In margin.
\textsuperscript{12} Altered from perageret.

\textsuperscript{a} Nomansland hurn was the south-west corner of the isle of Croyland, near the junction of the old South eau with the "aqua de Nene", and close to the boundary cross of the abbey lands, now called St. Vincent's cross, which still exists on the left hand of the road from Thorney to Croyland. Bretherhouse was at the northernmost point of the isle, where the "common sewer" of the Asen dike joined the Welland. Here was another boundary cross, known as St. Guthlac's cross and still remaining. The position of Cotes is not clear: the only local name which seems to bear any resemblance to it is Cate's cove corner, the north-eastern angle of the isle, near Aswick grange on the old Sheep eau. The moor, \textit{i.e.} marsh,
CROYLAND MONASTERY, 1440

CROYLAND.

In the year of our Lord 1259 it was appointed and provided, under the presidency of Dan Ralph the abbot, who ordained it with the unanimous agreement and assent of the whole convent of Croyland, that the master of the work for the time being should keep a horse in the stable with its equipment for the need of the monks, and that the same shall himself receive in its entirety all the tithe of wheat, that is to say from Nomansland and from Bretherhouse and Cotes and from the moor and so within the moor-gates.  

CROYLAND.  

William, by divine permission bishop of Lincoln, to our beloved sons in Christ the abbot and convent of the monastery of Croyland, of the order of St. Benet, of our diocese, that now are and shall be, health, grace and blessing. Inasmuch as we ought by all means to cherish holy religion where it is planted, in no case do we fulfil this better than in taking order with all our might to nourish those things which are right and to correct those which hinder the advancement of virtue. When therefore we came down to you, that we might see, as our charge is, if all things were well with you, and performed in that place the office of our visitation as ordinary, we found certain things, albeit few, yet meet for some reform. Therefore we despatch to you the underwritten our injunctions and commands, to be observed without breach under the penalties written beneath.

In the first place, since in such our visitation we have discovered that it was reported to us that one and the same man, to wit, brother Richard Fryshsheney, does hold both the office of the prioryship of your cell of Frieston, under whose presidency there should be continually resident therein nine brethren doing service in quire day and night, and also the office of the claustral priorship in your monastery, and [that] it would be a very good thing if separate persons were set over both offices, seeing that in both places there is a serious charge involved; and the same brother Richard, presiding over the cure of the said cell, has for a long time received the profits thereof, and has left the rectory houses and the chancels of the appropriated churches that are appropriated to the uses of those abiding in the same cell to lie in a visible state of dilapidation, and by reason of his office of the priory aforesaid is in debt to several persons for considerable amounts, and has rendered no account, at any rate in full, of which there is certainty, of his administration done by him in respect of the goods of the said cell; we therefore, considering that, inasmuch as any man fulfils the cure of his own soul with difficulty, much more hardly must he be able to accomplish that of several souls entrusted to him with the administration of goods in divers

as defined in the early charter, lay to the west of the 'aqua de Nene' and north and south of the Welland, the northern marsh being known as Goggslaund, and the southern as Alderlound.

2 The injunctions begin here.


4 These carefully composed injunctions belong to the class in which the comperta are given in detail in every case. The deleta on which they are founded can be easily identified without special reference.

5 The prior claustral is the prior in an abbey, to be distinguished from the head of a priory, whose disciplinary duties in cloister were delegated to the sub-prior. See Visitationes, 1, 244, 245, note on Prior.
committimus et mandamus quatinus, auditó per vos1 compoto administracionis ipsius fratris facte in bonis dictè cellæ,2 et viso per vos vt3 reparaciones huiusmodi mansorum et cancellorum debite fint ac vniciuique cui ex debito tenetur per curn satisfacuto, vel solum in officio prioratus dicti cellæ vt ibidem personali ter residual4 deputate, vel ipso ab illo officio amoto alium sibi, qui curam eiuisdem cellæ felicius peragát, substitutui curetis sine mora, ne cure ipsorum monasterij et cellæ per vnum qui vtrobique commodus presidere non possit quomodolibet necgligentur.

Item cum in eadem cellæ, vt premissum est, nouem5 monachi preter priorem soliti sint continue residere, qui omnes preter cellerarium chorum continue sequi deberen, nunque solum sex inibi persisitant, iniiungimus vobis abbatī vt tot monachos ibidem ex vestra disposicione6 substitutis et depuletis, quo ex ipsius cellæ bonis, aliis deductis oneribus, valeant commodo, honeste et congrue sustentari.

Item cum nobis detectum existat in certis que evidenciis dicti monasterii compirmerius contineri quod elemosinarius duos equos cum congruis apparatibus et pietanciarius duos similis equos et magister operis vnum equum similem cum apparatibus sumptibus officiorum suorum sustentatos providere, ac camerarius sex capas honestas semper paras habere7 teneantur pro monachis in viam proficiscendencies, dictique elemosinarius, pietanciarius, magister operum et camerarius huiusmodi onera iam subire recusent, iniiungimus vobis abbatī in virtute obiedicienct et sub pena contempstus vt dictos elemosinariam, pietanciariam, magistrum operum et camerarium ad predicta onera subeunda nostra auctoritate, quam vobis in hac parte committimus, arcius compellatis.

Item cum in officio elemosinarie, pro turctum detect est, sit vna domus que6 ly susterehouse vocatur, in qua parentes monachorum et seruiientes monasterij ad senilem vel decræpitam etatem vel alias ad impotentiam vel miseriam ex mundi infortunio deducti ex consuetudine laudabili monasterij ali consueuerunt ex elemosinis monasterij et sustentari, iam domus illa ex quadam8 cupidine versæ est in abvsum9; iniungimus vobis abbatī in virtute obiedicienct et sub pena contempstus vt domum illam in vsum pristinum reducatis absque mora, attendentes10 quod pietatis officium super quo edificumini est misrieris in suis misrieris compati et subuenire.

(Item cum ex consuetudine laudabili dicti monasterij monachus in religione quadragenarius ad temporalia gubernanda deputari non consueuit, iniiungimus igitur vobis abbatī vt, si talis sit consuetudo et tante etatis alii ad talia surrogentur, eos vt quiecius diuinis vacent exoneretis, nisi! commodum monasterij per tales iuxta vestram discricionem possit viitiis procurari, quod vtique vestri conscientie duximus relinquendum).12

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1. vestra auctoritate cancelled.
2. per ipsum facte cancelled.
3. Interlined above solum cancelled.
4. Interlined above cum eadem instancia cancelled.
5. Interlined above octo cancelled.
6. persisrant cancelled.
7. vt cancelled.
8. sit cancelled.
9. causa cancelled.
10. Alium seems to have been begun, and at to have been altered into ad. The h, however, clashes with the v of ssum, so that the word looks like assum.
11. quod cancelled.
12. This injunction is cancelled.
places at a distance from one another, give commission to you the abbot
and command you that, after the account of the administration of the
same brother done in respect of the goods of the said cell has been
audited by you, and when it has been seen by you that the repairs of
such houses and chancels be duly done, and satisfaction has been made
by him to everyone to whom he is bound by debt, you take order with-
out delay either to charge him with the office of the priorship of the
said cell only, so that he may reside therein in person, or, having removed
him from that office, to put another in his place, who shall perform the
cure of the same cell more happily, lest the cures of the same monastery
and cell be neglected in any way whatsoever by one who may not be
able to preside in both places with profit.

Also seeing that, as has been premised, nine monks beside the prior
have been wont to reside continually in the same cell, who all, except the
cellarer, ought continually to attend quire, and now only six abide con-
stantly therein, we enjoin upon you the abbot that you do put in their
place and appoint as you are disposed as many monks in the same as
may be profitably, seemly and fitly maintained out of the goods of the
same cell, when its other charges are subtracted.

Also since it has been disclosed to us, as regards certain matters
which we have discovered to be contained in the archives\(^1\) of the said
monastery, that the almoner is bound to provide two horses with fitting
equipments, and the pittancer two like horses, and the master of the
work one like horse with their equipments, maintained at the costs of
their offices, and the chamberlain to keep six comely cloaks always in
readiness for the monks when they go a journey, and the said almoner,
pittancer, master of the works and chamberlain do now refuse to meet
such charges, we enjoin upon you the abbot, in virtue of obedience and
under pain of contempt, that by our authority, the which we commit to
you in this behalf, you do straitly compel the said almoner, pittancer,
master of the works and chamberlain to meet the aforesaid charges.

Also albeit, even as it has been disclosed, there is in the office of
the almonry a house which is called ‘the susterehouse’, wherein the
parents of the monks and the serving-folk of the monastery who have been
reduced to old age or infirmity or to loss of vigour or wretchedness in
other respects by worldly misfortune, have been wont, of the laudable
custom of the monastery, to be provided for and maintained out of the
alms of the monastery, that house is now turned to a wrong use because
of a certain greediness, we enjoin upon you the abbot, in virtue of
obedience and under pain of contempt, that you do restore that house to
its erstwhile use without delay, considering that the duty of piety where-
upon you are founded is to pity and help the wretched in their afflictions.

(Also since, of the laudable custom of the said monastery, a monk
who has been in religion for forty years is not wont to be appointed to
the direction of temporal affairs, we therefore enjoin upon you the abbot
that, if such be the custom and any of so great an age be deputed to
such [duties], you do discharge them so that they may spend their time in
divine matters with less disturbance, [unless] in your judgment the
advantage of the monastery may be more profitably seen to by such, the
which at any rate we have thought fit to leave to your conscience).\(^2\)

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\(^1\) See the two extracts given above.

\(^2\) This injunction was afterwards cancelled, probably because its main provision was
entirely neutralised by the qualification.
ALNWICK'S VISITATIONS

Item inuentus in domum capitularem ibidem die mensis XI. anno Domini MCCCCLII, per reuengerum in Christo patrem et dominum, dominum Willelmum, Dei gratia Lincolniensem episcopum, suarum consecrationis anno XCVI. et translationis sexto.

In primis, sedente dicto reueroendo patre iudicialiter pro tribunali in huiusmodi visitacionis sue negotio, die, anno et loco predictis, comparuerunt coram eo prior et conuentus dicti loci, parati vt apparuit visitacionem dicti reuengeri patris subire; et deinde primo et ante propheta. Fuit verbum Dei lingua latina iuxta actus futuri congruenciam per honorabilem virum magistrum Thomam Twyere, in artibus magistrum, sequentem hoc thema, 'Vocavit seruos suos et' etc. Quo finito, prior certificatorum mandati sibi pro hac visitacione directi ipsi domino liberauerit sub hac forma, 'Reuendero', etc. Quo perlecto, prior exhibuit confirmationem eleccionis et installationem suam, et deinde iuravit fidelitatem et obedientiam in forma consueta. Deinde exhibuit fundacionem domus regis in quodam registro domus. Non exhibuit statum domus, qua omnia computavit de vito anno.

Frater Robertus Man, prior, dicit quod stetit prior xiii annis, et dicit quod domus indebitabatur in ingressu suo in dc marcis, de quibus soluuit, vt dicit, d. marcas; et dicit quod isto die indebitatur et oneratur in cxx marcis et medicum vltima. Et dicit quod maneria loci seu grangie non sunt bene reparata, et sunt in domo xj monachi.

Item conqueritur de mulieribus per claustrum ad hauriendum aquam

1. a cancelled.
2. Sic: omnia omitted.
3. Apparently adapted from St. Luke xix. 13. The words vocavit (sic) seruos suos (sic) are also written minutely in the margin at the beginning of the paragraph, probably as a reminder of the text made before the report was filled in upon the blank sheet.
4. Sic.

The injunctions end abruptly here. As, however, they appear to have covered all the censura, it is probable that only the concluding admonitory clause and date are wanting.

2. Master Thomas Twyer, M.A., was at this time rector of Glatton, Hunts (Reg. xviii, ff. 31, 32d). He probably res. Glatton on his inst. to Bringhamurst, Leiccs., 9 Nov., 1443 (ibid., f. 157). He had coll. of St. Martin's preb. in Lincoln, 21 May, 1454 (Reg. xx, Inst. f. 203), and of Liddington preb., 18 Jan., 1454-5 (ibid.). Mr. William Brown notes that the family of Twyer was long settled at Ganzield in the parish of Swine, Yorks., E.R., and that in 1304 there was a message called 'la Twyre' in Preston-in-Goldenness. In the Nomina Villarum (1316) 'Willemus de la Twyre' is noted as one of the lords of Wyton in Swine parish (Surt. Soc., xlvi, 314).

3. There is no record of these: see Visitations, 1, 44. It appears from the prior's evidence at this visitation that he had been prior since 1425. According to the list of priors
CROYLAND MONASTERY, 1440

Also we enjoin upon you the abbot, in virtue of obedience, that you do cause a chantry which is called Peylonde, to the supply whereof the monastery is bound, to be duly served according to the ordination of the same chantry, that the souls of the founders of the same chantry may not be unduly defrauded of the help of intercession.¹

XIV.

DAVENTRY.

The visitation of the priory of Daventry, of the order of St. Benet, of the diocese of Lincoln, performed in the chapter-house there on the 15th day of the month of July, in the year of our Lord 1442, by the reverend father in Christ and lord, the lord William, by the grace of God Bishop of Lincoln, in the 16th year of his consecration and the fifth of his translation.

In the first place, as the said reverend father was sitting in his capacity of judge as a tribunal in the business of such his visitation, on and in the day, year and place aforesaid, there appeared before him the prior and convent of the said place, in readiness, as was apparent, to undergo the visitation of the said reverend father; and then first and before [all else] the word of God was set forth in the Latin tongue, in agreement with the process about to take place, by the honourable master Thomas Twyere,² master in arts, after this text, 'He called his servants,' etc. And when this was done, the prior delivered the certificate of the mandate which had been addressed to him for this visitation to the same my lord, under this form, 'To the reverend [father],'' etc. And when this had been read through, the prior shewed the certificates of the confirmation of his election and his installation,³ and then swore fealty and obedience in the accustomed form. Then he exhibited the foundation of the house as registered in a register of the house.⁴ He did not present the state of the house, because he has made a complete reckoning for the last year.

Brother Robert Man,⁵ the prior, says that he has been prior for fourteen years, and says that the house at his entry was 600 marks in debt, of which he has paid, as he says, 500 marks; and he says that today its debts and charges amount to 120 marks and a little more. And he says that the manors or granges of the place are not in good repair, and there are eleven monks in the house.

Also he complains of the women who come through the cloister to

given by Bridges, Fiest. Northaniis, i. 47, from the Daventry chartulary, he resigned in 1444 and was succeeded by Thomas Knight, consecrated bishop of St. Asaph in 1451, but retaining the priory with his bishopric by apostolic dispensation in 1455, when bishop Chedworth made his visitation (Reg. XX. Mem., f. 49).

¹ There is a chartulary of Daventry in MSS. Cotton, Claud. D. xii. The charters printed in Monasticon, v. 178 sq. were copied from a chartulary in the possession of John Rushworth of Lincoln's Inn in 1631. See also P.R.O. Duchy of Lancaster, div. xi, no. 9.
² Out of nine monks, three bore the name of Daventry, and one came from Welford, in the neighbourhood. The two Burghes probably were from Peterborough, like the prior. Irthlingborough (Irthlingborough) was also from Northamptonshire. Sutcliffe's origin is doubtful.
de aqueductu accedentibus. Petit vt cohbeatur accessus huiusmodi.

(Contra priorem.) Item seculares habent communem accessus per magnas portas prioratus et per claustrum in ecclesiam parochialeam, presertim diebus dominicis et festiuis.

(Contra priorem.) Item dicit quod quasi omni die dominica seu festiuiu laici seculares, mares et feminine, sedent in refectorio et infiraria vacantes comesaciones et potacionibus ad magnum domus dispendum et grandes expensas.

(Contra priorem.) Frater Willelmos Watforde, supprior, dicit quod prior non est circumspectus in temporalibus: ideo omnia tendunt ad non esse, licet aliquam habeat experienciam in artificio cementario et carpentario.

(Contra priorem.) Item dicit, vel saepe tempore vltimae vacationis,Henricus Brewes, Fysshore, Thomas Hald, clerics, Newenham, iam auditor cum comite Huntingdonie, Nicholaus Weste de Daunetum et alii plures de Daunetum, amici prioris moderni, obligarunt se Willelmo Tres-
ham et Ricardo Knyshtley in notabilibus pecuniarum summis ad soluen-
dum debita domus, quo protunc ere aliumo multipliciter grauabatur, eo pacto quod iam prior modernus, qui tunc fuit monachus monasterii de Burgo sancti Petri, eligeretur in priorem, cuius provisionem et eleccionem Thomas Newenham sollicitat: et dicta obligacio fuit liberata con-
uentui per ipsos obligatos ante ipsam eleccionem de ipso nunc priore celebratam. Iuratus de veritate dicenda, negat noticiam ante eleccionem: fatetur tamen se audisse talia post confirmacionem, et credit ea vera; et hoc commonachi sui sibi retulerunt. Fatetec eiam liberacionem factam per consensum suum de obligacione illa his qui obligabantur.

([Contra] priorem.) Item prior non reddidit compotum adminis-
tracionis sue per totum tempus presidencie sue nisi semel.

([Contra p]riorum.) Item idem nunc prior, antequam consenisti
eleccioni huiusmodi de se facte, prestitit iuramentum apud Burgum, vbi

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1 Sc.
2 quod amis prioris nunc ante eleccionem sui obligarunt se cancelled.
3 eo cancelled.

1 The buildings of the priory have disappeared, and the position of the conduit cannot therefore be stated. It may have been east of the cloister, near the infirmary buildings, as at Christchurch, Canterbury. The great cistern at Fountains appears to have been close to the infirmary.
2 The persons involved in each detectum are noted in the margin, as in several other cases. This and the next detectum, as in other similar cases, were obviously obtained by questioning the prior, and are confessions as distinct from his complaints.
3 The view of the remains of the priory in Bridges' Hist. Northants, 1, 48, shews that the cloister was on the north of the church, which, like the churches at Canons Ashby and Brackley hospital, had a north-west range of cloister buildings, on the first floor of which were the prior's lodging and guest-hall, entered by a stair set against the west wall of the range. The ground-floor was apparently occupied by cellars, with a passage into the cloister near the middle of the range, south of the prior's 
4 The word seculars of course covers priests as well as laity, which accounts for the qualification made here.
draw water from the conduit. He prays that such access may be restrained.

(Against the prior.) Also secular folk have general access through the great gates of the priory and through the cloister into the parish church, especially on Sundays and feast-days.

(Against the prior.) Also he says that almost every Sunday or feast-day secular folk, laity, male and female, do sit in the frater and infirmary, spending their time in eating and drinking, to the large disbursement and serious cost of the house.

(Against the prior.) Brother William Watforde, the sub-prior, says that the prior is of no account in matters temporal: therefore all things are like to go to naught, albeit he has some degree of experience in the craft of the stone-mason and carpenter.

(Against the prior.) Also he says [that], during the last voidance [of the priory], to wit, Henry Brewes, Fysshere, Thomas Hald, clerk, Newenham, who is now with the earl of Huntingdon as auditor, Nicholas Weste of Daventry and several others of Daventry, friends of the prior that now is, bound themselves to William Tresham and Richard Knightley in considerable sums of money to pay the debts of the house, which was at that time oppressed with debt in manifold wise, on the mutual condition that the present prior, who was then a monk of the monastery of Peterborough, should be elected as prior, for the provision and election of whom Thomas Newenham was importunate; and the said bond was delivered to the convent by the same who were bound before the holding of the same election of the same who is now prior. Being sworn to tell the truth, he denies the knowledge thereof before his election: he confesses, however, that he heard such reports after his confirmation, and believes them to be true; and this his fellow-monks related to him. He confesses also that delivery of that bond was made with his consent to those who were bound.

(Against the prior.) Also throughout the whole time of his presidency the prior has only once rendered an account of his administration.

(Against the prior.) Also the same who is now prior, before he agreed to such election made of himself, took an oath at Peterborough.

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5 See p. 48 above and cf. ibid., note 2.
6 Possibly Haldenby (Holmby).
7 The earl of Huntingdon was John Holand, second son of John Holand, duke of Exeter and earl of Huntingdon, the half-brother of Richard II. He was born in 1395, and, after his distinguished conduct at Agincourt, was restored to his father’s earldom in 1416. He achieved much distinction in France, was made governor of Aquitaine in 1440, and restored to the dukedom of Exeter in 1443, the year succeeding this visitation. He died in 1447. The advowson of Daventry priory belonged to him as appellant to the honour of Huntingdon.
8 William Tresham of Rushton, knight of the shire for Northamptonshire 1423-50, and speaker of the House of Commons, was the founder of the celebrated Northamptonshire family of that name. He was murdered in 1450. Richard Knightley of Gnosall, Staffs., lord of the manors of Burgh hall and Cowley, purchased the manor of Fawsley, near Daventry, in 1416. He was knight of the shire for Northamptonshire and died in 1443. See The Ancestor, no. 11, June 1902, pp. 5, 6.
9 Daventry, though a Cluniac foundation, had become merged in the English Benedictine order, like other Cluniac priories, after the suppression of alien priories in England. As this passage shews, its prior came from a great Benedictine house.
10 The point involved was, of course, the guilt of simony on the part of the prior. From the sequel it appears that he incurred the sentence of deprivation, but that the bishop took a lenient view of his conduct and merely released him from the control of the temporalities of the priory.
tunc fuit monachus, quod solueret omnia debita que tunc debeat ipsi monasterio in diuersis officiis que prius occupauit. Fatetur se prestitisse tale iuramentum vt articulatur, et quod post iuramentum pretatum et installationem suam soluit abbatis de Burgo sancti Petri iam mortuo xi s., et hoc de peculio et camera suis.

([C]ontra priorem.) Frater Johannes Dauentre dicit quod religio in domo destruitur quasi.

([Contra] suppriorem.) Item quod observancie regulares non obseruantur, et iuuenes monachi pro libito discurrunt quod voluerint infra et extra prioratum, nulla licencia petita; nec reddunt servicia sine libro¹ vt tenetur secundum regulam.

([Contra] omnes.) Item quilibet monachus habet per se canes, per quos elemosina consumitur domus, ut in fragmentis mensaram.

([Contra p]riorum vt supra.) Item quod ad ingressum prioris concordat inquisitus cum suppriore, et dicit viterius quod obligation fuit in custodia fratris Ricardi Stokes, tunc supprimis, nunc prioris de Toteneys in comitatu Deuonie, qui liberauit illam obligationem obligatis consuetudinem irrequisito.

([Contra Dauentre.) Item dicit quod frater Willelmus Dauentre, nunuc camerarius et duobus annis preteritis sacrista, alienauit duas phiolas argenti pertinentes altari beate Marie et vnum aliun similem phiolam pertinentem sacristica. Fatetur deperditionem fiorarum. Monitus est sub pena excommunicacionis quod restituat altari beate Marie citra festum Natalis Domini, et quod restituat illam sacristica illi officio citra festum Natalis Domini sub pena excommunicacionis.

Item monachi exercer tabernas publicas vini et cerusie in villa in scandalum et depauperacionem domus.

[Po. 89.] (Contra priorem.) Item dicit quod mulieres in magnus numero omni die veniunt ad lauatoria in claustro in magnum scandalum domus.

(Contra priorem.) Frater Willelmus Dauentre, sacrista, dicit quod economia propter inerciam prioris tendit quasi ad decasum.

(Contra priorem.) Item dicit quod conventus ignorat statum domus, eo quod prior nunquam reddidit compotum, licet ad hoc fuerit sepius requisitus. Fatetur se non reddidisse compotum consequati. Interrogatus si quid habeat proponendum quare non deberet suspendi ab administracione.²

(Contra priorem.) Item dicit quod prior consuetudinaliter solus vagatur in grangis absque capellano vel aliquo sequente, super quo homines male suspicantur, procitantes ipsum incontinenter vivere. Similiter in ortis et gardenis fatetur soliugacionem.

¹ Interlined above ex libro cancelled.
² Sic.

² See note 1 on p. 36 above.
³ The sub-prior was the chief disciplinary officer in the cloister of a priory, like the prior claustralis in an abbey.
⁴ Cf. Visitations, I, 59, where the duties of the master of the novices at Eynsham include hearing them repeat their historiae; and see ibid., I, 236, note on Licetio.
⁵ Totnes priory, originally a cell of the Benedictine abbey of Saint-Serge at Angers, continued its existence as a denizen house after the resumption of the property of alien houses by the Crown. Richard Stoke or Stokes was prior of Totnes 1439-58 (Monasticon,
where he was then a monk, that he would pay all the debts which he
owed the same monastery in the various offices which he held aforetime.
He confesses that he took such an oath as in the article, and that after
the oath aforesaid and his installation he paid forty shillings to the
abbot of Peterborough who is now dead, and this out of his own allow-
ance and private fund.1

(Against the prior.) Brother John Daventre says that religion is
almost brought to ruin in the house.

([Against] the sub-prior.) Also that the regular observances are
not kept, and the young monks run about at their will whither they like
within and without the priory, asking no leave; nor do they repeat their
services without book, as they are bound by the rule.2

([Against] all.) Also every monk keeps dogs on his own account,
by which the alms of the house, as in the broken meat of the table,
are wasted.

([Against] the prior as above.) Also as regards the entry of the
prior this deponent on inquiry agrees with the sub-prior, and says further
that the bond was in the keeping of brother Richard Stokes, then sub-
prior, now prior of Totnes in the county of Devon,3 who delivered that
bond to those who were bound without asking the convent.

([Against] Daventre.) Also he says that brother William Daventre,
now the chamberlain and two years gone by the sacrist, did alienate two
silver cruets belonging to the altar of blessed Mary and another like
cruet, belonging to the sacristy. He confesses making away with the
cruets. He was warned under pain of excommunication to restore them
to the altar of blessed Mary on this side the feast of our Lord’s Nativity,
and to restore that of the sacristy to that office on this side the feast of
our Lord’s Nativity under pain of excommunication.

Also the monks do haunt the public wine and beer-taverns in the
town to the scandal and impoverishment of the house.

(Against the prior.) Also he says that women do come every day
in great number to the washing-places in the cloister, to the great scandal
of the house.

(Against the prior.) Brother William Daventre, the sacrist, says
that by reason of the prior’s inactivity the temporal administration is on
the way almost to decay.

(Against the prior.) Also he says that the convent is ignorant of the
state of the house, in that the prior has never rendered an account,
although he has often been asked to do so. He confesses that he has
not rendered an account to the convent. Being interrogated if he has
anything to advance wherefore he should not be suspended from his
administration.4

(Against the prior.) Also he says that of custom the prior roams
by himself in the granges and gardens without his chaplain or any
attendant, concerning which men have evil suspicions, alleging that he
lives incontinently. He likewise confesses roaming by himself in the
orchards and gardens.

1442

IV, 629). One of the figures on the south side of the fine tower of the parish church has
been supposed to represent this prior, who in 1449 contributed '£10 ' operi novi campanilis
fiendi in occidentali parte ecclesie parochialis Tottonie' (Archæol. Journal, LXX, 551).
6 Commonly called 'flakes' or 'flackets' : see D lurk, Act. Rolls, 111, 918.
7 The entry ceases here. He apparently had nothing to answer.
ALNWICK'S VISITATIONS

(Contra priorem.) Item Thomas Bayly 1 de Dauentre, nuper sub-collector decime deputatus per priorem collectorem, detinet in manibus suis de ipsa decima xvij li. pro quaram exactione prior non prosequitur, licet requisitus sit per commentum; pro quo onere dictus Thomas habuit v marcas. Prior fatetur xvij li. remanere in manibus dicti Thome.

(Contra priorem.) Item dicit quod prior concessit sub sigillo suo cuidam Johanni West 2 de Dauentre vnum censum annuum xx s. et vnam togam de liberata domus absque consensu conventus, cum in nullo sciat aut possit prodesse prioratui. Negat concessionem.

(Contra priorem.) Item prior concessit Johanni Horne de Dauentre vnum annuum censum v marcarum vt staret pro monasterio in agendo, et tamen pocius contra prioratum quam cum domo. Fatetur pactum cum eodem Johanne: tamen non est sibi solutum.

(Contra priorem.) Item prior, postquam habuit decimam ultimo cum fuit eius collector, per minus discretam custodiam amisit xx marcas, de quibus domus satisfecit. Negat solucionem per domum, sed de peculo suo.

(Contra priorem.) Item vicarius de Dauentre habet vnum equum stantem ad sumptus in domo ad eius sumptus, et domicellus prioris habet alium et prior duos; et cum alicuis habeat necesse equitare in negociis domus, non potest habere equum nisi ex conductu. Prior monitus est quod equus vicarii amoueatur totaliter a domo et ab expensis domus.

(Non habentur clerici.) Frater Henricus Irltingburghge dicit quod non habent clericos in ecclesia qui adiurarent monachos in celebrando missas, nisi vnum solum qui adeo occupatur in scolis quod non potest ad hec intendere; et dicit de equo vicarii vt supra.

Frater Thomas Burghge dicit omnia bene.

(Contra priorem.) Frater Willelmus Suttone dicit quod rectoria de Draytone est multum ruinosa, sicque sunt plura edificia pertinencia prioratui et quasi ad terram collapsa.

Frater Ricardus Dauentre dicit omnia bene.

Frater Willelmus Burghge dicit quod omnia bene.

Mulieres habent communem accessum ad coquinam et ad lauatoria in claustro, vbi ascendunt merginem vt impleant ollas suas in lauatorii; sicque pedibus ipsam merginem coinquant.

Deinde monitus est prior quod obstruantur omnes aditus secularum

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1 habet in cancelled.
2 communi cancelled.
3 Interlined above Wright cancelled.
4 el cancelled.
5 Sic.

1 An interesting example of clothes granted by way of livery occurs in the imperfect will of master William Doune, archdeacon of Leicester, who died c. 1360, preserved in a miscellaneous book of precedents now in the diocesan registry of Peterborough. Among his numerous clothes, he left a roba or suit of the livery of his friend Reynold Brian, bishop of Worcestre 1352-61, whose official he had been, and pieces of uncut cloth for similar suits of the livery of the abbots of Oseney and Torre, two of the monasteries which he had evidently helped with his considerable legal knowledge.

2 The sense seems to be that Horne had aiding the prior against the rest of the convent.

3 Henry Iervey was inst. vicar of Daventry, 30 May, 1435 (Bridges, Hist. Northants, 1, 48). It does not appear when he quitted the benefice. A new ordination of the vicarage of Daventry was made by bishop Gray on 20 Jan., 1432-3 (Reg. xvi, fo. 110 and d.). The old ordination occurs in Rotuli Hug. Welles (Cant. & York Soc.) 1, 204.

4 The word domicellus in this context may be defined as a gentleman member of the prior's household. Thus the two youths at Bardney (p. 22 above) were domicelli abbatis, brought up in the abbot's household and educated at his table. William Doune (note 1
(Against the prior.) Also Thomas Bayly of Daventry, lately deputed as sub-collector of the tenth by the prior as collector, keeps sixteen pounds of the same tenth in his own hands, for the recovery of the which the prior does not prosecute, albeit he has been asked to do so by the convent; and for this charge the said Thomas had five marks. The prior confesses that the sixteen pounds remain in the hands of the said Thomas.

(Against the prior.) Also he says that the prior did grant under his seal to one John West of Daventry a yearly pension of twenty shillings and a gown of the livery of the house without the consent of the convent, albeit he has knowledge or can avail the priory in naught. He denies the grant.

(Against the prior.) Also the prior did grant to John Horne of Daventry a yearly pension of five marks that he might stand by the monastery at law, and yet rather against the priory than on the side of the house. He confesses the bargain with the same John, but he has not been paid.

(Against the prior.) Also, after he had the tenth when last he was collector thereof, the prior by careless keeping lost twenty marks, whereof the house did make satisfaction. He denies the payment by the house, but [says that it was paid] out of his own allowance.

(Against the prior.) Also the vicar of Daventry keeps a horse which abides in the house at its charges, and the prior's donzel has another and the prior two; and when anyone must needs go a-riding on the business of the house, he may not have a horse but for hire. The prior was warned that the vicar's horse shall be wholly removed from the house and from the costs of the house.

(Clerks are not kept.) Brother Henry Irthlyngburgh says that they have not clerks in the church who should assist the monks in celebrating mass, save one only, who is so busy with his studies that he cannot attend to this; and he says as above concerning the vicar's horse.

Brother Thomas Burghe says all things are well.

(Against the prior.) Brother William Suttone says that the rectory house at Drayton is very ruinous, and so are several buildings belonging to the priory that are almost fallen to the ground.

Brother Richard Daventre says all things are well.

Brother William Burghe says that all things are well.

Women have general resort to the kitchen and to the washing-places in the cloister, where they get up on the edge to fill their pots at the washing-places; and so they be foul the same edge with their feet.

Then the prior was warned that all means of access for secular folk through the cloister be blocked up, and that all do refrain from going above, the son of a country gentleman in Devon, was brought up in the service of bishop Grandisson or Graunson of Exeter, and is described by him as domicellus major (Exeter Reg. Grandisson, ed. Hingeston Randolph, 11, 1015).

This may mean that he was at a university, but from the context it is more likely to mean that he was a student in the local grammar-school.

Drayton adjoins Daventry on the west. There was no church or parish of Drayton, and the house referred to must have been a grange. Possibly Drayton may be an error for Norton-by-Daventry, the church of which was appropriated to the prior and convent. Other appropriated churches were Daventry with its chapel of Welton, Fawsley, Preston Capes, Staverton and West Haddon in Northamptonshire, and Foxton in Leicestershire. They also had part of the tithes of Lubenham in Leicestershire.

The mervo (margo) is apparently the plinth of the cloister lavatory.
ALNWICK'S VISITATIONS

per claustrum, et quod omnes abstineant ab egressu in villam.

Domīnus proposuit eis tres vias per quorum vnam domus posset melius prosperari; videlicet vt aut prior\(^1\) cedat, vel solum, dimissa omni diligencia quo ad se, intentat in toto\(^2\) religioni, et conducatur vnum discretus qui gubernet yconomiam, dummodo sit clericus, aut vt omnia\(^3\) ponantur ad firmam et viuam in communi. Vt super hiis aduisentur vsque cras tinum quam viam velit capere pro meliori regimine domus sumere,\(^4\) vt ipsum informent de via sumpta. Et sic continuauit visitacionem suam dominus vsque diem cras tinum de mane, presentibus Depyng, Thorpe, Bug et me Colstone. Quo termino coram dicto reuerendo patre iudicialiter sedente comparuerunt coram eo\(^6\) prior et omnes monachi; et deinde dominus suspensidit\(^5\) priorem ab omni administracione temporalium et eam commisit fratri Ricardo\(^6\) Watforde, cum hoc quod assumat sibi fidelem confratrem qui intendant diligenter coquine et cellario, vt panis, ceruisia et cetera victualia fideliter conserventur et expendantur, pro quo velit respondere. Et deinde iniunxit priori in virtute obedientiæ et sub pena contemptus vt intendant choro et religioni,\(^6\) et quod citra proximum festum sancti Michaelis\(^8\) aliqio die citra de quo fuerit premunitus, ostendant domino clarum compotum administracionis de toto tempore suo. Et deinde dominus obiecit priori crimem adulterij cum Agnete Masone, vxore Roberti Masone de Dauentre; quod quidem crimem idem prior negauit. Vnde dominus assignauit eidem priori terciam horam post meridiem eodem loco ad purgandum se cum vj de senioribus et fidedignioribus confratribus suis, etc. Quo in tempore et loco prior comparuit coram domino et nullus produxit cunctos purgatores, sed submisit se gracie domini et sic fatetur se defecisse in purgacione. Et nichil per eum proposito pronunciatus est sic defecesse et pro conuicto; et deinde abiu rauit dictam mulierem et omnimodam familiaritatem cum eadem inaneta, et penitencia sibi ea occasione iniungenda ponitur in suspenso vsque reditum domini ad locum istum. [Fo. 89d.] Et deinde idem reuerendus pater visitacionem suam huiusmodi vsque in diem tunc cras tinum continuauit, presentibus Depyng, Thorpe, Bug et me Colstone. In quo termino, xvij videlicet die dicti mensis Juli in dicta domo capitulari coram eodem reuerendo patre iudicialiter sedente comparuerunt dicti prior et conventus; et deinde de omnium\(^8\) nominatione, peticione et consensu deputauit fratrem Willelmmum Watforde, suppiorem, administratorem omnium bonorum temporalium prioratus stante suspensione predicta, et commisit eidem administracionem omnium bonorum huiusmodi, præstito iuramento de fideliter administrando et computando. Et deinde, liberatis sibi litteris commissionis huiusmodi sub sigillo domini et eciam sub sigillo communi dicti loci, de consensu, etc., dominus continuauit visitacionem suam huiusmodi vsque ad diem Lune proximum post festum sancti Andree proxime futurum, presentibus Depyng et me Colstone.

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1 cess cancelled.
2 religios cancelled.
3 Sic: for omnia.
4 Sic.
5 Sic: for Willemo.
6 Altered from religionem.
7 vel cancelled.
8 proem cancelled.
DAVENTRY PRIORY, 1442

out into the town.

My lord set forth to them three ways, by one of which the house might flourish better; to wit, either that the prior do resign, or that, setting aside all diligence on his own account, he do wholly mind religion alone, and a wary person, provided that he be a clerk, be hired to direct the temporal administration, or that all things be put to farm and that they do live in common. [They have] till the morrow to take counsel touching these things, which way they will take for the better governance of the house, that they may inform him of the way when they have chosen it. And so my lord adjourned his visitation till the morrow at noon, Depyng, Thorpe, Bug and I Colstone being present. At the which term, as the said reverend father was sitting in his capacity of judge, there appeared before him the prior and all the monks; and then my lord suspended the prior from all administration of temporal affairs and entrusted it to brother Richard Watforde, on condition that he do take to himself a trusty one of his brethren to give diligent attention to the kitchen and cellar, that the bread, beer and other provisions be faithfully kept and served out, for whom he may be willing to answer. And then he enjoined upon the prior in virtue of obedience and under pain of contempt that he do mind quire and religion, and that on this side Michaelmas next, on some day this side whereof he shall have had notice, he do shew my lord a clear account of his administration for his whole time. And then my lord charged the prior with the crime of adultery with Agnes Masone, the wife of Robert Masone of Daventry; the which crime the same prior denied. Wherefore my lord appointed for the same prior the third hour after noon in the same place to clear himself with six of the elder and more trustworthy of his brethren, etc. And at this time and place the prior appeared before my lord and brought forward no compurgators, but submitted himself to my lord's grace and so confesses that he has made default in his purgation. And, when nothing was advanced by him, he was declared so to have made default and to be a convicted person; and then he forswore the said woman and all manner of familiar converse with the same henceforth, and the penance to be enjoined upon him on that account is left in suspense until my lord's return to this place. And then the same reverend father adjourned such his visitation until the morrow of that day, Depyng, Thorpe, Bug and I Colstone being present. At the which term, to wit, on the 17th day of the said month of July in the said chapter-house before the same reverend father sitting in his capacity of judge, there appeared the said prior and convent; and at and with the nomination, petition and consent of all he deputed brother William Watforde, the sub-prior, to be administrator of all the temporal goods of the priory while the suspension aforesaid lasted, and committed to him the administration of all such goods, when he had taken an oath to administer and give account faithfully. And then, after the letters of such commission had been delivered to him under my lord's seal and also under the common seal of the said place, with the consent, etc., my lord adjourned such his visitation until Monday next after the feast of St. Andrew next to come, Depyng and I Colstone being present.

1 An error for William.
2 l.r. 3 Dec., 1442.
Willelmus, permissione diuina Lincolniensis episcopus, diletis in Christo filiis priori et supr prior ac conuentui prioratus de Dauentre, ordinis sancti Benedicti, nostre dioecesis, presentibus et futuris salutem, graciam et benedictionem. In progressu visitacionis nostre ordinarie quam in archidioconatu nostro Northamptonie ecclesisique tam regularibus quam secularibus ac clero et populo earundem de presenti exercemus, ad vos et locum vestrum sicieti et ad ceteros personaliter descendentes ac super statu prioratus vestri huiusmodi et vestro solictie inquirentes, nichil quasi boni inter vos reperimus: quinquum tota religio inter vos perit et temporalia vestra, sine quibus presens vita duci non potest, tendunt ad non esse. Et volentes propterea religionem inter vos reflore et temporalia vestra ad vitatatem et commodum vestra decetero vberius gubernari, vos priorem nunc propter sentium et impolencia vestrarum corpoream, eo quo quid religionem et temporalia dicti vestri loci oculata fide videmus sub regimine vestro tendere ad non esse, ab omni administracione quorumcumque temporaliue dicti prioratus, et eciam eo quo de toto tempore vestro compotum de administracione bonorum dicti prioratus non reddidistis, regulam vestrarum sequendo, penitus suspendimus in hiis scriptis, vobis in virtute obediciencie et sub pena contemptus ac excommunicacionis pena, quam in vestrarum personam si non fercritis quod mandamus intendimus fulminare, intendentes vt ab huiusmodi temporaliue omni et omnimoda administracione decetero penitus abstineatis, ac vos et lu, diletce fili suprior, obscuranciis regularibus et ad diuinum officium in choro et aliibi de die et de nocte decantandum, et vt silencium debitis horis et loci secundum regulam vestrarum debite observetur nocte dieque personaliter intendantis; quodque nec in ortis, siluis, nemoribus, gardinis exterioribus aut campis vos, prior, absque machro et discreto commonacho et vno honesto seculari vobis associatis vagetis, vt conversacios vestr testes habebatis, quae propter vestrarum soliuagacionem hucusque graviter denigratur.

Insuper ininguimus et mandamus vobis vniuersis et singulis presentibus et futuris sub pena excommunicacionis antedicte vt quolibet die, statim completorio decantato, ab omnibus et omnimoda potacionibus et commesacionibus penitus abstinentes, dormitorium et lectos uniformiter petatis, exinde nullatius exituri vsque dum sequenti die ad primam pulsetur, nisi tantum ad matutinas media nocte decantandas.

Item ininguimus et mandamus vobis vniuersis et singulis, modo et forma et sub penis supradictis, vt horas contemplacionis et studii in claustro omni die secundum regulam vestrarum penitus observetis, ne antiquus ille hostis qui querit quem deuoret inueniat vos ociosos.

1 Altered from exercentes.
2 ei cancelled.
3 Inserted in margin.
4 Altered from observentur.
5 vos habeatis cancelled.
6 turpiter cancelled.
7 vobis apparently cancelled.
8 Altered from horae.
9 1 Pet. v. 8.

1 The injunctions begin here.
2 The sub-prior is specially mentioned on account of the commission of the temporalities of the house to him.
3 The sub-prior is addressed in the second person singular.
DAVENTRY PRIORY, 1442

William,¹ by divine permission bishop of Lincoln, to our beloved sons in Christ the prior and sub-prior² and convent of the priory of Daventry, of the order of St. Benet, of our diocese, that now are and shall be, health, grace and blessing. In the progress of our visitation as ordinary which we are at present holding in our archdeaconry of Northampton and in its churches both regular and secular and the clergy and people of the same, we, coming down in person to you and your place, even as also to the others, and making anxious inquiry touching the state of your priory and of yourselves, found almost no good among you: nay, verily, religion among you is altogether dead and your temporalities, without which this present life cannot be carried on, are on the way to lose their being. And desiring therefore the revival of religion among you and the more fruitful governance of your temporalities henceforward for your advantage and profit, we do altogether in these writings suspend you the prior from all administration of any temporalities of the said priory whatsoever on account of your old age and bodily incapacity, and because we see with the assurance of our eyes that the religious discipline and temporal matters of your said place are on the way to come to naught, and also inasmuch as during your whole time you have rendered no account of the administration of the goods of the said priory in accordance with your rule, enjoining you in virtue of obedience and under pain of contempt and the pain of excommunication, which, if you do not that which we command, we intend to proclaim against your person, that henceforward you do refrain altogether from all and all manner of administration of such matters temporal, and that you and you,³ our beloved son the sub-prior, do give your attention in person by night and day to the regular observances and to the chanting of the divine office by day and by night in quire and elsewhere, and to the due observance of silence at the due hours and places according to your rule; and that you, prior, do roam neither in the orchards, woods, copses, outer gardens⁴ or fields without taking in your company a fellow monk of ripe age and discretion and a secular person of good fame,⁵ that you may have witnesses of your behaviour, the fame whereof is grievously blackened until now by reason of your roamings by yourself.⁶

Moreover we enjoin and command you all and several that now are and shall be, under pain of the excommunication aforesaid, that every day, as soon as compline has been sung, wholly refraining from all manner of drinking and eating, you do go all together to the dorter and your beds, to go out from thence in no wise until the bell be rung for prime on the following day, save only to chant matins at midnight.⁷

Also we enjoin and command you all and several, in manner and form and under the penalties aforesaid, that you do altogether observe the hours for meditation and study in cloister every day according to your rule, lest that old enemy, who seeketh whom he may devour, find you idle.

⁴ i.e. as distinct from any gardens in the precincts, e.g., in the cloister-court or near the infirmary.
⁵ The company of a secular would guard the prior from the suspicion which might arise if he had only a monk in his company.
⁶ See the delecta furnished by William Daventre.
⁷ This injunction and the next two are founded on delecta of a general nature: see the first two presented by John Daventre.

Item iniungimus vobis vgniuersis et singulis qui nunc estis, vosque monemus primo, secundo et tercio peremptorie ne quis vestrum in villam de Dauentre accedatis, nec in illa aut aliiis villis seu locis ad vnum milliarii circumcospitis, sed neque extra septa claustralia cum secularibus aut inter eos comedere aut bibere presumatis. . . . dum [necoc]ius domus . . . con . . . dum taxat [exceptis] hoc [prout]o quod pola-cionsibus locis [ili]is nulla[es] intendant; quodque mulieres aliguas quantuncunque honestas infra dictum prioratum introducatis nec ab aliiis introducatis ad familiaritatem aliquam admittatis, maetre et sorore et alios de quibus nichil mali iura possunt susciicare dumtaxat exceptis, sub pena excommunicationis maioris quam in personas vestras singularis, si hiis nostris iniunctione et monicioni effectualiter non parueritis, vestris dolo, culpa et offensa, nostraque trina canonica monicione premissa precedentibus et id merito exigentibus, exnunc prout exuncte et extunc prout exnunc ferimus in hiis scriptis.

Futuros insuper eiusdem prioratus commonachos et confratres ne et ipsi extra loca claustralia eiusdem prioratus bibant aut commendabant, sub pena excommunicationis in eos, si contrarium fecerint, fulminande similis modo monemus et iniungimus eiusmodem.

Item iniungimus vobis priore et sacriste qui pro tempore fueritis, sub pena excommunicationis maioris supradictae, vt magnas portas dicti prioratus interiores ac ostia ecclesie vestre conventualis tali cautela et custodia seruari clausa faciatis, ne aligue mulieres aut secularis alii ad hauriens aquas de lauatorius vel aqueductu infra dictum prioratum ingressantur, vel transitum per claustrum vestrum diebus quibusuis habeant ad ecclesiam parochialcem; sed neque secularis quoscumque quantumcumque honestos ad refectionem aliquam infra septa vestra claustralia, presentiam in refectorio vel infirmaria diebus dominicos et festiuis quos immodo admittatis seu recipiatis; quodque ostia claustri debito tempore claudatis et apertiis iuxta exigenciam regule vestre.

Item iniungimus vobis priori qui nunc estis et qui vobis succedent in
Also, in order that your rule and your Benedictine constitutions may be more carefully preserved among you, we enjoin upon you the prior and sub-prior who now are and those who shall succeed you, under pain of the excommunication aforesaid, that every day, after you have said Preciosa ¹ in chapter, you do cause a chapter of your rule or of the constitutions aforesaid to be recited and read in such wise that they may be understood and observed by all, correcting your brethren and fellow-monks who offend in any of the premises according to the rule in such fashion that hereby the rest may be restrained from the like.

Also we enjoin upon you all and several that now are, and do warn you a first, second and third time peremptorily, that no one of you do go into the town of Daventry or take on yourselves to eat or drink therein or in the other towns or places that are situated thereabout to the distance of a mile, and not even without the bounds of the cloister, ² with secular folk or among them, [save] only [such of you as may be occupied in the business of the house . . . ], with this condition that he do in no wise take part in eating and drinking in those places; and that you bring no women howsoever honest within the said priory nor receive them, when they are brought in by others, to any familiar converse, save only a mother and a sister and others concerning whom the law can have no ill suspicion, under pain of the greater excommunication which in these writings we lay upon your several persons, if you obey not these our injunction and warning with effect, from now as from then and from then as from now, in consequence and as the due requirement of your fraud, fault and transgression and of our threefold canonical warning aforeset. ³

Moreover we likewise warn them that shall be monks and brethren together of the same priory and do enjoin upon the same that they also do drink not nor eat outside the cloister precinct of the same priory, under pain of excommunication to be declared against them, if they do the contrary.

Also we enjoin upon you the prior and sacrist for the time being that shall be, under pain of the greater excommunication aforesaid, that you do cause the great inner gates of the said priory ⁴ and the doors of your conventual church to be kept shut with such wariness and vigilance, that no women or other secular folk may go in to draw water from the washing-places or conduit within the said priory, or have passage through your cloister to the parish church on any days whatsoever; nor even shall you in any wise admit or receive any secular folk whatsoever, however honest, to any refreshment within the bounds of your cloister, especially in the frater or infirmary on Sundays and festivals; and that you do shut and open the doors of the cloister at the due time according to the requirements of your rule. ⁵

Also we enjoin upon you the prior who now are, and upon them

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¹ I.e. in the outer court.
² For this and the next injunction see the prior's detecta and admissions, the 6th and 7th detecta of John Daventre, and the charge laid against the prior in the account of the procedure following the preparatory inquiry.
³ The phrase seems to imply that at Daventry the gatehouse was approached by a small outer court with its own gatehouse, such as was usual in Cistercian monasteries, e.g. at Beaulieu. This is again implied in the closing injunction.
⁴ See the prior's second detectum and the 7th of John Daventre. The note at the conclusion of the detecta formulates the compertum.
ALNWICK'S VISITATIONS

futurum, sub pena amocionis et finalis priuacionis vestri et sui ab officio, statu et dignitate huiusmodi, ne aliqua feoda, corrodia, liberatas, pen-
\[siones aut annuales redditus quibuscunque personis ad certum tempus, terminum vile vel imperpetuum concedatis, vendatis vel donetis; nec
\[nemora vel grossas arbores quoniam modo vendatis aut prosternatis, nisi
\[solum ad focalia necessaria et reparaciones necessariables faciendas, absque
\[nostri vel successorum nostrorum, episcoporum Lincolniensium, licencia
\[petita et obtenta, et eciam de consensu maioris et sanioris partis con-
\[uentus predicti.

Ceterum vt tempalia vestra ad vestri commodum utilius dirigantur, de
\[circumspeccione et industria tut, fratris Ricardi Watforde suppri-
\[orius, nobis ad hoc per conuentum nominati, confidentes, tibi omnis et tatem
\[administrationem temporalium eorumdem committimus per presentes
\[et totam] administris honorum [huiusmodi] durantie [s]uspensione
\[pre] dicta de consensu [et] nominatione prefatis [c]onfimidimus et cre[m]
\[mus] tibi, iniungentes et ordinantes vt vnum fidelem et discretionem de com-
\[monachis dicti prioratus, pro quo respondere volueris, tibi accipias in
\[aditorem, qui expensis coquine et cellarij presit et eas superuideat et
\[tibi omni septimanae de expensis huiusmodi fideliter sub iuramento suo
\[coram priore et conuentu per eum prestando computet. Tuque, pro-
\[venus prioratus in pecunia recipiens, eos duobus bursariis per priorem et
\[conuentum ad hoc eligendis per tallia vel indenturas liberes [Fo. 90] in
\[vna cista sub tribus seruris claves duierarum formarum habentibus,
\[quarum clavium vnum habeat prior, aliam tu, suprior, et terciam ven-
\[crante per conuentum electus, reponendos et per eosdem bursarios
\[per similia tallia vel indenturas relabendos, dummodo sub iuramento
\[tuo in hac parte prefato plenum et planum compositum de administrac-
\[ione tua, quociens fueris congrue requisitus, nobis vel cui mandabimus red-
\[dere tenearis.

Item iniungimus et mandamus sub penis excommunicacionis ante-
\[dicte vobis vniuersis et singulis presentibus et futuris vt canes venaticos
\[vptote leporarios siue odorincecos, aut alienorum equos in dicto prioratu
\[sumptibus domus nullatius teneatis aut foueatis, sed [et eos] qui in pre-
\[senti sunt ibidem penitus expellatis; quoque fragmenta mensarum
\[vestrarum integre colligi et inter pauperes absque personarum accep-
\[cione extra portae interiores dicti prioratus fideliter distribui faciatis.

Absolucionem vero omnium et singulorum qui pref[atem] senten-
\[ciam excommunicacionis incurrerint quoquo modo nobis et successoribus
\[nostris, episcopis Lincolniensisibus preterquam in mortis articulo special-
\[iter reseruamus. Data, etc., sub sigillo nostro ad causas in dicto prioratu
de Daventre xvij die mensis Julij anno Domini mcccxxlij et [nostrarum]
\[consecracionis anno xvi] et translacionis sexto.

1 ex causa cancelled.
2 de cancelled.
3 Interlined above vestri cancelled.
4 Interlined above robis cancelled.
5 Added in margin, much torn.
6 robis assumatis cancelled.
7 Altered from clauenes.
8 Substituted for odorinceos, i.e. odorisequos.
9 faciatis cancelled.
10 Interlined above translation] cancelled.
11 For corrodies, see William Daventure's second and third detecta. The injunction
who shall succeed you in future, under pain of your and their removal and final deprivation from such office, estate and dignity, that you do grant, sell or give no fees, corrodies, liveries, pensions or annual rents to any persons whatsoever for a fixed time, for the term of their life or in perpetuity; and that you sell not nor cut down in any wise copses or thick trees, except only for necessary fuel and for doing needful repairs, without leave asked and had of us or our successors, bishops of Lincoln, and also without the consent of the more and sounder part of the convent aforesaid.  

Furthermore, in order that your temporal affairs may be directed with more advantage to your profit, we, having confidence in the distinguished character and diligence of you, brother Richard Watierde the sub-prior, who have been nominated to us for this purpose by the convent, do commit to you by these presents the whole and entire administration of the same matters temporal, [and] with the consent and nomination aforesaid do confide and entrust to you [the whole] administration of [such] goods during the suspension aforesaid, enjoining and ordaining that you take to your helper one of your fellow monks of the said priory, trusty and wary, for whom you shall be willing to answer, who shall be over the expenses of the kitchen and cellar and survey them and account to you faithfully every week for such expenses under his oath to be taken by him in presence of the prior and convent. And you, receiving the incomings of the priory in money, shall deliver them by tallies or indentures to two bursars who shall be chosen to this end by the prior and convent, to be laid up in a chest under three locks having keys of different shapes, of the which keys the prior shall have one, you the sub-prior another, and one of the brethren chosen by the convent the third, and to be repaid by the same bursars by like tallies or indentures, provided that, under your oath in this behalf aforesaid, you be bound to render to us or to him whom we shall empower, a full and clear account of your administration, as often as you shall be agreeably called upon.

Also we enjoin and command you all and several that now are and shall be, under the pains of the excommunication aforesaid, that you do in no wise keep or nourish hounds for hunting, such as harriers or hounds that follow scent, or the horses of persons not of your convent in the said priory at the costs of the house, but that you also do altogether drive out those which are at present in the same; and that you do cause the broken meat of your tables to be gathered together in its entirety and to be faithfully distributed among the poor, without respect of persons, outside the inner gates of the said priory.

The absolution moreover of all and several who shall incur in any way the aforesaid sentence of excommunication we specially reserve, save in the article of death, to us and our successors, bishops of Lincoln. Given, etc., under our seal ad causas in the said priory of Daventry on the 17th day of the month of July in the year of our Lord 1442, and the sixteenth year of our consecration and the sixth of our translation.

against felling timber, etc., although resting on no direct evidence in this case, is a common addition to injunctions bearing on corrodies, and is intended to preclude other customary means for obtaining ready money to the ultimate disadvantage of the house.

The name should be William.

For the appointment of bursars, see note 2 on p. 50 above.

See John Daventre's third, and William Daventre's eighth detectum.
ALNWICK’S VISITATIONS

XV.

[Fo. iii.]

VISITATIO MONASTERI DE DORCACESTRIA, ORDINIS SANCTI AUGUSTINI, LINCOLNIIENSIS DIOCESI, FACTA IN DOMO CAPITULARI HIBIDEM XXVI° DIE MENSIS MARCI, ANNO DOMINI MCCCLXV° PER REUERENDUM IN CHRISTO PATREM ET DOMINUM, DOMINUM WILLELMUM, DEI GRACIA LINCOLNIENSEM EPISCOPUM, SUARUM CONSECRATIONIS ANNO XV ET TRANSLACIONIS QUINTO.

In primis, sedente dicto reuerendo patre iudicialiter in huiusmodi visitacionis sue negocio inchoando die, anno et loco predictis, abbas primo et ante omnia liberavit dicto reuerendo patri certificatorium mandati domini sibi pro huiusmodi visitacionis negocio directi in hec verba, "Reuerrandissimo", etc. Quo perfecto, idem abbas exhibuit domino tituluonem eleccionis seu et dimitiis copias tam confirmacionis quam installacionis penes registrarium; et deinde abbas iuravit domino canonica fidelitatem in forma consuetudini. Exhibuit eodem idem abbas fundacionem monasterij et similiter dimitiis copias penes registrarium. Et deinde dominus assignavit idem abbatii terminum ad terciam horam post nonas eiusdem diei in eodem loco coram eo aut commissario suo ad exhibendum plenum statum domus et ad cetera facienda et recipienda que iuris sunt. Et deinde abbas examinatus dicit ea que sequuntur.

Frater Johannes Clyftone, abbas, dicit quod quantum ad regimen temporalium domus, dum erat in mabus4 certorum canonichorum ex deputacione sua, domus indebitabatur in magnis et grauis summis; et ideo de sensu consentius quidam Marmyone habet gubernacionem temporalium huiusmodi.

Item dicit quod vt credit domus hac die indebitatur in LX li. et modicum amplius.

Frater Johannes Hakeburne, prior, dicit quod abbas non exhibit statum domus, nec computat de administracione sua in communi nec vnquam computavit.

Item dicit quod seculares tam mares quam feminine habent frequentem transitum per loca clausuralia ad ecclesiam, et hoc quasi ex consuetudine.

Frater Johannes Henrethe dicit quod non observatur certa hora surgendi ad matutinas, et hoc quia cum prior occupet officium sacristie non curat de ly clocke que iste prouidit, et ideo non signat horas de die

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1 Sic; for manibus.
2 It seems probable that this was a special visitation, due to the grave scandals which had arisen in the house. This may account for the omission of the usual sermon. There is no indication of any other Oxfordshire visitations at this time.
3 I.e., 3 p.m. See Visitations 1, 83, note 2.
4 Clyftone probably came from Clifton Hampden, the church of which was in the jurisdiction of the abbot and convent. One of the canons bore the name of Dorchester. John Hakeburne and the two Henrethe bore Berkshire names: East and West Hagbourne are in Moreton hundred, near Didcot, and East and West Hendred lie a little further west in Wantage hundred. Four other canons had names taken from well-known places at a distance, and Ralph Calethra (Cawthra) appears from his name to have come from the north-west of England.
DORCHESTER ABBEY, 1441

XV.

DORCHESTER.

The visitation of the monastery of DORCHESTER, of the order of St. Austin, of the diocese of Lincoln, performed in the chapter-house there on the 27th day of the month of March, in the year of our Lord 1441, by the reverend father in Christ and Lord, the Lord William, by the grace of God bishop of Lincoln, in the 15th year of his consecration and the fifth of his translation.

In the first place, as the said reverend father was sitting in his capacity of judge in the beginning of the business of such his visitation, on and in the day, year and place aforesaid, the abbot before all else delivered to the said reverend father the certificate of my lord's mandate which had been addressed to him for the business of such visitation, after these words, 'To the most reverend,' etc. And when this had been read through, the same abbot shewed my lord the title of the confirmation of his election and left copies with the registrar, of the certificates both of his confirmation and installation; and then the abbot swear to my lord canonical obedience and fealty in the accustomed form. The same abbot also shewed the foundation charter of the monastery and likewise left copies [thereof] with the registrar. And then my lord appointed to the same abbot the term, at the third hour after none of the same day in the same place in the presence of him or his commissary, for exhibiting the full state of the house and for doing and receiving what else is lawful. And then the abbot, being examined, says these things which follow.

Brother John Clyftone, the abbot, says that, as far as regards the governance of the temporal affairs of the house, while it was in the hands of certain canons of his appointment, the house was in debt in large and heavy sums; and therefore one Marmyone has the direction of such temporal affairs with the consent of the convent.

Also he says that, as he believes, the house to-day is £60 in debt and something more.

Brother John Hakeburne, the prior, says that the abbot does not shew the state of the house, and makes no reckoning in common of his administration, nor has ever made reckoning.

Also he says that secular folk, both male and female, have often passage through the cloister precincts to the church, and this almost of custom.

Brother John Henretre says that no fixed hour is observed for rising to matins, and this because the prior, albeit he fills the office of the sacristship, takes no care of the clock which this deponent did

5 The conventual buildings at Dorchester have disappeared, with the exception of the foundations of some of the outer buildings and a 17th century school-house, which probably stands on the site and incorporates some of the masonry of a guest-house. They were on the north side of the nave of the church, which, with the south aisle added c. 1320, was used by the parishioners. There is no trace in the north wall of the nave of the usual western processional doorway, and the only direct entrance from the cloister at this time was the doorway in the west wall of the north transept, which opened into the church close to the pulpitum. See plan in Archaeol. Journal lxxvii, 333. The proper entrance for parishioners was in the west bay of the south aisle: this was covered by a porch in the 15th century, illustrated in F. Bond's English Church Architecture 1, 258.
et de nocte: ideo non surgunt certa hora sed ad nutum prioris, et cordas eadem pertinentes prior posuit ad campanas ecclesie.

Item canonici habent frequentes excursus ad publicas tabernas in villa, et ibidem exercent potaciones et comesaciones cum secularibus.

Item dicit quod cum ipsemet sit grandeus et propter ea quasi impotens ad labores externos, et tamen deputaverunt ipsum in officium coquinarij. Dampnosum tamen sibi foret dimittere officium ante proximum festum Michaelis propter provisiones quas fecit in eodem officio.

Frater Thomas Tewkesbury dicit omnia bene.

Frater Thomas Henrete dicit quod fama fuit quod frater Johannes Shrewesbury canonicus cognosuit carnaliter quandam mulierem in campus anli ecclesie, cuius nomen ignorat. Comparuit vir et obiecto sibi articulo negat omne crimem cum huiusmodi muliere a tempore rectiones facte per abbatem, que fuit carceralis custodia et observatio claustri et ieiunium in pane et aqua. Vnde inunctum est sibi purgacio cum iij confartribus suis; et deinde purgavit se cum iij confartribus suis de gracia domini et dimissus est.

Idem dicit quod abbas non exhibuit compotum in communi coram conuentu in integro ex quo fuit electus abbas.

Frater Nicholas Plymmouth dicit de compoto non reddito per abbatem vt supra.

Item dicit quod tenementa monasterij in villa de Dorcaestria non sunt bene reparata.

[Fo. 111d.] Frater Walterus Dorchester dicit quod omnia bene.

Frater Johannes Shrewesbury dicit quod omnia bene.

Frater Radulphus Calethra dicit quod frater Johannes Wynchestre, nuper abbas, percepit de domo in esculentis et pvculentis quantum perciipit duocanonici et vij li.

Item dicit quod Marmyone habet ibidem qualibet septimanae xvj canes currentes, pro quibus percepit in septimana duos modios ordei preter furfur, et quinque equos pastos sumptibus domus continue.

Idem Marmyone habet vnam cameram infra claustrum, et cum inibi sint ostia claustri dimittuntur aperte quasi per totam noctem, sic quod secularres habent incursus et excursus in claustrum toto illo tempore; et omnia ista intitulatur habere sub sigillo communi.

Frater Henricus Yorke dicit quod omnia bene.

Frater Johannes Wynchestre, dudum abbas, dicit de canonice bibentibus et comedentibus in publicis tabernis in villa cum secularibus: desiderat igitur inunctionem hieri facientibus sub pena incarceracionis, nam hoc exuit constituciones ordinis.

1 si cancelled.
2 Sic.
3 Interlined above residet cancelled.
4 quinque eq cancelled.
5 The word Henricus followed apparently by s is cancelled just above this entry.

The present bell-tower, at the west end of the nave, was apparently entirely rebuilt in the 17th century; but professor Freeman (Archaeol. Journal IX, 279-80) was of opinion that it is a reconstruction of an older one, of which portions remain in it. Although there may have been originally a tower of some sort above the transept crossing, this had disappeared long before the date of this visitation. See Sir W. H. St. John Hope's account of the church in Archaeol. Journal LXVII, 335.
provide, and therefore it does not strike the hours by day and by night: accordingly they do not rise at a fixed hour, but at the beck of the prior, and the prior has applied the cords which belong to the same [clock] to the church bells.1

Also the canons do often go out of the house to the public taverns in the town and do use to drink and eat with secular folk in the same.

Also he says that, although he himself is stricken in years and is therefore almost incapable of tasks out of cloister, nevertheless they have appointed him to the office of kitchener. Notwithstanding it would be disastrous for him to lay down the office before Michaelmas next, by reason of the provisions which he has made in the same office.

Brother Thomas Tewkesbury says all things are well.

Brother Thomas Henrethe says that report was that brother John Shrewesbury, a canon, had carnal knowledge of a certain woman, whose name he knows not, in the bell-tower of the church. The man appeared and, on the article being charged against him, denies all crime with such woman since the time of the correction appointed by the abbot, the which was his imprisonment in ward and confinement to cloister and fasting on bread and water. Wherefore he was enjoined to clear himself with three of his brethren; and then of my lord's grace he cleared himself with two of his brethren and was acquitted.

The same says that the abbot has shewn no entire account before the convent in common since he was elected abbot.

Brother Nicholas Plymmouthe says as above concerning the neglect of the abbot to render an account.

Also he says that the tenements of the monastery in the town of Dorchester are not in good repair.

Brother Walter Dorchestre says that all things are well.

Brother John Shrewesbury says that all things are well.

Brother Ralph Calethra says that brother John Wynchestre, late the abbot,2 receives from the house in meat and drink as much as two canons receive, and seven pounds.

Also he says that Marmyone keeps in the same every week sixteen dogs for coursing, for which he receives two pecks of barley a week besides bran, and five horses that are fed continually at the costs of the house.

The same Marmyone has a chamber within the cloister, and, since the doors of the cloister are in that place,3 they are left open almost the whole night through, so that secular folk do use to run in and out of the cloister all that time; and all these things he is entitled to have under the common seal.

Brother Henry Yorke says that all things are well.

Brother John Wynchestre, sometime abbot, says of the canons that they eat and drink in the public taverns in the town with lay-folk: he craves therefore that an injunction be made under pain of imprisonment to them that do [so], for this the constitutions of the order require.

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1 There is no record of the date of Wynchestre's election or resignation. See Visitation 1, 39-42, for details of an allowance made to the head of a house on his resignation.

2 This indicates that Marmyone's chamber was upon the ground-floor of the western range, and may have been either the outer parlour of the cloister converted into a private room, or entered from the parlour. Examples remain of such rooms, e.g. at Torre abbey, where the cellar is on the left-hand side of the parlour and there is another vaulted apartment on the right.
ALNWICK'S VISITATIONS

Item dicit quod claustrum non seruatur debitis horis contemplacionum et leccionum.

Item dicit de compotis non redditis per abbatem vt supra.

Item dicit quod Marmyone est multum onerosus domui vt in seruientibus suis et sibi aduentantibus, et dicit quod, vt sibi videtur, non est multum expediens vt habeat ipse tantum regimen in temporalibus domus.

Item dicit quod vbi secundum regulam eorum canonici non exiret neque pedestres neque equestres nisi tantum in capis clausis, iam etenim incedunt in capis apertos que dicuntur quere copes.

Item petit vt ordinetur quod canonici qui stabunt in minucionibus simul exeat ad solaciam et simul reuerantur, et non soli vagentur vt solito, ex quo generatur domui magnum scandalum.

Item dicit quod de consuetudine monasterij assignarentur curatores iuunenibus canonici, qui eorum peculum ad eorum comodum disponerent vsque dum ad sacerdocium promotii fuerint, iam enim huius contrarium obseruatur; petit igitur vt in hoc fiat iniunccio, cum ex hoc plura mala subsequuntur.

Idem habet c. s. pro se et duobus familiaribus et esculenta et pocolenta vt duo canonici, et hoc habet sub sigillo communi vacante monasterio.

 Iniunctum est abbatii in virtute obedientie et sub penis excommunicacionis et priuacionis quod non concedat cuiquam corrodium aliiquid, annutatem, pensionem siue liberatam imperpetuum, ad terninum vite vel ad certum tempus nisi de consilio, consensu et licencia diocesani et patroni petita et obtenta.

Frater Walterus Dorchestre cum Johanna Barbour coniugata. Comparuit et negat ab omni tempore. Indicta est sibi purgacio cum iij confratribus suis, et deinde purgavit in uxta formam indictam. Item cum vxore Thome Deye seruentis in monasterio: deinde purgavit se cum iij confratribus suis. Fatetur impignoracionem vnius calicis deaurati Mernyone pro iij nobilibus et alienacionem v coclearium argenteorum pertinenciam inferiori occum se: coclearia furtiue ablata sunt. Iniunctum est abbatii quod faciat ista restitui de peculo ipsius canonici. Fatetur possessionem accipitur: cohibita est sibi possessio huiusmodi auum. Fatetur se iacuisse in infirmaria diversis vicibus: iniunctum est sibi quod decetero sic non faciat nisi infirmitate causante et de licencia abbatis; et abjuravit comitium mulieris.

Nicholaus Plymmothe captus fuit nudus cum vxore tannatoris uada, et in huiusmodi rei argumentum captores habent eorum camisis ostendendas. Negat crimine ab omni tempore. Indicta est sibi purgacio cum iij confratribus; sed quia deficit in purgacione pronunciatus est conuictus. Iniunctum est sibi custodia claustralis et silencium per vnam septimanam assignandam per per priorem infra proximas tres septimanas, et quod

1 Sic.
2 Sic : for tamen.
3 consilio cancelled.
4 se omitted.
5 monitus cancelled.

1 This type of garment may still be seen in the black copes worn by the four choristers on the foundation in Lincoln minster.
2 Calithra had already mentioned this sum as seven pounds.
3 The bishop of Lincoln was patron of the house as well as diocesan.
Also he says that cloister is not kept at the due hours for meditation and reading.
Also he says as above of the accounts that they are not rendered by the abbot.
Also he says that Marmyone is very burdensome to the house as regards his serving-folk and them that come to visit him, and says that, as it seems to him, it is not very expedient that the same [Marmyone] should have so great governance with respect to the temporal affairs of the house.
Also he says that while according to the rule their canons ought not to go out either on foot or on horseback, save in closed cloaks only, now [however] they walk about in the open cloaks which are called quire copes.4
Also he prays that ordinance be made that the canons who shall be abiding in their seynies do go out together for their recreation and return together, and not roam about by themselves, as is their wont, wherefrom there springs exceeding scandal to the house.

Also he says that by the custom of the monastery there should be appointed care-takers for the young canons, to lay out their private allowance to their advantage until they be advanced to the priesthood, for now the opposite of this is observed: he prays therefore that an injunction be made in this regard, since hereof follow divers evils.

The same has a hundred shillings4 for himself and two of his household, and meat and drink even as two canons, and this he has under the common seal [by grant made] during the voidance of the monastery.

The abbot was enjoined in virtue of obedience and under the pains of excommunication and deprivation to grant no corrody, annuity, pension or livery to anyone in perpetuity, for term of life or for a certain time, save with the counsel, consent and licence of the diocesan and patron4 asked and had.

Brother Walter Dorchestre [is defamed] with Joan Barbour, a married woman. He appeared and denies [his guilt] at any time. He was ordered to clear himself with three of his brethren, and then cleared himself according to the form hidden him. Also with the wife of Thomas Deye, a serving-man in the monastery: then he cleared himself with three of his brethren. He confesses to the impawning of a gilded chalice to Marmyone for four nobles4 and the alienation of five silver spoons belonging to the infirmary: the spoons were taken away by stealth. The abbot was enjoined to cause these things to be restored out of the same canon’s allowance. He confesses the possession of hawks: the possession of such birds was forbidden him. He confesses that he has lain divers times in the infirmary: he was enjoined not to do this henceforward, unless by reason of bodily weakness and with the abbot’s leave; and he abjured the fellowship of the woman.

Nicholas Plymmouth was taken . . . with the tanner’s wife . . . , and in proof of such matter they that took them have their shifts to shew. He denies his guilt at any time. He was ordered to clear himself with three of his brethren; but, because he is a defaulter in his purgation, he was declared convicted. He was enjoined to be kept in cloister and [to keep] silence for a week to be appointed by the prior within the next three weeks, and to lay aside his shift on all eyes

4 A noble was equivalent to half a mark (6s. 8d.).
dimittat camisiam omnibus vigiliiis beate Marie vsque festum Michaelis; et abiuuravit peccatum et comitum mulieris.

[Fo. 112] Abbas fatetur se impignorasse vnum coopertorium de puro auro pro cipho et plura alia iocalla domus, conuentu ignorantae et irrequisito.

Dominus continuauit hanc visitacionem vsque in erasinum festi sancti Luce euangeliste proxime futurum et ad quemlibet diem cita quo dominus vacauerit intendere vletiori processui in eadem visitacione; et assignauit abbati terminum huiusmodi ad exhibendum plenum statum, etc., presentibus Depyng, Thorpe et me, Colstone.

Idem abbas adulteratur cum (ta.) Johanna Baroun, cum qua erat captus suspecte in camera senescalli; (2) vxore Johannis Forde; (3) vxore Johannis Roche; (4) vxore Johannis Prest; (5) vxore Thome piscatoris; quas omnes sustentat communibus bonis domus, sique et impignorando, quin verius vt timetur vendendo iocalla domus dilapidat et consumit omnia bona domus. Non intendit choro die aut nocte ad horas canonicas, nec venit ad capitulum et excessus corrigitos; et per ipsius imprudium regimen domus indebitter plus quam in cc li.

Canonicali non seruant claustrum post prandium aliquo die, sed qui dam intendant aucpcionibus, quidam venacionibus, quidam publicis tabernis, ibidem bibendo et comedendo cum suspectis personis, eciam mulieribus miseris, in magnum domus scandalum.

Primo die mensis Junij anno Domini mccccxlj, termino vtique iuxta formam continuacionis visitacionis huiusmodi ad procedendum ad vletiora in eadem visitacione et negocio eiusdem secundum formam retroactorum in eodem negocio habitorum per dominum captato et per litteras suas citatorias domino abbati et conuentui limitato et prefixo, in domo capitulari dicti monasterij coram domino in eodem negocio iudicialiter sedente comparuerunt personaliter fratres Johannes Clytone abbas, Johannes Hakeburne prior, Johannes Henrethe, Thomas Tewkesbury, Walterus Dorcestre, Johannes Shroesbury, Radulphus Calathra et Henricus Yorke, canonici dicti domus, ad procedendum et procedi videndum in dicto negocio citati, fratre Johanne Wynchestre nuper abbate decrepito, ac fratribus Thoma Henrethe et Waltero Plymouthe, qui duo a domo citra inchoacionem visitacionis huiusmodi in apostasia recesserant, absuntibus. Et deinde dominus recitauit abbatii qualiter inunxit ipsi abbatii, dum idem dominus ultimo visitacionem suam inibi inchoando iuxta inquisitionem suam preparatoriam quam tunc fecit procedens, vt in termino ad quem visitacionem suam huiusmodi continuauit plenum statum domus in quo tunc fuit et in quo ipsum tempore installationis sue inuenit sibi exhiberet; quoque citra inunccionem huiusmodi idem abbatis misit domino sub sigillo suo quedam rotulum continentem valores manerorum et ecclesiaram appropriatorum monasterio. Sed eo quod non continebat plenum et verum statum monasterij nec eciam in quo statu reperiebat monasterium in inicio ingressus sui, peciit ab ipso

1 *execu* cancelled.
2 *Sic.*
3 *Sic: procedebat* is needed.
4 *peciit* cancelled.

1 This included three such occasions, viz., the eves of the Visitatio (1 July), the Assumption (14 Aug.) and the Nativity of our Lady (7 Sept.).
2 19 Oct., 1441. The bishop returned, as will be seen, on 1 June.
3 *I.e.* Marmyone's room, the position of which has been discussed already.
of the blessed Mary until Michaelmas; and he abjured his sin and the fellowship of the woman.

The abbot confesses that he did put in pawn a cover of pure gold for a cup and divers other jewels of the house, without the knowledge and without asking leave of the convent.

My lord adjourned this visitation until the morrow of the feast of St. Luke the evangelist next to come, and to any day this side thereof whereon my lord is at leisure to take order for further process in the same visitation; and he appointed the abbot such term for shewing the full state [of the house], etc., deptyng, Thorpe and I Colstone being present.

The same abbot commits adultery with (1) Joan Baroun, with whom he was taken in manner suspect in the steward's chamber; (2) the wife of John Forde; (3) the wife of John Roche; (4) the wife of John Prest; (5) the wife of Thomas Fisher; and all these he maintains upon the common goods of the house, and so by pawning, nay more truly, as it is feared, by selling the jewels of the house he dilapidates and wastes all the goods of the house. He comes not to quire for the canonical hours by day or night, nor comes he to chapter to correct transgressions; and by his improvident governance the house is more than £200 in debt.

The canons do not keep cloister any day after breakfast, but some do spend their time in hawking, some in hunting, some in the public taverns, drinking and eating in the same with suspect persons, even with low women, to the great scandal of the house.

On the first day of the month of June in the year of our Lord 1441, at the term, to wit, opportunely taken by my lord, according to the form of the adjournment of such visitation, for proceeding to further action in the same visitation and the business of the same in agreement with the form of the past process held in the same business, and defined and pre-appointed by his letters of summons to the lord abbot and the convent, there appeared in the chapter-house of the said monastery before my lord, as he was sitting in his capacity of judge in the same business, brothers John Clyftone the abbot, John Hakeburne the prior, John Henrethe, Thomas Tewkesbury, Walter Dorcacestre, John Shroesbury, Ralph Calathra, and Henry Yorke, canons of the said house, summoned to proceed and watch the process in the said business, brother John Wynchestre, late the abbot, who is feeble in body, and brothers Thomas Henrethe and Walter Plymmouthe, the which two had departed in apostasy since the beginning of such visitation, being absent. And then my lord rehearsed to the abbot after what manner he enjoined upon the same abbot, while the same my lord, when last he began his visitation in that place, was proceeding in accordance with his preparatory inquiry which he then made, that he should shew to him at the term to which he adjourned such his visitation the full state of the house in the which it then was and in the which he found the same at the time of his installation; and how since such injunction the same abbot sent my lord under his seal a roll containing the values of the manors and churches appropriated to the monastery. But in that it did not contain the full and true state of the monastery, nor the state also wherein he found the monastery at his first entry, [my lord] asked of the same abbot whether

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4 The name should be Nicholas.

5 A note on these will be given in connexion with the next visitation (no. xvi).
ABBATE a vellet aliter exhibere de statu nunc. Dicit quod non. Interroga tus si quid velit exhibere de statu in quo reperit in ingressu suo, dicit penitus quod in hoc nichil\(^1\) scit dicere vel exhibere. Interrogatus insuper si quid sciat dicere quare non debeat suspendi ab administratione bonorum monasterij tanquam suspexit de dilapidacione, etc., nichil proposuit. Tandum idem reuerendus pater dixit hec vel similia: 'Quia per confessata vestra coram nobis alias et nunce emissa ruinamque domorum et edificiorum monasterij tam interius quam exterius quae ad oculum patet, et eciam in exhibicie status domus defici entem,\(^2\) vos super dilapidacione bonorum monasterij habemus suspectum: idcirco vos ab administracione huiusmodi bonorum suspendimus'; presentibus Wylyly, Beuues et me Colstone. Tandum de consensu et assensu ac peticione expressis abbatis et canoniciorum predictorum presencium dominus deputavit Willelmum Marmyone administratorem temporalium dicti monasterij, prestitto iuramento per eundem Willelmum coram domino et ipsis abbatte et canonicis in capitulo iuramento\(^3\) corporali de fideliter administrando et fideliter computando, cum per dominum exactus fuerit. Et subsequenter ordinavit quod omnes simul in vna domo infra septa monasterij, nisi infirmitas vel alia legitima causa impedi erit, in communi comedant; quod dictus administrat\(^4\) solut abbatte annuatim xxv. in septimana pro communiis et xls. in anno ad vestitum, et cuilibet canonico singulis septimannis xliijd. et xxs. in anno pro communiis et vestitu suis; et quod sint in monasterio quinque honesti seculares servientes et non plures, videlicet vnus cocus cum garcione suo, vnus clericis ecclesie, vnus qui custodiat celliarum suam et sit prouisor vitalium suorum et seruiat eis in mensa, et alia honesta persona que obsequiis abbatis intendat: qui omnes stipendia de dicto administrare\(^5\) percipiant, cocus vero et garcio et prouisor vitalium victum de mensa canoniciorum percipiant, clericis ecclesie viijd. et seruiens abbatte viijd. pro communiis suis de dicto administrare\(^6\) percipiant. Sint eciam ibi vnus lotor et vnus barbitonsor qui canonicis deseruiant et stipendia de dicto administratore percipiant. Et hiis sic actis, ordinatis et concordatis, dominus, reseruata potestate corrigendi, puniendi et reformandi detecta et comperta in visitacione huiusmodi et faciendo inunctiones prout viderit faciendum, huiusmodi visitacionem suam dissoluit.

[Fo. 112, sched. l.] Thomas Tewkesbury habet quandam camaram vsui suo proprio appropriatam, ad quam fit concursus mulierum, precipue cuisdam nomine Margarete Heny, quam predictus Thomas tenuit et in presenti fouet et sustentat. Ad eandem camaram fit concursus\(^7\) canoniciorum post prandium, post complettorium,\(^8\) et ibidem mittunt post bonam serviciam et ludunt ad scaccos et cetera alia agunt que sunt inhonesta et per sanctorum patrum decreta penitus interdicta.

\(^1\) \(^*\) cancelled.
\(^2\) Altered from defici entem.
\(^3\) Sic.
\(^4\) mulierum cancelled.
\(^5\) The allowance, as regards clothing, is double that of a canon; as regards commons, only three-tenths more.
\(^6\) The written detecta which follow are in a large hand upon a separate sheet. It is not
he would make exhibition in any other way of the present state. He says no. Interrogated whether he will exhibit aught concerning the state wherein he found it at his entry, he says flatly that herein he can say or shew nothing. Being further interrogated whether he can say aught wherefore he should not be suspended from the administration of the goods of the monastery, as being suspect of dilapitation, etc., he advanced nothing. At length the same reverend father spake these or like words: 'Because by your confessions uttered before us at another time and now, and by the ruinous state, which is visibly evident, of the houses and buildings of the monastery both inside and out, and also as you are in default as regards the presentation of the state of the house, we hold you suspect of dilapitation of the goods of the monastery: therefore we do suspend you from the administration of such goods'; Wylly, Bewes and I Colstone being present. At length, with the express agreement and assent and at the prayer of the abbot and the canons aforesaid who were present, my lord appointed William Marmyone to be administrator of the temporal affairs of the said monastery, after bodily oath had been taken by the same William before my lord and the same abbot and canons in chapter to make faithful administration and faithful account, when he shall be required by my lord. And afterwards he ordained that all should eat together in common in one building within the bounds of the monastery, unless ill-health or other lawful cause do hinder; that the said administrator should pay the abbot twenty pence a week year by year for his commons and forty shillings a year for his raiment, and every canon fourteen pence each week and twenty shillings a year for his commons and raiment; and that there should be in the monastery five honest secular serving-men and no more, to wit a cook with his man, a clerk of the church, one to keep their cellar and be provider of their victuals and serve them at table, and another honest person to stand in the service of the abbot: and all these to receive their pay from the said administrator, the cook namely and his man and the provider of victuals to receive their means of life from the canons' table, the clerk of the church to receive eightpence and the abbot's serving-man eightpence for their commons from the said administrator. There should be also there a washerman and a barber to do service to the canons and receive their pay from the said administrator. And when these things had been so done, ordained and agreed upon, my lord, having reserved the power of correcting, punishing and reforming the disclosures and discoveries in such visitation, and of making injunctions even as it shall seem him good to do, dissolved such his visitation.

Thomas Tewkesbury has a chamber appropriated to his own use, whereunto resort is made by women, particularly by one named Margaret Heny, whom the aforesaid Thomas did keep and at present does cherish and maintain. To the same chamber is resort made by the canons after breakfast and after compline, and there they send for good ale and play at chess and do all else which is of ill repute and utterly forbidden by the decrees of the holy fathers.

stated whose they are, nor do they exactly tally with any of the canons' evidence as reported in the text of the visitation.

The name probably = Hanney in Berkshire, between Wantage and Abingdon.
ALNWICK’S VISITATIONS

Walterus Dorchestre tenuit quandam mulierem nomine Johannam Barbouræ et eam impregnauit in tantum quod maritus eiusdem voluit eum interficere, et sic tandem concordia ductus habuit ab eo pensionem vt nichil amplius contra eum ageret. Tenuit eiam vexorem Thome Dei seruientis nostri et eam impregnauit, vt vox et fama omnium laborat. Inpignorauit eiam calicem argenteam et vnam deauratam infrimarie tempore quo erat custos eiusdem officij : quinque cocclearia eiusdem officij perdidit aut vendidit. Habuit eiam quandam auem anglice goshowke, quam diu tenuit et cuius instinctu fecit domum perdere quinquaginta solidos. Dormiuit eiam per mensem in infrimaria absque speciali licencia abbatis de nocte in noctem, et habuit secum mulieres et societatem inhonestam, vnde domus erat inhonori penitus dedita.

Nicholaeus Plymothe erat captus per tenentes vestros cum vexore tannarij nostri nudus cum nuda, et in testimonium criminis cepерut deprehensores camisiam suam et camisiam mulieris et ad huc habent et servant vsque in aduentum vestrum.

Johannes Scherousbery pessime fame est quia erat deprehensius cum quan dam muliere in campanili, quam metu et timore ductus posuit in quandam cistam domus.

Abbas immundissimus est. Chorum non diligit nec die nec nocte : correcciones non facit super transgressiones canonicorum. Tenet plures mulieres quorum nomina ignoro, set istas novi : Johannam Baroune, cum qua erat captus in camera senescalii ; tenet vexorem Johannis Forde ; tenet vexorem Johannis Roche ; tenet vexorem Johannis Prest ; tenet vexorem Thome Piscatoris ; quas omnes exhibert per bona domus et circa quas dissipat bona domus, nichil boni faciendo nisi vastando. Omnia iocalia sua sunt inpignorata aut penitus vendita, set iste Willemus Mermyone senescalus suus tantum sibi mutuo concessit vt ea habere potuit erga aduentum vestrum, set non omnia, prout reffert liquide scriptura inde confecta. Domus debet liquide ex claro compotu, prout vox sonat inter nos, plusquam ducentas libras ; et si possit hanc vestram visitationem euadere, non dubium domus infra terminum esset insufficiens ad sustentacionem quatuor canonicorum. Quo circa scensiamus iam vestram paternalem largifluam benignitatemprecipe circa domum. Nullus canonici seruat claustrum post prandium, set quidam auxcapicionibus, quidam venacionibus, quidam piscacionibus et ceteris dissolucionibus se exhibent, vnde enorme est singula considerare.

Hec vera sunt sicut Deus me adiuueat et quatuor Dei euangeliste.

[Fo. 112 sched. 2.] Predictis die et loco Johannes Brewere, seruus familiaris in² monasterio de Dorcestria, conquestus est domino ex parte conuentus eiusdem monasterij quod quidam Johannes Frankeleyne, custos warrenæ monasterij ibidem sub Willemo Marmyone, firmario eiusdem warrenæ sub sigillo communi domus ad terminum vite, facit quamplures insultus in canonicos dicti monasterij et in eos imponit

1 Altered from ignor.
2 Interlined above doma cancelled.
3 prioratu cancelled.
4 i.e. the tenants of the bishop, who was lord of the manor of Dorchester.
Walter Dorchestre did keep a woman, by name Joan Barbour, and gat her with child, insomuch that her husband would have slain him, and so at last [the husband], being brought to an agreement, had a pension from him that he might do nothing more against him. He did keep also the wife of Thomas Dey our serving-man and gat her with child, as is commonly voiced and-reported of all. He did also pawn a silver and a silver-gilt chalice of the infirmary, what time he was warden of the office of the same: he did lose or sell five spoons belonging to the same office. He had also a bird, in English a goshawk, which he did keep long time and on account of which he did cause the house to lose fifty shillings. He slept also for a month in the infirmary without special leave of the abbot night after night, and did have women and unhonest company with him, wherefore the house was utterly given over to ill fame.

Nicholas Plymmothe was taken by your tenants1 with the wife of our Tanner [etc.].

John Scherousbery is of very evil report, because he was caught in the bell-tower with a woman, whom, being led thereto by fear and fright, he put into a chest of the house.

The abbot is of most unclean life. He is not diligent in quire either by day or night: he makes no corrections of the transgressions of the canons. He keeps several women whose names I know not, but these I do know: Joan Baroun, with whom he was taken in the steward’s chamber; he keeps John Forde’s wife; he keeps John Roche’s wife; he keeps John Prest’s wife; he keeps Thomas Fisher’s wife; and all these he pays by means of the goods of the house and squanders the goods of the house upon them, doing no good and naught but waste. All its jewels are in pawn or utterly sold, but this William Marmyone, his steward, did grant him so much on loan that he was able to have them against your coming, but not all, even as the writing made thereof clearly declares. The house plainly owes on a clear reckoning more than two hundred pounds, as is noised among us; and, had it been able to escape this your visitation, doubtless it would ere long be without enough for the maintenance of four canons. Wherefore let us now feel your fatherly kindness in all its bounty, especially with respect to the house. None of the canons keep cloister after breakfast, but some lend themselves to hawking, some to hunting, some to fishing and to other lawless courses, whereof it is out of measure to take each case into reckoning.

These things are true, so help me God and the four evangelists of God!

On and in the aforesaid day and place John Brewere, household servant in the monastery of Dorchester, did complain to my lord on behalf of the convent of the same monastery that one John Frankeleyne, keeper of the warren of the monastery in the same place under William Marmyone, the farmer of the same warren under the common seal of the house for the term of his life, does make many sundry assaults upon the canons of the said monastery and lays violent hands upon them, to

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1 The original is very condensed, literally 'doing no good save wasting.'
manus violentas, videlicet in fratrem Johannem1 Shrovesbury, quem cum quodam4 baculo vocato vno bylle impungebat in pectore; et alia vice postea volens eundem fratrem Johannem repercussisse cum quodam cultello magno, ipso fugiente quendam fratrem Radulphum, canonicum eiusdem loci, qui tunc se posuit intermedium, sepui percussit cum eodem cultello et arcum proprium ipsius Johannis Frankeleyne, quem idem Radulphus arripuit et opposuit ad sui corpus defensionem, conscidit in partes, ac ipsum Radulphum grauiter citra sanguinis effusionem verberauit. Idem eciam Johannes Frankeleyne iniecit manus violentas in fratrem Nicholaum, canonicum dicti loci, et ipsum pugno percussit; et licet abbas dicti loci de istis offensis certam habeat noticiam, nichil tamen facit ad ipsius Johannis Frankeleyne correccionem vel amacionem: vnde canonici grauiter ferunt et petunt eis per dominum de remedio prouideri.

[Fo. 112d.] DORCACESTRIE INIUNCIONES.

Willelmus, permissione diuina Lincolniensis episcopus, dilectis in Christo filiis ablati et conventui monasterij nostri Dorcacestrie, ordinis sancti Augustini, nostrorum patronatus et dioecesis, salutem, graciam et benedictionem. Cum sacram religionem plantatam modis omnibus fouere debeamus, nusquam hoc melius exequimur quam si nutrire ea que recta sunt et corrigere que profectum virtutis impediunt commissa nobis auctoritate curemus. Horum igitur consideracione, etc., vt in monasterio de pratis Leycestrie.

In primis, quia reperimus nobis detectum quod in dicto monasterio non obseruatur aliqua certa hora surgendi ad matutinas de nocte, et hoc quia horologium quod omnes horas de die et de nocte signaret non seruantur in bono statu, preter hoc quod vos sacrista nunc cordas siue finis eodem pertinentes in alienos vsus vestra temeritate conuerstis, propter quod canonici de horis insuetis quidam segniter, quidam tarde et quidam nullatenus ad horas canonicas accedunt; sicque hore canonice nec de die nec de nocte debito tempore decantatur ut debeant; inuungimus igitur vobis abatti et sacriste, qui nunc estis et qui erunt in futuro, vobisque canonicis presentibus et futuris, sub penis contemptus et inobediencie, ut vos abbas et sacrista dictum horologium competenter et cum omni festinacione possibili reparari et in statum pristinum, ita ut horas de die et de nocte congrue signare valeat, reduci faciatis, ut sic certe hore obseruari valeant ad diuina decantanda; quoque omnes in dormitorio vniformiter de nocte quiescatis et ad matutinas, excusa omni somnolencia et pigricia, saltem sani et potentes surgatis et intersitis eisdem.

Item sub eisdem penis inuungimus vobis vniuersis et singulis presentibus et futuris ut omni die post vesperas decantatas tempore

1 cancelled.
2 q cancelled.
3 parte cancelled.
4 Interlined above debite cancelled.
5 Interlined above cellerario cancelled.
6 at excommunicationis maioris, quam in singulares personas vestras fulminare cancelled.
7 abique causa cancelled.
8 his exceptis qui officii exterioribus proficiscuntur et iudicio abbatis et prioris ab suis motis surrectione ex necessario debant [abique omni interpositione] exonerari, super quod dictorum abbatis et conventus prioris consciencias distintius oneramus cancelled.
DORCHESTER ABBEY, 1441

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wit upon brother John Shrovesbury, whom he did prick in the breast
with a staff called a bill; and another time thereafter, when he would
have stricken the same brother John again with a great knife and
the same [John] fled from him, he did strike several times with the
same knife one brother Ralph, canon of the same place, who then
set himself between them, and brake in pieces the bow of himself
John Frankeleyne, which the same Ralph did snatch up and hold against
him for the defence of his body, and did thrash the same Ralph
grievously without bloodshed. The same John Frankeleyne did also lay
violent hands upon brother Nicholas, canon of the said place, and struck
him with his fist; and albeit the abbot of the said place has sure infor-
mation of these offences, yet he does naught towards the correction or
removal of the same John Frankeleyne; wherefore the canons do take
it hardly and pray that provision be made them of a remedy by my lord.

INJUNCTIONS FOR DORCHESTER.

William, by divine permission bishop of Lincoln, to our beloved
sons in Christ the abbot and convent of the monastery of Dorchester, of
the order of St. Austin, of our patronage and diocese, health, grace and
blessing. Seeing that we ought by all means to cherish holy religion
when it has been planted, in no case do we perform this better than by
taking care to nourish those things which are right and correct those
things which hinder the advancement of virtue by the authority com-
mitted to us. [Being moved] therefore by the consideration of these
things, etc., as in [the injunctions for] the monastery of the meadows of
Leicester.¹

In the first place, because we have found it disclosed to us that in
the said monastery no fixed hour is observed for rising to matins by
night, and this because the clock which should strike all the hours
by day and by night is not kept in good condition, besides this, that you,
the sacrist, have now of your willfulness turned the cords or ropes that
belong thereunto to foreign uses, by reason whereof the canons do go to
the canonical hours at unaccustomed times, some sluggishly, some late
and some not at all; and so the canonical hours are chanted neither by
day nor by night, as they should be, at the due time; we enjoin there-
fore upon you, the abbot and sacrist who now are and shall be hereafter,
and upon you who now are and shall be canons, under the penalties of
contempt and disobedience, that you, the abbot and sacrist, do cause the
said clock to be repaired sufficiently and with all the speed you may and
to be brought back to its erstwhile condition, so that it may be able
agreeably to strike the hours by day and by night, that so fixed hours may
be observed for chanting the divine office; and that you all after one
manner do rest by night in the dorter and, shaking off all drowsiness and
sloth, do rise, at any rate those of you who are of sound health and
ability, for matins and be present at the same.²

Also under the same penalties we enjoin upon you all and several,
who now are and shall be, that every day after vespers have been sung

¹ These will be found in their proper place.
² The comperatum is founded upon John Henrethe's first detectum. The cancelled
passages threaten the additional penalty of the greater excommunication, and allow an
exception to the rule for attending matins to the officiarum exteriores.
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congruo collacionem faciatis iuxta regulam, et statim dicto complectorio, potacionibus, comescionibus aut alis vanis in refectorio, iinfirmaria aut aliquibus alis privatis locis siue cameri extra claustrum vel infra vilatenus1 intende, dormitorium et lectos petatis, exinde nisi lantum ad matutinas vsque dum surgitur ad primam die sequenti nullatinus exituri, infirmis in iinfirmaria ex necessitate decubantibus2 dumtaxat exceptis.

Item ininiugimus vobis vniuersis et singulis presentibus et futuris sub3 pena teiniij in pane et aqua priniis quarto et sexta feriiis vt pro prima vice qua quis vestrum in hac parte deliquerit, et sub pena incarcensionis per nunum mensem pro secunda, et sub pena excommunicationis quam pro tercia vice in personam delinquentis intendimus fulminare, vt nullus vestrum in villa de Dorcacestria aut aliiis circumpositis ad nunum miliare4 in circuitu cum secularibus aut aliiis bibere aut comedere quoismodo presumat aut aliaquis domos5 ingrediatur, seu cum secularibus, presentim mulieribus, communicaciones aut colloquia priuta habeat aut teneat quiosmodum.

Item monemus vos omnes et singulos presentes et futuros sub pena excommunicationis antelidice, ne mulieres aliaquas quantumcumque Honestas infra septa claustralia dicti monasterij introdicas nec ab aliiis introdutas ad familiaritatem aliquam admittatis, hiis dumtaxat exceptis de quibus iura nichil semen criminis suspicantur.

Item ininiugimus vobis vniuersis et singulis presentibus et futuris sub eiusdem penis, vt omni die hore et tempora contemplansionis in claustrum secundum regulam penitus obseurientur, quaodque temporibus, horis et locis huiusmodi contemplaciani, leccioni et sacre meditacioni, et nullatinus aucupacionibus, venacionibus aut aliiis vanitatisus, sed neque discursibus aut excursibus in villas circumpositas vel extra loca claustralia vt solito, omno et sedule intendatis, recolentes quid et ad quid inibi estis professi.

Item ininiugimus vobis vniuersis et singulis sub penis supradictis vt nulli persone seculari quantumcumque honeste cameram aliquam siue domum infra loca claustralia dicti monasterij ad inhabitandum de die vel de nocte peruoclandum de celeri assignetis.7

Item ininiugimus vobis sacriste pro tempore existenti sub penis supradictis, vt hostia et fores locorum claustraliun omni die et nocte tempore debito claudatis et tempore debito aperiatis, ne secularis ingrediuntur et sic quies dormiencium fratum de nocte quioiismo modo turbetur8; quodque nec transitus, excursus vel incurrus, sed neque introitus secularium quoruncunque in ecclesiems vestram conuentualem siue parochiale de eadem, per loca vestra claustralia quiosmodio fiat vel habeatur; sed volumus et ordinamus quod omnis huiusmodi secularium transitus et introitus omnino cobeatur, et hoc sub pena

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1 Sic: nos nullatinus.
2 Decub altered from decumb: afterwards dumtaxat et [q cancelled] officios exterioribus ineuntabiliter occupatis cancelled.
3 pena cancelled: penis supradictis et infrascriptis cancelled.
4 Interlined above dua miliaria cancelled.
5 nisi officio aliqui presi cancelled.
6 ptacionibus cancelled.
7 nec iadem personam infra loca huiusmodi de [noste cancelled] nocte dormire vel iacere [expectare vel pernoctare interlined and also cancelled] quiosmodum permittatis: all cancelled.
8 Item ininiugimus vobis cancelled.

1 See note on Collatio, Visitationes 1, 227.
2 The injunction is founded on no single detectum, but Calchera's evidence with regard to the use of Marmyone's lodging at night made such an injunction advisable.
you do make your collation\(^2\) at a fitting time according to the rule, and immediately after compline has been said, in [no] wise going yourselves to drinking, eating or other idle pursuits in the frater, infirmary or any other privy places without or within the cloister, you do go to the dorter and your beds and go out therefrom in no wise, save only to matins, until it is time to rise for prime on the day following, excepting only the infirm who of necessity do lie in the infirmary.\(^2\)

Also we enjoin upon you all and several that now are and shall be, under pain of fasting on bread and water on the first Wednesday and Friday for the first time wherein any of you shall transgress in this behalf, and under pain of imprisonment for a month for the second, and under pain of excommunication, which we intend to pronounce against the person of the transgressor for the third time, that no one of you do take upon himself in any wise to drink or eat with secular folk or others or enter any houses in the town of Dorchester or the other towns that lie round about within the circuit of a mile, or do have or hold intercourse or privy conversations in any wise with secular folk, especially with women.\(^3\)

Also we warn you all and several that now are and shall be, under pain of the excommunication aforesaid, that you admit no women, howsoever honest, within the bounds of the cloister of the said monastery nor receive them, when brought in by others, to any familiar converse, save only such as concerning whom the laws suspect nothing that may be the seed of guilt.\(^4\)

Also we enjoin upon you all and several that now are and shall be, under the same penalties, that every day the hours and seasons of contemplation in cloister be completely observed according to the rule; and that at such seasons, hours and places, you do give yourselves entirely and diligently to contemplation, reading and holy meditation, and in no wise to hawking, hunting or other vanities, no, nor to gadding about or running out into the towns that lie round about or outside the cloister precincts, as is your wont, remembering what [your profession is] and to what end you are professed in that place.\(^5\)

Also we enjoin upon you all and several under the penalties aforesaid, that henceforward you do appoint to no secular person, howsoever honest, any chamber or building within the cloister precincts of the said monastery, to dwell in by day or to spend the night in by night.\(^6\)

Also we enjoin upon you, the sacrist for the time being, under the penalties aforesaid, that you do shut the doors and openings of the cloister precincts every day and night at the due time and at the due time do open them, lest secular folk do enter and so the rest of the brethren as they sleep by night be anyways broken; and that there in no wise take place or be used either passage, going out or coming in, or even entry into your conventual church or the parish church of the same,\(^7\) through your cloister precincts by any secular folk whatsoever; but we will and ordain that all passage and entry of such secular folk be

\(^2\) Founded on dēiecta of the prior, John Henrethe, Calethra and Wyntche.

\(^3\) Founded on several dēiecta, e.g. Thomas Henrethe's statement about Shrewesbury.

\(^4\) See Wyntche's dēiecta and the series of comperta noted after the end of the individual depositions.

\(^5\) This definitely refers to Calethra's deposition concerning Marmyeone's lodging.

\(^6\) I.e. the parochial part of the conventual church.
excommunicacionis infrascripte, | consuetudine contraria quantumcumque
hactenus visita, quam pocui corruptelam reputamus, in aliquo non
obstante.  

Item inungimus vobis abbatis et cuiilibet vestro successori, sub pena
prouacionis et perpetue amociionis vestri et sui a statu et dignitate huius-
modi abbaciali ne cuiquum quantumcumque honeste persone mari aut
femine donetis, assignetis, concedatis aut vendatis corrodia, liberatas,
pensiones siue annuetates imperpetuum, ad terminum vite vel ad certum
tempus nisi ex iusta et racionabili causa per vos nobis vel successoribus
nostris episcopis Lincolniensibus primiitus exposita et per nos vel ipso
nostros successores merito approbata ac de nostri vel successorum
nostorum huiusmodi licencia speciali ad hoc primitus petita et obtenta,
et eciam consensu expresso tocius consentius aut sanioris et maioris
partis eiusdem ad hoc accedente.  

Item cum secundum regulam inibi professam canonici monasterium
nullatusim pedestres siue equestres exeunt nisi capis clausius et non apertis
induti, inungimus vobis vniuersis et singulis presentibus et futuris, sub
pena custodie claustralis per vaccum mensem quociens in loco deliquerit
vestrum aliquis inmediat sequentem, ut regulam vestram huiusmodi in
sic exændo penitus obseruetis; quodque canonici stantes in minucionibus
non soli sed simul incedant ad solaciam suam, et sic simul stantes simul ad
monasterium reuertantur sub pena proxime supradicta.  

Item cum nobis in huiusmodi visitacione nostra nobis detectum
existat quod quasi singulis diebus post et ante prandum fit concursus,
canonicorum nedum sed eciam secularium personarum, eciam mulierum
inhenestaram, ad certas cameras priuata certis canonicis infra loca
claustralia assignatas, vbi exercentur potaciones, comesaciones, colloquia
prauna, ludi noxii et alias plura viris religiosis sanctorum patrum decretis
penitus interdicta, per que religio tota inibi quasi [fo. 113] subuersa est,
inungimus idcirco vobis vniuersis et singulis presentibus et futuris sub
penis supra et infrascriptis, ne decetero tales camere aliqibus personis
saliem suspectis decetero assignetur nec in ipsis talia exerceantur, ne ex
hiis modestia claustralis aut honestas religionis seu fama monasterij
personorumve eiusdem quouismodo maculetur.

Item inungimus vobis abbatis et cuiilibet vestro successori sub pena
excommunicacionis infrascripte, singularitusque personis dicti monasterij

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1 antedicta cancelled, followed by nulla cancelled and aliqua interlined and cancelled.
2 Item inungimus vobis abbatis et cuiilibet vestro successori quod omni anno inter festa sancti
Michaelis archangeli et sancti Martini in yeme in domo vestra capitulii vel aliis locis congruo
exhibitis in tum et planum compotum de totalis vestra administratione in honis omnibus tempor
alibus et spiritualibus monasterij vestrri et alis eius reuientibus per vos anno proxime precedent
facta coram loeo conuentu vel certis personis per conuentum ad hoc assignatis, et hoc sub pena
suspensionis sub administratione vestra huiusmodi, quam si non feceritis quod mandamus incurrere
vos volumus ipso facto cancelled.
3 Interlined above concedatur cancelled.
4 sal with another letter cancelled.
5 sub cancelled.
6 Item inungimus vobis vniuersis et singulis presentibus et futuris sub pena excommunicacia
ionis infrascripte [interlined above antedicta cancelled] quod non teneatis aut partis sumpti
bus monasterij aliuscanes venaticos seu equeus aut animalia aliena infra vel extra secta
monasterij antedicti. Item inungimus vobis abbatis et cuiilibet vestro successori sub penis supra-
dictis vel diligenter et fidetet aliuscanes omnis piircicia superintenditis et superintenditis quod domas
et edificia monasterij vestrri tam interius quam [extra cancelled] exteros eciam maneriourum et
grangiarum et alie [eciam cancelled] reddituales eciam monasterio pertinencia debite et com
petentier reparetur. All cancelled.
7 Sic.
altogether restrained, and this under pain of the excommunication written beneath,\(^1\) notwithstanding in aught the contrary custom, howsoever it have been hitherto your wont, the which we reckon rather to be a corrupt usage.\(^2\)

Also we enjoin upon you the abbot and every one that shall succeed you, under pain of the deprivation and perpetual removal of you and of him from such the estate and dignity of abbot, that you do give, assign, grant or sell to no person, howsoever honest, male or female, corrodies, liveries, pensions or annuities in perpetuity, for term of life or for a fixed time, save for just and reasonable cause set forth by you beforehand to us or our successors, bishops of Lincoln, and duly approved by us or the same our successors, and with the special licence of us or such our successors asked or had for this purpose beforehand, and also with the compliance of the express consent of the whole convent or the sounder and more part of the same hereunto.\(^3\)

Also, seeing that the canons, according to the rule professed therein, should go out of the monastery in no wise on foot or on horseback, unless they be clothed in cloaks that are closed and not open, we enjoin upon you all and several that now are and shall be, under pain of ward in cloister for one month immediately following, so often as any one of you shall transgress herein, that you do fully observe such your rule in so going forth; and that the canons who are in their seynies do not walk about for their recreation by themselves but together, and so abiding together do return together to the monastery, under the penalty next abovesaid.\(^4\)

Also, seeing that in such our visitation it has been disclosed to us that almost every day after and before breakfast there takes place a concourse, not only of canons, but also of secular persons, even of women of ill repute, to certain privy chambers which have been appointed to certain canons within the cloister precincts, where there are held drinkings, eatings, wanton talkings, harmful games and divers other doings that by the decrees of the holy fathers are utterly forbidden to men of religion, whereby the entire religious discipline in that place is almost turned upside down, we therefore enjoin upon you all and several that now are and shall be, under the penalties written above and beneath, that henceforward such chambers be not appointed to any persons, at any rate that are suspect, and that such doings be not held in the same, lest the decency of the cloister or the stainlessness of religion or the good report of the monastery or of the persons of the same be in any way soiled hereby.\(^5\)

Also we enjoin upon you the abbot and every one that shall succeed you, under pain of the excommunication written beneath, and upon the

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\(^1\) This refers to the final clauses of the document, for which reference must be made to the Leicester injunctions, as the same common form was used in both.

\(^2\) Founded upon *detecta* of the prior and Calethra.

\(^3\) Founded on Calethra's and Wynchestre's evidence regarding Marmyone's claims on the house.

\(^4\) Founded upon the *detecta* of Wyncestre and John Henrethe.

\(^5\) No specific *detectum* on this head, which is not covered by other injunctions, has been reported; but the existence of the fault is stated in the preamble to the injunction.
ALNWICK'S VISITATIONS

presentibus et futuris sub pena incarceracionis per mediatame anni quociens aliquis vestrum in his deliquerit immediate sequentis, ne cruces, calices, libros, vestimenta, localia siue alia implementa quoquecumque nomine censeantur monasterio aut eius alicui officio particulari pertinencia\(^1\) absque conuentus\(^2\) consenso quousmodo impignoretis, vendatis vel alienetis; quoque iam impignorata monasterio reducatis alienataque et vendita eidem monasterio penitus restituitis infra vnum annum a die recepcionis presencium immediate sequentem.

Item cum secundum veritatem euangelicam quanto tempore heres paruulus est nichil differt a seruo cum sit dominus omnium,\(^3\) volumus, ordinamus et inuiimgimus sub penis supra et in scriptis vt canonici iuuenibus in sacerdocio minime\(^4\) constitutis certi alij maturiores et discreciore canonici assignentur et deputentur curatores, qui peculij ipsorum iuunenum vsque dum ad sacerdocium promoueantur et non ipsi iuuenes habeant custodiam et dispositionem et ipsis iuuenibus in\(^5\) his que sibi necessaria sunt debite administrent, de administracione sua coram abbate rationem reddiruri.\(^6\)

Item inuiimgimus vobis abatti et cuilibet vestro successori in virtute obediencie et sub pena contemptus ac excommunicationis in scriptis,\(^7\) vt semel omni septimana, si in monasterio presentes fueritis et vobis commodo vacauerit, capitulis celebrandis personaliter intersitis ac excessus, crimina et defectus canonicae delinquenciionem taliter secundum regulam paterna mansuetudine\(^8\) corrigatis vt non impunitas sed pena omnibus maneat in exemplum,\(^9\) frequenciusque chorun temporibus hororum\(^10\) canonicae exercatis et in dormitorio de nocte quiescat\(^11\) diligenterque superfinitendais vt fraries vestri hec nostra inuiunciones et mandala inuiolabilitier observent, talemque vos in vestra conversacione apud Deum et homines habeatis vt exemplo vite honeste et odore bone fame subditos vestros absque reprehensione sub tramite pure religionis seruare possitis et fouere.

Vobis insuper abatti, etc., vt in inuiuncionibus monasterij beate Marie de pratis Leycestrie vsque in finem.

Et quia nedum per inquisitionem nostram preparatoriam quam tunc fecimus, sed eciam visu oculari reeperimus euidenter quod dictum vestrum monasterium per improuidum regimen quorundam presidencium eidem adeo ere alier\(^12\) ruinaque domorum et edificiorum dicti monasterij tam interius quam exteriorius multiplicitier est depressum, quod attentis onere et ruina huiusmodi de verisimili tendet ad non esse, properterea de vestrum omnium consenso, assensu et peticione expressis ordinamus, constituiimus et deputamus Willemum Marmyone administratorem temporalium dicti monasterij, qui omnia commoda huiusmodi temporalium recipiat et

\(^1\) absque nostri vel successorum nostrorum episcoporum Lincolniensium licencia cancelled.
\(^2\) que cancelled.
\(^3\) Galatians IV, 1.
\(^4\) Interlined above non cancelled.
\(^5\) sua cancelled.
\(^6\) H cancelled.
\(^7\) Interlined above antedicta cancelled.
\(^8\) taliter cancelled.
\(^9\) ta sis cancelled : talemque interlined and cancelled.
\(^10\) Sic.
\(^11\) talemque cancelled.
\(^12\) Altered from aliana.

1 Founded upon the facts discovered with regard to the abbot and Dorchester.
2 Founded upon a detection of Wynchestre.
several persons of the said monastery that now are and shall be, under pain of imprisonment for half the year immediately following, so often as anyone of you shall transgress herein, that you do in no wise whatsoever pawn, sell or alienate the crosses, chalices, books, vestments, jewels or other utensils, by what name soever they be esteemed, that belong to the monastery or to any special office thereof, without the consent of the convent; and that you do bring back to the monastery those that are now in pawn and completely restore those that have been alienated and sold to the same monastery within one year immediately following upon the day of receipt of these presents.

Also, inasmuch as according to the truth of the gospel, the heir, so long as he is a child, differeth nothing from a servant, though he be lord of all, we will, ordain and enjoin under the penalties written above and beneath, that to the young canons who have not attained the condition of priesthood certain other canons of riper age and discretion be assigned and appointed as care-takers, who, and not the youths themselves, shall have the guardianship and disposal of the private allowance of the same youths, until they be advanced to the priesthood, and shall duly administer it for the same youths in such respects as are needful to them, and shall render a reckoning of their administration before the abbot.

Also we enjoin upon you the abbot and every one that shall succeed you, in virtue of obedience and under pain of contempt and the excommunication written beneath, that once in every week, if you be present in the monastery and shall have convenient leisure, you be present in person at the celebration of chapter and do correct the transgressions, guilt, and defaults of offending canons with fatherly kindness according to the rule, in such wise that not their freedom from punishment, but their penalty, may be an abiding example to all, and that you do use the quire more often at the times of the canonical hours and rest in the dorter of a night, and do keep more careful watch that your brethren observe without breach these our injunctions and commands, and do bear yourself on such wise in your behaviour as regards God and men, that by the example of an honest life and by the savour of good report you may be able to keep and encourage them that are set under you in the path of pure religion without blame.

[We enjoin] moreover upon you the abbot, etc., as in the injunctions for the monastery of blessed Mary of the meadows of Leicester, up to the end.

And because we manifestly found, not only by our preparatory inquiry which we then made, but also by the sight of our eyes, that your said monastery, by the improvident governance of certain presidents of the same, is in manifold wise brought so low by debt and by the ruinous condition of the houses and buildings of the said monastery both within and without, that, such burden and ruinous condition considered, it shall in likelihood go its way to naught, therefore, by the express consent, assent and prayer of you all, we ordain, establish and appoint William Marmyone administrator of the temporal affairs of the said monastery, to receive and administer all the commodities of such things temporal,

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3 The comperta with regard to the abbot's conduct made this injunction necessary.
4 The elaborate injunctions for Leicester abbey had been issued from Liddington in Dec., 1440, and their common forms were probably referred to in this case, as applying to an abbey of Austin canons. The matter of the postscript which follows has already been summarised in the conclusion of the process of the visitation.
ALNWICK'S VISITATIONS

administret, reparaciones faciat et super administracione sua fidelem compotum singulis annis cui mandabimus plane reddat.

Item ordinamus, volumus et disponimus vt omnes vos et successores vestri simul in vna domo infra septa dicti monasterij nisi inimicatas vel alia causa legitima impediat in communi comedatis, vosque abbas xx., singulique canonici singulos xiiij. pro communiis vestris et suis singulis septimanis, ac vos abbas xis., singulique canonici huiusmodi singulos xxs., singulis annis ad vestitum vestrum de manibus dicti administratoris perciapiatis et percipiatis. Sintque in monasterio ipso quinque honesti seculares seruientes et non plures, videlicet vnus cocus cum vno garcione, clericus ecclesie vestre conuentualis, alius qui2 cellarium custodiat, prouisor victualium vestrorum existat et vosbi seruiat in mensa, ac vna alia honesta persona que obsequius vestri abbatis intendant ; et hiij omnes stipendia3 de manibus dicti administroris quo melius poterit cum eis conueniere percipiant, cocusque et garcio ac prouisor victualium de mensa vestra victum, clericus ecclesi et seruiens vestri abbatis singulos octo denarios singulis septimanis pro communis suis de manibus dicti administroris percipiant. Habeantur eciam vnus lotor et vnus barbitonsor qui vosbi abbatii et canoniciis desueuient,4 salaria sua de manibus dicti administroris percepturi.

XVI.

[Fo. 25d. ] ALNEWYKE.

VISITACIO MONASTERII DE DORCACESTRIA, ORDINIS SANCTI AUGUSTINI,
LINCOLNIENSIS DIOCESIS, FACTA IN DOMO CAPITULARI IBIDEM
XXII DIE MENSIS MAI, ANNO DOMINI MCCCLXQUINTO, PER REVER-
ENDUM IN CHRISTO PATREM ET DOMINUM, DOMINUM WILLEMUM,
DEI GRACIA LINCOLNIENSEM EPISCOPUM, SUARUM CONSECRATIONIS ANNO XIXO ET TRANSLATIONIS NONO.

In primis, sedente dicto reuerendo patre iudicialiter pro tribunali in huiusmodi visitacionis sue negotio die, anno et loco predictis, comparuerunt coram eo personaliter abbas et canonici dicti monasterij, parati vt apparuit ad subseedum visitacionem huiusmodi ; et deinde primo et ante omnia venerabilis vir magister Johannes Beuerley, sacre pagine professor, ecclesie Lincolniensis canonicus, iuxta actus futuri congruen-ciam et auditorij qualitatem proposuit verbum Dei sequens hoc thema : 'Habete pacem et Deus pacis erit vobiscum', etc.5 Quo in latino sermone laudabiler finito, frater Alanus Batesone, abbas dicti monasterij, certifi-catorium mandati dicti reuerendi patris eidem abbatii pro visitacione huiusmodi facienda directi conceptum et sigillo ipsius abbatis confirmatum dicto reuerendo patri cum reuerencia debita presentauit. Quo per ipsum

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1 Altered from mandamus.
2 Interlined above quod cancelled.
3 et victum cancelled.
4 Sic.
5 2 Cor. XIII, 11 : "pacom habete, et Deus pacis et dilectionis erit vobiscum".

1 See note on p. 33 above.
2 There is no account of his election or confirmation. The number of canons, eleven in March, 1441, had dwindled to eight. If Carnelle, as is probable, may be identified with Calebria (see below), six canons had either died or left the convent in the interval. The
DORCHESTER ABBEY, 1441

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to do repairs and to render clearly every year to whom we shall command a faithful account concerning his administration.

Also we ordain, will and dispose that all you and your successors do eat together in common in one building within the bounds of the said monastery, unless bodily weakness or other lawful cause hinder you, and that you the abbot do receive twenty pence, and the several canons do receive fourteen pence apiece for your and their commons each week, and you the abbot do receive forty shillings, and such several canons twenty shillings apiece for your raiment each year at the hands of the said administrator. And let there be in the same monastery five honest secular serving-men and no more, to wit a cook with one his man, the clerk of your conventual church, another to keep the cellar, be the provider of your victuals and serve you at table, and one other honest person to abide in the service of you the abbot; and let all these receive their pay at the hands of the said administrator as he may best agree with them, and let the cook and his man and the provider of the victuals receive their means of life from your table, and the clerk of the church and the serving-man of you the abbot eightpence apiece each week for their commons at the hands of the said administrator. Let there also be had a washerman and a barber to do service to you the abbot and the canons, who shall receive their wages at the hands of the said administrator.

XVI.

ALNEWYKE.

The visitation of the monastery of DORCHESTER, of the order of St. Austin, of the diocese of Lincoln, performed in the chapter-house therein on the 22nd day of the month of May, in the year of our Lord 1445, by the reverend father in Christ and Lord, the Lord William, by the grace of God bishop of Lincoln, in the 19th year of his consecration and the fifth of his translation.

In the first place, as the said reverend father was sitting in his capacity as a tribunal in the business of such his visitation, on and in the day, year and place aforesaid, there appeared before him in person the abbot and canons of the said monastery, in readiness, as was apparent, to undergo such visitation; and then first and before all else the worshipful master John Beverley,1 professor of holy writ, canon of the church of Lincoln, set forth the word of God in accordance with the process about to take place and the degree of them that heard, after this text: 'Have peace and the God of peace shall be with you', etc. And when this had been finished praiseworthily in the Latin language, brother Alan Batesone,2 the abbot of the said monastery, did present with due reverence to the said reverend father the certificate of the mandate of the said reverend father which had been addressed to the same abbot for the performance of such visitation, in full form and confirmed with the same abbot's seal. The which having been received by the same

three definitely new names are those of the abbot, Pirytone and Redyng. The name Pirytone = Pirton or Pyrton, a village close to Wallingford. The abbot, Clystone, was still living in the convent and apparently faithful to his malpractices.
ALNWICK'S VISITATIONS

reuerendum patrem recepto et de eius mandato in publica audiencia perfecto, preconizatisque dicto abbate et canonicis personaliterque comparantibus, idem abbas iuravit canonicam obedienciam in forma consuet. Et deinde idem reuerendus pater ad inquisitionem suam preparatoriam in ipsa sua visitacione processit. Tenor vero dicti certificatorij talis est:

' Reuerendo in Christo patri', etc.

Frater Alanus Batesone, abbas, adiuratus, examinatus et inquisitus dicit quod frater Radulphus Carnelle notatur cum filia Thome Robyne de Stodeham super incontinentia, cum qua1 muliere captus fuit suspecto modo; et dicit quod idem Radulphus est subuersor tocius religionis et bone conversacionis in monasterio. xxiiij die Maij in domo capitulari coram domino comparuit vir et, objecto primo articulo, allegat se purgasse se coram abbatte; quod abbas fatetur et citra negat.

Idem frater Radulphus est inobediens abbatii in mandatis suis licitis et facit conspiraciones cum iuuuenibus canonicis contra abbatem et contra regularia instituta.

Idem frater Radulphus educit iuuuenes canonicos de nocte a monasterio ad commaciones et potaciones in villa cum mulieribus et aliis secularibus; et vt liberae possit habere exitum frangit ostia, fenestras et alias clausuras ligneas monasterij.

Item si quid abbas dixerit vel iniuixerit dicto Radulpho pro delictis suis, statim prorumpit in verba contumelie, spermens eum et vilipendens; et multum intolerabilis est in domo.

Item cum idem abbas ipsum Radulphum occasione infamie criminis antedicti carceri manciparat, idem Radulphus per media sua induxit scolares Oxonienses, qui tantum timorem ipsi abbatii imponebant quod timore ducit ipsum Radulphum a carcerre liberare coactus est.

Idem Radulphus iniecit manus violentas in caso a iure non permissio in fratrem Johanne Hakburne, priorem loci iullius, tanta violencia ipsum super vnum aurium suarum percucjens quod deinde in ipsa aure surdus effectus est.

Frater Walterus Dorchestre dicit de infamia criminis per dictum Radulphum cum dicta muliere vt dicitur commissi.

Idem Radulphus vestitus est multociens deploide defensionis et gerit secrete sub habitu suo longos cultellos, propter que canonicis timent de [mor]t:e vel membrorum mutilacione.


[Frater] ... nus Pirytone dicit quod dudun dominus Johannes Draytome miles dedit monasterio certa terras et tenementa in Bridcote vt

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1 Originally written quadam: dam cancelled.
2 A large piece has been torn off from the left-hand side of the leaf.
3 Sic: pater omitted.
4 Interlined above in quo termino cancelled.

Or Charnelle. Possibly identical with Ralph Calethra, who appeared at the earlier visitation. The name Charnelle (de Carnaria) is not very common. Hugh Charnell of Worcester (Hugo de Carnaria Wygorn') appears as dean of Westbury-on-Trym, Glouces., in 1291 (Worces. Reg. Giffard, f. 528d.), and John Charnels or Charnelé was a member of the household of Henry, duke of Lancaster, and rector of Preston, Lancs., and canon of York and Lichfield in 1366 (Lambeth Reg. Langham, f. 35).
reverend father and read through at his bidding in the general hearing, and the said abbot and the canons having been called by name and appearing in person, the same abbot swere canonical obedience in the accustomed form. And then the same reverend father proceeded to his preparatory inquiry in the same his visitation. Now the purport of the said certificate is on such wise: ‘To the reverend father in Christ’, etc.

Brother Alan Batesone, the abbot, being sworn, examined and questioned, says that brother Ralph Carnelle is defamed of incontinency with the daughter of Thomas Robyne of Stadhampton, with the which woman he was taken in manner suspect; and he says that the same Ralph is the destroyer of all religious discipline and good behaviour in the monastery. On the 24th day of May the man appeared before my lord in the chapter-house, and, when the first article had been laid to his charge, he avers that he cleared himself before the abbot; the which the abbot confesses and since denies.

The same brother Ralph is disobedient to the abbot as regards his lawful commands and makes conspiracies with the young canons against the abbot and against the institutes of the rule.

The same brother Ralph takes the young canons out of the monastery by night to eatings and drinkings in the town with women and other secular folk; and, that he may be able to go out freely, he breaks the doors, windows and the other wooden enclosures of the monastery.

Also if the abbot says to the said Ralph or enjoins anything upon him for his offences, straightway he breaks forth into words of abuse, despising and reviling him; and he is very unbearable in the house.

Also, when the same abbot, because of the infamy of the crime aforesaid, had delivered the same Ralph to prison, the same Ralph by means of his own did bring in students from Oxford, who so frightened the same abbot that, by force of fear, he was compelled to deliver the same Ralph from prison.

The same Ralph did lay hands of violence, in a case not allowed by law, upon brother John Hakburne, the prior of that place, striking him upon one of his ears with so great violence that thereafter he became deaf in the same ear.

Brother Walter Dorchestre speaks of the infamy of the crime which, as it is said, was committed by the said Ralph with the said woman.

The same Ralph is oftentimes clothed in a doublet of defence and wears long knives privily beneath his habit, by reason whereof the canons are afraid of [death] or of the maiming of their limbs.

And when these things had been thus inquired into and the abbot and convent had been called together, the same reverend [father] adjourned such his visitation until the Monday then next to come, to wit, the 24th day of the said month of May in the same chapter-house, etc., master John Depyng and I Colstone being present. And meanwhile master John Depyng and [John Beverle]y proceeded to make inquiry of the rest.

[Brother] . . . Pirytone says that the late sir John Draytone, knight, did give to the monastery certain lands and tenements in Burcott.

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2 Infamia is of course used in its special sense, implying the state of a person who is defamatus de aliquo crime. See Visitations 1, 234.
3 Probably a gambeson or quilted jerkin, worn beneath his canons' habit. The knives would be stuck in the belt which fastened the jerkin at the waist.
4 Burcott (Bridcote) is nearly two miles north-west of Dorchester on the way to Abingdon, and is in the parish of Dorchester.
singuIs septimanis vnus canonicus suffragia [pro defunctis] decantaret, pro quo vnum certum quid perciperet huiusmodi canonicus; et iam onus perfectur et nichil retribuitur pro labore.

[Idem dicit quod] prior non est discretus in correccionibus, nam cito mouetur et motus excedit se.


[Idem] Clyftone est malilloquus et diffamator confratrum suorum et periculosus est lingua.

Item dicit quod deseruitor pluribus capellis et ecclesiis appropriatis monasterio, sex in numero, per canonicos monasterij, cuius occasione numerus ministrorum in choro diminuitur.

Item dicit quod sigillum commune custoditur sub duabus seruris, quarum claves sunt vnus forme, et quas Clyftone et prior habent in sua custodia sic quod alter eorum absque altero attingere potest ad sigillum; pro quo suspicatur quod plura sigillantur cum ipso sigillo absque sciencia contenius.

Item dicit quod in huiusmodi sigillando conuentus1 habere vjs. viijd., et iam nichil habet conuentus, quia ignorant sigillata.

Item dicit quod conuentus non commedit in refectorio aliquociens per quarterum anni, sed mixtim cum secularibus, eciam mulieribus, in aula abbatis, vbi habentur colloquia vana et religioni contraria; et tempore refectionis nullicubi habetur leccio.

Item campanile est ruinosum et in proximo casurum nisi cicius reparetur.

[Fo. 26.] Frater Radulphus Carnelle dicit quod abbas nunc nunc quam in tempore suo iacuit in2 nocte in dormitorio iuxta iniunctiones dudum in monasterio per dominum factas.

Item dicit quod3 abbas concessit, consensu conuentus irrequito et absque licencia domini, annuum pensionem v marcarum vna cum alis esculentis et pocalentis fratri Johanni Clyftone nuper abbatii contra iniunctionem domini, et Willemno Marmyone pensionem iiiij marcarum ad terminum vites contra iniunctiones predictas.

Item dicit de ostii camere dicit Clyftone et de ingressu secularium ad eandem cameram vt supra, eciam mulierem ihonestarum.

Item dicit quod constituciones apostolice et ordinis facte pro obseru-

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1 Sic: consueuit omitted.
2 Sic.
3 dictus cancelled.

1 Probably Thomas Tewkesbury, present at the earlier visitation.
2 The churches appropriated to Dorchester abbey were Bensington or Benson, Chislehampton, Clifton Hampden, Dorchester, Drayton, Pishill with Nettlebed, Shirburn, Stadhampston (Stodham or Studham) and Warborough. Six of these lay in the hundred of Dorchester: Shirburn was in Pirton hundred, Warborough in Ewelme hundred, Pishill partly in Pirton and partly in Ewelme. In none of these churches except Shirburn was there any vicarage ordained. There can be little doubt that Dorchester was originally one of those canon's houses which were intended (see W. H. Frere's essay on Barnwell priory in Fasciculus J. W. Clark dicatus, Cambridge, 1911) to serve the neighbouring parish.
that one of the canons might sing prayers every week [for the dead], for
the which such canon should receive a certain allowance; and now the
charge is performed and no payment is made for the work.

[The same says that] the prior is not wary in his corrections, for he
is quickly moved, and being moved gets beyond himself.

[Brother] . . . . Tewkesbury,1 deacon, says that brother John
Clyftone, aforesaid the abbot, has a chamber that has several suspect
doors, through the which almost [every night there come] to him
suspect women from the town about two and three o'clock in the morning,
whereby he is brought into suspicion with such women; and [he is
defamed with one] of these, Margaret Tylere, and they were taken with
one another in such chamber by one of the canons of the house.

[The same] Clyftone is an evil speaker and reviler of his brethren
and is parlous with his tongue.

Also he says that several chapels and churches which are appropri-
ated to the monastery, six in number, are served by the canons of the
monastery, by reason whereof the number of those who serve in quire is
decreased.2

Also he says that the common seal is kept under two locks, the keys
whereof are of one shape, and Clyftone and the prior have them in their
keeping, so that one of them can get at the seal without the other;
wherefore he suspects that divers sealings are done with the same seal
without the knowledge of the convent.

Also he says that at such sealing the convent [was wont] to have
6s. 8d., and now the convent has nothing, because they know not what
things are sealed.

Also he says that sometimes the convent does not eat in the frater
for a quarter of the year, but in mixed company with secular folk, even
women, in the abbot's hall, where empty talkings and contrary to religious
discipline are held; and at the time of reflection no reading is done
anywhere.

Also the bell-tower is ruinous and like to fall directly, unless it be
repaired with all speed.

Brother Ralph Carnelle says that the present abbot has never in his
time lain of a night in the dorter according to the injunctions which
were made sometime in the monastery by my lord.

Also he says that the abbot, without asking the consent of the con-
vent and without my lord's leave, did grant a yearly pension of five marks
together with meat and drink besides to brother John Clyftone, of late
the abbot, contrary to my lord's injunction,3 and to William Marmyone a
pension of four marks for the term of his life contrary to the injunctions
aforesaid.

Also he says as above concerning the doors of the said Clyftone's
chamber and concerning the entry of secular folk, even of women of ill
repute, to the same chamber.

Also he says that the constitutions of the apostolic see and of the

1 See p. 76 above.

churches, and that the custom, excellent in theory but unworkable in practice, had been
revived of supplying canons to serve the curves of the six churches belonging to the abbey
within the bishop's hundred of Dorchester. Pishill and Warborough were probably served
by secular parish chaplains: Stadhampton, served by Carnelle, is about four miles north-
east of Dorchester, on the way to Thame.
Frater Johannes Hakburne, prior, dicit quod frater Radulphus est rebellis abbatii omnino et nuncquam profecit, et nec erit quies nec caritas in conuentu quam diu steterit in domo, quia maximus est seminarius discordiarum in conuentu et inter abbatem et conuentum.

Item idem Radulphus paruipendet correcciones prioris nec ei in aliquo vult obedire, sed inuiccionibus rebellis est.

Frater Johannes Redyng dicit quod vbi singuli canonici consueuerunt recipere singulos xxx. pro vestura in anno, et iam tempore istius abbatis percipiunt solum vnami marcam.

Item dicit quod quondam quidam abbas monasterij ordinavit quod pro obitu eius celebrando distribuerentur inter canonicos in vigilia beate Marie Magdalene xx., que distribucio iam per abbatem nunc subtrahitur.

Item frater Radulphus Charnelle conqueritur quod abbas posuit ipsum ad ministrandum diuina et sacramenta in capella de Stodeham, que consueuit deseruiri per capellanum secularem, ex quo sequabatur grauia dampna eidem Radulpho, vtpote criminis imposicio sequabatur super quo se purgavit.

Item in secunda septimana quadragesime vltme idem abbas, excendendo modum correccionis, iniecit manus violentas in eundem Radulphum, percuciendo ipsum cum pugno in facie et cum baculo in capite vsque sanguinis effusionem vthroque loco.

Item nocte sequente idem abbas incarceravit dictum Radulphum absque causa, sed solum ex ira animi, in vna camera absque omni refeccione.

Item cum semel adiret idem Radulphus ad solacia apud Stodeham, irruerunt in eum sex viri et eum vulnerauerunt et puerum se [sequentem] verberarunt; et incontinenti abbas homines armatos qui ipsum Radulphum ad monasterium reduxerunt, et reductum viginti diebus [incarceravit causa] nulla cognita precognita et ipso Radulpho non convicto, et sic incarceratus caruit esculentis et puculentis; nec ipsum abbas [exire] permisit quoque idem Radulphus promiserat abatti quo monasterium perpetuo reliqueret.

Item bona que idem Radulphus habuit tempore carceris huiusmodi abbas et sui diripiebant nec toto tempore . . . . fuit rasus, [et hec] omnia facit abbas dicto Radulpho, eo quod non erat beneuolus sibi in electione sua.

Petit igitur idem Radulphus vt dominus de sui gracia ordinet vti idem Radulphus aut studium exercere possit vel ad aliam domum eiusdem [religionis] migrare possit infra certum tempus quo prouidere de loco ad quem migraret.

Frater Johannes Clyftone dicit quod Radulphus Carnelle subuetit et observancias religionis, quia vbi vterentur stamine ad carnem properer . . . . . . . . ipsius Radulphi vtuntur carismeis lineis ad carnem et strictis tunicis cum lacez vbi vterentur amotis tunicis . . . . .

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1 *Sic*: verb missing.
2 *Sic*.

1 *Studium* is used here in the sense of a place of study, especially of a *studium generale* or recognised university.
2 *Togis clausis*, i.e. buttoned cassocks, is what the sense requires, but the words have utterly disappeared.
order which were made for the observance of regular discipline are not read: therefore they forget them, nor are they observed.

Brother John Hakburne, the prior, says that brother Ralph is utterly in rebellion against the abbot and has never been of profit, and there will be neither peace nor charity in the convent, as long as he remains in the house, because he is a very great sower of dissensions in the convent and between the abbot and the convent.

Also the same Ralph recks little of the prior’s corrections nor will obey him in aught, but is rebellious against his injunctions.

Brother John Redyng says that, whereas the several canons were wont to receive twenty shillings apiece in the year for their raiment, now in the time of this abbot they receive only a mark.

Also he says that one of the abbots of the monastery did ordain aforetime that ten shillings should be distributed among the canons for the celebration of his obit on the eve of blessed Mary Magdalene, the which distribution is now withdrawn by the present abbot.

Also brother Ralph Charnelle complains that the abbot set him to minister the divine office and the sacraments in the chapel of Stadhampton, which was wont to be served by a secular chaplain, wherefrom grievous damages followed to the same Ralph, as there followed for example the charge of guilt touching which he cleared himself.

Also in the second week of last Lent the same abbot, going beyond the measure of correction, did lay violent hands upon the same Ralph, striking him with his fist on the face and his staff on the head, so that he shed blood in both places.

Also on the following night the said abbot did put the said Ralph in prison without cause, but only of his heart's wrath, in a chamber without any food.

Also when once the same Ralph was going to his recreation at Stadhampton, there fell upon him six men and wounded him and beat the boy [that followed] him; and forthwith the abbot [did send] six armed men, who did bring back the same Ralph to the monastery, and when he was brought back, he put him in prison for twenty days, without precognition of any known cause and without conviction of the same Ralph, and, while he was thus in prison, he went without meat and drink; nor did the abbot suffer him [to go free] until the same Ralph had promised the abbot that he would leave the monastery for ever.

Also the abbot and his men did make spoil of the goods which the same Ralph had at the time of such imprisonment, nor in all the time . . . . . was he shaved, [and] all [these things] the abbot does to the said Ralph, because at his election [Ralph] was not well disposed to him.

The same Ralph prays therefore that my lord will ordain of his grace that the same Ralph either may have power to go to the university or be able to migrate to another house of the same [order] within a certain time, wherein to make provision of the place whereunto he should migrate.

Brother John Clyftone says that Ralph Carnelle turns the order and its religious observances upside down, because, whereas they ought to wear a woollen shirt next their skin, by reason of . . . . . . . of the same Ralph they do wear linen shirts next their skin, and tunics fastened with laces, whereas, putting aside tunics, they ought to wear . . . .
Item idem Radulphus allicit iuuenes canonicos ad exendum claus-tralia loca ad ludos noxios et illicitos, et facit eos reb[elles priori] et ceteris senioribus.

Item dicit quod nunquam erit tranquillitas in monasterio quamdiu ibidem steterit ibidem\(^1\) dictus Radulphus.

Quibus die et loco, videlicet xxiiiij die Maij in dicta domo capitulari dictus reuerendus pater, in huiusmodi visitacionis sue negicio judicialiter sedens, comperta [in eadem] publicaut. Et crimen cum Margareta Tylere dicto Johanni Clyftone obiecit, qui illud negauit et de eodem cum abbate et aliis tribus fratribus se purgauit.

Dominus iniuixit abbati in virtute obediencie quod obstrui faciat illud ostium quod aperit versus gardinum in borea a camera Clyftone infra mensem.

Omnia detecta de Radulpho Carnelle ponuntur in respectu vsque diem Mercurii proximum post festum Omnium Sanctorum futurum ; et inuinctm est eadem Radulpho vt [citra festum] sancti Michaelis prouideat sibi de alio loco eiusdem vel arcioris ordinis ad quem se transferat : alioquin dominus prouidebit quo transferetur. Quibus sic habitis, salua postestate faciendi inuinciones et corrigendi detecta de dicto Radulpho, dominus dissoluit visitacionem suam.

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1 [Fol. 26 sched.] Item contra voluntatem propriam et me inuito posuit me ad curam seruandam in villa de Stodham, et postquam per quosdam michi emulos ibidem eram infamatus, habui purgacionem cum sexdecim manibus.

Item secunda septimana\(^2\) quadragesime me grauissime verberauit in facie cum manu et in capite cum baculo ad sanguinis effusionem, et nocte illa me incarcerauit in quadam camera absque pane et potu.

Item nocte quadam, cum eram transiens ad domum vbi erat servicia venalis cum famulo me sequente, portante baculum in manu et par cultellorum ad zonam, subito irruerunt in me sex et vulnerauerunt me quasi ad mortem et famulum meum verberauerunt grauissime. In crastino misit magister meus post me cum hominibus suis bene armatis et me absque misericordia, postposita omnimoda beneuolencia, incarcerauit vinculis et ferri pondere liguit viginti diebus ; et in illis diebus nunquam habui bonam refectionem, sextis feris in pane et aqua positus, nunquam nisi semel rasus. Bona que habui per ipsum et suos amisi, et nunquam voluit me exire nisi quia concessi sibi quod exirem domum. Et hoc maxime affectat et ista omnia sustineo quia steti contra eum\(^3\) in eius eleccione. Vnde pedibus vestre sanctitatis humiliter prouolutus, vestre sanctitatis exoro clemenciain quatinus eius crudelitatem erga me et ceteros fratres suos compescere dignemini et mihi graciam velletis con-cedere studium adeundi. Interfectus erat fere cum vno nouicio et violencia erat illata ex parte vtriusque. Habui quatuor annos in iure

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1 *Sit.*
2 *quag* cancelled.
3 *et* cancelled.

1 Clyftone's chamber was probably at the north end of the west range of the cloister, to judge by this description.
2 3 Nov., 1445.
3 This curious document is Ralph Charnelle's own deposition regarding his misfortunes at Stadhampton. It is on a separate sheet in the same large hand in which the anonymous
Also the same Ralph entices the young canons to go out of the cloister precincts for mischievous and lawless games, and causes them to rebel against the prior and the rest of the elders.

Also he says that there will never be quiet in the monastery so long as the said Ralph stays in the same.

On and in the which day and place, to wit, on the 24th day of May in the said chapter-house, the said reverend father, sitting in his capacity of judge in the business of such his visitation, did publish the matters discovered [in the same]. And he charged the said John Clyftone with his guilt with Margaret Tylere, and he denied it and cleared himself of the same with the abbot and other three brethren.

My lord enjoined upon the abbot in virtue of obedience that he should cause the door which opens out of Clyftone's chamber towards the garden on the north1 to be blocked up within the month.

All the disclosures concerning Ralph Carnelle are respite till Wednesday next after the feast of All Saints [next] to come2; and the same Ralph was enjoined that [this side] the feast of St. Michael he should make provision for himself concerning another place of the same or a more strict order whereunto he may transfer himself: otherwise my lord will make provision whither he shall be transferred.

And, after these things had been done thus, my lord, saving his power of making injunctions and correcting the disclosures concerning the said Ralph, dissolved his visitation.

Also3 against his own will and though I was unwilling, he put me to serve the cure in the town of Stadhampton, and after I had been defamed there by some that had a spite against me, I received purgation with fifteen others to help me.

Also in the second week of Lent he smote me very sorely in my face with his hand and with his staff on my head, so that I shed blood, and that night he put me in prison in a chamber without bread and drink.

Also one night, when I was on my way to a house where there was beer for sale, with my manservant after me, carrying a staff in his hand and a pair of knives at his belt, there suddenly fell upon me six men and wounded me almost to death and did beat my man very grievously. On the morrow my master sent after me with his men, who were well armed, and without mercy, setting aside all manner of good will, he imprisoned me in chains and bound me with a weight of iron twenty days; and in those days I never had a good meal, being put on bread and water of Fridays, [and] never [was I] shaved but once. The goods which I had I have lost by means of him and his men, and he would never have had me go free, were it not that I gave him my word that I would leave the house. And this he desires in special and all these things I bear because at his election I was against him. Wherefore, grovelling in lowliness at your holiness' feet, I beseech your holiness' clemency that you will deign to refrain his harshness to me and the rest of his brethren and would be willing to grant me grace to go to the university. (He was almost killed together with a novice and violent

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1 DORCHESTER ABBEY, 1445

Also at the 1441 visitation (see pp. 73, 74 above) are written. It was evidently taken down verbatim by one of the bishop's clerks, which accounts for the intrusion of a note in the text without the least indication of the change of person.
canoniceto in duobus aliis annis cumgracia possem promoueri ad gradum bacallariatus. Et nichil desidero de eius exibicione nisi gracion et eius paternalem supportacionem. Fouet istos vestros tenentes querere a me fideiuusiores de pace. Et inter me et Deum ipsi per me nec aliquem alium nomine meo erunt grauati, quia nunquam erat intencionis me, sic me Deus adiuvet et sancta Eius euangelia. Et ipse solus est causa tocius inquietacionis, quia misit post cos. Vnde amore Jhesu Christi habeam licenciam studium adeundi ante vestrum recessum vel ad aliam domum, habito tempore primitus sufficienti ad querendum admissionem.

XVII.

[Fo. 119d.]

VISITACIO PRIORATUS DE DUNSTAPLE, ORDINIS SANCTI AUGUSTINI, LINCOLNIENSIS DIOCESIS, FACTA IN DOMO CAPITULARI IBIDEM XXIII DIES MENSIS JANUARII, ANNO DOMINI MCCCCXLIP, PER REUERENDUM IN CHRISTO PATREM ET DOMINUM, DOMINUM WILLELMUM, DEI GRACIA LINCOLNIENSEM EPISCOPUM, ANNO SUARUM CONSECRATIONIS XVII ET TRANSLATIONIS VIP.

In primis sedente dicto reuerendo patre iudicialiter in huiusmodi visitacionis sue negotio die, anno et loco predictis, comparuerunt coram eo prior et canonici dicti prioratus, parati vt apparuit ad subeundum visitacionem huiusmodi; et deinde primo et ante omnia propositum fuit verbum Dei per honorabilem virum magistrum Johannem Beuerley, sacre pageae professorem, sequentem hoc thema, ́Estate prudentes et sobrij et vigilant in oracionibus. ́ Quo in latino laudabiliter finito prior liberavit domino certificatorium mandati sibi pro huiusmodi visitacione directi in hec verba, ́ Reuerendo in Christo, ́ etc.; quo perfecto prior exhibuit domino confirmationem eleccionis sue sed non installationem. Interrogatus de littera testimoniali installationis sue, dicit se nunquam aliquam habuisse. Postea exhibuit statum domus et dimisit penes registrarium. Et sic dominus processit ad inquisitionem suam preparatoriam sub hac forma.

(Omnès.) Frater Johannes Roxstone, prior, dicit quod iuuenes canonici non assuescunt se studio, lecture, contemplacioni, sed vanitati-bus, saltem post meridiem in claustro sedendo aut alis operibus honestis intundendo, sed vagantur ad coquinam, ad communem aulam vel ad alias extiores officinas absque villa licenciam.

(Londone.) Item frater Johannes Londone, canonicus nondum in

1 st cancelled.
2 desidero cancelled.
3 Sic: for mee.
4 is interlined above nies cancelled.
5 i St. Peter, IV, 7.
6 The sense is clear, but rather clumsily expressed.
7 A mistaken form of aulam cancelled.

1 The clerk seems here to have inserted a note of his own in the deposition which he was taking down. It may have been made while the bishop was questioning Charnelle upon his qualifications for studying at a university. At any rate, after this parenthesis, Charnelle's evidence is continued at the point where it left off.
2 I.e. 24 Jan., 1442-3.
3 For John Roxton, prior 1413-75, see Visitations 1, 48, note 2.
assault was made on both sides). I have spent four years in canon law, and in two more years with your favour I could be advanced to the degree of bachelorhood. And naught do I crave of his maintenance but his favour and fatherly succour. He encourages these your tenants to demand sureties of me to keep the peace. And, between me and God, they shall never be harassed by me or by any other man in my name, for this was never my purpose, so help me God and His holy gospels! And he himself alone is the cause of the whole disturbance, in that he sent for them. Wherefore for the love of Jesus Christ let me have leave before your departure to go to the university or to another house, after I have first had sufficient time to seek admission!

XVII.

The Visitation of the Priory of Dunstable, of the Order of St. Austin, of the Diocese of Lincoln, Performed in the Chapter-House There on the 24th Day of the Month of January, in the Year of Our Lord 1445, by the Reverend Father in Christ and Lord, the Lord William, by the Grace of God Bishop of Lincoln, in the Seventeenth Year of His Consecration and the Seventh of His Translation.

In the first place, as the said reverend father was sitting in his capacity of judge in the business of such his visitation, on and in the day, year and place aforesaid, there appeared before him the prior and canons of the said priory, in readiness, as was apparent, to undergo such visitation; and then, first and before all else, the word of God was set forth by the honourable master John Beverley, professor of holy writ, after this text, 'Be ye prudent and sober, and keep watch in prayers'. And when this had been finished praiseworthily in Latin, the prior delivered to my lord the certificate of the mandate which had been addressed to him for such visitation, after these words, 'To the reverend [father] in Christ', etc.; the which having been read through, the prior shewed my lord the certificate of confirmation of his election, but not of his installation. Interrogated concerning the letter testimonial of his installation, he says that he never had one. Thereafter he presented the state of the house and left it with the registrar. And so my lord proceeded to his preparatory inquiry under this form.

(All.) Brother John Roxstone, the prior, says that the young canons do not habituate themselves to study, reading [and] meditation, but to vanities, at any rate [as regards] sitting in cloister after noon or occupying themselves with other honest works; [the which they do not], but stray to the kitchen, to the common hall or to the other outer offices without any leave.

(London.) Also brother John Londone, canon not yet in holy

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4 Only ten of the thirteen canons mentioned in the visitation gave evidence. Five of these bear Bedfordshire surnames, viz. the prior (Roxton) and Barton, Bedford, Pavenham and Rysley (i.e. Risleley). Barton probably came from Barton-in-the-Clay, north of Luton. The name of Aston suggests one of the Buckinghamshire villages of that name, and Oundle is, of course, in Northamptonshire. The editor cannot identify Beaupree (Beaupré): there is an estate of this name at Oundle, near Wisbech, and another near Cowbridge in Glamorgan, but the name may be derived from one of the numerous places whose names are corruptions of Beaupré.

5 Cp. the communs focus at Bardney, p. 24 above.
horas canonicas tempore debito, sed tardant nimis post pulsacionem cam-
panarum.

(Prior.) Cocus domus est nimis elatus et toruus nec indifferen
canonicis, nec differt canonicis in aliquo.

(Godefrey.) Frater Robertus Pavenham dicit quod frater Johannes
Godefrey non venit ad diuinum officium in choro nec vacat religioni, sed
intendit venacionibus et est quasi proprii regiminis. Monitus est quod
dominicus et solemnibus intersit matutinis et magnis missis.

(Godefrey.) Idem Johannes Godefrey detinet et per triennium
detinuit a dicto Pavenham pecunias destribuendas secundum ordina-
cionem inibi per dominum factam. Videantur libri expensarum.

(Prior.) Frater Johannes Londone dicit quod infirmi non habent
aliquem qui sibi deseruit in infinitatibus suis.

(Prior.) Item si quid sit inter canonicum et secularem, prior pocius
fauet seculari quam canonic.

(Prior.) Item quod ordinacio facta per dominum pro regimine
domus est incognita pluribus post eam ingressis religionem in defectu
prioris; propter quod timent se delinquere contra ordinacionem.

(Prior.) Item quod camera in qua canonicis commedunt est nimis
artis pro ipsis et seruioribus.

(Prior.) Item ante indoleacionem noue ceruisie canonic artantur
mundare vasa.

(Onnes.) Frater Johannes Beaupree dicit quod iuuenes canonicici
non frequentant chorum in diuinis vt seniores, sed vacant ocio et ludis et
non occupantur in contemplacione nec leccioni aut studio extra tempus
hororum1 ad diuinu, sed vbique ad libitum discurrunt.

(Londone, O[un]elle, God[efrey],) Item dicit quod citra tempus
ordinacionis facte in domo per dominum, fraters Johannes Londone,
Robertus Oundelle et Johannes Godefrey freqvener et biberunt et comme-
derunt in villa de Dunstaple contra prohibicionem ordinacionis domini.2
Iuratus est Londone quod pericidit penitenciam sibi iniungendam et quod
decetero abstineat. Absolutus est. Oundelle fatetur se sic bibisse sciens
de ordinacione, et iuratus est de peragendo penitenciam, et quod decetero
abstineat. Absolutus est et, quia sacerdotes est, declaratus est pro irregu-
larii quia celebrauit ; et iniunctum3 ei et Oundelle quod proxima vj feria
ieiunent in pane et aqua. Godefrey fatetur se sic comedisse et postea
celebrasse et prestito iuramento consuetuo et quod stante ordinacione
non bibet in villa, absolutus est ; et iniunctum est sibi quod citra Pascha
ieiunet iij4 [et] vj feria in pane et aqua.

(Prior.) Frater Johannes Rysley5 quod dormitorium et castrum
magnos in parietibus paciuntur defectus, ex quibus timetur de ruina.

(Londone.) Item frater Johannes Londone multociens et quasi ex
consuetudine absentat se a matutinis et licet corruptus non emendat.
Iniunctum est prioi quod si decetero delinquat, pro prima vice puniatur

1 Sic : for hororum.
2 Commision est priori ad cancelled.
3 Sic.
4 Sic : iij would be right.
5 Sic : dict omitted.

 Apparently Pavenham had succeeded Godefrey as almoner.
2 I.e. since his transgression.
3 The original simply says 'he'.
4 So in the Latin: Wednesday is probably meant.
DUNSTABLE PRIORY, 1442-3

canonical hours at the due time, but delay too long after the bells have been rung.

(The prior.) The cook of the house is overmuch puffed up and surly, nor does he favour the canons alike, and he differs from the canons in naught.

(Godefrey.) Brother Robert Pavenham says that brother John Godefrey does not come to the divine office in quire or give his time to religion, but goes a hunting and is almost a law to himself. He was warned to be present at matins and high mass on Sundays and high-days.

(Godefrey.) The same John Godefrey keeps and for three years' space has kept from the said Pavenham the monies which should be distributed according to the ordinance made by my lord in that place.¹ Let the books of expense be looked to.

(The prior.) Brother John Londone says that the infirm [canons] have no one to do service to them in their seasons of ill-health.

(The prior.) Also if there be aught betwixt a canon and a secular, the prior favours the secular rather than the canon.

(The prior.) Also that the ordinance made by my lord for the governance of the house is in default of the prior unknown to several who since have entered religion; wherefore they are afraid that they are transgressing against the ordinance.

(The prior.) Also that the chamber wherein the canons eat is too narrow for themselves and the serving-folk.

(The prior.) Also, before new ale is put in cask, the canons are compelled to clean the vessels.

(All.) Brother John Beaupree says that the young canons do not come regularly to quire at divine service as the elders do, but spend their time in idleness and games, and are not busied in meditation or reading or study outside the time of the hours for divine service, but gad about everywhere at their will.

(Londone, Oundelle, Godefrey.) Also he says that, since the time of the ordinance made in the house by my lord, brothers John Londone, Robert Oundelle and John Godefrey have oftentimes had drink and meat in the town of Dunstable, contrary to the prohibition in my lord's ordinance. Londone was sworn to fulfil the penance to be enjoined upon him and to refrain henceforth. He was absolved. Oundelle confesses that he had so drunken with knowledge of the ordinance, and was sworn to perform his penance and to refrain henceforth. He was absolved and, because he is a priest, was pronounced to be irregular in that he has celebrated [mass]²; and Londone³ and Oundelle were enjoined to fast on bread and water the next Friday. Godefrey confesses that he had so eaten and afterwards had celebrated; and, having taken the accustomed oath and [sworn] that, while the ordinance lasts, he will not drink in the town, he was absolved and was enjoined to fast on bread and water on Tuesday⁴ [and] Friday this side of Easter.

(The prior.) Brother John Rysley [says] that the dorter and cloister suffer serious defects in their walls, wherefrom there is fear of their falling.

(Londone.) Also brother John Londone many times and almost of custom withholds his presence from matins, and though he is rebuked, he is no better. The prior was enjoined that, if he transgresses hereafter, he shall for the first time be punished with [the fine of] a penny,
in vno denario, pro secunda in iijd. et tercia vice in iijd. et pro quarta vice proxima iij vel vj feria in pane et aqua.

(Londone.) Item est multum rebellis et contrarius suppriorem et eius correcciones.1 Inunctum est sibi in virtute obediencie et obseruancie claustri in silencio per vnam septimanam quod decetero sit obediens prepositis.

(Prior.) Item prior sustentat seruiientes suos contra canonicos rebellantes, nec eos in aliquo redarguit, sed pocius canonicis improperat.

(Prior.) Item prior non pacienter audit canonicos conquerentes de seruiitibus, sed pocius vituperat in tantum quod ipsi seruiientos vocant canonicos garciones.

(Prior.) Non habetur ibidem aliquis instructor qui instruat canonicos in grammatica: ideo non intelligent quid legunt.

Commissum est priori ad absoluendum excommunicatos.2

XVIII.

[Fo. 75-]

VISITACIO PRIORATUS DE ELSHAM, ORDINIS SANCTI AUGUSTINI, LINCOLNIENSIS DIOCESIS, FACTA IN DOMO CAPITULARI IBIDEM XIII° DIES MENSIS JULII, ANNO DOMINI MCCCCXI, PER REVERENDUM IN CHRISTO PATRE ET DOMINUM, DOMINUM WILLELMUM, DEI GRACIA LINCOLNIENSEM EPISCOPUM, ANNO SUARUM CONSECRATIONIS XIII° ET TRANSLACIONIS III°.

Sedente dicto reverendo patre iudicialiter in dicto visitacionis sue negocio, die et loco antedictis, comparuerunt coram eo prior et quatuor canonicis dicto domus; et deinde primo et ante omnia propositum fuit verbum Dei per venerabilem virum, magistrum Thomam Duffelde, in sacra theologia bacalarium, sequentem hoc thema, "Pascantur agni iuxta ordinem suum," etc.3 Quo finito, prior liberavit domino certificatorium mandati domini sibi pro huiusmodi visitacione dicto priori4 directi; quo lecto in hec verba, "Reuerendissimo," etc., dictus prior exhibuit domino litteram testimonialem confirmationis, sed non installationis. Exhibuit eciam fundacionem domus per quendam Atwyde5 primum fundatorem factam. Exhibuit eciam quandam vimaginem status domus vt de receptis; et deinde iuravit prior obedienciam in forma, et postea examinatus dicit ea que sequuntur.

Frater Willelmus Clifone, prior, dicit quod non est aliquis ibidem canonicus doctus in religione, et cum non sint et in etate constituti, non

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1 Sic: contra omitted before suppriorem.
2 Fl. 120d, 121 are left blank, presumably for injunctions.
3 Interlined above rectipem cancelled.
4 Patrem cancelled.
5 Adapted from Is. v, 17.
6 Sic: sibi occurs earlier.
7 Sic.

1 No record of these appears to remain. See Visitations I, 163.
2 The foundation charters are printed in Monasticon vii (1), 559 sqq. Probably the one referred to here is the charter by which Walter Amundeville, with the consent of his brothers
for the second time with twopence, for the third time threepence, and for the fourth time with bread and water on the next Wednesday and Friday.

(London.) The same is very rebellious and untoward [to] the sub-prior and his corrections. He was enjoined, in virtue of obedience and of keeping cloister for a week in silence, to be obedient henceforth to them that are set over him.

(The prior.) Also the prior upholds his serving-folk in rebellion against the canons, nor does he reprove them in aught, but rather chides the canons.

(The prior.) Also the prior does not listen patiently to the canons when they complain of the serving-folk, but rather reviles them insomuch that the same serving-folk do call the canons knaves.

(The prior.) No teacher is kept in the same place to instruct the canons in grammar: therefore they do not understand what they read.

Commission was given to the prior to absolve excommunicate [canons].

XVIII.

The Visitation of the Priory of Elsham, of the Order of St. Austin, of the Diocese of Lincoln, performed in the chapter-house there on the 14th day of the month of July, in the year of our Lord 1440, by the reverend father in Christ and Lord, the Lord William, by the grace of God bishop of Lincoln, in the fourteenth year of his consecration and the fourth of his translation.

As the said reverend father was sitting in his capacity of judge in the said business of his visitation, on and in the day and place aforesaid, there appeared before him the prior and four canons of the said house; and then first and before all else the word of God was set forth by the worshipful master Thomas Duffelde, bachelor in divinity, after this text, 'Let the lambs be fed after their order', etc. And when this was done, the prior delivered to my lord the certificate of my lord's mandate which had been addressed to him, the said prior, for such visitation; the which having been read after these words, 'To the right reverend', etc., the said prior shewed my lord the attestatory letter of his confirmation, but not of his installation. He exhibited also the foundation charter of the house made by one Awtvyle, the first founder. He exhibited also a copy of the state of the house as regarded receipts; and then the prior swore formal obedience, and thereafter on examination says those things which follow.

Brother William Clifftone, the prior, says that there is no canon in the same place who is learned in religious discipline, and since they are

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William and Elias, confirmed and endowed the hospital of our Lady and St. Edmund, founded by his mother Beatrice, 'ad hospitalitatem per canonizarum administrationem pauperibus manutenendam'.

2 Of the canons at this visitation, one, Appleby, bears a local place-name. Appleby lies north-west of Elsham, on the opposite side of the Ancholme valley. Barton may conceivably be Barton-on-Humber, which is only a few miles away; but, like Clifftone, the name is too common to be identified with certainty.
est verisimili vt addiscant; et cum primo ingrederetur prioratum, non reperit ibidem nisi vnum solum canonicum senem valde. Et dicit quod omnes quasi dediti sunt commesacionibus et potacionibus in magnum domus dispendium.

Item dicit quod iunior omnium canonicerum est quodammodo rebellis prior.  

Item dicit quod non intendunt religioni nec regularibus obseruan-
ciis; et potissime Yorke, cum sit quasi laicus, est multum elatus et superbus.

Item cum domus teneatur exhibere vnum canonicum celebrantem quinque dies omni septimana in capella de Ketelby distanti a domo iij miliaria, et iam non sint nisi iij senes presbyteri canonici et quasi ceci, petit dictus prior a domino episcopo graciæ sic moderare negotium huiusmodi cum domino Willelmo Tirwhit, vt canonicus huiusmodi posset celebrare in prioratu pro animabus illis pro quibus in dicta capella celebraret.

Item dicit quod capella de Oselby infra parochiam de Kyrkbe, et est parcella ecclesie de Kyrkbe, occupat per quendam qui percipit omnes decimas et obligations ipsius capelle in magnum preiudicium ipsius ecclesie et vicarii ibidem ac prioratus.  

Item dicit quod Robertus York est multum insolens et excurrens extra prioratum absque licencia.

Frater Willelmus Hede dicit quod ceteri tres canonicis optant laute et delicate viuere; et licet eis ministretur competenter secundum facultates domus, semper murmurant nisi eis secundum eorum desiderium ministretur, et in nichilo prosunt, cum non sint instructi in regula nec instruc[i volunt].

Item dicit quod Yorke de facili inebriatur, et tunc est adeo brigosus et contrarius quod tediosum est omnibus cum eo viuere.

Frater Johannes Appelby, sexagenarius et amplius, vt dicit, quod omnia bene.

Frater Robertus Yorke, dudum heremita, nunc professus canonicus, solum habens primam tonsuram, non intelligens que legit, vt dicit ipsemet.

Frater Thomas Barton dicit quod intencio sua fuit in ingressu religionis vt proficeret in literatura et religione, et hec sibi prior promisit; et tamen in nullo horum profecit, cum non sit ibi que eum infest, et ideo non est instructus. Petet vt possit informari.

Quibus examinatis, dominus . . .  

6 iudicialiter in huiusmodi visitacionis sue negocio dictis anno et loco pro tribunali sedebat; et comparuerunt coram eo dicti canonici. Et deinde dominus publicauit detecta et comperta in inquisicione huiusmodi, et deinde monuit omnes.

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1 Sic.
2 Sic: iot priori.
3 End of sentence much obliterated.
4 Sic: a second dicti omitted.
5 Interlined above processit cancelled.
6 A hole in the MS.: the remains of the word thus obliterated suggest that it was prefatus, but not certainly.

1 This refers to the fact that he had received only the first tonsure. Probably he had only recently abandoned the condition of a hermit and entered the house.
2 Ketelby or Ketilby in Rrawby parish, the seat of the Tyrwhitt family.
not [learned] and are of mature age, it is not likely that they will learn any more; and when he first entered the priory, he found therein but one canon only, a very old man. And he says that all are almost given over to eating and drinking to the great loss of the house.

Also he says that the youngest of all the canons is somewhat rebellious to the prior.

Also he says that they pay no heed to religious discipline or the regular observances; and Yorke especially, since he is almost a layman, is very puffed up and arrogant.

Also seeing that the house is bound to supply a canon to celebrate five days every week in the chapel of Kettleby, which is three miles distant from the house, and there are now only two canons in priests' orders who are old and almost blind, the said prior beseeches the lord bishop for his grace, so to govern such business with sir William Tirwhit that such canon should have power to celebrate in the priory for those souls on whose behalf he should celebrate in the said chapel.

Also he says that the chapel of Usselby, [which is] within the parish of Kirkby and is parcel of the church of Kirkby, is held by one who receives all the tithes and oblations of the same chapel to the great prejudice of the same church and the vicar in the same and of the priory.

Also he says that Robert York is very unruly and in the habit of making excursions outside the priory without leave.

Brother William Hede says that the three other canons wish to live sumptuously and delicately; and albeit suitable provision according to the resources of the house is made them, they always do grumble unless they have provision according to their desire, and they are profitable in nothing, seeing that they are not taught the rule nor [will be] taught.

Also he says that Yorke gets drunk easily, and is then so quarrelsome and cross that to live with him is irksome to all.

Brother John Appleby, sixty years old and upwards, as he says, that all things are well.

Brother Robert Yorke, sometime a hermit, now a professed canon, having only the first tonsure, [is] without understanding of what he reads, as he says himself.

Brother Thomas Bartone says that, when he entered religion, his purpose was to make progress in letters and religious discipline, and this the prior did promise him; and yet he has made progress in naught of these, seeing that there is no one there to teach him, and therefore he is not instructed. He prays that he may be able to be taught.

And when these had been examined, my lord [aforesaid] was sitting as a tribunal in his capacity of judge in the business of such his visitation in the said year and place; and there appeared before him the said canons. And then my lord made public the matters disclosed and discovered in such inquiry, and then he admonished all.

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3 Kirkby in the deanery of Walshcroft, near Market Rasen. Usselby lies two miles east of Kirkby, on the road from Market Rasen to Caistor. The churches of Elsham in Yarborough deanery, Kirkby and Kingerby in Walshcroft, Snarford in Lawres, and Winthorpe in Nottinghamshire were given to the priory by the founders. Elsham and Kirkby became appropriated to the prior and convent at an early date, and the vicarages were ordained by bishop Hugh Welles.

4 A case of the verbal monitions delivered ad interim, as a forecast of the written injunctions.
Willelmus, permissione diuina Lincolniensis episcopus, diletis in Christo filiis priori et conuentui prioratus de Elsham, ordinis sancti Augustini, nostre diocesis, presentibus et futuris, saltem, gracion et benedictionem. Visitantes iam dudum vs et prioratum vestrum predic-tum, et super statum eiusdem sollicitae inquirentes, nichil ibi penitus reperimus quod ordinem aut observancias regulares saperet, sed tantum signum cui signatum non respondet. Pro reformacione igitur religionis que inibi quasi [perit], has nostras inunioneis vobis transmittimus per vos, quatenus ad vos attinet, inuiolabili observandas.

In primis, cum non sint in dicto prioratu nisi quatuor canonici preter vos priorem, quorum duo tantum dociles esse videntur nec in primitius aut in regulis adhuc sunt instructi, inunimus vobis priori in virtute oediencie et sub pena grauis contemptus vt infra ad omne minus prouideatis de vno idoneo viro in huiusmodi sciencias et regula docto, qui dictos canonicos in eisdem sciencias et regula solici-ne instruat et informet.

Item inunimus vobis vniuersis et singulis canoniciis sub pena incarceracionis per annii mediatatem, quod priori vestro secundum regulares observancias humiditer in omnibus et per omnia et instructori vestro per ipsum ad hoc deputato in his que ad eum spectent obediatis, et ad addiscendum huiusmodi primitiusas scientias et regulae observancias; quodque vnausquise alterum preueniatur reuerencia et honore secundum regulam; quoque nullus vestrum alterum grauet iurgiiis, contumelios, opprobris vel maledictis, sed si quid molestie inter vos emergat, statim referatur priori, vt ipse defectum et delinquemt corrigat secundum regulam et emendet.

Item habentes alimeta et vestimenta, hiis contenti sitis, non querentes delicias, cum paupertatem voluntariam, obedienciam et continenciam inibi sitiis publice professi.

Item inunimus vobis vniuersis et singulis canoniciis supracticis sub supra et infrascriptis penis, vt nullus vestrum septa claustralia quousqu- modo exeat nec ad officinas prioratus accessum habeat nisi de licencia prioris petita et obtenta, vel ad aliqua domus negocio missus fuerit priorem; quibus expeditis, statim redeat ad claustrum.

Item inunimus vobis vniuersis et singulis4 sub penis huiusmodi, vt ab omni ebrietate, crapatula et gula penitus abstinentis; et si quis in ebrietate deprehensus fuerit, pro prima vice primis quarta et sexta ferii ieunet in pane et cerusia, pro secunda vice primis extunc quarta et sexta ferii ieunet in pane et aqua, et pro tercia vice omnibus quartis et sextis ferii per vnnum mensem continuin proxime sequement ieunet in pane et aqua, et sic crescente culpa augeat et pena.

Item inunimus vobis priori sub pena grauis contemptus, vt confra-tres vestros in regularibus observancias vel diuino servicio delinquentes indifferenter absque omni personarum acepcione corrigatis et punitatis, ita vt pena vnius ceteris metum incuciat.

Monemus insuper vos, etc.
ELSHAM PRIORY, 1440

William, by divine permission bishop of Lincoln, to our beloved sons in Christ the prior and convent of the priory of Elsham, of the order of St. Austin, of our diocese, who now are and shall be, health, grace and blessing. When some time ago we were visiting you and your priory aforesaid, and were anxiously making inquiry concerning the state thereof, we found there nothing at all which should smack of your order or regular observances, but only the sign whereto that which is marked with it answers not. For the reform therefore of religious discipline, which is almost [dead] in that place, we despatch to you these our injunctions, to be observed by you, as far as in you lies, without breach.

In the first place, since in the said priory there are only four canons beside you the prior, of whom two only seem to be capable of learning and have not yet been taught in the rudiments or in the rules, we enjoin upon you the prior, in virtue of obedience and under pain of grievous contempt, that within any rate you do make provision of a fit man who is learned in such branches of knowledge and in the rule, to instruct and teach the said canons zealously in the same branches of knowledge and the rule.1

Also we enjoin upon you the canons all and several, under pain of imprisonment for half a year, that you obey your prior with lowliness according to the regular observances in all and through all things, and your instructor appointed by him to this end in such things as may appertain to him, and with regard to learning such elementary branches of knowledge and regular observances; and that each one be beforehand in reverence and honour with his neighbour according to the rule; and that no one of you do vex another with chidings, taunts, upbraiding or cursings, but, if any grievance shew itself among you, let it straightway be referred to the prior, that he may correct and cure the default and the transgressor according to the rule.2

Also, as ye have food and raiment, be content with them, not hankering after dainties, seeing that ye have made public profession of voluntary poverty, obedience and chastity therein.3

Also we enjoin upon you the canons abovesaid all and several, under the penalties written above and below, that no one of you do in any wise go outside the bounds of cloister or have access to the offices of the priory, save with leave of the prior asked or had, or [unless] he be sent by the prior for some business of the house; the which when he has dispatched, let him return at once to the cloister.4

Also we enjoin upon you all and several under such penalties [as follow] that you do utterly refrain from all drunkenness, surfeit and gluttony; and whosoever shall be caught in drunkenness, for the first time let him fast the first Wednesday and Friday on bread and beer, for the second time let him fast the first Wednesday and Friday thereafter on bread and water, and for the third time let him fast every Wednesday and Friday for one month next following continuously, and so with the aggravation of the fault let the penalty also be increased.5

Also we enjoin upon you the prior, under pain of grievous contempt, that you do correct and punish your brethren, when they transgress in the regular observances or in divine service, indifferently without respect of persons, so that the penalty of one may make the others afraid.6

Moreover we admonish you, etc.

1 Founded on the prior’s first and Hede’s second detectum.
2 No complaint against the prior’s conduct to the canons is reported, but the bishop may have recognised that he was inclined to lay too much stress upon Yorke’s misdoings.
ALNWICK'S VISITATIONS

XIX.

(FO. 118).

VISITATIO MONASTERII DE ELNESTOWE, ORDINIS SANCTI BENEDICTI, LINCOLNIENSIS DIOCESI, FACTA IN DOMO CAPITULARI IBIDEM XXI DIE MENSIS JANUARII, ANNO DOMINI MCCXXII, PER REUERENDUM IN CHRISTO PATREM ET DOMINUM, DOMINUM WILLEMUM, DEI GRACIA LINCOLNIENSEM EPISCOPUM, SUARUM CONSECRACIONIS ANNO XVII ET TRANSLACIONIS VII.

In primis, sedente dicto reuerendo patre judiciliter pro tribunali in huiusmodi visitacionis sue inchoando negocio die, anno et loco antedictis, comparuerunt personaliter coram eo abbatissa et conuentus dicti monasterij, parate vt apparuit ad subeundum visitacionem huiusmodi. Et deinde primo et ante omnia propositum fuit verbum Dei iuxta actus futuri congruenciam per honorabilem virum magistrum Thomam Twyere, in sacra theologia scolarem, sequentem hoc thema, 'Simile est regnum celorum thesauro abscondito in agro.' Quo in lingua vulgari laudabiliter finito, abbatissa loci illius certificatorium mandati sibi a domino pro hac visitacione directi ipsi domino liberavit. Quo perfecto in hce verba, 'Reuerendo,' etc., deinde abbatissa exhibuit titulum suum, videlicet confirmacionem eleccionis sue; et deinde iuravit obedientiam et fidelitatem in forma consueta. Postea exhibuit statum monasterij et subsequenter fundacionem monasterij. Et deinde idem reuerendus pater processit ad inquisitionem preparatoriam suam in hac forma.

Domina Rosa Waldgrave dicit quod quinque familie monialium tenentur in monasterio, quorum est abbatisse, quae habet secum v moniales; secunda priorisse, quae habet duas; tercia suppriorisse, quae habet duas; terciae sacriste, quae habet tres; et quinta domine Margarete Aylesbury, quae habet duas.

Item quelibet monialis domus habet pro sustentacione in initio cuiuslibet septimane vij panes conuentuales et vj lagenas ceruise et ultrra.

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1 St. Matt. XIII, 44.
2 quo cancelled.
3 Sic: prima omitted.
4 Interlined above tres cancelled.
5 Sic: for quarta.
6 I.e. 21 Jan., 1442-3.
7 See note 2 on p. 60 above.
8 Rose Waldgrave was elected abbess in 1438: see Visitations 1, 54. Her confirmation is not recorded. She died before 19 Feb., 1462-3, when royal assent was given to the election of Elizabeth Haslyden, temporalities being restored on 5 March following (Cat. Pat. 1461-7, pp. 208, 224).
9 No chartulary of Elstow remains. The earliest charter printed in Monasticon is a confirmation charter of Henry 1, granted between 1109 and 1114.
10 The names of the nuns indicate that they were drawn from various parts of England. No local place-name occurs among them. Aylesbury, Linford and Woughton are in Buckinghamshire, Waldgrave and possibly Clpton (now Clpton) in Northamptonshire. On the other hand, Elizabeth Cloptone may have been a member of the well-known family which took its name from Clopton, near Stratford-on-Avon, and had a branch at Kentwell in Suffolk. Brotone is another well-known name, and it seems that some proportion of the nuns, if not all, were of gentle birth: the name Aylesbury also bears witness to this. Gau thorpe (or Gan thorpe), Thorne, and Haseldene are names from the north of England, and Asbey (or Asceby) may come from Lincolnshire; but Branscombe appears to be from the south-west, and may be an error for Branscombe, the name of a village in east Devon which gave a bishop to Exeter in the thirteenth century.
ELSTOW ABBEY, 1442-3

XIX.


In the first place, as the said reverend father was sitting in his capacity of judge as a tribunal at the beginning of the business of such his visitation, on and in the day, year and place aforesaid, there appeared before him in person the abbess and convent of the said monastery, in readiness, as was apparent, to undergo such visitation. And then first and before all else the word of God was set forth in accordance with the process about to take place by the honourable master Thomas Twyere, student in divinity, after this text, 'The kingdom of heaven is like unto a treasure hid in a field'. And when this had been finished praiseworthy in the vulgar tongue, the abbess of that place delivered the certificate of the mandate which had been addressed to her for this visitation by my lord to my lord himself. The which having been read through after these words, 'To the reverend', etc., then the abbess shewed her title, to wit the certificate of the confirmation of her election; and then she swore obedience and faithly in the form accustomed. Thereafter she shewed the state of the monastery and afterwards the foundation charter of the monastery. And then the same reverend father proceeded to his preparatory inquiry in this form.

Dame Rose Waldegrave says that there are five households of nuns kept in the monastery, whereof [the first] is that of the abbess, who has five nuns with her; the second of the prioress, who has two; the third of the sub-prioress, who has two; the fourth of the sacrist, who has three; and the fifth of dame Margaret Aylesbury, who has two.

Also every nun of the house has for her maintenance at the beginning of every week seven convent loaves and six gallons of beer and more.

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6 The Latin says 'third' by mistake.
7 Flemynge's injunctions (Visitations i, 50) had recognised a separate table for the abbess and the nuns 'quisse nuerit magis indigere recreacione'. Gray (loc. cit., 55) had noticed the disuse of frater and had ordered that at least two-thirds of the convent should keep frater every day. The inference is that the division of the nuns into familiae had become habitual between the two visitations, although no special mention is made of them.
8 Archbishop Courtenay's injunctions to Elstow, 6 Nov., 1390 (Lambeth Reg. Courtenay, i, f. 335d.), ordered the supply to every nun on Mondays, Wednesdays and Saturdays of a dish of meat or fish, according to the season, out of the common fund, each dish to be at least a penny in value and to take the place of eggs, which had been the usual food on those days. On other days due supply was to be made to each nun from the victuals of the monastery, according to previous custom. The old weekly supply of beer to each member of the convent had been, in accordance with the rule of St. Benet, cap. 40, seven measures, four of the better kind and three of the second and weaker sort. In spite of the fact that the nuns had decreased in number, this allowance had sunk to the insufficient quantity of four measures. Courtenay increased it to five, stipulating that the abbess should have five measures of the better kind. He also ordered that no difference should be made between her bread and that of the convent, the bread being fixed at the accustomed weight, viz. sixty shillings to the pound. Flemynge's injunction in 1421-2 (Visitations i, 49) is a brief repetition of Courtenay's. The mensura of beer in 1390 and 1421-2 is probably equivalent to the lagen a in 1442-3 (see note 6 on p. 14 above), so that the allowance was rising to the old standard.
ALNWICK'S VISITATIONS

Item silencium non seruatur horis et locis debitis secundum regulam.

Item quaedam moniales aliquociens habent securum in choro tempore missarum pueros quos docent, qui strepitu faciunt in choro tempore diuini servicii.

- Domina Muryelle Bretone, priorissa, dicit omnia bene.
- Domina Elizabetha Huwere, sacrista, dicit omnia bene.
- Domina Elizabetha Haseldene dicit omnia bene.
- Domina Margareta Aylesbury dicit omnia bene.
- Domina Elena Lynforde dicit omnia bene.
- Domina Johanna Brascombe dicit omnia bene.
- Domina Elena Cloptone dicit omnia bene.
- Domina Petronilla Gauthorpe dicit omnia bene.
- Domina Johanna Warde dicit omnia bene.
- Domina Elizabetha Thorne dicit omnia bene.
- Domina Rosa Asteby dicit quod diebus quibus comedunt in refectorio in mane commedunt adipata et cenant cum carnibus, et in refectorio commedunt capones et alia bipeda.
- Domina Johanna Woughtone dicit de carnibus coctis et assatis commestis in refectorio vt supra.¹

XX.

[Fo. 122.]

VISITATIO MONASTERIJ DE EYNESHAM, ORDINIS SANCTI BENEDICTI, LINCOLNIENSIS DIOCESIS, FACTA IN DOMO CAPITULARI, VIDELICET REFECTORIO VT PRO LOCO CAPITULARI, QUINTO DIE MENSIS JUNII, ANNO DOMINI MCCCLXXV, PER REVERENDUM IN CHRISTO PATREM ET DOMINUM, DOMINUM WILLELMUM ALNEWYK, DEI GRACIA LINCOLNIENSEM EPISCOPUM, SUARUM CONSECRACIONIS ANNO XIX* ET TRANSLACIONIS IX°.

In primis, sedente dicto reuerendo patre judicialiter pro tribunali in huiusmodi sue visitacionis negocio inchoando die et loco antedictis, comparuerunt coram eo abbas et conuentus dicti monasterij, parati vt apparuit ad subeundum dictam visitacionem; et deinde primo et ante omnia propositum fuit verbum² iuxta actus futuri congruennam per honestum virum magistrum Thomam Twyere, in sacra pagina scolarem, sequentem hoc thema, ' Videamus si floruerit vinea,' etc.³ Quo in latino sermone multum bene culto finito, abbas loci exhibuit domino titulum incumbencie sue et statum monasterij; et deinde iurauit obedientiam et fidelitatem in forma consueta. Et deinde dominus processit ad inquisitionem suam preparatoriam sub forma subscripta.

¹ Str.: Dei omitted.
² Cant. vii, 12: 'Videamus si floruerit vinea'.
³ Silence had been enjoined by Courtenay and, with special penalties for breach, by Flemyng (Visitations 1, 52). It takes the first place among Gray's injunctions (ibid., I, 53).
⁴ Abbess in 1462–3: see note 3 on p. 89 above.
⁵ Possibly identical with dame Pernell, who at the time of Gray's visitation had been in apostasy (Visitations 1, 54).

¹ Adipata are the pulmenta or recognised monastic dishes made with lard. Fowler, Cistercian Statutes, p. 92, shews that pulmenta were originally vegetarian, in accordance...
Also silence is not observed at the due seasons and places according to the rule. ¹
Also certain nuns do sometimes have with them in the quire in time of mass the boys whom they teach, and these do make a noise in quire during divine service.

Dame Muryelle Bretone, the prioress, says all things are well.
Dame Elizabeth Huwere, the sacrist, says all things are well.
Dame Elizabeth Haseldene² says all things are well.
Dame Margaret Aylesbury says all things are well.
Dame Ellen Lynförde says all things are well.
Dame Joan Brascombe says all things are well.
Dame Ellen Cloptone says all things are well.
Dame Pernell Gauthorpe³ says all things are well.
Dame Joan Warde says all things are well.
Dame Elizabeth Thorne says all things are well.
Dame Rose Astebey says that on the days whereon they eat together in frater, they eat larded food in the morning, and sup on flesh, and they eat capons and other two-footed creatures in frater.⁴

Dame Joan Woughton says as above concerning the cooked and roasted flesh that is eaten in frater.

XX.


In the first place, as the said reverend father was sitting in his capacity of judge as a tribunal at the beginning of the business of such his visitation on and in the day and place aforesaid, there appeared before him the abbot and convent of the said monastery, in readiness, as was apparent, to undergo the said visitation; and then first and before all else the word [of God] was set forth in accordance with the process about to take place by the honest master Thomas Twyere, student in holy writ,⁶ after this text, 'Let us see if the vine have flourished', etc. And when this had been finished after a well-polished fashion in the Latin language, the abbot of the place shewed my lord the title of his incumbency⁷ and the state of the monastery; and then he sware obedience and fealty in the form accustomed. And then my lord proceeded to his preparatory inquiry under the form written below.

with the prohibition of meat in the rule of St. Benet, but later contained fish, eggs, etc., and were sagamne condita, i.e. adipata. As the flesh forbidden in the rule, cap. 59, was that of four-footed beasts, bipeda might come within the rule. The Cistercians, whose rule was founded on a literal observance of that of St. Benet, forbade flesh altogether in frater.

⁵ The chapter-house may have been undergoing rebuilding or repair, or the frater may have been regularly used as a chapter-house at this date.
⁶ See note 2 on p. 60 above.
⁷ He had been abbot since 1441. See Visitations I, 59.
Frater Johannes Quenytone, abbas, dicit omnia bene preter hoc, quod quidam frater Johannes Bengeworth, monachus, pro suis demeritis incarceratus, frigit carceres et apostatait, ducens secum quandam monilem de Godestowe; sed iam reductus est ad monasterium et adhuc est in penitencia.

Frater Johannes Oxenforde, prior, dicit quod omnia bene.
Frater Johannes Wodestoke dicit omnia bene.
Frater Thomas Eynsham dicit omnia bene.
Frater Willelmus Hanburgh, suprior, dicit omnia bene.
Frater Willelmus Ambresdone dicit omnia bene.
Frater Walterus Blechesdene dicit omnia bene.
Frater Thomas Wynchecombe dicit omnia bene.
Frater Johannes Bengeworth, abbas, dicit omnia bene.
Frater Johannes Stone dicit omnia bene.
Frater Johannes Malmesbury dicit omnia bene.
Frater Johannes Abendone dicit omnia bene.
Frater Robertus Faryngdione dicit omnia bene.
Frater Thomas Dewly dicit omnia bene.
Frater Johannes Baumburgh, abbas, dicit omnia bene.

XXI.

[Fo. 18]

VISITACIO PRIORATUS MONIALIUM DE FOSSE, ORDINIS CISTERCIENSIS, LINCOLNIENSIS DIOCESIS, FACTA IN DOMO CAPITULARI IBIDEM VI DIE MENSIS APRILIS, ANNO DOMINI MCCCLXL, PER REVERENDUM IN CHRISTO PATREM ET DOMINUM, DOMINUM WILLELMUM, DEI GRACIA LINCOLNIENSEM EPISCOPUM, ANNO SUE CONSECRATIONIS XIII° ET TRANSLACIONIS III°.

In quo negotio, ipsis die et loco, dicto reuerendo patre judicialiter sedente, comparuerunt coram eo priorissa et conuentus dicti loci suam visitacionem dicto reuerendi patris, vt apparuit, subiturn. Primo et ante omnia propositum fuit verbum Dei secundum hoc theme, Venio querens fructum, etc.; quo iuxta actus futuri congruenciam et eciam auditorium° finito, priorissa liberauit domino mandatum suum sibi pro visitacione huiusmodi directum loco certificatorij, cum non habeat clericum qui certificatorium scribat. De quo dominus contentus mandauit priorisse vt exhibeat titulum incumbencia, fundacionem et statum domus; et ad statum exhibuit confirmacionem et mandatum ad installandum* ac fundacionem domus, sed non docet de installacione. Dicit quod omnes sorores sue nune presentes tunc erant presentes tempore installationis, quando installata erat auctoritate archidiaconi, de quo non docet in certo. In-

1 St. Luke XIII, 7.
2 Sic: auditorum may have been meant.
3 Necnon interlined and cancelled.

1 The surnames of the monks are all place-names. The abbot may have come from Quenington, Glouces., near Fairford; but Quinsent, Bucks., and the various Quintons in Glouce., Northants., and Worces., are the same name. The prior and five others bore Oxfordshire names, Oxford, Woodstock, Eynsham, Handborough, Ambroden and Bletchingdon. Winchcombe, Glocecs., Malmesbury, Wilts., and Abingdon, Berks., were seats of important Benedictine abbeys, and Bengeworth, Worces., is a suburb of Evesham, another great Benedictine centre. Stone is probably Stoneleigh, Warwicks., where there was a
Brother John Quenyntoné,¹ the abbot, says all things are well but this, that one brother John Bengeworthe, a monk, who had been imprisoned for his ill-desert, brake prison and went into apostasy, taking with him a nun of Godstow; but he has now been brought back to the monastery and is still doing penance.

Brother John Oxenforde, the prior, says that all things are well.

Brother John Woodestoke says all things are well.

Brother Thomas Eynesham says all things are well.

Brother William Hanburghe, the sub-prior, says all things are well.

Brother William Ambresdone says all things are well.

Brother Walter Blechesdene says all things are well.

Brother Thomas Wynchecombe says all things are well.

Brother John Bengeworthe says all things are well.

Brother John Stonle says all things are well.

Brother John Malmesbury says all things are well.

Brother John Abendone says all things are well.

Brother Robert Faryngdone says all things are well.

Brother Thomas Dewly says all things are well.

Brother John Baumburghé says all things are well.

XXI.

The visitation of the priory of the nuns of Fosse, of the order of Citeaux, of the diocese of Lincoln, performed in the chapter-house there on the sixth day of the month of April, in the year of our Lord 1440, by the reverend father in Christ and Lord, the Lord William, by the grace of God bishop of Lincoln, in the fourteenth year of his consecration and the fourth of his translation.

In the which business, as the said reverend father was sitting on and in the same day and place in his capacity of judge, there appeared before him the priorress and convent of the said place to undergo, as was apparent, the said reverend father’s visitation of them. First and before all else the word of God was set forth after this text, ‘I come seeking fruit,’ etc.; and when this had been finished in accordance with the process that was about to take place and also [as beseeemed] them that heard it,² the priorress delivered to my lord his mandate which had been addressed to her for such visitation, in lieu of a certificate, since she has not a clerk to write the certificate. With the which my lord was satisfied and ordered the priorress to shew the title of her incumbency, the foundation charter and the state of the house; and there and then she exhibited her confirmation and the mandate for her installation and the foundation charter of the house, but she shews no evidence of her installation.³ She says that all her sisters now present were then present at the time of her install-

Cistercian abbey. Faringdon is in Berkshire. Baumburgh is probably Baumber, Lincs., as Bamburgh, Northumberland, seems too far away. Dewly is uncertain, but suggests some name of which the Latin form is Dei locus.

² This probably means that the sermon was in English: cf. the visitation of Elstow (no. XIX above). The ignorance of Latin in the monastery is shown by the inability of the priorress to return a certificate.

³ The date of her election does not appear: see Visitations 1, 159. No chartulary of Fosse remains: a charter of confirmation granted by Henry III in 1230 states the foundation
iunctum est igitur sibi vt instet penes officialem archidiaconi pro testimoniali huiusmodi installacionis habenda. Et deinde iuravit priorissa obedienciam: et deinde iunctum est priorisse quod quantum potest colibeat moniales suas ne habeat aliqua colloquia cum mulieribus ibidem tunc perhendinantibus ne cum ad eas accedentibus. Dicit quod ipsa nunc perhendinans ibidem est mater domini Johannis Pygot, et occupat vnam aulam et vnam cameram et nichil soluit, nisi tantum reparando domus illas in quibus moratur.

Domina Margareta Redynges, priorissa, dicit quod omnia bene, preterquam quod domus pauper est et indiget reparacione: tamen quantum valent tanto reparant defectus cum sibi deficiant.

Domina Alicia Pounfrelit de paupertate domus conqueritur: in ceteris omnia bene.

Domina Elena Langwathe dicit omnia bene.

Domina Clemencia Kyrkeham dicit quod omnia bene: de paupertate tamen domus semper conqueruntur omnes; et dicit quod nichil percipient de domo nisi tantum esculenta et poculenta.

Domina Johanna Leke concordat cum predictis.

Domina Johanna Barnabee dicit quod omnia bene.

Quibus examinatis et iterum convocatis dominus dissoluit hanc visitacionem.

**XXII.**

[Fo. 10.]

**Visitacio collegii beate Marie et omnium sanctorum de Goderynghay, Lincolnensiis dioecesis, Inchota**

et factura in capella beate Marie infra dictum collegii ut pro loco capitulari eiusdem xxii° die menses Septembris, anno Domini mccccxxiii°, per reuerendum in Christo patrem et dominum, dominum Willemum, Dei gratia Lincolnensiem episcopum, anno consecrationis sue xiii° et translacionis tercio.

endowment as 120 acres of land and seven tofts in Torksey, which had been given to the priores and nuns without the royal assent by the men of Torksey. This was before the reign of John, who remitted to the nuns in frankalmoin their annual rent of two silver marks. These charters are printed in *Monasticon* iv, 293-4.

1 *Sic*: for nec.
2 et di cancelled.
3 *Sic*: for inchota. The c and most of the h have disappeared.
4 *Sic*.

1 The archdeacon of Stow. In 1440 the archdeacon was the famous canonist William Lyndewode, who appears to have obtained the archdeaconry in 1438 and to have quitted it on his consecration as bishop of St. David's in 1442 (*Visitations* 1, 183, 184, 185). It may be noted that in canon law monasteries were exempted from the ordinary jurisdiction of archdeacons, save in so far as general or special custom allowed (Decretal. 1, xxiii, 10, *Dilecto filio*), but in this case the archdeacon seems to have exercised his right of induction or institutio corporalis (*ibid.* 7, Ad hoc, §5), as in the case of other benefices. Installation, however, was usually performed by the bishop's commissary.

2 Sir John Pygot of Doddington (anciently Doddcngton Pigot), near Lincoln, high sheriff of Lincolnshire 1433. He died without issue in 1450 (*Memorials of Old Lincolnshire*, 1911, p. 281). Alnwick's court book (Lincoln, f. 46d.) contains an account of a process in 1448 and 1449 against sir John, who had kept back tithe from the rector of Doddington and the vicar of St. Mary-le-Wigford, Lincoln, and had caused his serving-men to beat William Dightorn, the rector of Doddington. He had also withheld food and victuals from the parish chaplain of St. Mary-le-Wigford. Having failed to find compurgators, he was
eventually condemned to do public penance in Doddington church for five successive Sundays. William Corthyn, one of his serving-men, incurred a similar penance for violence and threats against John Gudwyn, vicar of St. Mary-le-Wigford. The Pigots also gave their name to Thorpe Pygot, now called Thorpe-on-the-Hill, not far from Doddington.

The hall and great chamber or ‘bower’, the essential constituents of a mediaeval dwelling (cf. Chaucer, *Canterbury Tales* B 4022), as may be seen clearly in the twelfth-century manor-house at Boothby Pagnell, near Grantham. It is possible that lady Pygot occupied a guest-house. The remains of the guest-houses at Fountains and Kirkstall illustrate the hall and great chamber arrangement in such buildings. Or two chambers in the western cloister range may have been fitted up for her accommodation.

4 The names of the nuns convey no very certain information as to their origin. Langwathe is probably Langworth, near Lincoln, which is found in this form. Pounfret is Pontefract in Yorkshire, and Redynges is a name originally derived from Reading (Radinges). Kyrkeham and Leke are too common for identification; while Barnabee is probably a variant of Barnby or Barmby, again uncertain. Margaret Barneby was the name of a previous prioress in 1410 (*Visitatione* 1, 159).

The eastern portion and the collegiate buildings of the church of Fotheringhay no longer remain, and the position of the Lady chapel and chapter-house are unknown. It is possible that the use of the chapter-house was inconvenient in 1438 owing to the building operations which were probably still going on at this date. The famous contract for the building of the nave and tower (*Monasticon* vt (3), 1414 sqq.) bears date 24 Sept., 1434.
ALNWICK'S VISITATIONS

In primis, sedente dicto reuerendo patre dictis die, anno et loco in huiusmodi negotio visitacionis sue inchoando judicialiter pro tribunalis, primo et ante omnia, assistente magistro, sociis perpetuis et aliis ministris dicti collegii alisque pluribus in multitudine non paucarum, propositionem fuit verbum Domini per honestum virum magistrum Thomam Duffelde, in sacra theologia bacallarium, sequentem hoc thema, 'Visita nos in salutari tuo,' etc. Quo lingua latina laudabiliter finita a motisque omnibus quos huiusmodi negotiis non tangebat, dominus Ricardus Vautort, magister dicti collegii, porrexit dicto reuerendo patri certificatorium mandati domini sibi pro hoc negotio transmissi, cuius tenor talis est, 'Reuerendo in Christo patri,' etc. Quo quidem certificatorio per me notarium predictum publice perfecto preconizatis et comparentibus, primo magister iuravit canonicam obedientiam et exhibuit erectionem collegii sub sigillo et subscripione magistri Thome Sale statuta conscripta in quodam quaterno pergameni. Exhibuit eam titulum suum in dicto collegio, quia vt dicti nondum stetit in totali administratione hononorum collegii per integrum annum; et lapso anno ex integro paratus erit ad exhibendum huiusmodi statum. Et deinde precentor dicti collegii et postea singuli socii perpetui dicti collegii sacerdotes, videlicet vnus post alium, iuravunt obedientiam manualem dicto reuerendo patri corporali et tecto libro. Et subseuenter idem reuerendus pater ad inquisitionem in huiusmodi visitacionis sue negotio processit et singulos super statum collegii examinavit et inquisuit. Qui sic examinati et inquisiti dicit deponunt ea que sequuntur.

Ricardus Vautort, magister collegii, examinatus dicit quod dominus Johannes Puttenham et magister Willelmus Appultone, socii perpetui collegii, confederati sunt et per sua conventicula in tabernis publicis et alis locis suspectis extra collegium habitum induxerunt omnes socios perpetuos preter vnum, videlicet Stonham, contra Redburne; et hoc penitus contra statutum iuratum, ad effectum vt omnino expelleretur a collegio, cum sit multum necessarium collegio in officio quoque occupat ibidem et non sit qui contrarium probare sciat aut valeat.

Item dicit quod dominus Ricardus Assheby alias, temporibus Ricardi et Willelmi nuper Lincolniensium episcoporum, abiuariat familiaritatem Emmote Masone de eadem, coniugate; et tamen frequentat continue eius consorciun et familiaritatem vt solito, iuramento non obstante predicto. Comparuit et objecto sibi articulo negat crimem et familiaritatem cum dicta Emmota; et innuetum est sibi quod ad statum purget se de negatis cum iij sociis suis. Et deinde purgauit se cum domino Johanne

1 Ps. CVI, 4.
2 Sic.
3 stat cancelled.
4 et is needed.
5 et is needed.

The word perpetuus in this connexion denotes the permanent nature of the fellowship, which terminated only with voluntary resignation or death, unless its holder incurred canonical deprivation. Thus a perpetuus vicarius of a church is the holder of his vicarage as a freehold benefit with a stated endowment, as opposed to a vicarius or curatus conditionis or amotius, who was removable at the will of the rector or appropriator of a church and served him for a salary agreed upon by private arrangement.

3 He had been instituted to the mastership on 8 Jan., 1437-8, at Stamford (Reg. xvin, l. 117).
2 Evidently Colstone.
In the first place, as the said reverend father on and in the said day, year and place was sitting, at the beginning of such the business of his visitation, in his capacity of judge as a tribunal, first and before all else, while there stood by the master, the perpetual fellows and the other ministers of the said college and many others in no small number, the word of the Lord was set forth by the honest master Thomas Duffelde, bachelor in divinity, after this text, 'Visit us in Thy salvation', etc. And when this had been finished in praiseworthy fashion in the Latin tongue and all whom such business did not concern had been removed, sir Richard Vautort, master of the said college, proffered to the said reverend father the certificate of my lord's mandate which had been dispatched to him for this business, whereof the purport is on this wise, 'To the reverend father in Christ', etc. The which certificate having been publicly read through by me, the notary aforesaid, to them, after they had been called over and were present, first the master swore canonical obedience and shewed the foundation charter of the college under the seal and signature of master Thomas Sale [and] the statutes written in a quire of parchment. He exhibited also his title in the said college, but left no copies, nor did he exhibit the state of the college, because, as he says, he has not yet continued for an entire year in the complete administration of the goods of the college; and, after the year is entirely past, he will be ready to exhibit such state. And then the precentor of the said college and thereafter the several perpetual fellows of the said college in priest's orders, to wit one after another, sware manual obedience to the said reverend father bodily, touching the book. And afterwards the same reverend father proceeded to his inquiry in the business of such his visitation and examined and made inquiry of each one touching the state of the college. And they, upon such examination and inquiry, do say and testify these things which follow.

Richard Vautort, master of the college, says upon examination that sir John Puttenham and master William Appultone, perpetual fellows of the college, are leagued together and by their conclaves, which are held in public taverns and other suspect places outside the college, have brought in all the perpetual fellows save one, to wit Stonham, against Redburne; and this utterly against the statute to which they are sworn, to the end that he should be altogether driven out of the college, albeit he is very needful to the college in the office which he holds in the same and there is no-one who knows or is able to prove the contrary.

Also he says that sir Richard Asheby at another time, in the days of Richard and William, late bishops of Lincoln, did abjure familiar conversation with Emmot Masone of the same, married woman; and yet he constantly haunts, as was his wont, her fellowship and conversation, notwithstanding the oath aforesaid. He appeared and, the article being laid to his charge, denies his guilt and familiar conversation with the said Emmot; and he was enjoined to clear himself at once with three of

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4 The letters patent by which the college was founded bear date 18 Dec., 1411 (Cal. Pat., 1408-13, p. 558).
6 The reference is to the second statute, which required loyalty to the college and abstinence from detraction, strife and quarreling.
7 I.e. Fotheringhay.
Palmer, Johanne Brownyng et Johanne Puttenham; et deinde dominus monuit eundem dominum Johanne\textsuperscript{1} iuxta formam statutorum quod decetero non frequentet familiaritatem vel domum dicte Emmote.

Item dicit quod dominus Thomas Nortone a diu est diffamatus cum vxore Johannis Barbour; et per istos duos socios totum collegium est diffamatum et sic fuit istis xvj annis et amplius. Tamen dicit quod iste Thomas non adeo frequentat domum dicte mulieris vt solito, ex quo ipse magister eum monuit de dimittendo eam. Comparuit et fatetur se diffamatum cum dicta\textsuperscript{2} muliere per xx annos: negat tamen crimen. Fatetur se frequentare domum dicte mulieris, tamen cum socio et honesto modo; et habet ad purgandum se cum tribus sociis suis. Et purgauit se cum Pal\textsuperscript{mer}, Appultone et Toune, et monitus est iuxta formam statutorum quod decetero non frequentet locum illius mulieris sub pena expulsionis a collegio.

Item dicit quod collegium fuit indebitatum tempore ingressus sui in cvij li. et ultra, vt credit.

Item dicit quod isti sic confederati, eo quod non vult eorum desideriis,\textsuperscript{3} contra justiciam expellendo Redburne a collegio absque probacionibus et cause cognizione, sed solum secundum eorum nudas assurance absque pluri, sunt multum rebel[les], inobedientes et contumeliosi, vocando ipsum ideotam.\textsuperscript{4}

Item dominus Johannes Toune, socius perpetuus, publice diffamatus est cum Margeria Veys, vxore Junioris Veys, quam induct in [c]am[aram] suam infra collegium multociens ad libitum suum, et\textsuperscript{5} eo potissime in absencia magistri absentis in negociis colleg[ii]; et ipsa presente habet publicum accessum ad eandem suspectis locis. Obiecto sibi articulo, negat crimen ab omni tempore; fatetur tamen ipsam fuisse . . .\textsuperscript{6} in camera sua secum, non tamen ipsis duobus solis. Vnde dominus iniunxit sibi purgacionem cum iij sociis; et sic purgauit se cum Assheby, Brownyng et Puttenham. Et deinde simpliciter abiuauit dictam mulierem et omnem eius familiaritatem suspectam, et monitus est, etc., quod obseruet hoc suum iuramentum sub pena excommunicacionis.

Dominus Willemus Typpe, precentor, dicit quod dicitur quod Johannes Redburne alienat carnes et pisces de communa collegii in magnum detrimentum commune collegii.

Item dicit\textsuperscript{7} quod sunt quidam de collegio qui secundum statuta non sequuntur chorum, cum satis bene possent.

Item dicit\textsuperscript{8} multociens pulsatur nimiris tarde ad horas, cuius rei causa nimiris festine decantatur officium diuinum absque debitibus paucationibus et quasi absque deucocatione.

Item dicit quod soci et choriste soli vagantur extra collegium in villam et absque socio contra statuta, sicut et ipsumet precentor multociens fecit et facti.

\textsuperscript{1} Sic: for Ricardum.
\textsuperscript{2} an cancelled.
\textsuperscript{3} Sic: annuere or consentire omitted.
\textsuperscript{4} Sic.
\textsuperscript{5} A cancelled.
\textsuperscript{6} A word seems wanting here owing to the decayed state of the paper; but the sense is complete.
\textsuperscript{7} quod omitted.
\textsuperscript{8} John in the Latin, by mistake. Statute 31 prescribes that three warnings, first by the master, then by the master and two fellows, then by the whole chapter, are to precede expulsion in the case of notorious crimes.
his fellows. And then he cleared himself with sir John Palmer, John Brownyng and John Puttenham; and then my lord warned the same sir Richard according to the form of the statutes that henceforth he should not haunt the conversation or the house of the said Emmot.

Also he says that sir Thomas Nortone has been defamed of long time with the wife of John Barbour; and by reason of these two fellows the whole college is defamed and so has been for these sixteen years and more. But he says that this Thomas does not haunt the said woman's house so much as he was wont, since the master himself warned him to leave her. He appeared and confesses that he has been defamed with the said woman for twenty years: yet he denies his guilt. He confesses that he haunts the said woman's house, but with a fellow and in honest wise; and he has to clear himself with three of his fellows. And he cleared himself with Palmer, Appultone and Toune, and was warned according to the form of the statutes that henceforth he should not haunt that woman's dwelling under pain of expulsion from the college.

Also he says that at the time of his entry the college, as he believes, was £107 in debt and more.

Also he says that these who are thus leagued together, because he will not 'hearken to' their desires, in driving Redburne contrary to justice out of the college, without proofs and cognisance of the case, but only according to their bare allegations with nothing more, are very rebellious, disobedient and abusive, in that they call him idiot.

Also sir John Toune, perpetual fellow, is publicly defamed with Margery Veys, wife of Junior Veys, whom he brings oftentimes at his pleasure into his chamber within the college, and that generally in the absence of the master, when he is away on the business of the college; and, when the master is present, he has public access to the same woman in suspect places. The article having been laid to his charge, he denies his guilt at any time; but confesses that she has been with him in his chamber, but not when they two have been by themselves. Wherefore my lord enjoined upon him to clear himself with three fellows; and so he cleared himself with Ashebey, Brownyng and Puttenham. And then he made simple abjuration of the said woman and all suspect conversation with her, and was warned, etc., to keep this his oath under pain of excommunication.

Sir William Typpe, the precentor, says that it is said that John Redburne consumes flesh and fish from the commons of the college to the great damage of the commons of the college.

Also he says that there are certain of the college who do not attend quire according to the statutes, although they could do so well enough.

Also he says that there is no certain of the college who do not attend quire according to the statutes, although they could do so well enough.

Also he says that the fellows and choristers roam by themselves outside the college into the town, and without a fellow, contrary to the statutes, even as also he himself, the precentor, oftentimes has done and does.

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2 Attendance at the daily services was required of all in the college by statute 42, which also contains the directions for the ringing of the bell for matins.

3 See Visitations I, 106, note 2.

4 Statute 35. The penalty was correction by the master, with expulsion on repetition of the offence.
ALNWICK'S VISITATIONS

[Fo. 10d.] Item dicit quod statuta non leguntur temporibus debitis secundum ipsorum statutorum exigenciam.

Quibus examinati dominus continuauit visitacionem suam huiusmodi vsque post prandium eiusdem diei in eodem loco, presentibus Depyng, Thorpe et me Colstone. Quibus termino et loco magister Johannes Depyng, commissarius dicti reuernendi patris in hoc specialiter deputatus, processit ad vltiorem examinacionem siue inquisitionem in huiusmodi negotio sub hac forma.

Dominus Richardus Asseby, socius perpetuus dicti collegii, dicit quod stipendia sociorum non soluuntur. Quibusdam sunt arretro per quarterium, quibusdam per medietatem anni. Credit tamen quod magister bene faciet cum poterit commoda collegii exigere.

Item dicit quod cuilibet celebranti septimanatim missam pro animabus regis et fundatorum et que celebrari debet per stalla occupantes non satisfit de stipendio ad hoc assignato per statuta; nam quilibet celebrans perciperet in septimana sua xiiijd. utra stipendium suum debitum.

Item dicit quod Johannes Redburne consumit cibaria commune collegii; nam infra paucos dies preteritos visum fuit commedi in domo sua tria capita percollorum in salsamento, quo creduntur fuere de victualibus collegii.

Item dicit de statutis non lectis vt supra.

Item dicit quod statutum de non exeundo soli non observatur, quia vt sibi videtur nimis graue est ad observandum et ideo numquam erat admissum ab inicio; nam credebat habuisse modificacionem illius statuti.

Dominus Johannes Palmere dicit de salaris non solutis vt supra, cum quatuor vel quinque sociis sit arretro de stipendiis suis per medieta-tem anni. Nam quilibet socius sacerdos capiit in anno xij marcas, de quibus soluit pro mensa lxs. annuim.

Item dicit quod non habetur integer numerus sociorum, nec aliquis in ordine diaconatus secundum statuta.

Item dicit quod statuta non leguntur secundum eorumdem exigenciam.

Item dicit quod statutum de conservando localia et thesaurum domus non observatur, cum magister omnia solus recipit et omnia solus expedit.

Item dicit quod statutum de non exeundo proincitum collegii non observatur, cum secundum illud non soli euagentur.

Item dicit quod Johannes Redburne, iuratus de fidelitate et honestate observanda penes collegium et singulares personas eiusdem de non scandalizando eos, contra iuramentum suum diffamauit magistrum de-

1 Sic: for fuisse.
2 atus interlined above orum cancelled.
1 Statute 27 required the reading of the statutes twice yearly, viz. on the morrows of the feasts of the Purification and Assumption of our Lady.
2 Statute 48 prescribes a payment of 2d. a day (i.e. 14d. a week) from the common fund to each chaplain who celebrates a special mass for Henry V (i.e. the reigning king) or the founder. By statute 44 a daily mass of requiem without music was ordered for Richard II, Henry IV, Henry V, Edward. duke of York, the founder, his children Edmund and Isabel, the patron when dead, and all faithful souls.
3 Statute 35, as above. It forbade wandering alone outside the college into any house in the town or neighbourhood, and entering any tavern 'save in the presence of someone of sufficient dignity and honesty'.
4 By statute 1 the college was to consist of a master, precentor, eleven other chaplain
Also he says that the statutes are not read at the due times according to the requirement of the same statutes.\(^1\)

And, when these had been examined, my lord adjourned such his visitation until after breakfast of the same day in the same place, there being present Depyng, Thorpe and I Colstone. At and in the which term and place master John Depyng, specially appointed the commissary of the said reverend father in this behalf, proceeded to the further examination and inquiry in such business under this form.

Sir Richard Assheby, perpetual fellow of the said college, says that the fellows' salaries are not paid. For some they are a quarter, for some half a year in arrears. He believes, however, that the master will do well when he shall be able to claim the profits of the college.

Also he says that to each one who celebrates mass weekly for the souls of the king and founders, the which should be celebrated by the holders of the stalls, satisfaction is not made of the salary appointed by the statutes to this end; for everyone who celebrates should receive during his week fourteen pence beyond the pay due to him.\(^2\)

Also he says that John Redburne consumes food-stuff of the commons of the college; for within a few days gone by it was seen that there were eaten in his house three swines' heads in pickle, which are believed to have been of the victuals of the college.

Also he says as above concerning the statutes, that they are not read.

Also he says that the statute concerning not going out alone is not observed, because, as it seems to him, it is too hard to keep and therefore was never accepted from the beginning; for they believed that they would have had a modification of that statute.\(^3\)

Sir John Palmere says as above concerning the salaries that are not paid, inasmuch as four or five fellows have their pay half a year in arrears. For every fellow in priests' orders receives twelve marks a year, out of which he pays sixty shillings yearly for his board.

Also he says the full number of fellows is not kept up, nor is there anyone in deacon's orders according to the statutes.\(^4\)

Also he says that the statutes are not read as is required by the same.

Also he says that the statute touching the keeping of the jewels and treasure of the house is not observed, since the master receives all by himself and spends all by himself.\(^5\)

Also he says that the statute concerning not going outside the precinct of the college is not observed, seeing that according thereunto they are not to wander out by themselves.

Also he says that John Redburne, who is on his oath to keep fealty and honest dealing as touching the college and the several persons there-of, to give them no offence, has against his oath defamed the master who

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1. Fellowship in Priests' Orders, eight clerks and thirteen choristers. In statute 4 the clerks are divided into deacons and sub-deacons, but the number of each is not specified.
2. Statute 26 prescribes the keeping of three chests in the treasury, the room above the church porch. The contents of these chests and the regulations for their keys are described at some length. The two keys of the chest containing the most precious vestments and plate were to be kept by the precentor and sacrist, who also had the two keys of the treasury. The master, precentor and one of the fellows were to have the three keys of the muniment chest; while the money-chest, which also contained the principal relics and jewels, had four keys in the custody of the master, precentor and two fellows. The ordinary plate and vestments were to be kept in chests in the porch, under the sole charge of the sacrist.
functum et magistrum modernum ac dominos Ricardum Assheby, Johannem Toune et Thomam Nortone, socios, super incontinencia cum diuersis mulieribus; cuius rei causa collegium in sui fama est multum deterioratum.

Item dicit quod Johannes consumit et subtrahit cibaria collegii; nam quedam seruiens illius Johannis confessa est se similia cibaria ad domum dicti Johannis asportasse clamculo de precepto magistri sui, et sic visum est fieri per quosdam socios de collegio.

Item cum collegium concesserat Willelmo Gardynere quandam elemosinam in esculetis et poculentis omni altera die, dictus Johannes Redburne repulit eum ab huiusmodi elemosina eo quod nollet receptare quandam Aliciam Bee ad mandatum dicti Johannis, que cum dicto Johanne fuit suspecta et ipse cum ea diffamatus.

Idem sollicitabat Johannam Puttenham ad concumbendum cum ea, cui reuelauit plura diffamatoria de se et aliis dicti collegii personis.

Item dicit quod magister collegii in negotiis collegii non consult cum sociis suis, sed solum cum Redburne, de arduis et aliis gerendis.

Item dicit quod non ministrarum sociis infirmis de subtilioribus cibariis quibus posset melius recocilliari, sed eque sanis et infirmis in cibariis deseruitur.

Item dicit quod elemosina fecisset quod magisteriam defunctus biennium ante mortem fuisset intoxicatus; et sic semper cum aliquis socius infirmetur et mutatur sibi cibaria, super hoc murmurat imprecano, 'Diabolus intoxicet eum.'

[Fo, II] Dominus Johannes Brownyng, socius perpetuus collegii, dicit quod liberata sua yemalis est eis aretro de duobus annis in proximo festo Natalis Domini, nescit in cuius defectu. Dicit tamen quod magister omnium solus recipit et omnia solus soluit.

Item dicit de statutis non lectis temporibus suis secundum eorum exigenciam.

Item dicit quod magister non operatur in negociis collegii cum consilio fratrum, sed extraneorum.

Item dicit de diffamacione magistri nuper et magistri nunc et sociorum collegii sicut dicit Johannes Palmere.

Item dicit de subtraccione victualium collegii in familia ipsius Redburne per ipsum Redburne subtractorum, vt supra, de visu et sciencia plurium, tam dum vxor sua morabatur apud Werryngton quam hiis diebus.

Item dicit de missa pro fundatore non celebratur secundum statuta, nec deseruitur celebrantium missam pro rege de stipendiis suis.

Item dicit quod nunquam fuit quies in collegio ex quo Redburne ingrediabatur collegium.

Dominus Johannes Puttenham, socius perpetuus sacerdos, dicit quod secundum ordinacionem fundatoris prouentus ecclesie de Foderynghay

1 *Sic: for esculetis.*
2 *Sic: for eo.*
3 *Johannes* cancelled.
4 *quod* cancelled.
5 *Sic: quod* omitted.
6 *Sic.*

1 *Elemosina* in the text seems to be for *elemosinarius.*
2 *i.e.* the clothes 'of one and the same cut and colour' to be provided, according to statute 11, out of the common goods of the college every Christmas. The statute prescribes
is deceased and the master who is now and sirs Richard Assheby, John Toune and Thomas Nortone, fellows, of incontinence with divers women; for the which cause the college has suffered much harm in its reputation.

Also he says that John consumes and withholds the food-stuff of the college; for a serving-woman of this John confessed that she carried the like meats privily, at the bidding of her master, to the house of the said John, and so it was seen by certain fellows of the college to be done.

Also after the college had granted to William Gardynere an alms in meat and drink every other day, the said John Redburne drove him away from such alms, inasmuch as he would not harbour at the bidding of the said John one Alice Bee, who was suspect with the said John and he defamed with her.

The same did solicit Joan Puttenham to lie with him, to whom he discovered much defamatory matter concerning him and the other persons of the said college.

Also he says that in the business affairs of the college the master of the college does not take counsel with his fellows touching the conduct of difficult and other matters, but with Redburne only.

Also he says that more delicate food, whereby better cheer might be had, is not served to the fellows when they are infirm, but the sound and the infirm are served with food alike.

Also he says that the almoner\(^1\) is said to have caused the master who is now deceased to have been poisoned two years before his death; and so always, when any fellow is infirm and his food is changed, he grumbles hereat with the curse 'May the devil poison him!'.

Sir John Brownynge, perpetual fellow of the college, says that their winter's livery\(^2\) is two years in arrear next Christmas, he knows not in whose default. He says, however, that the master receives all by himself and pays all by himself.

Also he says of the statutes that they are not read at their seasons as is required of them.

Also, he says that the master does not labour in the business affairs of the college with the counsel of his brethren, but of strangers.

Also he says concerning the defamation of the late master and the master who is now and the fellows, even as John Palmer says.

Also he says as above concerning the confiscation of the victuals of the college in the said Redburne's household, which were purloined by the same Redburne, as was seen and known of many, both while his wife was dwelling at Warmingtone\(^3\) and in these days.

Also he says of the mass for the founder [that] it is not celebrated according to the statutes, nor is service of their pay done to them that celebrate mass for the king.

Also he says that never since Redburne entered the college has there been peace in the college.

Sir John Puttenham, perpetual fellow in priests' orders, says that according to the founder's ordinance the proceeds of the church of Fotheringhay, the amount of cloth to be divided as follows. Eleven yards at not more than 26d. the yard were to be divided between the master and precentor, and four yards given to each of the other fellows and of the clerks; while two and a half yards at not more than 22d. the yard were to be given to each chorister under, and three yards to each chorister over twelve years of age.

\(^1\) Warmingtone, famous for the beautiful thirteenth-century work in its church, is S.E. of Fotheringhay; on the opposite side of the Nene.
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deberent solum converti in supplementum communarum sociorum in collegiorum et non in alios vsus; verumptamen iam non sunt in communis, sed quilibet sacerdos soluit in grosso pro victualibus suis Ixs. Et credit quod si forent in communis vt supra,\textsuperscript{5} viilius foret\textsuperscript{6} stare magna summa, sic quod haberent in thesauro vnnde posset satisfieri eis pro vna\textsuperscript{4} mense\textsuperscript{a} pre manibus.

Item dicit quod de statutis prouentus collegii deberent reponi in vna cista sub tribus clauibus, et cum opus foret pecuniiis liberarentur per\textsuperscript{a} custodes huiusmodi clauium; iam etenim magister omnia solus recipit et soluit solus.

Item cum aliqui infirmentur, male eis seruitur in cibariis. Petitur\textsuperscript{7} igitur vt cum\textsuperscript{8} quilibet solut in mensa sua Ixs. in anno, quod extenditur ad xiiijd. in septimana, et contingat aliquem infirmari, aut magister prouideat infirmo de cibis subtilloribus iuxta appetitum suum, aut resoluet infirmo summan solutam per eum pro tempore infirmitatis sui, vt sibi ipsi prouideat.

Item dicit quod desiderium quatinus regimen de collegio est quod nullus coniugatus habeat aliquid regimen familia,\textsuperscript{9} sed socii domus, sicut antiquitus visitatum est; nam per Redburne, qui nunc habet regimen, collegium magnum in fama et cibariis patur detrimuntum.

Item dicit de statutis non lectis secundum statuta vt supra.

Item petit vt Redburne respondeat detectis super eum per scedulam.

Item dicit de missis pro rege et fundatore et eius obitu non seruatis, vt supra.

Item dicit de vestura aretro existente, vt supra.

Item dicit quod absque scienza sociorum magister vendidi\textsuperscript{10} cxx quarteria brasei ad xld. Petit igitur vt magister nichil operetur absque aduisamento sociorum collegij.

Dominus Thomas Norton, presbyter, socius perpetuus collegii, dicit quod non est satisfactum sociis de stipendiis suis in terminis vt supra.

Item dicit de Redburne vt supra per alios deponunt alii,\textsuperscript{11} et presertim quod non est utilis collegio in nullo.

Item dicit quod vbi per statuta haberent solum in collegio v seruientes seculares, iam etenim habent viij, videlicet vnum senecallum, vnum pincernum,\textsuperscript{12} cocum cum iij sub se et pistoreum cum vno seruitore, et vnum prouiserem qui et barbitonser or est.

Item dicit quod vbi annis preteritis sufficiabant\textsuperscript{13} sibi pro anno et vnum\textsuperscript{14} quarterium ultra certus numerus piscium salsorum et durorum, iam vltimo anno emebantur plures solito per sexaginta pisces salsos, qui om-

\textsuperscript{1} Sic : for collegio.
\textsuperscript{2} ult cancelled.
\textsuperscript{3} in cancelled.
\textsuperscript{4} Sic : but mense should probably be mensa.
\textsuperscript{5} in cancelled.
\textsuperscript{6} Illas cancelled.
\textsuperscript{7} vt cancelled.
\textsuperscript{8} alt cancelled.
\textsuperscript{9} Sic : for famile or familiaris.
\textsuperscript{10} et cancelled.
\textsuperscript{11} Sic : vt supra per alios deponit is meant.
\textsuperscript{12} Sic : for pincernam.
\textsuperscript{13} Sic.
\textsuperscript{14} Sic : per omitted.

1 This assumes that mense is an error for mensa. The fruits of the church should go towards providing a common table for all; instead of this, they were applied to other uses, and the fellows paid 6os. each, three-eighths of their stipend, for their board.
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eringhamay ought to be applied only to the augmentation of the commons of the fellows in college and not to other uses; nevertheless they no longer live on commons, but each priest pays sixty shillings in the lump for his victuals. And he believes that if they lived on commons as above, it would be more profitable by a large sum that they should so abide, so that they could have in their treasure the means whereby they could be satisfied for one table⁴ in ready money.

Also he says that by the statutes the revenues of the college should be laid by in a chest under three keys⁵, and, whenever there was need of money, it should be paid by the keepers of such keys; for now the master receives all by himself and pays by himself.

Also whenever any are in ill health, they are ill served with food. Prayer therefore is made that, since every one pays sixty shillings a year for his board, the which amounts to fourteen pence a week, and [when] it chances that anyone is in ill health, either the master shall provide the ailing man with more delicate food as his appetite demands, or shall pay back to the ailing man according to the time of his sickness the sum paid by him, that he may provide for himself.

Also he says that it is desired, as regards the governance of the college, that no married man shall have any rule over the household, but the fellows of the college, as has been the wont of old; for by means of Redburne, who now holds rule, the college suffers great damage in reputation and in food.

Also he says of the statutes as above, that they are not read according to the statutes.

Also he prays that Redburne may answer by schedule⁶ to the disclosures concerning him.

Also he says of the masses for the king and the founder and his obit⁷ as above, that they are not kept.

Also he says of their clothing as above, that it is in arrear.

Also he says that without the knowledge of the fellows the master sold 120 quarters of malt at forty pence [a quarter]. He prays therefore that the master shall do no business without the acquaintance of the fellows of the college.

Sir Thomas Nortone, priest, perpetual fellow of the college, says as above, that satisfaction is not made to the fellows of their pay at the [statutory] terms.

Also he says of Redburne as is deposed by the others above, and especially that he is profitable to the college in naught.

Also he says that whereas by the statutes they should have only five secular serving-folk in the college,⁸ they now soforth have eight, to wit, a steward, a butler, the cook with two under him and the baker with a servant, and a purveyor who is also the barber.

Also he says that whereas in years past a fixed number of salted fish and stockfish was enough for them for a year and a quarter beyond, this last year more fish by sixty than usual were bought, and all these were

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⁴ See note 5 on p. 95 above. The money-chest had four keys according to the statute.
⁵ I.e. the detecla would be submitted to him in writing, and he would return a written answer to each article.
⁶ The founder's obit, payments for which are prescribed in statute 50, was on 25 Oct., the anniversary of the battle of Agincourt, at which he fell.
⁷ Four servants, or five at the most, were allowed by statute 24. One was to be the barber and was also to be able to mend and repair the vestments and other ornaments.
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nes non sufficiabant collegio per annum, et hoc in defectu habentis regi-
men familie.

[Fo. rrd.] Item dicit de hoc quod collegii\(^1\) starent in communis
secundum statuta, vt supra.

Magister Willelmus Appeltone, presbiter et socius perpetuus col-
legii, dicit quod quidam segniter veniunt ad magnas missas in collegio,
qui alii praetermissis occupacionibus possent cicius venire si preuiderent.

Item dicit quod quidam ex consuetudine exercent tabernas publicas
in villa ibidem, videlicet presbiteri socii.

Item dicit quod cum dictum erat Redburne de improperiis et de
mala gestura sua penes collegiatos et mala vita propria, vilipendendo eis
respondendo,\(^4\) vt Johanni Puttenham, quem vocauit publice coram magis-
tro et alii cecum scurrum, et Henrico Stonham imposuit crimen cum . . .\(^5\)

Item dicit quod idem Redburne dixit quod sciuit cepisse magistrum
nunc collegii et Emmotam de ly Buterly simul coeuntes si vellet; et quod
eciam\(^3\) sollicitavit \textit{Johannam Potenham} ad concubitum suum, et cum non
consentiret, iactauit se concubuisse cum Agneta\(^6\) Stonham et alii pluri-
bus, vt cicius alliceret sibi dictam Johanni.

Item vt mulieres sollicitate per eum ad concubitum suum cicius con-
sentirent, dixit plures de collegio tenere mulieres, viz. illum, illum, et sic
ceteros plures diffamauit.

Item dicit quod, in probacionem consumpcionis honorum collegii
per Redburne, idem Redburne dedit Johanne Potenham species ambas
manus plenas.

Item dicit quod indies subtrahit panem, ceruisiam, carnes et pisces,
et hoc in alueolis.

Item dicit quod isto die ad octo dies preteritos quedam seruiens
clam portauit a collegio ad domum dicti Redburne vnum brest de mo-
tone et tria capita porcellorum, quorum vnum perdidit per viam.

Item dicit de recipcione proutenium collegii per magistrum solum
et solutionibus per ipsum solum factis vt supra.

Item petit vt decetero socii collegii sint senescalli, et non coniugati
vt nunc.

Item dicit quod non habent lecturam temporibus prandii iuxta
statuta.

Item dicit quod propter non construcctionis\(^4\) librarie libri collegii
destruuntur per puluereis et vermes.

Dominus Henricus Stonham, presbiter, socius perpetuus collegii,
dicit de missis et obitu vt supra.

\textit{Dominus} Johannes Tunne, presbiter, socius perpetuus collegii,
dicit de missis, etc., et\(^7\) supra; nec quod habent diaconos in ordine ad
euangelia legenda nec alios locis eorum.

Henricus Cla\[mpayn], vnus clericorum, \textit{generosus, dicil quod} stetit
in collegio ix annis, et tamen non est admissus in socium perpetuum
collegii iuxta statuta.

Item dicit quod si Redburne expectet in officio senescalli, duo vel

\(^1\) \textit{Sic}: socij omitted.
\(^2\) \textit{Sic}: for respondit.
\(^3\) \textit{Sic}: name left blank.
\(^4\) This seems to be the reading, but the MS. is hard to make out at this point.
\(^5\) Interlined: \textit{Johanna} erased.
\(^6\) \textit{Sic}: for constructionem.
\(^7\) \textit{Sic}. 

not enough for the college for a year, and this is in default of him that bears rule over the household.

Also he says as above concerning this, that [the fellows] of the college according to the statutes should live on their commons.

Master William Appelton, priest and perpetual fellow of the college, says that certain of them are slothful in coming to high mass in the college, who, setting aside their other businesses, could come more quickly if they would take heed beforehand.

Also he says that certain do customarily haunt the public taverns in the town there, to wit, priest-fellows.

Also he says that, when Redburne had been spoken to concerning his revilings and his ill behaviour as regards them of the college and his own evil life, he answered them slightly, as he did to John Puttenham, whom he called a blind zany in public before the master and the others, and charged Henry Stonham with guilt with ... Also he says that the same Redburne said that he knew, if he had wished, how to have caught the present master of the college and Emmot of the Buttery in the act together; and that [Redburne] also besought Joan Potenham to lie with him, and, when she would not consent, boasted that he had lain with Agnes Stonham and several others, that he might entice the said Joan to him more quickly.

Also in order that the women besought by him to lie with him might more quickly consent, he said that several members of the college kept women, defaming to wit one [and] another and so several of the rest.

Also he says, in proof of the consumption of the goods of the college by Redburne, that the same Redburne gave Joan Potenham spices, both hands full.

Also he says that day by day he takes off bread, beer, flesh and fish, and this in basins.

Also he says that this day a week agone a serving-maid carried privily from the college to the said Redburne's house a breast of mutton and three sucking-pigs' heads, whereof she lost one by the way.

Also he says as above concerning the receipt of the revenues of the college by the master alone, and of the payments, that they are made by him alone.

Also he prays that henceforward fellows of the college, and not, as now, married men, be the stewards.

Also he says that they do not have reading at breakfast-time according to the statutes.  

Also he says that, because the library has not been built, the books of the college are destroyed by dust and worms.

Sir Henry Stonham, priest, perpetual fellow of the college, says as above concerning the masses and obit.

[Sir] John Tunne, priest, perpetual fellow of the college, says as above concerning the masses, and that they have no deacons in orders to read the gospels, nor any others in their stead.

Henry Cla[mayn], one of the clerks, gentleman, says that he has stayed in the college nine years, and yet has not been admitted to be a perpetual fellow of the college according to the statutes.  

Also he says that, if Redburne continues in the office of steward,
tres de optimis in collegio volunt penitus dimittere collegium in perpetuo.

Item deficiunt duo capellani de sociis capellani et unus clericus valetus contra statuta.

Ricardus Pyryell, clericus generous, dicit quod non erit pax inter magistrum et socios quandiu Redburne ibidem fuerit; causam tamen nescit, vt dicit. Vidit, vt dicit, panem collegii in domo Redburne: qualiter illuc deuenit ignorat.

Johannes Lymster, clericus valetus, dicit quod sunt quatuor clerici valeti, et nisi duo generosi vbi forent quatuor secundum statuta.

. . . Cottour dicit de vestura de tempore vltimi magistri aretro.

[Fo. 12.] Johannes Porter, clericus valetus, dicit quod nichil nouit merito detegendum.

Johannes Chesterfeld, clericus valetus, conjugatus, dicit se nichil nouisse detegendum.

Johannes Stevensone, chorista, percipit iiij nobilia et cibaria et vesturam de collegio.

Johannes Warderobe, chorista, percipit solum victum et vestitum de collegio, et Puttenham seruat pecuniam.

Willelmus Huchone, chorista, percipit tantumdem, et pecunia sua est in custodia domini Johannis Puttenham.

Johannes Taylour, chorista, percipit tantumdem, et Puttenham seruat pecuniam.

Willelmus Armestone, chorista, habet tantum victum et vestitum.

Johannes Lyndesey, chorista, percipit tantum victum et vestitum.

Thomas Typpe, chorista percipiunt tantum victum et vestitum.

Thomas Barbour, chorista percipiunt tantum victum et vestitum.

Item silencium non seruatur in ecclesie tempore dniuorum.

Memorandum de tarde venientibus ad refecciones, et tamen petunt integra fercula, ac si venissent in inicio prandii vel cene.

Memorandum quod magister habet ad exhibendum clarum statum collegii.

Testes producendi ad conuincendum J. Redburne introducti per dominum Johannis Puttenham . . . .

1 clerici cancelled.
2 Mathes cancelled.
3 Math cancelled above Joh.
4 et chorista cancelled ; but et was cancelled by mistake.
5 st cancelled.
6 Sic.
7 Margin badly torn here.
two or three of the best men in the college will utterly leave the college for ever.

Also there are two chaplains wanting of the chaplain fellows, and one gentleman-clerk and one yeoman-clerk contrary to the statutes.\(^1\)

Richard Pyryell, gentleman-clerk, says that there will not be peace between the master and fellows, so long as Redburne be there; howbeit, as he says, he knows not the cause. He has seen bread of the college, as he says, in Redburne's house: how it came thither he knows not.

John Lymster, yeoman-clerk, says that there are four yeoman-clerks, and only two gentlemen, whereas according to the statutes there should be four.

... Cottour says of their raiment that, since the time of the last master, it is in arrear.

John Porter, yeoman-clerk, says that he knows nothing worth disclosing.

John Chesterfeld, yeoman-clerk, wedded, says that he knows nothing to disclose.

John Coke, chorister, says that his stipend is withheld from him, albeit he takes his part in divine service like the rest, and serves as a chorister.

John Mathewe, chorister, who sings a man's part, serves in the college as a chorister, and has yearly two marks, raiment and food.

Richard Potenham, chorister, serves as the master's clerk: he gets naught of the college but food and raiment.

John Curteys, chorister, is a student at Oxford: he gets naught of the college but two marks and raiment at the bestowal of the college.

Robert Stevensone, chorister, gets four nobles and food and raiment of the college.

John Stevensone, chorister, gets only victuals and clothing of the college.

John Warderobe, chorister, gets two marks, raiment and food of the college, and Puttenham looks after his money.

William Huchone, chorister, gets as much, and his money is in sir John Puttenham's keeping.

John Taylour, chorister, gets as much, and Puttenham keeps his money.

William Armestone, chorister, has only victuals and clothing.

John Lyndesey, chorister, gets only victuals and clothing.

Thomas Typpe, chorister } get only victuals and clothing.

Thomas Barbour, chorister } Also silence is not kept in church at service-time.

Note should be made of them that come late to meals and yet ask for full courses, just as if they had come at the beginning of breakfast or supper.

It should be noted that the master has to exhibit the net state of the college.

Witnesses to be produced for the conviction of John Red[burne], brought in by sir John Puttenham ...

\(^1\) Only nine fellows out of the statutory twelve, in addition to the master, gave evidence. Of the eight clerks, as Lymster shewed, the number of yeomen was actually full, but two gentlemen were wanting.
Willelmus Puttenham
Johanna eius vxor
Dominus Johannes Palmer
Henricus Clampayne
Ricardus at Wode
Alicia, vxor eiusdem Ricardi
Lucia Puttenham
Dominus Johannes Tunne
Elena, seruiens Johannis Redburne
Johannes Wyngarde
Margareta vxor eius
Vxor Reginaldi Milnere

Quibus examinatis et inquisitis, idem reuerendus pater continuavit visitacionem suam huiusmodi in statu quo tunc erat vsque [diem] cras

Quia Licet ad profugandum, etc., et Quia ...

1 Sic.

1 These have not been identified.

2 See note 5 on p. 93 above.
William Puttenham.
Joan his wife.
Sir John Palmer.
Henry Clampayne.
Richard at Wode.
Alice, wife of the same Richard.
Lucy Puttenham.
Sir John Tunne.
Ellen, John Redburne's serving-
woman.
John Wygrave.
Margaret his wife.
The wife of Reynold Milnere.

Now, when these had been examined and questioned, the same reverend father adjourned such his visitation in the condition wherein it then was until the morrow, Depying and Thorpe being present. At the which term in the said chapel, as it were in the chapter-house of the said college, the said reverend father, sitting as a tribunal in the business of such his visitation, when the master and fellows aforesaid, save the pre-
centor, appeared before him, published the depositions of those that had been examined and questioned in the said business of the visitation. And then he charged sirs Richard Asseheby, John T[oune and] Thomas Nortone with guilt and familiar intercourse with the women with whom they are named in the disclosures, and they cleared themselves of them, as in the acts aforesaid. And at length the same reverend father warn-
ed the same sirs Richard, [ohn and Thomas] by his authority as ordi-
mary and by the authority of the statutes of the said college, and each one of them by himself severally, a first, second and third time peremptorily, under the penalties passed in the constitutions 'Licet ad profugandum', etc., and 'Quia',¹ and under the penalty specified and expressed in the sworn statutes of the said college, to refrain themselves henceforward from the said women and from all familiar intercourse in their or other folks' houses for the future; and to have recourse in no wise to their houses or those of other folk with the same women, or even to the public taverns in the said town beyond the [special] cases and restrictions of the constitutions and statutes aforesaid.² And then, the aforesaid John Redburne having been charged with defaming the college and the several persons of the same defamed by him, and with having taken off the [victuals] of the college and consumed them in his own house, the same John denies all these things expressly, offering himself in readiness to clear his innocence as regards each of the premises, even as my lord shall determine to appoint. When therefore the master and fellows aforesaid had been asked by the same reverend father if [they had] any proofs against the same John, who for that time by my lord's command was absent from the said chapel, sir John P[uttenham] named to the said reverend father certain persons whose names are written above, by means of whom, as he averred, if they be examined, the truth may ap-
pear. Wherefore, after the aforesaid persons had been brought forward before the said reverend father in the said chapel, in the presence of the said John Redburne, being then present, and had been sworn in the form of witnesses who are to be sworn, the same reverend father proceeded to their examination and examined them severally [touching] the said defamation and consumption and taking-off of victuals. And of these
depositiones cum eorum rubricellis sequuntur in forma ex altera parte istius folii descripta, et sunt [hec].

[Fo. 12d.] Facta fuit sequens examinacion testium productorum pro informacione officii reuerendi in Christo patris et domini, domini Willelmi, Dei gratia Lincolniensis episcopi, contra Johannem Redburne, proun- somer hospicii suiue familie collegii de Foderyngey, Lincolniensis dioce- sis, super eo quod ipse dictum collegium et [qu]asdam singulares personas eiuudem contra iuramentum suum in hac parte prestitum diffamasse, et in capella beate Marie [dicti] collegii, xxiiij die mensis Septembris, anno Domini mccccxxxvij°, per eundem reuerendum patrem dictum collegium tam in capite quam in [membris i]ure suo ordinario actualiter visitantem.


1 magister cancelled.
2 Sic.
3 di cancelled.
4 Dicit quod (sic) insuper iste testis quod audui sit eundem Johanne Redburne, diebus, anno et loco superius per eundem testem depositis, dicitem quod dominus Johannes Tunen cognouisset Aliciam vxorem Johannis Ree et Margeriam vxorem Johannis Veys de Foderyngey et similier cancelled.
5 Johannis cancelled.

1 The ‘office’ of a bishop is a term equivalent to the collective body of officials who
witnesses the names and surnames and depositions, with their headings, follow in the form written down on the other side of this leaf, and are [these].

The following examination of the witnesses brought forward for the information of the office1 of the reverend father in Christ and lord, the lord William, by the grace of God bishop of Lincoln, against John Redburne, purveyor of the lodging or household of the college of Fotheringhay, of the diocese of Lincoln, touching the charge that the same had defamed the said college and certain several persons of the same contrary to the oath taken by him in this behalf, and in the chapel of blessed Mary of the said college, on the 24th day of the month of September, in the year of our Lord 1438, was made by the same reverend father, while in the act of visiting the said college both in its head and in [its members] by his right as ordinary.

William Puttenham, brother in the flesh of sir John Puttenham, fellow of the college, dwelling in Fotheringhay, a lettered person, of twenty-six years of age and upwards, of free estate and good report, as he says, admitted as witness, sworn, and diligently inquired of, etc., whether he know that John Redburne had defamed Thomas Pecham,2 late the master of the said college, of incontinence, says yes. Interrogated with what woman or women, he [says] with Agnes, the wife of John Barbour of Fotheringhay. Interrogated concerning the reason of his knowledge, he says that several days and nights last [winter], in the year of our Lord 1437, on or in what special days, nights or months he remembers not, as he says, but before and after our Lord's Nativity, in the house of this sworn witness, there being present in the same place together with this witness Joan the wife of the same witness, where and when he heard the said John, sometimes sitting in a chair, sometimes on a stool by the fire, say that the said Thomas Pecham, the master, had carnal knowledge of Agnes, wife of the said John Barbour. Interrogated whether the same John were then sober or drunk, he says that [he was] fairly sober. Also, interrogated whether he know if the said John Redburne had defamed the master of the college who now is of incontinence, he says yes. Interrogated with what woman or women, he says with Emmot of [the] Buttery of Fotheringhay. Questioned of the reason of his knowledge, he says that at and in the same times, year and place above deposed by the same witness and in the form aforesaid, he heard the same John say that sir Richard Vautort, now master of the said college, had carnal knowledge of the said Emmot of the Buttery, and that Redburne said himself that he knew how to have caught the same Richard and Emmot together in a garden, whose he knows not. He has not been suborned by prayer, reward, favour, hatred or fear.

Joan, wife of William Puttenham of Fotheringhay, of twenty-six years of age, of free estate and good report, as she says, akin to sir John Puttenham, fellow of the college aforesaid, being the wife of the same sir John's brother, sworn as a witness hereto and diligently inquired of touching the premises, concerning which the aforesaid her fellow-witness was examined, agrees with the same her fellow-witness, with these additions, that these things were said in the manners and forms aforesaid

exercise his jurisdiction, at the head of whom is his official principal, with judicial powers delegated to him by the bishop.

2 Pecham was master of the college 1434–7.
et similiter in ultima estate et estate ultima ad annum; et quod\(^1\) idem Johannes dixit isti testi, audiente dicto conteste suo, quod quedam proles dicte Agnetis Barbour, nomine Thomas, fuit filius dicti domini Thome Pecham, et quod \textit{idem Redburne} potuit\(^2\) cepisse dictum dominum Ricardum Vautort et dictam Emmotam simul coeuntes in herbario infra gardinum dicti Johannis Butery; et eciam hoc addito, quod dictus Johannes Redburne dixit isti testi, audiente dicto conteste suo, temporibus et\(^3\) loco predictis, quod ipse idem Johannes Redburne cognouit carnaliter Agnetem Stonham de Foderynyghy; et dicit quod non est ornata\(^4\) prece, precio, favore, odio vel timore.

Dominus Johannes Palmer, socius collegii, presbiter, etatis lx annorum et amplius, libere condicionis et bone fame, vt dicit, testis admissus, iuratus et super premissis diligenter requisitus, dicit quod hec auduit a dictis Willelmo Puttenham et Johanna vxore sua, sed\(^5\) nullatus ab ipso Johanne Redburne. Non est corruptus, etc.

Henricus Clampayn, clericus generosus dicti collegii, etatis xxii annorum et amplius, libere condicionis et bone fame, vt dicit, testis admissus, iuratus et super premissis diligenter requisitus, dicit se nunc quan audisse dictum Johannem Redburne \[di]cere vnum malum verbum de dictis dominis Thoma Pecham, Ricardo Vautort aut Agnete Stonham. Non est corruptus, etc.

Ricardus at Wode, laicus, de Foderynyghy, etatis lx annorum et amplius, libere condicionis et bone fame, vt dicit, testis admissus, iuratus, examinatus super hiis super quibus primus contestis suus fuit examinatus, concordat cum proximo conteste suo.

Alicia, vxor Ricardi at Wode de Foderynghey, etatis lx annorum et amplius, libere condicionis et bone fame, vt dicit, testis admissa, iurata et diligenter requisita super premissis, etc., dicit se nunc quam\(^6\) audiuisse \textit{dictum Johanne}m Redburne talia dicere; sed dicit quod vxor Willelmi Puttenham, contestis sua, retulit isti testi \textit{quod Johannes Redburne dixit dicte Johanne situt Johanna supra deposuit de magistro nuper et magistro nunc, et de Agnete Stonham}; et aliter non deponit. Non est corrupta.

Lucia Puttenham de Foderynghe, vidua, etatis l annorum et amplius, libere condicionis et bone fame, vt dicit, testis admissa, iurata et diligenter interrogata super hiis super quibus primus et secunda et\(^7\) contestes sui fuerunt examinati, dicit se nunc quam audisse dictum Johannem Redburne quicquam loqui de magistro nunc nec de magistro nuper, aut de Agnete Stonham. Dicit tamen quod \textit{Johanna},\(^8\) vxor Willemi\(^9\) Puttenham, filii istius testis, narravit isti testi praet ipsa Johanna superius deposuit; et aliter nescit deponere, vt dicit. Non est corrupta, etc.

\[\text{Fo. 13.}\] Facta fuit sequens examinacio testium productorum pro informatione officii reuerendi\(^10\) in Christo patris\(^11\) et domini, domini

\(^1\) proles quedam cancelled.
\(^2\) \textit{po} cancelled.
\(^3\) \textit{an} cancelled.
\(^4\) \textit{Sic: fort subornata.}
\(^5\) \textit{ai} cancelled.
\(^6\) \textit{quod Johannes} cancelled.
\(^7\) \textit{Sic: alti omitted.}
\(^8\) Interlined above Agnes cancelled.
\(^9\) Stonham cancelled.
\(^10\) Altered apparently from \textit{reuerendum.}
\(^11\) Altered apparently from \textit{patrem.}
during the winter last past and during the winter next that a year agone, and likewise during the last summer and the summer of last year; and that the same John said to this witness, in the hearing of the said her fellow-witness, that a certain offspring of the said Agnes Barbour, by name Thomas, was the son of the said sir Thomas Pecheham, and that the same Redburne could have caught the said sir Richard Vautort and the said Emmot in the act together in the kitchen-garden within the garden of the said1 John Butery; and with this addition also, that the said John Redburne said to this witness in the hearing of the said her fellow-witness, at and in the times and place aforesaid, that he himself, the same John Redburne, had carnal knowledge of Agnes Stonham of Fotheringhay; and she says that she has not been [sub]orned by prayer, reward, favour, hatred or fear.

Sir John Palmer, fellow of the college, priest, of the age of sixty years and upwards, of free estate and good report, as he says, admitted as a witness, sworn and diligently inquired of touching the premises, says that he has heard these things from the said William Puttenham and Joan his wife, but in no wise from John Redburne himself. He has not been corrupted, etc.

Henry Clampayn, gentleman-clerk of the said college, of the age of twenty-two years and upwards, of free estate and good report, as he says, admitted as a witness and sworn and diligently inquired of touching the premises, says that he has never heard the said John Redburne [say] one evil word of the said sirs Thomas Pecham, Richard Vautort or Agnes Stonham. He has not been corrupted, etc.

Richard at Wode, layman, of Fotheringhay, of the age of sixty years and upwards, of free estate and good report, as he says, admitted as a witness [and] sworn, examined touching these things concerning which his first fellow-witness was examined, agrees with his last fellow-witness.

Alice, the wife of Richard at Wode of Fotheringhay, of the age of sixty years and upwards, of free estate and good report, as she says, admitted as a witness, sworn and diligently inquired of touching the premises, says that she has never heard the said John Redburne say such things; but she says that William Puttenham's wife, her fellow-witness, told this witness that John Redburne spake to the said Joan even as Joan deposed above of the late master and the master that is now, and of Agnes Stonham; and otherwise she deposes not. She has not been corrupted.

Lucy Puttenham of Fotheringhay, widow, of the age of fifty years and upwards, of free estate and good report; as she says, admitted as a witness, sworn and diligently interrogated touching these things concerning which the first and second and her [other] fellow-witnesses were examined, says that she never has heard the said John Redburne say aught of the master that is now or of the late master, or of Agnes Stonham. Howbeit she says that Joan, the wife of William Puttenham, son of this witness, told the story to this witness even as Joan herself deposed above; and she cannot depose otherwise, as she says. She has not been corrupted, etc.

The following examination of the witnesses brought forward for the information in the office of the reverend father in Christ and lord, the

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1 This is a mistake, as John Butery has not been mentioned before. It is explained, of course, by the previous occurrence of the name John Barbour.
Willemi, Dei gratia Lincolniensis episcopi, contra Johannem Redeburne, superuisorem hospicii siue familie collegii de Foderynghey, Lincolniensis diocesis, super consumpconem et substractione victualium eiusmodem collegii per ipsum Johannem, vt pretenditur, facta, in capella beate Marie dicti collegii, xxijij die mensis Septembris, anno Domini mcccxxxvij, per reuerendum patrem antedictum, collegium tam in capitae quam in membri iure suo ordinario actualiter visitantem.

Elena, domi seruiens familiaris Johannis Redburne de Foderyngey per triennium, oriunda in parua Synyecele, etatis xvijij annorum et amplius, libere condicionis et bone fama, vt dicit, testis admissa, iurata et diligent-ter requisita an ipsa unquam exportaut in panem, ceruism, carnes crudas, assas vel coctas aut alia cibaria, et preserit here ad octo dies j brest molone et tria capita p[or]cel[lorum] in gr[emio] vel c[ow]che a collegio ad domum dicit Johannis Redburne ex liberacione ipsius Redburne vel eius mandato, vel quando ipse Redburne mane bat in Wernygongte vel post-quam mansit in Foderyngey, dicit plane quod non, nisi hoc solum quod, quando dicitus Redburne mansit in Wernygongte, ista testis multicoins venit a Wernygongte vsque Foderyngcum cum ouis et pulteris ad vsum collegii, ambulans in aquis ad genua, aliquoicis ad nates, quando Johannes cocus, ignorante Redburne, dedit isti ad manducandum vnam buccellam caruis bovine, mutuline vel porcine salse, et nullatimus ad vsum magistri sui Redburne vxoris sue. Et dicit vterius quod sepius audiuit Redburne prohibere Joannis Coke et aliis officiariis collegii ne aliqua virtualia collegii ad domum dicit Redburne defferent. Dicit preterea quod quolibet die istius quindene dominus Johannes Tone, socius collegii, sollicituit istam testem, promittens sibi vnam nouam tunicam et xld. ad effectum vt teneret cum eo et sociis suis ad pergibendum testimonium contra Redburne in premisssis; et quod magister Willermus Appultone, audiente domino Johanne Palmere, dixit isti testi quod, si ipse non fuisset, Redburne fuisset ante illum diem in puluere suo. Ad quae Palmere dixit, "Et ego adiuui ad vitam suam salvandum." Et dicit Appultone repetendo dixit, "Nisi ego fuisset, ipse ante hec fuisset in puluere suo, et forte erit in breui." Dicit preterea quod dictus dominus Johannes Tone
dicto die et octo dies dixit isti testi. "Tu capieris a seruicio tuo et eris cum vxore Wyngrae, et ibi habebis vnum bonum lectum in quo iacea, et die Martis eris coram episcope; et quando ista materia fuerit finita habebis xx, in bursa tua et tunicam tuam et xld., et post hanc materiam finitam ibis vsque Stamfordiam libera vel quo volueris." Et dicit quod idem Johannes Tone venit ad eam die Lune iam vltima post meridiem et sollicituit eam ad standum cum eo et sociis suis contra dictum Redburne, adicens quod noluit pro xx marcis quod ipsa in hoc eis deficeret. Non est in forma nec corrupla prece, precio, odio, timore vel fauore.

Johanna, vnxor Reginaldi Bulkeley de Fotherhynghey, etatis xliiiij

1 The surname is not given, but the letters of follow, apparently cancelled.
2 expers cancelled.
3 See Prompt. Parv. (Camden Soc.), 1, 96, s.v. Cowche. But the word here is doubtful.
4 suerz cancelled.
5 has causal cancelled.
6 h cancelled.
7 die g cancelled.
8 Sic: for ad.
9 tu cancelled.
10 Reynolds cancelled.

1 Little Stukeley is three miles N.W. of Huntingdon, near the great North road.
lord William, by the grace of God bishop of Lincoln, against John Redburne, surveyor of the lodging or household of the college of Fotheringhay, of the diocese of Lincoln, touching the consumption and taking-off of the victuals of the same college done by the same John, as is averred, was made in the chapel of blessed Mary of the said college, on the 24th day of the month of September, in the year of our Lord 1438, by the reverend father foresaid, while in the act of visiting the college both in its head and in its members by his right as ordinary.

Ellen, house-servant in the household of John Redburne of Fotheringhay by the space of three years, having her origin in Little Stukeley, of eighteen years of age and upwards, of free estate and good report, as she says, admitted as a witness, sworn and diligently inquired of whether she ever carried out bread, beer, raw, roast or boiled flesh or other food-stuffs, and especially, yesterday week, one breast of mutton and three pigs' heads in her lap or c[ow]che, from the college to the said John Redburne's house, of the delivery of Redburne himself or at his bidding, either when the same Redburne dwelt at Warwington or after he took up his abode in Fotheringhay, says straight out no, with this exception only, that, when the same Redburne dwelt at Warwington, this witness many times came from Warwington to Fotheringhay with eggs and poultry for the use of the college, walking in the water up to her knees, sometimes to her buttocks, and then John the cook, without Redburne's knowledge, gave her a mouthful of beef, mutton or salt pork to eat, and in no wise for the use of her master Redburne or his wife. And she further says that she has oftentimes heard Redburne forbid John Coke and the other officers of the college to take any of the victuals of the college to the said Redburne's house. She says moreover that every day this fortnight sir John Toune, fellow of the college, has importuned this witness, promising her a new tunic and forty pence, to the intent that she might hold with him and his fellows, to bear witness against Redburne as regards the premises; and that master William Appultone said to this witness, in the hearing of sir John Palmer, that, had it not been for him, Redburne would have been in his dust ere that day. And to this Palmere said, 'I too have helped to save his life.' And the said Appultone said over again, 'Had it not been for me, he would have been in his dust ere now, and haply will be ere long.' She says further that the said sir John Toune said this day week to this witness, 'You shall be taken from your service and shall be with Wyngrave's wife, and there you shall have a good bed to lie in, and on Tuesday you shall be before the bishop; and when this affair is over, you shall have ten shillings in your purse, and your tunic and forty pence, and after this affair is over, you shall go free to Stamford or wherever you wish.' And she says that the same John Tunne came to her last Monday afternoon, and importuned her to be on his and his fellows' side against the said Redburne, adding that he would not have her fail them herein for twenty marks. She has not been taught [what to say] nor has she been corrupted by prayer, reward, hatred, fear or favour.

Joan, wife of Reynold Bulkeley of Fotheringhay, of the age of forty-

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2 The flat meadow-land between Warwington and Fotheringhay is constantly flooded by the Nene.

3 This allurement was probably held out merely because Stamford was the most important town in the neighbourhood. It was in the opposite direction to her road home.
annorum et amplius, libre condicionis, bone fame, testis admissa, iurata et diligentere examinatatem an nouit Johannem Redburne aliqua subtrahere cibaria a collegio, dicit plane quod non. Dicit tamen quod audiuit quandam mulierem seruentem dicit Johannis Redburne dicer quod Johannes, cocus collegii, fuit optimus cocus in domo magistri sui, et quod aliquando per vnum mensem non fuit aliqua olla apposita ad ignem ad cibos conquendos. Et aliter nescit deponere.

Johannes Wengrave de Foderynghy etatis I annorum et amplius, libre condicionis et bone fame, vt dicit, testis admissus, iuratus et dilarient elius sequentes super premisis consumpcione et straccione cibariorum, et primo an nouit Johannem Redburne et quamdii ipsum et mansit in Foderynghy, dicit quod mansit in Foderynghy vij annis et quod nouit Johannem Redburne ab ultimo festo Michaelis et cira. Interrogatus [de] victualibus subtractis a collegio per Redburne et seruientes suos, dicit quod nunquam nouit aliud de ipso nisi fidelitatatem. Auduit tamen Elenam eiusdem Redburne dicer hoc anno multocinis quod non habentur victualia a domo magistri sui nisi ea que deportantur a collegio, et quandoque per mensem non ponebatur olla super ignem in domo magistri sui; et quod semel, absente magistro suo cum magistro collegii, auduit eandem Elenam desiderare quod nisi cicius reuerenterur ipsi domi existentes morerentur fame. Plus dicit se nescire.

Margareta, vxor eiusdem Johannis Wengraue de Foderynghy, etatis xxix annorum, testis admissa, iurata, etc., dicit se traxisse moram in Foderynghy vij annis et nouisse Redburne isto anno prioritero. Interrogata de straccione victualium a collegio per Redburne et seruientes suos, quo ad [posi]cionem olle super ignem, concordat cum marito suo superius examinato. Interrogata an maritus suus fuit presens, dicit quod non. Et dicit [quod] die quodam festiuo de quo certitudinaliter non recolit, intrat dicta Elenam domum istius iurate, presentibus tunc ibidem Agnete Gryffone, Thoma Bostone, Johanne Base et domino Johannes Tune, commendendo de carnibus buonis et multilims quas habuit in gremio, et in tantum fetebat quod ista iurata abhorrebat, petendo vnbe habebat illas carnes quas commedebat fetentes. Que dicit quod in collegio et tales fuerant cum quibus seruebatur presbiteris et aliis clericis ibidem, et in tardaria ipsa habuit ipsomter die. Et alia vice de qua non recolit, innitata per istam iuratam [ad] bibendum dicit quod in domo magistre sue habebant de optimis cibarisi que essent in collegio, de pistis, cocitis et assatis. Et heri ad septimanam portauit in gremio suo capud porcelli, quod cecidit a casu a gremio parue Johannes, filie Redburne, vt assuerit, et insimil commedebat illud ibidem; et asserendo insuper quod dicta filia portauit tria capita porcellorum et vnum pectus multonis a coco collegii. Et plus vel aliter, vt dicit, nescit deponere.

[Fo. 13d.] Dominus Johannes Tune, presbiter, socius collegii, etatis xxvij annorum et amplius, libre condicionis, etc., testis admissus, iuratus, etc., interrogatus de straccione victualium a collegio per Red-

\[1\] sic cancelled.
\[2\] si interlined and cancelled.
\[3\] Altered from Johannes.
\[4\] Sic.
\[5\] Quibus attestationibus publicatis has been previously written below these last four words and cancelled, breaking the straightness of the line.
\[6\] Sic: for asserendo or asserentem.
four years and upwards, of free estate, of good report, admitted as a witness, sworn and diligently examined whether she has known John Redburne to take away any victuals from the college, says straight out no. She says, however, that she heard a serving-woman of the said John Redburne say that John, the college-cook, was the best cook in her master’s house, and that sometimes for a month there has not been a pot set to the fire [in that house] to cook food withal. And otherwise she cannot depose.

John Wengrave of Fotheringhay, of the age of fifty years and upwards, of free estate and good report, as he says, admitted as a witness, sworn and diligently inquired of touching the aforeset consumption and removal of food-stuff, and first, whether he knows John Redburne and how long he himself has dwelt in Fotheringhay, says that he has dwelt in Fotheringhay seven years and that he has known John Redburne ever since last Michaelmas. Interrogated [concerning] the victuals taken away from the college by Redburne and his serving-folk, he says that he has never known aught of him but fealty. Howbeit, he has heard the same Redburne’s Ellen say many a time this year that all the victuals they have from her master’s house are those that are brought there from the college, and sometimes by the space of a month there was not a pot set on the fire in her master’s house; and that once, when her master was away with the master of the college, she heard the same Ellen wish for their return, declaring that, if they did not come back quickly, they that were at home would die of hunger. More she says that she knows not.

Margaret, wife of the same John Wengrave of Fotheringhay, of the age of twenty-nine years, admitted as a witness, sworn, etc., says that she has made her abode in Fotheringhay seven years and has known Redburne this past year. Interrogated concerning the taking away of victuals from the college by Redburne and his servants, she agrees with her husband examined above, as to the [sett]ing of the pot on the fire. Interrogated whether her husband was present, she says no. And she says [that] on a feast-day whereof she has no sure recollection, the said Ellen came into the house of this sworn witness, where were then present Agnes Gryffone, Thomas Bost[one], John Base and sir John Toune, eating of beef and mutton which she had in her lap, and they stank so sorely that this sworn witness shrank from them, asking her whence she had that stinking meat which she was eating. And she said, in college, and it was of the kind wherewith the priests and the other clerks therein are served, and she had it in the larder the self-same day. And another time whereof she has no recollection, being invited by this sworn witness [to] drink, she said that in her mistress’s house they had of the best food that might be in the college, of baked, boiled and roast. And yesterday week she brought in her lap a pig’s head, which, as she declared, fell by chance from the lap of little Joan, Redburne’s daughter, and they eat it together in the same place, she, moreover, declaring that the said girl was carrying three pigs’ heads and a breast of mutton from the cook of the college. And more or otherwise, as she says, she knows not to depose.

Sir John Toune, priest, fellow of the college, of the age of twenty-seven years and upwards, of free estate, etc., admitted as a witness, sworn, etc., interrogated concerning the removal of victuals from the
burne et servientes suos, dicit quod tempore magistri premortui, quodam die de quo non recolit, iste iuratus vna cum Ricardo Pyryelle obviauit cuidam Roberto Wodale, servientes domini Walteri Muskham, nuper socii collegii, iam mortui, qui portauit capud et posterius quarterium vnius porcelli et vnum ferculum carnium victualiarum assataram; et istemt interrogatus quesuit a dicho Roberto quo portaret dicta fercula, et respondit quod ad domum Redburne, quod ibidem cum vxore sua propousit, vt dixit, cenare. Et dicit quod infra istos xiiij dies Helena, serviens dicti Redburne, intimauit isti iurato quod nunquam habuit victualia a collegio nisi per manus deliberate. Et plus vel alter nescit deponere, vt dicit.

Quibus quidem testibus sic examinatis ac eorum dictis et depositionibus in scriptis redactis, conuocatisque coram eodem reuerendo patre, eisdem die et loco judiciaiter in eodem negoci o sedente pro tribunali, magistro et sociis predictis, vocato eciam et presente dicho Johanne Redburne, idem reuerendus pater dicta et depositiones testium predictorum in presencia dicit Johannis Redburne publicauit et ea in lingua vulgari publice legit et legi fecit; et exinde peciit a dicho Redburne si quid habeat excipiendum vel proponendum contra aliquem testium predictorum aut dicta vel depositiones eorum vel eorum alciuus. Dicit ipse Redburne quod, quantum ad testes productos contra eum super diffamacione collegii vel alciuus singularis persone eiusdem, nichil habet dicendum, proponendum vel excipiendum contra eos vel eorum aliquem aut eorum dicta, excepto Willemo Puttenham, fratre carnali domini Johannis Puttenham, socii dicti collegii, qui principalis prosecutor est omnium istorum contra ipsum Redburne, pro quo dicit quod credit eundem Willemum crudelius deponere contra ipsum Redburne ob fauorem dicti domini Johannis fratis sui, vt meliorem habeat victoriam, et eciam racione inimiciciarum ex antiquo inter ipsum Willemum et ipsum Redburne ortarum et continuatarum, pro eo quod idem Redburne peciit a dicho Willemo resolucionem pecuniarum quas idem Redburne eadem Willemo dudum accomodauit nec poterat eas habere, et ideo diversis vicibus ad verba contumelie proruperunt; et excepta Johanna, vxore eiusdem Willemi, eciam teste producta et examinata, contra quam excipit, dicens ipsam sic contra eum deposuisse vt frater mariti suih optineret victoriam, et racione inimiciarum inter dictum Willemum, maritum suum, et ipsum Redburne occasione supradicta. Et quantum ad subtraccionem vel consumpcionem cibiariorum collegii, petit a dicho reuerendo patre vt posset purgare se super hoc cum officiariis et ministris collegii qui habent custodiam huiusmodi victualium, et quorum nullam habet ipse custodiam, videlicet cum coco, piscerna, pistore et brasiatore dicti collegii. Et ad clarius ostendendum et comprobandum innocenciam suam et fidelitatem in hac parte, peciit a dicho reuerendo patre vt posset producere coram eodem reuerendo patre prouiosores victualium in villa de Foderynghey, a quibus emit panem, ceruisiam,

1 *exceptio presentior* cancelled.
2 *difama* cancelled.
3 *di* cancelled.
4 Interlined above *fauorabilis* cancelled.
5 *Redburne* cancelled.
6 *Sic.*
7 *et ad* cancelled.

1 She meant that she had them given her in small quantities for her own consumption; all she had she could take away in her hands.
college by Redburne and his servants, says that in the time of the master who died last, on a day whereof he has no recollection, this sworn witness together with Richard Pyryelle met one Robert Wodale, serving-man of sir Walter Muskham, late fellow of the college, now dead, who was carrying the head and hind-quarter of a sucking-pig and a dish of roast veal; and this same interrogate asked of the said Robert whither he was carrying the said meats, and he answered, to Redburne’s house, for there he intended, as he said, to sup with his wife. And he says that within these fourteen days Helen, the said Redburne’s serving-woman, made known to this sworn witness that she never had victuals from the college unless they were delivered by hand. And more or otherwise she knows not to depose, as she says.

Now, when these witnesses had been thus examined and their sayings and depositions put down in writing, and when there had been called together before the same reverend father, as he was sitting on and in the same day and place in his capacity of judge in the same business as a tribunal, the master and fellows aforesaid, the said John Redburne also having been called and being present, the same reverend father published the sayings and depositions of the witnesses aforesaid in the presence of the said John Redburne and read them and caused them to be read publicly in the vulgar tongue; and thereafter he asked of the said Redburne whether he has any proposition or exception to make against any of the witnesses aforesaid or the sayings or depositions of them or any one of them. The same Redburne says that, as regards the witnesses brought forward against him touching the defamation of the college or of any several person of the same, he has nothing to say, propound or except against them or any one of them or their sayings, save William Puttenham, brother in the flesh of sir John Puttenham, fellow of the said college, who is the chief setter-on of all these things against the same Redburne, on whose behalf he says that he believes that the same William’s deposition is more bitter against the same Redburne for the favour he bears to the said sir John his brother, in order that he may get the more complete victory, and also by reason of the quarrels begun of old and continued between the same William and the same Redburne, because that the same Redburne asked of the said William re-payment of the monies which the same Redburne sometime lent to the same William, nor could he get them, and so divers times they broke out into words of dudgeon; and save Joan, the wife of the same William, who also had been brought forward as a witness and examined, against whom he brings exception, saying that she had deposed against him on this wise, that her husband’s brother might get the victory, and by reason of the quarrels between the said William, her husband, and the same Redburne for the cause aforesaid. And as regards the removal or consumption of the food of the college, he prays of the said reverend father that he may be able to clear himself touching this with the officers and servants of the college who have the keeping of such victuals, of which he himself had not the keeping, to wit with the cook, the butler, the baker and the maltster of the said college. And to display and prove his innocence and fealty in this behalf more clearly, he prayed of the said reverend father that he might be able to bring before the presence of the same reverend father the purveyors of victuals in the town of Fotheringhay, of whom he buys bread, beer, flour for baking, malt for
farinam ad farinandum, braseum ad brasiandum, carnes, pisces et cetera victualia necessaria pro familia sua, et hoc septimanatim. Quibus auditis, idem reuerendus pater, amoto dicto Johanne a dicta capella, communi cauit cum dictis magistro et sociis super huiusmodi dictis et depositionibus testium predictorum et de exceptionibus ipsius Johannis Redburne contra dictos Willelmum Puttenham et Johannam eius uxorern, testes supradictos, et eorum dicta, et qualiter Johannes obtulit se ad purgandum se super subtraccionem victualium cum ministris collegii et prouisoribus victualium de Foderennyhe, declarans eis quod testes producti super diffamacione, etc., nichil in effectum, exceptis Willelmo Puttenham et Johanna vxore sua, contra quos, vt premittitur, violenter est1 excerptum,2 probauerunt contra ipsum Johannem, et quod testes producti super subtraccionem, etc., nichil contra ipsum Johannem probarunt, et tamen obtulit se purgacioni. Et sic idem reuerendus pater mouit eos vt, dimissis3 rancore cordium, ex quo concepit omnia ista prouenire, conformarent se caritati, amori, dileccione et quieti. Et deinde vocato dicto Redburne, idem reuerendus pater suadebat ei vt cum notibiliter4 [habe] a dicit collegio victum, vestitum et vnam annuatatem5 ad terminum vte sue, vt decetero obediat ipsis magistris suis in [omnibus] prout decet, et quod precetur eos vt sint sibi boni et grati magistri et amabilis,4 et quod ipse erit eis obediens et fidelis. Et sic iunctis manibus singularum dicto Redburne, omnes ad rogatum dicti reuerendi patris remiserunt idem Redburne omnipotens et rancorem ac odium, et promiserunt sibi bonam amicicim in omnibus prout decet, si se habeant penes eos vt debere. Et deinde ibidem coram dicto reuerendo patre6 ac magistro et sociis predictis, idem Redburne iuravit ad sancta Dei evangelia per eum corporali ter tacta quod erit fidelis ipsi collegio ac magistro et sociis eiusdem, et quod decetero non diffamabit dictum collegium nec aliquam singulararem personam eiusdem sed quod eorum omnium honestam famam et honestatem quantum in eo est procurabit et seruabit. Quo iuramento sic prestito, idem reuerendus pater mouit eundem Johannam Redburne7 primo, secundo et tercio peremptorie quod sequet huiusmodi suum iuramentum sub pena expulsionis7 perpetue sui a dicto collegio et finalis amissionis annuatatis sua quam percipiet de eodem, et eiam sub pena excommunicationis maioris in personam suam si de contrario legitime conuincatur fulminande. Et quia per8 depositiones inquisitorum in [huiusmodi] sue visitacionis negoccio nullores de sociis eiusdem collegii statuta eiusdem iurata obseruasse, sed pene omnes quasi reos fore criminis periurii in hoc casu inueniti, assignauit magistro dicti collegii diem Veneris proximam post festum Epiphanie Domini proxime futurum in loco capitulari dicti collegii coram ipso aut commissario suio, ad exhibendum dicto reuerendo patri sub forma autentica statuta dicti collegii, necon plenum statum eiusdem collegii, et ad dimittendum penes officium registrarii dicti reuerendi patris veras copias tam dictorum statutorum et status quam eiam ereccionis eiusdem collegii. Et deinde idem

1 et quod cancelled.
2 et quod ad testes cancelled.
3 I.e. for dimisso.
4 Sic.
5 et total collegio cancelled.
6 Reuerendum patrem cancelled.
7 sui interlined and erased.
8 confessiones cancelled.
brewing, flesh, fish and the rest of the needful victuals for his household, and this every week. And, having heard these things, the same reverend father, when he had removed the said John from the said chapel, took counsel with the said master and fellows touching such the sayings and depositions of the witnesses aforesaid and concerning the exceptions of the same John Redburne against the said William Puttenham and Joan his wife, the witnesses aforesaid, and their sayings, and how John has offered himself for his purgation touching the removal of the victuals, with the servants of the college and the purveyors of victuals of Fotheringhay, explaining to them that the witnesses brought forward touching defamation, etc., have proved nothing effectual against the same John, save William Puttenham and Joan his wife, against whom, as is aforeset, vehement exception has been taken, and that the witnesses brought forward touching removal, etc., have proved nothing against the said John, and yet he has offered himself for purgation. And so the same reverend father moved them to set aside the heart-burning, where-from he imagined that all these things spring, and conform themselves to the likeness of charity, love, affection and peace. And then, having called the said Redburne, the same reverend father persuaded him that, since he is well known to have his living, raiment, and an annuity for the term of his life from the said college, he shall henceforth obey the same his masters in [all things] as is fitting, and that he shall pray them to be good and gracious masters and loving towards him, and that he himself will be obedient and faithful to them. And so, with the hands of each one joined to the said Redburne, they all at the asking of the said reverend father remitted to the said Redburne all their malice and spite and hatred, and promised him their good friendship in all things as is fitting, if he behave himself towards them as he ought. And then in the same place, before the said reverend father and the master and fellows aforesaid, the same Redburne sware upon the holy gospels of God touched by him bodily, that he will be faithful to the same college and the master and fellows of the same, and that henceforward he will not defame the said college nor any several person of the same, but that, so far as in him is, he will take order for and maintain the honest report and honesty of them all. And, when this oath had been thus proffered, the same reverend father warned the same John Redburne a first, second and third time peremptorily to keep such his oath under pain of his perpetual expulsion from the said college and the final loss of his annuity which he receives of the same, and also under pain of the greater excommunication, to be levied against his person if he be lawfully convicted of the contrary. And because by the depositions of those questioned in the business of such his visitation he found that none of the fellows of the same college had kept the sworn statutes of the same, but almost all were convicted, as it were, of the guilt of perjury in this case, he appointed to the master of the said college the Friday next after the festival of our Lord's Epiphany next to come\(^3\) in the place of chapter of the said college before himself or his commissary, to shew to the said reverend father under their original form the statutes of the said college together with the full state of the same college, and to leave with the office of the said reverend father's registrar true copies as well of the said statutes and state as also of the charter of erection of the same

\(^3\) *I.e.* 8 Jan., 1438-9.
reuerendus pater assignauit eisdem magistro et sociis eisdem diem et locum coram eo aut commissario suo ad procedendum et procedi videndum vilerius in dicte visitacionis negocio prout de iure fuerit procedendum. Et post hec visitacionem suam huiusmodi in statu quo tunc erat ad eisdem diem Veneris et locum continuauit, presentibus magistro Johanne Depyne, Thoma Thorpe et me Thoma Colstone.¹

[Fo. 15] Willemus, etc., dilecto filio magistro Johanni Depyne, etc., salutem, etc. Visitantes iam pridem iure nostro ordinario collegium sancte Marie et omnium Sanctorum de Foderynghey, nostre diocesis, magistrumque et socios perpetuos eisdem, ac in huiusmodi visitacionis nostre negocio iuxta merita inquisitionum per nos inibi factarum rite, recte et legitime procedentes, assignauimus magistro eisdem collegii diem Veneris proximam post tunc proxime sequens festum Epiphanie Domini² in loc[0] capitularii eisdem collegii, ad exhibendum nobis seu nostro in hac parte commissario statuta dicti collegii sub autentica forma ac plenum statum eisdem collegii quo Ipsum collegium ipso die Veneris fore continget, necon ad dimittendum penes officium registrarii nostri copias omnium huiusmodi exhibitorum et eием³ eressionis et fundacionis eisdem collegii alias nobis per dictum magistrum in dicta visitacione [nost1]a exhibitarum. [et] i[psi] magistro et sociis eisdem perpetuis ad vilerius procedendum et procedi videndum in eodem negocio iuxta inuenta et, c[om]perta [a[c] retroacta in eisdem habita prout de iure fuerit procedendum. Ad presidendum igitur vice et auctoritate nostris die et [loco.] antedictis in dicte visitacionis nostrre negocio iuxta formam retroactorum per nos in eodem habitorum, que vobis vna cum presentibus transmittimus, exhibicionemque dictorum statutorum et status in forma predicta, ac eorum et dictarum eressionis et fundacionis copias admittendas, necon in dicte visitacionis negocio iuxta formam retroactorum predictorum cognoscendum, procedendum, statuendum et diffiniendum alios dies et terminos si oporteat assignandos et prefigendos, seu alias et prout videritis eandem visitacionem dissoluandem, ceteraque omnia et singula facienda, exercenda et expedienda in premissis et [n]ecessaria et oportuna cum suis emergentibus, incidentibus, dependentibus et connexis. Et quid feceritis in premissis nos pro loco et tempore congruis et oportunis distincte, etc., certificetis, etc.⁴

¹ Fo. 14 and its dorse are blank, save for a note on 141, which is rather difficult to read, viz., 'Q. P[r]octer de Pilton ad[ulteratur] cum Elizabetha Reynolde, Vacabunda.' This is written upside down at the bottom of the leaf, and probably is a note made during the Northants visitation of 1438.
² et iam proxime futuri cancelled.
³ An s stands alone in the text here, which should have been cancelled.
⁴ The rest of fo. 15 and its dorse are blank.
FOTHERINGHAY COLLEGE, 1438

William, etc.,¹ to our beloved son master John Depynge, etc., health, etc. When, some time back, we were visiting by our right as ordinary the college of St. Mary and All Saints of Fotheringhay, of our diocese, and the master and perpetual fellows of the same, and proceeding duly, rightly and lawfully in the business of such our visitation according to the merits of the inquiries made by us therein, appointed to the master of the same college the Friday next after the feast of our Lord's Epiphany then next following in the place of chapter of the same college, to shew to us or our commissary in this behalf the statutes of the said college under their original form and the full state of the same college wherein the same college happened to be on the same Friday, and also to leave with the office of our registrar copies of all such matters exhibited and also of the charters of erection and foundation of the same college, which at another time were shewn to us by the said master in our said visitation; and [we appointed it] to [the same] master and the perpetual fellows of the same, for proceeding and watching further process in the same business according to the matters found and discovered and the past acts held in the same, even as process should be done by law. [We commit to you] therefore the office of presiding in our stead and by our authority on and in the day and place aforesaid in the business of our said visitation, according to the form of the past acts held by us in the same, which we despatch to you together with these presents, and to receive the exhibition of the said statutes and state in the form aforesaid, and the copies of them and of the said charters of foundation and erection, and also to take cognisance in the business of the said visitation according to the form of the past acts aforesaid, to proceed, determine and decide the other days and terms which, if needs be, must be appointed and prefixed, or at another time and as you see good to dissolve the same visitation, and to do, hold and dispatch all and sundry the remaining matters, which are both needful and opportune as regards the premises, with whatever proceeds from, is incident to, depends upon and is connected with them. And you shall certify us, etc., distinctly, etc., of what you do in the premises as place and time may be fit and suitable.

¹ There are no injunctions, although the blank leaves at this point in the MS. may have been left for them.
ALNWICK'S VISITATIONS

XXIII.

[Fo. 92.]

Visitacio collegii beate Marie et omnium Sanctorum de FODERYNGHEY, LINCOLNENSIS dioecesis, facta in capella beate Marie ibidem vt pro loco capitulari, xxvi die mensis Junii, anno Domini mcccclxlii\(^1\), per reuereendum in Christo patrem et dominum, dominum Willelmum, Dei gracia LINCOLNENSEM EPISCOPUM, SUARUM CONSECRACIONIS XVI ET TRANSLATIONIS SEXTO ANNIS.

In primis, sedente dicto reuerendo patre iudicialiter pro tribunalii dictis die, loco et anno in huiusmodi visitacionis sue negotio inchoando et continuando, comparuerunt coram eo magister et socii perpetui alique ministri et seruiores dicti collegii, parati vt apparuerit ad subeundum dictam visitacionem. Et deinde primo et ante omnia propositum fuit verbum Dei iuxta actus futuri congruenciam pro honorabilem virum magistrum Johanne Beuerley, sacre theologiae doctorem precipuum, sequentem hoc thema, "Mundamini qui fertis vasa Domini."\(^2\) Quo in latina lingua multum culte finito, recedentibus a loco quorum non intererat interesse, dominus Ricardus Vautort, magister dicti collegii, certificatorum mandati domini sibi pro huiusmodi negotio directi in forma conceptum dicto reuerendo patri tradidit reuerender; quo in publica audiencia perfecto in hce verba, "Reuerendo in Christo," etc., preconizatis sociis, ministri et servitioribus collegii citatis et comparentibus, dominus Willelmus Thurleby, ac magistri Johannes White et Ricardus Laxtome, socii perpetui, ac Willelsum Wolstone et Thomas Sirefe, presbiteri infra probationis\(^3\) in ipso collegio existentes, iuauerunt obedienciam canonicam et exhibuerunt litteras ordinum suorum.

Dominus Ricardus Vautort, magister collegii, dicto quod secundum primeam erectionem et eciam statuta collegii essent in collegii\(^4\) duodecim socii capellani et unus magister; et iam non sunt nisi xii in toto. Similiter forent quatuor clerici generosi et quatuor clerici valetti, et iam sunt nisi sex.\(^5\) Eciam essent xiiij choriste, et iam sunt nisi x\(^6\); et interrogatus de causa diminucionis numeri, dicto quod redditus et bona collegii in tantum decreuerunt quod vix vel non sufficiunt ad sustentacionem numeri qui nunc est.

(Puttenham: White.) Item dicit quod in tantum Johannes Puttenham subuertit corda sociorum et sic alliciebat eos sibi quod indifferenter absque licencia magistri et contra eiusmodi prohibicionem exeunt locum collegii et publice exercer publicae tabernae; et eciam multieres habent frequentem accessum ad cameram sociorum, videlicet Johannis White.

(White.) Item quedam mulier, seruiens matris ipsius Johannis Whyte, habet frequentem et suspensum accessum ad cameram ipsius Johannis, sub colore ad leuandum pueros de nocte,\(^7\) quos habet secum in

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\(^1\) Isaiah LI, II.
\(^2\) S\(\text{ic}\): terminum or annum omitted.
\(^3\) S\(\text{ic}\): for collegio.
\(^4\) S\(\text{ic}\).
\(^5\) cum ipsa in camera sua cubantes cancelled.

\(^1\) Only seven fellows, however, gave evidence in addition to the master. Counting the two probationers, this brings the total number of resident priests up to ten. The master and four of the fellows present at the 1438 visitation appeared; there are three new names.
XXIII.


In the first place, as the said reverend father was sitting in his capacity of judge as a tribunal on and in the said day, place and year, in the beginning and continuation of the business of such his visitation, there appeared before him the master and the perpetual fellows and the other ministers and servants of the said college, in readiness, as was apparent, to undergo the said visitation. And then first and before all else the word of God was set forth in accordance with the process about to take place by the honourable master John Beverley, eminent as a doctor of divinity, after this text, 'Be ye clean, ye that bear the vessels of the Lord.' And when this was finished in a highly polished manner in the Latin tongue, and those who had no concern in being present went away from the place, sir Richard Vautort, master of the said college, reverently delivered to the said reverend father the certificate of my lord's mandate which had been addressed to him for such business drawn up in form; the which having been read in the public hearing in these words, 'To the reverend father in Christ,' etc., and after the fellows, ministers and servants of the college who had been summoned had been called over and appeared, sir William Thurleby and masters John White and Richard Laxton, perpetual fellows, and William Wolstone and Thomas Sirefe, priests who are within [their term] of probation in the same college, aware canonical obedience and exhibited the letters of their orders.

Sir Richard Vautort, master of the college, says that according to the original charter of erection and the statutes of the college also there should be in the college twelve chaplain fellows and a master; and now there are only twelve in all. Likewise there should be four gentlemen clerks and four yeomen clerks, and now there are but six. Also there should be thirteen choristers, and now there are but ten; and interrogated concerning the reason of the decline of numbers, he says that the rents and goods of the college have grown to so little that they are hardly or are not sufficient for the maintenance for the number that now is.

(Puttenham: White.) Also he says that so greatly does John Puttenham undermine the hearts of the fellows and has so allured them to him, that without distinction they go outside the college precincts without leave of the master and against his forbidding, and do publicly use the public taverns; and women also have often access to the chambers of the fellows, of John Whyte to wit.

(White.) Also a certain woman, the same John Whyte's mother's servant, has often and suspect access to the same John's chamber, under pretext of waking of a night the boys whom he has sleeping with him.

\(^2\) *i.e.* for matins.
camera coniicientes absque licentia magistri. Credit accessum mulieris illius: non tamen fatetur.

(Thurleby.) Item 1 dominus Willelmus Thurleby redditus2 suspexit super adulterio cum vxore Thome Page de eadem, que habet frequentem accessum ad cameram ipsius domini Willemi. Item habetur suspexit cum Agnete Tapstere, clipsidaria apud ly Tabarde Stamfordie.

(Thurleby.) Idem frequentat tabernas publicas in villa contra prohibitionem magistri et statutorum tenorem.

(White.) Item magister Johannes White non sequitur chorum secundum quod artant eum statuta, et cum venerit ad chorum, expectata tercia lecctione in matutinis exit chorum et discurrat ad vetita.

(Puttenham.) Item dominus Johannes Puttenham, inobediens magistro in moncionibus factis de non exeundo, dixit palam coram omnibus sociis, 'Domine, credatis pro firme quod post interessenciam hisus canonicis et misse, volo exire quocunque et quocienscunque vbi volui,' nulla a vobis in hac parte petita licencia.

(Palmer.) Item dominus Johannes Palmere conficit metheglyne, et ob hoc habet aliquocens quatuor, quinque vel sex mulieres secum in camera, aliquocens ynam solam, ex quo resultat suspicio.

[Fo. q2d.] (Puttenham.) Item dominus Johannes Puttenham stetit senescallus hospicii per vnum annum: renuit publice reddere compotum de officio illo, per magistrum requisitus vicibus iteratis. Fatetur se non reddidisse, et allegat causam vt ex parce sinistra proximi folii.

(Puttenham.) Item idem dominus Johannes, cum non sit autorizatus, privilegiatus aut missus, publice predicatium cum themate in vulgari in ecclesia ibidem quadam die dominica, videlicet xii diei Marcii proxime clapsa, propter quod locus est interdictus, et ipse sentenciam excomunicacionis incurrebat, et sic codem die et pluribus citra diebus celebratus et celebrat, irregularitatem incurrendo. Fatetur predicacionem : allegat licenciam, de qua non docet. Habet crastinum in loco ips0 ad proponendum quare non debeat pronunciari irregularis et priuari beneficio collegii.

(Onnes et Puttenham.) Item dicit quod omnes de collegio confederati sunt cum Puttenham in tantum quod quicquid ipse dixerit, omnes ei alludunt, et potissime contra magistrum.

(Thurleby.) Dominus Johannes Brownyng, precentor, dicit quod Thurleby seipus post ingressum chori exit chorum ante completum diuinum obequium et absque causa. Fatetur : habet crastinum in loco isto ad recipiendum penitenciam.

(Magister.) Item dicit quod in defectu magistri non seruitur socis collegii neque sibi ipsi de salariis suis, et dicit quod possessiones et redditus collegii sunt hiis diebus adeo opulenti et boni sicut fuerunt tempore erectionis collegii.

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1 dominus Johannes Palmere cancelled.
2 Sic: for redditor.
3 The actual word is uncertain, the ending having been altered: velim or voluerim would have been right, and one of these may have been intended.
4 futura cancelled.
5 Interlined above continuavit cancelled.
6 Altered from quod.

1 See Ducange, s.v. Clepsidra, Clepsedraria.
2 Statute 35: see note 4 on p. 94 and note 3 on p. 95 above.
3 Statute 42: see note 2 on p. 94 above.
in his chamber without leave of the master. He [Whyte] believes the woman to have access, but does not confess it.

(Thurleby) Also sir William Thurleby is brought in suspicion of adultery with the wife of Thomas Page of the same, who has often access to the chamber of the same sir William. Also he is held in suspicion with Agnes Tapstere, the drawer at the Tabard at Stamford.

(Thurleby.) The same haunts the public taverns in the town against the master's forbidding and the purport of the statutes.

(White.) Also master John White does not attend quire as the statutes bind him to do, and whenever he comes to quire, he stays for the third lesson at matins, and then goes out of quire and runs abroad to things forbidden.

(Puttenham.) Also sir John Puttenham, disobeying the master as regards admonitions given him not to go outside, said openly before all the fellows, 'You may take it for granted, sir, that, after I have put in my presence at the canonical hours and mass, I will go out whithersoever and as often soever as in what place I will, without asking any leave of you in this behalf.'

(Palmere.) Also sir John Palmere brews mead, and on this account has sometimes four, five or six women with him in his chamber, sometimes one alone, wherefrom there arises suspicion.

(Puttenham.) Also sir John Puttenham has continued steward of the guest-house for a year: he refuses to render an account of that office in public, after being asked by the master time and again. He confesses that he has not made reckoning, and alleges the reason as on the left side of the next leaf.

(Puttenham.) Also the same sir John, although he has no authority, privilege or commission, preached in public with a text in the vulgar tongue in the church there one Sunday, to wit on the twelfth day of March last past, by reason whereof the place has been put under interdict, and he himself incurred the sentence of excommunication, and so did celebrate on the same day and several days since and does celebrate, incurring irregularity. He confesses to have preached: he alleges a licence, whereof he shewers no proof. He has the morrow in the same place to shew cause why he ought not to be declared irregular and to be deprived of his benefice in the college.

(All and Puttenham.) Also he says that all of the college are in league with Puttenham to so great an extent that, whatever he says, they all agree with him, and in special against the master.

(Thurleby.) Sir John Brownynig, the precentor, says that Thurleby very often after he has entered quire goes out of quire before divine service is ended and without reason. He confesses it: he has the morrow in this place for receiving penance.

(The master.) Also he says that in the master's default the fellows of the college and he himself are not provided with their stipends, and he says that the possessions and rents of the college are in these days as plentiful and profitable as they were at the time of the foundation of the college.

4 i.e. the obverse side of fo. 93. See the sixth paragraph of Puttenham's evidence.
5 Alludunt seems here to be used in the sense common in modern English, viz. 'they all play up to him.'
ALNWICK'S VISITATIONS

(Magister.) Item dicit quod nul]e sunt dissensiones aut contensiones inter magistrum et sociis, nisi tantum propter non solucionem stipendi- iorum nec celebracionem missarum et alia debita.

(Magister.) Dominus Johannes Palmere dicit quod plures socii et alii obligati ad chorum post eorum ingressum chori statum exunct co- suetudinaliter ante completum obsequium diuinum, et hoc in defectu magistri, qui sinit eos sic exire et non reprehendit nec refrenat eos: in defectu precentoris, absente magistro.

(Magister.) Item dicit quod magister detinet sibi xiiij. vt de salariis suis et alius sibi debitis, et eciam detinet sibi liberam suam de vno anno.

(Magister.) Item dicit quod de statuis collegii magister reportaret omnia commoda domus ad collegium et ea reponeret in vna communi cista sub tribus seruris, quam vnum habet magister, aliam pro- centor, et terciam vnus de collegio per socios electus, in alio officio non existens. Et pro tercio nominatur Palmere ab omnibus, et moniti sunt quod infra mensem proximum habeatur tales custodia clauium.

(Magister.) Item dicit quod magister non soluit choristis stipendia et alia iura sua. Fatetur magister.

(Magister.) Item petit quod Thomas Salmon, nuper valettus clericus, qui propter malum regimen fuit expulsus a collegio, et magister ipsum reduxit a Londonis, et per ipsum diffamatur collegium in villa ibidem. Magister monitus est quod expellat eum pro perpetuo.

(Magister.) Dominus Willelmus Thurleby dicit quod familia nec eciam yconomia bene superuidetur ad commodum collegii in defectu magistri, et male fuient reparaciones in collegio, nec rectoria ecclesie, nec habetur aliquod staurum ad reparaciones faciendas in meremio et alii necessariis.

(Magister.) Item dicit quod ex statuis et eorum vigore quatuor de consociis collegii essent presentes in reddicione compoti magistri in administracione bonorum collegii, et iam non sunt ibidem nisi magister et auditor, et ideo nescitur de commodis domus.

(Magister.) Item dicit quod in exeundo circa negocia collegii magister facit plures et quasi importabiles expensas; ideo petit vt in hoc videantur statuta et eciam quod examinantur compoti, quia creditur quod non eque bene fuient, et sic dicit quod collegium retrocedit et non prosperat.

(Magister.) Item dicit quod magister nimis crebro et pro minimis causis et cum nimis excessu familii equitut Londoniam, et ibidem expectat per temporae prolixiora ad magnos et inutiles domus sumptus; et credit quod magistri nescit an vel quantum ordeum hoc anno seminatur.

1 Sic.
2 Interlined above eius cancelled.
3 sacrista cancelled.
4 pro cancelled.
5 nesc cancelled.
6 aut cancelled.

1 Statute 26: see note 5 on p. 95 above. The money-chest actually ought to have had four locks. The duties of the master as the business-man of the house are stated or implied in several of the statutes.
(The master.) Also he says there are no differences or quarrels between the master and fellows, save only because the stipends are not paid both [for] the celebration of masses, and for other due reasons.

(The master.) Sir John Palmere says that several of the fellows and the others who are bound to quire, after they have come into quire, go out directly of custom before divine service is finished, and this in the master's default, for he suffers them so to go out and reproves them not nor restrains them: [and] in the precentor's default when the master is absent.

(The master.) Also he says that the master keeps back for himself fourteen pounds, to wit out of their stipends and their other dues, and also keeps back from him his livery for one year.

(The master.) Also he says that by the statutes of the college the master should convey all the profits of the house to the college and lay them by in one common chest under three locks, of which the master should have one [key], the precentor another, and one of the college chosen by the fellows, holding no other office, the third. And Palmere is nominated as the third man by all, and they were warned that the keys should be kept on this wise within the next month.

(The master.) Also he says that the master does not pay the choristers their stipends and their other rights. The master confesses it.

(The master.) Also he prays that Thomas Salmon, late yeoman-clerk, [be expelled], who on account of his ill way of life was expelled from the college, and the master brought him back from London, and the college is defamed by him in the town in that place. The master was warned to expel him for ever.

(The master.) Sir William Thurleby says that the household and its stewardship also are not well overseen to the advantage of the college in the master's default, and repairs in the college are ill done, nor is the rector's-house of the church [kept in repair], nor is there any store kept for doing repairs in timber and other needful matters.

(The master.) Also he says that according to the statutes and by force thereof four of the fellows of the college should be present when the master renders his account as regards the administration of the goods of the college, and now there are none thereat but the master and auditor, and therefore naught is known of the profits of the house.

(The master.) Also he says that when the master goes out about the business affairs of the college, he causes manifold expenses that well-nigh may not be borne: therefore he prays that the statutes may be looked at as regards this, and also that the accounts may be examined, because it is believed that they are not made up equally well, and he says that in this way the college is going back and not faring well.

(The master.) Also he says that the master too often and for very slight causes and with a too numerous household rides to London, and stays there for an over-long time, to the great and useless charges of the house; and he believes that the master knows not whether barley is sown this year or how much.

\[\text{Statute 22} \text{ prescribes the attendance of the precentor and six senior fellows at the audit of the annual balance-sheet, to take place within a month after Michaelmas.} \]

\[\text{Under statute 13, if the master neglected his duties by absence or carelessness, or caused loss to the spiritualities or temporalities of the college, the precentor and a majority of the fellows had power to invite him to resign, and, if he refused, to report him to the bishop for deprivation.} \]
ALNWICK’S VISITATIONS

(Magister.) Item dicit quod non seruitur socii de salariis suis pro missis per ipsos iuxta statuta faciendis in defectu magistri.

[Fo. 93] (Magister.) Dominus Johannes Puttenham dicit quod collegium grauiiter oneratur ere alieno in defectu magistri, quia non constat socii de receptis nec de solutis; quia magister ipse solus omnia facit absque communione sociorum.

(Magister.) Item dicit quod magister non est circumspectus in dirigendo iconomiam ad utilitatem collegii, quia omnia retrocedunt et tendunt quasi ad non esse.

(Magister.) Item dicit de excessu comitia magistri in exequendo pro negociis ut supra; et dicit plane quod nisi domus statuatur in meliori regimine cito ruet ad non esse.

(Clerici.) Item dicit quod clerici valetti et eciam generosi vtuntur habitu ad modum laicorum in scandalum ordinis clericalis et collegii.

(Magister.) Item dicit quod debtur sibi de salario suo pro vno anno et j quarterio et pro missis.

(Magister.) Item dicit causam quare non reddidit compotum de illo anno quo stetit senescallus per magistrum requisitum, videlicet quod debentur sibi per tunc prouisorem circiter c.s., et ipse debet alius creditoribus notabilem summam, et cum ipse prouisor sit pauper et in non soluendo, timet quod pro resolucione facienda creditoribus assignaretur summæ debita per prouisorem, que est illeuabilis occasione paupertatis sue.

Superuideat dominus orrea et alias domos grangie, que maxima indigent reparacione.

(Magister.) Dominus Henricus Stonham dicit de stipendiis et missis non solutis ut supra, et obitibus, etc., in defectu magistri; de missis et obitibus, saltem toto tempore magistri nunc.

(Magister.) Item dicit de compotis magistri non redditis iuxta formam statutorum.

(Magister.) Item de modo recipiendi et reportandi redditus ad collegium ut supra.

(Magister.) Magister Johannes White dicit quod non possunt habere copiam statutorum ut possent ea transcribere.

(Magister.) Item dicit quod statuta in parte seruantur et in parte non seruantur, et hoc ideo quia ignorantur.

(Onnes.) Magister Ricardus Laxtone dicit quod ministri tarde veniunt ad chorum, et, cum venerint, indeuoti sunt, cachinnacionibus et alii inutilibus mimis insolenter intendendo.

(Stonham.) Item dicit quod dominus Henricus Stonham nimis suspexecte et frequenter exit solus collegium ad villam, intendendo tabernis et aliis locis suspexcis. Negat articulum prout articulatur, et deinde purgaut se super obiectis cum Brownyng, Puttenham et Palmere.

(Thurleby : White.) Item quod mulieres habent nimium accessum ad camerias Thurleby et Whyte infra clauastrum, ut supra.

1 A long s not cancelled.
2 Stc.

1 Probably Redburne, whose conduct was discussed at such length in the previous visitation.
2 This note was made hurriedly and ungrammatically in the original, but the general sense is clear.
FOTHERINGHAY COLLEGE, 1442

(The master.) Also he says that in the master's default the fellows are not furnished with their stipends for the masses which according to the statutes ought to be celebrated by them.

(The master.) Sir John Puttenham says that the college is heavily burthened with debt in the master's default, for the fellows have no certainty of what is received or what is paid; inasmuch as the master does everything by himself without taking counsel with the fellows.

(The master.) Also he says that the master is of no account in the governance of temporal affairs to the advantage of the college; for all things are going backward and are on the way to cease to be.

(The master.) Also he says as above concerning the excessive retinue of the master when he goes out on business; and he says flatly that, unless the house be established in better governance, it will speedily fall into nothingness.

(The clerks.) Also he says that the clerks, yeomen and gentlemen as well, do wear their dress after the manner of lay-folk to the scandal of the clerkly order and of the college.

(The master.) Also he says that there is owing to him of his stipend [the amount] for a year and a quarter and for masses.

(The master.) Also he tells the reason why he did not render an account, when asked by the master, for the year wherein he was steward, to wit that about a hundred shillings are due to him from him who was then purveyor, and he himself owes a considerable amount to other creditors, and since the same purveyor is poor and insolvent, he fears that the sum due from the purveyor, which by reason of his poverty cannot be raised, should be assigned to the creditors by way of payment.

Let my lord survey the barns and the other buildings of the grange, which are in need of very great repair.

(The master.) Sir Henry Stonham says as above concerning the stipends and masses, that they are not paid; and the obits, etc., in the master's default; as regards the masses and obits, at any rate during the whole time of the present master.

(The master.) Also he says of the master's accounts that they are not rendered according to the form of the statutes.

(The master.) Also as above of the manner of receiving and conveying the rents to the college.

(The master.) Master John White says that they cannot have a copy of the statutes, so that they might be able to transcribe them.

(The master.) Also he says that the statutes are observed in part and in part not observed, and this inasmuch as they are not known.

(All.) Master Richard Laxtome says that the servants come late to quire, and, when they come, they are irreverent, spending their time irregularly in laughter and other profitless japes.

(Stonham.) Also he says that sir Henry Stonham goes out of the college to the town by himself in an exceedingly suspicious manner and often, haunting taverns and other suspect places. He denies the article as it is put to him, and then he cleared himself of the charges with Brownynge, Puttenham and Palmere.

(Thurleby: White.) Also that women have too much recourse to the chambers of Thurleby and White within the cloister, as above,
Moniti sunt omnes sub pena excommunicacionis quod decetero cohibeant se et abistineant ab exitu in villam et frequentacione tabernarum publicarum et aliorum locorum susceptorum in villa iuxta formam statutorum super hoc editorum.

Et deinde objectis articulis subscriptis et habitis responsis ad eosdem vt infrascribitur, dominus continuavit visitacionem suam vsque crastinum mane, presentibus Depyng, Bug et me Colstone.

Monitus est magister quod liberet domino billam de compoto suo vt communicare possit cum auditore super compoto.

Reformetur custodia clauium ciste communis.

Memorandum de aduisando dominum, cum venerit apud Daventre, vt mittat pro Thoma Wylugby, auditore domini ducis Eboraci.

Johannes White negat crimen cum muliere et purguit se sola manu, et deduct accessum mulieris de sciencia sua: tamen iuratus est quod decetero cohibeatur, et eciam quod seruet chorum cum intrauerit.

Willelmus Thurleby negat crimina. Habet crastinum ad purgandum se cum v sociis; et fatetur exitum a choro in villam. Habet crastinum ad recipienda penitenciam. Purguit se cum Brownyng, Palmere, Stonham, Whyte, et monitus est quod decetero non exeat chorum absque causa legitima, et abiuravit loca suspecta cum dicta Page.

Johannes Palmere negat accessum mulieris in cameram. Habet crastinum ad purgandum se cum tribus sociis. Purguit se sola manu et dimissus est.

Johannes Puttenam fatetur predicacionem: allegate licenciam quam non probat: fatetur celebrationem cita. Habet terminum crastinum ad proponendum quare non debeat pronunciari irregularis et priuari beneficio collegii. Et pro conferendione cum sociis contra magistrum et pro inobediencia magistri, dominus sequendo confectionem suam declarat ipsum excommunicatum, et habet diem Lune post Jacobi apud Lidyingtone ad proponendum quare non debeat pronunciari irregularis. Reseruata potestate corrigendi, reformandi detecta et faciendi injunciones, dominus dissoluit visitacionem suam.

XXIV.

[Fo. 24 sched.]

Nouerint vniuersi per presentes me Willelmum, Lincolnensem episcopum, habuisse et ex commodato accepsi die confectionis presencium de Johanne Londone, abbate\(^2\) [monasterii] beate Marie de Geroldonia,

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1 Fo. 93d. is blank.

2 \(et\) conuenta cancelled. A large portion of the right-hand side of the receipt is torn away.

1 The bishop was at Daventry, in the course of his visitation, on 15 and 16 July. Thomas Wylugby presumably lived at Willoughby in Warwickshire, which is not far from Daventry. The duke of York, patron of Fotheringhay college at this time, was Richard, father of Edward IV and Richard II, and nephew of the founder. After his death at Wakefield in 1460, his body was brought from Pontefract priory to Fotheringhay. His present monument, on the north side of the altar in the nave of the church, was put up in the time of queen Elizabeth.

2 30 July, 1442. The irregularity consisted in the fact that Puttenham, being an ordinary secular priest without cure of souls, could not preach without a licence from the bishop.
All were warned under pain of excommunication to refrain themselves and abstain from going out into the town and from haunting the public taverns and other suspect places in the town, according to the form of the statutes published touching this.

And then, when the articles under-written had been laid to their charge and the answers had been had to the same, as is written beneath, my lord adjourned his visitation to the morrow morn, there being present Depyng, Bug and I Colstone.

The master was warned to deliver to my lord the schedule of his account, that he may be able to communicate with the auditor touching the account.

Let the keeping of the keys of the common chest be reformed.

Note should be taken to remind my lord, when he comes to Daventry, to send for Thomas Wylugby, the auditor of my lord the duke of York.

John White denies his guilt with the woman and cleared himself without compurgators, and denies the recourse of the woman with his knowledge: nevertheless he was sworn that it should be restrained henceforward, and also to stay in quire when he comes therein.

William Thurleby denies his guilt. He has the morrow for clearing himself with five of the fellows; and he confesses that he has gone out of quire into the town. He has the morrow for receiving his penance. He cleared himself with Brownyn, Palmere, Stonham, Whyte, and was warned that henceforth he go not out of quire without lawful cause, and he forswore suspect places with the said Page.

John Palmere denies the recourse of the woman to his chamber. He has the morrow for clearing himself with three of the fellows. He cleared himself without compurgators and was dismissed.

John Puttenam confesses to have preached: he alleges a licence of which he has no proof: he confesses to have celebrated since. He has the morrow as his term for shewing forth why he ought not to be declared irregular and deprived of his benefice in the college. And for his conspiracy with the fellows against the master and for disobedience to the master, my lord in consequence of his confession declared him excommunicate, and he has the Monday after St. James's day at Liddington to shew forth why he ought not to be declared irregular. Having reserved the power of correction, of reforming the matters disclosed and of making injunctions, my lord dissolved his visitation.

XXIV.

[GAREndon ABBEY.]

Know all men by these presents that I William, bishop of Lincoln, have had and have received as a loan, on the day of the composition of these presents, from John Londone, abbot [of the monastery] of St. Mary of Garendon, of the county of Leicester, and the convent of the

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2 The bishop was at Garendon on 22 Jan., 1440-1. It was an exempt house, belonging to the Cistercian order; but the bishop had the right of claiming procurations from it, either in entertainment or money, ratione primi adventus. The bond is interleaved between the visitations of Bardney in 1444 (no. V) and Goring in 1445 (no. XXVII).

4 No notice of the benediction of this abbot or his successor appears in the episcopal registers.
ALNWICK'S VISITATIONS


XXV.

[Fo. 28].

Visitacio monasterij de GODESTOWE, ordinis sancti Benedicti, LINCOLNIENSIS dioecesis, facta in domo capitulari ibidem XXIXᵃ die mensis Maii, anno Domini MCCCLXX quinto, per reuerendum in Christo patrem et dominum, dominum Willemulum Alnewyke, Dei gratia LINCOLNIENSEM episcopum, suarum consecrationis anno XIXᵃ et translationis nono.

In primis sedente dicto reuerendo patre iudicialiter pro tribunalis in huuismodi sue visitacionis inchoando negocio die, anno et loco supradictis, comparuerunt coram eo abbatisa et moniales de monasterio, parate vis apparuit visitacionem huuismodi subire; et deinde primo et ante omnia propositum fuit verbum Dei in lingua vulgari per notabilem virum magistrum Thomam Twyere, in sacra theologa scholarem, sequentem hoc thema, 'Hoc est corpus meum,'⁴ etc. Quo laudabiliter finito, abbatisa dicti loci exhibuit dicto reuerendo patri certificatorium mandati domini sibi pro visitacione huuismodi subeunda directi, conceptum in hcc verba 'Reuerendo in Christo patri,' etc. Quo perfecto, domina Elizabetha Felmersham, abbatisa, exhibuit dicto reuerendo patri confirmationem eleccionis sue et installationem suam. Exhibuit eciam status⁵ domus; et deinde iuravit fideltatem et obedientiam domino in forma consueta. Postea exhibuit fundacionem monasterii.

Domina Elizabetha Felmersham, abbatisa, dicit quod domus potest expendere cccc marcas per annum.

Petit quod fiant inunctiones quod non admittant aliquas perhendiantes, nec quod alique seculares iaceant in dormitorio, et quod non concedant aliqua corrodia.

Item dicit quod plures sunt familia monialium distincte in monasterio.

¹ vnum cancelled.
² quosdam pe cancelled.
³ sancti Michaelis cancelled.
⁵ Sic.

¹ I.e. the second half of a word. The initial word of the second leaf has been lost, owing to the tearing of the parchment.
² See note 2 on p. 60 above.
³ She was abbess 1434-5—1446, dying about a year after the present visitation. See Visitations 1, 67, note 1.
⁴ For the foundation see Visitations 1, 166. The charters printed in Monasticon IV, 362 sqq., begin with the letters patent of Alexander, bishop of Lincoln, at the dedication of the church, 18 Jan., 1138-9. The various benefactions were confirmed by king Stephen, who was present at the ceremony; and the abbey was under the patronage of the Crown. The chartulary of Godstow used by Dugdale is in the Public Record office, Exch. K.R.
same place, [a volume of] Origen upon the first three books of the Pen-
tateuch [and the book of] Judges, and somewhat upon the first [book
of] the Kings, and some little upon the Song of songs, Isaiah, Jeremiah,
Ezekiel; and the volume begins on the second leaf [with the word . . .
and on the] third, antir.¹ And I bind myself, my executors and my
attorneys, whosoever they be, to deliver back and restore this book or
volume to the abbot and convent on the feast [of . . . next] to come,
without further delay. In witness whereof my seal [is appended] to
these presents.

XXV.

THE VISITATION OF THE MONASTERY OF GODSTOW, OF THE ORDER OF
ST. BENET, OF THE DIOCESE OF LINCOLN, PERFORMED IN THE
CHAPTER-HOUSE THERE ON THE 29TH DAY OF THE MONTH OF MAY,
IN THE YEAR OF OUR LORD 1445, BY THE REVEREND FATHER IN
CHRIST AND LORD, THE LORD WILLIAM ALNEWYKE, BY THE GRACE
OF GOD BISHOP OF LINCOLN, IN THE NINETEENTH YEAR OF HIS
CONSECRATION AND THE NINTH OF HIS TRANSLATION.

In the first place, as the said reverend father was sitting in his
capacity of judge as a tribunal in the beginning of the business of such
his visitation, on and in the day, year and place abovesaid, there appeared
before him the abbess and nuns of the monastery, in readiness, as was
apparent, to undergo such visitation; and then first and before all else
the word of God was set forth in the vulgar tongue by the distinguished
master Thomas Twyere,² student in divinity, after this text, 'This is my
body,' etc. The which being ended in praiseworthy fashion, the abbess
of the said place shewed to the said reverend father the certificate of my
lord's mandate which had been addressed to her for undergoing such
visitation, composed after these words, 'To the reverend father in Christ,'
etc. And when this had been read through, dame Elizabeth Felmersham,
the abbess, exhibited to the said reverend father the confirmation of her
election and her certificate of installation.³ She exhibited also the state
of the house: and then she swore fealty and obedience to my lord in the
form accustomed. Afterwards she exhibited the foundation charter of
the monastery.

Dame Elizabeth Felmersham,⁴ the abbess, says that the house is able
to spend 400 marks a year.

She prays that injunctions be made to the end that they receive no
boarders, nor that any secular women lie in the dorter, and that they
grant not any corrodies.⁵

Also she says that there are in the monastery several separate
households of nuns.

¹ misc. books, vol. xx. An English charterary has been edited by the Rev. Andrew Clark for
the Early English Text soc. (Orig. ser., nos. 129, 130, 142).
² The surnames of the nuns do not point very clearly to the places of their origin, and
such names as Weston and Oakley are too general to convey any information. Felmersham
is in Bedfordshire, 6 miles N.W. of Bedford. While most of the members of the convent
were probably drawn from the middle class, the names of two noble families, Lumley and
Clynton, also appear, the only obediences mentioned being entrusted to their owners.
³ Gray's injunctions (see Visitations 1, 66-8) conveyed no specific directions on any of
these heads, the question of corrodies being entirely omitted. The existing boarders,
however, had been dismissed from the monastery. The remaining dicta furnished by the
abbess refer to definite breaches of Gray's injunctions.
ALNWICK’S VISITATIONS

Item dicit quod secularis habent frequentem accessum ad moniales tempore diuini officii in choro et ad refectorium refectionis tempore.

Item dicit quod non potest cohibere scolares Oxonienses quin ipsa inuita habent communem accessum ad monasterium et loca clausalia.

Moniales habent colloquia cum secularibus aduentantibus ad monasterium, nulla licencia petita ab abbatisa.

Domina Alicia Lumley, priorissa, dicit quod moniales habent frequentem accessum ad Oxonia visitand[i] amicos suos pretextu.

Post hec dominus continuavit visitationem suam usque in diem Lune tunc proximam, presentibus abbatissa et omnibus commoniaibus, Depyng . . . et Derby et me Colstone.

Domina Juliana Westone petit ut aqueductus cum festinancias reparetur, quia ob defectum reparacionis paciuntur magnam penuriam aquae infra claustrum.

Item petit quod panis et cereusia meliorentur, quia aliquociens valde debiles sunt; et dicit quod plures . . . fer . . .

Domina Isabella Clyntone, sacrista et bursaria, dicit quod abbatissa non iacet in dormitorio.

Domina Alicia Henley dicit quod dominus Hugo Sadylere de Oxoniis, capellanus, habuit frequentem accessum ad dominam Aliciam L[ongspee], quam dicit cognatam suam et sub hoc colore huiusmodi habet frequentem communicacionem cum sorore Longspee.

Item dicit quod quatuor sunt familia monialium in monasterio diuise.

Domina Alicia Longspee dicit omnia bene.

Domina Margareta More dicit quod domina Amia Hardelle est janitrix claustris.

Domina Elizabetha Hultone dicit quod omnia bene.

Domina Elizabetha Forthey dicit quod omnia bene.

[Fo. 28d.] Domina Amia Hardelle dicit quod domina Katerina Okeley habet nimiam confabulacionem cum extraneis venientibus ad monasterium in ecclesia, in capitulo, in porta ecclesiae, porta aule et aliis diuersis locis, nec est obediens iussibus et mandatis abbatissae secundum regulam.

Item dicit quod domina Alicia Longsney confabulabatur multum suspecte in ecclesia conuentualium cum domino Hugone Sadylere, presbitero, contra prohibicionem abbatissae, pro quo inuncta fuit sibi penitencia carceris et disciplinarium regularium ac custodia refectorii et claustri per vnum annum.

Item dicit quod Johannes Norys, senescallus, habet de domo feodum annuum m marcurn et in nichilo profuit monasterio.

Domina Maria Brewley dicit omnia bene.

Domina Maria Browdie dicit omnia bene: tamen dicit quod vbi haberent continue in monasterio quatuor sacerdotes, aliquociens habent nisi dua vel tres; et tamen, licet desint huiusmodi presbiteri, allocatum est abbatisse pro stipendiis et mensa quatuor sacerdotum.

1 Sic: for habant.
2 This part of the document is rubbed and torn, and the word pretestum is very faint.
3 Sic: non habent nisi is necessary to the sense.

On Elizabeth Felmersham’s death in 1446, Alice Henley was elected abbess. Her temporalities were restored on 1 Sept. (Cal. Pat. 1446-52, p. 2). She died in 1471, when, on 20 Oct., the temporalities were restored to Alice Nunny, previously confirmed without the royal assent to her election (ibid. 1467-77, p. 278).
Also she says that secular folk have often access to the nuns during the divine office in quire and to the frater at meal-time.

Also she says that she cannot restrain students from Oxford from having common access in her despite to the monastery and the cloister precincts.

The nuns hold converse with the secular folk that come to visit the monastery, without asking any leave of the abbess.

Dame Alice Lumley, the prioress, says that the nuns have often access to Oxford under colour of visiting their friends.

After these things my lord adjourned his visitation until the Monday next following, there being present the abbess and all her fellow nuns, Deypng . . . . and Derby and I Colstone.

Dame Juliane Westone prays that the conduit may be speedily repaired, inasmuch as by reason of default in repair they suffer great scarcity of water within the cloister.

Also she prays that the bread and beer be bettered, for that sometimes they are very poor; and she says that several . . . . . . . .

Dame Isabel Clyintone, the sacrist and bursar, says that the abbess does not lie in the dorter.

Dame Alice Henley¹ says that sir Hugh Sadylere of Oxford, chaplain, has had often access to dame Alice Longspee, whom he has said to be his kinswoman and under such pretence holds often converse with sister Longspee.

Also she says that there are four separate households of nuns in the monastery.²

Dame Alice Longspee says all things are well.

Dame Margaret More says that dame Amy Hardelle is the door-keeper of the cloister.

Dame Elizabeth Hultone says that all things are well.

Dame Elizabeth Forthey says that all things are well.

Dame Amy Hardelle says that dame Katherine Okeley holds too much talk with the strangers that come to the monastery in the church, in the chapter-house, at the church-door, the hall-door and divers other places; nor is she obedient to the orders and commands of the abbess according to the rule.

Also she says that dame Alice Longspey used to hold parlé after an exceedingly suspicious fashion in the church of the convent with sir Hugh Sadylere, priest, despite the prohibition of the abbess, for the which there was enjoined upon her the penance of imprisonment and of discipline according to the rule³ and to keep to the frater and cloister for a year.

Also she says that John Norys, the steward, has of the house the yearly fee of ten marks and has been of profit to the monastery in naught.

Dame Mary Brewley says all things are well.

Dame Mary Browdie says all things are well: howbeit she says that, whereas they should have four priests constantly in the monastery, sometimes they have but two or three; and yet, although such priests are wanting, allowance is made to the abbess for the pay and board of four priests.

¹ Three households, in addition to that of the abbess, had been permitted by bishop Gray (Visitations 1, 68).
² I.e. scourging.
Domina Margareta Grenhyrst dicit omnia bene.
Domina Agnes Wylde dicit quod porci ingrediuntur cimiterium et subuertuntur terram et alias maculant cimiterium.

Item dicit quod seruentes seculares et alie\(^1\) seculares deponunt pondus naturale in domo monialibus solummodo ad hoc deputata. Petet igitur vt seculares ab hoc prohibeantur et alius locus extra claustrum eis ad hoc deputetur.

Domina Alicia Nunna\(^2\) dicit quod soror Matilda, laica, est multum rebellis abbatisse, et quod obtinuit vnam bullam a sede apostolica in preiudicium monasterij et abbatissa insicia.

Domina Katerina Okeley dicit quod omnia bene.

[INJUNCTIONS.]

Wyllyam, by the grace of God bysshope of Lincolne, to our wele belufed doghters in God the abbesse and the couent of the monastery of Godestow, of the order of seynt Benet, of our diocysye, that now are and here after shall be, helthe, grace and our blessyng.

For as mykelle as now late we by our ordynary powere visityng yowe and your saide monastery fonde by our inquisicyone preparatory certeyn defawtes that nece reformacyone, we send yowe as hit is here bynethe writene certeyn iniuncyons lefulle and lawfulle as for reformacyone of the saide defawtes to be keppe by yow and your successours in forme that folows vndere paynes bynethe wrytene.

In the fyrst we inioyne and charge yow, abbesse, and yche one of yowe of the couent that none of yowe vndere the payne of cursyng take ne receyue no secular persone, man ne woman, to soiouerne wyth yowe in your monasterye, but if ye hafe lefe of hus or our successours, bysshope of Lincolne, but if it be yong childerne, a man not ouere ix yere of age and a woman of xij yere of age.\(^3\)

Also we inioyne yowe, abbesse, vndere greuous payne of contempte, that ye suffre no\(^4\) man ne seculere\(^5\) woman of what age euere thai be to lyg in the dormytorye be nyght, and alsoe that ye your selfe lyg often tymes in the dormytry and in lyke wyse ryse to matynes with your susters, and at the lesie in alle double fesies.

Also we inioyne and charge yow, abbesse, and alle your successours, vndere payne of fynalle depriuacyone of your dignitee abbacalle, that fro hense forthe ye selle, gyfe ne grante\(^6\) any persone of what degeree, state or condycyone so euere thai be to certeyn tyme, terme of lyfe or perpetuall, any corrody, lyvery, pensyone or annuytee; ne that ye in no wyse selle ne gyfe any grete wode ne felle not, but to necessar ye reparacyone of your monasterie and tenements, but if ye hafe specyallye licence

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\(^1\) alii seems to have been written first.
\(^2\) This name is barely legible. Alice Nunny became abbess in 1471: see note 1 on p. 14 above.
\(^3\) The first three injunctions were issued in response to the request of the abbess. It will be noted that the clause respecting the abbess which is added to the second was founded upon the detectum furnished by Isabel Clyntone, but includes a recommendation to attend matins for which no reason appears in the evidence. The only positive evidence for corrodies, etc., is the steward’s yearly fee, vouched for by Amy Hardelle.
\(^4\) seculere persona cancelled.
\(^5\) Interlined above mar cancelled.
\(^6\) Interlined: ne cancelled.
GODSTOW ABBEY, 1445

Dame Margaret Grenhyrst says all things are well.
Dame Agnes Wylde says that swine do come into the churchyard and root up the earth and befoul the churchyard in other wise.

Also she says that secular serving-folk and other secular women do ease themselves in the house appointed for this purpose to the nuns only. She prays therefore that secular folk be forbidden this and another place be appointed them to this end outside the cloister.

Dame Alice Nunne says that sister Maud, a laywoman, is very rebellious to the abbess, and that she has obtained a bull from the apostolic see to the prejudice of the monastery and without the abbess's knowledge.¹

Dame Katherine Okeley says that all things are well.

there to granted by us or our successors bysshops bysshops of [Linc]olne and the fulle assente of the more hole party of your cient.

Also we injoyne, charge and commaunde yow, abbesse, [and the co]uent that now are and shalle be here aftere that, for as mykelle as we fynde by our saide inquisicyone that there are many . . . and separate housholfes of nunnes in your saide monastery were thurghe as we drede hafe commen and dayly comes . . . ³ hurtes, slaunders,⁵ and causes of dyssolucyone and mysgouernauce of diuerse persone, that ye, abbesse, so dispose [all] your susters that at the ferrest on the morwe after the fest of seynt Myghelle now next comyng alle the nunnes of yowre [cou]ent that now are and shalle be here aftere,⁴ vndere peyn of contempt and cursyng as it is writen here beneth, ete to gedre [ey]there in the fraytere, the fermory, or in your halle, abbesse, or chaumbre,⁶ and that ye, abbesse, do mynystre to thaym of the commune godes of the house mete and drynke owte [of] one selare and one kychyn to their competen sustynaunce, so that all the nunnes sitte to gedre at mete and sopere and no seculere among thaym [and] that in tyme of mete there be som lessone redde of holy wrytte or seynetes lyfes to the whiche redyng alle ye intende, [al]le other vayne talkynge and dissolucyone lafte.⁷

Also we injoyne yow, abbesse and pryoresse and other presidentes of religyone in your monastery, vndere payne of contempt, that ye suffre no secular persone, man ne woman, to hafe any accesse to any nunne in the qwere in tyme¹ of dyuune seruyce ne in to fraytour in tyme of refeccyone.⁸

Also we enioyne yow, abbesse, vndere peyne of fynale priuacyone of yowe fro your dignitee abbacyalle, that for as mykelle as your saide monastery and diuerse singulere persone ther of are greuously noysed

¹ There is no trace of this bull in Cal. Papal Letters.
² causes: cancelled.
³ Interlined: and cancelled.
⁴ A mark is interlined here with reference to a marginal addition. The left-hand margin, in which it must have been written, has disappeared.
⁵ This restriction to three households in the three normal places is founded upon the detecca of the abbess and Alice Henley. The rest of the injunction rests upon no reported evidence, but precludes misuse of the frater at meal-times.
⁶ Another marginal reference here. A fragment of the addition can be traced in the margin, but not enough to make out its purport.
⁷ care cancelled.
⁸ This injunction and the next follow the abbess's detecca in order. See also the detecca of Alice Henley and Amy Hardelle.
and slaundred for the grete and contynuelle accesse and recourse of seculere and regulere persones, and in specyalle of sclores of Oxonforde to your said monastery and singuler persones ther of, \(^1\) that fro hens forthe ye suffre no seculere persones sclores ne othere, offiers of the said monastery and other that are of your counsaile and see alle onely owte taken, to hafe any accesse or recourse to your said monastery ne to any\(^2\) singuler persone ther of, ne there to abyde nyght ne day, ne that ye suffre none of your susters to speke wythe any seculere persone ne religiouse but all only in your halle in your presence and audience, or by your specyalle licence asked and had in the presence and audience of two awnycent nunnes approued in the religione, so that ye or the saide two nunnes here and see what thai say and do and so that thaire spekyng to gedre be not longe but in shorte and few wordes.

Also we enioyne yow, abbesse, and your successors vndere peyn of contemplete that ye suffre none of your susters in no wyse go to the towne of Oxonforde \(\text{whan that}^6\) visite their frendes in other cuntrees that ouere their goyng and comyng thai stande not there\(^4\) ouere thre dayes and wyth honest company wythe thaym, at the lest wythe [one] nunne approued and other honest persones.\(^5\)

Also we enioyne yow, abbesse, vndere payne of contemplete, that every day [fo. 29] and nyght ye do\(^7\) the dorres of your kyrike and cloystere be sparrede and openede in due tymes, so that seculere persones hafe none accesse in to the cloystere ne \(by^5\) hit, specyally in tyme of contemplacyone.\(^8\)

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**XXVI.**

[Fo. 86.]

**Visitacio prioratus de Goukwelle, ordinis cisterciensis, Lincolniensis dioecesis, facta in domo capitulari ibidem xj die mensis Aprilis, anno domini mcccxxl, per reuerendum in Christo patre et dominum, dominum Willelum, Dei gratia Lincolniensem episcopum, anno suarum consecrationis anno xiii et translacionis quart.**

In primis sedente dicto reuerendo patre iudicalliter in huiusmodi visitacionis sue negocio, die et loco et anno predictis, comparuerunt priorissa et moniales dicti prioratus huiusmodi visitacionem vt apparuit subitute; et deinde primo et ante omnia propositum fuit verbum Dei iuxta actus futuri congruenciam et eciam auditorium et secundum hoc

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1 A reference here to the following passage, written at the bottom of the page and then cancelled: [and] more in especyall syn we were wythe yow it is openly detecte to vs that a sustere of youres, dame Alice Longspee, went [o]ute in apostasy wythe a monke of Eynesham and other many grete defautes in lyke wyse to be openly detecte. This addition was doubtless cancelled as dealing with an individual case which was irrelevant to injunctions for general use and required its own special mandate.
2 seculere cancelled.
3 Interlined above to cancelled.
4 Interlined above ther to stande cancelled.
5 Founded on the detecta of the priores.
6 Interlined above see that erased.
7 Interlined above to cancelled.
8 The following words are cancelled: ne that seculeres hafe none accesse in no wyse to nunnes chambers wythe yune ne wythe owte the cloystere. The injunction is founded upon the detecta of the abbes and Amy Hardelle. See also the evidence of Margaret More.
Also we enioyne yow, abbesse, in vertue of your obedience, that ye do close your kyrkeyerde in slyke\(^1\) wyse that bestes ne swyne come ther yn to defoule it ne wrote ther yn, and also that ther come no secular personne in the house of ease that is ordeyned for your susters wythe yn the cloystere.\(^2\)

Also for as mykelle as we fynde that your monastery ys bounde to fynde of your costes foure prestes seculere and ofte tyme ye hafe but thre or two, and yit are ye allowede at alle tymes \textit{as for the} stypende and vytayle for foure \textit{prestes}, we charge yow that in alle haste ye purvey yowe of thise foure prestes, and that fro hense forthe ye aske no more allowance for thair stipende and borde but for as many prestes as ye hafe \textit{for the} tyme.\(^3\)

More ouere we monesse yowe, abbesse, and euery singulere persone of the couent that now are and shall be in tyme \textit{comyng} ones,\(^4\) twyes, thryes peremptorylly \textit{be side the} paynes 	extit{abofe} \textit{writene}, that ye and euery one of yow in your persones kepe, observer and fullfylle alle thise our said iniuncyons as thai are abofe wrytene in euery poynct and article of thaym and not to disobey thaym ne none of thaym in as mykelle as thai concerne\(^5\) or touche yowe or any of yowe vndere peyne of the grete cursyng, the whilk we purpose and \textit{wyll}\(^6\) gyfe in to euery persone of yow that obeyes not ne kepes not our said iniuncyons in forme afore wrytene.

And also that ye, abbesse, make thise our said iniuncyons to be redde openly word be wordes \textit{outes} euery quartere of the yere in the chapitre be fore alle your susters so that ye and thai mowe vnderstande and kepe thayme wythe owte any ignorance or sleuthhe.

Writene and yeuen vnder our seal ad causas in our monastery of Eynesham the fyte day of Juny, the yere of our Lord mccccxlv and of our consecracyone xix and translacion ix.

\textbf{XXVI.}

\textbf{The visitation of the priory of GOKEWELL, of the order of Citeaux, of the diocese of Lincoln, performed in the chapter-house there on the 11th day of the month of April, in the year of our Lord 1440, by the reverend Father in Christ and Lord, the Lord William, by the grace of God Bishop of Lincoln, in the fourteenth year of his consecration and the fourth of his translation.}

In the first place, as the said reverend father was sitting in his capacity of judge in the business of such his visitation, on and in the day and place and year aforesaid, there appeared the prioress and nuns of the said priory to undergo, as was apparent, such visitation; and then first and before all else the word of God was set forth as befitted the

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\(^1\) Sic.
\(^2\) Founded on the \textit{decta} of Amy Hardelle.
\(^3\) Interlined over \textit{one} cancelled. The injunction is founded on the \textit{detectum} of Mary Browdie.
\(^4\) \textit{tyues} cancelled.
\(^5\) \textit{y} cancelled.
\(^6\) Interlined above \textit{wyye} cancelled.
ALNWICK'S VISITATIONS

thena, 'Salua animam tuam et noli respicere post tergum', etc.1 Quo laudabileri finito, liberavit domino mandatum suum pro visitacione alias eodem priorisse directum, asserens se fuisse executam illud secundum eius effectum, sed nescire conficere certificatorium in forma, eo quod non habet alicuos literatos de consilio suo in hoc casu peritos; sed ministrauit nomina sororum suarum et suum loco certificatorii.2 Ideo dominus habuit eam in hoc excusatam; et tandem ministriatus nominibus huiusmodi, dominus pecit a priorissa titulum confirmacionis electionis sue exhiberi. Que dicit quod quod nullum habet de quo scit: tamen a die receptionis mandati domini diligentis quesitum, sed vlo modo non inuenit. Et postea examinata dicit ea que sequuntur.

Domina Johanna Thorpe, priorissa, dicit quod moniales tenent diuerras familias, due videlicet adinuicem; et tamen nichil percipiant de domo nisi panem et ceruisiam; et dicit quod nichil percipiant de creatione monialium, nisi id quod amici creande voluntarie et non ex pacto offerunt.

Item dicit quod domus in redditibus non excedit xli., et dicit quod multum domus indebitatur rectori de Flixburghe.

Item dicit quod non habent perhendinantes ultra x annos in femina et viij in mari in etate.

Item dicit quod rector de Flixburghe est eorum iconomus et ipse intromittit de temporalibus et non ipsa.

Domina Maria Barwe, supriorissa, dicit quod omnia bene.

Domina Johanna Kellome dicit quod priorissa est multum simplex3 et quodammodo remissa in correccionibus, in tantum quod alie iuniores in religionem4 modicum ponderant eam aut eius correcciones.

Domina Johanna Cotome nichil deponit preterquam quod omnia sunt bene.

Domina Alicia Feryby dicit quod omnia bene.

Domina Johanna Pygot dicit quod omnia bene.

Domina Alicia Suppe dicit quod omnia bene.

Domina Alicia Humbrestane dicit quod omnia bene.

XXVII.

[Fo. 25.]

Visitacio prioratus de Gorynges, ordinis sancti Augustini, Lincolniensis dioecesis, facta in domo capitulari ibidem xxio die mensis Maii, anno Domini mcccxl quinto, per reuerendum in Christo patrem et dominum, dominum Willemum Alnewyk, dei gracia Lincolniensem episcopum, suarum translacionis5 anno xixio et translacionis ixio.

In primis sedente dicto reuerendo patre iudicialiter pro officio visitacionis sue exercendo die et loco antedictis, comparuerunt coram eo

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1 Gen. XIX, 17.
2 g cancelled.
3 guia minor in religione et ideo simplex cancelled.
4 etate cancelled.
5 Sic: for consecracionis.

1 There is no record of this in the episcopal registers.
2 Four place-names from north Lincolnshire occur in the list of nuns. Barwe is probably Barrow-on-Humber, Humbrestane probably Humberstone near Grimsby, while Cotome may be Nun Coton or Cotham, where there was another Cistercian nunnery. Feryby is almost certainly South Ferriby on the Lincolnshire bank of the Humber. Kellome is Kelham in Nottinghamshire, close to Newark; and Cotome may also be Cotham near Newark.
process about to take place and them also who heard it, and according to this text, 'Save thy life and look not behind thy back;' etc. And when this was come to a praiseworthy end, [the prioress] delivered to my lord his mandate which at another time had been addressed for the visitation to the same prioress, averring that she had performed it according to its effect, but that she knows not how to compose a formal certificate, in that she has no lettered persons of her counsel who are skilled in this case; but she furnished the names of her sisters and herself in lieu of a certificate. Therefore my lord had her excused herein; and at length, when she had furnished such names, my lord asked of the prioress exhibition of the title of the confirmation of her election. But she says that she has none that she knows of: howbeit from the day whereon she received my lord's mandate she has made diligent search but has found it in no wise. And thereon examination she says these things which follow.

Dame Joan Thorpe, the prioress, says that the nuns do keep divers households, to wit by two and two; and yet they receive nothing of the house but bread and beer; and she says that they take nothing for the admission of nuns, save that which the friends of her who is to be admitted do offer of their free-will and not by agreement.

Also she says that as regards rents the house is not [worth] above ten pounds, and she says that the house is much in debt to the rector of Flixborough.

Also she says that they have no boarders above ten years of age of female and eight [years] of male sex.

Also she says that the rector of Flixborough is their steward and he busies himself with their temporalities, and not she.

Dame Mary Barwe, the sub-prioress, says that all things are well.

Dame Joan Kellome says that the prioress is exceeding simple and somewhat negligent as regards corrections, insomuch that the others who are younger in religion take little account of her or her corrections.

Dame Joan Cotome deposes nothing save that all things are well.

Dame Alice Feryby says that all things are well.

Dame Joan Pygot says that all things are well.

Dame Alice Suppe says that all things are well.

Dame Alice Humbrestane says that all things are well.

XXVII.


In the first place, as the said reverend father was sitting in his capacity of judge to exercise the office of his visitation on and in the day

or Costam near Retford. Nothing can be said definitely of Thorpe. Of the remaining two, Joan Pygot bore the name of a well-known Lincolnshire family: see note 2 on p. 92 above.

3 Flixborough is about six miles N.E. of Gokewell, which is in Broughton parish. The rector of Flixborough at this time was probably John Aylestone, canon of Lincoln, who resigned the living in 1444-5. He may have obtained it in 1437, but his institution is not recorded. See Visitations 1, 207.

4 The original has 'translation.'
priorissa et conuentus dicti loci, parate vt apparuit ad subeundum visitacionem huiusmodi; et deinde primo et antel propositum fuit verbum Dei secundum auditorium et actus futuri congruenciam per honorabilem virum magistrum Johannem Beuerley, canonicum Lincolniensem, sacre pagine professorem, sequentem hoc theme, 'Egressi mihi, filie Syon et vide regem Salamonem,' etc.2 Quo in vulgari lingua laudabiliter finito, priorissa reuerenter porrexit dicto reuerendo patri certificatorium mandati dicti reuerendi patris eidem priorisse pro visitacione huiusmodi facienda directi. Quo per dictum reuerendum patrem receptor, et de eius mandato in publica audiencia perfecto, cuis tenor talis est, 'Reuerendo in Christo patri,' etc., dicta priorissa, videlicet domina Matilda James, iuruit fideltatem et obedientiam domino in forma consueta. Quod quidem iuramentum idem reuerendus pater sub protestatione quod exhibeat confirmationem electionis sue admisit; et quia eam non exhibuit, dominus assignavit eidem quemlibet diem citra festum nativitatis domini sancti Johannis Baptistae proxime futurum ad sufficienter docendum. Et deinde, quia dominus vidit oculata fide moniales gerere vel a sua vel supra frontes extrema, iniunxit eidem priorisse in virtute obedientie prestita quod ipsa geret et faciat soles suas gerere vel a, suasque ad oculos suos extendat. 


Postea congregatis dictis priorissa et conuentu coram dicto reuerendo patre in dicta domo capitulari die antedicto, idem reuerendus pater visitacionem suam huiusmodi dissoluit.

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1 omnia omitted.
2 Sic: for videte.
3 Cant. Ill, II.
4 iniunxit cancelled.
5 Sic: for prestite.
6 Probably totam, but the word is difficult to make out.
and place aforesaid, there appeared before him the prioress and convent of the said place, in readiness, as was apparent, to undergo such visitation; and then first and before [all else] the word of God was set forth as befitted them that heard it and beseeched the process about to take place by the honourable master John Beverley, canon of Lincoln, professor of holy writ, after this text, 'Go forth, daughters of Syon, and behold king Solomon,' etc. And when this had come to a praiseworthy end in the vulgar tongue, the prioress presented reverently to the said reverend father the certificate of the said reverend father which had been addressed to the same prioress for the performance of such visitation. The which having been received by the said reverend father and read through at his bidding in the general hearing, the purport whereof is on such wise, 'To the reverend father in Christ,' etc., the said prioress, to wit dame Maud James,1 sware fealty and obedience to my lord in the form accustomed. The which oath the same reverend father accepted under protest, requiring her to exhibit the certificate of the confirmation of her election; and, because she did not exhibit it, my lord appointed her any day on this side the feast of the nativity of my lord saint John the Baptist2 next to come to shew sufficient proof. And then, because my lord saw with the evidence of his eyes that the nuns do wear their veils spread out on either side and above their foreheads,3 he enjoined upon the same prioress in virtue of her obedience proffered that she shall wear and cause her sisters to wear their veils spread down to their eyes.

Dame Maud James,4 the prioress, says that the house is able to spend forty pounds a year.

Sister Margaret Thomas, the sub-prioress, says that the prioress gives the nuns leave to visit their parents oftentimes for a whole week.

Sister Maud Gastone says all things are well.

Sister Christine Warnforde5 says that all things are well.

Sister Alice Langspray says that all things are well.

Sister Agnes Englefeld says that all things are well.

Sister Joan Caversham says that all things are well.

Sister Margaret Coksale says that all things are well.

Thereafter, when the said prioress and convent had been gathered together before the said reverend father in the said chapter-house on the day aforesaid, the same reverend father dissolved such his visitation.

1 Prioress 1440-6: see Visitations 1, 165, 166, where the alternate forms Jame or Jaime on p. 166 should be omitted.
2 Probably, in writing the words nat' d'ni, the registrar made a mistake; but d'ni was not cancelled subsequently.
3 See note 3 on p. 47 above.
4 Of the eight nuns, two at any rate bore local names. Caversham is on the Oxfordshire bank of the Thames opposite Reading, while Englefeld is in Berkshire, five miles S.W. of Reading. The name of Alice Langspray is probably another form of Longspey, which has appeared as the name of a nun at Godstow.
5 Christine Warnforde succeeded Maud James as prioress in 1446: signification of royal assent, 10 December; temporalities restored 9 Feb., 1446-7 (Cal. Tai. 1446-52, pp. 24, 51).
ALNWICK'S VISITATIONS

XXVIII.

[Fo. 109.]

Visitacio prioratus DE GRACIA DEI, ORDINIS SANCTI AUGUSTINI, LINCOLNIESENsis dioecesis, facta in domo capitulari ibidem xxj die JANUARI, ANNO DOMINI MCCCXL, PER REUERENDUM IN CHRISTO PATREM ET DOMINUM, DOMINUM WILLEMUM, DEI GRACIA LINCOLNIESEM EPISCOPUM, ANNO SUARUM CONSECRATIONIS XV ET TRANSLACIONIS QUINTO.

In primis sedente dicto reuerendo patre judicialiter in huiusmodi visitacionis sue negocio inchoando, die, loco et anno supradictis, comparuerunt coram eo priorissa et conuentus dicti loci, visitacionem huiusmodi vt apparuit subiture\(^1\); et deinde primo et ante omnia proposi- tum fuit verbum Dei per egregium virum magistrum Thomam Duffelde, in sacra theologla bacallarium, sequentem hoc thema, 'Exhibeatis corpora vestra hostiam Domino.'\(^2\) Quo in lingua vulgari laudabiler finito, priorissa loci illius exhibuit dicto reuerendo patri certificatorium mandati domini sibi pro huiusmodi visitacione directi et liberati, cuius tenor talis est, 'Reuerendissimo,' etc. Postea exhibuit fundacionem et statum domus, et deinde iurauit obedienciam in forma consueta; sed de confirmacione eleccionis nihil exhibuit. Postea examinata dicit ea que sequentur.

Domina Alicia Dunwyche, priorissa, dicit quod in ingressu suo domus indebitatur\(^3\) in xlviiij li., et iam indebitatur in xxxviiij li.

Item dicit quod refectorium non scratur nec serabantur per septennium, et quod commixtim sedent moniales cum secularibus in mensa quotidie in aula sua, et quod habent leccionem tempore refectionum.

Item dicit quod tantum sunt due familie in domo, videlicet aula sua et infiraria, vbi tres sunt simul in mensa.

Item dicit quod aliquando licenciat moniales de visitando amicos suos per\(^4\) vj dies.

Item dicit quod moniales officiarie sole accedunt ad officinas.

Item dicit quod vnus masculus vij annorum iacet cum celleraria in dormitorio.

Item dicit quod tempore suo vendita sunt tria corrodia, vnum vicarius de Whitewyke pro xx ii., et aliiud cuidam domicello pro I marcis.

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1. \(^m\) cancelled.
2. \(^p\) cancelled.
3. Rom. XII, 1.
5. tres cancelled.
6. I.e. 21 Jan. 1440-1.

1 The foundation charter is printed in *Monasticon* (1), 568. Rohese de Verdun gave the manor and advowson of Belton in frankalmoin to God and St. Mary and the church of the holy Trinity 'de la Gracedieu' at Belton and the servants of Christ, the nuns who serve God in the same church. The date is usually given as c. 1239.

2 The confirmation of Alice Dunwyche in 1418, see *Visitations* t, 166. The well-known household account-book of Gracedieu, the contents of which have been partially and popularly summarised by cardinal Gasquet, *English Monastic Life*, pp. 153-76, concludes in the year 1418. The present document affords a surer estimate of the internal condition of the convent than can be gained from the account-book, which is an insufficient basis for the inferences drawn with some confidence by the cardinal. It is, however, only fair to
GRACEDIEU PRIORY, 1440-1 119

XXVIII.

The visitation of the priory of GRACEDIEU, of the order of St. Austin, of the diocese of Lincoln, performed in the chapter-house there on the 21st day of January, in the year of our Lord 1440, by the reverend father in Christ and lord, the lord William, by the grace of God bishop of Lincoln, in the fifteenth year of his consecration and the fifth of his translation.

In the first place, as the said reverend father was sitting in his capacity of judge in the beginning of the business of such his visitation, on and in the day, place and year above said, there appeared before him the prioress and convent of the said place, to undergo, as was apparent, such his visitation; and then first and before all else the word of God was set forth by the excellent master Thomas Duffelde, bachelor in divinity, after this text, 'Present your bodies a sacrifice to the Lord.' And when this had come to a praiseworthy end in the vulgar tongue, the prioress of that place shewed to the said reverend father the certificate of my lord's mandate which had been addressed and delivered to her for such visitation, the purport whereof is on such wise, 'To the right reverend,' etc. Thereafter she shewed the foundation charter and the state of the house, and then she swore obedience in the form accustomed; but touching the confirmation of her election she shewed nothing. Afterwards on examination she says these things which follow.

Dame Alice Dunwyche, the prioress, says that at her entry the house was forty-eight pounds in debt and now it is in debt thirty-eight pounds. Also she says that frater is not kept, nor has it been kept for seven years, and that the nuns sit in company with secular folk at table in her hall every day, and that they have reading during meals.

Also she says that there are two households only in the house, to wit [in] her hall and the infirmary, where there are three at table together.

Also she says that sometimes she gives nuns leave to visit their friends for six days.

Also she says that the nuns who are officers go to the offices by themselves.

Also she says that a male child of seven years sleeps in the dorter with the cellaress.

Also she says that in her time three corrodies have been sold, one to the vicar of Whitwick for £20, and another to a donzel for fifty marks, 

remember that, although his picture owes something to a graceful imagination, the state of things in 1418 may have been better than Alnwick found it 22 to 23 years later.

Alice Dunwyche, Elizabeth Jurdone, Philippa Jeeke and Alice Robys occur in the list of nuns in 1418. In 1440-1 there was one nun less than the fifteen in 1418. The only Leicestershire place-name among the surnames of the nuns is Roteby, i. e. Ratby, a few miles west of Leicester. The family of Belers, however which, gave its name to Kirkby Bellars, was well known in Leicestershire and Poureille is also a local name, while from the account-book it appears that the Jurdones or Jordanes and the Robys or Robys lived at no great distance. Chesham is in Buckinghamshire, Greatham (i. e. Greatham) in Rutland, while, from the the supplementary document printed below, we know that Margaret Crosse had a sister who was priorress of St. Margaret's at Ivinghoe.

Whitwick is on the edge of Charnwood forest, some two miles south of Gracedieu.

The church was appropriated to the prior and convent of Holland (Upholland), Lancs: see the foundation charter (1319) in Monasticon IV, 410. The bull for appropriation bears the
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Item dicit quod claustrum non seruatur, prout nec consueuit ab antiquo.

Item dicit quod cellararia et subcellararia vt bursarie recipiunt omnes reuuentus domus et expendunt.

[Fo. 100d.] Domina Agnes Roteby, suppriorissa, dicit quod priorissa non exhibet se equalem omnibus, sed quibusdam est nimis rigorosa et aliquis nimis fauet.

Item dicit quod priorissa propter senium et impotenciam abdicauit a se omne regimen temporalium nec interest diuinis, sic quod inutilis est; sed si quas faciat correcciones, eas facit cum verbis approbriosis et obiurgatorius.

Item dicit quod sub ista priorissa tota quasi religio perit.

Item dicit quod sunt quedam moniales quas priorissa vocat discipulas suas, que semper adherent priorisse, ad quas et priorissam seculares habent frequentem accessum, cum quibus iste discipule habent colloquia inhonesta.

Item dicit quod priorissa non computat annuatem coram sororibus suis in commun.

Item dicit quod localia domus impignoran tur absque sciencia conuentus, sed nescit quibus nec pro quare,\(^1\) in tantum quod non habent vnum cratere in quo possunt bibere.

Inter seculares commensales priorissa communicat secreta religionis in eius scandalum magnum.

Item dicit quod Margareta Belers occupat sola omnia temporalia absque communique conthesaurarie sue vel alicuius de conuentu.

Item dicit quod secundum regulae deberent certificari de statu domus et de compotis in communi quater in anno, et iam hoc non fit: ideo ignorant de statu.

Item dicit quod a tempore vltim\(^2\) visitacionis non fuit dileccio inter eos,\(^3\) nam extunc et citra exprobratur\(^4\) moniales pro detectis in ipsa visitatione.

Item dicit quod cellararia non venit ad chorunm nec de die nec de nocte, sed neque dominicis vel festiuis.

Item dicit quod nimis mane illa cellararia visitat sola officinias et alias domos exteris in quibus viri conversantur.

Item priorissam habet vnum perhendinantem que infra triduum venit ad locum, et est filia cuiusdam Vilers.

Item dicit quod capellanus et Bellers exibant ad opera autumpania metendo fenum et messes, in tantum quod sero equitabat illa post illum in eodem equo, et citra fuit et est nimis familiaris cum eo.

Item dicit quod dictus capellanus, nomine Henricus, non dicit horas

date 23 April, 1320. The appropriation was effected and the vicarage ordained by Roger Northburgh, bishop of Coventry and Lichfield, at Birkenhead priory, 24 May 1331 (Reg. vi; ff. 403. 41). A composition arranged between the vicar and impro priators, 26 Oct. 1382, occurs in Reg. xii; ff. 253, 256, where the church of Whichwerke is mentioned. The vicar at this time was probably William Horton, who resigned at a date not given, apparently 1448 (Reg. xviii, fo. 162). His institution is not recorded.

\(^2\) See Ducange, s. v. Domicellus. The word domicellus, Fr. damoisseau, Eng. damozel, donzel, is properly applied to the sons of noblemen or gentlemen. In the present case it probably refers, as is constantly the case at this period, to a gentleman who was simply an esquire and not a baron or a knight.

\(^{1}\) Sir.

\(^{2}\) Altered apparently from ultimum.
Also she says that cloister is not kept, nor even so has it been the custom from of old.

Also she says that the cellaress and sub-cellaress do, as bursars\(^1\), receive and lay out all the revenues of the house.

Dame Agnes Roteby, the sub-priess, says that the priess does not show herself impartial to all, but is too harsh to some and to some is too kind.

Also she says that the priess by reason of old age and incapacity has renounced for herself all the governance of matters temporal, nor does she take part in divine service, so that she is of no use; but if she makes any corrections, she makes them with words of chiding and abuse.

Also she says that under this priess religious discipline almost altogether is at an end.

Also she says that there are certain nuns whom the priess calls her disciples, that keep always close to the priess, and to these and the priess secular folk have often access, with whom these pupils hold unseemly conversations.

Also she says that the priess makes no reckoning yearly before her sisters in common.

Also she says that the jewels of the house are put in pawn without the knowledge of the convent, but she knows not to whom or wherefore, insomuch that they have not one goblet wherein they can drink.

The priess makes the secrets of their religious life common among the secular folk that sit at table with her to the great scandal thereof.

Also she says that Margaret Belers holds all their temporal affairs in her own hands without consultation with her fellow treasurer or with any one of the convent.

Also she says that according to the rule they ought to be assured of the state of the house and of the accounts in common four times in the year, and this is no longer done: therefore they are in ignorance of its state.

Also she says that from the time of the last visitation there has been no love among them, for from that time ever since [the priess] has reviled the nuns for the matters disclosed by them in the same visitation.

Also she says that the cellaress comes not to quire either by day or by night, and not even on Sundays or feast-days.

Also she says that that cellaress visits by herself over early of a morning the offices and the other outbuildings wherein men are occupied.

Also the priess has a boarder who came to the place within [the last] three days, and she is the daughter of one Viliers.\(^2\)

Also she says that the chaplain and Bellers did go out to their autumn tasks to mow hay and to harvest, insomuch that she rode back at evening behind him on the same horse, and since then she has been and is too free in converse with him.

Also she says that the said chaplain, by name Henry, does not say

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\(^1\) Sic: for eas.

\(^2\) Sc. priorissa.

\(^3\) See note 2 on p. 50 above.

\(^4\) One Joan Villiers, doubtless a relation of this lady, is mentioned as a frequent visitor to Gracedieu in 1418 (Gasquet, op. cit., p. 163). The family of Villiers, which long afterwards produced the famous duke of Buckingham, owned the manor of Brooksby in the Wreak valley. William Villiers, esq., presented to the rectory of Brooksby in 1440 and 1442 (Reg. xvii, ff., 152, 155).
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canonicas et indeuote multum se habet circa altare, nam mundat stabula et non lotis manibus accedit altare, nullis inclinacionibus habitis ante vel post. Morabatur dudum apud Loughtburghie, vbi non fuit bone fama.

Item quandoque moniales adiuuant seculares in horreando grana tempore autumnali.

(Nota). Memorandum de mencione fienda priorissse et omnibus de non admittingo aliquos\(^1\) perhendinantes.

Domina Elizabetha Jurdone dicit quod priorissa subtrahit ab officio infirmaria\(^2\) per xxiiij annos xx s. datos per quendam Knyvyngtone de comitatu Derbye.

Item quod quedam francigna\(^3\) confectrix brasei est, multum inhoneste conversacionis\(^4\).

Item dicit quod seculares seruiientes paruipendunt moniales : petit vt cohibeantur; et presertim sunt rebelles in dictis suis contra coquiniaram.

[Fo. 110.] Domina Philippa Jecke dicit quod omnia corriguntur tanto rigore et tanta turbacione quod exulante caritas et dileccio a domo.

Item dicit quod infirmaria est adeo ruinosa quod moniales non possunt morari ibidem absque\(^5\) tedio magno.

Domina Alicia Rowby dicit quod Belers tantum confidit de discrecione sua quod ceteras despicit.

Domina Agnes Poutrelle dicit omnia bene.

Domina Isabella Jordane dicit omnia bene.

Domina Elizabetha Shirburne dicit quod Poutrelle nominat se discipulam priorissse, que quod audierit vel viderit in monialibus statim refert priorissse, que eas viliissime redarguit.

Item dicit quod Isabella Jordane est eiusdem conditionis.

Domina Margareta Belers, celleraria.

Domina Margareta Chesham, subcelleraria, dicit quod de mandato priorissae iacet in infirmaria et non venit de nocte ad matutinas aut alias horas, et ea occasione quod non habent aliquam seruitrinam in infirmaria.

Item dicit quod seruiientes domus non simul veniunt sed sparsim et segregatim ad refecciones in magnum domus dispensium, quia quod quatuor sufficeret vni vel duobus apponitur.

Domina Margareta Crosse dicit quod omnia bene.

Domina Margareta Gretham refert se ad dicta suppriorissae et aliarum suarum sequaciun.

Domina Johanna Germeyn dicit omnia bene.

Domina Constancia Londone dicit quod non est sibi satisfactum de vestura.

+ Quod priorissa est inutilis domui, nam propter impotenciam abdicauit sibi regimen temporalium nec intendit religioni.

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1 Sic.
2 Sic: for infrairie.
3 est cancelled.
4 et quod cancelled.
5 omnis cancelled.

1 Probably Knyveton. To the family of this name, which derived its origin from Knive-ton near Ashbourne, belonged Henry Knyveton, rector of Norbury, Derbyshire, who founded a chantry in Ashbourne church in 1592 and has been credited on insufficient grounds with the building of the beautiful chanzel at Norbury, which is actually earlier than his incumbency. The Easter sepulchre tomb in the chanzel at Ashbourne is said to be that of Robert Knyve-ton, d. 1471. See Archaeol. Journal XXI, 354, 387.
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the canonical hours and behaves himself very irreverently at the altar, for he cleans the stables and goes to the altar with unwashen hands, nor makes any bow before or after [mass]. He dwelt sometime at Loughborough, where he was not of good report.

Also sometimes the nuns do help secular folk in garnering their grain during the autumn season.

(Note). It should be remembered to make mention to the prioress and all that they receive not any boarders.

Dame Elizabeth Jurdone says that the prioress for twenty-three years withholds from the office of the infirmary twenty shillings given by one Knyvyngtome of the county of Derby.

Also that a Frenchwoman of very unseemly conversation is their maltstress.

Also she says that the secular serving-folk hold the nuns in despite: she prays that they may be restrained; and chiefly are they rebellious in their words against the kitchener.

Dame Philippa Jecke says that all corrections are made with such great harshness and so much ado that charity and loving-kindness are banished from the house.

Also she says that the infirmary is in such a ruinous state that the nuns cannot abide there without great discomfort. 2

Dame Alice Rowby says that Belers trusts so highly in her own judgment that she despises the others.

Dame Agnes Poutrelle says all things are well.

Dame Isabel Jordane says all things are well.

Dame Elizabeth Shirburne says that Poutrelle dubs herself the prioress's disciple, and whatever she hears or sees among the nuns she straightway retails to the prioress, who scolds them most shamefully.

Also she says that Isabel Jordane is in the same case.

Dame Margaret Belers, the cellaress.

Dame Margaret Chesham, the sub-cellaress, says that she lies in the infirmary at the commandment of the prioress and comes not to matins of a night or to the other hours, and for this cause, that they have not any serving-woman in the infirmary.

Also she says that the servants of the house come not together, but in scattered parties and severally to meals to the great waste of the house, forasmuch as what would be enough for four is set before one or two.

Dame Margaret Crosse says that all things are well.

Dame Margaret Gretham refers herself to the words of the sub-prioress and the others that follow her.

Dame Joan Germeyn says all things are well.

Dame Custance Londone says that satisfaction has not been made her of her raiment. 3

That the prioress is of no use to the house, for by reason of her incapacity she has renounced for herself the governance of things temporal and pays no heed to religion.

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2 As Philippa Jake or Jecke seems from her place in the list of 1418, where she stands fourth, to have been one of the senior nuns, she was probably spending her old age in the infirmary and had reason for complaint.

3 The short paragraphs which follow are the articles drawn up from the defecta against the prioress and others involved in them.
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+ Non est equa ad omnes: aliquidus nimis fauet, alias afficit opprobriis et contumeliis.
+ Propter eius inaduertenciam tota religio perit.
+ In correcionibus non est discreta propter ipsius intolerabilem rigorem ad quasdam et nimium favorem ad alias, quas vocat discipulas suas.
+ Iste quas vocat discipulas sunt nimis familiares cum secularibus in colloquiis, etc.
+ Visus compotorum non exhibentur quater in anno in conuentu secundum regulam. 
+ Jocalia domus impignorantur, nescit propter quas causas aut quibus.
+ Priorissa communicat secreta\(^1\) religionis cum secularibus.
+ Priorissa habet perhendinantem absque licencia domini.
+ Moniales sunt adiuuando secularis in orreis faciendo tassas.
+ Priorissa subtrahit et subtraxit per xxij annos ab infirmaria xx s. annuos.
+ Non soluit moniales pro vestitu secundum consuetudinem. 
+ Reprehendit moniales pro detectis in ultima visitatione, a quo tempore caritas et dileccio exulant a domo.
+ Amoueatur quedam francigena manens in prioratu propter vite inhonestatem, nam omnes admittit uniformiter ad concubitus suos.
+ Seruientes secularis vilipendunt moniales in defectu prioris,\(^2\) et presertim coquinariam.
+ Infimaria est ruinosa in defectu priorisse: tedium est inhabitantibus in ea.
+ Non habetur seruiens in infirmaria ad seruiendum infirmantibus.
+ Refectorium non seruabatur hiis viij annis in defectu priorisse.
+ Moniales mixtim comedunt cum secularibus in aula priorisse.
\(^3\)Licenciat aliquando moniales per viij vel viij dies visitare parentes suos.
+ Seculares iacent in dormitorio.
+ Priorissa vendidit tria corrodia tempore suo.
+ Clastrum non seruat.

[Fo. \textit{110d.}] Belers sola disponit omnia temporalia absque communione conuentus. 
Vendidit boscos et similia, et nescit conuentus de disposizione conuentus.

Omnia recipit absque communione Chesham conthesaurarie.
Sola visitat omnes officinas, eciam orrea et alia in quibus mares sunt, et eciam nimis mane ante lucem.

\(^1\) dom cancelled.
\(^2\) Sic.
\(^3\) Lent cancelled.
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+ She is not indifferent to all: to some she is over-kind, others she treats with scorns and railing.
+ By reason of her inattention religious discipline is altogether at an end.
+ She is not discreet in her corrections because of her unbearable harshness to some and over-kindness to others, whom she calls her disciples.
+ These whom she calls disciples have too free intercourse with secular folk in conversation, etc.
+ Views of the accounts are not presented four times a year in the convent according to the rule.
+ The jewels of the house are put in pawn, it is unknown for what reasons or to whom.
+ The prioress makes the secrets of the religious life common to secular folk.
+ The prioress has a boarder without my lord's leave.
+ The nuns are in the habit of helping secular folk to make stacks in the barns.
+ The prioress withholds and for twenty-three years has withheld twenty shillings a year from the infirmary.
+ She makes no payment to the nuns for their raiment as is customary.
+ She upbraids the nuns for their disclosures at the last visitation, since which time charity and loving-kindness are banished from the house.
+ A Frenchwoman who dwells in the priory should be removed because of the unseemliness of her life, for she receives all alike to her embraces.
+ The secular serving-folk hold the nuns in contempt, and especially the kitchener, in the prior[ess]'s default.
+ The infirmary is falling to ruin in the prioress's default: it is an annoyance to them that dwell therein.
+ No servant is kept in the infirmary to do service to them that are in ill health.
+ Frater has not been kept these seven years in the prioress's default.
+ The nuns do eat promiscuously with secular folk in the prioress's hall.

She sometimes gives nuns leave to visit their parents for seven or eight days.
+ Secular folk do lie in the dorter.
+ The prioress has sold three corrodies in her time.
+ Cloister is not kept.
Belers orders all matters temporal by herself without consultation with the convent.
She has sold thickets and the like, and the convent knows not how the convent is ordered.
She receives all things without consultation with Chesham, her fellow treasurer.
She visits all the offices by herself, even the barns and other places wherein there are men-folk, and this too over early in the morning before day-break.
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Non venit ad chorum de die nec de nocte dominicus aut aliis festiuis.
Sola cum domino Henrico exit ad autumpania, ille metendo messes et illa faciendo ligaturas, et illa equitando post eum sero in eodem equo.
Nimis familiaris est cum eo et fuit citra predicta.

Confidens de discrecione sua ceteras sorores suas vilipendit.
Non patitur Chesham cothesauriam suam habere noticiam recepcionum aut solucionum.

Seruientes non simul sed sparsim veniunt ad refecchones.
Chesham non venit ad chorum de nocte. Obiecto sibi huiusmodi articulo, dicit quod priorissa assignauit eam ad seruandum tribus senibus monialibus in infirmaria, que iacent ibidem omni nocte, et cum eis simili modo, et eis seruit die et nocte lauando et cetera faciendo vt laica : petit igitur vt restituaturn dormitorio et choro et aliis regularibus. Libenter vult superuideret vt honeste seruatur eis de die.

Agnes Poutrelle et Isabella Jurdane, nominantes se discipulas priorisse, sunt eo causa discordie inter ipsam et sorores, quia quod audient et vident in monialibus statim referunt priorisse. Comparuit vterque, et obiecto eis articulo negat illum et omnia in eo contenta expresse ; vnde purgauerunt se solis manibus : tamen, ne super hiis habeantur suspecte inanea aut in hiis delinquant, iruauit earum vtraque ad sancta Dei euangelia quod deceterno nichil de soribus suis reuelabunt priorisse, propter quod occasio discordiarum vel odij fomes possit ministrami inter eas, nisi talia sint que in dispendium corporis priorisse vel honoris cedere possint.

Dominus Henricus capellanus intendit operibus inhonestis, mundando stabula, et absque locione accedit altare maculando vestimenta. Comparuit, et obiecto sibi huiusmodi articulo negat contenta in eodem expresse : tamen iuratus est quod deceterno quicquid anteac fecerit non perpetrabit.

Soulos accedit ad rura cum Belers metendo messes fenum et faciendo tassas in orreis. Negat expresse soliuagacionem in campis cum dicta Belers : fatetur tamen se cum aliis et Belers fuisse in pratis leuando fenum et adiuuando in pingendo garbas ad tassas in orreis.

Indeouetus et irreuererens est circa altare, et mali nominis est apud Lughtburghe et alihi vbi morabatur : iauritus est quod deceterno deuote et reuerenter habeat se circa altare in inclinationibus suis post et ante missas suas.

Post hec et publicacionem detectorum in huiusmodi visitacione, et eciam postquam dominus obiecerat priorisse et cellerarie diiusim omnia de eis detecta, et eciam post responsa earum ad eadem, dominus sedens iudicialiter in dicta domo capitulari ibidem xxio die Januarij anno predicto, eo quod priorissa confessa est quod ipsa citra et post

1 Sic: illa seems to be omitted.
2 la cancelled.
3 Sic: for utraque.
4 Sic.
5 Solus cancelled.
6 Sic: probably a mistake for pangendo.
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She comes not to quire by day or by night on Sundays or on the other feast-days.

She goes out to work in autumn alone with sir Henry, he reaping the harvest and she binding the sheaves, and at evening she [comes] riding behind him on the same horse.

She is over friendly with him and has been since the doings aforesaid.

Of her trust in her own judgment she holds the rest of her sisters in contempt.

She does not suffer Chesham her fellow treasurer to have knowledge of the receipts or payments.

The serving-folk come to meals not together but in scattered parties.

Chesham comes not to quire of a night. Such article having been laid to her charge, she says that the prioress has appointed her to do service in the infirmary to three old nuns who lie therein every night, and [she] with them in like manner, and she does them service day and night, washing them and doing all else like a laywoman: she prays therefore to be restored to dorter and quire and the other regular observances. She will willingly watch that fit service be done them by day.

Agnes Poutrelle and Isabel Jurdane, who style themselves the prioress’s disciples, are thereby the cause of quarrel between her and her sisters, forasmuch as what they hear and see among the nuns they straightway retail to the prioress. They both appeared and, the article having been laid to their charge, expressly deny it and all things that are contained therein; wherefore they cleared themselves without compurgators: howbeit, that they may not be held suspect hereafter touching these matters or offend herein, they both swear upon the holy gospels of God that henceforth they will discover to the prioress concerning their sisters nothing whereby cause of quarrel or incentive to hatred can be furnished among them, unless they be such matters as may tend to the damage of the prioress’s body or honour.

Sir Henry the chaplain busies himself in unseemly tasks, cleansing the stables, and goes to the altar without washing, staining his vestments. He appeared and, such article having been laid to his charge, he expressly denies the matters contained in the same: howbeit he was sworn that henceforward he will not commit whatever he has done heretofore.

He goes to country places with Belers alone, harvesting [and] haymaking and making stacks in the barns. He expressly denies his solitary roaming in the fields with the said Belers: howbeit he confesses that he has been in the fields with the others and Belers, carting hay and helping to pile the sheaves in stacks in the barn.

He is without devotion and irreverent at the altar and is of ill reputation at Loughborough and elsewhere where he has dwelt: he was sworn to behave himself devoutly and reverently henceforward at the altar in making his bow after and before his masses.

After these things and the publication of the disclosures in such visitation, and also after my lord had laid to the charge of the prioress and cellareress severally all that had been disclosed concerning them, and also after their answers to the same, my lord, sitting in his capacity of judge in the said chapter-house in the same place on the 21st day of January in the year aforesaid, inasmuch as the prioress confessed that
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visitationem vltimo per eius predecessorem inibi factam occasione detectorum in ipsa visitacione improperabat consorores suas et eas ideo exprobavit et odio habuit et habet, quorum occasione caritas et dilectio penitus exulabat et semper inibi viguerunt contenciones, odia, simila-
ciones et discordie, vt ista omnino penitus exularent ac pax, concordia, caritas et mutua dilectio inter eas reformarentur, monuit ipsam priorissam primo, secundo et tercio peremptoria sub pena excommunicacionis et sub pena finalis et perpetue priuacionis et amccionis sui ab officio et statu prioris loci illius ne decetero detecta in vltima sui predecessoris aut ista sua visitacione aliquatenus ab hac hora inantea innouet consororeswere suas propter ea exprobert aut eis eorum occasione improperetur directe vel indirecte, sed quod soree suas materna et soror in dileccione tractet et foueat; intimans eidem priorisse et intimuit quod si decetero legitime conuicta fuerit de aliquo premissorum, procedet ad executionem penarum predictarum quatenus de iure fuerit procedendum. Iniuunxit eciam dominus singulis de conuentu quod dicte priorisse tanquam matri et prelate sue in omnibus licitis et canonichs obediant et eam honoreynt et reuerentur humiliter vt tenentur, presentibus magistris Johanne Depyng, Thoma Londone et me Colstone.

[Fo. 107d.] Wylyam, by the grace of God bysshope of Lincole, to our wele belufede doghters in Criste the prioresse and the counet of nunnes of the priory of Gracedieu, of the ordre of seynt Austyn, of our diocese, helthe, grace and blessyng. In our visitacyone that we now late by our ordynarye powere made in your saide priorye by due inquisition by vs then made, we fonde certeyne and notable defautes requiring necessary correccion, for whose reformacyone we sende yow certeyn our iniuncyons, commandements and ordynancies here bynethe writene, chargeyng euerych eon of yow vndere the peynes also bynethe writene that ye duely and obeydently kepe thaym in euery article of thaym in as myche as thai touche euerych eone of yowe.

(Incipe.) Fyrste,® for as myche as we fonde that lufe, charitee, pees and concorde are ytterly excludede and exiled fro yow, and noathing among yow but pryvy enve, hate, similacions, discordes,11 yppebraydes and rebukes, and that for certeyn defautes detectede to our nest® predecessour in his laste visitacyone among yow made, the whiche myschieves to our powere we desire to exclude and encree among yow vertues, as lufe and charite, wythe owte whiche all that ye do is but inuyne, we charge and entioye ye, pryroess,® ones, twyes and thryes vndere peyne of cursyng and vndere peyne of fynale and perpetuelle amoclyone and priuacyone of yowe fro your office and dignytee of

1 Sic: for exprobravit.
2 dominus cancelled.
3 quod cancelled.
4 Altered from innouaret.
5 Sic: for exprobet.
6 Sic.
7 Sic: for reuererantur.
8 the cancelled.
9 First written obedyne: ne cancelled and only added.
10 Founded on the sub-prioresse's tenth and Philippa Jecke's first detecta, and upon the confession of the prioresse.
11 and cancelled.
12 vnder peyne of cursyng cancelled.
she, since and after the visitation last held therein by his predecessor, did reproach her sisters because of the disclosures at the same visitation and did blame them therefore and has held and holds them in hatred, by reason whereof charity and loving-kindness were utterly banished and strivings, hatreds, back-bitings and quarrellings have ever flourished in that place, in order that these things should altogether be utterly driven out and peace, concord, charity and love one to another be restored among them, warned the same prioress a first, second and third time peremptorily, under pain of excommunication and under pain of her final and perpetual deprivation and removal from the office and estate of prioress of that place, that henceforward from this time onwards she broach not anew in any way the disclosures at the last visitation of his predecessor or at this of his own or blame her sisters therefor or reproach them because thereof directly or indirectly, but that she treat and cherish her sisters with motherly and sisterly love; and, in giving notice to the same prioress, he informed her that if henceforward she be lawfully convicted touching any of the premises, he will proceed to the execution of the penalties aforesaid so far as legal process may go. My lord also enjoined the several members of the convent to obey the said prioress as their mother and prelate in all things lawful and canonical and to honour and do her lowly reverence as they are bound, there being present masters John Depyng, Thomas Londone, and I Colstone.

prioresse, that ye neuer renewe ne reherse pryvyly ne in apert, directly ne indirectly, to any of your susters any thynge detecte in the visitacyone of our saide next predecessor or in this our visitacyone, latyng yowe wyte that if ye here after be conuicte lawfully that ye attempte any thynge agayn this our iniuncyone we shalle procede agayns yow to the execucyone of the peynes afore writene as ferre as lawe wytle demaunde.

(ii) Also we charge and enioyne yow, prioresse, in vertue of your obedience and vndere peynes of contemp and cursyng, that euer weke ones, but ye haue a lawfull impediment, ye holde a chapitre, and that then ye correcte that that is to be correctede wythe moderly charitee, pacyence and mekenesse, wythe owte any rancour, malice, hate or euell wylle to oon or fauour to othere, so that indifferentely ye hafe yow to alle your susters wythe owte accepacyone of any persone, sithe God is none acceptour of persones.

(iii) Also we enioyne yow, prioresse, vndere peynes of cursyng and priuacyone a foresaide, and yche oon of yow of the coynt vnder peyn of cursyng, that none of yowe receyve ne admitte in to your place any subiournauntes of whate astate, condicyone or age so thai be, man ne

1 There is no record of a visitation of Gracedieu by Gray, but it may fairly be assigned to the end of September 1435. See Visitation 1, xxiv.
2 Sic.
3 Interlined above cancelled.
4 Interlined above supportacyone cancelled.
5 Interlined above cancelled.
6 Any cancelled.
7 Demitte written in the margin.
woman, but if ye hafe therto specyalle leve of vs or our successours, bysshops of Lincolne, save childerne, makes the ix and females the xij yere of age, whome we licenced yow to hafe for your relafe.  

(iii) Also we enioyne yow, pryoresse, in vertue of your obedience and ynder peyne of contemt, that othere whyle, at the leste ones in a fourtnyght or the monethe, ye lyg by nyght in the dormytory to se how religyone is kepede there, and that ye suffre no manere of seculere to lyg by nyght in no wyse in the dormytorye ne in non other place wythe yn the cloystere.

(v) Also, etc., sicut in quarta iniunccione Langley.

(vi) Also vt in quinta iniunccione Langley.

(vii) Also vt in sexta iniunccione Langley.

(viii) Also we enioyne yow, prioresse, vnedere peyne of cursyng, in the vigile of the puryhcayone of our Lady now next comyng and suenglye forthe ye do the fraytour be keppede daylye, as your ordre and rule requires, and that thai that shalle be in the fraytour hafe conuenyente seruaeuntes to wesshe and clenye thair napery and vesselle, and to make thair mele, and also that houres of contemplacyone dayly be had in the cloystre after your rule, and that alle your susters nyghtly lyg in the dormytory and ryse to matynes and come to messes and houres dayly, namely thoe that be hole and myghty, but thei haue a necessarie impediment, for the profete and the behoie of the hous. Item that no mo of your susters entende vp on yowe, save onely your chapeley, and otherwhile, as your rule wylle, ye calle to your refeyecone oon or two of your susters to thair reccacyone, and that ye ordeyne an honest persone woman to sarafe your susters in the fermery both nyght and day.

(ix) Also we enioyne yow, pryoresse, vnedere peyne of cursyng and suspensyone fro alle manere administracyone in spirituelle and temporelle, that four tymes every yere after your rule ye shewe a vewe, and every yere betwix the festes of seynt Mighelle in Septembre and alle Halowen a fulle and plenare accompl of the ministracyone of alle your godes spirituelle and temporelle in commune before your couent or suche persones as the couent wyly assygne, ne that ye lete no fermes ne lay no

1 hafe cancelled.
2 Founded on the prioresse’s sixth and the sub-prioresse’s thirteenth detecta.
3 Altered from dormytories.
4 necessary women seruaeuntes except cancelled. Neglect to sleep in the dorthe on the part of the priores is not definitely mentioned among the detecta: the clause about secular persons may be referred to the 21st article charged against her.
5 iniunccione cancelled.
6 See the Langley injunctions in their place. No. 4 refers to corrodies (see the priores’s seventh detectum) and felling timber; no. 5 to the reception of nuns according to the resources of the house; and no. 6 to the communication of the nuns with secular persons, for which the detecta contain abundant ground.
7 and privacyone, as it is aforesaid, that fro hens forthes the belynnyng cancelled.
8 so cancelled.
9 Interlined above fyre cancelled.
10 so that, fro maty, and not feynedly excusede, so cancelled successively.
11 See Visitations, 1, 50, note 2.
12 The clause, and that . . . susters, was cancelled, but the words were underlined and scribatur written in the margin.
13 Founded chiefly upon the prioresse’s second, third and eleventh detecta: the last clause is founded upon the evidence of Margaret Chesham.
14 and cancelled.
15 all cancelled.
16 non cancelled.
Jewels to wed, ne do none other grete thynges wythe oute the advise and assent of the more hole parte of your couent, ne in no wyse that ye commune to seculers the secretes of your religyone ne correccyons vnedere pennes aforesaid.4

(x) [Quod iura domus prossequantur et consequentur sub pena priuacionis.] Also we enioyne yow, prioresse, vnedere pynel of priuacyone a foairesaid, that wythe alle haste and diligence possible ye4 sewe for the recoverye of thoe xxs., the whiche oon5 Knynvngtone of Derbyshire ogth yerely to pay to your place in releve of the chargees in your fermery, and also that duely ye pay or do be payede to your susters thair habite6 after the custome of your place vsede here afore.7

(xii) Also we charge yowe, prioresse, vnedere pynel of cursyng, that in alle hast possible ye ordeyne that alle your secueller seruauntes presente in the place at tymes of metes and sopers come alle holy gedre to thaire meels vp o peyn of lesyng of thaire meesles, and that ye suffre no secueller seruante rebuke ne revyle ne5 vnhonestely spoke to any of your susters, but that thay obeyngly hafe thaym to your susters, and specially that been in offfice as thaym ogth to do, and also that ye holde no seruante wythe yow, man ne woman, that is of euelle name6 or fame.10

(xiiij) Also we enioyne yow, prioresse, vnedere pynel of cursyng and priuacyone aforesaid, that ye suffre none of your susters to go to any felde werkes, but alle onely in your presence, ne that ye sufître11 none of thaym, officiere ne other, to go lo any house of office wythe owte the cloysters, but if thayr be an other nunne approvede in religyone assigned to go wythe hire, eyther to be wytnesse of others consulsacon12 ne also that ye licence none of your susters to be owte in visityng of their frendes ouer three days. And also that wythe haste possyble ye do to be reparede the defautes in your place and specially in the fermony, vnedere the same pynes.14 And also that thoe two bursaryes that are ordeyned by your allere assent receivey to gedre alle the revenues of your place and in lyke wyse make payements, so that noythere of thaym do any thyng wythe owte owthere advise.15

Thisse our iniuncceyones, etc. Yeven, etc., in the monastery of Gerwedone,16 etc.

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1 See note 19, on p. 9 above.
2 Founded on the fifth, sixth, seventh and ninth detecta of the sub-prioress.
3 Altered from penis.
4 sel cancelled.
5 Blank left in original for Christian name.
6 by cancelled.
7 Founded on the first detectum of Elizabeth Jurdane and that furnished by Custance Londone.
8 vnhonestely but go cancelled.
9 if cancelled.
10 Founded on the following detecta: Margaret Chesham's second, Elizabeth Jurdane's third and second. It is noteworthy that specific details, such as the insolence of servants to the kitchener and the ill-fame of the French malistress, are made the foundation of injunctions of general application.
11 A note, apparently scr., i.e. scribatur, occurs in the margin here.
12 no cancelled.
13 dit[mite] is written in the margin against this passage.
14 Thise our cancelled.
15 Founded on the fourteenth and twelth detecta of the sub-prioress, the prioress's fourth detectum, Philippa Jecke's second detectum and the eighth detectum of the sub prioress.
16 The bishop was at Garendon on the following day, 22 Jan. See no. xxiv above.
ALNWICK'S VISITATIONS

[Fo. 109 sched.] Facta fuit sequens examinacio testium productor-um per partem domine Alicie Dunwyche, priorisse de Gracedieu, super confrainmentcione vel infirmanoione ecclesioni sue et eciain instalIacione eiusdem electe per magistrum Johanne Leeke, in decretis baccallarium, reuerendi in Christo patris et domini, domini Willemi, Dei gracia Lincolniensiis episcopi, commissarii in hac parte specialiter deputati, in domo registrarii dicti reuerendi patris infra situm manerii sui de Netelham, xxii die Aprilis, anno Domini mcccxl.

Ricardus Herthyle de Gracedieu, literatus, etatis lvj annorum et amplius, libere condicionis et bone fame, vt dicit, testis admissus et iuratus et diligenter examinatus an nouit priorissam de Gracedieu, dicit quod sic. Interrogatus quamdiu nouit eam et quo nomine vocatur, dicit quod nouit eam xxxv annis proxime preteritis et quod vocatur Alicie Dunwyche. Interrogatus an nouit de eleccione ipsius priorissae aut de confrainmentcione eiusdem, dicit quod sic. Interrogatus de causa scienccie sue, dicit quod xxij annis elapsis, quo certo die non recolit, vt auduit ab aliis quibus fidem adhibuit, dicta Alicia electa fuit in priorissam per maiorem partem conuentus in domo capitulari ibidem, et quod quidam magister Johannes Beby iurisperitus regebat ipsas elegientes et confecit eleccionem in scriptis; et dicit iste iuratus quod iste idem iuratus vna cum aliis equitauit cum dicta electa vsque Seforde ad dominum Phillippum, episcopum Lincolniensem, qui tunc ibidem residebat, pro habenda confrainmentcione ecclesiei huiusmodi, et quod de visu et scienccia istius iurati dictus dominus episcopus direxit litteras suas fratribus Johanni Scarburghie, abatti de Gerwedone, et Johanni Amyas, priori de Bredone, cum confrain-
ciono ecclesiei huiusmodi; et dicit iste iuratus quod quodam die Mercurii circa festum sancti Georgii, anno predicto, quo certo non recolit, in ecclesie parochiali de Beltone, Lincolniensis diocesis, predicti abbas et prior sederunt adinuicem, et quod ipsis die et loco constituta fuit coram eis dicta domina electa, et quod ibidem dictus Beby legebat in publico dictam eleccionem, et ibidem dicti abbas et prior et Beby discu-
ciebant eleccionem huiusmodi, et quod dicti abbas examinabant dictam electam super abilitate sua, et dicit quod hec omnia facta in dicta ecclesie Beltone vidit et auduit iste iuratus, vt qui his omnibus interfuit. Interrogatus insuper iste iuratus si dicti abbas et prior confirmanuerant dictam eleccionem, dicit quod sic. Interrogatus de causa scienccie sue, dicit quod vidit quando dicti abbas et prior fecerunt dictam electam genuflectem iurare super liberum quod fideliter faceret administracionem spiritualum et temporalum prioratus de Gracedieu, et super hoc, vt dicit iste iuratus, dictus abbas tradidit dicte electae claeuse ecclesie, et aliter
The following examination of the witnesses brought forward by the party of dame Alice Dunwyche, prioress of Gracedieu, touching the confirmation or invalidation of her election and also the installation of the same [prioress] elect was made by master John Leeke, bachelor in decrees,¹ commissary specially appointed in this behalf of the reverend father in Christ and lord, the lord William, by the grace of God bishop of Lincoln, in the house of the registrar of the said reverend father within the precinct of his manor of Nettleham, on the 22nd day of April in the year of our Lord 1441.

Richard Herthylle of Gracedieu, literate, of fifty-six years of age and upwards, of free estate and good fame, as he says, having been received as a witness and sworn and diligently examined whether he knows the prioress of Gracedieu, says yes. Being interrogated how long he has known her and by what name she is called, he says that he has known her for the last thirty-five years gone by and that she is called Alice Dunwyche. Interrogated whether he knows of the election of the same prioress or of the confirmation thereof, he says yes. Interrogated concerning the reason of his knowledge, he says that twenty-three years ago, on what certain day he remembers not, as he has heard from others to whom he gave credence, the said Alice was elected prioress by the more part of the convent in the chapter-house there, and that one master John Beby, skilled in the law, directed the same in their election and composed the written certificate of the election; and this sworn deponent rode in company with others to Sleaford with the said elect, to the lord Philip, bishop of Lincoln,⁵ who then was resident in that place, to procure the confirmation of such election, and that in the sight and with the knowledge of the deponent the said lord bishop addressed his letters to brothers John Scarburghhe, abbot of Garendon,⁶ and John Amyas, prior of Breedon,⁷ with the certificate of the confirmation of such election; and the deponent says that one Wednesday about the feast of St. George in the year aforesaid, on which actual day he does not recollect,⁸ in the parish church of Belton, of the diocese of Lincoln,⁹ the aforesaid abbot and prior sat together, and that on and in the same day and place the said lady elect was set before them, and that in the same place the said Beby read the same certificate of election in public, and there the said abbot and prior and Beby discussed such election, and that the said abbot [and prior] examined the said elect touching her capacity, and this deponent says that he saw and heard all these things done in the said church of Belton, inasmuch as he took part in them all. This deponent moreover, interrogated if the said abbot and prior confirmed the said election, says yes. Interrogated touching the reason of his knowledge, he says that he saw when the said abbot and prior made the said elect, with bended knee, swear upon the book that she would faithfully administer the spiritual and temporal affairs of the priory of Gracedieu, and hereupon, as this deponent says, the said abbot delivered the keys of the church to the said elect, and otherwise or in other manner, as this

¹ The confirmation of the election took place on 25 April. 1418 (Reg. xiv, fo. 198). For some reason, the abbot of Garendon did not return his certificate until 10 June following, which is given as the date of confirmation in Visitations 1, 166. The bishop's commission to the abbot and prior bore date 19 April.

⁵ L. e. Belton, the church of the parish in which Gracedieu was situated. There were other Beltons in the diocese, viz. Belton by Grantham, Belton-in-Axholme and Belton, a chapelry of Wardley in Rutland.
vel alio modo, vt dicit iste iuratus, nescit deponere de confirmacione vel infirmacione dicte electionis. Interrogatus insuper iste iuratus si quid nout de installatione dicte electe, dicit quod in crastino dicti diei Mercurii, videlicet quodam die Jouis, presens fuit iste iuratus in ecclesia conuentaui et capitulo ibidem, quando decanus de Akle, tunc rector de Swythelande, vt credid, auctoritate officialis archidiaconi Leycestrie duxit dictam electam in\(^3\) domum capitularum, et postea\(^4\) in ecclesiam conuentualem, et posuit eam in sede prioris esse in choro. Interrogatus que vel qualia verba protulit ille decanus ponendo dictam electam in stallo huiusmodi, dicit quod non recolit.

Henricus Iretone de Beltone, laicus, etatis xliii annorum et amplius, libere condicionis et bone famae, vt dicit, admissus testis et diligenter examinatus vt supra concordat cum priore conteste suo, hoc excepto quod nout electam solum xxx annos, et quod non fuit prefectus cum electa vsque Sleaforde, et hoc additum quod prestitit dicta electa iuramenta sua capitulo de obediendo domino episcopo et archidiacono, etc.

**Certificatorium quare Margareta Crosse, monialis, non debet transferri ad alium locum.**

[Reg. xviii, fo. 69].

Reuerendo in Christo patri et domino, domino Willelmo, Dei gracia Lincolniensi episcopo, vestre deuote filie et oratricis continue, priorissa et conuentus prioratus de Gracedieu, vestre diocesis, obedieniam et omnimas reuereencias cum honore. Litteras vestras reuerendas nouerit vestra dominacio nos recipisse\(^5\) de verbo in verbum vt sequitur continent:

'Willelmus,\(^6\) permissione diuina Lincolniensi episcopus, diletis in Christo filiabus priorisse et conuentii prioratus de Gracedieu, ordinis sancti Augustini, nostre diocesis, salutem, gracia et benedictionem. Licet, vt accepimus, diletca in Christo filia, soror Margareta Crosse, communialis et consoror vestra ac in dicto vestro prioratu expresse professa, in qua\(^7\) per nonnullos annos sic stetit, regulares vestri ordinis obseruasias in omnibus laudabiliiter observando, iam dudum a vestro prioratu ad prioratum siue domum monialium sancte Margarete, dicte nostre diocese, que est ordinis sancti Benedicti et, vt dicitur,\(^8\) stricrioris religionis et obseruancie, non ex causa leuitatis aut vanitatis, sed vt\(^9\) vitam ducat omnino ac penitus duriorem, se transferri desiderauerit,\(^10\) ac obtentis a priorissa et conuentu dicti prioratus siue domus sancte Margarete litteris in eventu ad acceptandum et recipiendum eam\(^11\) in

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1 Interlined above nescit qua cancelled.
2 s cancelled.
3 Interlined above posuit cancelled.
4 fuis cancelled.
5 Interlined above excepto cancelled.
6 Sic.
7 There is another and more accurate copy of this letter on fo. 72, the text of which has been collated here with fo. 69.
8 dicatur, fo. 72.
9 ad, fo. 69.
10 desiderauerit, fo. 69.
11 et recipiendum eam omitted, fo. 72.
GRACEDIEU PRIORY, 1440-1

deponent says, he cannot give evidence of the confirmation or invalidation of the said election. Interrogated further if he knows aught of the installation of the said elect, this deponent says that on the morrow of the said Wednesday, to wit one Thursday, this deponent was present in the church of the convent and the chapter-house in the same, when the dean of Akeley, at that time the rector of Swithland, as he believes, by the authority of the archdeacon of Leicester's official brought the said elect into the chapter-house, and afterwards into the conventual church, and set her in the prioress's seat in the quire. Interrogated what or what sort of words the dean uttered when he set the said elect in such her stall, he says that he does not recollect.

Henry Ireton of Belton, layman, of forty-four years of age and upwards, of free estate and good fame, as he says, having been received as a witness and diligently examined as above, agrees with the former his fellow witness, save in this, that he has known the elect only thirty years, and that he did not journey to Sleaford with the elect, and with this addition, that the said elect proffered her oaths in the chapter-house to obey the lord bishop and the archdeacon, etc.

GRACEDIEU PRIORY, 1447-8.

Certificate [to shew] why Margaret Crosse, a nun, should not be transferred to another place.

To the reverend father in Christ and lord, the lord William, by the grace of God bishop of Lincoln, your devout daughters and constant bedeswomen, the prioress and convent of the priory of Gracedieu, of your diocese, obedience and all manner of reverence with honour. Know your lordship that we have received your reverend letters with the contents word for word as follows:

'William, by divine permission bishop of Lincoln, to our beloved daughters in Christ the prioress and convent of the priory of Gracedieu, of the order of St. Austin, of our diocese, health, grace and blessing. Albeit, as we have learned, our beloved daughter in Christ, sister Margaret Crosse, your fellow nun and sister, who also has been expressly professed in your said priory, wherein she has so continued for some years, praiseworthily observing the regular observances of your order in all things, has now for some time been desirous that she should be transferred from your priory to the priory or house of the nuns of St. Margaret, of our said diocese, which is of the order of St. Benet and, as it is said, of a straiter order of religion and observance, not for a frivolous or empty reason, but that she may lead a life altogether and entirely harder; and having obtained letters from the prioress and convent of the said priory or house of St. Margaret for her admission and reception, in the event thereof, into the said priory, the same sister

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1 Roger Crosseby exchanged the chantry of the Holy Trinity and St. Mary in the cathedral priory of Coventry for the church of Swithland, 19 Dec. 1405 (Reg. xiv. f. 149). He was probably related to Richard Crosseby, prior of Coventry, the commissary for his institution. Thomas Wryght succeeded him at Swithland at some unrecorded date before 1446 (Reg. xviii. f. 160).

2 The archdeacon of Leicester in 1418 was Richard Elvet, archdeacon 1404-24 and dean of Newark college, Leicester, 1396-1431.

3 This interesting document, of an unusual type, is taken from Aikwick's register and belongs to a period six years later than his visitation of Gracedieu.

4 St. Margaret's of the wood at Ivinghoe, Bucks.
dictum prioratum, eadem soror Margareta, cum huiusmodi litteris ad vos accedens, licenciam migrandi ad dictum prioratum sancte Margarete ac se ab obediencia vobis priorisse debita absoluti pecierit, vos, priorissa et conuentus de Gracedieu predicta, bonum zelum ac deuotum propositum prefate sororis Margarete minime attendentes, huiusmodi licenciam sibi concedere aut eam ab obediencia huiusmodi absolvere denegassis, litteras huiusmodi sibi per dictam priorissam et conuentum domus sancte Margarete predicte concessas auferentes ad eadem indebite et detinentes. Quo circa permissum fore considerantes in hoc casu iuxta canonicas sanciones ipsam a minore religione ad maiorem causa arcirosis ac durioris vite, dummodo infamia aut iactura ipsi vestro prioratu inde non oriatur aut quomodo libet subsequatur, posse migrare et conuolare, vobis firmiter iniungimus et mandamus quatinus, ad statum visis presentibus, litteras quas ab eadem sorore Margareta abulistis eidem restituentes, eam cum vestra licencia sub litteris communi vestrosigillo sigillatis, ad prioratum sancte Margarete predicte, in caso quo arcirosis fuerit religionis, transire libere permittatis, aut nos quare eam sic transire permettere non debiatis curetis citra festum purificacionis beate Marie virginis proxime futurum certificare autentice et celeriore. Data sub sigillo nostro ad causas in castro nostro de Sleaford duodecimo die mensis Januarij, anno Domini mcxxlvio nostrarumque consecracionis anno vicesimo primo et translationis vndecimo.

Post quorum quidem litterarum reuerendarum recepcionem et earum inspeccionem diligentem vestre paternitati notificamus quod litteras illas in vestris litteris reuerendis [fo. 69d] nominatas et per dictas dominam priorissam et conuentum prioratus monialium sancte Margarete, dicte vestre diocesis, directas nobis specialiter pro parte dicte Margarete Crosse, communialis et consororis nostre, perferendas, vt ex tenore earundem liquere valeat intuenti, non abstulimus ab eadem, sed tanquam nostras proprias litteras acceptatium pro parte dicte Margarete Crosse nobis oblatas sua spontanea voluntate per nos in salua custodia possidendas. Preteria, reuerende in Christo pater predicte, licet prioratus monialium sancte Margarete predicte stricciors esse religionis et observancie asseratur, quod tamen sic esse non concedit pars nostra, sed penitus duriorem sed vt vitam ducat laxiorem diffittetur. Dicta tamen Margareta Crosse, a nostro prioratu ad dictum prioratum sancte Margarete, non vt vitam omnino ac penitus duriorem, sed ad vitam ducat laxiorem, temeritate quadam vel leuitate seu saltam affectione carnali in iacturam vel infamiam nostri prioratus antedicti desiderat se transferri, presertim cum in nostro prioratu secundum observancias regulares Deo servitur et chorus regulatur tam legendo quam canendo et salmodizando ac in vinea

1 eorum inserted here. fo. 69.
2 soror, omitted fo. 69.
3 sibi licenciam, fo. 69.
4 huiusmodi litteras, fo. 72.
5 premissum, fo. 69.
6 fore omitted, fo. 72.
7 tam, fo. 69.
8 ipsi omitted, fo. 72.
9 migrare posse, fo. 72.
10 Sic: for ad statum. Omitted, fo. 69.
11 visis, fo. 69.
12 sorore Margareta omitted, fo. 69.
13 redentes (sic), fo. 69.
Margaret, coming to you, besought leave to migrate to the said priory of St. Margaret and her absolution from the obedience due to you the prioress, you, the prioress and convent of Gracedieu aforesaid, paying no heed to the honest zeal and devout purpose of the aforesaid sister Margaret, did refuse to grant her such licence or release her from such obedience, taking away from her unduly and keeping back such letters which had been granted her by the said prioress and convent of the house of St. Margaret aforesaid. Wherefore considering that it would in this case be allowed according to the sanctions of the canons that she should have power to migrate and take flight from the slighter form of religion to the more advanced for the sake of the stricter and harder life, provided that no ill report or loss should arise thereout or follow in any way whatsoever to the same your priory, we straitly enjoin and command you, as soon as you have seen these presents, to restore the letters which you have taken away from the same sister Margaret to her and suffer her to have free passage, with your licence under letters sealed with your common seal, to the priory of St. Margaret aforesaid, in case that it be of a stricter order of religion, or take order to certify us authentically and surely inform us, on this side the feast of the purification of blessed Mary the virgin next to come, why you should not suffer her so to pass. Given under our seal ad causas in our castle of Sleaford on the twelfth day of the month of January, in the year of our Lord 1446 and the twenty-first year of our consecration and the eleventh of our translation.

Now, after the receipt of these reverend letters and careful inspection of them, we do your fatherhood to wit that those letters which are named in your reverend letters and were addressed by the said lady prioress and the convent of the priory of the nuns of St. Margaret, of your said diocese, to be conveyed specially to us on behalf of the said Margaret Crosse, our fellow nun and sister, as he who looks therein may clearly see from the purport of the same, we have not taken away from her but received them as letters of our own presented to us on behalf of the Margaret Crosse of her own free-will, to be held by us in safe keeping. Moreover, reverend father in Christ aforesaid, albeit the priory of the nuns of St. Margaret aforesaid is alleged to be of a straiter religious order and observance, nevertheless that this is so our party does not allow but demurs that it is altogether harder. The said Margaret Crosse, however, desires her transference from our priory to the said priory of St. Margaret, not that she may lead a life altogether and entirely harder, but that she may lead a life of less restraint, from some presumption or lightness or at any rate from fleshly impulse, to the loss or ill repute of our priory aforesaid, especially inasmuch as in our priory according to the observances of the rule God is served and quire is ruled both in reading and singing and chanting the psalms and toiling in the vineyard of the

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14 in casu ... religionis omitted, fo. 69.
15 Sic. Fo. 72 has sic facere minime debatis.
16 circa, fo. 69.
17 Sic.
18 Sic. The words duriorem ... laxiorem have been inserted by mistake after penitus, owing to a confusion with the penitus which occurs a little lower down.
19 Sic: for ut.
**1** See Decretal. ill, tit. xxxi, c. 18, Licet, by which the principle is laid down that a bishop is bound de jure to grant leave for migration to a stricter order, if the motive of the petitioner be love of God and not merely temeritas. Cf. ibid., c. 10, Sane.
2 *I.e. 12 Jan., 1446-7.*
ALNWICK'S VISITATIONS

Domini Sabaot laborando circa horas canonicas diurnas et nocturnas, graues eciam erumpnas, ietunia et vigilias pacienter sustinendo, ac insuper contemplacioni iugiter insistendo pro vt Spiritus sanctus nobis inspirare dignatur. Et dicta Margareta Crosse, huiusmodi obseruaciis regularibus sufficienter instituta ac ad deseruendum Deo in nostro prioratu predicto multum necessaria, in dictum prioratum monialium sancte Margarete predicte si transferatur, in quo huiusmodi obseruacione regulares et contemplaciones sicut in nostro prioratu antedicto non habentur tam plene, vbi eciam 1 soror eius carnalis tanquam priorissa, pocius se ipsam donaret circumquaque secularibus negociis quam huiusmodi contemplacioni seu obseruacione regulari; et inde orictur nobis et prioratu nostro non tam grauis infamia pro eo quod a seculo non erat auditum quod monialis ab inde recessit, quam eciam non modica iactura, presertim cum huiusmodi decantaciones et regulares obseruacione propter absenciam dicte Margarete veresimihter^ deperirent. Preterea dicta Margareta Crosse non nulla bona, res et iocalia ad nostrum prioratum spectancia per quosdam amicos dicte Margarete carnales contractari fecit et mandauit a nostro prioratu antedicto ad loca foranea et priuata, ac huiusmodi contradiccion^ suo nomine facte autoritatem prestabat, ea intencione firmiter vt speratur, vt, cuiusdam noctis captandis tenebris, velut angelus Sathane in angelum lucis se transformans, ad loca penitus extranea se transferrat^ inconsuUe in omnibus et per omnia, preter et contra voluntatem nostram habitam seu petitam, sacrificium in hac parte dampnabler incuriendo frustraque legis auxihilum invocando cum in legem committat. Quibus per vestram dominacionem paternalem ad plenum pensatis, vobis suggesta in hac parte pro parte dicte Margarete Crosse ueram seu plenam non continent veritatem. Vnde, cum dicta Margareta ad dictum prioratum sancte Margarete ex puro corde et consencia ac fide non fecta intrare velle minime dinoscatur, non est per nos dicta Margareta ad prioratum sancte Margarete predicte cum nostra licencia sub litteris communi nostro sigillo sigillatis transire libere permittenda, potissime cum sic foret res mali exempli in personis ceterarum sororum nostrarum. Que omnia et singula premessa vestre dominacioni paternali certificamus per presentes sigillo nostro communi signatas. Data in domo nostra capitulari xxvj die mensis Januarii, anno Domini supradicto.

1 Blank in original: conversatur or desit needs to be supplied.
2 Sic.
3 Sic: for contractacio.
4 captandi tenebris: possibly captando tenebras was meant.
5 Sic.
GRACEDIEU PRIORY, 1447-8

Lord of Sabaoth at the canonical hours by day and night, while we also patiently endure grievous cares, fastings and watchings, and further are instant together in contemplation, even as the holy Spirit deigns to give us His inspiration. And the said Margaret Crosse, who is sufficiently trained in such regular observances and is very needful for the service of God in our priory aforesaid, if she be transferred to the said priory of the nuns of St. Margaret aforesaid, wherein such regular observances and contemplations are not so fully kept as in our aforesaid priory, in the which also her sister according to the flesh [abides] as prioress, would give herself to secular business in all matters rather than to such contemplation or observance of the rule; and thereout shall arise to us and our priory not only grievous ill repute, for that it was never yet heard that a nun departed therefrom, but also no small loss, especially in that such chantings and regular observances would in likelihood suffer damage by reason of the said Margaret’s absence. Besides, the said Margaret Crosse has caused and commanded certain goods, property and jewels belonging to our priory to be stealthily conveyed by certain of the said Margaret’s friends in the flesh from our priory to foreign and privy places, and to such conveyance done in her name has lent her authority, with the purpose, as is strongly suspected, of taking advantage of the darkness one night, like an angel of Satan taking the form of an angel of light, and transferring herself utterly and entirely of her own motion to places wholly strange, without having or asking and against our will, incurring sacrilege to her damnation herein and calling in vain upon the aid of the law, since she commits her case to the law. And when these things have been fully weighed by your lordship’s fatherhood, the pleas which have been submitted to you in this case on behalf of the said Margaret Crosse do not contain the very or the full truth. Wherefore, seeing that the said Margaret’s wish to enter the said priory of St. Margaret is known not to be of a pure heart and conscience and faith unfeigned, the said Margaret may not be freely suffered by us to pass to the priory of St. Margaret aforesaid with our licence under letters sealed with our common seal, in especial as there would thus be matter of ill example as regards the persons of the rest of our sisters. The which premises all and sundry we certify to your lordship’s fatherhood by these presents sealed with our common seal. Given in our chapter-house on the 26th day of the month of January in the year of our Lord aforesaid.

1 Eleanor Cross, prioress of St. Margaret’s, died in 1467. See Visitations 1, 157.
2 The prioress and convent, who probably employed some iurisperitus to compose the certificate, seem to refer to the words of the decretal to which the bishop had alluded: Si vero probabiliter dubiteitur, utrum quis velit ad ordinem arciorem aut laxiorem ex caritate, an ex temeritate transire: superioris est iudicium requirendum, ne forie angelus satanast in lucis angelum se transiret.
3 The obvious meaning is that the prioress and convent considered Margaret’s request to change her house a mere pretext for apostasy.
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XXIX.

[Fo. 114.]

VISITACIO PRIORATUS DE HAREWOLDE, ORDINIS SANCTI AUGUSTINI, LINCOLNIIENSIS DIOCESI\S, FACTA IN DOMO CAPITULARI IBIDEM XVI DIE MENSIS JANUARI, ANNO DOMINI MCCCCCXLII\S, PER REVERENDUM IN CHRISTO PATREM ET DOMINUM WILLEMUM, DEI GRACIA LINCOLNIIENSEM EPISCOPUM, SUARUM SECONCRACIONIS ANNO XVIII\S ET TRANSLACIONIS VII\S.

Quibus die et loco coram dicto reuerendo patre in huiusmodi visitacionis sue negotio inchoando iudicialiter sedente comparuerunt dicti loci priorissa et moniales, parate vt apparuit visitacionem huiusmodi subire; et deinde primo et ante omnia propositione fuit verbum Dei iuxta actus futuri congruenciam lingua vulgari per venerabiliem virum magistrum Thomam Twyere, in artibus magistrum, sequentem hoc thema, ' Vigilate,' etc.\1 Quo laudabiliter finito, amotis a domo capitulari omnibus secularibus et aliis quos huiusmodi negocium non tangebat, priorissa liberavit domino certificatorium mandati pro visitacione sibi directi. Quo perfecto in hec verba, ' Reuerendo,' etc., eadem exhibuit fundacionem domus. Exhibuit eiam confirmacionem electionis factam per\2 dominum Cantuariensem vacante sede; et deinde iuravit fidelitatem et obedienciam domino in forma consueta. Deinde examinata dicit ea que sequuntur.

Domina Alicia Watyr,\3 priorissa, dicit quod domus potest expendere per estimationem annuatim xli. Iniunctum est sibi quod post nonas exhibeat installationem et statum domus.

Item dicit quod ipsamet habet vnam generosam secum commensalem que est condojata.

Domina Emma Welde, supriorissa, dicit quod domus indebitatur in xx marcis.

Item quod compoti non redduntur annuatum.

Item quod vendiderunt vnum corrodium pro xx marcis.

Domina Alicia Decun dicit de compotis non redditis. Omnes vtuntur velis extensis ad summationem frontis.

Item dicit quod iuuencule iacent in dormitorio de nocte due tantum vj vel vij annorum.

Item dicit quod silencium non seruatur locis debitis secundum regulam.

Item petit quod hora cene monialium obseruetur inter quintam et sextam.

Domina Agnes Grene petit vt,\4 cum sit grandeua et debilis, quod\5 exoneretur a sequela chori.

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\1 Probably S. Matt. xxiv, 42, or one of the cognate passages in the other gospels.
\2 dominn cancelled.
\3 dict cancelled.
\4 propter cancelled.
\5 Sic.
\6 I.e., 16 Jan., 1442-3.
\5 See note 2 on p. 60 above.

3 For the foundation of the priory see Visitations I, 166. Early charters, with confirmations by Malcolm IV and his brother William the Lyon, kings of Scotland and earls of Huntingdon, are printed in Monasticon IV, 330-1. There is an abridgment of a chartulary of the house in MS. Lansdowne, 391,
XXIX.

The visitation of the priory of HARROLD, of the order of St. Austin, of the diocese of Lincoln, performed in the chapter-house there on the 16th day of the month of January, in the year of our Lord 1442, by the reverend father in Christ and lord, the lord William, by the grace of God bishop of Lincoln, in the seventeenth year of his consecration and the seventh of his translation.

On and in the which day and place, before the said reverend father as he was sitting in his capacity of judge at the beginning of such his visitation, there appeared the prioress and nuns of the said place in readiness, as was apparent, to undergo such visitation; and then first and before all else the word of God was set forth, as beseemed the process about to take place, in the vulgar tongue by the worshipful master Thomas Twyere, master in arts, after this text, ‘Be watchful,’ etc. And when this was come to a praiseworthy end, after all secular folk and others whom such business did not concern had been removed from the chapter-house, the prioress delivered to my lord the certificate of the mandate which had been addressed to her for the visitation. And when this had been read through after these words, ‘To the reverend,’ etc., she also exhibited the foundation charter of the house. She exhibited also the certificate of the confirmation of her election performed in the vacancy of the see by my lord of Canterbury; and then she swore fealty and obedience to my lord in the form accustomed. Then on examination she says these things which follow.

Dame Alice Watyr, the prioress, says that the house is able on an estimate to spend forty pounds a year. She was enjoined to exhibit her certificate of installation and the state of the house after none.

Also she says that she has with her at her board a gentlewoman who is married.

Dame Emma Welde, the sub-prioress, says that the house is twenty marks in debt.

Also that the accounts are not rendered yearly.

Also that they have sold a corroyde for twenty marks.

Dame Alice Decun says of the accounts that they are not rendered.

They all wear their veils spread up to the top of their foreheads.

Also she says that only two little girls, of six or seven years, do lie in the dorter.

Also she says that silence is not kept in the due places according to the rule.

Also she prays that the hour for the nuns’ supper be kept between five and six o’clock.

Dame Agnes Grene prays, seeing that she is stricken in years and feeble, that she may be discharged from attendance in quire.

4 This does not appear to be recorded in archbishop Chichele’s register at Lambeth.

5 Of the eight surnames given three appear to be derived from places. Tyringham is in Buckinghamshire, near Newport; Pagnell; Cottingham is probably Cottingham in Northamptonshire, near Rockingham; and Melone is more likely to be Melton Mowbray than any other place of the name.
ALNWICK'S VISITATIONS

Domina Agnes Tyryngham dicit quod\(^1\) compotis non redditis.

Item dicit de silencio non seruato, et dicit quod duo\(^2\) iuuencule iacent cum monialibus de nocte in dormitorio.

Domina Thomasina Courtenev dicit quod non habent communem lotricem que lauet vestes monialium nisi quatuor vicibus in anno; reliquis autem temporibus coguntur moniales adire ripam fluvii communis pro vestibus suis lauandis.

Item dicit quod, cum priorissa emerit aliqua emenda pro stauro prioratus, non conficiuntur aliqua tallia super contractibus, et sic lapso tempore aliquo veniunt creditores huiusmodi petentes duplum precii.

Item dicit quod sunt ibidem duo corrodiairi unus de tempore \textit{mune} et alius de tempore alterius priorisse.

Item dicitio de compotis non redditis, et ideo non constat de statu monasterii.

Fiat prouisio de nemoribus non vendendis vel alienandis.  
[Fo. 114d.] Domina Gracia Meltone dicit quod omnia bene.  
Domina Elizabetha Cotyngham dicit quod omnia bene.

Wyllym, by the grace of God bysshope of Lincoln, to our wele belufede doghters in God the prioresse and the couent of nunnes of the priorye of Harewolde, of the ordere of seynt Austyne, of our diocese, that nowe are and shalle be here after, helthe, grace and our blessyng. Late we by our ordynary powere \textit{visiting} yow and your sayde priory, by our inquisicyone then made fonde certeyn defaltes detecte to vs in our saide visitacyone that nede reformacyone, for the correccyone and refor-macyone where of we sende yowe thise our uninucyons, commande-ments and ordynaunces here bynethe writene to be kepped by yow and your successours vnedere the peynes benete the folowyng.

Fyrst we enioyne yow alle in vertu of obedienthe that ilk one of yowe in your own persons kepe silence in alle places as ye are bounde by the rule of seynte \textit{Austyn}, and that the prioresse and supprioresse vnedere greuus peyne of contempte so punysshhe the\(^3\) trespasse here yn that their punysshyng be ensaumple to alle other in that case.\(^5\)

Also we enioyne yowe alle and singulere persone of yowe vnedere peyn of\(^4\) cursyng that ye atyre your hedes in such wyse that your vayles come downe nyghe to your yene or your browes.\(^6\)

Also we enioyne yowe alle and yche one of yow vnedere the same peyne that ye receyve no sugarnautes to dwelle amonge yowe, and in especyalle theo that bene weydeede, ne childere ouere xj yere olde men and xij yere olde wymmen, wythe owten specyalle leeue of vs or our successours bysshops of Lincolne\(^7\) fyrst asked and had; ne that ye suffre ne seculere persone wynmen ne childern lyg by nyghte in the dorm-tyory.\(^8\)

\(^1\) \textit{Sic.}
\(^2\) \textit{Sic : for that.}
\(^3\) Founded on Alice Decun's third and Agnes Tyryngham's second \textit{detecta.}
\(^4\) \textit{Sic} cancelled.
\(^5\) Founded on Alice Decun's first \textit{detectum.}
\(^6\) \textit{Ne} cancelled.
\(^7\) Founded on the second \textit{detecta} of the prioresse, Alice Decun and Agnes Tyryngham respectively.
Dame Agnes Tyryngham says [of] the accounts that they are not rendered.

Also she says of silence that it is not kept, and she says that two little girls do lie anight in the dorter with the nuns.

Dame Thomasine Courteneys says that they have a common washer-woman to wash the nuns' clothes only four times a year; while for the rest of the time the nuns are compelled to go to the bank of the public river\(^1\) to wash their clothes.

Also she says that, whenever the prioress buys aught that need be bought for the store of the priory, no tallies are made up concerning the contracts, and so, after some time has gone by, the creditors in such case come and ask for double the price.

Also she says that there are in the same place two holders of corrodies, one of the time of the present and the other of the time of another prioress.

Also she says of the accounts that they are not rendered and therefore they have no assurance concerning the state of the monastery.

A provision should be made that the copses should not be sold or alienated.

Dame Grace Melton says that all things are well.

Dame Elizabeth Cotyngham says that all things are well.

Also we enioyne yow, prioresse, and euery othere prioresse that succedes after yow, vnedere payne of suspensyone of the godes spirituelle and temporelle that long to your pryory, that euery yere betwix the festes of seynt Myghelle and seynt Martyne in wyntere ye gyte a fulle and a plenare accompte of your admynystyone of the sayde godes in your chapitre before your susters or suche persones as thai wyle assigne, so that hit may be knawn to thyam what plyte your place yerely standes yn.\(^2\)

Also we enioyne yow, prioresse, and yourw successours, vnedere payne of pruacyone and perpetuelle amocyon of your and thaire astate and dyngynye, that fro hense forthe ye ne thai selle, graunte, ne gyfe to ony persone what euer thai\(^3\) be any corrodye, lyverye, pysenoye or anuyte to terme of lyve, certeyn tymre or perpetuelly, but if ye or thai fyrtle declare the cause to vs or to our successours bysshoppes of Lincolne, and in that case have our specyalle licence or of your saide successours and also the fulle assent of the more hole parte of your couent.\(^4\)

Also we enioyne yow, pryoresse, in vertu of your obedientyence and vnedere payne of contempte, that of euery purveyaunce that ye make for your place vnedere creanunce ye do make tayles or som remenbrance \(\text{\textit{write}}\) be twix yow and the sellers, so that when thai come for payement thai take no more of yow than is conteynede in the tayles or indentures.\(^5\)

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1. *I.e.*, the Ouse. Harrold is on the left bank of the river and the priory stood to the north-east of the small town, close to the bridge. The frater, used as a barn, is said to have been standing as late as 1840.
2. Founded on Emma Welde's second and Thomasine Courteneys' fourth *detecta*.
3. Interlined above *thai* cancelled.
4. Founded on Emma Welde's and Thomasine Courteneys' third *detecta* respectively.
5. Interlined above *indentures* cancelled.
6. Founded on Thomasine Courteneys' second *detecta*. 
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Also we enioyne yowe, pryoresse, ondere peyne of contempte, that ye dispose so for a commune lauendere in your place that she washe your susters clothes ones euery\(^1\) fourtenyghte be twix Paske and Myghelmesse and fro Myghelmesse to Paske euerie thre wekes ones, so that your susters nede not to go to the commune streme for wasshyng as thai have done here afore.\(^3\)

Also we enioyne yow, priouresse, and your successours ondere the payne of privacyone afore saide, that ye ne thai selle, gyfe, alylene ne felle no grete wode or tymbere saue to necessary reparacyone of your place and your tenuandryes, but if ye and thai hafe specyalle licence ther to of vs or our successours bysshoppes of Lincolne, and the cause declared to vs or our saide successours.\(^5\)

XXX.

VISITACIO PRIORATUS DE HENYNGES, ORDINIS CISTERCIENSIS, LINCOLNIENSIS DIOCESI, FACTA IN DOMO CAPITULARI IBIDEM VII\(^{\circ}\) DIE MENSIS APRILIS, ANNO DOMINI MCCCCXL, PER REUERENDUM IN CHRISTO PATREM ET DOMINUM, DOMINUM WILLELMUM, DEI GRACIA LINCOLNIENSEM EPISCOPUM, ANNO SUE SECONCRACIONS XIII\(^{\circ}\) ET TRANSLACIONS QUARTO.

In primis, sedente dicto reuerendo patre iudicialiter in huiusmodi visitacionis negocio, die, anno et loco predictis, comparuerunt priorissa et conuentus dicti prioratus huiusmodi visitacionem vt apparuit subiture; et deinde primo et ante omnia propositum fuit verbum Dei secundum hoc thema, 'Omnis edificacio constructa crescit in templum sanctum in Domino,' etc.\(^4\) Quo secundum auditorium et actus futuri congruenciae finito, domina Johanna Hothum, priorissa, ministrat domino certificatorium super mandato domini eidem priorisse pro hoc negocio directo sub hac forma, 'Reuerendo' etc. Quo perfecto et comparibns omnibus citatis, dicta priorissa iiurauit obedientiam canonicam, et deinde exhibuit confirmationem eleccionis sue preter installationem. Postea exhibit fundacionem et statum domus, sed de cantariis ibidem fundatis nichil exhibuit, quia vt dicit non liabet fundaciones ad manus. Et deinde examinata dicit quod omnia bene.

Moniales habent niumium accessum ad domum thesaurii Lincolniensis, aliquando per septimanam ibidem expectando.\(^6\)

Domina Isabella Burtone, suppriorissa, dicit quod omnia bene.

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\(^{\circ}1\) foundation cancelled.

\(^{\circ}2\) Founded on Thomasine Courteney's first detectum.

\(^{\circ}3\) Founded on the petition at the end of Thomasine Courteney's detecta.

\(^{\circ}4\) Eph. 11, 21.

\(^{\circ}5\) Written in as a note on one side of the page.

\(^{\circ}1\) hurst cancelled.

\(^{\circ}2\) Founded on Alice Decun's concluding petition.

\(^{\circ}3\) Sic.

\(^{\circ}4\) The bishop held his visitation at Newnham on this day.

\(^{\circ}5\) There is no record of her election. See Visitations 1, 160.

\(^{\circ}6\) The foundation charter is printed in Monasticon V, 723, from the confirmation by Henry III (Charter roll, anno 52, m. 3).
Also we enioyne yowe, prieresse, that as mykelle as ye may wythe owten grete\(^1\) hurté dayly whan ye sowpe ye kepe the houre of sowpyng for yow and your susters at the halfe houre betwyx fyve and six.\(^2\)

Fertheremore we monysshe yow and ylke one of yow alle that now are and shalle be here aftere that ylk one of yow dyelu kepe and observe thise our iniuncceyones as that are afore writene vndere payne of cursyng, the whiche we purpose to gyfe in everycche of your persones that dyelu obey ne kepe the said iniuncceyones ouere alle the peynes obofe written.

Yeven ant\(^3\) writene vnderour seale ad causas in the priory of Newenham\(^4\) the xvij day of January, the yere of our Lorde mccccxlij, and of our consecracyone xvij and translacion vij.

XXX.

The visitation of the priory of Heynings, of the order of Citeaux, of the diocese of Lincoln, performed in the chapter-house there on the 7th day of the month of April, in the year of our Lord 1440, by the reverend father in Christ and lord, the lord William, by the grace of God bishop of Lincoln, in the fourteenth year of his consecration and the fourth of his translation.

In the first place, as the said reverend father was sitting in his capacity of judge in the business of such visitation, on and in the day, year and place aforesaid, there appeared the prieress and convent of the said priory to undergo, as was apparent, such visitation; and then first and before all else the word of God was set forth according to this text, 'All the building framed together growth to an holy temple in the Lord,' etc. And when this was finished as befitted them that heard it and beseeoned the process about to take place, dame Joan Hothum, the prieress,\(^5\) furnished my lord with her certificate touching my lord's mandate which had been addressed to the same prieress for this business, under this form, 'To the reverend,' etc. And after this had been read through and when all that had been summoned had made their appearance, the said prieress swere canonical obedience, and then she exhibited the certificate of the confirmation of her election without that of her installation. Thereafter she exhibits the foundation charter\(^6\) and the state of the house, but concerning the chantries that are founded therein she exhibited naught, because, as she says, she has not the foundation deeds to her hand. And then on her examination she says that all things are well.

The nuns have access too often to the house of the treasurer of Lincoln,\(^7\) abiding there sometimes for a week.

Dame Isabel Burtone,\(^8\) the sub-prieress, says that all things are well.

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\(^1\) The treasurer at this time was John Haget or Heygate, for whom see Visitations 1, 175, 176.

\(^2\) The names of the nuns are in several instances those of gentle families. The prieress and Isabel Pudsey bear Yorkshire names. Other gentle names are those of Sutton, Pakyngton, Arsheon, and Dawire. The sub-prieress may have come from the neighbouring village of Gate Burton; Ellen Bryg was probably from Brigg in Lincolnshire; Ellen Cotum from Coitam in Nottinghamshire, just across the Trent; and Katherine Hoghe from Hough-on-the-Hill, between Lincoln and Grantham.
Domina Katerina Hoghe dicit quod quodam moniales sunt quodammodo\(^1\) somnolentes, tarde veniendo ad matuninas et alias horas canonicas.

Item dicit quod domus indebitatur, et hoc propter magnas reparaciones factas interiores et exteriores et eciam propter parcitatem annone pluribus annis.

Domina Elena Cotum dicit quod omnia bene.

Domina Alicia Portere dicit quod priorissa est acceptrix personarum in correccionibus faciendis, nam quas diligit leuiter pertransit et quas non habet acceptas rigide punit; et dicit quod priorissa improperat sororibus suis, dicens quod, siquid dixerit\(^2\) episcopo, tales eis imponet penas quod de facili non sustinebunt. Negat secundam partem articulij: negat eciam primam partem articulij.

Item dicit quod priorissa non exhibet statum domus in communi; et dicit quod fouet\(^3\) seruientes suas seculares, quibus plus quam sororibus in dicendis credit, ad reprehendendum ipsas sorores suas, et per hoc suscitantur dissensiones suas\(^4\) inter ipsam et sorores suas.

Item dicit quod priorissa sternit grossas arbores extra casum necessitatis. Ad hec dicit quod nullas prostermini fecit nisi ab euidente, etc., vilitate et de expresso consensu consuentus.

Item dicit quod sorores Elena Bryg et Agnes Bokke habent frequentem accessum ad Lincolniam et ibidem moras faciunt diutinas. Negant accessum vt articulatur.

Domina Agnes Bokke dicit quod omnia bene.

Domina Elena Bryg dicit quod omnia bene.

Domina Katerina Benet dicit quod omnia bene.

Domina Constancia Burnham dicit quod omnia bene.

Domina Johanna Asshetone dicit quod omnia bene.

Domina Agnes Sutton dicit quod amici sui conuenuerunt cum priorissa et conuentu pro xij marcis ad ipsam recipiendum in monialem, et antequam admittebatur dicta pecunia erat soluta; et dicit quod nulla admittitur priusquam soluatur quod conuentum est pro ipsis recipiendis. Dicit quod nichil exigitur nisi quod gratis est oblatum. Fiat iniquum quod non decetero exigatur\(^5\) nisi a volentibus quicquam gratis dare.

Domina Katerina Pakyngone dicit quod omnia bene.

Domina Isabella Pudsey dicit quod omnia bene.

Sorora Alicia Leget, soror laica conversa, dicit quod infirmaria occupatur per seculares ad magnam inquietudinem sororum. Fiat iniuccio.

Item petit quod hostia claustri debitis horis claudantur et aperiantur, quia nimis sero stant aperta. Fiat iniuccio.

Item dicit quod mulieres seculares seruientes iacent in dormitorio inter sorores, et presertim vna que emebat corrodium ibidem. Fiat iniuccio.

Item dicit quod moniales exercent potaciones serotinas in ly gestchaambre eciam post completorium, potissime cum earum amici ad eas

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\(^1\) Some and soemp cancelled.
\(^2\) Sic: for dixerint.
\(^3\) Interlined: sustentat cancelled.
\(^4\) Sic.
\(^5\) Some words, apparently aliquem et lauibus, cancelled.
Dame Katherine Hoghe says that some of the nuns are somewhat sleepy and come late to matins and the other canonical hours.

Also she says that the house is in debt, and this by reason of the large repairs which have been done within and without and also because of the scarcity of corn for several years.

Dame Ellen Cotum says that all things are well.

Dame Alice Portere says that the prioress when she makes corrections is an accepter of persons, for those whom she loves she passes over lightly and those whom she holds not in favour she harshly punishes; and she says that the prioress reproaches her sisters, saying that, if [they] say aught to the bishop, she will lay on them such penalties that they shall not easily bear them. She denies the second part of the article: she denies also the first part of the article.

Also she says that the prioress does not exhibit the state of the house in common; and she says that she encourages her secular serving-women, whom she believes more than her sisters in their words, to scold the same her sisters, and for this cause quarrels do spring up between her and her sisters.

Also she says that the prioress fells thick trees when there is no need. To this [the prioress] says that she has caused none to be felled save for the manifest, etc., advantage and with the express consent of the convent.

Also she says that sisters Ellen Bryg and Agnes Bokke have often recourse to Lincoln and there make long tarrying. They deny recourse as is contained in the article.

Dame Agnes Bokke says that all things are well.

Dame Ellen Bryg says that all things are well.

Dame Katherine Benet says that all things are well.

Dame Custance Burnham says that all things are well.

Dame Joan Asshetone says that all things are well.

Dame Agnes Sutton says that her friends made agreement with the prioress and conven for twelve marks that she should be received as a nun, and the said money was paid before her admission; and she says that no one is admitted before the sum agreed on for their reception be paid. [The prioress] says that nothing is demanded but what is offered freely. Let an injunction be made that no demand be made henceforward save of those who are willing to give anything of their free-will.

Dame Katherine Pakyngtone says that all things are well.

Dame Isabel Pudsey says that all things are well.

Sister Alice Leget, lay sister converse,¹ says that the infirmary is occupied by secular folk, to the great disturbance of the sisters. Let an injunction be made.

Also she prays that the cloister doors may be shut and opened at the due hours, forasmuch as they stand open too late. Let an injunction be made.

Also she says that secular serving-women do die among the sisters in the dorter, and specially one who did buy a corrody there. Let an injunction be made.

Also she says that the nuns do hold Drinkings of evenings in the guestchamber even after compline, especially when their friends come to

¹ See Visitations 1, 228, s.v. Conversus.
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declinauerint. Fiat iniunccio quod tales non fiant potaciones.
Soror Agnes Dawtre, soror laica conuersa, dicit quod omnia bene.
Dominus ordinauit quod post istos quod nunc sunt inibi perhendiantes nullos recipiat priorissa qui mares xij annum et femine xiii annum peregerit. Reseruata potestate corrigendi, etc., et faciendo iniuncciones dominus dissoluti visitacionem.

[Fo. 23.] (Hic incipitur). Wylyam, by the suffraunce of God bysshope of Lincolne, to our wele be lufede doghters in Cryste the prioresse and the couent of the pryorye [of] Henynges, of the order of Cystewes, of our dyocys, gretyng in God wythe grace and our blessyng. Late, as hit longes to his by the [right] of our office ordynarye, we visiytyn yow and your sayde pryorye as wele in the heede as in the membrees, by dewe inquisycon we that made in our sayde visitacyone fonde certeyn thynes that nede reformacyon as for the gode and the gode rewle of yow and your sayde pryory as wele in spirituelle as in temporelle, and sende yow certeyn iniuncycones and commandementes and ordynances as thai are here writen be nethe, chargeyng yow in vertue of your obedience and vndere paynes that folowe here aterere that ye and ych oon of yowe kepe and obserue thaym and every oon of thaym in every poyn and artycle.

(Quod non admittantur alie moniales in monasterium absque consensu episcopi nec quod sint plures moniales quam facultates domus pacientur contra its commune). In the fyrest, for as mykelle as we fonde that agayn the entente and the forbedyng of the commune lawe there are in your saide pryorye meo nunnnes and susters professede then may be competenly susteyned of the revenues of your sayde pryorye, the exilite of the saide revenewe and charitie may be considerede, we com-
maunde, ordeyne, charge and enioyne yowe vndere payne of the sentence of cursyng, the which we entende to gyfe in to ylk oon of your persones that is rebelle and obeye not to this our iniunccyone, that fro this day forthe ye receyve no mo in to nunnes ne sustres in your sayde pryory wythe owte the advyse and assent of hus [and] of our successours bysshope of Lincolne, so that we or thai wele informede of the yerely value of your saide revenewe may ordeyn for the nombre competente of nunnes and susters.

(Quod non recipiantur dona ab intrantibus religionem ex facto: si tamen gratis fuerint oblata vsque vicio, non prohibentur quin possint recipere). Also for as mykelle as we founde that many has bene receyvede here afore in to nunne and sustre in your sayde pryory by couenaunt

1 Sic.
2 Sic: for peregerint.
3 Word torn and illegible.
4 Sic: for me.
5 then cancelled.
6 The bishop obviously obtained the comparation here stated oculata side and by the comparison of the numbers of the nuns with the status domus.
7 Sic: for absque.
8 there is none cancelled.
9 Interlined above ne cancelled.
10 but by symoney and thai cancelled.
visit them. Let an injunction be made that such drinkings shall not take place.

Sister Agnes Dawtre, lay sister converse, says that all things are well. My lord ordained that after such as are now boarders in that place the prioress shall receive none who have passed, if males their twelfth and if females their fourteenth year.

Having reserved his power of correction, etc., and making injunctions, my lord dissolved the visitation.

and pacyons made be fore thair receyvyng of certeyn moneys to be payed to the howse, the whiche is dampunede by alle lawe, we charge yowe vnder the payn of the sentence of cursyng obove wrytene that fro hense forthe ye receyve none persone in to nunne ne sustere in your sayde pryore by no suche couenanc[ ] ne pactes or bargaines made before. Whan thay are receyvede and professede, if thaire frendes of thaire almesse wylle any gyfe to the place, we suffre wele, commende and conferne hit to be receyvede.7

(Quod abbalissa1 faciat omni anno compotium coram sororibus suis sub pena suspensionis ab administracione sua). Also for as muche as we founde that ye, doghtere prioresse, hafe not s[hewn] in playne audyence of your sisters a fulle acompte of your adnymynstracyone of the comune gode of your pryory euery yere syn the tyme of yo[ur] installacyone, we charge yowe vndere payne of suspending of yow fro your adnymynstracyone that euery yere fro hense for[the] betwix the festes of seynt Myghelle archaungelle and seynt Martyne in wyntere ye shewe a fulle and a playne accompt[e] of all your adnymynstracyone of the saide godes of the hole yere a fore be fore all your sustres or the more parte of thayme, so [that] thay may knawe what is thaire lyvelode, what thay be indetede and what is your stuffe.2

(Quod hostia claustri serantur horis debitis iuxta regulam ordinis sub pena abstincncie et jeiunandi in pane et servicia, etc.) Also for as muche as we founde [that] the dures of the cloysters are not spurrede and openede in dewe tymes, who charge yow, prioresse, and thaym that hafe the ke[yes] of the saide dures that euery nyght thay sparre the saide durres and opene thaym on the mornyne in dewe tymes after your or[der] so that seuleres hafe none entree in to the sayde cloysters in vndewe tyme, vndere payne of fastyng in brede and wat[er] the next Fryday folowyng after the trespace as to the kepare, and absteynyng3 fro4 fysshe next Wednesaday as [to] yow, prioresse, if ye5 be reckeless in ouerseyng of sperryng of this dore.4

(Quod immediate post completorium et collacionem recedant ad dormitorium, ipsum nullatim vsque auroram sequentem exiture nisi ad matinas, quisbus omnes intersint sub pena servandi claustrum per mensem quociens deliquerint). Also for as muche as we founde [that] there are

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1 Founded on the detectum of Agnes Suttone.
2 Sic: for priorissa.
3 Founded on the first part of Alice Portere’s second detectum.
4 of cancelled.
5 frys cancelled.
6 mi cancelled.
7 Founded on Alice Leget’s second detectum.
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vsede late drynkynge and talkynge by nunnes as wele wythe yn as wythe owte the cloystere wythe seculeres, where thu[rgh] som late ryse to matynes and some come not at thayme, expressly agayns the rule of your ordere, we charge yo[w and] yche oon singulare that fro this day forthe ye neythyr vse spekyng ne drynkynge in no place aftere complyne, but [that] after collacyone and complyne sayde ych oon of yow go wythe owte lengere1 taryng to the dormytorye to your rest[c, so] that ye passe hit not tyyle the morne folowyng that ye ryse to pryme, save alle onely to matynes, and that every nyghte holy ye go [to them] vnedere pay[n]e of] kepyng and not passyng the cloystere by a monethe as ofte as any of yow trespace in any of thise be fore re[herced].

(Quod nul[e persone seculares iaceant in dormitorio vel expectent in infirmaria). Also for as moche2 as hit was detected to hus in our saide visitacyon that [the] infirmarye is as commune or more to seculeres as to the nunnes thaym to dysete, and also that seculere wymmen [lie] by nyght in the dormitory among nunnes and susters agayns the rule of your order, we charge yow, [p]ry[oresse], vnedere payn of contemple that fro hense forthe ye suffre no seculeres persones lyg wythe in your do[rmytorye] ne to be consuarent ne duellyng in your infinary, the whiche places by your rule shulde be alle onely reser[ued to] yow, your nunnnes and susters.3

Also for as myche as we fynde detecte that for the multitude of subiournauntes wythe [yow] as wele weddede as other ofte tymes the qwyere and the rest of yowe in your obseruances is troublede, we charge [yow], pryoresse, vnder payne of the sentence of cursyng that fro this day forthe ye receyve4 no sudeiournauntes that pas[se a man] x yere, a woman xiiij yere of age, wythe owten specyalle leve of hus or our successours bysshops of Lincolne asked [and had].5

XXXI.
[Fo. 36.]
VISITACION COLEGII DE HIGHAM FACTA IN CAPELLA EIUSDEM COLEGII PRIMO DIE MENSIS JULII, ANNO DOMINI MCCCLXIII, PER REUERENDUM IN CHRISTO PATREM ET DOMINUM, DOMINUM WILLELMUM ALNEWYK, DEI GRACIA LINCOLNIENSEM EPISCOPUM, ANNO CONSECRATIONIS SUE XVII, ET TRANSLATIONIS SEXTO.

In primis, sedente dicto reuerendo patre die et loco antedictis in huiusmodi visitacionis sue negocio inchoando et perfiiciendo, comparuerunt magister, socii et alii ministri collegii huiusmodi, parati vt apparuit ad subeundum visitacionem dicti reuerendi patris. Et deinde primo et ante omnia propositum fuit verbum Dei in latino sermone iuxta actus

1 di cancelled.
2 save that hit be lawfull to yow, pryoresse, to chere your honestes gestes in conuenable tyme and that ye mor[e licenc[e] your susters in yke wyse and lawfulle tyme cancelled. Founded on Katherine Hoghe's first and Alice Leget's fourth detecta.
3 Written myche at first.
4 Interlined above wymmen ne childern cancelled.
5 Founded on Alice Leget's first and third detecta.
6 Interlined above take cancelled.
7 See the ordinance noted at the close of the detecta.
Also for as muche as hit is detecte to hus that here a fore ther has been grete parcelles of your wodes felled and [sold, we] charge yow, pryoresse, vndere payn of pryuacynge of your dyngnytee that fro hense ye neyther felle ne se[ile wood] but to your necessary fewelle and beldynge, ne that ye graunte ne gyfe corrodye, lyver yne annuette wyth[e owte] our leve or our successours askede and had and expresse assent of your couent.¹

Also we charge yow, pryoresse, vndere p[eyne] of contempte that in your correctyons ye shewe and hafe yowe indifferent to alle your susters, not rygorous to some for lesse af[ection] ne fauoryng to othere for more affeccyone.²

Also for we fynde detecte to hus that nunnes of your saide pryorye to ofte tym[e] hafe accesse suspecte to Lincolne and to other places where sclaundere has ryseen here a fore, we charge yow, pryoresse, vnderpaye of contempte that ye licence none of your nunnes ne susters to passe your place to Lincolne ne to other pla[cxes but] for resonable cause knawen and wythe honest cumpamy and resonable tyme to go and come.³

Thise our iniuncyones [and] commandementeus we charge yow alle vndere the paynes a fore writene to kepe as ye wylle eschewe the .. cyone of lawe.⁴ Written and geven vndere our seale.

XXXI.

THE VISITATION OF THE COLLEGE OF HIGHAM, PERFORMED IN THE CHAPEL OF THE SAME COLLEGE⁵ ON THE FIRST DAY OF JULY IN THE YEAR OF OUR LORD 1442, BY THE REVEREND FATHER IN CHRIST AND LORD, THE LORD WILLIAM ALNEWYK, BY THE GRACE OF GOD BISHOP OF LINCOLN, IN THE SIXTEENTH YEAR OF HIS CONSECRATION AND THE SIXTH OF HIS TRANSLATION.

In the first place, as the said reverend father was sitting, on and in the day and place aforesaid, in the beginning and accomplishment of the business of such his visitation, there appeared the master, fellows and other the ministers of such college, in readiness, as was apparent, to undergo the visitation of the said reverend father. And then first and before all else the word of God was set forth in the Latin speech, as was

¹ Founded on the third detecta of Alice Portere and Alice Leget respectively. The bad effect of corrodies, among other inconveniences, upon the finances of the house at an earlier date, is shown by the preamble of archbishop Zouche's appropriation of Womersley church, near Pontefract, to the convent (6 Aug., 1348), summarised in Cal. Papal Letters v, 347.
² Founded on Alice Portere's first detecta
³ Founded on the detecta furnished apparently by the prioress and on Alice Portere's fourth detecta.
⁴ Wyfen cancelled.
⁵ The chapel of the college, used also, as appears from this visitation, as a chapter-house, formed part of the collegiate buildings. The fine parish church, although closely connected with the foundation of the college, appears to have been reserved for parochial services; but the fellows of the college appear to have served its altars, and probably the fellows, clerks and choristers, occupied the stalls in its quire at high mass. The east range of the college quadrangle, containing its gateway, and a large portion of the south range, with other fragments, still remain in the main street of Higham Ferrers, a little distance N.W. of the parish church and churchyard.
futuri congruenciam per honorabilem virum magistrum Johannem Beuer-
ley,\(^1\) sacre page professoirem, sequentem hoc thema, 'Vestigia eiusdem
secutus est pes meus,' etc.\(^2\) Quo laudabiler finito, amotis omnibus quos
negocium hoc non tangentius,\(^3\) magister collegii, videlicet magister
Willelmus More, certificatorium mandati domini sibi in hoc casu directi
fectum et sigillo communi collegii sigillatum domino liberauit. Quo
publice perlecto et preconisatis omnibus et comparentibus, magister
colligii, prestita alias per eum obediencia, ideo iam now exiguit; sed
exhibuit litteras ordinem et tituli collegii et vicarie, fundacionem et
statum collegii. Dominus Henricus Drury, vicecustos, iurauit obedienc-
iam et exhibuit sufficienter in ordinibus. Dominus Willelmus Blaunk-
payn iurauit obedienciam et exhibuit. Dominus Johannes Munde
iurauit obedienciam et exhibuit. Dominus Robertus Hopekyn iurauit
obedienciam et exhibuit. Dominus Willelmos Caluertone iurauit obedi-
enciam et exhibuit. Postea comparuerunt Johannes Sherman, Robertus
Irlande, Willelmus Chiche et Walterus Syngiltone, clerici, ac Thomas
Lewes, Robertus Offord, Willelmus Vrlebat, Johannes Spekke, Johannes
Hyll et Johannes Cresse, choriste dicti collegii. Et post hec ad inquisi-
cionem preparatoriam dominus processit magistri et sociorum predic-
torum; qui examinati dicunt ea que sequuntur.

(Caluertone.) Magister Willelmus More, custos sine magister dicti
colligii, dicit quod dominus Willelmos Caluertone, capellanos collegii,
nimium et suspecto modo frequentat domum Margerie Chaumberleyne,
tenentis collegii, et monitus de desistendo non desistit. Comparuit et
objecto articulo negat crimen; et indicta esti\(^4\) sibi purgatio cum iij
sociis capellanis. Et sic purgavit se cum quatuor sociis capellanis, et
monitus est sub pena excommunicationis quod non frequentet domum
dicte mulieris nec aliqua alia loca suspecta.

Item dicit quod ex necessario est quod statuta collegii de nouo con-
dantur, quia iam condita, quid propter eorum difficultatem et contrarie-
tatem et prouentuum collegii exilittatem, nullo modo possunt obseruari.

(Custos.) Dominus Henricus Drury, vicecustos, dicit quod stipendia
sociorum non soluentur in terminis iuxta statuta, sed non in defectu
custodis.

(Custos.) Item dicit quod, vt sibi videtur, magister est remissus in
corrigendo defectus delinquencium in choro, quos ipsemem non potest

\(^1\) decret cancelled.

\(^2\) Job XXIII, II.

\(^3\) Sic: for tangebat.

\(^4\) Sic: for est.

\(^1\) See note 3 on p. 34 above.

\(^2\) William More appears to have been the third warden of the college, succeeding Elias
Holcote, who became warden of Merton college, Oxford, in 1438. Neither More's appoint-
ment nor that of his successor, Richard White, are recorded in the Lambeth registers, where
the collations of the wardenship, which belonged to the archbishop of Canterbury, are given.
He is possibly identical with William More, principal of Hert hall, Oxford, 1416-20.

\(^3\) The foundation charter of the college of St. Mary the Virgin, St. Thomas of Canter-
bury, and St. Edward the Confessor was granted by archbishop Chichele in Higham Ferrers
church, 28 Aug., 1425, in pursuance of letters patent granted by Henry V, 2 May, 1422. It
provided for the perpetual tenure of the mastership or wardenship of the college with the
vicarage of the parish church. There is no copy of this charter either at Lambeth or at
Lincoln, but it is preserved with letters patent of Henry VI, inspecting and confirming it and
the various other documents relating to the foundation, 7 Nov., 1427 (Cal. Pat. 1422-9,
pp. 472-4). See also Cal. Pat. 1416-22, p. 441, for the letters patent of Henry V, printed in
accordant with the process about to take place, by the honourable master John Beverley,1 professor of holy writ, after this text, 'My foot hath held his steps,' etc. And, when this had come to a praiseworthy end, after all had been removed whom this business did not concern, the master of the college, to wit, master William More,2 delivered to my lord the certificate of my lord's mandate which had been addressed to him in this event, composed and sealed with the common seal of the college. The which having been read through in public, and all having been called over and making their appearance, the master of the college, whose obedience, as it had been proffered by him at another time, was therefore not demanded at the present, exhibited nevertheless the letters of his orders and his title in the college and vicarage,3 the foundation charter and the state of the college. Sir Henry Drury, vice-warden, swore obedience and made sufficient exhibition as regards his orders. Sir William Blaunkpayn swore obedience and made exhibition. Sir John Munde swore obedience and made exhibition. Sir Robert Hopekyn swore obedience and made exhibition. Sir William Calvertone swore obedience and made exhibition. Thereafter there appeared John Sherman, Robert Irlande, William Chiche and Walter Syngiltone, clerks, and Thomas Lewes, Robert Offord, William Urlebat, John Spekke, John Hyll and John Cresse, choristers of the said college. And after these things my lord proceeded to the preparatory inquiry of the master and fellows aforesaid; who upon examination say these things which follow.

(Calvertone.) Master William More, warden or master of the said college, says that sir William Calvertone, chaplain of the college, haunts the house of Margery Chaumberleyne, tenant of the college, overmuch and in manner suspect, and, after warning to desist, desists not. He appeared and, the article having been laid to his charge, denies his guilt; and he was appointed to clear himself with four of his fellow chaplains. And so he cleared himself with four of his fellow chaplains, and was warned under pain of excommunication not to haunt the said woman's house or any other suspect places.

Also he says that it is a matter of necessity that the statutes of the college be ordained anew, because those that have been ordained already, what with their difficult and contradictory tenor and the scantiness of the revenues of the house, can in no wise be observed.4

(The warden.) Sir Henry Drury, the vice-warden, says that the fellows' salaries are not paid at the statutory terms, but [this is] not in the warden's default.

(The warden.) Also he says that, as it seems to him, the master is slack in correcting the defaults of them that transgress in quire, the

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1 No copy of the college statutes appears to exist. Of those relating to the hospital there is a seventeenth-century copy in English ap. MS. Lansdowne, 846, ff. 77-79, summarised in V.C.H. Northants, II, 178-9.
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corrigere et refert illi magistro; et delinquentes paruipendunt correc-
ciones istius deponentis.

Item dicit de domino Willemo Caluertone vt supra.

(Irlande.) Item dicit quod Robertus Irlande, clericus, frequentat
domum dicte Margerie Chaumberley suspecto modo. Comparuit et
negat crimen; tamen monitus est sub pena excommunicationis quod
desiatt.

(Omnes.) Item dicit quod socii exuentes collegium ad solacia non
petunt licenciam exeundi a magistro nec vicecudodisi contra statuta.

(Clerici.) Item dicit quod clerici vtuntur habitu ad modum1 laicorum
aptum2 et confectum contra formam statutorum, quod dictant quod
haberent habitum talarem3; et iam habent logas vsque ad genua decur-
tatas et super humeros rugatas.

(Drury.) Dominus Willemus Blankepayn, rector scolarum gram-
maticaliwm ibidem, dicit quod subcustos est incitus contra eum et semper
insideat4 ei absque causa et detrabit sibi absent.

(Omnes.) Johannes Sherman, clericus collegii, dicit quod silencium
non obseruatur in choro, et quod diinium seruicium indeuote et negli-
genter decantatur, et quod tempore diuini servicii intundent confabulaci-
onibus et collocucionibus.

(Custos.) Item dicit quod defectus huiusmodi non corriguntur, quod
capitula non celebrantur septimanatim; nam magister est nimis paciens
et mitis,5 et si ipse apponeret ad corrigendum talia manus seueiores,
multo melius foret in premiosis. In ceteris mulis notabilis est.

(Omnes.) Item dicit quod desides et neglectientes sunt socii in
veniendo ad horas canonicalas et missas, et hoc propter defectum pulsa-
cliones ad horas, quod non habetur aliquis ad huiusmodi pulasciones
deputatus.

[Fo. 360.] (Caluertone, Munde.) Item dicit quod quidam capellani
collegii vtuntur longis baslardi sub togis suis, ad quam rem ignorat, et
quod frequentant tabernas publicas, videlicet Caluertone et Munde; et
in huius corrigendis magister est remissus. Capellani comparuerunt et
negant.

Item dicit de Irelande vt supra et infra.

Robertus Irlande, clericus collegii, dicit de subcustode vt de odio
erga socios, vt infra.

(Drury, Munde et Caluertone.) Willemus Chich, clericus collegii,
dicit quod Drury, Caluertone et Munde sunt semper inter se quasi inimi-

1 clericorum cancelled.
2 Possibly an error for aperitum. Aptom and confectum should be in the ablative.
3 The words are very indistinct, but the last appears to be talarem. Habitum talarem
is interlined above two cancelled words no longer legible.
4 Si: for insidiat or insidiat.
5 The words et mitis appear to be the reading, but are nearly illegible.

1 i.e., he had no statutory power of correction, but was bound to acquaint the warden
with corrigenda. It appears from the rest of the sentence that the warden had attempted
to delegate the office of correction to him.
2 If the proper reading is aperitum, this should be translated 'open' i.e., unbuckled.
3 The royal letters patent for the foundation provided that one of the chaplains and
clerks should be grammar-master, and another song-master. The school appears to have
been held in the detached chapel to the N.W. of the parish church, locally called the
Grammar school, which seems to have been built a few years before the foundation of the
college. Cf. the 15th cent. grammar-school at Ewelme, Oxon., in connexion with the
college of chantry-priests founded in the parish church in 1427.
which he himself cannot correct and reports to the master\(^4\); and transgressors make light of this deponent's corrections.

Also he says as above concerning Sir William Calvertone.

(Irlande.) Also he says that Robert Irlande, clerk, haunts the house of the said Margery Chaumberleyn in manner suspect. He appeared and denies his guilt; but was warned to desist under pain of excommunication.

(All.) Also he says that the fellows, when they go out of college for their recreation, do not ask leave of the master or that of the vice-warden to go out, contrary to the statutes.

(The clerks.) Also he says that the clerks wear their dress fitted\(^5\) and made after the manner of lay-folk, contrary to the form of the statutes, which prescribe that they should wear a long habit; and now they wear their gowns cut short to their knees and with pleats at the shoulders.

(Drury.) Sir William Blaunkepayn, master of the grammar-school\(^9\) there, says that the sub-warden is violently set against him and is ever laying wait for him without reason, and speaks ill of him in his absence.

(All.) John Sherman, clerk of the college, says that silence is not kept in quire, and that divine service is sung undevoutly and carelessly, and that in time of divine service they are busy chattering and talking together.

(The warden.) Also he says that such defaults are not corrected, because chapters are not celebrated weekly; for the master is too patient and easy-tempered, and, if he put his hand more sternly to the correction of such faults, it would be much better as regards the premises. In all else he is very worthy of blame.

(All.) Also he says that the fellows are slack and careless in coming to the canonical hours and masses, and this by reason of default to ring the bell for the hours, because there is no man kept who is charged with such ringing.

(Calvertone, Munde.) Also he says that certain chaplains of the college wear long baslards\(^4\) beneath their gowns, for what purpose he knows not, and that they haunt the public taverns, to wit, Calvertone and Munde; and the master is slack in correcting these matters. The chaplains appeared and make denial.

Also he says as above and beneath concerning Irlande.

Robert Irlande, clerk of the college, says as beneath\(^5\) concerning the sub-warden, as touching his hatred towards the fellows.

(Drury, Munde and Calvertone.) William Chich, clerk of the college, says that Drury, Calvertone and Munde are ever, as it were, at enmity.

\(^4\) A baslard was 'a kind of long dagger, which was suspended to the girdle.' See *Prompiorium Parvularum*, ed. Way, i, 25, 26. For the wearing of baslards by priests, see *Piers the Plowman*, passus xv (B-text, 9861-72).

\(^5\) *Infra* in the text appears to be an error for *supra*.
cantes et odiosi; et quilibet eorum secrete detrahit alteri, dicens 'Numquam diligam eum in vita mea.'

Willelmus Synygyltone, clericus collegii, dicit omnia bene.

Robertus Otford, chorista, dicit omnia bene.

Willelmus Vrlebat, chorista, dicit omnia bene.

Johannes Hylle, chorista, dicit omnia bene.

Johannes Spekke, chorista, dicit omnia bene.

Johannes Crosse, chorista, dicit quod ipsem non tempestue venit ad chorum.

Thomas Lewes, chorista, dicit omnia bene.

Dominus Willelmus Caluertone, capellanus in collegio, dicit quod Dominus Henricus Drury, vicecustos, non seruatur caritatem erga ceteros in collegio, quia, licet ostendat eis beneuolum vultum, nunquam tamen eos diliget; quod est magna causa murmuri in collegio.

Item vbi sunt sex presbiteri in numero et per statuta artantur ad quatuor missas omni die, non sunt nisi quatuor capellani qui sequuntur chorum.

Dominus Robertus Hopkyn, capellanus in collegio, dicit quod Robertus Irelonde, clericus, absentat se a choro post vltimam pulsacionem ad horas canonicas in tantum quod alii presentes in choro expectant eum; et propter hore non celebrantur temporibus debitis.

Idem Robertus Irelonde frequentat loca suspecta modo suspecta, eciam temporibus diuinorum, et presertim domus cuiusdam Elizabeth Beres. Fatetur crimen: abiuravit sub pena ij fugitigationum circa ecclesiam et totidem circa forum in forma penitencie; et pro commissis habet ij fugitigationes circa ecclesiam cum cereo dimidie libere.

([Irelonde et Chjche.)] Idem Robertus et Willelmus Chiche, clericus, confabulantur adiniuicem tempore diuini servicii vsque medium versum psalmodii, et sic vnus solus illam mediatem versuum per se psalmizat. Magister oneratus est quod quociens in hoc aliquis eorum in hoc 1 defecerit defaltet j 4 de communis delinquentis.

Item dominus Johannes Munde ex consuetudine frequentat tabernas publicas extra casum necessitatis, et sic dissipat bona sua. Comparuit et negat: monitus tamen est sub pena excommunicacionis quod desistat.

Idem confabulatur cum aliis tempore diuini servicii. Committitur magistro.

Item dominus Willelmus Caluertone frequentat loca suspecta, et presertim domum Margerie Chaumberley, cuius filium leuauit ad manum confirmantis, et monitus per magistrum non desistit in.

Idem eciam frequentat domum cuiusdam Plays, cuius filium simuliter leuauit, et monitus non desistit. Monitus est sub pena excommunicacionis quod desistat.

Dominus Johannes Munde, capellanus in collegio, dicit omnia bene.

[Fo. 37] (Custos.) Petitur insuper quod decetero custo non

1 Sic.
2 Interlined above a letter cancelled,
3 The sentence is unfinished.
4 Previously called Cresse.
5 The foundation provided for a master or warden and seven other chaplains, i.e., fellows in priest's orders, who were to say mass for the good estate of Henry V, queen Katherine and archbishop Chichele, for their souls after death, and for the souls of Henry IV and his first wife, Mary Bohun, of Chichele's parents and benefactors, and all the faithful departed. In 1442 there were only a master and five fellows. The point of the complaint is that the
and hatred with one another; and every one of them talks privily against the other, saying 'I shall never love him while I live.'

William Syngyltome, clerk of the college, says all things are well.
Robert Offord, chorister, says all things are well.
William Urelebat, chorister, says all things are well.
John Hyle, chorister, says all things are well.
John Spekke, chorister, says all things are well.
John Crosse,1 chorister, says that he himself does not come to quire in good time.

Thomas Lewes, chorister, says all things are well.
Sir William Calvertone, chaplain in the college, says that sir Henry Drury, the vice-warden, bears no love towards the others in the college, for, albeit he shews them kindness with his face, yet he will never love them; and this is a great cause of complaint in the college.

Also, whereas they are six priests in number and are bound by the statutes to four masses every day, there are only four chaplains who attend quire regularly.3

Sir Robert Hopkyn, chaplain in the college, says that Robert Irelonde, clerk, is absent from quire after the last bell for the canonical hours has rung, insomuch that the others who are present in quire wait for him; and therefore the hours are not celebrated at the due times.

The same Robert Irelonde haunts suspect places in manner suspect even during divine service, and especially the house of one Elizabeth Beres. He confesses his guilt: he abjured it under pain of two floggings round the church and as many about the market-place in form of penance; and for his offences he has two floggings round the church with a half-pound wax candle [in his hand].

([Irelonde and Che]che.) The same Robert and William Chiche, clerk, chatter to another during divine service till the middle of each verse in the psalms, and in this wise only one chants by himself that half of the verses.3 The master was charged that, so often as any one of them shall make default herein, he shall dock one penny of the transgressor’s commons.

Also sir John Munde haunts the public taverns of custom in cases not of necessity, and so squanders his goods. He appeared and makes denial: nevertheless he was warned to desist under pain of excommunication.

The same chatters with the others in time of divine service. [The matter] is entrusted to the master.

Also sir William Calvertone haunts suspect places, and especially the house of Margery Chaumberley, for whose son he stood sponsor at his confirmation, and, though warned by the master, he does not desist [from this practice].

The same does also haunt the house of one Plays, for whose son he likewise stood sponsor, and, though warned, desists not. He was warned to desist under pain of excommunication.

Sir John Munde, chaplain in the college, says all things are well.

(The warden.) Prayer is further made that henceforth the warden

duties of the altar and quire-services fell without remission upon four of the six, while the other two neglected their obligations.

3 The mention of the middle of the verse implies, at any rate, that the debita pausatio was observed in quire.
admittat aliquos in collegium vel in socios perpetuos eiusdem, nisi sint competenter scientiae in¹ cantu, grammatica et honorum morum.

Hiis habitis, Depnyg, commissarius domini, dictis die et loco in hoc negocio iudicialiter sedens, ipsum negotium in statu quo tunc erat vsque in diem tunc erastinus, secundum videlicet diem mensis Julii, et congregatis² coram³ in eodem negocio magistro siue custode et maiori parte ministrorum collegii, continuauit, presentibus Thorpe, Bug et me Colstone. Quo termino, videlicet⁴ secundo die dicti mensis Julii anno predicto, in dicta capella loco vtique capitulari coram domino iudicialiter in huiusmodi negocio sedente iudicialiter⁵ comparuuerunt personaliter dicti custodes,⁶ capellani et clerici. Et deinde publicatis detectis huiusmodi et obiectis articulis personis de quibus deteguntur et habitis responsis ad ea, factoque processu super ipsis vt in actis precedentibus continentur, dominus, reseruata sibi potestate faciendi et transmittendi magistro et sociis iunmigrationibus⁷ iuxta qualitates detectorum huiusmodi, suam visitacionem dissoluit, presentibus Depnyg, Thorp, Bug et me Colstone.⁸

XXXII.

[Fo. 69].

Visitacio monasterii de Humbrestone, ordinis Tironensis,¹⁰ Lincolnienis dioecesis, facta in domo capitulari eiusdem vt die mensis Julii, anno Domini mccccxli, per reuerrendum in Christo patrem et dominum, dominum Willelmum, dei gracia Lincolniensem episcopum, anno suarum consecracionis anno xiiii et translacionis quarti.

In primis, sedente dicto reuerrendo patre iudicialiter in huiusmodi visitacionis negocio, die et loco antedictis, comparuerunt coram eo abbass dicti monasterii et quatuor monachi; et deinde primo et ante omnia propositum erat verbum Dei per honestum virum magistrum Thomam Duffelde, sequentem hoc thema, 'Fratres tuos visitabis, si recte agant et cum quibus dispositi sunt,'⁹ etc. Quo finito, abbas liberauit domino certificatorium mandati pro visitacione huiusmodi sibi directi in

¹ car cancelled.
² Interlined above put (presentibus) cancelled.
³ Sic: eo omitted.
⁴ prim erased.
⁵ Sic:
⁶ Sic: for inunciones.
⁷ The rest of fo. 37 and 57d. have been left blank, probably as space for injunctions.
⁸ Sic. Tironensis is meant.
⁹ 1 Sam. xvii, 11. For dispositi the Vulgate text has ordinati.

¹ The warden and sub-warden may be meant; but probably custodes in the original is an error for custos.
² I.e. in the notes as to appearances, purgations, etc., at the end of the various detecta.
³ See Visitations 1, 71, note 1. The Tironensian order or congregation, so called from the abbey of Thiron, dio. Chartres, had been gradually merged in the larger orders from which its houses were offshoots or differed but little in custom. For the relation of the mother house to its offshoots see the interesting document concerning St. Dogmael's abbey, Pembroke-shire, ap Round, Cal. Documents, France, pp. 353-4. The order is spoken of as identical in 1148 with the order of Savigny, when the fourth abbott of Savigny surrendered his house 'cum filiabus suis de ordine Tironensi' to the Cistercian order in general chapter at Citeaux; and Furness, a Savigniac house, is described as 'de ordine Savigniacensi, id est, Tironensi,
may not admit any to the college or to be perpetual fellows of the same, except they be of competent knowledge in song [and] grammar and of good character.

These things having taken place, Depyng, my lord's commissary, sitting on and in the said day and place in the capacity of judge in this business, and with the master or warden and the more part of the ministers of the college gathered together in [his] presence in the same business, postponed the same business in the state wherein it then was until the morrow; to wit the second day of the month of July, there being present Thorpe, Bug and I Colstone. At the which term, to wit the second day of the said month of July in the year aforesaid, there appeared in person in the said chapel, as being their place of chapter, before my lord as he was sitting in his capacity of judge in such business, the said wardens, chaplains and clerks. And then, after such disclosures had been made public and the articles laid to the charge of the persons concerning whom their disclosures are made, and the answers to them had been given and process held touching the same, as is contained in the foregoing acts, my lord, having reserved to himself the power of making and conveying injunctions to the master and fellows according to the natures of such disclosures, dissolved his visitation, there being present Depyng, Thorp, Bug and I Colstone.

XXXII.


In the first place, as the said reverend father was sitting in his capacity of judge in the business of such visitation, on and in the day and place aforesaid, there appeared before him the abbot of the said monastery and four monks; and then first and before all else the word of God was set forth by the reputable master Thomas Duffelde, after this text, 'Thou shalt visit thy brethren, to see if they fare aright and with whom they are set in array,' etc. And when this was done, the abbot delivered to my lord the certificate of the mandate which had been addressed to him for such visitation, after these words, 'To the reverend,'

sub regula sancti Benedicti, cuius ordinis professores monachi fuerunt et eorum habitus griseus color erat' (Coucher book of Furness, ap. Monasticon v. 246). Fourteen English houses and one Irish house of the Savigniac order became Cistercian (Hone, The Abbey of St. Mary in Furness, p. 2); but Humberstone was not founded till after this surrender, and its mother house of Hambye, although possibly founded before 1148, adhered to the congregation of Thiron, of which the Savigniac congregation was an independent branch rather than a corporate member. Humberstone, like Kelso in Roxburghshire, another Tironensian house, was usually regarded at a later date as Benedictine; but it seems to have retained special peculiarities of habit (Visitations 1, 71). Ducange, s.v. Ordo griseus, quoting from Jacques de Vitry, mentions the grey habit adopted by the monks of Thiron to distinguish them from the ordinary Benedictines.

1 In A.V. 'Look how thy brethren fare, and take their pledge.'
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hec verba, 'Reuerendo,' etc. Quo perfecto, liberavit idem dominus abbas domino fundacionem domus et eius copiam penes registrarium dimisit. Postea exhibuit domino confirmacionem electionis sue, sed non instalacionem; et tamen ista exhibita per incuriam custodie quasi sunt corrupta sed quomodolibet intelligibiles. Et ideo habet terminum ad faciendum scrutari registrum pro titulo ad habendum litteras tituli sui necessarias citra proximum festum Pasche, et post nonam huius diei ad exhibendum安装macem et statum domus siue monasterii. Et post hunc abbas iurauit obedientiam in forma consuetud, et deinde abbas examinatus dicit ea que sequuntur.

Frater Willelmus West, abbas, dicit quod fratres Willelmus Kele, Johannes Clee, Thomas Gretham, Ricardus Halle et Johannes Gouxhille, monachi domus, apostatando recesserunt a domo, quorum Clee mortuus est et Gouxhille est professus in vno ordinum mendicantium.

(Conspiratio.) Item dicit quod Willelmus Anderby et Johannes Wrauby, monachi, sunt confederatores et confederatores adnunciem contra abbatem. Anderby purgauit se de conspiracione cum Fresshney: Wrauby purgauit se cum Anderby.

(Anderby.) Item quod iste Wrauby dicit publice postquam abbas receperat mandatum domini pro visitacione, 'Ecce, iam abbas non habet intimittere se de me.'

(Wrauby.) Item dicit quod Wrauby non intelligit nec addiscere velit.

(Wrauby.) Item dicit quod Wrauby proteruerit et rebelliter respondebat abbatii, cum ipsum corripierat eo quod scandebat portas quasdam ad respiciendum fistulatorae et ducentes choreas in cimiterio ecclesie parochialis; et est inobediens quasi in omnibus, dicens quod nunquam subiret correccionem abbatis in aliquibus. Fatetur vltimam partem artificii et iurauit de peragendo penitenciam, videlicet quod petat veniam ab abbate, quod et fecit, et quod dicat vnum nocturnum de psalterio dautoico infra septimam proximam; et quod ad primam partem artificii, fatetur.


(Omnes.) Item dicit quod, cum sederit in capitulo ad faciendum correcciones, in tantum sunt rebelles quod non subeunt correccionem, et tants est tumultus quod scelerae possunt eos a procul audire et iudicant propter ez eos adnunciem rixantes.

(Gedeney.) Frater Thomas Fressheney dicit quod frater Johannes Gedney, tunc sacrista, in ultima quadragesima xxiii noctibus, pulsatis

\[1\] Apparently altered from incorrupta.
\[2\] Sic: sed cancelled.
\[3\] Sic: for consp barley.
\[4\] Sic: for Wrauby.
\[5\] Interlined above Anderby cancelled.
\[6\] Sic: for vult.
\[7\] quando cancelled.
\[8\] peraga cancelled.
\[9\] Apparently subeunt, but written carelessly subuit.
\[10\] s interlined above omn cancelled.
etc. The which having been read through, the same lord abbot delivered to my lord the foundation-charter of the house and left a copy thereof in the hands of the registrar. Thereafter he shewed to my lord the certificate of the confirmation of his election, but not that of his installation; nevertheless, these documents which he shewed, having been negligently kept, are almost worn away but can anyhow be understood. And therefore he has a term, that he may have the register searched for his title, so that he may have the needful letters of his title, on this side the feast of Easter next; and [he has] the afternoon of this day for exhibiting the certificate of his installation and the state of the house or monastery. And after these things the abbot sware obedience in the form accustomed, and then, upon examination, the abbot says these things which follow.

Brother William West, the abbot, says that brothers William Kele, John Clee, Thomas Greatham, Richard Halle and John Gouxhille, monks of the house, have left the house in apostasy, of whom Clee is dead and Gouxhille has made profession in one of the mendicant orders.

(Conspiracy.) Also he says that William Anderby and John Wrauby, monks, are in league and conspiracy with one another against the abbot. Anderby cleared himself of conspiracy with Fressheney: Wrauby cleared himself with Anderby.

(Anderby.*) Also that this Wrauby said in public, after the abbot had received my lord's mandate for the visitation, 'Lo! now must the abbot intermeddle not with me.

(Wrauby.) Also he says that Wrauby has not understanding nor will to learn.

(Wrauby.) Also he says that Wrauby answered the abbot saucily and rebelliously, when [the abbot] took him to task for climbing up a gate to behold the pipe-players and dancers in the churchyard of the parish church; and he is disobedient almost in all things, saying that he would never submit to the abbot's correction in aught. He confesses the last part of the article and sware to perform penance, to wit, to ask pardon of the abbot, the which also he did, and to say a nocturn of the psalms of David within the next week; and, as regards the first part of the article, he confesses it.

(Anderby : all.) Also he says that every monk receives 16s. 8d. in the year for his raiment, and yet no one of them will shew the abbot what money he has at any time of the year; therefore it is feared that they are guilty of appropriation, and especially Anderby. Anderby sware that he would shew what money he has to the abbot every year.

(All.) Also he says that, whenever he sits in chapter to make corrections, they are rebellious to such a degree that they do not submit to correction, and so great is the uproar that secular folk can hear them afar off, and therefore conclude that they are brawling among themselves.

(Gedeney.) Brother Thomas Fressheney says that brother John Gedney, at that time sacrist, on twenty-four nights in last Lent, after he

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1 No copy of this appears to exist. There is no chartulary, and the monastery was omitted from the early editions of Monastic

2 No record of these remains; see Visitation 1, 72, note 1.

3 All the monks, except the abbot, appear under surnames derived from places in Lincolnshire. Four of the five apostates also bore similar surnames, Greatham being probably Greetham, near Horncastle.

4 This should be 'Wrauby.'
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campanis ad matutinas, redit ad lectum omissis matutinis. Fatetur primam partem articuli et iurauit de peragendo. Habet in penitenciam quod in proxima quadragesima sequatur chorum omni nocte, et quod omni sexta feria contentetur vno genere piscium, et omni sexta feria iceriniet in pane et aqua, duabus exceptis quibus vtatur ceruisia.

[Abb: fatetur.] Item dicit quod abbas non iacet in dormitório (fatetur), nec venit ad matutinas nisi in principalibus (fatetur), nec curat de religione vel diuinis officiis (fatetur), et necgligens est in correccionibus monachorum, et solomodo regitur per Gedeney, capellanum suum, per pincernam et cocum, quorum consiliis et nullatinius confratrum omnia facit (negat). Purgavit se de hoc sola manu.

(Andreas.) Item dicit quod abbas Parcher, Scotus, seruiens abbatis, induxit duas fatuas mulieres et loc uart eas supra sacristiam et strauiit eis vnum lectum ibidem, ad quem finem dicit se nescire; quod cum detectum fuisset abbati per Anderby, abbas dimisit illud sub silencio, nec alius quid fecit in correccione. Et dicit quod ex necessario oportet istum Andreas amoueri.

(Andreas.) Item dicit quod abbas Palfrayman, Scotus, seruiens abbatis. Item dicit quod abbas Paulo, domino Wyldeboire, pro quo receptit c marcas, et valet fere per annum x marcas (fatetur de consensi); et alius vendidit Willelmo Parcher, pro quo receptit x li., et valet per annum xxxiiij$^{4}$ (fatetur de consensi lamen conuenientis); et alius ibi presente Johanni Hoise, pro quo receptit xx li., et valuit per annum quatuor marcas (fatetur); et alius Roberto Howet de Normanby pro xx li., et valuit quatuor marcas per annum (fatetur de consensi); et alius Roberto Howet, sargeant portere, isto existente apud Molycourt, pro viij marcis, et valet v nobilia$^{4}$ per annum (fatetur); et alius Ricardo Bekeryng, botylerie, pro xx marcis, et valet xivij$^{4}$ per annum (fatetur); et quod actum est de ister receptitis nescitur, nisi tantum de xvij marcis receptis de Ricardo Botylerie, cum quibus Anderby, tune cellerarius, soluit debita abbatis.

(Andreas.) Item dicit quod abbas nunquam reddidit compotum de tempore suo nisi vna vice, et hoc magistro Thome Warde visitanti ibidem. Fatetur.

(Omnes.) Item dicit quod silencium in nullo obseretur,$^{4}$ nec eciam commedunt nec commederunt in refectorio ister xx annis, nisi tantum in

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$^{1}$ si cancelled.
$^{2}$ Socio: quarta seems to be meant.
$^{3}$ qui est cancelled.
$^{4}$ fecit cancelled.
$^{5}$ Socio: for nobilia.
$^{6}$ Socio: for observatuar.

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1. Wednesday appears to be meant.
2. There are no remains of the abbey buildings. See note 1, on p. 30 above, for the variable position of the sacristy in Benedictine churches.
3. There is more than one place of this name in Lincolnshire. Probably Normanby-le-Wold, about 15 miles w.s.w. of Humberstone, is meant: one of the roads across the wolds connects the two places.
4. The porter of the monastery: serjeant=serviens, i.e. serving-man.
5. It this was a grange of the monastery its position is uncertain. But the reference may be to the small priory of Mullicourt in the parish of Outwell, Norfolk, near Wisbech, of the origin of which nothing is known (see V.C.H. Norfolk 11, 349-50). It was united to the possessions of Ely cathedral priory in 1446, by royal licence bearing date 7 Aug. (Cal. Pat.
had rung the bells for matins, went back to bed without attending matins. He confesses the first part of the article and swears to perform [penance]. He has for his penance to attend quire every night during next Lent, and to be satisfied with one kind of fish every Friday, and every Friday to fast on bread and water, save two days whereon he may have beer.

(The abbot: he confesses.) Also he says that the abbot lies not in the dorter (he confesses it), nor comes to matins save upon the principal feasts (he confesses it), nor takes heed for religion or the divine offices (he confesses it), and is careless in his corrections of the monks, and is merely governed by Gedney, his chaplain, by the butler and the cook, by whose advice and in no wise by that of his brethren he does all things (he denies it). He cleared himself hereof on his own unsupported oath.

(The abbot: he denies.) Also he says that as much of the victuals of the monastery is consumed in the town as among the monks, and this because the butler sends it. And [of this] also he cleared himself on his own unsupported oath.

(Andrew.) Also he says that Andrew Palfreyman, a Scotchman, the abbot's serving-man, brought in two light women and lodged them above the sacristy and laid them a bed there, to what end he says that he knows not; and when this had been disclosed to the abbot by Anderby, he let it pass in silence nor did anything at all to correct it. And he says that needs must be that this Andrew be sent away.

(The abbot: he confesses.) Also he says that the abbot, when this deponent was absent, sold a corrody to one Wylyebore, for which he received a hundred marks, and it is worth about ten marks a year (he confesses it, with the consent [of the convent]); and he sold another to William Puncharde, for which he received ten pounds, and it is worth 33s.4d a year (he confesses it, but with the consent of the convent); and another, when this deponent was present, to John Hoise, for which he received twenty pounds, and it was worth four marks a year (he confesses it); and another to Robert Howet of Normanby for twenty pounds, and it was worth four marks a year (he confesses it, with consent); and another to Robert Howet, serjeant porter, while this deponent was at Molycourt, for eight marks, and it is worth five nobles a year (he confesses it); and another to Richard Bekeryng, butler, for twenty marks, and it is worth 46s. 8d a year (he confesses it); and what has been done with these monies received is not known, save only concerning sixteen marks received from Richard Botylere, with which Anderby, at that time cellarer, paid the abbot's debts.

(The abbot: he confesses.) Also he says that the abbot has never rendered an account in his time but once, and this was to master Thomas Warde at his visitation in that place. He confesses it.

(All.) Also he says that silence is kept in no whit, nor do they eat also nor have eaten in the frater these twenty years, save only on Good
die Paraseceus; et dicit quod pincerna est non solum secundus sed primus abbas.

(Abbas : fatetur.) Item dicit quod Abbas non intendit, nec est ibi prior, supprior vel alius deputatus cui ceteri obedirent in religione; et ideo1 vnsusquisque declinat secundum desiderium suum.

[Fo. 69d.] (Fatetur.) Item dicit quod istic tribus annis non legebantur decem tituli de regula sua in capitulo, eo quod capitula non tenentur omni die, sicut secundum regulam deberent teneri.

Item2 dicit quod non habentur collaciones in capitulo post cenam vix semel in decennio in defectu abbatis.

3Frater Willelmus Anderby dicit quod Abbas non celebrat missas vix semel in quindena, et quantum ad observationem religionis et diuini servicii concordat in omnibus cum Fresshnay; nec dicit matutinas vel horas in choro nec ecclesia sed vix circumuagando; nec vix audit missam omni die.

Item cum ebdomadarius vna septimana teneatur proxima septimana quotidie celebrare missam de requiem et dicere placebo cum dirige et commendacione, dicit iste quo Johannes Gedeneý3 non pericit hoc onus in cursu suo; nam in huiusmodi cursu vix celebrat semel vel bis in septimana sua. Fatetur. Vnde inunctum est4 quod decetero perficiat hoc onus, nisi subsistat causa legitima approxbata per abbatem, et quod dicit quonquie placebo et dirige.

Item dicit quod obitus pro fundatore et aliis benefactoribus non obseruantur in defectu abbatis. Negat : fatetur ij annis omissum obitum fundatoris. Iuravit igitur quod decetero obseruetur et pro hac neglegencia dicit septies placebo et dirige pro fundatore et quinques pro abbatibus5 intra debitum citra Assumpcionem.

Item dicit de absencia Johannis Gedeneý a matutinis in quadragesima vt supra, et vix venit bis ad matutinas in septimana; et si quis de hoc dixerit abbatis, abbatis preterit sub silencio quod ad Gedeneý, sed quierantes redarguit. Gedeneý negat et habet terminum ante recessum domini ad purgandum se cum duobus canonices confratribus suis.

Item dicit de compoto non reddito per abbatem vt supra, et dicit quod inconsulto et inscio conuentu dimitis manerium de6 Thyrnescho, quod consueuit dimitti pro v marcis tempore ingressus sui in religionem, et iam infra biennium dimittebatur Petro Thorte, affini abbatis, pro xxxvij7 viij8; et iam dimiss ad firmam ad xxij annos Johanni Dene pro xx8 per annum, de sua firma recepta pre manibus x l., sed quid actum est de pecunia recepta nescit deponere : et iam iste nunc firmarius dimisit

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1 *vix* cancelled.
2 *dec* cancelled.
3 *Marginal note no longer legible.
4 *p* cancelled.
5 *ab* cancelled.
6 The MS. has simply *abb* : possibly the registrar intended to write *aliiis* in an abbreviated form, and negligently wrote *abb* instead of *alii*.
7 *Welesby* cancelled.

1 Cf. the complaint brought in 1363 against the chantry priests of St. Mary's, Notting-

2 *I.e.* the priest responsible for the services of the week. At Hereford the title is still 

3 given to the vicar choral who is on duty in quire during the week.
Friday; and he says that the butler is not only the second, but the chief abbot.

(The abbot: he confesses.) Also he says that the abbot does not attend [to religion], nor is there a prior there or sub-prior or other deputy whom the others should obey as regards religion; and therefore each one goes his own way at his heart’s desire.

(He confesses.) Also he says that these three years ten titles of their rule have not been read in chapter, because chapters are not held every day, as according to the rule they ought to be held. Also he says that collations are not held in chapter after supper, [and] scarcely [have they been] once in ten years, in the abbot’s default.

Brother William Anderby says that the abbot celebrates mass hardly once a fortnight, and, as regards the observance of religious discipline and divine service he agrees in all things with Fresshney; nor does [the abbot] say matins or the hours in quire or in church, but hardly at all while he roams abroad; and he hears mass scarcely every day.

Also, albeit he who in one week is hebdomadary is bound during the next week to celebrate the requiem mass and say placebo with dirige and the commendation daily, this deponent says that John Gedeney does not perform this charge in his course; for in such course he celebrates hardly once or twice in his week. He confesses it. Wherefore it was enjoined upon him to perform this charge henceforward, unless there exist a lawful reason approved by the abbot, and to say placebo and dirige five times.

Also he says that the obits for the founder and other benefactors are not kept in the abbot’s default. He denies it: he confesses that the founder’s obit had been left off for two years. He swears therefore that it shall be observed henceforth, and for this neglect to say placebo and dirige for the founder seven times, and for the abbots five times more than the due number on this side the Assumption.

Also he says as above concerning the absence of John Gedeney from matins in Lent, and he comes to matins hardly twice in the week; and, if any one speaks hereof to the abbot, the abbot passes it by in silence as regards Gedeney, but scolds them that complain. Gedeney denies it and has a term before my lord’s departure to clear himself with two canons his brethren.

Also he says as above concerning the account that is not rendered by the abbot, and he says that the abbot, without the advice and knowledge of the convent, leased the manor of Thrunscoe, which was wont to be let for five marks at the time of his entrance into religion, and within these two years was let to Peter Thorte, the abbot’s kinsman, for 36s. 8d.; and now he has leased it at farm to John Dene for twenty-two years for twenty shillings a year, of the which farm he received ten pounds in ready money, but what has been done with the money received he cannot deposes; and now this present farmer has let the

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3 The component parts of the daily office of the dead. For the commendation see Lincoln Wills 1, 246.
4 The past obits of the monastery, included among the benefactors. But see note on Latin.
5 The error is obvious.
6 Thrunscoe is a hamlet about two miles north of Humberstone and close to Cleethorpes. The same name occurs in the case of Thurnscoe in the west Riding of Yorkshire.
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idem manerium ad firmam pro . . . . 1 per annum. Abbas fatetur quod dimisit pro iij marcis et xx, et absole communi consensu conuentus capitis; sed dicit quod fecit conuentum hoc scire.


Item dicit quod abbass, inconsulto et inscio conuentu, dimisit ad firmam duo crofta in Waltham ad vij annos pro viij Franc per annum, et recepit pre manibus totam firmam, sed quid egit de pecunia ignatur. Fatetur dimensionem pro x annis et receptionem pecunie pre manibus.

Item abbass dicit ecclesiarem de Wathe ad firmam laicato pro duos annos absole consensu conuentus, et prostrauit vnum horreum in rectoria ibidem, et vendidit meremium pro xl; quod horreum potuit modice reparari pro xx.

Item dicit quod abbass occupauit officia custodie cellarariorum; que officia monachi occupare et liberacionem panis et ceruisie ac [huiusmodi] victualium superuidere consueuerunt; et cum vix coei habeant virtutia in habundancia in domo sua et non [sit] sibi lardarium de propriis, creditur quod habeant de domo.


[Item dicit] quod Johannes Gedney aliquociens egreditur septa in publico, abiecta veste regulari, vna tunica indutus cum plilio in [capite, et si] aliqua stri fratum suum corripuerit eum de hac insolencia, respondet eis proteruo modo, dicens, 'Vos non habetis introittere de me nec ego volo corripi per vos'; et egreditur de nocte acupando. Iurauit quod non procuraret per se vel alium damnum aliqui de fratribus [causa] detectorum nec verbo, nuto vel facto. Interrogatus de quadem littera in anglico scripta an nouti, dicit quod nouti et scriptis.


1 The sum is illegible
2 This is a possibly reading; but the beginning of the word cannot be read.
3 Sic.
4 Sic: for cellarii.
5 cum cancelled.
6 Sic: for factit.
7 Interlined above vigilias cancelled.
8 The last three words are rather uncertain, as this part of the MS. is nearly obliterated.
9 Sic: for suborum.
10 quam cancelled.
11 Sic: quod omitted.

1 This and subsequent complaints illustrate the ruinous expedients adopted by the officers of poor monasteries to obtain ready money. It is unfortunate that the sum from which the farmer's profit in the present case could be estimated is now illegible.
same manor at farm for . . . . a year. The abbot confesses it that he let it for two marks and twenty pence, and without the common consent of the convent in chapter; but says that he gave the convent to know this.

Also he says that the abbot sold a corody to John Hardene, harper, for ten marks, and it is worth forty shillings a year, and so has it been for eight years; and he says that during the sale the abbot threatened the convent that, if they would not agree to this sale, he would sell a quarter of wheat out of the goods of the house for two shillings. The abbot confesses the sale, but there is a strife between him and certain of the convent for their consent.

Also he says that the abbot did not repair the enclosures round the monastery, when they could be repaired at a smaller cost than they can now.

Also he says that, without the advice and knowledge of the convent, the abbot leased at farm two crofts in Waltham for six years at 6s. 8d. a year and received the whole farm in ready money, but what he has done with the money is not known. He confesses the lease at ten shillings a year and the receipt of the money in cash.

Also the abbot leased the church of Waltham at farm to a layman for two years without the consent of the convent, and brake down a barn in the rectory there, and sold the timber for forty pence; the which barn could have been repaired slightly for twenty shillings.

Also he says that the abbot has taken hold of the offices of the wardenship of the cellar; the which offices monks were wont to hold and oversee the livery of bread and beer and such victuals; and, since the cooks scarcely have victuals in abundance in the house and they have not a larder of their own goods, it is thought that they should have victuals from the house.

Also he says that the abbot holds late drinkings until ten or eleven o'clock at night, eating and drinking with lay-folk, nor has he lain in the dorter for three years, and he makes not corrections of defaults at matins or the hours. He was warned under pain of excommunication to sleep henceforth altogether on such wise.

[Also he says] that John Gedeney sometimes goes out of the precincts in public, having cast off his regular habit, dressed in a tunic with a cap on [his head, and if] any of his brethren rebuke him for this unreasons, he answers them in saucy wise, saying 'You have no business to meddle with me, and I will not be scolded by you'; and he goes out of a night fowling. He sware that he will not procure damage to any of his brethren because of their disclosures either in word, sign or deed, by himself or by another. Interrogated concerning a letter written in English, whether he knows it, he says that he knows it and wrote it.

Also [he says] as above concerning the bringing in of the women, and that the abbot allowed those women to spend the night there after he had knowledge of their being there, and he says that Gedeney was with those women in the chamber before and after matins that

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3 Waltham is three miles west of Humberstone.
4 The church of Waltham, the fabric of which is of great interest on account of the late Saxon tower between nave and chancel, is three to four miles S.S.W. of Humberstone. It was appropriated to the abbot and convent: for the ordination of the vicarage see Rotuli Hug. Welles 111, 58.
5 The plural implies that it had been usual to divide the office between a cellarer and sub-cellarer,

Item dicit quod idem Gedeney\(^1\) habetur suspectus cum Alicia Layceby et Johanna Walteham, mulieribus de Grymesby, et sunt ee que erant cum eo in camera sacrarie, et disponit vestes crismales ad vsum vetitum. Negat vtrumque articulum ab omni tempore. Indicata\(^2\) est sibi quod ad statim purget se cum vno confrare; tamen ex gracia purguit se sola manu; et monitus est sub pena incarceracionis [per] quarterium anni quod abstante ab istis mulieribus, et ininrectum est abbati quod exeqiatur hanc ininuncionem si deliquerit.

Item abbasi habet in custodia propria preter voluntatem conventus sigillum conventus ad causas, et impignorauit localia domus et nescitur quae\(^3\) vel quibus: illud sigillum semel portat in loculo suo. Dicit quod omnia localia sunt in domo preter vnam murram, que est sub arestacione apud Grymesby.

[Fo. 70] (Abbas.) Frater Johannes Gedeney dicit quod abbas solus omnia recipit et omnia expendit absque communione conventus, nullo compoto reddito, et quod domus, vt creditur, indebitatur in xl li. et amplius.

(Abbas.) Item petit vt decetero nomine\(^4\) seminetur linum infra septa monasterii.

(Abbas.) Frater Johannes Wrauby, solum accolitus, stans in religione v annis professus, non potest ordinari ad vltiores ordines, eo quod abbas non vult ei ministre expensas itineris. Abbasi dicit quod non est abilis in sciencia, et sic ininuctum est abbati quod faciat eum informari.

(Abbas.) Item dicit de tepiditate et negcligencia abbatis vt supra, et dicit quod toto tempore suo non vidit abbatem in capitulo pro corrigendis excssibus.

(Abbas: fatetur.\(^5\)) Item dicit quod abbas non iaecet in dormitorio: commedit omni die in camera sua cum securalibus, et monachi in aula; et quod seculares in toto regunt abbatem, et nichil agit de consilio confratrum suorum, sic quod timetur de dilapidacione bonorum communium per seculares in defictu abbatis.

(Abbas: negat.) Item dicit quod domus grauietor oneratur per cognatos et alios de parentela abbatis, etc. Iurauit quod decetero non faciat.

(Abbas: negat.) Item dicit quod abbas in publico diffamauit istum deponentem apud exterzos pros vno defectu pro quo correctus fuit in capitulo. Negat articulum: tamen quia non potuit purgare se cum

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\(^1\) _disponit_ cancelled.

\(^2\) _Sic: purgacio_ should have followed, but the construction was changed.

\(^3\) Interlined above _vel_ cancelled.

\(^4\) _Sic (no'ae): for non_. The error is obvious: the writer began to write _nominetur_ instead of _non seminetur_ and corrected himself, but forgot to alter _nominet_ into _non._

\(^5\) _negat_ cancelled.

1 Their names are derived from the villages of Laceby and Waltham, both in the neighbourhood of Grimsby.

2 Chrim clothes are probably meant, which the abbot and convent as rectors would have received from appropriated churches. But the words may refer to the pyx-cloths belonging to the church: see Ducange, s.v. Chrismal, chrismale, for this sense. In any case, whatever the _vestes crismales_ were, the inference is that Gedeney allowed the women to use them.

3 The constitution of Clement V, _Ne in agro dominico_ (Clem. 111, tit. x. c. 1, § 8 _Ad_
night, dressed in a white tunic. He confesses to so \[being there], but in company with others.

Also he says that the same Gedeney is held in suspicion with Alice Layceby and Joan Walteham, women of Grimsby, and they are the women who were with him in the chamber of the sacristy, and he applies the chrism clothes\(^2\) to a forbidden use. He denies both articles at any time. It was appointed him that he should clear himself immediately with one of his brethren: howbeit of \[my lord’s] favour he cleared himself on his own unsupported oath; and he was warned, under pain of imprisonment for a quarter of a year, to keep away from these women, and the abbot was enjoined to execute this injunction, if he make default.

Also the abbot has the seal \textit{ad causas} of the convent in his own keeping without the will of the convent, and has pawned the jewels of the house, and which or to whom is not known: he carries that seal with him in his purse. He says that all the jewels are in the house, save a mazer, which is under detention at Grimsby.

(The abbot.) Brother John Gedeney says that the abbot receives all things and spends everything by himself without taking counsel with the convent or rendering any account, and that the house, as it is believed, is forty pounds and more in debt.

(The abbot.) Also he prays that flax be not sown henceforward within the precincts of the monastery.

(The abbot.) Brother John Wrauby, only an acolyte, who has abode in religion for five years professed,\(^3\) cannot be ordained to further orders, for that the abbot will not furnish him his travelling expenses. The abbot says that he is not competent in respect of knowledge, and so the abbot was enjoined to cause him to be instructed.

(The abbot.) Also he says as above concerning the lukewarmness and carelessness of the abbot, and says that in all his time he has not seen the abbot in chapter for the correction of transgressions.

(The abbot: he confesses.) Also he says that the abbot lies not in the dorter: he eats every day in his chamber with secular folk, and the monks \[eat] in the hall; and that secular folk altogether rule the abbot, and he does nothing with the advice of his brethren, so that it is feared that the common goods are wasted in the abbot's default.

(The abbot: he denies.) Also he says that the house is grievously burdened by the kinsfolk and others of the relations of the abbot, etc. He swears that henceforth he will not suffer \[this].

(The abbot: he denies.) Also he says that the abbot defamed this deponent in public in the presence of folk from outside, for a default for which he was corrected in chapter. He denies the article: howbeit,

\(\textit{ampliacionem},\) required all monks to be promoted to all holy orders on notice given by their abbots, unless they had legitimate excuse. To this end, which the multiplication of chantry masses in conventual churches made desirable, every monastery which could afford it was required to maintain a master, to instruct the monks in the \textit{primitive science}. The position of Wrauby, who was still in minor orders so long after his profession, was therefore irregular.

\(^{2}\) I.e., the hall of the abbots lodging. For the division of the dwelling-house into \textit{aula} and \textit{camera} see note 3 on p. 92 above; and cf. the account of Henry iv’s visit to Bardney in 1406, when the abbot’s chamber was reserved for the royal party, while the abbot presided in his hall over the banquet provided for the rest of the company (\textit{Monasticon} i, 625). See also note on Camera, \textit{Visitationes} 1, 222.
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confratribus suis, iurauit quod decet in decetorum unum non denuadit decetorum secretum vel correciones capitularia.

( Abbas.) Item dicit quod vbi Johannes Langham procurauit domuity x li. ad reparations sub condicione quod donator specialiter recommendaretur suffragiis, iam in tundum non dicitur pro isto donatore semel Pater noster in die. Abbas dicit quod non habent nomen donatoris pro quo orarent.

( Abbas.) Item cum monachi infirmantur, non visstat eos, sed puellas quas amat in villa pro libito visitat. Item dicit de ruina tenementorium ut supra. Quodammodo confessus articulis.

( Abbas.) Item abbas omni anno vendit frumentum pro manibus quarterium ad xli, et pecunias recipit pro manibus, et postea necessitate ductus conuenit cum emptoribus pro xviij quarterium. Fatetur vendicionem xx quarteriorum ordei ad xli.

( Gedeney.) Item dicit quod frater Johannes Gedeney vigilat temporibus autumni nuliibus cum mulieribus et aliis messoribus ad media noctes, et tunc pulsato ad matutinas Vadit ad lectum omissum matutinis, et egreditur monasterium de nocte circa auxuplicationem. Et iuratus est quod deceterno non similia presumat.

( Abbas: fatetur.) Item refectorium non observatur isto triennio nisi in die Parascarues tantum.

Continuata est visitacio vsque ad quindem Michaelis.

[ Fo. 74d. ] HUMBRESTAYNE.

Willelmus, permissonem diuina Lincolniensis episcopus, dilectis filiis abbati et conventui monasterii de Humbrestayn, ordinis sancti Benedicti, nostre dioecesis, salutem, gracial et benedictionem. In visitacione nostra ordinaria, quam in dicto monasterio nuper personaliter exercuimus, nonnulla oculta fide reperimus correcione et reformacione digna. Idcirco infrascripta iniunctiones et mandata nostra vobis transmittimus, per vos et vestrum quemlibet vestrosque successores sub penis infrascriptis inviolabiliter obseruanda.

In primis iniungimus vobis vnuersis et singulis quod regulam illius gloriosi confessoris sancti Benedicti, quam dicitis vos fore professos, penitus quod a litteram obseruatis; ipsaque siue partem eius omni die ac constitutiones ordinis vestri, preseruam beneficinias, ad omne minus quater in anno in capitulo vestro corn omnibus lingua illa que melius potest intelligi, palam et publice legi faciatis.

Item quod omni die post vesperas tempore congruo collacionem facitis iuxta regulam, et statim dicto completorio, nullis potationibus aut commesacionibus seu aliis vanis intendendo, dormitorium et lecto petatis; exinde nisi ad matutinas tantum vsque dum surgitis ad primam die sequenti nullatus exituri, exceptis illis quos circa officia exteriora oportet ex necessario occupari.

1 Sic.
2 Augus cancelled.
3 omni die quo iurauit non est indicium et aliis quibus non cancelled.
4 in capit cancelled.
5 ac cancelled.
6 Sic: for surgat.
because he could not clear himself with his brethren, he swear that he will never henceforth dislose the secrets or corrections of chapter.

(The abbot.) Also he says that, whereas John Langham did get ten pounds for the house towards its repairs, upon condition that the giver should be specially commended to their prayers, this is now altogether left undone, in so much that Pater noster is not said for this giver once a day. The abbot says that they have not the name of the giver for whom they should pray.

(The abbot.) Also when the monks are ailing, the abbot does not visit them, but he visits the girls of whom he is fond in the town as he pleases. Also he says as above concerning the dilapidation of the tenements. [The abbot] confessed to the articles in some measure.

(The abbot.) Also the abbot sells wheat every year for ready money at forty pence a quarter, and receives the money there and then, and afterwards, under constraint of necessity, he agrees with the buyers for sixteen shillings a quarter. He confesses the sale of twenty quarters of barley for forty shillings.

(Gedeney.) Also he says that brother John Gedeney stays up till midnight in autumn seasons with the women and other harvesters, and then, having rung the bell for matins, he goes to bed without attending matins, and he goes out of the monastery of a night a-fowling. And he was sworn that henceforward he shall take not the like upon himself.

(The abbot: he confesses.) Also frater has not been kept these three years, save only on Good Friday.

The visitation was adjourned until the fortnight after Michaelmas.

HUMBERSTONE.

William, by divine permission bishop of Lincoln, to our beloved sons the abbot and convent of the monastery of Humberstone, of the order of St. Benet, of our diocese, health, grace and blessing. In our visitation as ordinary, which we held in person of late in the said monastery, we found with the assurance of our eyes certain things to be worthy of correction and reform. Therefore we convey to you the underwritten our injunctions and mandates, to be observed without breach by you and every one of you and your successors under the penalties written beneath.

In the first place we enjoin upon you all and several that you do observe fully as regards the letter the rule of that glorious confessor St. Benet, whereof you say that you have made profession, and do cause the same or a part thereof every day, and the constitutions of your order, especially those of pope Benet, at the very least four times in the year, to be read openly and in public in your chapter in the presence of all in that tongue which may best be understood.

Also that you make a collation according to the rule at a suitable time every day after vespers, and, directly after compline has been said, without indulging in any drinking or eating or other vanities, you do go to the dorter and your beds, and go not out from thence in any wise, save to matins only, until you rise for prime on the day following, those being excepted who must of necessity be busied about the external offices.

2 Founded upon the delecta furnished by Fresheney, Anderby and Wrauby, with regard to the abbot and Gedney.
ALNWICK'S VISITATIONS

Item quod omnes de nocte ad matutinas surgatis et intersitis eisdem saltem sani ac valentes, ac ad alias horas necnon magnam missam accedatis,\textsuperscript{1} occupatis ad extra exceptis; quodque in sacerdocio constituti missas frequenter celebratis et frequenter confiteamini.

Item quod diebus adventus Domini et quadragesimalibus ac aliis quibus ieiunium est indicum refectorium obseruetis; ceteris vero diebus alibi in vna mensa, nisi grauior persona interfuerit,\textsuperscript{2} vel saltem in eadem domo commodatis; et quod omni die gracias ante prandium in refectorio, et post prandium a refectorio psalmum Miserere in ecclesiis incendentes dicalis\textsuperscript{3} secundum regulam.

Item quod silencium locis debitis, vtpote ecclesia, claustro, refectorio et dormitorio, ac horas contemplacionis, studii et leccionis in claustro debitas secundum regulam obseruetis.

Item quod nullus vestrum septa claustralia absque speciali licentia abbas, prioris vel supprimor aut alterius presidentis ex causa legitima petita et obtenta excet,\textsuperscript{4} aut mulieres aliquas\textsuperscript{5} quantuncunque honestas, illis de quibus iura nichil mali suspicari posse presumunt dumtaxat exceptis, introducta vel ab\textsuperscript{6} alii introductas ad familiaritatem aliquam admittat seu familiaritatem\textsuperscript{7} spectam cum eis habeat sub pena custodie carceralis per vnum mensem extunc proxime sequentem.

Item quod nouicui et iuuenes monachi in primitius scientias, grammatica et\textsuperscript{8} regularibus institutis debite instruantur,\textsuperscript{9} et ad ordinem sacros temporibus congruis summibis monasterii presententur.\textsuperscript{10}

Item quod iuniores\textsuperscript{11} senioribus debita reuerenciam exhibeant, seniores vero\textsuperscript{12} iuniores honeste pertractent.

Item iniungimus vobis abbatii et cuilibet vobis in dignitate illa succedenti ut singulis annis inter festa sancti Michaelis et sancti Martini plenum et fidelem comptum totalis administracionis in bonis communibus dicti monasterii facte coram toto conuentu in capitulo, vel aliis personis per conuentum ad hoc assignandis reddere teneamini et reddatis,\textsuperscript{13} sub pena suspensionis vestri ab administratione huiusmodi.

Item iniungimus vobis abbatii et cuilibet successori vestro in dignitate eadem, sub pena priuacionis et perpetue amocionis a dignitate vestra abbacliai, ne decetero cuiquam pensiones, corrodia, liberatas aut annuendas imperpetuam, ad certum tempus vel ad terminum vitem absque licencia nostra vel successorum nostrorum, episcoporum Lincolniensis, et conueniunt dicti monasterii consensus expresso, quouismodo aut queso colore concepdatis, vendatis aut assignetis, vel alienacionem bonorum communium dicti monasterii faciatis.

\textsuperscript{1} Altered from accedant.
\textsuperscript{2} omni cancelled.
\textsuperscript{3} Interlined above decantetis cancelled.
\textsuperscript{4} Interlined above eire cancelled.
\textsuperscript{5} in dicta septa cancelled.
\textsuperscript{6} Interlined above nec cancelled.
\textsuperscript{7} aliquam cancelled.
\textsuperscript{8} in quo debito honore preventat cancelled.
\textsuperscript{9} A marginal note now illegible.
\textsuperscript{10} que cancelled.
\textsuperscript{11} Item inim cancelled.

\textsuperscript{1} Founded upon Fressheney's first and second detecta and Anderby's fourth deteum, as regards attendance at matins. As regards collations, see Fressheney's last deteum. For celebrations of masses, see Anderby's opening deteum. No evidence seems to have been given about confession.
Also that you all do rise nightly for matins and take part in the same, at any rate those of you who are sound and able, and go to the other hours and to high mass, those who have outward business excepted; and that those of you who are in priests’ orders do celebrate masses often and make frequent confession.\(^1\)

Also that upon days in the Lord’s Advent and in Lent and upon others whereon fasting is bidden you do keep frater; but eat together upon other days in another place at one table, unless a person of importance be present, or at any rate in the same building; and that every day you do say grace before breakfast in frater, and after breakfast the psalm Miserere as you go from the frater to the church, according to the rule.\(^4\)

Also that you keep silence in the due places, as in church, cloister, frater and dorter, and the due hours for meditation, study and reading in cloister, according to the rule.\(^3\)

Also that no one of you go out of the cloister precincts without special leave asked and had for a lawful reason of the abbot, prior or sub-prior or another president, or bring in any women, however honest they be, saving only such as concerning whom the law presumes that no evil may be suspected, or admit those who have been brought in by others to any familiar converse, or have suspicious intimacy with them, under pain of ward in prison for one month next following thereafter.\(^4\)

Also that the novices and young monks be duly instructed in the elementary branches of knowledge, grammar and the regular institutes, and be presented for holy orders at the due seasons at the costs of the monastery.\(^4\)

Also that the younger monks shew due reverence to the elder and the elder treat the younger with honour.\(^6\)

Also we enjoin upon you the abbot and everyone who shall succeed you in that dignity, that each year between the feasts of St. Michael and St. Martin you be bound to render and do render a full and faithful account of your entire administration performed as regards the common goods of the said monastery in presence of the whole convent in chapter, or of other persons to be appointed by the convent to this end, under pain of your suspension from such administration.\(^7\)

Also we enjoin upon you the abbot and each of your successors in the same dignity, under pain of deprivation and perpetual removal from your dignity of abbot, that henceforward you grant not, sell or assign to any person, in any manner or under any pretext whatsoever, pensions, corrodies, liveries or annuities in perpetuity, for a certain time or for term of life, without the leave of us or our successors, bishops of Lincoln, and the express consent of the convent of the said monastery, or alienate the common goods of the said monastery.\(^1\)

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\(^1\) The dispose of frater was disclosed by Fressheney, while Wrauby reported the transference of the daily meals to the abbot’s lodging.

\(^2\) Founded on Fressheney’s seventh dictatum.

\(^3\) Founded upon detecta of Fressheney, Anderby and Wrauby, directed against the abbot, the Scotchman Andrew and Gedney.

\(^4\) Alluding to the case of Wrauby, to whose dulness and unteachableness the abbot had ascribed his delay in proceeding to orders.

\(^5\) Alluding to the case of Wrauby, to whose dulness and unteachableness the abbot had ascribed his delay in proceeding to orders.

\(^6\) The abbot had complained of the rebelliousness and insolence of monks, especially of Wrauby. See, on the other hand, Anderby’s complaints of the abbot’s scoldings and Gedney’s overbearing language.

\(^7\) Founded upon dictata of Fressheney, Anderby and Gedney.
ALNWICK'S VISITATIONS

Item quod nichil grande aut arduum nisi de consilio majoris et sanioris partis conuenitus, consensu et assensu expressis facere presumatis, nec eodem firmis dimittatis alius.

Item quod vos, abbas, capitulis celebrandis frequentiores intersitis, ac crimina et defectus delinquencium absque acceptione personarum, cum modestia tamen paternali et absque omni strepitu, clamore et tumultu, iuxta delicti et persone qualitatem corripiatis et corrigitis, vt correccio et non impunitas cedal alis in exemplum.

Item quod quilibet ebdomadarius in ebdomada sequenti missas de requiem et alia suffragia consueta iuxta monasterii consuetudinem laudabilem absque omni pigricia celebret sub pena ieiunii in pane et aqua feriis quarta et sexta proxime sequentibus.

Item quod obitus fundatoris, abbatum et benefactorum monasterii iuxta laudabilem consuetudinem [monasterii] debite celebratis.

Item in iungimus vobis omnibus et singulis sub pena infrascripta quod totum peculium vestrum omni anno inter dominicam primam quadragesimam et dominicanam in palmis abbatis pro tempore existentii oculariter absque concepcione aliqua [exhibeatis], et vobis abbatis quod exhibicionem peculii huiusmodi celebret vna monachis vestris penitus exigatis.

Item in unigimus vobis abbatam sub pena infrascripta quod sigillum commune conuentus ad causas vna cum ceteris domus eiduisciis in vna cista sub tribus diversarum formarum seruris, clauium quam vnum vos, abbas, et alias duas duo fratres ad hoc per conuentum eligendi geratis; [et] nichil penitus sigilletur cum ipso sigillo nisi in capitulo et de consensu maioris et sanioris partis conuentus.

Item in unigimus vobis abbatam vt fratres infrimantes frequentes visitetis et eis omnem humanitatem exhibeatis, cibaria [subtili]iera ipsis conveniencia et medicinas quibus ciusius conualescent ministrando eisdem.

Monemus igitur vos omnes et singulos, presentes et futuros, primo, secundo et tercio peremptoriam, preler penas suprascriptas sub pena excommunicationis majoris, quam in personas vestras singulares si hiis in unioctionibus [et mandatis] nostris effectualiter non obediertis et eis iuxta eorum senum non obseraueritis, intendimus fulminare, vt eisdem in unioctionibus et mandatis nostris et eorum culubet humiliter obediatis et intendatis, eaque et eorum quodlibet inuiolabiliter obseruetis, sicuti diuinan et humanam vicionem effugere ac penas predictas volueritis euitare.

Volumus inusper et sub penis suprascriptis in unigimus [et mandamus] quatinus premissa nostra in unioctions et mandata quater in anno quolibet publice in capitulo eorum toto conuentu congregato, ne quis vestrum eorum ignoranciam pretendere valeat, illa lingua quia melius intelligi [possit] legi faciatis, et eorum veram copiam culubet vestrum petenti liberari. Data sub sigillo nostro in manestario de Welhowe

1 Interlined above personaliter cancelled.
2 This word is very indistinct, and the reading is uncertain.
3 seruetis omitted.
4 Sic: ea iuxta eorum and eas iuxta eorum seem to have been compromised in this way.
1 Founded on detecta of Fressheney, Anderby and Wraubly. The usual clause about cutting and selling timber is omitted in this case.
2 Founded chiefly upon Anderby's nataet.
3 Founded on detecta of Fressheney, Anderby and Wraubly.
4 Founded on Anderby's second detecta.
Also that you presume to do no important or serious business, unless with the express counsel, consent and agreement of the more and sounder part of the convent, and also that you let no farms.  
Also that you, abbot, be oftentimes present at the celebration of chapters, and rebuke and correct the offences and defaults of transgressors according to the nature of the transgression and the person, without respect of persons and without any noise, outcry and disturbance, so that the correction and not freedom from punishment may serve as an example to the others.  
Also that each priest for the week do celebrate without any sloth during the week following the requiem masses and other wonted prayers after the praiseworthy custom of the monastery, under pain of fasting upon bread and water on the Wednesday and Friday next following.  
Also that you do duly celebrate the obits of the founder, the abbots and benefactors of the monastery after the praiseworthy custom of the monastery.  
Also we enjoin upon you all and several under the penalty written beneath that you shew in the sight of the abbot for the time being without any concealment your whole private store every year between the first Sunday in Lent and Palm Sunday, and you the abbot that you thoroughly require of your monks the display of such store.  
Also we enjoin upon you the abbot under the penalty written beneath that [you keep] the common seal ad causas of the convent together with the rest of the title-deeds of the house in one chest under three locks of different shapes, one of the keys whereof you, abbot, and the two others two brethren to be chosen for this purpose by the convent shall bear; [and that] nothing at all be sealed with the same seal unless in chapter and with the consent of the more and sounder part of the convent.  
Also we enjoin upon you the abbot that you visit oftentimes the brethren in the infirmary and shew them all human kindness; supplying the same with the more delicate food that is suitable for them and with medicines wherewith they may more quickly recover.  
We warn you therefore all and several that now are and shall be, a first, second and third time peremptorily, under pain, beside the penalties written above, of the greater excommunication, which we intend to pronounce against your several persons, if you obey not these our injunctions and mandates with effect and observe them not according to their sense, that you do humbly obey and hearken to these our injunctions and mandates and every one of them, and observe them and every one of them without breach, even as you wish to escape from divine and human vengeance and to avoid the penalties aforesaid.  
We will moreover and enjoin [and command] under the same penalties that you cause the aforeset our injunctions and commands to be read four times in every year publicly in chapter before the whole convent, in that tongue which may best be understood, lest any one of you be able to allege ignorance of them, and [that you cause] a true copy of them to be delivered to every one of you who asks it. Given under our seal in the monastery of Wellow by Grimsby on the eighth day of the  

5 Founded on Anderby's third detectum.  
6 Founded on the abbot's last detectum but one.  
7 Founded on Anderby's last detectum.  
8 Founded on Wrauby's seventh detectum.
ALNWICK’S VISITATIONS.

iuxta Grymesby viii die mensis Julii, anno Domini mcccxxxix, nostrarumque consecrationis anno xiii° et translationis iiiij°.

LITTERA DEPRECATEDARIA PRO MONACHO DOMUS DE BARDENEY AD EXPECTANDUM¹ APUD HUMBRESTONE.  

[Reg. xviii, fo. 56].

Willelmus, etc., dilectis in Christo filiis abbatii et conuentui monasterii de² Bardinay, ordinis sancti Benedicti, nostre diocesis, salutem, gracial et bennedictionem. Alias pro reformacione status monasterii de Humberstone, dictorum ordinis et diocesis nostre, in spiritualibus et temporibus grauiet collapi, dilectum filium fratrem Willelum Wayneflete, vestrum et dicti monasterii vestri commnonachum et confratrem, regimini dicti monasterii de Humberstone, obtenta primitus per eundem a vobis abbatato licencia in hac parte necessaria, prefecimus ad tempus. Cunque vos, eadem fratri Willelmo gracial facientes specialem, eadem ad nostrum rogatum indulsi, quandocunque infra biennium a dicta prefeczione immediate sequens dictus frater Willelum ad vos et vestrum monasterium redere³ voluerit, ipsum ad pristinum suum statum in eodem admittere velletis cum favore, elapso igitur fere huiusmodi biennio, dicto monasterio de Humberstone per presidenciae ipsius fratris Willelmi euidenter meliorato, et de vltieriori reformacione eiusdem, si adhuc aliquo tempore eadem possit proudere, firmam spem habentes, vestras dilecciones rogamus quatinus huiusmodi gracial vestram dicto fratri Willelmo, vt preferitur, concessam vsque ad festum Anunciacionis beate Marie proxime futurum ad vnum annum prorogare et continuare velitum, ipsum extunc cum ad vos redierit in vestram⁴ conventum admissioni. Data sub sigillo nostro ad causas in manerio nostro de Nettleham xj die mensis Februarii, anno Domini mcccxxxliii**, nostrarumque consecrationis anno [xix°] et translationis ix.

XXXIII.

[Fo. 19.]

VISITACIO PRIORATUS CANONICORUM ECCLESIÆ CONVENTUALIS BEATE MARIE HUNTINGDONIE, ORDINIS SANCTI AUGUSTINI, LINCOLNENSIS DIOCESIS, FACTA IN LOCU CAPITULARI EIUSDEM XV DIE MENSIS OCTOBRES, ANNO DOMINI MCCCXXXIX, PER REUERENDUM IN CHRISTO PATREM ET DOMINUM, DOMINUM WILLELMI, DEI GRACIA LINCOLNIENSEM EPISCOPUM, CONSECRATIONALIS SUAE XIX° ET TRANSLATIONALIS III° ANNO.

In primis, sedente dicto reuerendo patre pro tribunali loco, die et anno predictis in huiusmodi visitacionis suis inchoande negocio, comparuerunt coram eo prior et conuentus loci illius visitacionem huiusmodi vt apparuit subituri. Et deinde primo et ante omnia propositum fuit

¹ The word appears to be written exportandum, in which case it must be construed ‘for carriage to Humberstone,’ i.e. to be received by Wayneflete and sent by him as a covering letter with his own petition to the abbot of Bardney. But there can be no doubt that expectandum is the right reading: the handwriting of the register is at once cramped and careless.
² de repeated in original.
³ Sic.
⁴ The number of the year is obliterated.
⁵ I. e., 25 March, 1446. The date of the document is 11 Feb. 1444-5. There is no
HUMBERSTONE ABBEY, 1440

month of July in the year of our Lord 1440, and the fourteenth year of our consecration and the fourth of our translation.

A DEPREcatory LETTER FOR A MONK OF THE HOUSE OF Bardney
That he may stay at Humberstone.

William, etc., to our beloved sons in Christ the abbot and convent of the monastery of Bardney, of the order of St. Benet, of our diocese, health, grace and blessing. At another time, for the reform of the estate of the monastery of Humberstone, of the said order and our diocese, which in matters spiritual and temporal had come to grievous decay, we preferred for a time our beloved son William Waynflete, a fellow-monk and brother of you and your said monastery, to the rule of the said monastery of Humberstone, after that the special licence necessary in this behalf had been obtained from you the abbot by the same. And seeing that you, doing a special favour to the same brother William, did at our request grant indulgence to the same, to the end that, whosoever the said brother William, within the space of two years immediately following upon the said preferment, will return to you and your monastery, you would favourably admit him to his erstwhile estate in the same, now therefore that such space of two years is well-nigh past, and that the said monastery of Humberstone has manifestly been bettered by the presidency of the same brother William, and as we have confident hope of the further reform thereof, if he may be able to make provision for the same for some time longer, we ask your loving-kindnesses that you will prorogue and extend such your favour, which, as is aforesaid, you have granted to the said brother William, until the feast of the Annunciation of blessed Mary next in a year's time to come,1 and admit the same from that time, when he shall have returned to you, into your convent. Given under our seal ad causas in our manor of Nettleham on the eleventh day of the month of February, in the year of our Lord 1444, and the [nineteenth] year of our consecration and the ninth of our translation.

XXXIII.


In the first place, as the said reverend father was sitting as a tribunal in and on the place, day and year aforesaid in the business of the beginning of such his visitation, there appeared before him the prior and convent of that place to undergo, as was apparent, such visitation. And then first and before all else the word of God was set forth by the

record in the register of the preferment of Waynflete to the administration of Humberstone, but it probably dated from Lady day, 1443. Waynflete was at Bardney in 1437-8 (see p. 11 above), and was sub-prior in 1439-40 (see pp. 26, etc.) In 1444 (p. 32) his absence at Humberstone is mentioned. Whether William West, abbot of Humberstone in 1440, died or resigned in 1442 or 1442-3, is unknown.
ALNWICK'S VISITATIONS

verbum Dei per egregium virum magistrum Thomam Duffelde, in sacra theologia bacallarium, sequentem hoc thema, 'Frates tuos visitabis si recte agant et cum quibus ordinati sunt discere.' 1 Quo finito in lingua latina, prior certificatorium mandati domini eidem priori pro visitacione huiusmodi directi sigillo officii sui sigillatum eidem reueroendo patri liberavit. Quo de mandato dicti reueroendi patris perfecto et preconizato priore et comparente, idem prior vt pro fundacione prioratus illius quandam bullam Anastasianam confirmatoriam omnium possessionum loci exhibuit: eciam quendam librum vocatum martilogium, in quo cauetur de quodam Willemlo de Louethoftes, qui tunc fuit versus patronus loci illius. Exhibet eciam pro titulo suo collacionem sibi factam per dominum Cantuariensem tempore vacacionis sedis Lincolniensis utre deuoluto et litteram installationis per officialem archidiaconi Huntingdon. Statum domus non exhibet, quia in manibus consili sui. Ad 2 observacionem quarumcumque cantuariazum non tenetur: ideo nullam exhibet. Exhibet eciam inuunciones factas per dominum Willemum, nuper Lincolniensem episcopum, sed copias exhibitorum non dimisit penes registrarium. Quibus factis idem prior iuravit obedientiam in forma consueta, et deinde examinatus dicit ea que sequuntur.

Frater Johannes Madyngey, prior, dicit quod frater Johannes Ryschetone, canonicus, cum sit satis validus et potens in mensa et cantu, renuit celebrare missas cum nota, eciam monitus et iussus, secundum consuetudinem loci, vt alii faciunt in tempore suo. Allegat indispositionem vocis per infirmitates, 3 super quo prestitit iuramentum. Vult tamen dominus quoq temptet an possit celebrare cum nota. Si posset absque detrimento corporis, bene quidem; sin autem, si grauem propter hoc incurreret infirmitate, abstineat.

Idem frater Johannes Rysschetone, custos noue capelle beate Marie ad occidentem ecclesie, custodit claeus pixidis ibidem et de 4 pecunis de illa pixide prouenientibus disponit pro libito suo, vbi consuetum erat pecunias huiusmodi disponi in vtilitate domus per superuisum prioris et consuentus et de eorum consensu. Fatetur se habere clauem: tamen monitus est quod liberet claeum supriori; et cum debeat aperiri, aperia-

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1 Sam. xvii, 18.
2 ordinac[ionem] cancelled.
3 dominus cancelled.
4 pt cancelled.

Anastasius iv, pope July, 1153-Dec., 1154. This is later than the bull of Eugenius III (15 August, 1147), printed in Monasticon vi (1), 80, from the Huntingdon chartulary, MS. Cotton, Faust. C. 1.

2 The martilogium or martyrologium of a religious house, contained, in addition to the list of saint's days from which it primarily took its name, the neurologium or list of benefactors of the house with their obit days, a copy of the rule, and notes or charters of certain benefactions or donations which the convent specially remembered in its prayers. See Ducange, s.v. Martyrologium. For the daily readings from the martyrologium in chapter, see Martene, De antiquis monachorum ritibus, l. v, § 7 seqq.

3 William Lovetot was the son of the founder, Eustace, sheriff of Huntingdon. See the stamma fundatoris printed in Monasticon, ut sup., 79, from the Peterborough chartulary in MS. Cotton. The barony of Lovetot in Huntingdonshire, held in chief, lay in places scattered throughout the county.

4 See Visitations i, 79, note 2. Madyngey had been originally elected in 1420 (ibid., 76, note 1). The date of this second collation sede vacante is uncertain: there is no record of it in Reg. Chichele. Between 1420 and 1439 the see had been vacant three times, (1) by Flemyng's abortive translation to York, 1424, (2) by Flemyng's death, 1431, (3) by Gray's death, 1436. The archdeacon of Huntingdon throughout this period was William Lassels (Visitations i, 180-1).
excellent master Thomas Duffelde, bachelor in divinity, after this text, 'Thou shalt visit thy brethren to see if they fare aright, and learn with what men they are set in array.' And when this was brought to an end in the Latin tongue, the prior delivered to the same reverend father the certificate of my lord's mandate which had been addressed to the same prior for such visitation, sealed with the seal of his office. The which having been read through at the commandment of the said reverend father, and the prior having been called by name and making his appearance, the same prior, in lieu of the foundation charter of that priory, shewed a bull of [pope] Anastasius in confirmation of all the possessions of the place; also a book called the martyrology, wherein note is made of one William Lovethoftes, who was then the true patron of that place. He exhibits also by way of his title the certificate of the collation made to him by my lord of Canterbury, by the right lapsed to him, at the time of the voidance of the see of Lincoln, and the letter of his installation by the official of the archdeacon of Huntingdon. He does not shew the state of the house, because it is in the hands of his counsel. They are not bound to the observation of any chantries whatsoever: therefore he shews no [ordinance therefor]. He exhibits also the injunctions made by the lord William, of late bishop of Lincoln, but he left no copies of the [documents] exhibited in the hands of the registrar. And when these things had been done, the same prior sware obedience in the form accustomed, and then upon examination he says these things which follow.

Brother John Madyngley, the prior, says that brother John Ryssheton, canon, albeit he is stout and capable enough at table and at song, refuses, even when warned and bidden, to celebrate sung masses according to the custom of the place, as the others do in their season. He asserts that by reason of bodily weaknesses his voice is out of order, and touching this he proffered his oath. Howbeit it is my lord's will that he make trial whether he can celebrate with music. If he should be able to do so without bodily harm, well and good; otherwise, if by reason of this he should run risk of grievous infirmity, let him abstain.

The same brother John Rysshetone, warden of the new chapel of blessed Mary at the west side of the church, keeps the keys of the box in the same⁵ and disposes at his pleasure of the monies that proceed from that box, whereas the custom was that such money should be laid out to the advantage of the house by survey of the prior and convent and with their consent. He confesses that he has the key: he was warned, however, to deliver the key to the sub-prior; and, when [the box] should

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⁵ Printed in Visitation 1, 76-9.
⁶ The names of the canons, with the exceptions of Hereford (which may, however, be Hartford, ancienly Hareford, near Huntingdon) and Cressyngham, come from places at no great distance from Huntingdon. Great and Little Cressingham are in Norfolk, near Watton. Madingley is west of Cambridge, about twelve miles from Huntingdon. St. Ives and Overton (Orton Longueville or Orton Waterville) are in Hunts. Eton is probably Eaton Socon, Beds., near St. Neots. Castre (Castor) is in Northants, close to the Huntingdonshire border. Rysshetone is Rushton, Northants., near Kettering, and Oclea may be either Great or Little Oakley, not far from the same neighbourhood.
⁷ I.e. he was a good eater and could sing well enough.
⁸ The box in which the offerings of the faithful visiting the chapel were kept. It is not clear whether this chapel was a separate building or was built out from one of the aisles of the nave near the west end of the church.
ALNWICK'S VISITATIONS

tur coram toto consequent et contentum in utilitatem domus de omnium consensus exponatur.

Item dicit quod canonici non servarit claustrum debitis horis secundum regulam, eciam iussi per eum. Fiat iniuncio.

Item dicit quod cantor qui est pro tempore ex officio suo intabularet lectores ad euangelia et epistolae; sed, quia nunc non est cantor qui hic faceret, iussi per priorem vel suppriorem ad hoc onus negligenter illud omittunt. Dominus mandavit eis ut deputent inter se vnum de ipsis cantorem, qui istud officium perficiat, cui deputato in his que offici illius sunt omnes obediant.

Sacrista non facit fieri pulscaciones ad horas temporibus consuetis et debitis, per clericum suum videlicet; nam ad primam hora septima et ad vesperas in estate hora iii et in yeme hora tercia pulsari consueuit.1 Fiat iniuncio.

Frater Petrus Olee supprior dicit et deponit vt in billa quam ministrauit in anglico et eciam aliam billam in latino.

Idem prior habetur suspectus cum Matilde Plummer, per quam domus multum diffamatur et vetensilia domus alienantur.

Idem prior notatur cum Johanna filia Johannis Clerke seniore.

Frater Johannes Ouertone notatur cum Matilde vxore Johannis Clerke super adulterio.

Seyt yves canonici est apud Hulle et Castre canonici in comitatu Deuonie.

Item dicit quod ecclesia, claustrum, capitulum, refectorium, dormitorium et omnes domus, officine, vita et omnia edificia grangiarum, maneriorum et ecclesiarum approprietarum pertinentium prioratui sunt totaliter in ruina in defectu prioris.

Item dicit quod non habentur in conventu manutergia mappe nisi ex mutuo. Non habentur ibidem vasa in quibus commedant nisi lignea nec coceilaria nisi lignea, que3 omnia huiusmodi implementa et eciam localia [domus] dissipantur et consumantur per priorem.

Compellatur prior ad detegendum vbi sunt localia domus, nam dicit quod diu prior et Ouertone steterint in domo.4

Frater Johannes Russchetone deponit vt in duabus billis, vna in anglico, alia in latino.

Item dicit quod prior et frater Johannes Ouertone sunt vnius voluntatis.

Item quo ad ruinam concordat cum Ocle.

Item dicit quod quamdiu prior presederit nunquam prosperabitur domus.

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1 me cancelled.
2 Altered from qui.
3 The sentence is unfinished : probably some such phrase as nunciam prosperabitur was intended.

1 This was ordinarily the precentor's duty in houses of canons regular : e.g. Consuetudines S. Victoris, c. xxii, ap. Martene, De antiquis ecclesiæ ritibus 111, 263, where it is laid down as the duty of the armarius (librarian and precentor) 'omni tempore facere brevem tabulam quae in capitulo recitatur de quiilibet officio quod in brevi notari solet.' See also Observances of Earmwell, (ed. J. W. Clark), p. 61. In all churches, regular and secular, the intitulatio or inscription upon a tabula or written list of the persons appointed to celebrate, sing or read at particular times would fall to the precentor. At Lincoln the tabula cantus was kept by the subchanter, the tabula lectionis by the vice-chancellor, the denoutes of the precentor and chancellor respectively. See Bradshaw and Wordsworth, Lincoln Cath. Statutes 1, 371 : cf. ibid., 283, 285.
be opened, let it be opened before the whole convent, and let its contents be laid out to the advantage of the house with the consent of all.

Also he says that, even when they are bidden by him, the canons do not keep cloister at the due hours according to the rule. Let an injunction be made.

Also he says that the precentor for the time being should, by virtue of his office, make the list of readers for the gospels and epistles; but, because there is now no precentor to do this, they that are bidden to this task by the prior and sub-prior carelessly neglect it. My lord commanded them to appoint among themselves one of themselves as precentor, to perform that office, and that all should obey him who is appointed in such things as belong to that office.

The sacrist does not cause the bells to be rung for the hours at the wonted and due times, to wit, by his clerk; for the custom has been to ring for prime at seven o'clock, and for vespers at four in summer and three in winter. Let an injunction be made.

Brother Peter Oclee, the sub-prior, says and makes deposition as in the bill which he furnished in English, as well as another bill in Latin.

The same prior is held suspect with Maud Plummer, by reason of whom the house is greatly defamed and the vessels of the house are alienated.

The same prior is defamed with Joan, the elder daughter of John Clerke.

Brother John Overtone is defamed of adultery with Maud, the wife of John Clerke.

Seynt Yves, canon, is at Hull, and Castre, canon, in the county of Devon.

Also he says that the church, cloister, chapter-house, frater, dorter, and all the houses, offices, glass, and all the buildings of the granges, manors and appropriated churches belonging to the priory, are utterly in ruin in the prior's default.

Also he says that there are no towels [or] table-cloths kept in the convent save borrowed ones. There are no vessels kept in the same whereon they may eat save of wood, nor any but wooden spoons, for all such implements and also the jewels [of the house] are squandered and wasted by the prior.

Let the prior be compelled to disclose where the jewels of the house are, for he says that, so long as the prior and Overtone stay in the house . . .

Brother John Russhetone makes deposition as in two bills, one in English, the other in Latin.

Also he says that the prior and brother John Overtone are of one will.

Also as regards dilapidation he agrees with Ocle.

Also he says that, so long as the prior is president, the house will never prosper.

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2 Cf. Visitations 1, 78. Clerke appears below with three alternative surnames: Clerke probably indicates his parentage, Derham (Dereham in Norfolk) his native place, Plummer (plumbarius) his trade.

3 See Visitations 1, 78, note 4, for appropriated churches in Huntingdonshire. To these should be added a Northamptonshire church, Evenley: see Rouii Iugi. Welles (Cant. and York Soc.) 1, 203.
Item dicit quod prior habuit secum vsque Londonias vnum sigillum commune domus ad causas, sub quo mutuatvs est cccxl marcas conuentu inscio.

[Fo. 10d.] Item dicit quod prior, conuentu reclamante et inuito, concessit cuidam domino Willelm½o Westwode, capellano domine comitisse Staffordie, vnam annuam pensionem \( s^{b} \) ad terminum \( x anorum^{a} \) percipiendam de ecclesia de Suthwyk, et Radulpho\(^{a} \) Clerke quinque marcas dedit vt suggereret dicte domine comitisse de eo vt iterum preficeretur.

Idem prior emit Londonias certas merces, vtpote pannum lineum\(^{a} \) et laneum, ad iiiij\(^{a} \) li. et revendidit pro duabus partibus summe illius conuentu inscio.

Item dicit quod Overtone notatur cum Matilde Clerk et prior cum vtraque filia eiusdem\(^{a} \) Matildis et eciam cum eadem Matilde.

Item idem prior tempore regiminis sui indebituit domum in grauis-simis et importabilibus pecuniarum summis et\(^{a} \) presertim, postquam dominus exonerauit eum de administracione et alios de suo et conventus sui consensu alios\(^{a} \) huiusmodi administrationi substituerat, indebituit domum ad xxiij li. et ultra conuentu inscio.

Frater Johannes Ouertone dicit quod consuetum est dicere 'Deus venerunt' et alios\(^{a} \) psalmos consuetus cum precibus et oracionibus in missis ante 'Agnus Dei,' et iam a diu omissuntur. Fiat iniuncio.

Item dicit quod luminaria non habentur in ecclesia nisi in matutinis, missis et vesperis tantum, quamuis sacrata teneatur ex officio suo pro certis redditibus eodem officio ad hoc assignatis\(^{a} \) iuenire vnum\(^{a} \) lampadem coram sacramento continue ardentem. Fiat iniuncio.

Item dicit quod in horis dicendis aliquociens non sunt presentes in choro nisi tres canonici. Fiat iniuncio.

Item dicit quod silencium non seruatur locis et horis debitis secundum regulam, potissime in dormitorio. Fiat iniuncio.

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1 Interlined above xx ii. cancelled.
2 Interlined above vite sue cancelled.
3 Written Ra dfo with a cancelled passage between the two halves of the word, viz. dulpho clerk, familiarì diœ comitisse, pensionem annuam v marcum.
4 Altered from lineam.
5 Johannes cancelled.
6 eciam cancelled.
7 Sic.
8 Altered from aliiis.
9 teneatur cancelled.

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1 The identity of the countess of Stafford in 1439 involves a slight difficulty. Humphrey Stafford succeeded his father Edmund 21 July, 1403, as sixth earl and seventh baron of Stafford, and was earl of Stafford at his creation as K.G., 22 April, 1429; but after 16 Oct., 1438, when his mother Anne, daughter of Thomas of Woodstock, son of Edward III and earl of Buckingham and Duke of Gloucester, and heiress of her brother Humphrey, styled earl of Buckingham (d. 1509), died, he was styled earl of Buckingham. He married before 18 Oct., 1424, Anne, tenth daughter of Ralph Nevill, earl of Westmorland, being his fourth daughter by his second wife Joan Beaufort, daughter of John of Gaunt. It seems, therefore, that she is the countess of Stafford referred to, although her style in 1439 appears to have been countess of Buckingham. On 14 Sept., 1444, Humphrey was created duke of Buckingham. Their son Humphrey, who must have been a boy of fourteen at most in 1439, was styled earl of Stafford, but probably not till 1444. He married Margaret, daughter of his mother's first cousin Edmund Beaufort, second duke of Somerset, and died at the battle of St. Albans, 1455. It is unlikely that he was either married or styled earl of Stafford as early as 1439. His father, duke Humphrey, died at the battle of Northampton, 1460: the duchess Anne married, before 25 Nov., 1467, Walter Blount, first baron Mount-
Also he says that the prior took with him to London a common seal of the house ad causas, under which he borrowed 340 marks without the knowledge of the convent.

Also he says that the prior, albeit the convent protested and was unwilling, granted to one sir William Westwode, chaplain of my lady the countess of Stafford, a yearly pension of forty shillings for the term of ten years, to be received from the church of Southwick, and gave five marks to Ralph Clerke, to the end that he should suggest concerning him to the said my lady the countess that he should be preferred [to the priory] a second time.

The same prior bought certain merchandise, namely flaxen and woollen cloth, in London to the amount of eighty pounds, and sold it again for two-thirds of that sum without the knowledge of the convent.

Also he says that Overtone is defamed with Maud Clerk, and the prior with both daughters of the same Maud, and with the same Maud as well.

Also the same prior in the time of his rule has put the house into debt in very heavy sums of money that could not be borne, and especially, after that my lord had discharged him of his administration and had put others in his place in such administration with the consent of him and his convent, he put the house in debt to the sum of twenty-three pounds and more without the knowledge of the convent.

Brother John Overtone says that the custom has been to say Deus venerunt and other wonted psalms with suffrages and collects at masses before the Agnus Dei, and now of long time they are left out. Let an injunction be made.

Also he says that there are no lights kept in the church, save at matins, masses and vespers only, albeit the sacrist is bound by virtue of his office, for certain rents assigned to the same office for this purpose, to find a lamp continually burning before the sacrament. Let an injunction be made.

Also he says that at the recitation of the hours there are only three canons present in quire. Let an injunction be made.

Also he says that silence is not kept at the due places and seasons according to the rule, especially in the dorter. Let an injunction be made.

joy (d. 1474), and died 20 Sept., 1480. She was buried at Pleshy, Essex. For full details see Complete Peerage II, 388-9, and D.N.B., s.v. Stafford, Humphrey. The house of Stafford had no connection with Southwick; but the manor of Collyweston, a few miles away, belonged to them, and, after the death of duke Humphrey, was settled upon his widow for her life (Bridges, Hist. Northants., II, 453). Sir Humphrey Stafford, a member of a collateral branch of the family seated at Hook and Southwick, Hants., who died in 1450-1, obtained the manor of Blatherwycke, close to the Noringhamshire Southwick, by his marriage with Eleanor, daughter and co-heir of sir Thomas Aylesbury (ibid. II, 279). The second son of duke Humphrey and the duchess Anne, John Stafford, married a Northamptonshire heiress, Constance, daughter of Henry Greene of Drayton. He was created earl of Wiltshire and K.G. in 1470, and died in 1474. His son Edward, second earl, who succeeded to Drayton, died in 1498 without issue, and is buried under a beautiful alabaster monument in Lowick Church, Northants. (Bridges, op. cit., II, 250.)

2 Southwick, Northants., 24 miles N.W. of Oundle. The church was among the earliest possessions of the convent: see the charter of Henry I printed in Monasticon, ut sup., 79-80.

3 See note 4, on p. 149 above.

4 Ps. LXXIX: 'Deus, venerunt gentes in hereditatem tuam.'
ALNWICK'S VISITATIONS

Item sacrament non facit clericum suum pulsare ad horas temporibus debitis. Fiat iniucccio.

Item dicit de ruina vt supra, quia dicit quod patet ad oculum.

Frater Ricardus Cressyngham ministrat billas vt Ocle.

Item dicit de iocalibus impignoratis et propter non solucionem mutui deperditis.

Item dicit de diffamacione prioris et Ouertone cum mulieribus vt supra, in tantum quod Johanna Dey iacuit in botercia infra prioratum quodam autumno de nocte.

[Item cum idem] Ricardus et quidam Etone *presens* et Castre *absens* canonici dierent priori in camera sua quod magnum dedecus accrescit sibi per fami[liam] Johannis Clerke, respondit prior et dicit quod nunquam haberet tres denarios quin ipsa familia haberet vnum ipsorum denariorum.


Item dicit quod quedam Margareta Masone habet frequentem accessum ad priori et adnuiicem diffamantur.

Item dicit quod frater Johannes Ouertone adulteratur cum Matilde1 vxore Johannis Clerke.

Item dicit quod prior in missis suis2 omittit verba sacramentalia.3 Non venit quater ad matutinas4 citra vltimum Pascha nec fuit bis confessus citra Pascha, de quo fatetur. Et dicit quod totum officium quod dicit [in vno an]no non equipollet seruicio vnius mensis.

Frater Johannes Etone dicit de horis canoniciis non dictis per priorum vt supra, addens pro vero quod ex quo fuit canonicus prior non dixit integrum seruicium vnius diei in vno die.

Item dicit quod per matrem prioris domus multum damnificatur eciam ad cc marcas, et per eam et alias inohnestas personas que ad ipsam frequentem habent accessum domus multum diffamatur et non habetur in reputacione nec ad infra nec ad extra, nam per eam et huiusmodi personas vtiensilia et alia domus necessaria dissipantur et consumuntur.

Item ministrat billas vt supra. Et dicit de debitis et ruina et mutuis vt supra.

Item ministrat billam continentem debita quibus prior oneravit domum ex quo habuit regimen de ly verneyerde.

[Fo. 20] Frater Johannes Hereforde dicit quod pertinuerunt donui1 xx integri lectis2 pro hospicio et iam non habentur3 duo lintthamina, quia omnia consumuntur per priori; similiter iocalia et naperie4 de opere dyaperede accommodata erant ad sponsalia Johanne5 Tyd vsque Euenle et nunquam erant restituta, nam quedam eorum vt creditur erant

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1 Interlined above Eterne cancelled.
2 non cancelled.
3 nec dicit horas canonicas cancelled.
4 Sic: for domui.
5 Sic.
6 v cancelled.
7 Altered from naperia: nam cancelled.
8 Written job: probably feminine.

1 This is apparently part of Etone's deposition, for the prior, as will be seen in the sequel, denied the article when it was put to him. Etone seems to aver that the prior had openly avowed this default in the convent.
2 The meaning of 'ly verneyerde' is not quite clear. The word may be a mis-spelling of vineyard, or it may be the name of a grange belonging to the monastery.
Also the sacrist does not cause his clerk to ring for the hours at the due times. Let an injunction be made.

Also he says concerning dilapidation as above, for he says that it is evident to the eye.

Brother Richard Cressyngham furnishes bills, as Oklee.

Also he says concerning the jewels that they were put in pawn and were forfeited because the loan was not paid.

Also he says as above concerning the defamation of the prior and Overtone with women, inasmuch as Joan Dey did lie of a night one autumn in the buttoy within the priory.

[Also when the same] Richard and one Etone (who is present) and Castre (who is absent), canons, said to the prior in his lodging that sore disgrace grew unto him by reason of the household of John Clerke, the prior answered and said that he never should have three pence but the same household should have one of the same pence.

[Brother] John Etone furnishes bills even as Oklee.

Also he says that one Margaret Masone has often access to the prior and they are defamed with one another.

Also he says that brother John Overtone commits adultery with Maud, the wife of John Clerke.

Also he says that the prior in his masses leaves out the words of consecration. He has not come to matins four times since last Easter nor has he made his confession twice since Easter, concerning the which he confesses. And he says that the whole office which he says [in a year] is not equivalent to the service of a single month.

Brother John Etone says as above concerning the canonical hours, that they are not said by the prior, adding as a truth that, since he [himself] has been a canon, the prior has not said in one day a day's entire service.

Also he says that by means of the prior's mother the house is brought to great loss, even to two hundred marks, and by reason of her and other unhonest persons who have often access to her the house is sorely defamed and is had in no reputation either at home or abroad, for by means of her and such persons the vessels and other needful property of the house are squandered and wasted.

Also he furnishes bills as above. And he says as above concerning the debts and dilapidation and loans.

Also he furnishes a bill containing the debts wherewith the prior has burthened the house since that he had the governance of the vineyard.

Brother John Hereford says that there belonged to the house twenty entire beds for the guest-house, and now there are not kept two linen sheets, because all things are wasted by the prior: likewise jewels and napery of diapered work were lent for Joan Tyd's espousals [and were taken] to Evenley and were never restored, for certain of them, as is

8 i.e., in the usual sense of sets of bedding, not including bedsteads.
4 It may be noted that the popular derivation of 'diaper' from *drap* d' *Ypres* arises from a false likeness between the name of the material and one of the chief seats of its manufacture. The actual derivation is from the late Greek *diastrapos*, meaning 'white throughout'.
5 See note 3 on p. 150 above. Evenley is one mile south of Brackley, on the borders of Northamptonshire, Buckinghamshire and Oxfordshire.
Henrici iiiij regis; et lecti accommodati erant sorori prioris erga nundinas de Ely et nunquam erant restituti.

Item dicit de fama prioris cum Johanna Dey, et dicit quod filia Johannis Derham alias Clerk alias Plummer habet nimis frequentem accessum ad prioratum, et prior ad domum ipsius Johannis, per quod totus prioratus diffamatur.

De ruina interius et exterius in maneriis, grangii et ecclesiariam appropriatum cancellis et rectoris, clausuram prioratus et alibi, patet ad oculum; licet ruina sit, non est in sua culpa, quia plures pecunie expendite sunt in lite inter ipsos et villam de Gurnecestre.

De incontinencia prioris cum Elena Plummer (negal), Johanna Deye (negal), Johanna eius sorore (negal), Margareta Masone, Alicia Butylere (negal) et Alicia Freman (negal) et Matilde Cler[ke] (negal) et cum filia Thome Charweltoni, quam tenuit in camera matris sue infra prioratum tribus diebus et noctibus, negat, asserens quod nunquam vidit eas in prioratu.

De succisio boscorum absque consensu contuentes et destructione stipitum renascencium et pecunia inde proueniente consumpta, fatetur se vendidisse nemo[ra] ad valenciam xli de consensu contuentes, tractatu prehabito in capitulo, et pecunia expendita fuit in negociis domus.

De cheuisancia facta Londoniis conuentu inscio per modum carioris empcionis et leuioris revendicionis, prior dicit quod ipse non fecit cheuanciam, sed frater Thomas Wolde tunc cellarius, cui idem prior tradidit sigillum commune ad causas ad faciendum tales cheuancias pro exemptione consequenda ab ord . . .

De obligacionibus ibidem factis in cccxl marcis sub sigilo communi ad causas, quod habuit secum ibidem conuentu inscio, in

De indebitacione domus in xxvj li. post ordinacionem inibi factam per dominum in temporalibus gubernandis; lecta billa debitorum huiusmodi, fatetur debita [ad] summam fere xvj li.

De dilapidacione bonorum communium domus vtpote mappalium, lectorum, vasorum eneorum et stanneorum; mappalia sunt infra domum, lecti non sunt.

De impignoracione et alienacione localium domus et propert non solucionem mutui deperditis.

De annua pensione xls. concessa domino Willelmo Westwode, capellano, ad x annos percipienda apud Suthewyk, conuentu inscio, et
believed, belonged to king Henry iv; and the beds were lent to the prior's sister against Ely fair1 and were never restored.

Also he speaks concerning the report of the prior with Joan Dey, and says that the daughter of John Derham, otherwise Clerk or Plummer, has too often access to the priory, and the prior to the house of the same John, whereby the whole priory is defamed.

As for the dilapidation2 within and without in the manors, granges and chancels and rectories of the appropriated churches, of the enclosures of the priory and elsewhere, it is clear to the eye; albeit there is dilapidation, it is not he who is to blame, for much monies have been spent in the suit between themselves and the town of Godmanchester.

As for the prior's incontinence with Ellen Plummer (he denies it), Joan Deye (he denies it), Joan her sister (he denies it), Margaret Mason, Alice Butylere (he denies it) and Alice Freman (he denies it) and Maud Clerke (he denies it) and with the daughter of Thomas Charweltone, whom he kept three days and nights in his mother's lodging within the priory, he denies it, avouching that he has never seen them in the priory.

As for the felling of woods without the consent of the convent and the destruction of the stumps when they were sprouting again and the waste of the money forthcoming therefrom, he confesses that he sold copses to the value of forty pounds with the consent of the convent, after treaty held beforehand in chapter, and the money was spent in the business affairs of the house.

As for the bargaining3 made in London, without the knowledge of the convent, by means of buying dear and selling back cheap, the prior says that he did not make the bargain himself, but brother Thomas Wolde, at that time the cellarer, to whom the same prior delivered the common seal ad causas that he might make such bargains to obtain exemption from.

As for the bonds for 340 marks made there under the common seal ad causas, which he had with him there without the knowledge of the convent.

As for the putting of the house twenty-six pounds in debt after the ordinance made therein by my lord as regards the governance of things temporal; after the bill of such debts had been read, he confesses the debts [to] the sum almost of sixteen pounds.

As for the wasting of the common goods of the house, such as table-linen, beds, vessels of brass and of tin; the table-linen is within the house, the beds are not.

As for the impawning and alienation of the jewels of the house and the goods forfeited because the loan was not paid.

As for the yearly pension of forty shillings granted to sir William Westwode, chaplain, for ten years, to be paid at Southwick, without the knowledge of the convent, and that under the common seal; it was, as

And maken in that lond som chevisance,
To kepen him fro wo and fro mischaunce.

The word is derived from the French chevir=achever, to bring to a head, succeed (cf. O.E cheven), and so is used of successful bargains. Cf. Pieris the Plummer, 2562,

Eschaunges and chevysauces
With swich chaffare I dele.
hoc sub sigillo communi: de consensu conuentus, vt dicit prior. Okle et Ryshetone dedicunt consensum voluntarium. 

De apostasia in seculari habitu de nocte et inieccione manuum violentarum in diversos homines, vbi et quando brachium suum in conflictu huit fractum, circiter festum Bartholomei, anno Domini mccccxxxvj, fatetur se egressum tali tempore nocte indutus capa sua equitature et capucio seculari nigri coloris: fatetur eciam conflictum et violenciam hinc et inde.

De celebrazione missarum stante apostasia huiusmodi nulla absolucione preuia, fatetur se cencies celebrazse missas citra conflictum huiusmodi nulla absolucione obtenta, quia dicit se ea de causa non incursisse irregularitatem.

De eo quod Johanna Bayly iacuit in boterea infra prioratum iuxta cameram prioris omni nocte quodam tempore autumpnali, negat articulum: fatetur tamen quod vt postea audiuitt iacuit ibidem cum marito suo, non tamen de volunlate aut sciencia sua.

De eo quod prior dixit quibusdam canonicsis suis quod si* haberet solum tres denarios, Johannes Clerk ac vxor eius et filie haberent vnum eorum, negat articulum prout articulatur.

De eo quod omissis horis canonics prior celebrans missas omittit verba sacramentalia, et tamem totum servicum quod dicit in anno non equpeolet* officio viiius mensis, negat articulum prout articulatur.

De eo quod prior non venit ad matutinas vix quater in anno, nec est confessus vix bis in medietate anni, negat articulum, nam designat confessores quibus confessatus est.

De eo quod domus damnumificatur per matrem prioris et accessus mulierum diffamatur ad cam in cc marcis, negat articulum.

De eo quod naperia et lecti prioratus accomodantur per priorem sorori sue et aliiis propinquis suis et non restituuntur, de naperia respondet vt supra. Lecti sunt ad extra: non dicit prior** vbi sunt.


De eo quod prior indebuit domum in grauissimis summis tempore presidencie sue preter supradicta.

De egresso prioris in Rocheto de nocte ad domum Johannis Plumer, alias Clerk, alias Derham, et potacione ibidem, quia supra.
the prior says, with the consent of the convent. Okle and Rysshetone deny that they consented of their free will.

As for his apostasy by night in a secular garb and the laying of hands with violence upon divers men, where and when his arm was broken in the struggle, about the feast of St. Bartholomew, in the year of our Lord 1436, he confesses that he went out at such a time by night, dressed in his riding cloak and a secular hood of a black hue: he confesses also the struggle and [the use of] violence on both sides.

As for the celebration of masses during such apostasy with no previous absolution, he confesses that he has celebrated mass a hundred times since such struggle without obtaining any absolution, for he says that he did not incur irregularity for that reason.

As for this, that Joan Dey did lie in the buttery within the priory, hard by the prior’s lodging; every night one autumn season, he denies the article: howbeit he confesses that, as he heard afterwards, she lay there with her husband, but not with his will or knowledge.

As for this, that the prior said to certain of his canons that, if he should have but three pence, John Clerk and his wife and daughters should have one of them, he denies the article to the letter.

As for this, that the prior, neglecting the canonical hours, leaves out the words of consecration when he celebrates mass, and yet the whole service which he says in a year is not equal in amount to the office of a single month, he denies the article to the letter.

As for this, that the prior comes hardly four times in a year to matins and has made his confession scarcely twice in the half year, he denies the article, for he makes mention of the confessors to whom he has confessed.

As for this, that the house suffers damage to the amount of two hundred marks by means of the prior’s mother and the recourse to her of the women who are defamed, he denies the article.

As for this, that the table-linen and beds of the priory are lent by the prior to his sister and other kinsfolk and are not given back, he answers as above concerning the table-linen. The beds are out of the house: the prior does not say where they are.

As for the recourse of the prior to the house of John Clerk, even by night, and his eatings and drinkings therein contrary to the injunction of William Gray, and when he laid violent hands upon one John Bayly about the feast of St. Andrew, in the year of our Lord 1430, and the same prior still withholds a rent from the said John, he confesses that he laid violent hands upon the said John Bayly. The prior denies that this Bayly [has had] no money with his consent.

As for this, that the prior has put the house in debt to the amount of very heavy sums during his presidency, over and above the abovesaid.

As for the prior’s going forth by night in his surplice to the house of John Plummer, otherwise Clerk or Derham, and his drinking therein, that the struggle on his part was purely one of self-defence. To admit the contrary of either would have been to confess that his subsequent action was irregular.

3 The neighbourhood of the prior’s lodging to the buttery shews that, as in many other canons’ houses, it was on the west side of the cloister, adjoining the range of buildings containing the frater, near the west end of which was the buttery.

4 If this date is right, it was some time before Gray’s visitation. The act of violence previously mentioned was in August, 1436.

5 I.e. the various losses incurred by the prior in wasting the money, plate, etc., of the house, which have been previously mentioned.
Monitus [est sub pena] excomunicaionis quod non improperet aliqui de fratribus suis racione detectorum in huiusmodi visitacione.

De eo quod interest choro tempore diuinorum set vagatur, nec iacet in dormitorio de nocte, allegat se interesse horis sicut cet[eri et] se iacere continue in dormitorio excepto tempore autumnaei.

De libris quampluribus domus per priorem alienatis, negat articulum. De lana domus filata per prioratem et alias suspectas, mulieres ad hoc per priorem inductus, per quas prioratus est diffamatus.

De eo quod vtiles seruientes domus abiciuntur per proteruiam et allrocitalem matris prioris, negat articulum. Prior habet istum diem ad octo dies in ecclesia de B[ugdene] coram domino aut suo commissario ad recipiendum articulum in scriptis et ad cetera facienda et recipienda que iuris sunt, presentibus Depyng, Thorpe et [me Colstone].

Frater Johannes Ouertone adulteratur cum Matilde vxore Johannis Derham, alias Plummer, alias Clerke, manente iuxta ly bryg. Negat articulum et indicta est sibi purgacio cum iiij confratribus suis. Postea purgavit se cum Petro Ocle, Johanne Madyngley priore, et deinde abiurauit dictam mulierem et omnem familiaritatem cum aliqua persona de illa domo, et monitus est sub pena excommunicacionis quod obseruet iuramentum suum, etc.

Idem exit in apostasia in seculari habitu cum priore ad dictum festum Bartholomei. Fatetur se sic exisse induitas vna toga seculi securum, quam induit timore ductus post exitum, quia dicit se exisse solum rochetum cum aliis vestibus interioribus regularibus. Quibus responsis auditus, dominus dicit se velle deliberare de vltiorri processu contra istum Ouertone racione confessorum suorum vsque alias.

Quibus sic expeditis, dominus, reseruata sibi potestate prout de facto reseruauit corrigendi, puniendi et reformandi detecta et comperta in visitacione huiusmodi ac inuiunciones faciendi, necnon contra priorem super detectis et compertis tam in hac visitacione quam alias ad omnem penam de iure infinitam et eciam infligendam, visitacionem huiusmodi dissoluit, presentibus magistro Johanne Depyng, Thoma Thorpe et me Colstone.

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1 Sic: for inductas.
2 No answer.
3 iuratus est cancelled.
4 Sic.
5 de cancelled.
6 infring cancelled.
7 Po. 2od. was left blank, doubtless for the injunctions.
[he answers] that [he has answered] above. [He was] warned [under pain] of excommunication to upbraid none of his brethren by reason of their disclosures in such visitation.

As for this, that he is [not] present in quire during divine service, but roams abroad, and lies not in the dorter by night, he avers that he is present at the hours like the others [and] that he lies continually in the dorter, save in the autumn season.

As for very many books of the house, that they have been alienated by the prior, he denies the article.

As for the wool of the house, that it is spun by the prior's mother and other suspect women that are brought in to this end by the prior, by reason of whom the priory is defamed.

As for this, that the profitable serving-folk of the house are cast away by reason of the insolence and cruelty of the prior's mother, he denies the article. The prior has this day week in the church of B[uckden] in presence of my lord or his commissary, to receive the article in writing and to do and receive what else is lawful, there being present Depyng, Thorpe and I Colstone.

Brother John Overtone commits adultery with Maud, the wife of John Derham, otherwise Plummere or Clarke, who dwells by the bridge. He denies the article and was ordered to clear himself with three of his brethren. Thereafter he cleared himself with Peter Oclee, John Madyngey the prior, and then he abjured the said woman and all familiar intercourse with any person from that house, and was admonished under pain of excommunication to observe his oath, etc.

He likewise went forth in apostasy in a secular garb with the prior at the feast of St. Bartholomew. He confesses that he so went forth clad in a secular gown of russet hue, which he put on under the constraint of fear after he went out, for he says that he went out in his surplice only with the other under-clothes of his rule. And, having heard these answers, my lord says that he will take counsel against another time concerning the further process against this Overtone by reason of his confessions.

Now, having thus dispatched these matters, my lord, having reserved to himself, even as he actually did reserve, the power of correcting, punishing and reforming the matters disclosed and discovered in such visitation, and of making injunctions, and also of inflicting against the prior every penalty inflicted by law touching the matters disclosed and discovered in this visitation and at other times as well, dissolved such visitation, there being present master John Depyng, Thomas Thorpe and I Colstone.

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1 The bridge over the Ouse is at the south-east end of the town. The site of the priory was a short distance north-west of this, on the right hand of the main street which leads from the bridge to the market place.

2 The name of the third compurgator appears to be omitted.
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XXXIV.

[Fo. 7].

VISITACIO DECANI ET COLLEGII ECCLESIE COLLEGIAE BEATI PETRI DE IRTLYNGBURGHE, LINCOLNII SIS DIOCESIS, FACTA IN CAN-CELLO EUSDEM ECCLESIE COLLEGIAE VT PRO LOCO CAPITULARI, PENUMTIMO DIE MENSIS JUNII, ANNO DOMINI MCCCLXX[1] PER REUERENDUM IN CHRISTO PATREM ET DOMINUM, DOMINUM WILLELMUM, DEI GRAECIA LINCOLNIENSEM EPISCOPUM, SUARUM CONSECRACIONIS ANNO XVII ET TRANSLACIONIS SEXTO.


1 [Dei] omitted.
2 St. Matt. vi, 33.
3 Interlined above quinque cancelled.

1 The buildings of the college of Irthlingborough, apart from the curious arrangement of living-rooms in and adjacent to the tower, a massive square structure crowned by a tall octagon, at the west end of the church, from which it is divided by a porch and a vestry with an upper story, have disappeared. They stood on the south-west side of the church, near the tower. For a general description of the church, see Architectural Notices of the Churches of the Archdeaconry of Northampton, 1849. The tower is described by W. Talbot Brown in Associated Architectural Societies' Reports and Papers xxvii, 117-23. The ten stalls which remain in the chancel correspond to the number of foundationers, viz. six canons and four clerks.

2 The full number as required by the foundation. See the letters patent of Richard 11, 12 March, 1387-8, printed in Monasticon vi (3), 1384, which state the desire of John Pyel to erect the parish church of St. Peter of Irthlingborough into a collegiate church and found therein a college 'sex canonicerorum, quorum unus decanus eset.'

3 Thomas Othemoor (i.e. o' the Moor), priest, was inst. to a canonry and the third prebend, 11 June, 1410 (Reg. xiv, fo. 244). He quitted this prebend on admission to the deanery, 24 May, 1415 (ibid., fo. 261). He appears to have resigned the deanship about 8 July, 1446, when John Blauncharde, who resigned the deanship in 1435 (Reg. xx, fo. 166), resigned the church of All Saints, Irthlingborough, and Thomas More was inst. in his stead (Reg. xviii, fo. 135d). He vacated All Saints by death before 7 Feb., 1446-7 (ibid., fo. 136d). Of the other canons mentioned here, Walter Luffenharn of Vaxley, priest, was inst. 20 June, 1421 (Reg. xvi, fo. 55d). He and the others evidently occur in order of seniority. No inst. of Richard Smyth remains: he died before 17 Sept., 1444 (Reg. xviii, fo. 132d). It will be noticed that Walter atte Welle, mentioned in the opening paragraph of the visitation, does not occur again, his place being taken by William Blokey. 'Walter' is probably an error for 'William,' while 'atte Welle' is doubtless Blokey's alternative surname. It may be noted that William Attebrige exchanged the vicarage of Guist, Norfolk, for a canonry, 4 May, 1432 (Reg. xvii, fo. 22d): he resigned, however, in 1434 (ibid., fo. 42), but may possibly have been re-admitted. 'Walter atte Welle' may thus be an error for 'William atte Blokke.' William 'Bloke' died before 8 April, 1449 (Reg. xviii, fo. 115d). John Burton was inst. 18 Dec., 1441 (ibid., fo. 127): he resigned before 28 April, 1449 (ibid., fo.
XXXIV.

The visitation of the dean and college of the collegiate church of blessed Peter of Irthlingborough, of the diocese of Lincoln, performed in the chancel of the same collegiate church in lieu of a chapter-house, 1 on the last day but one of the month of June, in the year of our Lord 1442, by the reverend father in Christ and lord, the lord William, by the grace of God bishop of Lincoln, in the sixteenth year of his consecration and the sixth of his translation.

In the first place, first and before all else, [the word of God] was set forth in public by the honourable master John Beverley, professor of holy writ, in agreement with the process about to take place, in the same church, after this text, 'Seek ye the kingdom of God and His righteousness,' etc. And when this had been finished in the Latin tongue, there appeared before the [said] reverend father, as he was sitting on and in the same day and place in the beginning and fulfilment of the business of such his visitation, the dean [and canons] of the said church, six in number; 2 in readiness, as was apparent, to undergo such visitation. And then sir Thomas More 3 delivered to my lord the certificate of the mandate which had been addressed to him for such visitation, after these words, 'To the reverend,' etc. The which having been read through, the same dean swore canonical obedience and [exhibited] the title of his incumbrancy. He shewed also the charters of the erection and foundation of the college, the statutes also and the modification thereof. 4 Then Walter

142) Robert Careby, the junior canon, was inst. 12 May, 1442 (ibid., fo. 128rd.): it is not recorded when he resigned; but two canopies were filled up in 1447 and 1448 (ibid., fl. 138, 139rd.), one of which may have been Luffenham's and the other Careby's. After the earliest institutions, the numbers of the prebends to which canons were instituted are not given, and it is evident that they occupied their stalls according to seniority.

4 The ordination of the college and its statutes are registered in a book belonging to the abbot and convent of Peterborough, Add. MS. (B.M.) 25, 288, fl. 654-70d. A large portion of the statutes has unfortunately been torn out. There is no copy in the episcopal registers at Lincoln, which is explained by the commission of the bull of foundation to the archdeacon of London instead of the diocesan. The series of documents connected with the foundation is somewhat complicated. John Pyel, mercer and citizen of London, obtained a bull for the foundation of the college from Gregory xi, addressed to the bishop of Lincoln from Avignon, 9 July, 1373. On 4 Feb., 1374-5, Edward itt granted a licence to the abbot and convent of Peterborough, the patrons of the church, to erect it, with the will and assent of John Pyel, into a collegiate church, and to transfer the advowson to the college, with licence to the college to appropriate the church (Cal. Pat. 1374-7, p. 72. John Pyel's will, 25 June, 1379, proved 22 Aug., 1382, shews that the foundation was incomplete at his death (Reg. xii, fl. 242-3: see extracts in Archiv. Journal lxx, 349-50): and the petition of his widow and executrix to Richard ii sets forth that some difficulty had been caused by the unreadiness of bishop Buckingham to execute the original bull, which was actually defective, as it had omitted to give the bishop's name. She therefore obtained a new bull from pope Urban vi, dated Genoa, 10 June 1386, directed to Thomas Baketon, archdeacon of London, authorising him to proceed to the foundation of the college; and a further licence from the Crown, 12 March, 1387-8, for which she paid a fine of twenty marks, empowered the archdeacon to act, the consent of the abbot and convent of Peterborough having been obtained under the earlier Crown licence (Cal. Pat. 1385-9, p. 428); Monasticon vi (3), 1384). On 29 Feb., 1392-3, Roger Aswardby resigned the rectory of the church to the archdeacon in the priory church of St. Helen, Bishopsgate, and the archdeacon proceeded to erect the church into a college, appointing Richard Mardenfeld of Friasly the first dean, and collating two canopies and prebends to Robert, son of John Toulisland of Southo, and Henry Lord of Olney respectively. The foundation of the three remaining canopies was

Dominus Thomas More dicit quod dominus Walterus Luffenham occupavit per triennium possessiones collegii apud Irtlyngburghie, et \textit{re[quisitus est] per decanum ad reddendum compotum}; sed statim prorumpit ad verba contumeliosa, et semper est inobediens decano. Walterus \textit{negavit}; et quo ad compotum dixit se obtulisse compotum decano, et quo ad inobedienciam negat in licitis et canonicis. Postea partim fatetur et \textit{iur[aui]} peragere penitenciam et monitus est sub pena expulsionis a collegio quod decetero obediat decano iuxta statuta, et monitus est decanus.

Item \textit{vbi per statutum caetur quod omni anno deputetur}\(^5\) prepositus, dicitus Walterus occupavit per triennium; et cum \textit{vnus solus foret [procurator]} siue prouisor, iam contra statuta sunt duo, videlicet Luffenham et Blokley.

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\(^1\) This reading seems to give the required sense; but the margin of this leaf is much torn, and several words have disappeared.

\(^2\) \textit{deinis} cancelled.

\(^3\) Burghie cancelled.

\(^4\) \textit{preter inducicionem} cancelled.

\(^5\) Interlined above \textit{mutaretur} cancelled.

\(^1\) Here, as in the greater secular churches, the official title of each canon was 'canonicus ecclesie et prebendarius prebende in eadem.' By the foundation, the presentation to the deanery, canoniess, and four clerkships lay alternately with the abbot and convent of Peterborough and the heirs of John Pyel. Thus two of the four canons instituted on 11 June, 1410, were presented by the abbot and convent, and two by William Hodelston, as representative of the founder. Luffenham was presented in 1412 by the abbot and convent (Reg. XVI, fo. 55d.).

\(^2\) The word is uncertain, but \textit{transmarino} is certainly the only one which seems to suit the context and what remains of the word. A suffragan with a title \textit{in paribus} is indicated: he may possibly have been John, 'Stephaniensis episcopus,' who acted as suffragan in the diocese of Ely, 1424-43 (Stubbs, \textit{Reg. Sac. Angl.}, p. 129).

\(^3\) Thomas Bourchier, translated from Worcester to Ely, 20 Dec., 1443, and from Ely to Canterbury, 22 Aug., 1454.


\(^5\) The meaning of this is not clear.

\(^6\) See note 3, on p. 156 above.

\(^7\) \textit{I.e.}, to see that this was carried out.
Luffenham, the sub-dean, [swore obedience] and displayed his letters of orders and his prebendal title. Richard Smyth swore obedience and displayed the letters of his orders, to wit, of the sub-diocane received from a bishop [from over seas] and under his seal, of the diocane from the lord Thomas of Ely, and of the priesthood from the lord Robert, bishop of London; but he did not exhibit his title in his prebend, [for that it was in] master John Turvey's keeping. Therefore he was suspended from the receipt of the profits of his prebend: howbeit, he has a term to exhibit it on this side [the feast] of St. James, under pain of suspension from the receipt of the profits of his prebend. Sir Walter atte Welle swore obedience and made sufficient exhibition as regards everything. [Sir John] Burtone, canon, swore obedience and made sufficient exhibition as regards all things but his certificate of induction. Sir Robert Careby, canon, made sufficient exhibition as regards everything. [Sir John] Burtone has a term to exhibit his certificate of induction on this side the feast of St. James. And then my lord proceeded to his inquiry under this form. The said Burtone displayed his certificate of induction and was let go.

Sir Thomas More says that sir Walter Luffenham has occupied the possessions of the college at Irthlingborough by the space of three years, and [has been asked] by the dean to render an account; but straightway he breaks forth into words of abuse, and is ever disobedient to the dean. Walter [denied it]; and, as for the account, he said that he had offered an account to the dean, and as for disobedience, he denies it as regards matters lawful and canonical. Thereafter he confesses in part and swears to perform penance, and was warned under pain of expulsion from the college that henceforth he should obey the dean according to the statutes, and the dean was warned.

Also, whereas by the statute notice is given that a provost should be appointed every year, the said Walter has occupied [the provostship] for the space of three years; and, while there should be only one [proctor] or purveyor, now contrary to the statutes there are two, to wit, Luffenham and Blokley.

8 The prepositus or provost, corresponding to the vicarialis of early religious corporations, was the administrator of the goods of the college. The statutes of the Newarke college, Leicester (1355) provided for the election of one of the canons as provost, with tenure of office at the will of the majority, who acted as bursar and administrator of all the goods of the college, save the oblations: see summary of the statutes in Assoc. Archit. Soc. Reports and Papers xxxii, 272, sqq. The most conspicuous examples of the office of provost in English churches of secular canons are at Beverley, where the provost, although usually, after the beginning of the fourteenth century, a canon of the church, had neither stall nor voice in chapter by virtue of his office; and at Wells, where the revenues of the fifteen-fold prebend of Combe were administered by the provost of Combe, often called provost of Wells. In foreign chapters the provost was frequently a dignitary. In the south of France, as at Aix, Albi, Auch and Avignon, he took the place of the dean. At Reims he was premier dignitary, taking precedence of the dean: at Amiens, second, after the dean. The four provosts at Chartres, whose offices resembled that of the provost of Combe at Wells, were among the seventeen dignitaries, taking precedence after the twelfth. In England, however, the title, although sometimes applied, as at Cotterstock, to heads of chantry colleges, never became common; and the most prominent examples of its survival from the middle ages are the provostships of Oriel and Queen's colleges at Oxford, and of Henry vi's foundations at Eton and Cambridge.

9 The original word has disappeared, but procurator fits the sense best and agrees with what follows. The office, which was obviously part of the duties of the provost, corresponded to that of cellarer in a convent. The statutes relating to the office of provost have not been preserved.

10 See note 3, on p. 156 above.
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Item cum ipse decanus sit senio contractus et non possit subire onera sibi incumbenta, petit igitur in sui releucamet vct ceteri canonici valentes visitent parochianos egrotantes, et quod ebdomodarius obseruet pulpitu m dominicis diebus, dicendo preces communes et exequendo alia ibi[den] exequenda.

Item dicit quod in tantum decreuerunt prouentus domus quod oportet aut eos augeri aut numerum minui; et petit quod eius vsus [alma]ciam grisei et caparum penitus dimittatur nisi in principalibus festis, cum vsus huiusmodi sit eis importabilis.  

Item dicit quod dominus Ricardus Smithe, canonicus, est intolerabilius inter socios, reprehendendo et menciendo eos, et monitus s[epius] non desistit. Monitus est quod desistat sub pena perdicionis denarii vnius pro qualibet defectu.

Item Walterus Luffenham absens non in negotiis ecclesie ab horis canonicis, et ideo mulctatus, non solvere multas [Iuxta] statutum.

[Po. 7d.] [Item] dicit quod dominus Johannes Haryotes, dudum canonicus et prouisior domus, in fine compoti recessit qui et dimisit duos arconios pisarum, quos dominus Walterus in ingressu officii sui vendidit, et tamen dicit collegium sibi indebitatum. Tradidit compotum domino4 per quem apparebit.

Item dicit quod idem Walterus aliquoici absque causa et necessitate non urgenta pernoctat extra collegium, eciam contra statuta. Negat articulum: indicta est purgacio sibi cum duoibus sociis, et purgauit se cum Smythe et Burtone.

Dominus Walterus Luffenham,2 subdecanus, dicit quod decanus est remissus et neegligens in prossequendo iura collegii et decimas salicium et fraccinorum et aliorum, et in repetendo vnum gardinum de quo collegium per fundatorem per vij annos seisitum,8 etiam detinet illud domina Elizabeth Braunspathe. Monitus est sub pena suspensionis ab officio

1 Interlined above quod cancelled.
2 Sic: for importabilis.
3 Sic: either vult omitted or a mistake for soluit.
4 Written like dominii (i?ni).
5 decanus cancelled.
6 Sic: est omitted.

1 The foundation provided that the dean should have the cure of souls of the other canons and of the parishioners of the church.
2 The hebdomadary was the canon responsible for the services of the week. See note 2, on p. 142 above.
3 There was no stone pulpitum or screen with loft above between the quire and nave at Irthlingborough. The pulpitum mentioned here may have been the loft above the rood-screen; but it is possible that the pulpit in the nave is meant: a beautiful example of a nave pulpit of the fifteenth century remains in the collegiate church of Fotheringhay, and there are other local examples, e.g., at Oundle and Warmington.
4 The copes are quire-copes lined and edged with grey squirrel fur. 'Grys' was one of the costliest furs in use: see Chaucer, Cant. Tales A, 194:
   I seigh his sleeves purfiled at the hond
With grys, and that the fyneste of a lond.

This expensive habit was evidently provided by one of the lost statutes. The quire habit at the Newarke college, Leicester, was a black cope, white surplice, and almuce of grys for the canons: the vicars wore almuce of black cloth or muslin furred with black budget (Reg. ix, ff. 279, 287).

5 The fine was a penny for absence from matins, mass, or vespers; a halfpenny for each of the other hours.
6 John 'Haryoth' resigned his canonry before 12 May, 1442, when he was succeeded by Robert Careby (Reg. xviii, fo. 128d.) There is no record of his institution.
Also, seeing that the same dean is broken in health by reason of old age and cannot undergo the burthens that lie upon him, he therefore prays that in his relief the other canons who are strong may visit the sick of the parish, and that the hebdomadary may occupy the pulpit on Sundays, saying the common suffrages and fulfilling the other duties to be performed in the same.

Also he says that the profits of the house have grown so much less that either they must be increased or the number [of canons] be diminished; and he prays that the use of almucce and copes of grey fur be utterly left off, save on the chief festivals, since such use cannot be maintained by them.

Also he says that sir Richard Smythe, canon, is past bearing among his fellows, rebuking and lying about them, and, though warned [often-times], he ceases not. He was admonished to cease under pain of the loss of a penny for every default.

Also Walter Luffenham, being absent, not upon the business of the church, from the canonical hours, and being fined therefore, [will] not pay his fines [according to] the statute.

[Also] he says that sir John Haryotes, sometime canon and purveyor of the house, went away with an acquittance at the close of his account and left two heaps of peas, which sir Walter sold when he entered upon his office; and yet he says that the college is in his debt. He delivered to my lord an account whereby this will be plain.

Also he says that sometimes the same Walter, without reason and not constrained by necessity, spends the night outside the college, which also [is] contrary to the statutes. He denies the article: he was ordered to make purgation with two of his fellows, and cleared himself with Smythe and Burtone.

Sir Walter Luffenham, the sub-dean, says that the dean is backward and careless in claiming the rights of the college and tithes of willows and ashes, and in recovering a garden whereof the college was seised by the founder for eight years, and now dame Elizabeth Braunspathe

7 The characteristic trees of the neighbourhood. The willows grow beside the Nene, while the asp is the most common tree throughout this part of Northamptonshire.

8 i.e., the college was seised of it by the founder and held it for eight years, after which it had been appropriated by the tenant.

9 Elizabeth Braunspath appears to have been the relict of sir William Braunspath, kt., sheriff of Northamptonshire (before knighthood) 1430-1, and M.P. for the county in 1427 and 1436-7 (Northamptonshire Families, pp. 370, 375). She was apparently the daughter and heiress of Nicholas Pyel, son of the founder of the college, and seems to have been previously married to sir William Hodleston, kt., M.P. for Northamptonshire (before knighthood), 1411 and 1415-6 (ibid., p. 375), to whom she brought her estates in Irlhlingborough and neighbouring parishes. Hodleston presented four times to canopies and prebends in the collegiate church in 1410, 1415 and 1417 (Reg. xiv, ff. 243 r., 244, 261, 269). According to the inscription formerly on his tomb at Irlhlingborough, he was bailiff of Alengon ('Alanston') and died at Argentan ('Argentyn'), 13 Aug., 1422 (Bridges, Hist. Northants. ii, 238). William Braunspath, whom she appears to have married about a year later, presented seven times to canopies and prebends in 1423-4, 1425, 1429, 1431, 1434, 1435 and 1437 (Reg. xvi, ff. 70, 75 d., 80 d.; xvii, ff. 22, 42, 35; xviii, fo. 115 d.). His death must have occurred before 1442-3, when his widow, under the name of Elizabeth Hodleston, presented to the mediety of Woodford church, Northants, which was part of the Pyel inheritance (Bridges, op. cit., ii, 268). In 1445 she presented to the same mediety under the name of Elizabeth Branspath (ibid.), but in 1447, when she presented to a canonry and prebend in Irlhlingborough, she is again called Elizabeth Hodleston (Reg. xviii, fo. 138). When she died in 1448, she was buried with her first husband in the collegiate church (Bridges, op. cit., ii, 238). The inscription, which may have belonged
ALNWICK’S VISITATIONS

quod diligencior\(^1\) sit ipse teritum in petendo et exigendo decimas et iura huiusmodi.

Item dicit quod secreta et tractatus capitulares deteguntur inter populares de villa quasi per omnes canonicos. Moniti sunt omnes sub pena excommunicacionis quod decetero non detegant.

Item dicit quod canonici de consuetudine frequentant tabernas publicas in villa\(^2\) vsque ebrietatem, et presentim Blokley; et eciam decanus. Dicit quod vellet sic haberi, sed in tantum sibi obiurgatur per consocios quod cogitur recedere a refectione.

Item dicit quod temporibus refectionum non habetur leccio, sed obiurgaciones et iurgia et alia que non decent presbiteros, in defectu decani et contra statuta. Iniunctum est omnibus in virtute obdience et sub pena excommunicacionis quod habeant leccionem in prando, et in omnibus refectionibus seruent silencium et abstineant a verbis contumeliosis.

Item dicit quod decanus dimisit rectoriam ad firmam cuidam Ricardo Bakere, in cuius termino et defectu corrupt vna domus infra rectoriam ad damnum collegii\(^3\) xx marcarum, et decanus dimisit illum Ricardum liberum, nulla dicte domus facta reparacione. Allegat dimisnonem firme de consenso omnium et eciam liberacionem firmarii in tantum quod indenture et obligaciones de convencionibus de consensu omnium fratee, et super hoc proritatum iuramentum.

Item dicit quod dominus Robertus Careby diffamatus est cum . . . . vxore cuinisdam . . . .\(^4\) de Twywelle, et iam rectius est locutum.

Item dicit quod dominus Johannes Burtone, habens matrem et filium naturalem manentes in villa, habet frequentem accessum ad domum matris sue [extra] tempus conueniens, et ille filius habet nimiam familiaritatem cum dicto Johanne in choro et altari in irreuerenciam Dei et scandalum collegii. Negat articulum prout articulatur: tamen monitus est quod non sinat cum decetere in tali [oco].

[Item dicit quod Wilhelm\(^5\)us Branccepathe dedit ad fabricam novi cancelli xx marcas, Johannes Branccepathe vj marcas, et quidam . . . . \(^6\) London\(^7\) xls., et Elena\(^8\) Lorde certum quid de quo nescitur; que omnia decanus recept et nescitur qualiter [expenduntur], cum de operre illo

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1. Altered from diligencia.
2. xx cancelled.
3. Altered from collegia.
4. The names are left blank in the MS.
5. The margin at this point is torn and mended with nearly opaque paper, so that much is illegible.
6. Interlined above Elias cancelled.
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withholds it. He was warned under pain of suspension from his office to be more zealous for the future in claiming and exacting such tithes and rights.

Also he says that the secrets and debates of chapter are revealed among the common folk of the town by almost all the canons. They were all admonished under pain of excommunication not to reveal them henceforward.

Also he says that the canons of custom do haunt the public taverns in the town till they are drunk, and especially Blokley; and the dean also. He says that he would like it to be so,1 but his fellows upbraided him so much that he is constrained to go away from meals.

Also he says that at meal-times they have no reading, but upbraidings and quarrellings and other things which are unbecoming for priests, in the dean's default and contrary to the statutes. They all were enjoined in virtue of obedience and under pain of excommunication that they should have reading at breakfast, and at all their meals keep silence and refrain from words of abuse.

Also he says that the dean let the rectory house on farm to one Richard Baker, during whose term, and in his default, there fell to ruin a building within the rectory [premises], to the loss of twenty marks to the college, and the dean let this Richard go free, without doing any repair to the said building. He admits that the farm was granted with the consent of all, and also that the farmer was freed, insomuch that the indentures and bonds of the covenants [were] torn up by the consent of all, and touching this he proffered his oath.

Also he says that sir Robert Careby was defamed with . . . , the wife of one . . . of Twywell,2 and now the matter has been more rightly stated.

Also he says that sir John Burtone, who has his mother and a natural son dwelling in the town, has often access to his mother's house at unwisely times, and the son is too kindly with the said John in quire and at the altar, to the dishonouring of God and the scandal of the college. He denies the article to the letter: howbeit he was warned that he should not suffer him henceforward in such a place.

[Also he says that William] Brauncepathe gave to the fabric of the new chancel twenty marks,3 John Brauncepathe six marks, and one . . . [of] London forty shillings, and Ellen Lord4 a certain something, whereof they know not; all which the dean did receive, and it is not known how [the money is laid out], since he has rendered no account.

1 This is apparently the dean's or Blokley's answer to the charge, and some point appears to be left out, as the Latin makes poor, if any sense, as it stands. Probably the dean or Blokley was asked whether the charge was true that the canons haunted taverns instead of having their meals in the common hall, and answered that, as for himself, he was willing to eat in hall, but the attitude of the fellows towards him drove him to the tavern.

2 Twywell is some five miles north of Irthlingborough, between Thrapston and Kettering.

3 For Brauncepathe see note 9 on p. 158 above. The fabric is no doubt the 'works' or fabric fund devoted to offerings for this special purpose. See Visitations 1 39, note 1; 142, note 3. Neither the 'new chancel' nor any chapel which could bear the name were built. It was doubtless intended to extend or rebuild the chancel of the parish church on a scale worthy of a collegiate establishment, as at Tattershall.

4 Ellen Lord was possibly a relation of Henry Lord, who was one of the first two canons and seems to have been sub-dean before 11 June, 1410, when his death is noted (Reg. xiv, fo. 243d.)
nullum reddidit compotum. Fatetur recepcionem xx marcarum, vj marcarum et xx marcarum et super receptis et expensis computabit compotum domino.

[Item dicit quod] ex natura fundacionis et ex dono fundatoris fuerunt in collegio vj almcie pro decano et v canonics quarum vna alienatur per decanum. Fatetur se liberasse illud domine Elizabethe Brauncepath, quod prouisit sibi quod reliberaretur [sic] vt acciperat capitulo; vnde monitus est sub pena excommunicacionis quod resituit in adeo bona1 statu citra proximum festum Michaelis.

Item dicit quod tempore quo dicta rectoria dimissa vt prefertur erat ad airmam habebantur in collegio cc et lx oues et lana 'decimis des duabus1 annis et eciam de propriis, et vbi hec deuenerunt ignoratur. Dicit quod quidam dominus Simon, tunc procurator collegii, vendidit oues et lanam et pecuniam receptam expendidit in familia; et aliter nescit ad articulum respondere, quia de talibus . . . . . l pecunias simulibus; et super hoc prestitit iuramentum. Nec eciam recepti pecunias nisi vt ceteri socii.

[Dominus Willems] Blokley, canonicus, dicit quod hene2 non observantium horas iuxta statuta non soluuntur, et dicit quod capitulum non [vult a]udire compotos officiorum, licet offerantur, ibi saltem vbi timent se facere resoluciones. Quo ad primam partem articuli decanus monitus [est] sub pena solutionis dupli penarum commissarum quod ipse exigit penas huiusmodi commissas iuxta statuta.

[Dominus] Ricardus Smyth dicit quod debite hore ad diuina celebrandae non obseruantur nec eciam hore refectionum.

Item dicit quod decanus, subdecanus et Blokley nimium et quasi quotidie intendunt tabernis publicis, in tantum quod ebrietatem incurrit, et propterea . . . . ., vt prefertur,4 non observantur. Monitus est decanus sub pena donacionis iij lagenerum ceruisie inter sociis expendendarum quod penitus [abstineat decetero] ab huiusmodi tabernis.

Item dicit quod dominus Robertus Careby est diffamatus cum muliere coniugata de Twywelle vt supra; nam in festo sancti Botulphi suspecte fuerunt . . . . aut apud Higham.

Item dicit quod Walterus Luffenham, procurator, est multum dispendiosus in expensis, quas sumptuose facit ad extra, et non reddidit compotum de officio suo. Negat articulum.

Dominus Johannes Burtone, canonicus, dicit quod Luffenham, procurator domus, stetit in officio illo per triennium, et vbi per statutum redderet [compotum] bis in anno, non reddit5 compotum futo tempore suo.

[Item dic]it quod bona collegii dissipantur per improvidam gubernacionem6 ipsius domini Walteri, et dicit quod idem Walterus vnum

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1 Sic.
2 Interlined above multae cancelled.
3 Interlined above nec cancelled.
4 vt prefertur and the illegible word preceding, appear to have been cancelled and two or three words written in above; but this is not certain.
5 Sic: for reddidit.
6 per cancelled.
concerning this work. He confesses the receipt of twenty marks, six marks and twenty marks,¹ and will render an account to my lord touching his receipts and expenses.

[Also he says that] by the nature of the foundation² and by the founder's gift there were in the college six almsces for the dean and the five canons, whereof one is alienated by the dean. He confesses that he delivered it to dame Elizabeth Brauncepathe, who promised him that it should be delivered back, even as she had received it, to the chapter; wherefore he was warned under pain of excommunication to restore in as good condition on this side Michaelmas next.

Also he says that what time the said rectory house was let out, as is aforesaid, on farm, there were in the college 260 sheep and wool of tithe for two years and of their own as well, and where these are gone is not known. He says that one sir Simon,³ at that time the proctor of the college, sold the sheep and wool and spent the money received upon the household; and otherwise he cannot answer to the article, because [he knows nothing]⁴ of such things or of the like; and touching this he proffered his oath. Nor, further, did he receive the money, save as the other fellows did.

[Sir William] Blokley, canon, says that the penalties of them that keep not the hours according to the statutes are not paid, and says that the chapter [will not audit] the officers' accounts, albeit they are offered, at any rate in cases where they are afraid that they are to make payments. As to the first part of the article the dean [was] warned under penalty of the payment of double the penalties incurred to exact himself such penalties incurred according to the statutes.

[Sir] Richard Smyth says that the due hours for the celebration of divine service are not observed, nor the hours for meals also.

Also he says that the dean, the sub-dean and Blokley spend too much time, and almost every day, in the public taverns, insomuch that they run the risk of drunkenness, and therefore . . . . . . . , as is aforesaid, are not kept. The dean was warned, under pain of giving four gallons of beer to be spent among the fellows, to refrain henceforward from such taverns.

Also he says, as above, that sir Robert Careby is defamed with a married woman of Twywell; for on the feast of St. Botolph⁵ they were in manner suspect . . . . . . . or at Higham.

Also he says that sir Walter Luffenham, the proctor, is very wasteful in the expenses, which he makes in costly wise outside the house, and has rendered no account of his office. He denies the article.

Sir John Burtone, canon, says that Luffenham, proctor of the house, has continued in that office by the space of three years, and whereas he should render [an account] by statute twice in the year, he has rendered no account all his time.

[Also] he says that the goods of the college are squandered by the improvident governance of the same sir Walter, and he says that the

William Puddyngton (Reg. xiv, fo. 278). It does not appear when he quitted the college; but he resigned the church of All Saints, Irthlingborough, before 9 Jan., 1439-40 (Reg. xviii, fo. 121d.)

¹ The original is quite illegible; but the sense requires something of this kind.

² 17 June, twelve days before the visitation and a little more than a month after Careby's institution.
arco[nium] vendidit . . . .


[Fo. 8] (Walterus.) Item dicit quod decanus ob austeritatem domini Walteri non auidet eum corrigere quantumcumque deliquerit.

(Decanus) Item decanus est remissus in exiguendo iura et decimas debita collegio de parochianis.

(Omnes canonici.) Item dicit quod indifferenter omnes exequent collegium contra statula, et multa ea de causa deperdite non exiguntur.

(Blokley.) Item dicit quod dominus Willelmu Blokley non reddidit compotum de officio suo per quatuor annos.

(Decanus et procurator.) Item dicit quod annis illis quibus omnia erant in caro, forotacte fuerunt proisiones adeo leues sicut hiis annis, quibus omnia sunt in copia.

(Careby.) Item dicit quod, vt dicitur, Careby suspecte fuit cum muliere quadam de Twywelle suspecto modo apud Higham in festo sancti Botulphi, vbi et quando cognouit eam, vt dicitur, trina vice. Comparuit et negat articulum, et habet crasimum ad purgandum se cum quatuor de canoniciis.

(Careby.) Idem multoiciens fingens se infirmum et iacendo super stallum non psallendo nec celebrando, sed in refectionibus habet se vt sanus.

(Walterus et Blokley.) Item dicit quod Luffenham et Blokley intendunt publicis tabernis eciam ad noctis tenebras et ebrietatem; et si quis aliquid eis dixerit, statim prorumpunt ad iurgia. Blokley negat. Luffenham negant articulum: tamen moniti sunt sub pena excommunicationis et dacionis iij lagenum ceruisie, sicut decanus, etc., quod decetero abistineat, et hoc quocumque deliquerint.

(Walterus.) Item dominus Walterus alienauit quandam ollam enneam, quod provenit collegio nomine mortuarii; et nescitur vbi deuenerunt pecunie. Dicit quod faciet restitutionem.

(Walterus.) Idem eciam Walterus alienauit modo simili quendam equum postquam Blokley fuit oneratus de officio illo, et ista liberauit postquam exoneratus fuit de officio. Oneratus est cum precio in compoto.

(Decanus.) Item dicit quod decanus alienauit almucium quod iste

1 A word cancelled, and another written in above: both illegible.
2 Apparently the reading, but it is very uncertain.
3 Sc. correctione.
4 Fo. 8 is a half-leaf of paper, cut lengthwise. The passage referred to will be found on fo. 8d.
5 There are crosses in the margin against this and the next two detecta.
6 Sic: the earlier negat was overlooked.
7 Sic (dac'): for donacionis.
8 Altered from Item.
same sir Walter [sold] a stack . . . for five marks and received the money, and how the money is spent is not known.

[Also he says that the same] Walter is a common haunter of the public markets, contrary to the good fame of his priestly office, and is quarrelsome among the fellows in [college, for] once on a time he struck sir William Blokley at table with his fist, and he threatens the other fellows to beat [them. The which], although he denied it, was proved by the same William. He avers that he was corrected by the lord William, the last bishop, but [produces] no certificate thereof. [He has a term at] Wellingborough to shew sufficient proof of such correction. For the remainder of such process look at the next half leaf [at the sign].

(Walter.) Also he says that, by reason of the sour temper of sir Walter, the dean dares not correct him, however much he may have transgressed.

(The dean.) Also the dean is slack in exacting the rights and tithes which are due from the parishioners to the college.

(All the canons.) Also he says that they all without distinction go out of college contrary to the statutes, and the fines which are forfeited for that reason are not exacted.

(Blokley.) Also he says that sir William Blokley has not rendered an account of his office by the space of four years.

(The dean and proctor.) Also he says that during the years wherein all things were dear, they made as cheap market of their provisions as in these years, wherein all things are in plenty.

(Careby.) Also he says that Careby, as it is said, was suspectly in company with a woman from Twywell in manner suspect at Higham on the feast of St. Botolph, where and when, as it is said, * * * : He appeared and denies the article, and has the morrow to clear himself with four of the canons.

(Careby.) The same, though oftentimes he feigns himself to be ailing and reclines on his stall, not singing the psalms or celebrating, nevertheless bears himself at meals like a sound man.

(Walter and Blokley.) Also he says that Luffenham and Blokley stay in the public taverns even till the night is dark and they are drunk; and, if anyone says aught to them, straightway they break out into quarrelling. Blokley denies it. Luffenham denies the article: howbeit they were warned under pain of excommunication and of giving three gallons of beer, even as the dean, etc., to refrain henceforward, and this so often as they transgress.

(Walter.) Also sir Walter alienated a brass pot, the which thing came to the college under the title of a mortuary; and it is not known where the money is gone. He says that he will make restitution.

(Walter.) The same Walter in like manner did also alienate a horse after that Blokley was charged with that office, and he let these things go after he was discharged of the office. He was charged with the price in his account.

(The dean.) Also he says that the dean alienated the almuce which

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1 Gray visited Irthlingborough on 12 Jan., 1432-3 (Visitations 1, p. xxiii, where 1431-2 is given incorrectly as the year).

2 I.e., the office of provost, in which Blokley had nominally succeeded Luffenham.
deponens haberet pro festis principalibus; et quod habet pro ferialibus non est valoris.

(Decanus et procurator.) Dominus Robertus Careby, canonicus, dicit quod nescit qualiter stat cum collegio, quia non nout de aliquibus compotis redditis pluribus annis.

(Walterus.) Item dicit quod dominus Walterus post nonas cuiuslibet die exercet tabernas in tantum quod omni nocte vel omni altera nocte est ebris, et tunc est intolerabilis inter socios.

(Decanus.) Item dicit quod non habent instauramentum omnium in defectu decani, sed eciam omni anno inutiliter vendunt agnos decimales.

Item petit vt fiat iniunccio vt nullus improperet alteri propter detecta in hac visitacione. Moniti sunt omnes sub pena excommunicacionis et expulsionis a collegio pro perpetuo quod nullus improperet alii occasione detectorum in hac visitacione.

Dominus Johannes Burtone deputatus est presentator defectuum in choro, vt presentet defectus ipsorum in proxima die Veneris in capitulo.

Decanus monitus est sub pena excommunicacionis quod per se vel subdecanum suum corrigat defectus presentatos iuxta statuta.

Et est visitacio continuata vsque in crastinum de mane.

[Fo. 8d.] Dominus Walterus Luffenham, canonicus collegii, adulteratur cum Agnete, vxore Johannis Stones senioris. Vir comparuit coram domino in vestibuilo ultimo die Junii; et objecto sibi articulo negat crimen ab omni tempore. Vnde dominus indixit sibi vt purgaret se ad statum cum quatuor sociis suis; et sic purgavit se cum decano, Smythe, Bokley et Careby, et deinde abierat simpliciter dictam Agnetem et omne crimen ac omnem familiaritatem, confabulationem et collocucionem cum eadem in locis suspectis suspecto modo.

Idem dominus W. iniecit manus violentas in casu a iure non permisse in dominum Ricardum Smythe, canonicum ibidem, trahendo eum per pedes deorsum per gradus aule communis. Vir comparuit dictis die, loco, et objecto sibi articulo predicto, primo negavit factum. Sed postmodum, quia dictus Ricardus petitus per dominum noluit eum super hoc purgare, sed plane dixit sic fore factum, et ceteri socii qui tunc fuerunt hoc idem testabantur, fatetur factum ex motu animi commissum. Et deinde peciit dominus ab eo au citra hoc factum sic commissum celebauerit. Dicit et fatetur sic; allegat tamen fuisse a sentencia excommunicacionis quam ea occasione incurrebat fuisse absolutum per ultimum Lincolniensem episcopum iam defunctum. Vnde dominus assignavit sibi diem Martis proxime futurum in ecclesia de Wendelseyngburgh ad sufficierenter docendum de huiusmodi absolutione et ad cetera facienda et recipienda, etc. Quibus tempore et loco vir comparuit coram domino, et quia nihil exhibuit iuxta terminum, assignavit dominus

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1 There are crosses in the margin against this and the next detectum.
2 Sic: for dixit.
3 Sallatt cancelled.
4 Two cancelled memoranda at the head of fo. 8d., relating to another business, will be found at the end of Visitations III.
5 Interlined above Willehmu cancelled.
6 d cancelled.
7 Sic.
IRETHLINGBOROUGH COLLEGE, 1442

this deponent should have for the principal feasts; and that which he has for ordinary days is of no value.

(The dean and the proctor.) Sir Robert Careby, canon, says that he knows not how it stands with the college, because he knows of no accounts that have been rendered for several years.

(Walter.) Also he says that sir Walter after nones every day goes to the taverns, insomuch that every night or every other night he is drunk, and then he is past bearing among his fellows.

(The dean.) Also he says that they have not a stock of all things, in the dean's default, but they also sell their tithe lambs every year to no profit.

Also he prays that an injunction be made that no one upbraid his neighbour because of the disclosures in this visitation. They were all warned under pain of excommunication and of expulsion from the college for ever, that no one should upbraid another by reason of the disclosures in this visitation.

Sir John Burtone was appointed to make presentation of defaults in quire, to present the defaults of the same [canons] in chapter next Friday.

The dean was warned under pain of excommunication to correct by himself or by his sub-dean the defaults presented according to the statutes.

And the visitation was adjourned till the morrow in the morning.

Sir Walter Luffenham, canon of the college, commits adultery with Agnes, the wife of John Stones the elder. The man appeared before my lord in the vestry on the last day of June; and, when the article was laid to his charge, denies his guilt at any time. Wherefore my lord ordered him to clear himself at once with four of his fellows; and so he cleared himself with the dean, Smythe, Blokley and Careby, and then he made simple abjuration of the said Agnes and all guilt and all familiar intercourse, conversation and talk with the same in suspect places in manner suspect.

The same sir William laid hands of violence in a case not allowed by law upon sir Richard Smythe, canon in the same place, dragging him down by his feet along the steps of the common hall.\(^1\) The man appeared on and in the said day [and] place, and, when the article aforesaid had been laid to his charge, he first denied the fact. But afterwards, inasmuch as the said Richard, when asked by my lord, would not clear him touching this, but said outright that it had thus been done, and the other fellows who were [there] at the time bore witness to this same thing, he confesses that the deed was done in a fit of passion. And then my lord asked of him whether, since he so did this deed, he have celebrated [mass]. He says and confesses yes; howbeit he avers that he was absolved from the sentence of excommunication which he incurred on that account by the last bishop of Lincoln, who is now dead. Wherefore my lord appointed him the Tuesday next to come in the church of Wellingborough,\(^2\) to shew sufficient proof of such absolution and to do and receive all else, etc. At and in the which time and place the man appeared before my lord, and because he exhibited nothing in accord-

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\(^1\) The hall no longer exists. See note 1 on p. 156 above.

\(^2\) \textit{i.e.,} 5 July, 1442.
assignavit\(^1\) sibi diem Sabbati\(^2\) proximum *post festum sancie Margarete apud Rothwelle\(^3\) ad proponendum in forma iuris quare non debat declarari pro irregulari et irregularis tam pro isto quam in articulo in folio proximo precedenti, et ad cetera facienda, etc., presentibus Depyng, Leke et me Colstone.\(^4\) In quo termino, videlicet xx\(^°\) die Julii, anno predicto, in ecclesia de Rothwelle coram Depyng comparuit personaliter dictus dominus Walterus; et ibidem, dicto per eum proposito vel allegato, idem decreuit, pronunciuit et declaravit eundem Walterum irregularum et pro irregulari. Assignans et assignavit et prefixit eidem domino Waltero diem Lune proximum *post festum sancti Jacobi apostoli proxime futurum in ecclesia prebendali de Sleaford coram domino aut eius commissario ad proponendum in forma iuris quare non debat perpetuo amoueri et priuari dictis suis canonicalu et prebenda, et ad cetera facienda, etc., presentibus *Johanne Bug*, *Rogero Jurdone* et me Colstone. Quibus die et loco, videlicet penultimo die Julii, anno predicto, in dicta ecclesia de Sleaforde, magister Thomas Skayman, commissarius domini, judicialiter sedens fecit dictum dominum Walterum publice preconizari. Quo preconizato et non comparente, idem commissarius decreuit eundem expectandum fore, et expectavit vsque diem Lune proximum *post festum sancti Michaelis proxime futurum in eadem ecclesia*, et decreuit eum fore citandum ad eosdem diem et locum ad proponendum vt prius, presentibus Thorde, domino Thoma Heselle, canonico, et me Colstone. Postea vero, quia terminus proxime prescriptus periiit sine fructu, dominus fecit eundem dominum Walterum fore citandum ad diem et locum infrascriptos ad proponendum in forma [Fo. 9] iuris quare occasione premissorum non debat perpetuo amoueri et priuari dictis suis canonicalu et prebenda, et cetera facienda et recipienda, etc., vt prius. Qui quidem dominus Walterus sic citatus comparuit personaliter coram Depyng in ecclesia prebendali de Bugdene, Lincolniensis dioecesis, xv die mensis Novembris, anno Domini mcccclx\(^{l}l\); et interpellatus per dictum Depyng si quid habeat in forma predicta proponendum, allegavit quod dominus Johannes de Castilione, collector domini pape in Anglia, ipsum dominum Walterum ab omnibus excommunicacionum, suspensionum et interdici sententiis a iure vel ab homine in ipsum latis, ac irregularitatibus nota et macula, si quam diuina celebrando incurreret, absolut; super quibus exhibuit litteras patentes sub nomine et sigillo ipsius domini Johannis conceptas. Quibus sic exhibitis et visis, idem Depyng assignavit eidem domino Waltero diem Martis proximum *post festum sancti Nicholai episcopi proxime*

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\(^1\) *Sic.*

\(^2\) Interlined above *Lune* cancelled.

\(^3\) *futurum in ecclesia omnium sanctorum Northampton* cancelled. This cancelled passage gives the date of the bishop's intended movements for Monday, 9 July.

\(^4\) A cross at these words marks the continuation of the process lower down on the leaf, below the two concluding paragraphs of the visitation.

\(^1\) *I.e.*, 21 July, 1442. Cf. note 1 on p. 48 above.

\(^2\) See *Visitations* 1, 91, note 5, and 218.

\(^3\) 30 July, 1442. Alnwick himself appears to have been resident at Sleaford at this time.

\(^4\) Thomas Skayman, Skaman, Skyeam, or Scaman, had coll. of the treasurership of Lincoln, 10 Oct., 1442 (Reg. XVIII, fo. 110d.), and of Dunholme prebend in Lincoln, 29 July, 1444 (*ibid*). He died in 1445 (Le Neve 11, 89).

\(^5\) 1 Oct., 1442, when Alnwick was either at Wooburn, Bucks., or in London.

\(^6\) Thorpe is mentioned nowhere else in these visitations, and it is possible that Thorpe, whose name occurs so often elsewhere, may be meant.
ance with the term, my lord appointed him the Saturday next after the feast of St. Margaret at Rothwell, to set forth in form of law wherefore he should not be duly proclaimed as irregular and to be irregular, both for this and as regards the article on the leaf next before this, and to do, etc., all else, there being present Depyng, Leke and I Colstone. On the which term, to wit, on the twenty-first day of July in the year aforesaid, in the church of Rothwell, there appeared in person before Depyng the said sir Walter; and in the same place, after what he set forth or averred had been said by him, the same [Depyng] decreed, pronounced and proclaimed the said Walter to be irregular and [to be held] as irregular. And, making appointment, he appointed and ordained for the same sir Walter the Monday next after the feast of St. James the apostle next to come, in the prebendal church of Sleaford, before my lord or his commissary, to set forth in form of law wherefore he should not be for ever removed from and deprived of the said his canonry and prebend, and to do, etc., all else, there being present John Bug, Roger Jurdone and I Colstone. On and in the which day and place, to wit, on the last day but one of July in the year aforesaid, in the said church of Sleaford, master Thomas Skyman, my lord's commissary, sitting in his capacity of judge, caused the said sir Walter to be summoned publicly by name. And when his name had been called and he did not appear, the same commissary decreed that he should be put off, and put him off until Monday next after the feast of St. Michael next to come in the same church, and decreed that he should be summoned for and to the same day and place to set forth as before, there being present Thorde, sir Thomas Heselle, canon, and I Colstone. Now thereafter, because the term last prescribed came to an end without effect, my lord caused that the same sir Walter should be summoned for and to the day and place written beneath, to set forth in form of law wherefore by reason of the premises he should not for ever be removed from and deprived of the said his canonry and prebend, and to do and receive what else, etc., as before. The which sir Walter, having been thus summoned, appeared in person before Depyng in the prebendal church of Buckden, of the diocese of Lincoln, on the fifteenth day of the month of November, in the year of our Lord 1442; and, having been formally asked by the said Depyng whether he has anything to set forth in form aforesaid, alleged that the lord John de Castilione, collector in England of the lord pope, did absolve the same sir Walter from all sentences of excommunication, suspension and interdict passed upon him by law or by man, and from the blame and blemish of irregularity, if he had incurred any by celebrating divine service; touching which he exhibited letters patent made up under the name and seal of the same sir John. And, after these had been thus exhibited and viewed, the same Depyng appointed to the same sir Walter the Tuesday after the feast of St. Nicholas the bishop

7 Thomas Heselle does not appear to have been a canon of Lincoln. He may have been a canon regular, who was for some reason present at Sleaford castle at this time.
8 Alnwick was probably at Buckden at this date.
9 Giovanni, count of Castiglione and cardinal, provided to the see of Courances, Nov., 1444, and translated to Pavia, 3 Oct., 1453, subsequently employed by Nicholas V as legate and papal collector in Germany and Hungary (see Pastor, Gesch. der Päpste 1, 602, etc.). A letter from him, signed 'Johannes Ep'us Papien. et comes,' to Francesco Sforza, duke of Milan, relating to Calixtus III's preparations for a crusade, is printed ibid., 1, 838. He died 10 Sept., 1460. See Gams, Series Episc., pp. 542, 801.
futurum in ecclesia parochiali beate Marie ville Huntynge donie, coram domino aut ipso seu alio commissario domini, ad audiendum declaracionem, pronunciacionem et decretum domini, et faciendum et recipiendum viterius super huiusmodi exhibitis quot iuris sunt, presentibus Bug, Thorpe et me Colstone. Copia dictarum litterarum est inter alia memoranda in fine huius libri.  

[Fo. 8d.] Idem iuruit coram decano et fratribus, tactis euangelii voluntarie, quod nichil faceret quot collegium tangat nisi de communicato consensu tocius capituli; et tamen omnia facit ad libitum irrequisito consensu capituli, peririum incurriendo. Comparuit ut supra; et obiecto sibi articulo, negat iuramentum prefatum alter quam statuta exigunt et dicit quod per statuta non artatur per consensum capituli in agendis.

Quibus sic factis, dominus continuauit visitacionem suam in statu quo nunc est vsque in crastinum festi sancti Luce euangeliste proxime futuri, et ad quemlibet diem citra illud festum de quo duxorit ipsos decanum et capitulum premunieudos, presentibus Thorpe, Bug et me Colstone.

XXXV.

[Fo. 99.]  

Visitacio prioratus de Kyrkeby Belers, ordinis sancti Augustini, Lincolniensis diocesis, facta in domo capitulari ibidem xxvi die mensis Novemberis, anno Domini mcccxxxl, per reuereundum in Christo patrem et dominum, dominum Willelmi, Dei gratia Lincolniensem episcopum, anno suarum consecracionis xv et translacionis quinto.

In primis, sedente dicto reuerendo patre iudicaialiter in dicte visitacionis seu negociis, die, anno et loco predictis, comparuerunt coram eo prior et conuentus dicti loci, visitacionem suam huiusmodi vt apparuit

\(^1\) copi cancelled.

\(^2\) At this point the account of this process ends. The two concluding paragraphs of the visitation are on fo. 8d. The rest of fo. 9 and the whole of 9d. are left blank for injunctions which do not seem to have been composed. The notes which follow are on a small piece of parchment interleaved between fo. 8d. and fo. 9.

\(^3\) constig cancelled.

\(^4\) et traendo half erased.

\(^5\) Sic: for communis.

\(^6\) de has been written here and partially erased.

\(^7\) Anno erased.
next to come, in the parish church of blessed Mary of the town of Hunt-
ingdon,1 before my lord or himself or other my lord's commissary, to
hear the declaration, pronouncement and decree of my lord, and do and
receive what further is lawful touching such exhibitions made, there
being present Bug, Thorpe and I Colston. The copy of the said letters
is among the other matters to be noted at the end of this book.2

The same sware before the dean and his brethren, laying his hand
on the gospels of his own free-will, to do nothing that may concern the
college but with the consent of the whole chapter in common; and yet
he does all things as he pleases without asking the consent of the
chapter, incurring perjury [thereby]. He appeared as above3; and,
when the article was laid to his charge, denies the aforesaid oath in any
other wise than the statutes require, and says that by the statutes he is
not bound to ask for the consent of the chapter in matters of business.

Now, when these things had been so done, my lord adjourned his
visitation in the state wherein it now is until the morrow of the feast of
St. Luke the evangelist next to come, and to any day on this side of that
feast concerning which he shall think fit to forewarn the same dean and
chapter, there being present Thorpe, Bug and I Colstone.

Sir Walter Luffnam4 is defamed for the guilt of adultery with Agnes,
wife of John Stonys the elder.

The same sir Walter is defamed for laying his hands with violence
upon sir Richard Smyth, dragging him by his feet down the steps of the
common hall.

The same Walter sware before the dean in chapter of his own will
upon the book that he would never do anything in his office but with
the consent of the dean and chapter; the which he never did, and
accordingly is perjured and past correction.

XXXV.

The visitation of the priory of Kirby Bellars, of the
order of St. Austin, of the diocese of Lincoln, performed
in the chapter-house there on the twenty-sixth day of
the month of November, in the year of our Lord 1440,
by the reverend father in Christ and lord, the lord
William, by the grace of God bishop of Lincoln, in the
fifteenth year of his consecration and the fifth of his
translation.

In the first place, as the said reverend father was sitting in his
capacity of judge in the business of the said his visitation, on and in the
day, year and place aforesaid, there appeared before him the prior and
convent of the said place, to undergo, as was apparent, such his visitation,

1 I.e., 11 Dec., 1442.
2 It is not in the MS.
3 The preceding process appears to be referred to.
4 This schedule summarises the offences for which Luffenham was called to account in
the course of the long process recorded above, and the slip of parchment was probably the
actual memorandum of indictment employed by the bishop and his commissaries at the
various terms to which his case was successively adjourned.
ALNWICK'S VISITATIONS

subituri. Et deinde primo et ante omnia propositum fuit verbum Dei in sermone latino iuxta facti futuri congrueniam per notabilem virum magistrum Thomam Duffelle, in sacra theologa bacalariurn, sequentem hoc thema, 'Vade et vide si cuncta prospera sint erga fratres tuos.' Quo laudabiliter finito, prior liberuit dominio certificatorium mandati sibi per dominum ob hoc negocium directi factum in hec verba, 'Reuerendo,' etc. Quo perfecto, prior exhibuit plura concernencia fundacionem et transmutationem donus, eleccionis sue confirmanencionem, statum donus et inuncciones, prius concernencia licet in breuius; de quibus dominus dixit se velle deliberare. Et sic, iurata obediencia et fideltate per priorem, idem prior examinatus dicit ea que sequitur.

Frater Henricus Dalby, prior, dicit quod cum omnes indifferenter vtantur ocreis, frater Johannes Knyvet ob magnum inimicitatem quam habet in tibiis nou ytitur a ocreis, de permissio tamen ipsius prioris sub gracia dispensacionis.

Frater Willelmus Wylingtone, supprior, dicit quod nimirum breuiando et non cum debitis pausis dicitur diuinum serviciurn, et ideo minus deuote.

Item prior dicit quod domus tenetur ad vnum missam de beata Virginie in ecclesia parochiali ville ibidem quotidie per vnum de domo vel capellanum secularem ad nutum prioris celebrandum, quod vtique observatur absque cessacione.

Frater Johannes Knyvet dicit quod omnia bene.

Quibus examinatis convocatisque priore et conuenio, dominus continuauit visitacionem suam in statu quo tunc erat vsque in diem Lune tunc proximum; committens et commisit potestatem interim examinandi ceteros magistro Johanni Depyng tunc presenti.

Frater Willelmus Burton dicit quod omnia bene.

Frater Willelmus Shepshede dicit de nimia acceleracione et trans-

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1 Gen. xxxvii, 14.
2 Altered from statir.
3 A college of secular priests, consisting of a warden and twelve chaplains, was founded by Roger Beler in the chapel of St. Peter by his manor at Kirby-on-Wreak, 26 Aug., 1319. The foundation deed is printed in Monasticon vi (1), 512-4: it consists of two parts, the primary endowment of a single chaplain or warden, who was to find another to celebrate in the parish church, and the larger endowment by which this small establishment was converted into a large college of chantry priests in honour of St. Mary and St. Peter, for the health of the souls of the founder and Alice his wife, and for the souls of William his father, Avice his mother, and others. A dwelling-house for the priests was built close to the collegiate chapel. The college was transformed into a house of Austin canons, the original number of thirteen members being retained, in 1359-60. See Visitations 1, 164.
4 See Visitations 1, ibid.
5 I.e. those delivered by previous bishops.
6 The 'first matter' (prima) appears from the sequel to refer to the certificate of confirmation, of which the prior did not possess a full copy. The confirmation, however, had duly been noted in the episcopal registers.
7 The names of the prior and canons are taken, in eight cases, from places in Leicestershire. There are three villages called Dalby, near Melton Mowbray, all at a short distance from Kirby Bellars. Sheshead (Sheneshede) is four miles W. of Loughborough. Kyrkeby is probably Kirby itself. Sewstern (Seusterne) and Buckminster (Bukmynstre) are adjoining villages on the eastern border of the county, near Melton. The manor of Buckminster, which included property in Sewstern, was given by Roger Beler to his original foundation. Packington (Pakyngton) is probably the place of that name near Ashby-de-la Zouch. The name Leyestre speaks for itself. Cusyngtone is Cossington, between Leicester and Loughborough. Burton may also denote a Leicestershire origin. Of the remaining four names,
And then, first and before all else, the word of God was set forth in the Latin speech, in accordance with the process about to take place, by the man of mark master Thomas Duffeld, bachelor in divinity, after this text, 'Go and see if all things be well with thy brethren.' And when this was finished praiseworthy, the prior delivered to my lord the certificate of the mandate which had been addressed to him by my lord on behalf of this business, composed after these words, 'To the reverend,' etc. The which having been read through, the prior displayed several [writings] concerning the foundation and the alteration of the house, the certificate of confirmation of his election, the state of the house and the injunctions,

![Image](https://via.placeholder.com/150)

albeit those concerning the first matter in a short form; concerning which my lord said that he would take counsel. And so, after obedience and fealty had been sworn by the prior, the same prior on examination says these things which follow.

Brother Henry Dalby, the prior, says that, while all without distinction do wear boots, brother John Knyvet, by reason of the sore weakness which he has in his shins, wears no boots, howbeit with the same prior's permission, under favour of a dispensation.

Brother William Wylingtone, the sub-prior, says that divine service is said with too much abridgment and without the due pauses, and therefore with too little devotion.

Also the prior says that the house is bound to a mass of the blessed Virgin in the parish church of the town, to be celebrated daily therein by one of the house or by a secular chaplain at the prior's bidding, the which thing is verily observed without ceasing.

Brother John Knyvet says that all things are well.

Now, when these had been examined and the prior and convent had been called together, my lord adjourned his visitation in the state wherein it then was until Monday, then being the next day; and in his commission he committed to master John Depyn, who was then present, the power of examining the rest in the meantime.

Brother William Burton says that all things are well.

Brother William Shepeshede says as above concerning the too great

Wylingtone is possibly Willington in Derbyshire, near Repton; Knyvet is not a place-name; Chippenham may be from Cambridgeshire or Wiltshire; and Halifax points to a Yorkshire origin.

6 See Visitations 1, 32, note 1.

7 One is reminded of the cook in Chaucer, Cant. Tales A, 385-6:

But greet harm was it, as it thoughte me,
That on his shine a normal hadde he.

8 The foundation deed of the chantry college provided for this. According to the first foundation, the warden of the college was to find another chaplain at his own costs to celebrate 'in ecclesia parochiali eiusdem villae.' By the later foundation, Roger Beler made over the advowson of the parish church of St. Mary to the warden and chaplains. The parish church of St. Mary and the collegiate chapel or conventual church of St. Peter were two distinct buildings. The dedication of the conventual church is now applied to the handsome parish church, which is often supposed to have been the church of the priory; but the plan is purely that of a parish church, and the language of the foundation deeds shews that the chapel of St. Peter was the manorial chapel belonging to the Blerers, and not a part of the parish church, nor is there any indication that the services of the priory were ever transferred to the parish church from the chapel in which they were held.

9 In spite of this testimony, the injunction upon the point seems to shew that there was some doubt about the observance.
currendo in cantando diuinum serviciun, et psalmodia absque debitis et
denocione et pausacione vt supra.

Frater Robertus Halifax dicit quod plures de conuentu et quasi de
consuetudine absentant se a choro tempore maioris misse.

Idem dicit quod canonici vtntur ut claspe in ocreis suis contra
antiquam consuetudinem domus ; et iuuenes canonici iam de noou
habent loculos aurifregii et cerico ornatos dependentes a zonis suis
vsque ad genua, in religionis denunciationem et habitus antiqui subuer-
sonem.

Frater Robertus Kyrkeby dicit quod omnia bene.
Frater Ricardus Seusterne dicit quod omnia bene.
Frater Johannes Pakyangtone dicit quod omnia bene.
Frater Willelmus Leycestre dicit quod omnia bene.
Frater Thomas Bukynystre dicit quod omnia bene.
Frater Willelmus Cusyngtonge dicit omnia bene.
Frater Johannes Chippenham de servicio diuinou transcurrendo et
sine pausacionibus debitis decantato dicit vt supra.

Frater Johannes Knyvet,\(^1\) canonicus\(^2\) domus producti, per frat-
rem Henricum Dalby priorem ad
probandum titulum incumbencie sue,
admissi et iurati.

Frater Willelmus Burtone
Frater Johannes Chippenham

[Po. 99d.] Facta fuit sequens examinacio testium productorum per
fratrem Henricum Dalby, priorem prioratus de Kyrkeby Belers, Lincoln-
iensis dioecesis, in negocio probacionis\(^3\) confirmancionis eiectionis siue
nominacionis eiusdem fratri Henrici, in priorem dicti loci electi siue
nominati, in quadam alta camera infra situm dicit prioratus situata, xxvij
die mensis Novembris, anno Domini mccccxli, per honorabilem virum
magistrum Johanne Depynge, in legibus licenciatum, canonicum Lin-
colnisenem, reuerendi in Christo patris et domini Willelmi, Dei gracia
Lincolniensis episcopi, cancellarium et commissarium, etc.

Frater Johannes Knyvet,\(^4\) canonicus dicit prioratus expresse pro-
fessus, in sacerdocio constitutas, etatis liiiij annorum et amplius, libere
condicionis et bone fama, vt dicit, testis admissus, iuratus et diligenter
examinatus si quid nouerit de confirmancione eiectionis siue nominacionis
dicti fratri Henrici priorius aut eius installatione, dicit quod sic.
Inter-
rogatus de causa scienice sue, dicit quod in festo conversionis sancti
Pauli, anno Domini mccccxxvij, presens fuit iste deponens vna cum
contestibus suis infrascriptis et alios pluribus tunc de conuentu eiusdem
prioratus ; vbi et quando\(^5\) vidit quendam magistrum Johanne Newerke
alias Whitelambe, tunc commissarium reuerendi patris domini Philippi,

\(^{1}\) Sic.
\(^{2}\) ele cancelled.
\(^{3}\) Altered from Knyghtone.
\(^{4}\) auditis cancelled.

\(^{1}\) Transcurrendo refers to the habit of beginning a verse on one side of the quire before
the other side is done, so that the verses run into one another. Cf. the use of sincopare.
Visitations 1, 106.

\(^{2}\) Bands of embroidery or twisted gold-wire. In the injunction consequent upon this
detectum silver bars are also forbidden as an alternative ornament.

\(^{3}\) I.e. a chamber on an upper floor. Nothing seems to be known of the priory buildings,
which probably consisted of the mansum built by Roger Beler for his chantry-priests. This,
in the ordinary course of things, would consist of a range of lodgings near the chapel, such
haste and over-leaping\(^1\) in chanting divine service, and the psalm-singing without either the devoutness or the pauses that are due.

Brother Robert Halifax says that several of the convent, even almost of custom, do withhold their presence from quire at the time of high mass.

The same says that the canons do wear clasps in their boots, contrary to the ancient custom of the house; and now of late the young canons do carry purses adorned with orphreys\(^3\) and silk, that hang down from their belts to their knees, to the stain of their religion and the overturning of their ancient habit.

Brother Robert Kyrkeby says that all things are well.
Brother Richard Seusterne says that all things are well.
Brother John Pakyngtone says that all things are well.
Brother William Leycestre says that all things are well.
Brother Thomas Bukmynstre says that all things are well.
Brother William Cusyngtone says all things are well.
Brother John Chippenham says as above concerning over-leaping in divine service, and that it is chanted without the due pauses.

Brother John Knyvet  
Brother William Burtone  
Brother John Chippenham  
\{ canon[s] of the house, brought forward by brother Henry Dalby the prior, to prove the title of his incumbency, admitted and sworn.\}

The following examination of the witnesses brought forward by brother Henry Dalby, prior of the priory of Kirby Bellars, of the diocese of Lincoln, in the business of the proof of the confirmation of the election or nomination of the same brother Henry, elected or nominated to be prior of the said priory, was held in a high chamber\(^4\) situated within the precinct of the said priory, on the twenty-eighth day of the month of November, in the year of our Lord 1440, by the honourable master John Depyn, licentiate in laws, canon of Lincoln, the chancellor and commissary, etc., of the reverend father in Christ and lord, the lord William, by the grace of God bishop of Lincoln.

Brother John Knyvet, canon of the said priory expressly professed, in the order of priesthood, of the age of fifty-four years and upwards, of free estate and good report, as he says, being admitted as a witness, sworn and diligently examined whether he know aught concerning the confirmation of the election or nomination of the said brother Henry or concerning his installation, says yes. Interrogated concerning the cause of his knowledge, he says that on the feast of the conversion of St. Paul, in the year of our Lord 1418,\(^4\) this deponent was present together with his fellow-witnesses who are written beneath and several others who were then of the convent of the same priory; where and when he saw one master John Newerke or Whitelambe, at that time commissary general in the county of Leicester of the reverend father the lord Philip,

\(^{1}\) as may still be seen at the collegiate church of Lincluden, near Dumfries; and, as the canons at Kirby Bellars merely took the place of the chantry-priests, it may be doubted whether the regular claustral plan was followed there. It will be noticed that, apart from the church and chapter-house, none of the ordinary buildings of a monastery are mentioned in this visitation.

\(^{3}\) Reg. xiv, f. 202d, shews that the date was 24 Jan., 1418-9, the eve of the conversion of St. Paul. The confirmation probably took place at first vespers of the feast.
tunc Lincolniensis episcopi, in comitatu Leycestrie generalem, in huiusmodi negocio confirmacionis, virtute\(^1\) commissionis dicti nuper episcopi, de qua isti sufficienter ut asserit constabat, iudicialiter sedere; et quod vidit et auduit dictum magistrum Johannem commissarium huiusmodi eleccionem siue nominacionem de dicto fratre Henrico factam auctoritate commissionis predicte confirmare, ac ipsum electum in priorem loci prelicere; et quod post hec commissarius,\(^2\) vt officialis archidiaconi Leycestrie, statim absque interrallio eundem electum confirmatum ad summum altare in ecclesia conuentualni eiusdem prrioratus adducere, et postea ad stallum prioris in choro eiusdem ecclesie deducere, et ipsum auctoritate dicti archidiaconi installare personaliter in eodem, isto deponente ac ceteris contestibus suis et alii pluribus subsequentibus; et dicit quod super deposizione non obedienciam deponens super ceteris, siue omnibus diligentem, etc.

Frater Willelmus Burto, eiusdem prerioratus canonicus professus, in sacerdocio constitutus, etatis xl annorum et amplius, libere condicionis et bone fame, vt dicit, testis admissus, iuratus et diligenter examinatus, concordat in premissis cum predicto conteste suo in omnibus; hoc addito quod, postquam dictus frater Henricus sic fuit installatus, tam iste deponens quam ceteri contestes sui et omnes de contueta fecerunt obedientiam dicto priori electo et installato adhuc sedente\(^3\) in stallo suo, etc.; et deponit de fama, etc.

Frater Johannes Chippenham, eiusdem prrioratus canonicus expresse professus, in sacerdocio constitutus, etatis xliii annorum et amplius, libere condicionis et bone fame, vt dicit, testis admissus, iuratus et diligenter examinatus, concordat in premissis cum primo conteste suo in omnibus; hoc addito quod dictus commissarius confirmavit eleccionem siue nominacionem et electum huiusmodi in scriptis de visu et auditu suis; et hoc addito quod iste deponens celebrabat primam missam suam die dominica proxime sequenti dictum conversionis festum, quod illo anno continebatur die Jovis; et deponit de fama, etc.

Willelmus, etc., dilectis in Christo filiis priori et comuentii prrioratus de Kyrkeby Belers, ordinis sancti Augustini, nostre diocesis, saltem, graciam et benedictionem. Visitantes iam pridem vos et dictum vestrum prioratum, licet paucu grauia, quedam tamen inibi reperimus reformacione digna. Has igitur nostras inuitionces nostras\(^4\) et mandata vobis transmittimus, per vos, quatenus ad vestrum quemlibet attinet, inio labiliter observanda.

In primis inuiungimus vobis vnuersis et singulis sub penis infrascriptis vt saltam sani et potentes et alii exterioribus occupationibus ex necessario non impediti\(^5\) matutinis, magnis missis ac aliis horis canonicis personaliter intersitis, legendo, psalmodizando et cantando prout hore huiusmodi exposcunt.

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\(^1\) dicti cancelled.
\(^2\) Sic: the construction requires eundem commissarium, vt officialem, with omission of quod.
\(^3\) Sic: for sedenti.
\(^4\) Sic.
\(^5\) Altered from expediti.

\(^1\) The archdeacon in 1418-9 was Richard Elvet, who succeeded his brother John as archdeacon in or soon after 1404 (see Le Neve II, 60, 61), and exchanged the archdeaconry for the church of Sedgefield, co. Durham, in 1424 (Visitationes 1, 144, note 1). He was dean of the Newarke college, Leicester, from 1396 to his death in 1431.
at that time bishop of Lincoln, sit in his capacity of judge in such the
business of the confirmation, by virtue of the commission of the said the
late bishop, concerning which, as he avers, he was sufficiently informed;
and that he saw and heard the said master John, the commissary, confirm
by authority of the aforesaid commission the election or nomination
which had been made of the said brother Henry, and prefer the same
elect to be prior of the said place; and that after this [he saw] the same
commissary, as official of the archdeacon of Leicester, straightway
without a pause lead the same elect after his confirmation to the high
altar in the conventional church of the same priory, and thereafter bring
him down to the prior's stall in the quire of the same church, and install
him in person in the same by authority of the said archdeacon, with this
deponent and the rest of his fellow-witnesses and several others following
after; and he says that touching the deposition made by him, etc.²

Brother William Burtone, canon professed of the same priory, in the
order of priesthood, of the age of forty years and upwards, of free estate
and good report, as he says, being admitted as a witness, sworn and
diligently examined, agrees as regards the premises in all things with the
aforesaid his fellow-witness; with this addition, that after the said brother
Henry was thus installed, both this deponent and the rest of his fellow-
witnesses and all of the convent did obeisance to the said prior elect and
installed, while he was still sitting in his stall, etc.; and he deposes
concerning his fame, etc.

Brother John Chippenham, canon of the same priory expressly
professed, in the order of priesthood, of the age of forty-four years and
upwards, of free estate and good report, as he says, being admitted as a
witness, sworn and diligently examined, agrees as regards the premises
in all things with his first fellow-witness; with this addition, that the
said commissary confirmed the election or nomination and such the elect
in writing in his sight and hearing; and with this addition, that this
deponent did celebrate his first mass on the Sunday next following the
said feast of the conversion, which fell that year on a Thursday³; and he
deposes concerning his fame, etc.

William, etc., to our beloved sons in Christ the prior and convent of
the priory of Kirby Bellars, of the order of St. Austin, of our diocese,
health, grace and blessing. In our sometime visitation of you and the
said your priory, we found therein, albeit few things that were grievous,
yet some things worthy of reform. These therefore our injunctions and
commands we despatch to you, to be observed by you without breach,
so far as concerns every one of you.

In the first place we enjoin upon you all and several, under the
penalties written beneath, that, at any rate if you be sound in health and
able and be not necessarily hindered by other outward businesses, you
be present in person at matins, high mass and the other canonical hours,
reading, singing the psalms and chanting even as such hours require.⁴

2 i.e., the deposition was made honestly, under the influence of no corruption. See the
similar depositions in the examination at Fotheringhay, pp. 101 sqq. above. In the two
following cases the phrase de fana, etc., refers to the same thing.
3 The actual day of the confirmation was Wednesday: see note 4 on p. 166 above.
4 Founded on Halifax's first decetum.
ALNWICK'S VISITATIONS.

Item quod diuinum non nocturnum pariter et diurnum et presertim psalmodia non transcurrendo, vt solito, sed morose cum debitis paucionibus et alias devote, tam de nocte quam de die omnimode decantetis.

Item quod singuli canonici dicti prioratus saltem sani et potentes ocreis absque les claspes, et nullatinus solutaribus, in pedibus iuxta loci consuetudinem visitatam et approbatam omnino vtantur.

Item quod in zonis aut loculis stipis argenteis seu aurifrigesis nec aliquo alio quoquam, quo honestas religionis inibi antiquitus obscuratae populo veniat in derisum, vtantur quosismodo canonici supradicti, sed ab omnibus hiis abstineant omnino modo.

Item iniungimus vobis vt missam de beate et gloriosa Virgine, ad quam in ecclesia parochiali de Kyngtone predicta quotidie celebrandam recognoscitis vos et dictum vestrum prioratum obnoxius teneri, iuxta ordinacionem superinde factam faciatis continue celebrari.

XXXVI.

[Fo. 80]

Visitacio prioratus de KYME, ORDINI SANCTI AUGUSTINI, LINCOLNENSES DIMENSIONIS, FACTA IN DOMO CAPITULARI IBIDEM XVLIE DIE MENSIS OCTOBRI, ANNO DOMINI MCCCXL, PER REUERENDUM IN CHRISTO PATREM ET DOMINUM, DOMINUM WILLELMUM, DEI GRACIA LINCOLNENSEM EPISCOPUM, ANNO SUARUM CONSCIATIONIS XV ET TRANSLACIONIS VI.

Sedente dicto reuerendo patre judicialiter dictis anno, die, loco et negocio, comparentibusque coram eo priore et canonicis dicti loci ad subeundum visitacionem huissomodi vt apparuit paratis, primo et ante omnia proposittum fuit verbum Dei iuxta actus futuri congruenciam per magistrum Thomam Duffelde, in sacra theologia bacallarium, sequentem hoc thema, 'Vadam et video fratres meas,' etc. Quo multum laudabiliter finito, prior loci liberavit dicto reuerendo patri certificatorium citationis pro hoc negocio ipsi priori directi in hec verba, 'Reuerendo in Christo patri,' etc. Quo lecto et preconizatis citatis et comparentibus, factaque quadam proposizione per magistrum Thomam Kyngtone, canonicum loci illius, dictus prior iurauit canonican obedientiam in forma consueta. Idem prior exhibuit domino fundacionem prioratus, cuius copiam alias dimisit penes registrarium in visitacionis tempore in

1 Sic : servicium omitted.
2 non cancelled.
3 Sic.
4 Sic: for obeirurate.
5 Sic: for beata.
6 1 Sam. xx, 29.
7 Sic: for directe.
8 reuer cancelled.

1 Founded on the determina of the sub-prior, Shepeshede and Chippenham.
2 Founded on the prior's first and Halifax's second determina.
3 Founded on Halifax's second determina.
4 See note 8 on p. 165 above.
5 Possibly a complimentary harangue (arrante), which would come suitably from a canon who had taken a degree at a university.
Also that you do sing divine [service] of the night and day alike, and especially the psalter, without slurring, as is your wont, but slowly with the due pauses and otherwise with devoutness, by all means both by night and by day.¹

Also that the several canons of the said priory, at any rate they that are sound in health and able, do altogether wear boots without clasps, and in no wise shoes, on their feet; according to the custom of the place which is used and approved.²

Also that the canons above said do wear in no wise on their belts or purses silver bars or orphreys or anything else whatsoever, whereby the good fame of the religion observed therein from of old may come into contempt with the people, but refrain from all these things in every way.³

Also we enjoin upon you that you do cause to be celebrated continually, according to the ordinance made touching that matter, the mass of the blessed and glorious Virgin, to the daily celebration whereof in the parish church of Kirby aforesaid you recognise yourselves and the said your priory to be bound under strict obligation.⁴

XXXVI.

The Visitation of the Priory of Kyme, of the Order of St. Austin, of the Diocese of Lincoln, performed in the Chapter-house there on the Fourteenth Day of the month of October, in the Year of our Lord 1440, by the Reverend Father in Christ and Lord, the Lord William, by the Grace of God Bishop of Lincoln, in the Fifteenth Year of his Consecration and the Fifth of his Translation.

As the said reverend father was sitting in his capacity of judge in and on the said year, day, place and business, and when the prior and canons of the said place appeared before him in readiness, as was apparent, to undergo such his visitation, first and before all else the word of God was set forth in accordance with the process about to take place by master Thomas Duffelde, bachelor in divinity, after this text, 'I will go and see my brethren,' etc. And when this had come to an end very praiseworthy, the prior of the place delivered to the said reverend father the certificate of the summons which had been addressed on behalf of this business to the same prior, after these words, 'To the reverend father in Christ,' etc. The which having been read and they that were summoned having been called by name and making their appearance, and after a discourse⁶ had been delivered by master Thomas Kyngtone, canon of that place, the said prior swore canonical obedience in the form accustomed. The same prior shewed to my lord the foundation charter of the priory,⁷ a copy whereof he left at another time with the registrar at the time of the visitation held in the neighbourhood.⁸

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¹ No chartulary of Kyme survives, and the material printed in Monasticon vi (1), 378-9, is very scanty. For the foundation see Visitations 1, 164.
² Probably at Sleaford, where the bishop was on 16 Oct., and may have held his visitation of the deanery of Aswardhurn or Lafford.
partibus exercite. Postea exhibuit confirmacionem electionis sue et
installacionem suam, quarum copias nondum dimisit penes registrarum.
Postea exhibuit statum domus quo est isto die in compendio, sed non
exhibuit quo domum in ingressu sui officii illum recepit. Postea exam-
inatus dicit ea que sequuntur.

Frater Robertus Ludburghie, prior, dicit quod circa decennium vnus
eorum confrater, nomine Ricardus Leke, apostatando exiit et ingressus
est ordinem minorum: petit tamen iterum admitti, si propter hoc ex
gracia concedatur.

Item dicit quod canonicex consuetudine exercent ludum tabell-
arum.

Item dicit quod iuuenes informatur in primitiuis scienciis in ecclesia
parochiali.

Item dicit quod elemosina iam nuper per secularem colligebatur et
per superuisum vnus canonicici erat distributa: modo toutum fit per vnnum
canonicum.

Frater Ricardus Ingoldesby, supprior, dicit quod pueri nimis
frequentem accessum habent in chorum tempore diuinorum.

Item dicit quod aliquociens, cum filius vel officiarii domini veniunt
ad villam, ad eorum rogatum canonici de licencia prioris commendent
et bibunt cum ipsis in villa de Kyma. Fiat inuncio.

Item dicit quod Blytone intendit venacionibus cum filius domini
fuerit presens, et custodit canes suos venaticos, non tamen expensis
domus. Monitus est quod decetero similia non faciat.

Item petit ut humanius prouideatur canonicis infirmantibus in
infirmaria quam solito, et hoc in focalibus, in cibis subtilioribus et
medicinis.

Item dicit quod quilibet canonicus sacerdos percipit ad vestitum in
anno xvjs.

Frater Thomas Kyngtone dicit quod cellararius cum posset non venit
ad chorum tempore diuinorum de die et de nocte.

Frater Thomas Marum dicit quod officium conquinarii est in manu
prioris.

Item dicit quod clericus1 ecclesie est remissus et neegligens in
pulsando ad horas.

Item dicit de infirmis vt supra.

Frater Thomas Durham, custos capelle sancti Thome de Northolme,
dicit quod distribuciones hende in obitibus pro domino inter canonicos
presentes subtrahuntur. Prior dicit quod quamcito redditus ad hoc
assignati possunt leuari funt distribuciones huiusmodi.

1 es cancelled.

1 There is no record of these. See Visitations i, 81, note 1.
2 Seven surnames out of eleven are derived from places in Lincolnshire, viz., Lud-
borough, Ingoldby, Marcham, Blyton, Sutterton, Spalding and Boston. Felitwell is in
Norfolk, near the borders of Suffolk and Cambridgeshire. Durham and Kington, the
second of which cannot be identified with certainty, are in distant parts of England. One
name, Mace, is not a place-name.
3 I.e. backgammon. Cf. Chaucer, Cant. Tales v, 900:

They dauncen, and they playen at ches and tables.

Halliwell, s.v. Tables, notes that the name was applied to any game played with a board
and dice. See Ducange, s.v. Tabula, Tabliare.

4 The parish church was in the nave of the priory church. Part of the nave and south
aisle, containing beautiful work of the fourteenth century, is still in use; but the rest has
Thereafter he exhibited the certificate of the confirmation of his election and that of his installation, copies whereof he has not yet left with the registrar. After this he exhibited the state of the house in which it is to-day in a summary form, but he did not exhibit that in which he received the house at his entry upon his office. Thereafter upon examination he says these things which follows.

Brother Robert Ludburgh, the prior, says that about ten years [ago] a brother of their company, by name Richard Leke, went out in apostasy and entered the order of friars minors: he prays, however, to be admitted again, if leave may be favourably granted him on this behalf.

Also he says that the canons do play of custom the game of tables. Also he says that the young [canons] are instructed in the elementary forms of knowledge in the parish church. Also he says that the alms until of late used to be collected by a secular and were distributed by survey of a canon: now the whole is done by a canon.

Brother Richard Ingoldesby, the sub-prior, says that boys have too often access to the quire in time of divine service.

Also he says that sometimes, when the son or the officers of their lord come to the town, the canons at their asking do eat and drink with the same in the town of Kyme with the prior’s licence. Let an injunction be made.

Also he says that, whenever their lord’s son is present, Blytone goes a-hunting, and he keeps his hounds for hunting, howbeit not at the cost of the house. He was warned not to do the like from henceforth.

Also he prays that more kindly provision than is wont be made for the canons who are sick in the infirmary, and this as regards fuel, more delicate food and medicines.

Also he says that every canon who is a priest receives sixteen shillings in the year for his raiment.

Brother Thomas Kyngtome says that the cellarer comes not, albeit he could, to quire in time of divine service by day and by night.

Brother Thomas Marum says that the office of kitchener is in the hands of the prior.

Also he says as above concerning them that are sick.

Brother Thomas Durham, warden of the chapel of St. Thomas of Northolme, says that the distributions which should be made at obits on their lord’s behalf among the canons who are present are withheld. The prior says that, as soon as the rents assigned to this end can be levied, such distributions are made.

disappeared, as well as the conventual buildings. From Durham’s depositions, it appears that the cure of souls was at this time served by one of the canons.

The lordship of Kyme and the patronage of the priory had descended through the families of Kyme and Umfraville to the family of Talboys. For an account of the Lancastrian sir William Talboys, styled earl of Kyme, who was beheaded after the battle of Hexham in 1464, see D.N.B. i.v. 311. See also note 7 on p. 20 above. The manor-house of the lords of Kyme, of which the tower, an elaborate example of the fortified building known in the north of England as a pele tower, remains, lay to the south-east of the priory.

Northolme, which was apparently in the neighbourhood of Kyme, was, as Felthewell’s deposition shews, the grange, like Southrey at Bardney, Dousedalehouse at Crewland, etc., to which the canons retired for convalescence after illness or their periodical minuitions. Cf. the existing remains of the grange and chapel at Wykeham, the corresponding demus recreationis for the monks of Spalding. Durham’s office corresponded to that of the prior of St. Ives at Ramsey and the prior of Oxney at Peterborough.
ALNWICK'S VISITATIONS

Item dicit quod cellerarius occupat officium sacristie.
Item dicit quod frater Johannes Suttertone occupat officia elemosinariæ,2 refectorii, subcellerarii, capellani parochialis et magistri labinarum.
Item dicit quod prior occupat officium coquinarii.
Item dicit quod parochiani faciunt oblaciones suas ad summum altare in choro diebus offerendorum,4 incidence ten et recedentes per medium chori.
Item dicit quod non est prouisum infirmis de medicis et medicinis expensis domus.
Item dicit quod Hardyng continue et extranei vt pro vna dieta sedent in refectorio inter canonicos in refectionibus suis; et Hardyng soluit solum xxld. in septimana pro se uel suo.
Item dicit quod artifices et servientes familiares commedunt indies in refectorio seorsum ad mensam separatam et inferiorem.
[Po. 8od.] Item dicit5 exercet curam animarum apud Northolme solum ex commissione et posizione prioris, et dicitur quod vnum canonicus institueretur ibidem per episcopum, et super hoc vt asseritur sunt priuilegia apostolica. Habet terminum ad exhibendum priuilegia citra Pascha per quo possunt facere deserusri cure per canonicum suum.
Frater Thomas Feltwelle dicit quod ex consuetudine canonici stantes apud Northolme stabant adnuiicem in communis, et iam sunt in separatis locis et non in loco habitacionis sue pro eis ordinate. Iniumctum est priori vt prouideat vt decetero stent simul in mensa in domo ordinata ibidem pro eorum inhabitatione citra festum Omnium Sanctorum, sub pena solvendi fabricae ecclesie Lincolniensis x 1.s. de communibus domus bonis. (Videat dominus de fundacione de Northolme.)
Item dicit6 subcellerario occupante plura officia vt supra.
Item dicit quod frater Johannes Mace occupat officia cellerarii et sacriste et ponit proventus vnum officii ad aliud, per quod vnnum deterioratur et aliud melioratur.
Item dicit quod pietancic ex dudum consuete iam veniunt in dissuetudinem.
Item dicit quod clericus ecclesie est negligens in pulsando ad horas, et hoc quia sacrista est multum absens a domo circa extrinseca negocia vt cellerarius, et ideo non intendit ecclesie nec officio sacristie.
Item dicit quod ostia ecclesie, claustri et dormitori non clauduntur et aperiantur temporibus opportunis et congruis, nam prior gerit clauas istorum ostiorum.
Item dicit quod camerarius6 prioris iacet de nocte infra dormitorium.
Frater Thomas Blytone, precentor et receptor hospitum, dicit quod clericus ecclesie est alqualiter negligens et nimis remissus in officio suo; in ceteris dicit omnia bene.

1 Sic: possibly elemosinariae and refectorii were written carelessly for elemosinarii and refectorii; but the MS. preserves no rule on this point and uses, e.g., officium sacristie and officium sacristie indiscriminately.
2 Interlined above aliquibus oblacionum cancelled.
3 Sic: quod omitted.
4 Sic: de omitted.
5 Inter cancelled.
6 For labina see p. 32 above, note 5. This somewhat unusual ‘obedience’ is easily explained by the position of the priory in the fens between the Cardike and the Witham, and on the edge of the great expanse of Holland fen, which bounds the right bank of the
Also he says that the cellarer holds the office of sacrist.
Also he says that brother John Suttertone holds the offices of the
almonry, the frater, subcellarer, parish chaplain, and master of the fens.¹
Also he says that the prior holds the office of kitchener.
Also he says that the parishioners make their offerings at the high
altar in quire on days when oblations should be made, going and
returning through the midst of the quire.
Also he says that no provision is made of doctors and medicines for
the sick at the costs of the house.
Also he says that Hardyng² continually, and strangers for a day
at a time, do sit in the frater among the canons at their meals; and
Hardyng pays only twenty pence in the week for himself or for what he
gets.
Also he says that the craftsmen and household servants do eat daily
in the frater by themselves at a separate and lower table.
Also he says [that] he minds the cure of souls at Northolme only by
commission and at the appointment of the prior, and it is said that a
canon should be instituted in the same by the bishop, and touching this,
as it is alleged, there are apostolic privileges. [The prior] has a term on
this side Easter to exhibit the privileges whereby they may cause the
cure to be served by one of their canons.
Brother Thomas Feltwelle says that the canons staying at Northolme
did of custom dwell together on their commons; and now they are in
separate places, and not in their dwelling-place that is ordained for them.
The prior was enjoined to make provision that from henceforth they
board together in the house ordained in that place for them to dwell in,
on this side the feast of All Saints, under pain of paying forty shillings
from the common goods of the house to the fabric-fund of the church of
Lincoln. (Let my lord see concerning the foundation of Northolme.)
Also he says as above [concerning] the subcellarer, that he holds
more than one office.
Also he says that brother John Mace holds the offices of cellarer and
sacrist and applies the profits of one office to the other, whereby one is
made worse and the other is bettered.
Also he says that the pittances³ which have been of long time
accustomed are now coming into disuse.
Also he says that the clerk of the church is negligent in ringing for
the hours, and this because the sacrist is much away from the house
about foreign business, in his office of cellarer, and therefore minds not
the church or the office of the sacristy.
Also he says that the doors of the church, the cloister and the
dorter are not shut and opened at convenient and fitting seasons, for the
prior carries the keys of these doors.
Also he says that the prior’s chamberlain lies by night within the
dorter.
Brother Thomas Blytone, the precentor and guest-master, says that
the clerk of the church is somewhat neglectful and slack in his office: as
regards other things, he says all things are well.

¹ Witham as far as Boston. Suttertone’s business, no doubt, was to look after the fisheries
and cutters of reeds and peat in the fens belonging to the priory.
² Evidently a corrodarius, but not mentioned elsewhere.
³ See note on Pietanciarius, Visitations 1, 243.
Frater Johannes Mace, cellerarius et sacrista, requisitus, quod nihil quamdam camerarius prioris iacet iuxta dormitorium: in ceteris dicit omnia bene.

Frater Johannes Sotertone dicit quod magister Thomas Kyngtone non vult informare nouicios in gramatica nisi habeat pro labore utraque que facultates ipsorum nouiciorum suppetant.

Frater Willelmus Spaldyng dicit quod clericus monasterii est multum neceligens et remissus in suo officio, ut in pulsacione campanarum et in ministracione sua ad altare et in ceteris.

Item dicit quod non habent janitorem, qua occasione porte alicuando stant aperte.

Frater Willelmus Bostone, habitum gerens ibidem per annum, dicit quod magister Thomas Kyngtone instruit ipsum et confritrem suum aliquando in gramatica: recipit tamen pro quarterio anni xx d. pro labore, et dicit quod facultates sue ad hoc onus non suppetunt.

Frater Willelmus Spaldyng notatur cum Margeria Wastnesse. Comparuit et obiecto articulo negat crimine: vnde datum est sibi tempus immediate post prandium eiusdem diei in eodem loco ad purgandum se cum quatuor de confirubis suis. Quo tempore comparuit et purgavit se cum priore, Thoma Marom, Thoma Blytone et Johanne Mace.

Salua potestate faciendi incuncciones et mandata, et reseruata pena istius detecti de lapsu carnis, dominus dissolut visitationem suam, presentibus Throntone et Skayman et me Colstone.

[Fo. 70] Willelmus, permisione diuina Lincolniensis episcopus, diletis in Christo filis priori et conuentui prioratus de Kyma, ordinis sancti Augustini, nostre dioecesis, presentibus et futuris salutem, gratiam et benedictionem. Cum plantatam sanctam religionem (et cetera vt supra in Croylande) obseruanda.

In primis iniungimus vobis priori in virtute obedientie et sub pena contemptus ut, cum pluribus de confirubis vestris plura occupent officia tam interiora quam exteriora, quorum in manibus vestre non prosperant et a diuinis officis nocturnis et diurnis ca occasione, ne dicamus ex afectione, abstrahuntur, vt si omnino oporteat vnum canonicum duo vel plura occupare officia, presit talibus que sunt simul ad intra vel

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1 *Sic*: dict omitted.
2 Interlined above *a lisse* cancelled: *docere* also interlined and cancelled.
3 *nouic* cancelled.
4 *Johannes Bostone* cancelled.
5 *Altered from* detecta.
6 Interlined above *ut* cancelled.
7 Bracketed words underlined in original.
8 *nuu* cancelled.
9 Interlined above *exteriora* cancelled.
10 *sito quod* cancelled.
11 *suis* cancelled.
12 *Altered from* prosperantur: sed cancelled.
13 *propter officia huiusmodi et eorum varias ocupaciones* cancelled.
14 Interlined above *non* cancelled.
15 *Sic*: *ut* repeated.
16 *presit* cancelled.
KYME PRIORY, 1440

Brother John Mace, the cellarer and sacrist, being asked, [says] that one who is the prior's chamberlain lies hard by the dorser: as regards other things, he says all things are well.

Brother John Sotertone says that master Thomas Kyngtome will not instruct the novices in grammar, unless he may have more for his pains than the resources of the same novices can supply.¹

Brother William Spaldyng says that the clerk of the monastery is very neglectful and slack in his office, as in his ringing of the bells and in his service at the altar and in other respects.

Also he says that they have not a gate-keeper, by reason whereof the gates sometimes stand open.

Brother William Bostone, who has worn the habit in the same place for a year,² says that master Thomas Kyngtome sometimes instructs him and the brother his fellow in grammar: howbeit, he receives twenty pence for his pains for a quarter of a year, and he says that their resources are not sufficient for this charge.

Brother William Spaldyng is defamed with Margery Wastnesse. He appeared and, the article having been laid to his charge, denies his guilt; wherefore a time was given him to clear himself with four of his brethren, immediately after breakfast on the same day in the same place. At the which time he appeared and cleared himself with the prior, Thomas Marom, Thomas Blytone and John Mace.

Saving the power of making injunctions and commands, and having reserved the penalty of this disclosure concerning fleshly lapse,³ my lord dissolved his visitation, there being present Thornton⁴ and Skayman⁵ and I Colstone.

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William, by divine permission bishop of Lincoln, to our beloved sons in Christ the prior and convent of the priory of Kyme, of the order of St. Austin, of our diocese, that now are and shall be, health, grace and blessing. Inasmuch as [we ought by all means to cherish] holy religion where it is planted (etc., as above in the case of Croyland [down to]) to be observed [etc.].⁶

In the first place we enjoin upon you the prior, in virtue of obedience and under pain of contempt, inasmuch as several of your brethren hold more than one office within as well as without the house, in whose hands [such offices] in both places [at once] speed not well, and by reason thereof, let us not say of their own liking, they are drawn away from the divine offices of the night and day, that, if it must be by all means that one canon do hold two or more offices, he shall be set over such as are

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¹ This indicates that the novices paid their grammar-master out of their peculium. See note on Peculium, Visitations 1, 243.
² See note 2 on p. 15 above. The principle that a year's continuance in the monastic habit in one place constitutes tacita professio and obliges the novice to permanent vows is laid down in Decretal III, tit. xxxi, c. 22, Ex parte tua. Ibid., c. 23, Statutinus, provides that, where there is no distinction of habit between novices and the expressi professi, the habit given to religious when they make profession shall be specially blessed at the time. These rules apply primarily to monks, but were intended, as in many similar cases, to be binding on religious generally.
³ I.e. the person who had brought the charge, the detegens, incurred a penalty.
⁴ Robert Thornton, Alnwick's official, archdeacon of Bedford 1438-9-50. See Visitations 1, 60, note 3.
⁵ See note 4 on p. 163 above.
⁶ See p. 58 above.
ALNWICK'S VISITATIONS

hiis *que modo consimili sunt* ad extra, ita quod officia non confundantur
 nec ea occupantes a diuinis nisi ex necessario absententur.

Item inuungimus et mandamus vobis vniuersis et *singulis* sub penis
infra scriptis vt omni die, dicto completerio,\(^2\) dormitorium uniformiter
petatis,\(^3\) et inde nisi ad matutinas tantum quosque pulsetur ad primam
in crastino nullatinus exitur, ad quas omnes de confrentu, *saltem sani et
potentes*, eciam cellerarium,\(^5\) licet ad extra agens domum repedauerit
nocte precedenti, omni pigricia et\(^6\) sompnolencia penitus excusa integre
conueniant.

Item inuungimus vobis vniuersis et singulis quod, omissis omnibus
ludis vanis inhonestis, presertim *tabularum*,\(^7\) ac *venacionibus*, contempla-
ciones, leccioni et studio in claustro *ac horis canonicis et misis* temporibus
debitis intendatis.

Item inuungimus vobis priori in virtute obedientie et sub pena grauis
contemptus vt, cum claues ostiorum claustri et dormitorii geratis, ipsa
ostia temporibus debitis et congruus clauditis et aperiatis: quodque
nullum secularem quantumcunque honestum infra clausum dormitorii de
nocteiacere permitbatis; et quod cum omni acceleracione accomoda de
vno prouido viro qui noucios et iiuenes canonicos vestros in grammatica
instruat et informet sumptibus communibus domus prouideatis.

Item inuungimus vobis vniuersis et singulis sub pena excommunicatio-
is infrascripta quod in villa de Kyme extra prioratum\(^8\) non comedatis\(^9\)
aut bibatis nisi ex *honesia causa priori vel suipriori exposita per volen
ti*, et *licencia super hoc petita et openta*;\(^8\) quodque canes venaticos *proprios vel
alienos* in prioratu vel extra in villa de Kyme nullatinus teneatis, custodi-
atis aut nutriatis.

Item inuungimus vobis priori vt diligenter superuideatis quod
elemosinarius diligenter colligat elemosinas mensarum vestrarum et eas
ac alia distribuenda pauperibus magis indigentibus fedeliter eroget et
distribuat.

(De infrinis refouendis.) Item inuungimus vobis priori sub pena
contemptus vt fretres vestros in infirmaria infermantes sepius et patern-
alter visitetis eisque *de congruentibus*\(^10\) cibis, medicinis, focalibus et aliis
quibus cicius et melius conualescere et recreari poterunt prouideri et
ministrari faciatis.

Item inuungimus vobis priori sub eisdem penis vt diligenter moneatis
et inuungatis clerico ecclesiæ quod diligencius et melius intendat officio et
ministerio suo in choro et circa altaire et in pulsacione tempestu ad
horas temporibus congruus facienda sub pena expulsionis sui ab officio
illo; quodque non sinatis pueros tantos et tales\(^13\) per medium chori

\(^1\) *ce* cancelled.
\(^2\) Altered from *completorii*.
\(^3\) Altered from *petant*.
\(^4\) Interlined above *non* cancelled.
\(^5\) *Sic*.
\(^6\) *solemn*, followed by *somn* cancelled.
\(^7\) *tabellarum* cancelled.
\(^8\) *ad* and in *quorumcunque presencia* cancelled.
\(^9\) *b* cancelled.
\(^10\) Inserted in margin.
\(^11\) Interlined above *subtilioribus* cancelled.
\(^12\) *tas* cancelled.

1 Founded on Marum's first, Durham's second, third and fourth, and Feltwelle's second,
third and fifth *detecta*. 
within the house at the same time, or over such as in like manner are without it, so that the offices may not be mixed, nor they that hold them be kept away, except of necessity, from divine service.¹

Also we enjoin and command you all and several, under the penalties written beneath, that every day, when compline has been said, you do go to the dorter all together, and go out from thence in no wise until the bell be rung for prime on the morrow, save only to matins; to the which all of the convent, at any rate they that are sound in health and able, shall come together in their full number, utterly shaking off all sloth and drowsiness, even the cellarer, though he have come back home from his business without the house the night before.²

Also we enjoin upon you all and several that, setting aside all idle [and] unhonest games, especially that of tables, and hunting, you be instant at the due seasons in meditation, reading and study in cloister and at the canonical hours and masses.³

Also we enjoin upon you the prior, in virtue of obedience and under pain of grievous contempt, that, since you carry the keys of the doors of the cloister and dorter, you do shut and open the same doors at the due and fitting seasons; and that you suffer no secular person, howsoever honest, to lie by night within the enclosure of the dorter; and that with all convenient speed you do make provision of a prudent man at the common costs of the house, who shall instruct and teach your novices and young canons in grammar.⁴

Also we enjoin upon you all and several, under the penalty of excommunication written beneath, that you eat not or drink in the town of Kyme without the priory, except for an honest reason set forth by him that wishes it to the prior and sub-prior, and with licence asked and had on this account; and that you do in no wise keep, tend or feed hounds for hunting, of your own or of others, in the priory or without it in the town of Kyme.⁵

Also we enjoin upon you the prior that you do make diligent survey that the almoner may zealously collect the alms of your tables and faithfully deliver and distribute them and what else should be distributed to the poor who are most in need.⁶

(Of the refreshment of the sick.) Also we enjoin upon you the prior, under pain of contempt, that you do visit more often and in fatherly wise your brethren that are ailing in the infirmary, and cause provision and ministry to be made them of befitting meats, medicines, fuel and the other matters whereby they shall be able to recover their health most speedily and best and be restored.⁷

Also we enjoin upon you the prior, under the same penalties, that you do diligently admonish and enjoin upon the clerk of the church that he shall attend more zealously and better to his office and ministry in quire and about the altar, and in making timely ringing for the hours at the fitting times, under pain of expelling him from that office; and that

² Founded on Knygton’s *detecta*.
³ Founded on the prior’s second and Ingoldesby’s third *detecta*.
⁴ Founded on Feltwelle’s sixth and seventh, Mace’s, Sotertone’s, Spaldypg’s second, and Bostone’s *detecta*. See also the prior’s third *detectum*.
⁵ Founded on Ingoldesby’s second and third *detecta*. The saving clause added to the first part of the injunction was evidently an after-thought intended to suit occasion when it would be awkward to decline the invitations of the patron’s son or ministers.
⁶ Founded on the prior’s fourth *detectum*.
⁷ Founded on Ingoldesby’s third and Durham’s sixth *detecta*.
temporibus diuinorum habere vt solito incursus et excursus; nam aliquociens psallentes in choro per huiuscemodi turbantur.

Item iniungimus vobis priori sub eisdem penis vt quamcito omnimode poteritis redditus ad hoc assignatos leuetis et distribuciones fieri consuetas in obitibus sine mora faciatis, ac pietacias consuetas que per negligenciam iam [veniunt] in dissuetudinem . . . . . .

Item iniungimus vobis priori sub eisdem penis vt diebus ipsi quibus populares ad summum altare in ecclesia vestra offerre consueuerunt, sacerdos celebrans cum suis ministris ad ostium chori occidentali accedat et oblaciones offerre volentium ibidem recipiat, ne et ipsi seculares, presertim mulieres, tempore diuinorum chorum ingentiandur.

Item iniungimus vobis priori sub eisdem penis ne seculares quosquam in refectorio vel aula vestra temporibus refectionum mixtim in mensa cum canonicos ex consuetudine sedere permettatis, vestra duntaxat mensa excepta.

Volumus eciam et iniungimus vt temporibus refectionum meridianarum vtrobique leccionem habeatis.

Item volumus et ordinamus sub penis supra et infrascriptis quod canonici vestri apud Northolme manentes simul stent continue et in communi vivant die et nocte in mansione illa que ibidem ad hunc vsum antiquitus est ordinata.

Item iniungimus, etc., (vt in vii iniunccione Welhowe et dehinc vsque in linem.)

XXXVII.

[Fo. 108]

Visitacio prioratus de Langley, ordinis sancti Benedicti, Lincolnensi diocesis, facta in domo capitulare ibidem xx° die mensis Januarii, anno Domini mccccxxl, per reuerendum in Christo patrem et dominum, dominum Willemum, dei gratia Lincolniensem episcopum, anno suarum consecrationis xv° et translacionis quinto.

In primis sedente, dicto reuerendo in Christo patre iudicialiter in huiusmodi visitacionis sue negotio inchoando die, loco et anno supradictis, comparuerunt coram eo priorissa et conuentus dicti prioratus visitacionem suam huiusmodi vt apparuit subiture; et deinde primo et

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1 Altered from excussus.
2 ante cancelled.
3 Altered from turbabantur by expunging the second ba.
4 Added in margin: the rest illegible.
5 ex cancelled.
6 Sic: for occidentali.
7 Interlined above in mensa cancelled.
8 per cancelled.
9 ab cancelled.
10 Bracketed words underlined in original. These injunctions are written upon the leaf preceding the report of the visitation, and form the fourth of a series of five (viz. Wellow, Nuncoton, Thornton, Kyme and Nocton park) written consecutively on ff. 77d-79. Fo. 79d is blank.

1 Founded on Ingoldesby's first, Marum's second, Feltwelle's fifth, Blytone's and Spalding's first detesta.
2 Founded on Durham's first and Feltwelle's fourth detecta.
3 Founded on Durham's fifth detectum.
you do not suffer boys of such an age and such a kind to have, as is wont, their comings in and goings out through the midst of the quire in time of divine service; for sometimes they that are singing the psalms in quire are disturbed by such doings. ¹

Also we enjoin upon you the prior, under the same penalties, that as quickly as by all means you can you do levy the rents assigned to this end and cause the wonted distributions at obits to be made without delay, and [cause to be distributed] the accustomed pittances, which are now [coming] into disuse.²

Also we enjoin upon you the prior that, on the same days whereon the common folk are accustomed to make oblations at the high altar in your church, the priest who is celebrating shall go with his ministers to the western door of the quire and receive at the same the oblations of them that desire to make offerings, that the same secular folk, especially women, may not enter the quire in time of divine service.³

Also we enjoin upon you the prior, under the same penalties, that you do suffer no secular folk whatsoever to sit of custom in the frater or your hall at meal-times mingled with the canons at table, save only at your own table.⁴

We will also and enjoin that at the times of the noontide meals in both places you shall have reading.⁵

Also we will and ordain, under the penalties written above and beneath, that your canons, when they stay at Northolme, shall abide together continually and live in common by night and day in that dwelling-place which has been ordained for this use in that place from old.⁶

Also we enjoin, etc. (as in the eighth injunction for Wellow and from this place to the end.)⁷

XXXVII.


In the first place, as the said reverend father in Christ was sitting in his capacity of judge at the beginning of the business of such his visitation on and in the day, place and year above-said, there appeared before him the prioress and convent of the said priory to undergo, as was apparent,

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¹ Founded on Durham's seventh detectum.
² An addition, the reason for which does not appear in the detecta, to the preceding injunction. It is obvious that the indiscriminate presence of lay-folk in the frater would hinder reading.
³ Founded on Feltwelle's first detectum.
⁴ Those referred to here require the yearly rendering of an account by the prior, forbid unlicenced grants of corrodies (see Durham's seventh detectum), and order the injunctions to be read four times a year. The visitation of Wellow had been held three months before, and the five sets of injunctions, all undated, were probably composed at the same time, after the visitation of the archdeaconry had been completed.
⁵ I.e. 20 Jan., 1440-1.
ante omnia propositum fuit verbum Dei per egregium virum magistrum Johannem Beuerley, sacre pagine professorum, sequentem hoc thema,  
1 Exhibeatis membra vestra hostiam viuam, hostiam sanctam, hostiam Deo placentem. Quo in lingua vulgari laudabiliter finito, priorissa dicti loci, requisita de certificando mandatum domini, dicit se recepisse mandatum domini in festo Dionisii ultimo. Interrogata si habeat certificatorium super eius execucione, dicit quod non, eo quod non intellexit illud, nec eciam capellanus suus cui illud exhibuit; super quo submissit se gracie domini. Vnde liberato domino originali mandato et in vulgari perfecto, interrogat ab ea dominus si illud executa sit. Dicit quod sic quantum ad citationem sui et sororum suarum. Quantum ad titulum confirmacionis sue, dicit quod Wardale confirmavit electionem, et magister Henricus Langare, tunc officialis archidiaconi, installuit eam, sed super hiis nichil habet in scriptis. Interrogata si habeat fundacionem domus et quis est fundator, dicit quod dominus Willemus Pantolfe fundavit domum, sed quia illaterate sunt, nesciunt intelligere scripturas. Interrogata si reddat comptum suum annuam sororibus suis, dicit quod non: dicit tamen quod parata erit ad sibi computandum. Deinde ministratui domino sui et sororum suarum nomina et cognomina; quibus preconizatis et comparentibus, eadem priorissa iurauit obedientiam in forma consuet. Interrogata quanti valóris sunt redditus domus, dicit quod solum extendunt se ad xx li. Deinde amotis alius, examinata priorissa dicit ea que sequuntur.

Domina Magaret Pole, priorissa, dicit quod quod ad reuents domus habuerunt apud Dalby x marcas et xx quarteria frumenti, et iam habent solum c.s. Solebant habere apud Somerby x lii, et iam habent ix lii. Solebant habere apud Dyseworthe c.s., et iam habent tantum xxiiij s. Habere solebant apud Barkeby in temporalibus vi lii, et iam habent solum iiij lii. Apud Belgrae xlii  
4: iam nichil habent, eo quod terre ignorantur de quibus leuarentur. Et habent de redditu vnius molendini aquatii

1 Rom. xii, 1: 'Obsecro itaque vos frates per misericordiam Dei, ut exhibeatis corpora vestra hostiam viventem, sanctam, Deo placentem, rationabile obsequium vestrum.'  
2 Latina cancelled.  
3 Sic: for iliterate.  
4 xli interlined above xx cancelled.  
1 See note 3 on p. 34 above.  
2 9 Oct., 1440.  
3 No record of her election or confirmation remains: see Visitations 1, 157. Her evidence with regard to the corody shews that she had been elected within the last six years. Her successor in 1447-8 was Margaret Bellers, who may have been the lady of that name from the neighbouring priory of Gracedieu. The fact, however, that Gracedieu belonged to another order of nuns would be a difficulty in the way of such migration.  
4 Master John Wardale or Wardall, priest, L.L.D., had coll. of Leicester St. Margaret's preb. in Lincoln, 7 Nov., 1448 (Reg. XVIII, fo. 109). Subsequently, at a date not recorded, he obtained Twyford preb. in St. Paul's (Hennessy, Nov. Rep., p. 52). On 16 April, 1455, he was inst. to the vicarage of St. Mary, Islington (ibid., p. 230), and is identified by Newcourt (Rep. ii, 665) and Hennessy with John Wardall, whom Newcourt, however, calls Thomas in his text but John in his note, inst. to Great Wigborough, Essex, 17 Sept., 1466. All the four benefices mentioned were vacant in 1472, when he died. Hennessy (op. cit., p. xlvii) notes that his will (P.C.C. 6 Watts), dated 1 May, 1472, was proved on 26 May following.  
5 Master Henry Langar, Dawkyns, Dalkyns or Dawkyn, dec. bac., was inst. to Saxby, Leices., on the pres. of Thomas Chaworth, kt., 12 Dec., 1434 (Reg. xvii, fo. 424). He exh. Saxby for Long Whatton, 7 Jan., 1438-9 (Reg. xviii, fo. 150), and Long Whatton for the vicarage of Ashby-de-la-Zouch, 22 Nov., 1493 (Reg. xx, fo. 216d). He died before 24 Sept., 1477 (Reg. xxi, fo. 73).
such his visitation; and then first and before all else the word of God was set forth by the excellent master John Beverley, professor of holy writ, after this text, 'Present your members a living sacrifice, a holy sacrifice, a sacrifice acceptable to God.' And when this was come to a praiseworthy end in the vulgar tongue, the prioress of the said place, being asked for her certificate of my lord’s mandate, says that she received my lord’s mandate on the feast of St. Denis last. Interrogated whether she has a certificate touching the execution thereof, she says no, because she did not understand it, nor did her chaplain also to whom she shewed it; concerning the which she surrendered herself to my lord’s favour. Wherefore, when the original mandate had been delivered to my lord and read through in the vulgar tongue, my lord asked of her if she have executed it. She says yes, as regards the summons of herself and her sisters. As regards the title of her confirmation, she says that Wardale confirmed the election, and master Henry Langare, then the archdeacon’s official, installed her, but touching these things she has nothing in writing. Interrogated if she has the foundation charter of the house and who is the founder, she says that sir William Pantolfe founded the house, but because they are unversed in letters they cannot understand the writings. Interrogated whether she renders her account to her sisters yearly, she says no: she says, however, that she will be ready to account to them. Then she furnished my lord with the names and surnames of herself and her sisters; and, after they had been called over and made their appearance, the same prioress swears obedience in the form accustomed. Interrogated of what worth are the rents of the house, she says that they amount only to twenty pounds. Then, when the others had been removed, the prioress on examination says these things which follow.

Dame Margaret Pole, the prioress, says with respect to the revenues of the house that they had at Dalby ten marks and twenty quarters of wheat, and now they have only a hundred shillings. They were wont to have ten pounds at Somerby, and now they have nine pounds. They were wont to have a hundred shillings at Diseworth, and now they have only twenty-four shillings. At Barkby they were wont to have six pounds in temporalities, and now they have only four pounds. At Belgrave forty shillings: now they have nothing, because nothing is known of the lands wherefrom they should be levied. And they have forty shillings from the rent of a water mill, and twenty

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6 Various documents relating to Langley are printed in Monasticon iv, 221-4. No chartulary remains. There are collections relating to the priory in Sloane MS. 4956. For the foundation see Visitation 1, 157.

7 The names of the nuns, Pole, Folgeham (i.e. Foljambe) and Mountgomery, bear witness to their gentle birth. Three place-names occur. Groby is in Leicestershire, on the road from Leicester to Ashby-de-la-Zouch. Bonyngton (Bonnington) is in Nottinghamshire: the villages of Sutton-on-Soar and Bonnington, now called by the combined name of Sutton Bonnington, are four miles N.W. of Loughborough on the right bank of the Soar. Etone is probably Long Eaton in Derbyshire, not far north of Bonnington.

8 Little Dalby and Somerby are in Framland deanery, south of Melton Mowbray. Diseworth is in Akeley deanery, a mile and a half N.E. of Langley. The churches of all three places were appropriated to the nuns: see Rotuli Hug. Welles (Cant. and York Soc.) 1, 251, 269. Barkby and Belgrave are in Goscote deanery, N.E. of Leicester, of which Belgrave is now a suburb. Wylstone, now Wilson, is a hamlet some three miles west of Langley, on the edge of Leicestershire and close to Melbourne in Derbyshire.
ALNWICK’S VISITATIONS

xl s., et xx s. de Wylstone; et habent duas carucas, aliquociens tres in prioratu.

Item dicit quod habent solum vij seruintes seculares in domo. Item dicit quod domina de Audeley ibidem per hendina habet magnam multitudinem canum, in tantum quod cum venerit ad ecclesiam sequuntur eam xj canes, qui faciunt magnum strepitum in ecclesia, impendiendo psallentes, et moniales ex hoc redduntur attonite.

Item dicit quod domus indebitatur in l li.

Item dicit quod priorissa vltima vendidit vnum corrodium cuidam Johanni Fraunceys et eius vxor pro xx marcis, qui perceperunt huiusmodi corrodium sex annis.

Item dicit quod moniales bine et bene tenent diversas familias distinctas per se, sed vt dicit comedunt omni die in refectorio.

Item dicit quod ipsamet habet tres mulieres seculum perhendinantes, et supriorissa vnum.

Item dicit quod moniales nichil percipiunt de domo nisi esculenta et poculenta, et ipsamet tenet vnum familiar per se; et dicit quod annona deficiet, cui hic duobus annis.

Domina Johanna Etone, supriorissa, dicit quod tempore vltimae priorisses tenementa ad extra patebant ruine, et edificia ad infra magnos paciebantur defectus in tecturis et aliis.

Item dicit quod domina de Audeley soluit annuatiim pro domo quam inhabitat infra prioratum xl s., et reparando domum illam.

Domina Johanna Groby dicit quod quedam moniales vtuntur plenis de cerico.

[Fo 108d.] Domina Cecilia Folgeham dicit ad Pascha ad annum priorissa vendidit boscum domus ad valorem xx li.

Item dicit de canibus domine de Audeley vt supra; et quod nichil percipiunt de domo ad vestitum, et quod amici sui dederunt domui quando tunsurata fuit x marcas, non tamen ex convencione.

Item dicit quod5 Lune, Mercurii, Veneris et Sabbati nichil percipiunt de domo ad mensam.

Domina Margareta Montgomery dicit quod priorissa raro venit ad capitula tenenda.

Item dicit quod priorissa non iacet de nocte in dormitorio, sed in camera sua priuata.

Item dicit quod seculares pueri iacent de nocte in dormitorio, femelle tantum.

Domina Elizabetha Bonyngton dicit de vendicione boscii bina vice grossarum arborum de consensus conuentus, vltimo ad xx marcas; et dicit quod nichil percipiunt de subbosco domus ad cibaria sua preparanda.6

Item dicit quod boscii post succionem non clauduntur, et sic stipites renascentes destruuntur.

1 Cura cancelled.
2 Sara cancelled.
3 Be cancelled.
4 Sic: quo omitted.
5 Sic: diebus omitted.
6 In the margin Nicholas Montgomery armiger, probably the purchaser at the last sale.

1 Presumably Eleanor, second wife of James Tuchet, lord Audley (c. 1398-1459). For her parentage see Complete Peerage, new ed. i. 341. Her second son was Edmund Audley, bishop of Rochester 1490, Hereford 1493, and Salisbury 1501-24, who is commemorated by
LANGLEY PRIORY, 1440

shillings from Wilson; and they have two teams in the priory, sometimes three.

Also she says that they have only seven secular serving-folk in the house. Also she says that lady Audeley,¹ who boards in the same, has a great abundance of dogs, insomuch that whenever she comes to church there follow her twelve dogs, who make a great uproar in church, hindering them in their psalmody, and the nuns hereby are made terrified.

Also she says that the house is fifty pounds in debt.

Also she says that the last prioress did sell a corrodoy to one John Fraunceys and his wife for twenty marks, and they have received such corrodoy for six years.

Also she says that the nuns keep separate households by themselves two and two, but they do eat, as she says, in the frater every day.

Also she says that she herself has three women who board with her, and the sub-prioress one.

Also she says that the nuns receive naught from the house but their meat and drink; and she herself keeps one household on her own account; and she says that their corn supply has failed them for these two years past.

Dame Joan Etone, the sub-prioress, says that in the time of the last prioress the out-houses were exposed to dilapidation, and the inner buildings suffered great defects in their roofing and other respects.

Also she says that lady Audeley pays forty shillings yearly for the house wherein she dwells within the priory, and that she keeps the house in repair.

Dame Joan Groby says that certain nuns do wear silken veils.²

Dame Cecily Folgeham says [that] a year ago come Easter the prioress sold timber of the house to the value of twenty pounds.

Also she says as above concerning lady Audeley's dogs; and that [the nuns] receive naught from the house for their raiment, and that her friends, when she was shorn, gave ten marks to the house, but not on an agreement.

Also she says that on Monday, Wednesday, Thursday and Saturday they receive nothing for their board from the house.

Dame Margaret Mountgomery says that the prioress seldom comes to hold chapters.

Also she says that the prioress lies not of a night in the dorter, but in her own private lodging.

Also she says that secular children, female only, do lie of a night in the dorter.

Dame Elizabeth Bonyngton says concerning the sale of timber [that it was] twice of thick trees with the consent of the convent, the last time to [the amount of] twenty marks; and she says that they receive nothing from the underwood of the house to prepare their victuals withal.

Also she says that the woods are not enclosed after felling, and so the stumps when they sprout again are destroyed.

¹ See note on Peplum, Visitations 1, 243.
Domina Cecilia Pole vititur peplis de cerico contra constituciones, sicut liquet ad oculum.
Domina Margareta Fox vititur peplis de cerico in capite contra constituciones.

+ Quod decetero non vtantur peplis de cerico.
+ Quod habeant pepla ad supercilia.
+ Quod non habeant tantam defluenciam vestium.
+ Quod omnino amoueantur illi duo coniuges qui stant in mensa cum priorissa.
+ Quod secalares non iacent in dormitorio.
+ Quod priorissa aliquocii iacent in dormitorio.
+ Quod decetero non vendantur bosci absque licencia.
+ Quod bosci post sucisionem\(^1\) claudantur.
+ Quod sepies veniat ad capitula solita.
+ Quod non exigatur ex conuencione pro monialibus recipiendis.
+ Quod non recipiantur plures moniales quam sustentari possint de bonis domus.
+ Quod non vendant correodia sub pena priuacionis.
+ Quod quelibet monialis\(^2\) habeat in anno vnam carectatam focialium de domo sumptibus domus succidendorum et monialium sumptibus cariandum.\(^3\)

+ Quod non recipiant nec millant dona, litteras vel intersigna nec loquantur cum secularibus nisi.\(^4\)

Fiat monicio directa commissario ad monendum dominam de Andeley de amouendo canes ab ecclesia et choro.\(^5\)

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Wylyam, by the grace of God bysshope of Lincolne, to our wele belufed doghters in\(^6\) Criste the prioresse and the couten of numnes of the priory of Langley, of the ordere of seynt Benet, of our diocese, helth,\(^7\) grace and our blessyng. Now late visitynge by our auctoryte\(^8\) ordainary yowe and your saide priorye als wele in the hede as in the membris, by inquisicyon then made fonde\(^9\) in the saide priorye certeyn defautes, for the reformacyone of whom we seynde yow thise our iniuncyons, commandments and ordinaunces here be nethe writene, chargyng yche oon of yow that ye kepe and obserue thaym as thai are writene, vndere peynes that bynethe sewene.

(1) Fyrst, for as myche as laghe and your constyctuycions forbeden that any numne shulde were any vayles of sylke, and we fynde that the contrary here of is vsede among yowe; we charge yowe alle and ych oone of yowe that now are and shalle be here after vndere peyn of cursyng that fro hense forthe ye vse no kerchifes ne\(^5\) vayles of sylke, and that your

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\(^1\) Sic.
\(^2\) Altered from moniales.
\(^3\) This note is added on the part of the leaf left blank to the right of the column of monitions. After nisi understand cum licencia, etc.
\(^4\) Added on the same part of the leaf near the column.
\(^5\) the cancelled.
\(^6\) Interlined above gretynge cancelled.
\(^7\) yo cancelled.
\(^8\) Sic : we is needed.
\(^9\) Interlined above suche cancelled.
Dame Cecily Pole wears silken veils against the constitutions, as is clear to the eye.
Dame Margaret Fox wears silken veils on her head against the constitutions.¹

+ That henceforth they wear not silken veils.²
+ That they keep their veils [down] to their eye-brows.
+ That they wear not their robes so long and flowing.
+ That the two married folk who abide at board with the prioress be altogether removed.
+ That secular folk lie not in the dorter.
+ That the prioresse do lie sometimes in the dorter.
+ That woods be not sold henceforth without licence.
+ That the woods be enclosed after falling.
+ That [the prioress] come more often to the wonted chapters.
+ That no exaction be made by agreement for the admission of nuns.
+ That no more nuns be admitted than may be maintained of the goods of the house.
+ That they sell not corrodies under pain of deprivation.
+ That every nun do have yearly from the house a cart-load of fuel to be cut at the costs of the house and to be carried at the costs of the nuns.
+ That they receive not nor send gifts, letters or mutual tokens, and speak not with secular folk save [with leave, etc.].
+ Let an admonition be made, addressed to the commissary,³ to warn lady Audeley to remove her dogs from the church and quire.

blak vayle hange ouere your fordedes to your broues, and that your
habite that is to make here after in suernesse passe litelle⁴ standyng by the
erthe.⁵

(2) Also we charge yow all and everych oon of yowe vndere the
same peyne that fro hense forthe ye receyve non subiournauntes, men,
women ne childerne, but if ye hafe specyalle leve of hus or our success-
oyres, bysshopes of Lincolne.⁶

¹ The reference is to archbishop Langton's constitution Ad haece. 'Decernimus ut moniales ct etiere mulieres divino cultui dedicate velum vel peplum sericem non habeant, nec in velo acus argentias vel aureas audeant deportare. Nec ipse, nec monachi nec canonici regulares habeant zonas sericis vel auris vel argenti ornatus habentes, nec burneto vel alio panno irregulari decepero utantur. Metiantur eiam juxta dimensionem corporum vestes suas, ita quod longitudinem corporum non excedant, sed pede sicut deceet superecto sufficiat eis cum Joseph veste indiu talari. Et sola monialis consecrata deferat annulum, et uno solo sit contenta.'
² This and the following notes are memoranda for the injunctions drawn up from the
decta, as in the case of Gracedieu, p. 121 above.
³ I.e. the commissary-general in the archdeaconry of Leicester. No special injunction
could be made on this head: the case was special and lady Audley was not a nun. Her
case, however, in its general bearing is covered by the injunction about boarders.
⁴ the cancelled.
⁵ Founded on the detectum of Joan Groby and the evidence with regard to Cecily Pole
and Margaret Fox. See also the first three memoranda above.
⁶ See the sixth paragraph of the prioress's evidence and the detecta relating to lady
Audley.
(3) Also we enioynenow, prioresse, vnderepeyneof cursyng that ye at the lasteonesintheweke\(^1\) comeholdyouchapterstheretocorrectthatis to becorrectede; andalsothatyesomlymemin the monetheservice\(^2\) by nyghtinthedormitorytosetherhowerelegyoneiskeptede,andyethesufreneomanermenesecculerepersonenynyghttobyleg\(^3\) in thedormitorynowytheyn theclosereof thecloysters.\(^4\)

(4) Also we chargeyowe, pryoresse, and all your successors vnderepeynocursyng and vnderepeynof priuacyoneof your and their dignitee that frohonesefortheysesellengretestowecorrodyes, negrantnopensionseanynnutesforanytyme, butifyehaespeeçalle
eveofhusoroursuccessorsbysshopesof Lincolneandfulleassenteofyourholecouent; andalsothatthethodesthataranowfelled,ifthai bebroussedewythebestes,yefeellymagain; andyethegare\(^5\) close suffycyentlybothethaymnownefelledandthatsalleshelfelledhereafter, sothatfordefayteof closure\(^6\) thatbe not destroiede.

(5) Also we enioynenow, prioresse, andalle yoursuccessors vnderethesamepeynof priuacyonefroyourdignytee,andalso vnderepeynecursyng,thathrohensetheyreceyveno monunnes in to yourhousethenmaybecompetently susteynedwythetheroysesofyourhouse,thenythatbycovenantyeexactenomoneyoneothergodefor receyvyngeof[fo.109]anypersonein tonunne, butsucheasthesrendes ofhyrethatshallsbereceivedwylle gyfeyowebytheaireawnegode wyllehothairecharytee.\(^7\)

XXXVIII.

[Fo. 97]

Visitacio prioratus de LANDA, ordinis sancti Augustini, Lin-
colniensis dioecesis, facta in domo capitulari ibidem xx\(^5\) die
mensis NOVEMBRI, ANNO DOMINI MCCCLXXI, PER REUERENDUM
IN CHRISTO patrem et dominum, dominum WILLEMUM, DEI
GRACIA LINCOLNIENSEM episcopum, ANNO SUARUM CONSECRAC-
IONIS XV ET TRANSLATIONIS QUINTO.

In primis, sedente dicto reuerendo patre in negociohuiusmodi 
visitacionisuseinchoande,diete locoantedictis, comparuerunt coram
ipsodicti lociprior et conuentus; et deindeprimo et antenomina pro-
positum fuit verbum Dei iuxta facti futuri congruenciam per quendam
fratremWillelmmYarum, eiusdem locicanonicum, sequentem hoc
thema, 'Bonas facite vias vestras et studia vestra.'\(^10\) Quo in latino
ydomatefinito, priorliberuitedomocertificatoriummandatidomini
sibi prohocnegociovisitacionisdirecti;quoperfectohachforma,

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\(^1\) Interlined above after e then ye hafe done cancelled.
\(^2\) Interlined above in hyke yype yegg cancelled.
\(^3\) The word is supplied by ygg in the margin from the previous interlineation.
\(^4\) Founded on the detecta of Margaret Mountgomerie.
\(^5\) clothe cancelled.
\(^6\) betes cancelled.
\(^7\) See the priores's fourth, Cecily Folgeham's first and Elizabeth Bonnygton's first and
second detecta.
\(^8\) See Cecily Folgeham's second detectum.
\(^9\) Altered from dicto.
\(^10\) Jer. vii, 3.
(6) Also we enjowy yowe, prioresse, and alle your successours vndere the same peynes of cursyng and prayoucayone that fro hense forthe that ye suffre none of your susters to receyve ne sende gyftes, letters ne toknes, but if ye be pryvy to the receyvyng and sendyng, ne that ye suffre none of hem to hate communycayone, dalyuance ne speche wyth any seculere persone wythe owte lefe of yowe or of your supprioresse, their faders, moder, susters and brethren alle onely excepte, and that that an aged nunne approvde in religyon be present to here and see what thai do and say. 

(7) Also we ordeyne and enjowy yow, pryoresse, vnder peyn of cursyng that euer yere in sesonable tyme ye do to be delievered to euer sustre of yours a resonable cart fulle of fewelle felld wythe the costes of the house, and to be caried wythe the costes of your susters. 

(8) Also we enjowy yow, prioresse, vnder peynes of contempt and cursyng that ye directly ne indirectly rebuke ne vpbrayde any of your susters for any of the defautes that are detecte to hus in this our visitacyone.

These our iniunccyons, commaundementes and ordynaunces we charge yowe, prioresse and count that nowe are and shalle be, and euer singulere persone of yow, to kepe and obserue playnly and fyolly vnder the peynes afore wrytene, as ye wylle eschew the indignacyone of God and of laghe. Yeven vndere our seal in your saide priorye the xx day of January in the yere of our Lorde mccccxl, and of our consecra-cyone xv and translacyon the fyfte.

XXXVIII.

The visitation of the priory of Laund, of the order of St. Austin, of the diocese of Lincoln, performed in the chapter-house there on the 21st day of the month of November, in the yere of our Lord 1440, by the reverend father in Christ and lord, the lord William, by the grace of God bishop of Lincoln, in the fifteenth year of his consecration and the fifth of his translation.

In the first place, as the said reverend father was sitting in the business of the beginning of such his visitation, on and in the day and place aforesaid, there appeared before the same the prior and convent of the said place; and then first and before all else the word of God was set forth in accordance with the process about to take place by one brother William Yarum, canon of the same place, after this text, 'Amend your ways and your affections.' And when this was ended in the Latin form of speech, the prior delivered to my lord the certificate of my lord's mandate which had been addressed to him on behalf of this business of

1 Stc.
2 There are no detecta which bear specifically on this point; but the incomplete note added to the memoranda above deals with the desirability of an injunction.
3 But cancelled.
4 See Elizabeth Bonyngton's first detectum and the special memorandum to this effect.
5 Interlined above none cancelled.
6 A precautionary injunction, for which the detecta supply no evidence.
7 V cancelled.
8 And cancelled.
9 Translacye cancelled.
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'Reuerendo in Christo,' etc., et postea exhibuit quoddam registrum domus, in quo inter cetera continetur fundacio prioratus. Deinde exhibuit litteram testimonialen confirmacionis eleccionis sue factam per modernum abbatem de Osoluestone, commissariam magistri Roberti Lecke, vicarii generalis domini Ricardi, Lincolniensis episcopi, in hac parte specialiter deputatum, de cuius potestate in dictis litteris non caenetur, nec exhibuit installationem. Exhibuit eciam statum domus in quo stetit quatuor annis elapsis, sed non citra. Postea exhibuit fundacionem in litteris originalibus sigillatis. Postea, iurata per cum obediencia consuetu, prior examinatus dicit ea que sequuntur.

Frater Willelmus Northampton, prior, dicit quod circa quatuor annos elapsos solucrunt et concesserunt tria corrodia que consistunt in pane et cerapia septimanatim et in coquina dictum, pro quibus receperunt iij et vij marcias et dimidiam; et valent in anno, vt credit, circiter xvj vel xvij marcias.

Frater Johannes Lecke dicit quod est magna raritas canoniconorum, quia in tempore suo vidit xvij canonicos in numero, et iam sunt nisi decem; et cum sit in infirmaria, stat tamen in mensa cum priore ad sui recreacionem.

Item petit vt deputetur vnum securalis ad seruiendum canonicos in infirmaria et eos servandos et custodiendos.

Item dicit quod dudum consueuerunt canonici domus celebrare annalia et triennalia.

Item dicit quod mulieres habent nimium accessum in ecclesiis canonicoorum intra clausuram, et tanto approximant ostio chori quod canonicici non possunt exire nisi respiciendo vtum ad vtum; petit igitur vt decetero non intrent clausuram illam, sed audiant missas in nau ecclesia extra clausuram.

Item cum Ipsomet sit octogenarius et amplius, petit vt dominus ex gracia dispense cum eo de ieiunio in Adventu; et dominus dispensauerit vt petitur.

1 S. 2 S. : sc. non, as in many other instances.

1 No chartulary of Laund survives: for various documents relating to the priory see MS. Sloane 4037. For the foundation see Visitations i, 164. The confirmatory charters granted by Henry I are printed in Monasticon vi (1), 188. The first of these charters can be dated precisely as belonging to the year 1123, which may therefore be taken as the year of foundation.

2 William Kilpesham: see Visitations i, 92, note 3.

3 See Visitations i, 11, note 1, and 212.

4 The commission was issued by Leek at Liddington, 31 July, 1423. The abbot of Owston held the preliminary inquiry on 1 August, and confirmed the election at Owston on 7 August (Reg. xvii, fo. 106d., 101). See Visitations i, 164.

5 This is specially noted, because the omission of such a clause constituted a flaw in the document which might be used to cast doubt upon the validity of the confirmation. The copy which, in the ordinary course of things, would be left with the bishop's registrar was probably endorsed with a note rectifying the mistake.

6 Of ten canons, all except Myles and possibly Leche bore surnames taken from places. Asfordby and Loughborough (Lughtsburgh) are in Leicestershire. Westone is probably Weston-by-Wellow, Northants, where the prior and convent were appropriators of the parish church; and the two Northamptons obviously came from the same county. Holbeach is in Lincolnshire, Yarm (Varum) and Brantingham (Brentyngham) are in north and south Yorkshire respectively. Leche may stand for Leek, Leake, or Leach; the definite locality cannot be identified.
the visitation; the which having been read through in this form, 'To the reverend [father] in Christ,' etc., he also thereafter exhibited a register of the house, wherein among other things is contained the foundation charter of the priory. Then he displayed the letter in witness of the confirmation of his election, drawn up by the present abbot of Owston, the commissary of master Robert Leke, vicar general of the lord Richard, bishop of Lincoln, especially deputed in this behalf, concerning whose authority no mention is made in the said letters, but he did not exhibit the certificate of his installation. He shewed also the state of the house wherein it stood four years agone, but not since then. Thereafter he exhibited the foundation charter in the original sealed letters. After this, when the customary obedience had been sworn by him, the prior on examination says these things which follow.

Brother William Northampton, the prior, says that about four years past they paid and granted three corrodies which consist in bread and beer weekly and in kitchen stuff daily, for which they received eighty-seven marks and a half; and they are worth, as he believes, about sixteen or eighteen marks in the year.

Brother John Leche says that there is a great scarceness of canons, because in his time he has seen eighteen canons in number, and now they are only ten; and, albeit he is in the infirmary, nevertheless he abides at table with the prior for his better cheer.

Also he prays that a secular person be appointed to serve the canons in the infirmary and to keep and watch over them.

Also he says that once on a time the canons of the house were accustomed to celebrate annals and trentals. Also he says that women have over-much access into the canons' church within the screens, and so near do they come to the quire-door that the canons cannot go out without looking on them face to face; he prays therefore that henceforward they may not come within those screens, but may hear masses in the nave of the church outside the screens.

Also, since he himself is eighty years old and upwards, he prays that my lord of his favour will dispense him from fasting in Advent; and my lord dispensed him according to his prayer.

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7 Annals are the anniversaries or obits of deceased persons, held once a year. Trentals are masses, with the office for the dead, extending over a period of thirty days, special commemorations being held on the third, seventh and thirtieth days following the death or its anniversary. See Ducange, s.v. Tricenarium, and Rock, Church of Our Fathers, ed. Hart and Frere, II, 257-61. The unlicensed celebration of too many obits and trentals would naturally interfere with the regular round of the convent's devotions: this point is illustrated by bishop Quivil's synodal statutes for the diocese of Exeter (1287), quoted by Ducange, which forbid parish priests to take annals and trentals 'per que parochiales ecclesie officii caret et debitis et quotidianis.' For the trental of St. Gregory, a series of trentals lasting over a whole year, see Rock, at sup. Nicholas Hugaie, provost of Beverley, d. 23 June, 1338, bequeathed £200 to sixty chaplains to celebrate for his soul throughout a whole year (Beverley Chapter Act Book [Surtees Soc.] I. 122-5).

8 I.e., the space east of the rood-screen and west of the pulpitum or quire-screen, forming an enclosed vestible or intermediate space between the nave and quire. The quire-door was the entrance to the quire through the middle of the pulpitum. A portion of the twelfth century crossing of the priory church and what appears to have been the south aisle of the quire form the chapel of the fine Elizabethan house, called Launde abbey, which occupies the site of the cloister and other buildings of the priory. The quire-aisle, mainly of the fifteenth century, has been much restored, but contains a considerable amount of old stained glass inserted in modern windows. See Soc. Archit. Soc. Reports and Papers XXVII, 499, 500, for some notes on the house by J. A. Gotch, F.S.A.
Item dicit quod silencium non seruatur vix in aliquo secundum regulam.
Frater Nicholaus Holbeche dicit quod vnum canonicus domus agit ad extra, de licencia tamen prioris.
Item dicit quod cancelli ecclesiarum appropriatarum et plura tementa prioratus sunt multum ruinosa.
Frater Willelmus Yarum, precentor, dicit de corrodiiis venditis vt supra, et citra licenciam episcopi.
Frater Henricus Westone dicit omnia bene, preter hoc quod sigillum commune non debite seruatur, quia aliquociens suprior et aliquociens precentor per longa tempora solum habent omnes clausa custodie illius sigilli in corum manibus: petit igitur huius rei reformacionem, ne quid dampnosum domui per hoc contingat.
Frater Thomas Asfordeby, sacrista et elemosinarius, dicit quod prior non reddit compotum annuam in fine anni plenarium, et sic non constat conuentui in quantum domus indebitatur.
Item dicit de silencio non seruato vt supra.
Item dicit quod elemosina quae datur pro canonicis defunctis aliquo- ciens assignatur servientibus domus in supplementum victus 'sui quem haberent de domo, alis pauperibus seclusis.
Item dicit de corrodiiis venditis vt supra sine licencia episcopi. Iste deponens velit exoneri de officiis suis, vt liberius possit intendere organis.

[Fo. 97d.] Frater Johannes Northamptone, supprior, dicit de silencio non seruato vt supra, et de compoto plenario non reddito vt supra.
Frater Willelmus Loughtburghes, refectorarius, dicit quod infirmantes non tractantur honeste secundum regulam vt in cibus subtilioribus et medicinis; nec habetur vt solito vnum seruiens secularis in infirmaria, qui deseruient infirmantibus.
Item dicit de plenario compoto non reddito vt supra, et ideo nec de statu domus an indebitetur necne.
Item dicit de raritate canonicorum vt supra, et tamen hui qui sunt adeo intendent ad exteriora quod raro vel sequenter veniunt ad [chorum], et ideo diuinum obsequium non [obseruatur] debite, vt deberet.
Frater Robertus Brentyngham dicit quod omnia bene.
Frater Thomas Myles, subcellerarius, dicit omnia bene, preter hoc quod ignoratur in quanto domus indebitatur.
Quibus examinatis et iterato eisdem die, anno et loco coram domino convocatis, dominus publicavit detecta et comperta in huiusmodi visitacione; et deinde monuit priorem sub pena suspensionis quod in fine

1 Sic: necitum may have been intended.
2 This and the two following entries are nearly rubbed out, but can just be read.

1 Of the churches in Leicestershire given to the priory by Richard Basset and Maud Ridel his wife, the founders, those of Loddington (the parish in which the priory lay), Frisby, Welham, Ashley Folville, and Abkettleby were appropriated to the convent, as well as Tilton, which came into its possession by gift of another benefactor later in the twelfth century. In Northamptonshire the churches of Ashley St. Ledgers, Weston-Ly-Welland and a mediety of Weldon were appropriated to it; in Derbyshire, Hathersage; in Nottinghamshire, Colston Bassett; and in Staffordshire, Pattingham. Vicarages were ordained in all these, except Loddington, which was served by a curate. The appropriation of Loddington, Tilton, Frisby, Weston, Welham and Ashley St. Ledgers to the prior and convent, confirmed by letters patent of bishop Gravesend, 29 Nov., 1260, was ratified by bishop Dalderby,
Also he says that scarce in anything is silence kept according to the rule.

Brother Nicholas Holbeche says that one of the canons of the house is on business outside it, but with the prior's licence.

Also he says that the chancels of the appropriated churches and several tenements belonging to the priory are in great decay.

Brother William Yarum, the precentor, says as above concerning the corrodies that have been sold, and [that this has been done] without the bishop's licence.

Brother Henry Westone says all things are well, save this, that the common seal is not duly kept, forasmuch as sometimes the sub-prior, and sometimes the precentor only have for long time together all the keys under which that seal is kept in their hands: he prays therefore that this matter may be reformed, that no damage may befall the house by reason of this.

Brother Thomas Asfordeby, the sacrist and almoner, says that the prior renders not a full account yearly at the end of the year, and so the convent is not certain to what sum the house is in debt.

Also he says as above concerning silence, that it is not kept.

Also he says that the alms which are given for deceased canons are sometimes assigned to the serving-folk of the house to make up the victuals which they should have from the house, to the exclusion of the other poor folk.

Also he says as above concerning the corrodies which have been sold without the bishop's licence. This deponent would be discharged of his offices, that he might be able to give his time more freely to the organs.

Brother John Northamptone, the sub-prior, says as above concerning silence, that it is not kept, and of the full account as above, that it is not rendered.

Brother William Lughtburgh, the fraterer, says that the ailing are not treated in seemly wise according to the rule, as in respect of more delicate foods and medicines, nor is there kept, as is wont, a secular serving-man in the infirmary to serve them that are ailing.

Also he says as above concerning the full account, that it is not rendered, and therefore neither [do they know] of the state of the house, whether it be in debt or not.

Also he says as above concerning the scarcity of the canons, and yet those who are [there] are so busy about outward affairs that they come seldom or sluggishly to [quire], and therefore divine service is not duly observed, as it ought to be.

Brother Robert Brentyngham says that all things are well.

Brother Thomas Myles, the sub-cellarer, says all things are well, save this, that it is not known in how far the house is in debt.

Now when these had been examined and had been called together before my lord a second time on and in the same day, year and place, my lord made public the matters disclosed and discovered in such visitation; and then he warned the prior, under pain of suspension, to shew visibly

20 Jan., 1313-4 (Reg. III, fo. 295). Ashby Folville and Abkettleby were appropriated and vicarages ordained, 9 April, 1403 (Reg. XVI, fl. 199 B, 200). Oadby was appropriated a few years after this time: the first vicar was instituted 10 Dec., 1448 (Reg. XVIII, fo. 162).

* I.e. the 'pair of organs' in the priory church.
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cuiuslibet anni in domo capitulari coram toto conuentu, vel assignatis per conuentum, plenarium compositum de reventibus domus et totali sua administracione, ut plane appararet conuentui de statu domus, oculariter exhibeat et in scriptis ostendat.

Item monuit priorem sub pena priuacionis a statu suo, et singulas personas de conuentu sub pena excommunicacionis in eas fulminanda, quod decetero nulla vendant aut concedant corrodia, liberatas aut pensiones ad terminum vite, certum tempus vel imperpetuum, aut conscicent tali vendicioni vel concessioni nisi de licencia episcopi pro tempore existentis.

+ Item monuit priorem quod nichil arduum faciat aut firmas dimittat nisi prius communicato et habito consensu maioris partis conuentus in capitulo; et tunc sigillentur sigillanda.

+ Item monuit priorem quod non vendat nemora antqua vel non cedula nisi de sciencia et licencia episcopi et consensu conuentus.

+ Item quod decetero claves sigilli communis remaneant in manibus trium de conuentu, et quod nichil sigilletur nisi hiis tribus vocatis.

+ Item quod canonici deputati ad exteriore officia non exeant quousque dixerint matutinas et alias horas et missas celebrerint.

+ Item quod ordinetur quod mulieres non ingrediantur claustram ecclesie pro missis audiendis, sed quod eas audiant in naui ecclesie.

+ Item quod humanius tractentur infirmi et senes, et ordinetur vnus seruiens ad eis seruendum.

+ Item quod silencium seruetur locis debitis secundum regulam.

+ Item quod eleemosina pro canonicis defunctis distribuat inter magis indigentes qui fuerunt seruientes in domo, postquam ad decrepitationem perueniunt.

+ Item quod ordinetur via pro reparacionibus fiendis.

+ Item quod decetero canonici non celebrent annalia vel tricennalia absque licencia et consensu ordinarii et patroni.

Et hiis habitis, dominus, salua et reseruata sibi faciendi et transmitendi inuiciones et mandata secundum detecta et comperta potestate, dissoluit visitacionem huiusmodi.

Willelmus, permissione diuina Lincolniensis episcopus, dilectis in Christo filis priori et conuentui prioratus de Landa, ordinis sancti

1 Altered from vendicione.
2 de cancelled.
3 Altered from celebant.

The verbal admonitions, founded on the compera and delivered by the bishop at the close of his visitation, are added here. The first admonition is founded upon a compertum derived from Asfordeby's first, John Northampton's, Lughtburgh's second and Myles' detecta.

2 Founded on the prior's and Varum's detecta and Asfordeby's fourth detectum.

3 This admonition is a rider to the one preceding.

4 Silva cedula is defined in the Provincial constitutions of Canterbury, i., tit. xvi De decimis, c. 3 Quamquam, illam fore quia cuiusculque existens generis arborum in hoc habetur ut cedatur, et que eiam succisa rursus ex stiripibus aut radicibus renascitur, ac ex ea decimam utpote realem et predilem parochialis et matricibus ecclesiis persolvendum; necnon sylvarum possessores huiusmodi ad prestacionem decimarum lignorum ipsorum excisorum in eis, sicut feni et bladorum, omni censura ecclesiastica fore canonice compellendos. This definition is repeated ibid., v., tit. xviii De verborum significacione, c. un. In Visitations 1, 4, and in one or two other places cedula has been inadvertently translated in decay.
and display in writing at the end of every year in the chapter-house, before the whole convent or persons appointed by the convent, a full account of the revenues of the house and his entire administration, that the convent may have clear evidence concerning the state of the house.\(^5\)

Also he warned the prior, under pain of deprivation of his estate, and the several persons of the convent, under pain of excommunication to be pronounced against them, to sell or grant from henceforth no corrodies, liversies or pensions for term of life, a certain time or for ever, or agree to such sale or grant, without licence of the bishop for the time being.\(^6\)

\(^+\) Also he warned the prior to do no weighty business or let out farms without first taking the counsel and obtaining the consent of the more part of the convent in chapter; and then shall be sealed those things which should be sealed.\(^7\)

\(^+\) Also he warned the prior to sell no ancient copses or such as are not in condition for cutting,\(^8\) save with the bishop's knowledge and licence and the consent of the convent.\(^9\)

\(^+\) Also that from henceforth the keys of the common seal shall remain in the hands of three of the convent, and that nothing shall be sealed without summoning these three.\(^10\)

\(^+\) Also that the canons appointed to offices outside the house shall not go out until they have said matins and the other hours and celebrated their masses.\(^11\)

\(^+\) Also that it be ordained that women shall not enter the screens of the church to hear masses, but that they shall hear them in the nave of the church.\(^12\)

\(^+\) Also that the ailing and the old be more kindly treated, and a serving-man be ordained to serve them.\(^13\)

\(^+\) Also that silence be kept in the due places according to the rule.\(^14\)

\(^+\) Also that the alms for deceased canons be distributed among those most in need who have been serving-folk in the house, after they are come to craziness of body.\(^15\)

\(^+\) Also that a means for making repairs be ordained.\(^16\)

\(^+\) Also that from henceforth the canons shall not celebrate annals or trentals without the licence and consent of the ordinary and patron.\(^17\)

And, when these proceedings had been held, my lord, having saved and reserved to himself the power of making and despatching injunctions and mandates according to the matters disclosed and discovered, dissolved such his visitation.

William, by divine permission bishop of Lincoln, to our beloved sons in Christ the prior and convent of the priory of Laund, of the order

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\(^5\) There is no definite evidence with regard to this; but the subject is constantly treated in connexion with the grant of corrodies and other avda negoctia.

\(^6\) Founded on Westone's detectum.

\(^7\) Founded on Holbeche's first and Lighthurchge's third detecta.

\(^8\) Founded on Leche's fourth detectum.

\(^9\) Founded on Leche's second and Lighthurchge's first detecta.

\(^10\) Founded on Asfordelby's second and John Northamptone's detecta.

\(^11\) Founded on Asfordelby's third detectum.

\(^12\) Founded on Holbeche's second detectum. The advowson of Laund priory belonged to the Bassets of Weldon and their heirs.
ALNWICK'S VISITATIONS

Augustini, nostre diocesis, presentibus et futuris salutem, gracion et benedictionem. Visitantes iam pridem vos et dictum prioratum vestrum, prout nobis incumbebat, [ac] de statu eiusdem tam interius quam exterius solicite inquirentes, paucus admodum inuenimus1 nobis in huiusmodi visitacione nostra detecta et delata, necessaria tamen reformanda. Iniuriones igitur et mandata nostra licta et canonica infrascripta vt pro reformacione detectorum et delatorum huiusmodi vobis transmittimus, per vos vestrosque successores futuros inuiolabiliter observanda.

In primis iniungimus vobis et mandamus vt silencium iuxta ordinis vestri regularia instituta locis et horis debitis et requisis penitus obseruetis vel a domus vestre professis2 faciatis obseruari; et si quis in hoc . . . . sin deliquerit pro prima vice proxima [iiiij] feria in pane et ceteris, pro secunda vice proximis iiiij et vj feriis in pane et aqua, et pro tercia vice omnibus iiiij et vj feriis per [dimidium anni proxime] sequens in pane et aqua ieiunet; et sic crescente culpa iuxta discretionem presidentis [ordinis vestri] in hoc amplius crescat merito delinquentis et penae.4

Item iniungimus vobis nunc et futuro priores ceterisque ordinis inibi presidentibus vt diligenter superintendatis quod senibus et infirmantibus in infirmaria honeste seruatur, eciam in cibis inuixa corum senium et infirmatibus congruentes,5 vt eo cicio recreentur; et quod pro vnum de servientibus secularibus6 domus7 huiusmodi senibus8 et infirmantibus in suis necessitatibus faciatis quouismodo deserviri.9

Item iniungimus et mandamus vt eleemosina illa quae10 pro canoniciis delunctis anno proximo post corum mortes ex laudabili consuetudine domus distribuirur inter pauperes magis indigentes, vtptote decrepitos et in lectiones propter corporum infolencia inacentes, dumnamen tales vicini referiri poterunt et non alios ex fauore distribuirur; prouiso quod hii, qui dies suos in obsequiis domus fideliter exposerunt et11 iam ad tantam debilitatem peruenerunt quod victum manibus propriis querere nequeunt, in huiusmodi distribucione aliiis preferantur.

Item mandamus,12 vobis vniuersis et singulis presentibus et futuris firmiter inuiungentes, ne quiaquam13 vestibrum decetero annalia vel tricennalia celebrabre presumat nisi de licencia ordinarii specialiter petita et obtenta, et patroni consensu ad hoc accedente.

Item quod decetero mulieres aitque de profite morantes non ingrediuntur claustrum inter nuna et superiorem parlem sive chorum ecclesie ad missas audientes, sed icta prouideatur vt missas huiusmodi audiant in navi antedicta.

Item iniungimus vobis vniuersis et singulis, presentibus et futuris, vt canonici exterioris officis deputati septa castralia ad officia sua

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1 A few words cancelled, among which is necessaria.
2 Interlined above ordinis vestri professis. videlicet cancelled.
3 Apparently interlined above aqua cancelled.
4 The whole passage is nearly obliterated, and the words in square brackets are supplied to fill hiatuses where the original is quite illegible.
5 Interlined above ordinis vestri professis cancelled.
6 Interlined above habendar vos . . . servientiis secularius sumptibus cancelled.
7 gui cancelled.
8 Altered from senioribus.
9 Interlined above deservitur cancelled.
10 Interlined above quam cancelled.
11 Interlined above transuntes cancelled.
12 Interlined above iniungimus cancelled.
13 de cancelled.
of St. Austin, of our diocese, who now are and shall be, health, grace and blessing. In our sometime visitation of you and the said your priory, as was incumbent upon us, [and] when we made anxious inquiry concerning the state thereof both within and without, we found a very few, but needful matters worthy of reform which were revealed and reported to us in such our visitation. We therefore despatch to you our lawful and canonical injunctions and commands which are written beneath, to be observed without breach by you and your successors that shall be.

In the first place, we enjoin upon you and command that you do altogether keep silence in and at the due and requisite places and hours according to the regular institutes of your order, or cause it to be kept by those of your house that are professed; and whosoever shall . . . or transgress herein, for the first time let him fast the next [Wednes]day on bread and beer, for the second time the next Wednesday and Friday on bread and water, and for the third time on all Wednesdays and Fridays for [the half year next] following on bread and water; and so, as the fault grows, let the penalty also of the transgressor herein be duly increased at the discretion of the president [of your order].

Also we enjoin upon you who now are and him who shall be the prior and on the rest of the presidents of the order in that place that you do keep diligent watch that fitting service be done to the old and the ailing in the infirmary, even in food agreeable to their old age and bodily weaknesses, that they may be more speedily revived thereby; and that you cause service to be done in any wise to such old and ailing folk in respect of their needful wants by one of the secular serving-men of the house.

Also we enjoin and command that those alms which, of the praise-worthy custom of the house, are distributed on behalf of deceased canons in the year next after their death, be distributed among the poor that are most in need, as them that are crazy and lie in their beds by reason of the powerlessness of their bodies, if so be that such may be found in the neighbourhood, and not among others by favour; provided that such as have faithfully spent their days in the service of the house, and are now come to so great weakness that they cannot seek their living with their own hands, be preferred before others in such distribution.

Also we command, strictly enjoining upon you all and several who now are and shall be, that no one of you from henceforth shall take upon him to celebrate annals or tretants without licence of your ordinary specially asked and had, and your patron's consent agreeing hereunto.

Also that from henceforth no women that dwell anigh you shall come within the screens between the nave and the upper part or quire of the church to hear masses, but that provision be so made that they may hear such masses in the nave aforesaid.

Also we enjoin upon you all and several who now are and shall be, that the canons who are charged with offices outside the house do in

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1 See the ninth admonition. The twelve admonitions are the foundation of ten injunctions, the two for which there is no direct evidence in the _delecta_ being combined with two others for which evidence was furnished.
2 See the eighth admonition
3 See the tenth admonition.
4 See the twelfth admonition.
5 See the seventh admonition.
huismodi visenda nullatinus egredientur prìusquam horas dixerint canonicas et missas debitas dicant vel audiant, et cum celeritate possibili et negociis expeditis readeant ad chorun cum aliis in diūinis deseruituri.

Item iniungimus vobis vniuersis et singulis, presentibus et futuris, sub penis infrascriptis, quod sigillum commune domus in vna cista sub tribus seruribus diversarum formarum, quarum clauium vnam habeat prior, alius\(^6\) suprior et terciam alius de conuentu per conuentu eligendus, conseruetur; et quod nullus custodum huismodi clauem suam alteri nisi de consensu consenti\(^8\) libert\(\) ad sigillandum; et, cum aliquid fuerit sigillandum, primo\(^9\) materia mature tractetur in capitulo inter omnes, et prout consenserit maior et sanior pars capitulo, conueniant hiì tres custodes et per corum omnium visum sigilletur huismodi sigillandum.\(^7\)

Item iniungimus et mandamus vt cum celeritate possibili reparentur defectus in maneriis, grangis, tenementis, cancellis et domibus rectorum ecclesiariurn domuni appropriatedarum, et aliis infra priorum existentes, ne ob defectum reparacionis tendant ad non esse.

Item iniungimus et mandamus vobis nunc et futuro priori cuicunque sub\(^5\) penis inobediencie et contemptus ac suspensionis ab administratione vestr\(\)a, quod nichil arduum faciatis nec firmas aliquas dimittatis, nisi prius habito cum consensu\(^8\) in capitulo super re huismodi tractatu diligentie, et consensu maioris et sanioris partis consuntus ad hoc accedente; quodque omni anno inter festa Annunciationis dominice et apostolorum Philippus et Jacobi plenurum\(^9\) et fidelem compotum de omnibus reuentibus domus, receptis, resolucionibus et de totali administratione veste in bonis priorum antedicti in capitulo coram toto conuentu, vel hiis quos conuentus assignauerit, plenarie reddatis, ita vt\(^9\) consentuit\(^9\) de statu domus constet evidenter.\(^9\)

Item iniungimus et mandamus vobis priori nunc et cuilibet vestro successori, sub pena priuacionis et amociionis finalis vestr\(\)a et sui ab huismodi statu et dignitate veste et su\(\), quod decetero cuicunque persone corrodia, liberaciones, pensiones seu annuitates ad terminum vite, ad certum tempor vel imperpetuum,\(^11\) aut nemora antiqua et non cedua, preterquum ad reparaciones necessarias faciendas, nullatunus vendatis, concedatis vel prosternatis aut succidatis, nisi de speciali licencia nostri vel successorum nostrorum, episcoporum Lincolniensium, petita primitus et obtena, et maioris et sanioris partis consentius ad hoc accedente consensu.

Monemus igitur vos\(^12\) omnes et singulos, presentes et futuros, primo,

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\(^1\) Interlined above missas, then matutinas horas quæ, then missas, all cancelled.

\(^2\) Possibly intended for omnis but cum is usual in like phrases.

\(^3\) Sic: fra'rum clamem suam pro hac vice sibi ad statum necio expedito reliherandam

cancelled in margin. After this was cancelled, the registrar forgot to alter alius into aliam.

\(^4\) Added in margin.

\(^5\) sed cancelled: aliqua interlined and cancelled.

\(^6\) Altered from prima.

\(^7\) A saving clause has at this point been interlined, completed in the margin and cancelled: nisi obstat aliquod canonicum, quo in caso sempiternus de consensu consentius re liberet alteri fra'trum clamem suam pro hac vice, sibi ad statum necio expedito reliherandam. The clause has been begun again above the preceding line: nisi aliquod obstat canonicum, quo in, also cancelled. A cancelled passage in the margin, beginning et sibi vacet ut necesse, with a faded word below, may be a third attempt to frame this abandoned clause.

\(^8\) pra[n]a] grauis cancelled.

\(^9\) prima vice cancelled.

\(^10\) Altered from plenam.
nowise go out of the cloister precincts to visit such their offices before they have said the canonical hours and say or hear their due masses, and that they return to quire, when their businesses are dispatched, with all the speed they can, to do service with the others in divine worship.\(^1\)

Also we enjoin upon you all and several, that now are and shall be, under the penalties written beneath, that the common seal of the house be kept in a chest under three locks of different shapes, of the keys whereof the prior shall have one, the sub-prior another, and another of the convent, to be chosen by the convent, the third; and that no one of such keepers do deliver his key to another for a sealing, save with the consent of the convent; and, whenever there shall be aught to be sealed, first let the business be fully discussed in chapter among all, and, as the more and sounder part of the chapter shall agree, let these three keepers meet and let such matter for sealing be sealed by view of them all.\(^2\)

Also we enjoin and command that with what speed you can the defaults in the manors, granges, tenements, chancels and rectory-houses of the churches appropriated to the house, and the other defaults that are within the priory be repaired, lest by failure to repair they may come to naught.\(^3\)

Also we enjoin and command you who are now and every one that shall be prior, under the penalties of disobedience and contempt and of suspension from your administration, that you do no weighty business nor lease any farms, except you first have held careful discussion with the convent in chapter touching such thing, and with the consent of the more and sounder part of the chapter agreeing hereunto; and that every year, between the feasts of the Annunciation of our Lady and the apostles Philip and James, you render in full a full and faithful account of all the revenues of the house, its receipts, its payments, and of your entire administration as regards the goods of the priory aforesaid in chapter before the whole convent or such men as the convent shall appoint, so that the convent may have clear certainty concerning the state of the house.\(^4\)

Also we enjoin and command you who are now the prior and everyone that shall come after you, under pain of your and his deprivation and final removal from such your and his estate and dignity, that from henceforth you do in wise sell [or] grant corrodies, liveries, pensions or annuities to any person whatsoever for a term of life, for a certain time or in perpetuity, or fell or cut down copses which are old and not meet for cutting, except with special licence of us or our successors, bishops of Lincoln, first asked and had, and with the consent of the more and sounder part of the convent agreeing hereunto.\(^5\)

We therefore admonish you all and several that now are and shall

\(^{11}\) **appareat** cancelled.

\(^{12}\) **oculater** cancelled.

\(^{13}\) Interlined above *illo reddito*, followed by *composito reddito*, both cancelled. The present clause from *sia ut* has thus been altered from its first form: *sia ut appareat consentui oculater de statu domus illo reddito.*

\(^{14}\) *sed negur* cancelled: *ac* first interlined and cancelled.

\(^{15}\) *et* cancelled.

1. See the sixth admonition.
2. See the fifth admonition.
3. See the eleventh admonition.
4. See the third and first admonitions.
5. See the second and fourth admonitions.
secundo et tercio peremptorie quod omnia et singula premissa iniunctiones et mandata nostra, prout vos et quemlibet vestrum concernunt, inniolabiliter obseruatis; quodque nullus vestrum de consentu huiusmodi corrodiorum, liberacionum, pensionum aut annuatatum
dem nemorum huiusmodi vendiciones, concessioni, sucessioni aut prostracioni, nisi premissa forma penitus seruata, inuiolabiliter obseruaretis; quodque nullus vestrum de conuentu huiusmodi corrodiorum, liberacionum, pensionum aut annuatatum

Mandatum ad recipiendum canonicum ad domum propriam.

Willelmus, permissione duina Lincolniensis episcopus, dilecto in Christo filio priori prioratus de Landa, ordine sancti Augustini, nostre diocesis Lincolniensis, salutem, gracion et benedictionem. Fratrem Johannem Dalton, vestrum et dicti vestri prioratus canonicum et confratrem, quem in apostosia et in seculari habitu reprehendem, vobis vna cum presentibus remittimus, vobis in virtute obedientie et sub pena contemptusfirmiter inuigendo mandantes quatinus ipsum fratrem Johannem tanquam canonicum vestrum recipiatis et secundum regularia vestra instituta, paterna tamen mansuetudine et caritate fratrina, tracetis eundem, oleum misericordie cum vino correctionem ut ille gaudeat de reeditu suoe ad causam dominicam et vos de filio vestro qui perierat et iam inventus est. Data sub sigillo nostro.

XXXIX.

Visitacio prioratus de LEGBURN, ordinis Cisterciensis, Lincolnensis dioecesis, facta in domo capitulari eiusdem tercio die mensis JULII, anno Domini mccccxl', per venerabilem virum magistrum JOHANNEM DEPYNG, canonicum LINCOLNISEM, reuerendi in Christo patris et domini, domini WILLELMI, DEI GRACIA LINCOLNISES EPISCOPI, commissarium in hac parte specialiter deputatum.

In primis, sedente dicto domino commissario in dicte visitacionis negotio dictis die, anno et loco, comparuerunt personaliter priorissa et consenent dicti loci ad visitacionem huiusmodi subeundam vt subsequitur, sub forma infrascripta vocati; et deinde primo et ante omnia propositum fuit verbum Dei per honorabilem virum magistrum Thomam Duffeld, in
be, the first, second and third time peremptorily, to observe without breach all and several the aforeset our injunctions and commands, even as they concern you and every one of you; and that no one of you of the convent do consent in any wise to such sale, grant, cutting-down or felling of such corodies, liveries, pensions or annuities or of such copses, except the aforeset form be thoroughly kept, under pain of the greater excommunication, which we intend to pronounce against the several persons of you who obey not these our warnings, commands and injunctions. In witness of the which thing, etc. Given in the monastery of Owston,\(^1\) on the twenty-second day of the month of November, in the year of our Lord 1440, and the [fifteenth] of our consecration [and fifth] of our [translation].

MANDATE TO RECEIVE BACK A CANON TO HIS OWN HOUSE.\(^2\)

William, by divine permission bishop of Lincoln, to our beloved son in Christ the prior of the priory of Laund, of the order of St. Austin, of our diocese of Lincoln, health, grace and blessing. We send back to you together with these presents brother John Dalton, canon and brother of you and of the said your priory, whom we have apprehended while walking in the ways of apostasy and in a secular habit, commanding you with strict injunctions, in virtue of obedience and under pain of contempt, to take back the same brother John as one of your canons and to treat him according to the institutes of your rule, but with fatherly kindness and brotherly love, mingling the oil of mercy with the wine of correction in such wise that he may have joy of his return to the fold of the Lord, and you of your son who was lost and now is found. Given under our seal.

XXXIX.


In the first place, as the said sir commissary was sitting in the business of the said visitation on and in the said day, year and place, there appeared in person the prioress and convent of the said place to undergo such visitation as follows, having been called under the form written beneath; and then first and before all else the word of God was set forth by the honourable master Thomas Duffield, bachelor in divinity,

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\(^9\) *Sic:* for *caulam.*


\(^11\) *Sic:* for *vocat*.

\(^1\) Owston Abbey is about four miles north-west of Laund, and the bishop went on there after the conclusion of the visitation.

\(^2\) This entry in the register, where it is included for reference as a common form, is not dated. Dalton's name does not occur in the visitation. The position of the document in the register suggests 1442 as a possible date.

\(^3\) *I.e.* as rehearsed in the text of the certificate furnished by the prioress.
sacra theologia bacallarium, sequentem hoc thema, 'Hec est ciuitatis visitacionis,' etc. Quo finito, priorissa loci liberavit dicto dominio commissario certificatorium mandati domini sibi pro hac visitacione directi, cuius tenor talis est, 'Reuerendo in Christo patri,' etc.; sed cum lecta fuit primitus commissio dicto domini commissarii et nichil dicto contra eam, idem dominus commissarius suscepit in se auctoritate sibi commissam, et preconizatis, citatis et comparentibus xj in numero, priorissa exhibuit confirmacionem electionis suae factam auctoritate domini Willelmi, nuper Lincolniensis episcopi, per magistrum Thomam Warde. Nichil tamen exhibuit de installacione, vnde labet diem Jouis post Jacobi Lincolnie ad exhibendam sufficienter de installacione. Exhibuit eciam ratificationem Willelmi filii Roberti de Lekeburne, fundatoris loci, vt de donacione fundi et siti priorisse. Exhibuit eciam statum domus vt stat nunc, vt dicunt, sed non onera annua, etc. Deinde iuravit priorissa obedientiam in forma consueta. Deinde priorissa examinata dicit ea quae secuntur.

Domina Johanna Poluertofte, priorissa, examinata dicit quod tempore confirmacionis et installacionis suae domus indebitabatur in lxij li, et iam solum in xijj li. Tamen quia status domus non est plene ostensus, habet crasitium diem ad Louthe plenius ostendendum.

Item dicit quod quidam dominus Thomas, capellanus pretensus, occupans officium capellani parochiali in Legburne per medietatem anni, admissus per ipsum priorissam et non alter licencatus, predicauit in ecclesia conventualis et eciam parochiali ibidem, etc., et dicit quod reputabatur nacione Scotus.

Domina Johanna Fraunceys dicit quod quelibet monialis habet in die vnum quinque in lunes, vnnum portellam curuisie, vnum porcum per annum, xvijj. ad carnes bouinas, quelibet die in Adventu et Quadragesima ij alleces et modicum butirum in estate et aliquando iij petras casesi per annum et vinijd. per annum ad vesturam et non plus.

Item dicit quod vicarius de Louthe est confessor pro conventu, non per dominum deputatus de quo isti constat.

Item dicit quod plures de parentela priorisse habent frequentem accessum ad prioratum: nescit tamen an domus per hoc oneretur.

Domina Johanna Gyney, in familia cum priorissa, habens tantum esculenta de domo et nichil penitus ad vesturam.

Item dicit quod priorissa, postquam recepit mandatum domini pro visitacione, convocavit capitulum et dixit si quid foret inter eas corrigen-

1 Altered from *ciuitatis*.
2 Jer. vi. 6. The context, if dwelt on by Duffeld, afforded no bright prospect to the priory.
3 *Sic.*
4 *Sic: los priorasus.*
5 *dic* cancelled.
6 *nesc* cancelled.
7 *alias* cancelled.

1 No record of the confirmation remains: see *Visitations* 1, 160. For Thomas Warde see *ibid.* 1, 3, note 1, and 215.
2 28 July, 1440.
3 This ratification, said to be delivered verbally by William in the chapter-house at Legbourne on the day of his father’s funeral, is printed together with his charter in *Monasticon* V, 634-5, from the chartulary which in 1649 was in the possession of Sir George Heneage.
4 Of the surnames of the nuns, two, Otteley (Osley) and Kyghley (Keighley) come from the West riding of Yorkshire. Multone (Moulton), Blytone (Blyton near Gainsborough), Freshney and Stayn (Stain near Alford) are Lincolnshire names. For Papelwyk see
after this text, 'This is the city to be visited,' etc. And when this was
done, the prioress of the place delivered to the said commissary the
certificate of my lord's mandate which had been addressed to her for
this visitation, the purport whereof is on such wise, 'To the reverend
father in Christ,' etc.; but when the commission of the said sir com-
missary had been read beforehand and nothing had been said against it,
the same sir commissary took upon himself the authority committed to
him, and after [the nuns], eleven in number, who had been summoned
had been called over and made their appearance, the prioress shewed
the certificate of the confirmation of her election made by master Thomas
Warde with the authority of the lord William, late bishop of Lincoln.¹
Howbeit she exhibited nothing touching her installation, wherefore she
has Thursday after St. James' day,² at Lincoln, to shew sufficient proof
of her installation. She exhibited also the ratification of William son of
Robert Lekeburne, the founder of the place, concerning the gift of the
estate and site of the priory.³ She also exhibited the state of the house
as it now stands, as they say, but not the yearly charges, etc. Then the
prioress on examination says these things which follow.

Dame Joan Pulvertofte,⁴ the prioress, says on examination that at
the time of her confirmation and installation the house was sixty-three
pounds in debt, and now [it is] only fourteen pounds. Howbeit, because the
state of the house was not fully shewn, she has the morrow at Louth
to shew more fully.

Also she says that one sir Thomas, alleged to be a chaplain, who has
held the office of parish chaplain in Legbourne for half a year, on admis-
sion by the same prioress and without other licence, has preached in the
conventional and also in the parish church there, etc.,⁵ and she says that
he was reputed to be a Scotchman by nation.

Dame Joan Fraunceys says that every nun has one loaf, one half-
gallon of beer a day, one pig a year, eighteenpence for beef, every day in
Advent and Lent two herrings and a little butter in summer and some-
times two stone of cheese a year and eightpence a year for raiment and
no more.

Also she says that the vicar of Louth⁶ is the confessor for the
convent, not appointed by my lord so far as she is aware.

Also she says that several of the prioress's kindred have often access
to the priory: she knows not, however, whether the house be burthened
thereby.

Dame Joan Gyney, in the household with the prioress, having her
meat only from the house and nothing at all for her raiment.

Also she says that the prioress, after she received my lord's mandate
for the visitation, called together the chapter and said, if there were
aught in need of correction among them, they should tell it [her];

¹ The parish church of Legborne was distinct from the priory church, which lay to
the west of the village. Originally only a mediety belonged to the priory, the other mediety
being in the hands of the Lekeburne family [see Rotuli Ang. Welles [Cant. and York Soc.]
III. 69, 99]. The patronage of the second mediety, however, came into the possession of the
prioress and convent about the middle of the fourteenth century, and the appropriation of
the church was completed by bishop Buckingham, 21 Aug., 1387 (Reg. xii. 542 and d.),
and confirmed by pope Boniface IX, 1 Feb., 1394-5 (Reg. xiii. 54d.).

² Probably Thomas Gedeney, instituted 25 Aug., 1421 (Reg. xvi. 100d.). At the
next institution, 15 Jan., 1443-4 (Reg. xvii. 50a.) the cause of vacancy is not stated.
dum\(^1\) referrent; quia dixit conueniencius fore vt se corrigerent quam alii.

Item dicit quod priorissa nunc inconsulto episcope, de voluntate tamen conuentus, vendidit vnum corrodium cuidam Roberto Warde, qui est ballius temporalium domus, et tamen non reputatus utiis pro domo in illa occupacione, nam plures de cognacione sua sunt seruientes in domo, qui plus sibi ipsis quam domui prosperiunt.

Item dicit quod rector de Ristone, qui erat confessor assignatus eis per dominum modernum, iam mortuus est et sic destituuntur tale confessori.\(^2\)

Item dicit quod tenementa et domus reddituales pertinencia priorati propter incuriam priorisse et balliui ruine patent et cito collabentur nisi remedium apponatur.

Item dicit quod propter simplicitatem et inaduentciam priorisse et suppriorisse constituciones ordinis et alie observancie regulares non observantur temporibus missarum.

Item dicit quod temporibus laboris non vtuntur scapularis secundum regulam, et hoc in defectu priorisse.

Domina Isabella Otteley dicit omnia bene.

Domina Margareta Kyghley dicit de confessore substituendo vt supra.

Domina Matilda Multone, suppriorissa, dicit quod ad matutinas, missas et vesperas et alias horas de die tenetur\(^3\) memorias de sancto Benedicto et de sancto Bernardo, et iam a diu huiusmodi memorias omiserunt et ommittunt.

Domina Alicia Blytome dicit quod priorissa admissit dominum Thomam, capellanum quendam, ad predicandam infra chorum dicti prioratus;\(^4\) et sic predicauit ibidem in presencia priorisse et conuentus et aliorum secularium: nescit tamen, vt dicit, an dictus capellanus fuerat in hac parte licencius.

Domina Johanna Pavy concordat cum Alicia Blytome.

Item dicit quod Margareta Ingoldesby, mulier secularis, iacet de nocte in dormitorio inter moniales, adducens secum volucres, per quorum strepitum silencium rumpitur et quies monialium turbatur.

Domina Johanna Fresshney\(^5\) dicit quod priorissa permittit seculares mulieres tam commensales quam seruientes iacere de nocte iacere\(^6\) in dormitorio inter moniales contra regulam.

Continuata est visitacio vsque octabas Michaelis et ad quemlibet diem citra.

Domina Alicia Stayn dicit quod omnia bene.

Domina Sibilla Papelwyk dicit quod priorissa non est indifferentis in corrigendo: ymo quibusdam nimis rigorosa, quibusdam vero nimis fauens et acceprix sine discrecione.

Item dicit quod priorissa non\(^6\) circumspecta in regimine temporalium nec curat an prosperentur necne, sed et communia bona domus applicat sibi tota quasi propriosa.

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\(1^\) reff cancelled.
\(2^\) Sic.
\(3^\) Sic: ad omitted.
\(4^\) isto cancelled.
\(5^\) quod cancelled: dicit interlined and cancelled.
\(6^\) Sic: est omitted.

1 South Reston, three to four miles S.E. of Legbourne. Thomas Wyssenden was inst. to the church in June, 1408 (Reg. xiv. fo. 27). His death and the institution of John Byllyngey, who res. in 1448-9 (Reg. xviii. fo. 103d.), are not recorded in the registers.
because she said it was more suitable that they should correct themselves than [that] others [should correct them].

Also she says that the present prioress without advice of the bishop, but with the will of the convent, sold a corroyd to one Robert Warde, who is the bailiff of the temporalities of the house and yet is not reckoned profitable to the house in that office, for several of his kinsfolk are serving-folk in the house, who look out for themselves more than for the house.

Also she says that the rector of Reston, 1 who was the confessor appointed them by my lord that now is, is now dead and so they are deprived of such a confessor.

Also she says that the tenements and houses producing rent which belong to the priory are exposed to ruin by reason of the carelessness of the prioress and bailiff and will soon fall to pieces unless a remedy be applied.

Also she says that because of the witlessness and thoughtlessness of the prioress and sub-prioress the constitutions of the order and the other regular observances are not kept in time of mass.

Also she says that when they are at work they do not wear scapulars according to the rule, 2 and this in the prioress's default.

Dame Isabel Otteley says all things are well.

Dame Margaret Kyghley says as above concerning the need of appointing a new confessor.

Dame Maud Multone, the sub-prioress, says that at matins, mass, vespers and the other day-hours they are bound [to make] memorials of St. Benet and of St. Bernard, and now for long past they have left out and do leave out such memorials.

Dame Alice Blytone says that the prioress admitted sir Thomas, a certain chaplain, to preach within the quire of the said priory, and so he did preach therein in the presence of the prioress and convent and others, secular folk: she knows not, however, as she says, whether the said chaplain had been given licence in this behalf.

Dame Joan Pavy agrees with Alice Blytone.

Also she says that Margaret Ingoldesby, a secular woman, lies of a night in the dorter among the nuns, bringing with her birds, by whose jargoning silence is broken and the rest of the nuns is disturbed.

Dame Joan Fressshney says that the prioress suffers secular women, both boarders and servants, to lie by night in the dorter among the nuns against the rule.

The visitation was adjourned until the octave of Michaelmas 3 and to any day on this side thereof.

Dame Alice Stayn says that all things are well.

Dame Sibyl Papelwyk says that the prioress is not impartial when she makes corrections: nay, to some she is over harsh, and to some over kind and indiscreetly partial.

Also she says that [the] prioress is of no account in the governance of matters temporal, nor does she care whether they prosper or not, but she wholly disposes to her own use, as though they were her own, even the common goods of the house.

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1 The scapular was obligatory in time of work by cap. 55 of the rule of St. Benet. Ducange defines it as 'monachorum vestis propria cum labori et operi insistenti, loco cuccillae, ut quae brevior esset et minus ampla, et caput tantum et scapulas tegens.'

2 6 October.
Item dicit quod priorissa non vult pati istam deponentem visitare parentem infirmatum quando putabatur ipsum moriturum.

Item dicit quod priorissa non tractat sores suas materno more temporibus infirmitatum suarum nec patitur eas habere honestas cameras in infirmaria nec alia loca honesta in quibus melius possent reecrari.

Item dicit de dilapidacione et ruina tenementorum et edificiorum vt supra.

Item cum prouentus domus non excessat xi li. et sint xiiii moniales in numero cum vna nouicia, non possunt tante de redditibus ita exilibus competentem habere victum et vestitum, nisi aliunde per amicos suos seculares subueniatur cisdem.

Quibus examinatis, idem dominus commissarius continuauit huiusmodi visitacionem vsque ad et in octauam diem festi sancti Michaelis proxime [futuri in] statu quo tunc est, assignans et assignavit priorisse et singularibus personis de conuentu dictam octauam diem et quemlibet [diem citra in] dicit domo capitulari coram domino aut eius commissario ad procedendum et procedi videndum in huiusmodi negocio visitacionis secundum [detecta et] comperta in eodem et prout de iure fuerit proce-dendum et cetera facienda et recipienda, etc., presentibus Skayman et me Colstone.

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Legburne.

Wyllyam, by the grace of God bysshope of Lincolne, to our wele belufede doghtres in Crist, the prioresse and the couent of nunnes of the pryory of Legburn, of the ordere of Cistewes, of our diocese, helthe, grace and our blessyng. Our wele belufed son in God, maister John Depyn, our chauncelere and commynysarie, visytyng by our autoritee you and your saide place, we fynde by the inquisition that he then made diuerse defautes detecte to hym in the saide visitacyone, for the reformacyone where of we sende yowe as hit is writene here binethe certeyn iniunccions and commandementes, chargeyng yowe be the verine of your obedience and yvndere the peynes here yn wrytene that ye duly kepe and obeye thaym in every parte of thaym.

The fyreste we charge yow that the memorials of seynt Benet and seynt Bernarde, the whilke ye are bounde dayly to say at your matynes, enensong and other howeres of the day, ye dayly say thaym fro hense forthe, and that in tyme of your labour ye vse scapeyryes as ye are bounde by your rule.

Also we charge yow, prioresse, yvndere payn of contempte and yvndere the peynes writen here benethe, that in your correccions ye be sad, sowbre and indifferent, not cruelle to some and to some fauoryng agayn your rule, but that ye procede and treet your susters moderly, the qualytee and the quantite of the persone and defautes wythe owten accepcyone of any persone euenly considerede and weyed.

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1 *Salutation* in God wythe our blessyng cancelled.
2 b cancelled.
3 messes cancelled.
4 yvndere cancelled.
5 Founded on the sub-priores's *detectum* and the last *detectum* of Joan Gyney.
6 The *w of sowbre* is expunged.
7 treyte cancelled.
8 Founded upon Sibyl Papelwyk's *first detectum*. 
Also she says that the prioress will not suffer this deponent to visit her parent who is sick, [even] when it was thought that he would die.

Also she says that the prioress does not treat her sisters in motherly wise what time they are ailing, nor does she suffer them to have seemly chambers in the infirmary or other seemly places wherein they might better be able to recover.

Also she says as above concerning the dilapidation and ruinous state of the tenements and buildings.

Also seeing that the revenues of the house are not above forty pounds and the nuns are thirteen in number with one novice, so many out of rents so slender cannot have sufficient victuals and clothing, unless some help be given them from other sources by their secular friends.

Now when these had been examined, the same sir commissary adjourned such visitation until and unto the octave of the feast of St. Michael next [to come in] the state wherein it is at this time, and in so appointing he appointed to the prioress and the several persons of the convent the said octave and any [day on this side thereof in] the chapter-house before my lord or his commissary to proceed and watch the process in such the business of the visitation according to the [disclosures and] discoveries in the same and even as legal process shall require and to do and receive all else, etc., there being present Skayman and I Colstone.

Also that ye, prioress, see and ordayne that your sisters in tyme of thair sekenesse and grete age hafe honeste chambres in the fermory to thaire ease and recreacynge, and that ye often tyme visite thaym and see that thair hafe alle that thaym ought to haue by your religyone.1

Also we charge yowe,2 prioresse, vndere payne of cursyng as hit is benetie writene, that fro hense forthe ye receyve no mo nunnes in to your house then only be competently susteynede of the revenues of your saide howse as in [victuayll]3 and clothe; and that for receyving of nunnes ye exacte none erthly gode otherwyse then thai or thair frendes wyll of thair charitee wyth owten any trete or covenaunt made or had be fore4 gyfe yowe.5

And that fro hense forthe ye suffer no seculere persone, woman ne childe, lyg by night in your6 dormytory.7

Also we enioyne and charge yow, prioresse, vnde8 payne of suspensyon fro9 administracyone of your office, that every yere fro hense forthe betwyx the festes of seynt Myghell the archaungell and seynt Marthyne in wyntere ye gyfe and shewe to your sisters in the chapitlhouse or to suche persones as the countyn wylle assigne, a pleyn and a fulle accompte of all the revenues that long10 to your howse of the . . . and howe ye

1 See Sibyl Papelwyk's fourth detectum.
2 you cancelled.
3 This appears to be the word, but all but y and a final l is illegible.
4 wyll cancelled.
5 Founded partly on Sibyl Papelwyk's last detectum.
6 doghte cancelled.
7 Founded on the dejecta of Joan Pavy and Joan Fresshney.
8 Sic.
9 your cancelled.
10 or come cancelled.
minystre thaym, so that the couent may knowe what state your howse is yn.  
And also that ye gare duly repare your place wythe yn and your 
tenementes wyth owte, and that ye byslyly oversee your baylyly that your 
husbandry be sufficently gouernede to the ayavle of your house, and 
that ye holde no mo seruauntes wythe yn ne wythe owte then are of ned 
necessarye to yowe.

Also we charge and enioyne you, pryoresse, vndere peyn of priu-
cyone from your . . . and perpetuelle amocyone fro your dignytee and 
office of pryoresse, that neuer fro hense forthe ye selle, gyfe ne [graunte] 
to any persone what euer he be, corrodye, lyverye, pensyone or 
annuete for euer or to terme of lyve or to perpetuelle tyme, but ye fyrst 
aske and have lefe ther to of vs or our successours bysshops of Lincolne 
and full and hole assent of alle your couent; and that ye take . . . of 
the couent . . . . . . the howse . . . . . . most . . . . . 
that . . . . . of the . . . . . .

And also that ye do no grete nedes of your house ne lete no ferme 
ne sustey none of your kyne or allyaunce wythe the commune godes 
of the house, wythe owten the hole assent of the more hole parte of the 
couent, ne that ye suffre your saide kyne or allyaunce hafe suche 
assesse to your place where thurgh the howse shall be chargeede.

XL.

[Fo. 100]

VISITACIO ECCLESIE COLLEGIATE NOUE BEATE MARIE 
LEYCESTRIE, LINCOLNIENSIS DIOCESIS, INCHOATA ET FACTA 
IN DOMO CAPITULARI EIUSDVM PRIMO DIE MENSIS DECEMBRIS, 
ANNO DOMINI MCCCLXX, PER REVERENDUM IN CHRISTO PATREM 
ET DOMINUM, DOMINUM WILLEMUM, DEI GRACIA LINCOLNIENSEM 
EPISCOPUM, ANNO SUARVM CONSECRACTIONIS XV ET 
TRANSLACIONIS QUINTO.

Sedente dicto reverendo patre judicialiter in huiusmodi visitacionis 
sue negocio inchoando, loco, die et anno predictis, comparuerunt person-
alter decanus ac canonici et vicarii ac aliis ministri dicte ecclesie habitum 
in eadem gerentem, visitacionem huiusmodi vr apparuit subituri. Et 
deinde primo et ante omnia iuxta futuri actus congruenciam propositum 
fuit verbum Dei per honorabilem virum magistrum Johannem Beuerley, 
sacre theologie professorem, sequentem hoc thema . . . . . .

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1 in cancelled.
2 The prioresse was not specifically accused of failing to render an account, but the status domus which she presented at the visitation was incomplete.
3 Founded on the fifth and third detecta of Joan Gyney and on Sibyl Papelwyk's fifth.
4 wy cancelled.
5 Interlined above hus cancelled.
6 Added in the margin, but torn and obscured by mending. See Joan Gyney's third and Sibyl Papelwyk's second detecta.
7 ne that cancelled.
8 commune cancelled.
9 Founded on Joan Frauncye's third and Sibyl Papelwyk's second detecta.
10 Sic: for gerentes.
11 Blank left in MS.
Also we charge yow, prioresse and supprioresse, vndere peyn of contempte, that every day in pleyn chapitre ye make be redde be fore alle your susters nunnnes the constitucyons of your ordre and your rule in suche as is as that may best be vnderstanded. The punysshyng of your persone, prioresse, for as mykelle as ye receyved a preste that was not approveed by laghe ne licenced by hus to preche in your conventuelle churche agayns laghe, and also for ye, after that ye had receyvede our lettres for this visitacyone, ye made a confederacy wythe your susters that no thyng shulde be detecte in our sayde visitacyone, we reserve to our selfe.

And we wylle and charge yow alle that thise our iniuncyons be redde in playn chapitre before alle the counte every quartere of the yere ones.

Furthermore we monysshe yowe and eueryk oon of yowe oones, twyes and thryes peremptoryly that fully and holy ye kepe our saide iniuncyons and yche oon of thaym, and fro none of thaym to go in any partye of thaym, vndere peyne of the grete curse, the whiche we propose to gyfe in yche singulere persone of yowe that brekes or kepes not any of our seide iniuncyons as thai are writen obofe. Write, etc.

XL.

The visitation of the new collegiate church of blessed mary of leicester of the diocese of lincoln, begun and performed in the chapter-house there-of on the first day of the month of december, in the year of our lord 1440, by the reverend father in Christ and lord, the lord William, by the grace of God bishop of lincoln, in the fifteenth year of his consecration and the fifth of his translation.

As the said reverend father was sitting in his capacity of judge in the beginning of the business of such his visitation in and on the place, day and year aforesaid, there appeared in person the dean and the canons and vicars and the other ministers of the said church who wear the habit in the same, to undergo, as was apparent, such visitation. And then first and before all else the word of God was set forth in accordance with the process about to take place by the honourable master John Beverley, professor of divinity, after this text . . . . And when this

1 by cancelled, and an addition, now quite illegible, made in the margin. No special detectum bears on this injunction.
2 Sic.
3 See the priores's own admission, Alice Blytone's detectum, and the second detectum of Joan Gyney.
4 intende cancelled.
5 written. Ferthe wele cancelled.
6 One or two marginal notes no longer legible.
7 For full details relating to this foundation see the present editor's 'History of the Hospital and the New College of the Annunciation of our Lady in the Newarke, Leicester (Assoc. Archit. Soc. Reports and Papers XXXII, XXXIII).
8 Statute 28 of the founder's statutes (1355) prescribed black quire-copes, white surplices and grey fur almuces for the dean and canons, similar copes and surplices and black cloth almuces furred with black budget for the vicars (ibid., XXXII, 277).
laudabiliter finito, dominus Willemus Walesby, decanus dicti collegii, liberauit dicto reverendo patri certificatorium mandati domini sibi pro huiusmodi visitacione directi conceptum in hec verba, 'Reuerendissimo in Christo,' etc. Quo perfecto, decanus, canonici, vicarii et capitellani cantariarum exhibuerunt sufficierter litteras ordinum et beneficiorum interius et exterius prout subsequitur; et examinati dicunt ea que sequuntur.

Dominus Willemus Walesby, decanus, exhibuit sufficierter in ordinibus et in decanatu et prebenda ac aliis et eciam in pluralitate tam in genere quam in specie sibi concesse,3 et irruuit obedienciam. Postea examinatus dict quod magister Johannes Dey, canonicus loci, notatur super vicio sodomitico cum Thoma Craven, chorista ibidem, qui confessus est, et cum quodam cognominato White, canonico de Repyngdon, et cum Henrico Craune, et cum Johanne Burley, chorista, quorum aliquibus dedit longas caligas vt celarent huiusmodi peccata; et est communi sector tabernarum publicarum vsque ad ebrrietatem et vomitum. Inquiratur a Willemo Bentley, coco nuper dicti magistri Johannis, nunc cum domino Henrico Rose, canonico, et a domino Willemo Derby, vicario eiusdem magistri Johannis, et a Johanne Welforde, commorante cum domino Henrico Rose, canonico, et a domino Henrico Syleby, vicario eidem.3

(Shiryngham : nota.) Dominus Johannes Shiryngham, canonicus, adulteratur cum vxore cuiusdam Ryggesmaydene. Secundo die December in loco capitulari comparuit vir et personaliter, et negat crimina.4

purificacionis facte coram decano; et sic ex gracia purguat se sola manu. Et deinde dominus monuit eum sub pena excommunicationis quod decetero non habeat cum ea aliquam familiaritatem suspectam cum ea.4

(Welles : nota.) Magister Radulphus Welles, canonicus, notatur cum Alicia Norys, nuper de parochia beate Marie ad castrum, de qua procreauit prolem, et cum Johanna vxore Willemi Heuse de Leycestria, et cum Alicia Spenser, de qua procreauit prolem; et iste mulieres habent communem accessum ad hospicium suum5 canonicae, et ibidem expectant aliquoiciens tota die et nocte et ibidem eas cognouit. Comparuit, et obiecto articulo primo, negat crimen a tempore correctionis facte per

1 Sic: for concessa.
2 The clauses of this passage and note are much mixed up in the MS., owing to insertions made after the original draft.
3 cancell.
4 Sic.
5 Altered from suam.

1 For an account of Walesby see ibid., xxxii, 538-9. He was admitted to the seventh prebend, 7 Dec., 1431, and to the deanery and first prebend, 18 Dec. following, at the pres. of his patroness, queen Katharine (Reg. xvii, fo. 57). He resigned the deanery in Dec., 1450 (Lambeth Reg. Stafford, fo. 107 and d.).

2 Prelatnary of the seventh stall: admitted 11 May, 1438, and to the church of Wigston, on exchange of Great Chesterford, Essex, with Thomas Hyll (Reg. xviii, fo. 149, where the names are wrongly transposed). He was inst. to Great Chesterford at the pres. of John, duke of Norfolk, 8 Oct., 1426 (Newcourt iv, 152). Newcourt identifies him wrongly with a somewhat earlier rector of St. Bartholomew, Exchange, London (see Hennessy, Nov. Rep., 280).

3 Admitted to the seventh prebend 18 Nov., 1433 (Reg. xvi, fo. 100d.). He was re-admitted 3 Aug., 1424 (Lambeth Reg. Chichele i, fo. 243 and d.), and resigned in 1431, when Walesby, who needed a prebend as a qualification for the deanery, was admitted in his place (Reg. xvii, fo. 57). On 18 Dec., 1437, he was admitted to the twelfth prebend on the res. of Thomas Hill, who succeeded to the seventh prebend (ibid.). He vacated.
was come to a praiseworthy end, sir William Walesby, the dean of the
college, delivered to the said reverend father the certificate of my
lord's mandate which had been addressed to him for such visitation,
composed after these words, 'To the right reverend [father] in Christ,' etc.
The which having been read through, the dean, canons, vicars and
chaplains of chantries made sufficient exhibition of their letters of orders
and [the titles] of their benefices within and without the college, even
as follows beneath; and upon examination they say these things which
follow.

Sir William Walesby, the dean, made sufficient exhibition as regards
his orders and in respect of the deanery and prebend and his other
[benefices] and also as regards a dispensation for plurality granted to
him both in general and special, and he swore obedience. Thereafter
he says upon examination that master John Dey, canon of the place, is
defamed of the vice of sodomy with Thomas Craven, chorister in the
same, who has confessed, and with one of the surname of White, a canon
of Repton, and with Henry Cravene, and with John Burley, chorister, to
some of whom he gave long boots that they should conceal such offences;
and he is a common haunter of the public taverns, even to drunkenness
and vomiting. Let inquiry be made of William Bentley, late the said
master John's cook, now with sir Henry Rose, canon, and of sir William
Derby, the same master John's vicar, and of John Welforde, who dwells
with sir Henry Rose, canon, and of sir Henry Syleby, vicar to the same
[Rose].

(Shirynygham : note.) Sir John Shirynygham, canon, commits adultery
with the wife of one Ryghesmydene. On the second day of December
the man appeared in the place of chapter and in person, and denies his
guilt since the time of the purgation which he made before the dean;
and so of [my lord's favour] he cleared himself on his unsupported oath.
And then my lord warned him under pain of excommunication to have
henceforth no suspicious familiar intercourse with her.

(Welles : note.) Master Ralph Welles, canon, is defamed with
Alice Norys, late of the parish of blessed Mary at the castle, of whom he
has begotten offspring; and with Joan the wife of William Heuse of
Leicester, and with Alice Spensere, of whom he has begotten offspring;
and these women have common recourse to the lodging which he has as
canon, and there do they stay sometimes the whole day and night, and
there he knew them. He appeared and, the first article having been laid
to his charge, denies his guilt from the time of his correction made by

this by death before 13 Jan., 1455-6 (Reg. xx. fo. 207). His name, also spelt Roos, implies
some connexion with the family of that name, lords of Belvoir. Like several of the canons
at this date, he was a presentee of queen Katharine. He was rector of Clipsham, Rutland,
where he succeeded his fellow-canon Fyshbewyke, 2 Nov., 1440 (Reg. xviii. fo. 124d.), but
res. this living before 9 Nov., 1440 (ibid., fo. 127). He was inst. to Poston, Leices., 15 April,
1443 (ibid., fo. 156d.), which he held with his canony till his death (Reg. xx., fo. 207).

4 Prebendary of the eighth stall. There is no record of his admission or of the date at
which he vacated the prebend.

5 Prebendary of the fourth stall. His admission is not recorded: he vacated it by death
before 9 May, 1459 (Reg. xx., fo. 213d.).

6 The older collegiate church of St. Mary's-of-the-castle stands on the east side of the
inner bailey of the castle, a short distance north of the Newark, which formed the outer
ward of the castle. The vicarage of St. Mary's, served by one of the chapter, which
consisted of a dean and seven canons, was appropriated to Leicester abbey. For the details
of a concord made between the chapter of St. Mary's and of the New college in 1538-9, see
decanum. Negat secundum articulum et negat terciun a tempore correcionis facte per decanum; de quibus purguit se sola manu, et monitus est quod non habeat familiaritatem, etc., sub penis excommunicationis et priuacionis.

(Prepositus: pena.) Item prepositus non reddit compotos bis in anno secundum statuta: fiat super hoc iniuncio. Fatetur se non computasse iuxta statuta. (Iniuncio.)

(Prepositus: pena.) Item prepositus, quando exibit ad extra pro negocis domus, non declarat decano vel eius locumtenenti absencion suam futuram; quod facere non potest, cum ipsemet sit locumtenens decani absentis. (Iniuncio 10.)

(Dey: nota.) Magister Johannes Dey non reparat debite mansum suum canonicalem, quia irreparabilem quasi minatur ruinam; nam omnia sua consumit, ingluuei continue indulgendo. (Iniuncio 11.)

(Northburghie.) Magister Johannes Atkynson, rector de Northburghie, perhendinans cum canonico collegii, admittit mulieres suspectas suspecto modo ad cantarium suam infra collegium, et presertim vxorem ciusdom Broghtone. (Iniuncio 12.)

Dominus Willelmus Bedale, canonicus et prebendarium prebende secunde, exhibuit litteras tituli sui in prebenda sua: exhibuit eciam litteras ordinum, suspectas quia rase sunt in nomine et cognomine. Ideo habet terminum ad exhibendum sufficierter in ordinibus citra festum Pasche proximum, vbicumque dominus fuerit infra diocesim. (Nota.) Et dicit quod dominus Johannes Shiryngham suspectus est cum vxore Rygmaydene, set purguit se coram Fysshewyk locumtenente decani.

Item dicit quod ille xl li. relicte per Swalwelle et l marce relicte per dominum Johanne Charytee, canonicos, ad relevamen solucionem4 fiendarum per prepositum, ita quod in fine anni restitutionur, liberate erant domino Johanni Whyte tunc preposito, qui eas soluens in negocisi ecclesie decessit ante finem anni sui; et sic ecclesia indebitata est in his summis. (Pecunie Swalwelle et Charytee. Iniuncio.)

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1 The numbers noted in the margin of some of the detecta are not easy to explain. They probably refer to a tabulated list of compoundia or admonitions from which the injunctions were compiled. The order of the injunctions, however, bears no relation to these numbers. The marginal word iniuncio is a note to the effect that the fault disclosed provides material for an injunction. See introduction for further remarks on these points.
2 Sic: for canalicae.
3 Sic. Cameram is probably meant.
4 Altered from solucionem.

1 By statute 60, during the quinzaines of Easter and Michaelmas (ibid., XXXII, 282).
2 John Atkynson was inst. to Narborough, Leices., at the pres. of John, lord Greystoke, 6 Dec., 1434 (Reg. xvii, fo. 42d.). He res. the church in 1441: his successor's institution is not fully dated (Reg. xviii, fo. 154).
3 Atkynson may have held one of the chantries in the college before his prebend to Narborough and continued to hold it afterwards. No institution was required for any of these chantries, which were held at the pleasure of the college.
4 Admitted to the second prebend, 6 March, 1423-5, at the pres. of queen Katharine (Reg. xi, fo. 97d.). He died before 7 March, 1471-2 (Reg. xx, fo. 226). He was inst. to Clipsham, Rutland, 25 Oct., 1438 (Reg. xviii, fo. 119d.), but res. the church before 7 Dec., 1439 (see next note).
5 Roger Fysshewyke was admitted to the thirteenth prebend, at the pres. of queen Katharine, 18 Oct., 1435 (Reg. xvii, fo. 44 and d.). He died before 3 April, 1453 (Reg. xx, fo. 205). He succeeded Bedale at Clipsham, Rutland, 7 Dec., 1439 (Reg. xviii, fo. 121),
the dean. He denies the second article and denies the third from the time of his correction made by the dean; of which charges he cleared himself on his unsupported oath, and was warned to have no familiar intercourse, etc., under the penalties of excommunication and deprivation.

(The provost: penalty.) Also the provost does not render his accounts twice in the year according to the statutes; let an injunction be made touching this. He confesses that he has not accounted according to the statutes. (Injunction.)

(The provost: penalty.) Also the provost, when he will go outside the college on the house's business, does not make known to the dean or his lieutenant that he will be away; the which he cannot do, since he himself is the dean's lieutenant in [the dean's] absence. (Injunction 10.)

(Dey: note.) Master John Dey does not duly repair his abode as canon, inasmuch as it well-nigh threatens decay beyond repair; for he devours all his goods, ever giving the rein to gluttony. (Injunction 11th.)

(Narborough.) Master John Atkynsone, rector of Narborough, who boards with a canon of the college, admits suspect women in manner suspect to his chantry within the college, and especially the wife of one Brightone. (Injunction 12.)

Sir William Bedale, canon and prebendary of the second prebend, exhibited the letters of his title in his prebend: he exhibited also his letters of orders, which are suspect because they are scratched out as regards the name and surname. Therefore he has a term on this side the feast of Easter next for making sufficient exhibition in respect of his orders, wheresoever my lord shall be within the diocese. (Note.) And he says that sir John Shiryngham is suspect with Rygmaydene's wife, but he has cleared himself in the presence of Fysshewyk, the dean's lieutenant.

Also he says that the forty pounds which were left by Swalwellev and the fifty marks left by sir John Charytee, canons, for the relief of the payments that should be made by the provost, on condition that they should be paid back at the end of the year, were delivered to sir John Whyte, then the provost, who paid them in the business affairs of the church and died before the end of the year; and so the church is in debt as regards these sums. (Swalwellev's and Charytee's monies. Injunction.)

which he res. before 2 Nov., 1440, when he was followed by Henry Rose (see note 3 on p. 188 above).

6 John Swalwellev was admitted to the eighth prebend, at the pres. of the Crown, 21 Oct., 1418 (Reg. xiv, fo. 198). He died before 13 June, 1434 (Reg. xvii. fo. 42).

7 John Charyte was admitted to the second prebend, at the pres. of the Crown, 22 May, 1404 (Reg. xiii. fo. 83d.). This pres. and inst. appear to have been made in error, as the stall was not void, and Charyte was admitted to the ninth prebend, 2 June, 1404 (ibid.). It is not recorded when he vacated it, possibly in 1434 (see next note).

8 John Whyte was admitted to the fourth prebend, at the pres. of the Crown, 19 April, 1421 (Reg. xvi, fo. 99). The year in which he died is not certain; but the wording of the present deposition, compared with that of the injunction upon this point, indicates that Charyte died in the same year as Swalwellev, viz., 1434, and that Whyte died within a year of them. After his death, the money seems to have been spent. Welles (see note 5 on p. 188 above) was probably his immediate successor in the fourth stall. In 1424 Whyte joined with Thomas Halywellev, his fellow-canon, and one John Hornynwold, in making certain endowments over to the college, including lands and rent granted apparently in augmentation of the revenue of the double chantry which had been founded by John of Gaunt's executors (Assoc. Archi. Soc. Reports and Papers xxxii, 530).
ALNWICK'S VISITATIONS

(Brambirighe.) Dominus Johannes Bramburghae, canonicus, notatur cum Cecilia Trebys, coniugata, et Agnete vxore Willelmi Capmakere. Comparuit secundo die Decembris et negat primum ab omni tempore et secundum ab omni tempore: negat eciam terciun, quartum et quintum ab omni tempore. Vide dominus indixit sibi purgacionem cum iij fratribus, et sic purgavit se cum Chelle, Shirleyngam et Bedale; et monitus est sub pena excommunicacionis et xl s. fabrique ecclesie quod non habeat familiaritatem.

(Idem: nota.) Idem cum dixerit serviciun suum in choro, in per se tam alta et aperta voce dicit quod impedit alios circumstantes in psallendo. Fatetur, et monitus est quod emendet sub pena solvendi qualibet vice qua in hoc deliquerit iij d. fabrique ecclesie et vj d. pauperibus in elemosinaria. (Iniuuccio 3.)

(Omnis.) Item canonicci non surgunt ad matutinas iuxta statuta, nam iuxta statuta semper interesse debearent quatuor; et dicit 'Scio quantum perdam: malo perdere quam surgere'; in tantum quod aliquociens solus vnus canonicus interest matutinis, periumrium incurrndo. (Iniuuccio 14.)

(Decanans.) Item absentes a choro non punctuntur iuxta exigenciam statutorum, nec leuatur pena: propternea non timent abesse. (Iniuuccio 2.)

[Fo. 100d.] (Iniuucciolat.) Item dicit officia prepositii et locumtenentis decani absentis occupantur per vnam et candum personam.

[Mattene: nota.] Dominus Robertus Mattene, canonicus habens prebendam, occupat hospitale sancti Leonardi, cuius magister olim vt religiosus gestabat habitum de nigro cum crescente et stella in medio de rubeo. Fatetur se occupare hospitale huiusmodii: allegat tamen quod est compatibilis cum canonicatu et prebenda suis vel alio quocumque beneficio curato.

(Cantaria Symeon. Iniuuccio.) Item tres cantarie fundate pro anima Simonis Symeon deserviuntur per vicarios ecclesie, qui certum

1 Sic.
2 [Areositus] cancelled.
3 p cancelled: quod omitted.
4 Altered from hospitalis.
5 dominii cancelled.
6 Simone cancelled.

1 John Bramburgh or Braulburgh, admitted to the sixth prebend, at the pres. of queen Katharine, 23 Feb., 1422-3 (Reg. XVI, fo. 97d.). He was admitted a second time, for a reason unspecified, 3 Feb., 1435-6 (Reg. XVII, fo. 44d.). On 30 July, 1440, he was inst. to Cossington. Leices. (Reg. XVII, fo. 153), which, together with his canonry and prebend, he exch. with master Peter Hotton for Belgrave, Leices., 22 Feb., 1441-2 (ibid., fo. 154). He vacated Belgrave by death before 26 May, 1472 (Reg. XXI, fo. 63). The register omits to give the name of the deceased incumbent; but he is mentioned in connexion with a second inst. of his successor in 1472-3 (ibid., fo. 64.)

2 The details of these charges are not stated; but two of them are noted later on.

3 Statute 40 contains directions for the presence of canons and vicars in quire. A canon forfeited a penny to the other resident canons for absence: a vicar, a penny to the other resident vicars (Assoc. Archit. Soc. Reports and Papers XXXII, 279).

4 Prebendary of the eleventh stall. His admission is not recorded: it was vacant by the demise of Thomas (sic) Matten before 17 June, 1461 (Reg. XX, fo. 215). He was at this time rector of North Luffenhamp, Rutland, to which he was inst. 29 Sept., 1417, at the pres. of Joan, countess of Hereford and Northampton (Reg. XIV, fo. 269f). The church was vacant by the death of master Richard (sic) Matten before 1 Aug., 1461 (Reg. XX, fo. 179). He was inst. to Elmesthorpe, Leices., at the pres. of sir William Trussell, kt., 15 Jan., 1464-5 (Reg. XVIII, fo. 156x). As he had a dispensation to hold two incompatible benefices in 1439-40 (Cal. Papal Letters IX, 69), he probably held Elmesthorpe until his death, but the next inst. is wanting.
LEICESTER, NEW COLLEGE, 1440

(Bramburghe.) Sir John Bramburghe, canon, is defamed with Cicely Trebys, married woman, and Agnes the wife of William Capmakere. He appeared on the second day of December and denies the first and any time and the second at any time: he denies also the third, fourth and fifth at any time. Wherefore my lord bade him clear himself with three of his brethren, and so he cleared himself with Chelle, Shiryngham and Bedale; and he was warned under pain of excommunication and forty shillings to the fabric fund of the church to have no familiar intercourse [with them].

(The same: note.) The same, whenever he says his service in quire, says it by himself in so loud and clear a voice that he hindered the others who are round about him in singing the psalms. He confesses, and was warned to make amends under pain of paying fourpence to the fabric fund of the church and sixpence to the poor folk in the almonry every time wherein he shall transgress in this respect. (Injunction 3.)

(All.) Also the canons do not rise for matins according to the statutes, for according to the statutes there should always be four present; and they say 'I know how much I shall lose: I had rather lose it than get up'; insomuch that sometimes there is only one canon present at matins, [and thereby] they incur perjury. (Injunction 14th.)

(The dean.) Also they that are absent from quire are not punished as the statutes demand, nor is the penalty levied: therefore they fear not to be absent. (Injunction 2.)

(Let an injunction be made.) Also he says [that] the offices of the provost and the dean's lieutenant in his absence are held by one and the same person.

(Matfen: note.) Sir Robert Matfen, a canon having a prebend, holds the hospital of St. Leonard, the master whereof, as a man of religion, did wear aforetime a black habit with a red crescent and star in the midst thereof. He confesses that he holds such hospital: but he avers that it is compatible with his canonry and prebend or with any other benefice with cure whatsoever.

(Symeon's chantry. Injunction.) Also the three chantries founded for the soul of Simon Symeon are served by the vicars of the church.

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5 The leper-hospital of St. Leonard, outside the north gate of Leicester was founded late in the twelfth century by William the leper, third son of Robert Blanchesmaines, third earl of Leicester, and his wife Pernel (Knighton, ed. Lumby [Rolls ser.] 1, 64). In 1477-8, William, lord Hastings, to whom the hospital had been granted by Edward IV, gave it and St. John's hospital to the dean and canons of the New college (Assoc. Archit. Soc. Reports and Papers xxxii, 530; see also Nichols, Hist. Leicestershire 1, 333).

6 Cf. the red cross on the habit of the master and brethren of St. Leonard's hospital, Bedford (Visitations 1, 8). The warden and chaplains of the Newark hospital, by the original foundation of 1330-1, had as their badge a white crescent moon and star on their habit (Assoc. Archit. Soc. Reports and Papers xxxii, 249).

7 Masterships of hospitals, as a general rule, were regarded as compatible benefices with no cure of souls attached. See, e.g., the case of Brackley hospital (Visitations 1, 14). Numerous examples will be found in Cal. Papal Letters and in the plurality certificates (1366) in Lambeth Reg. Langham: e.g., the hospital of St. Mary Magdalene by Berwick-on-Tweed, beneficium non curatum (Reg. Langham, fol. 4d.), and that of St. John the Baptist at Lynn, similarly described (ibid., fol. 4d. 5). Matfen's cure of souls was North Luffenham: his canonry and prebend were, like his hospital, compatible benefices without cure.

8 The career of Simon Symeon, a faithful servant of Henry, earl of Lancaster, founder of the hospital of his son Duke Henry, founder of the college, and of the Duke's son-in-law, John of Gaunt, is sketched in Assoc. Archit. Soc. Reports and Papers xxxii, 518-20. For details of his grant (1351-2) of the manor and advowson of Cransley, Northants., to the college for the maintenance of three chantries at the altar constructed by him on the north side of the collegiate church, see ibid., 520-1.
stipendium ex hoc iuxta ordinacionem carundem cantariarium reportaret; et tamen aretco sunt de huiusmodi stipendii suis per medietatem anni.

(Atkynson et janitor: nota duplex. Ininiuccio.) Magister Johannes Atkynsone, rector ecclesie de Northburgh, commoratur commensalis cum domino Johnne Gaddesby, canonico: induxi et induxit frequenter mulierculas suspectas in cameram suam, quam alicuam noticiam habet janitor clausi. Ideo ab ipso inquiratur que sunt huiusmodi mulierculae. Et preserit notatur cum Johanna Norys muliere.⁴

(Kempsale: nota.) Dominus Ricardus Kempsale, vicarius ecclesie, notatur cum sorore Johannis Broghtone, commorantis ad portas clausi. Allegat se purgassee septennio elapso.


(Prepositus et locumtenens.) Dominus Thomas Redeman, canonicus, exhibuit sufficienter in litteris ordinum et titulo prebende, et iuravit obedienciam; et examinatus dicit quod multum necessarium foret vt alius deputetur locumtenens decani absentis, ad quod Halywelle foret multum necessarius, quia iniusum est quod vnus occuparet officia prepositi et locumtenentis; nam nunc locumtenens vix venit in choro semel in quindena vel tribus septimannis.

Dominus Henricus Rose, canonicus, exhibuit sufficienter in omnibus et iuravit obedienciam; et examinatus dicit quod pro nunc quo ad scire suum omnia bene, quia decanus tarde correxerit omnia corrigenda.

(4. Ininiuccio: nota. Omnes: nota.) Dominus Thomas Halywelle, prebendarius tercie prebende, exhibuit sufficienter in omnibus et in ecclesie de Syleby et iuravit obedienciam; et examinatus dicit quod certe persone, vidicelct Sheryngham et Welles, detecte decano super certis criminiibus, decanus imposuit⁵ eis certos terminos vt permutent in hoc propter infamiam; et dicit quod plures de canoniciis vix semel celebrant in septimana.

(Dey: nota.) Magister Johannes Dey, canonicus, est communis vagator in villa et frequentator tabernarum, et notatur super vicio sodomitico vt supra.

(5. Omnes. Ininiuccio.) Item dicit quod secundum statuta canonici vti deberent togis talaribus infra clausum, quod quasi per totum omnium est.

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1 Sic.
2 coniugata probably understood.
3 ibi cancelled.

¹ Admitted to the tenth prebend, at the pres. of the Crown, 10 Sept., 1421 (Reg. xvi, fo. 21d). He died before 8 March, 1452-3 (Reg. xx, fo. 204d).

² Richard Kempsale or Kempshale succeeded Halywell in the third prebend at a date not recorded, but probably not long after this visitation. He vacated it by death before 27 Oct., 1451 (Reg. xix, fo. 66).

³ Prebendary of the fifth stall. He was inst. to Workington, Cumberland, 30 March, 1440; but res. the church on 25 April following, when he was admitted to the fifth prebend, at the pres. of the Crown, and to the church of Middle, Salop, at the pres. of the abbot and convent of Shrewsbury, by the archdeacon of Richmond, apparently acting as commissary in an exchange for the bishops of Lincoln and Coventry and Lichfield (MS. Harl. 6978, p. 60). He res. the stall 1 Dec., 1450, to allow of the admission of Richard Andrew, then secretary to Henry vii, to a prebend, in order to qualify for the deanship. On 20 Dec., Andrew, who appears to have effected a general exchange of his benefices with William Walseby (see note 1 on p. 188 above), was admitted to the deanship, and Redman was re-admitted to his prebend, at the pres. of queen Margaret, who also presented Andrew in both cases (Lambeth Reg. Stafford, fo. 107 and d.). Redman exch. his prebend for Barwell, Leices., 3 March,
who should receive a certain stipend herefrom according to the ordina-
tion of the same chantries; and yet they are in arrear in respect of such
their stipends for half a year.

(Atkynson and the porter: double note. Injunction.) Master John
Atkynsone, rector of the church of Narborough, dwells as a boarner with
sir John Gaddesby,1 canon: he has brought in and has brought in often-
times to his chamber suspect queans, of some of whom the gatekeeper of
the close has knowledge. Therefore let inquiry be made of the same who
such queans are. And he is chiefly defamed with Joan Norys, [married]
woman.

(Kempsale: note.) Sir Richard Kempsale,2 vicar of the church, is
defamed with the sister of John Broghtone, who dwells at the gates of the
close. He avers that he cleared himself seven years ago.

(Note: injunction.) The same gives no heed to quire, but to sales
of grain and malt. He denies the article and [was] warned to do no such
marketing from henceforth.

(The provost and lieutenant.) Sir Thomas Redeman,3 canon, made
sufficient exhibition as regards his letters of orders and title to his pre-
bend, and sware obedience; and he says upon examination that it would
be very good at need that another person should be appointed the dean's
lieutenant in his absence, and for this Halwelle would be very requisite,
inaasmuch as it is against experience that one man should hold the offices
of provost and lieutenant; for he who is now lieutenant comes within
the quire hardly once in a fortnight or three weeks.

Sir Henry Rose,4 canon, made sufficient exhibition in all respects
and sware obedience; and he says upon examination that for the present,
so far as he knows, all things are well, because the dean of late corrected
all that there was to correct.

(4. Injunction: note. All: note.) Sir Thomas Halywelle,5 pre-
bendary of the third prebend, made sufficient exhibition in all respects
and as regards the church of Sileby, and sware obedience; and he says
upon examination that certain persons, to wit Sheryngham and Welles,
[were] reported to the dean touching certain crimes, [and] the dean
imposed upon them certain terms because of their defamation, that they
should make a change herein; and he says that several of the canons
celebrate hardly once in a week.

(Dey: note.) Master John Dey, canon, is a common roamer in the
town and a haunter of taverns, and is defamed, as above, of the vice of
sodomy.

(5. All. Injunction.) Also he says that according to the statutes
the canons ought to wear long gowns6 within the close,7 which is almost
altogether left off.

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1457-8 (Reg. xx, fo. 212), which he res. before 6 May, 1467, receiving a yearly pension of
five marks (ibid., fo. 220d.).  
4 See note 3 on p. 188 above.  
5 Admitted to the third prebend, 27 July, 1408, at the pres. of the Crown (Reg. xiv,
fo. 50). He exchanged the church of Stow-cum-Quy, Cambs., for Sileby, Leices., 15 Feb.,
1422-3 (Reg. xvi, fo. 97 and 7). He probably died before 23 Feb., 1445-6, when Sileby
was vacant (no reason given) and John Knyvet, canon of Kirby Bellars priory, was inst.
(Reg. xviii, fo. 159d.); see pp. 165, 166 above. The next inst. to his prebend is not
recorded, but it is probable that he was succeeded about the same time by Richard
Kempsale (see note 2 above).  
6 Statute 29 prescribes the tunica et supertunica talares et clause with boots, all nigri
coloris, as the proper dress of the dean and canons out of quire.  
7 The close was the Newarke (novum opus) or outer ward of the castle, entered on the
east side by the noble gatehouse which still stands opposite the foot of Newarke street.
ALNWICK'S VISITATIONS

(6. Omnes. Iniunccio.) Item dicit quod pena delinquencium in diuinis obsequiis non soluitor in Sabbatis iuxta statuta; nam vbi quis perdit iiijd., soluit solum3 ijd.
(7. Omnes. Iniunccio.) Item dicit quod canonici et vicarii vagantur in naui ecclesie tempore diuinorum contra statuta.
(8. Kempsale; nota. Iniunccio.) Item dicit4 de Kempsale vicario vt supra, et est festinus nimio in psallendo diuina servicia. Monitus est quod decetero.5
(Shiryngham et Bramburghe ; nota.) Item quod Alicia Wodehille habet communem accessum ad hospicia Shiryngham et Bramburghe suspecte, et ibi pinxit punes suos. Shiryngham comparuit secundo die Decembris et obiecto articulo negat omne crimen cum eadem; vnde dominus indixit sibi vt purget se cum ij de confratribus suis in ista eadem instanter, et sic purgauit se cum Chelle et Bramburghe.
(Bramburghe ; nota.) Item dicit quod Bramburghe est multum tediosus psallentibus in choro vt supra, vt in dicendo seruicium suum vt supra.
(Shiryngham ; nota.) Dominus Johannes Gaddesby, prebendarius decime prebende, exhibuit sufficienter in omnibus et iurauit obedienciam; et examinatus dicit de infamia domini Johannis Shiryngham.
Magister Radulphus Welles, prebendarius prebende quarte, exhibuit in omnibus in ordine presbyteratus6; vnde habet terminum ad exhibendum in illo citra festum sancti Petri in cathedra proximum, vbicumque dominus fuerit. Et iurauit obedienciam, et examinatus dicit.
(9. Elemosinarius. Iniunccio.) Dicit de statutis de infirmis admissis in elemosinariam, cum7 conualuerint debearent expelli per statuta, et alii infirmin8 debearent locis eorum iterato recipi.
(Prepositus. Consulatur dominus super hoc.) Item dicit quod prepositus non vult laborare pro commodis adquisitis citra statuta, dicens quod per statuta9 non tenetur ad hoc.

[Fo. 101.] (Nota. 13.) Willelmus Chelle, prebendarius none prebende, exhibuit sufficienter in omnibus et iurauit obedienciam; et examinatus dicit quod Kempsale, vicarius, Derby, vicarius, Johannes Dalby, vicarius, sunt multum garrulantes et irridentes in choro in grane impedimentum diuinii servicii. Comparuerunt omnes et obiecto articulo3; et moniti sunt sub pena amissionis iiijd. in communiam vicariorum; et

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1 Altered from soluitus (sic).
2 quod cancelled.
3 Sic.
4 Sic: nisi apparently omitted after omnibus.
5 Sic: quod omitted.
6 Altered from infirmin.
7 ad cancelled.

1 Statute 47. The weekly chapter was held on Saturday after prime: inquiry was then made as to offences committed during the week, and corrections inflicted by the dean or his deputy.
2 Statute 40 required personal attendance in quire.
3 See note 1 on p. 191 above.
4 See note 5 on p. 188 above.
5 I.e. 22 Feb., 1440-1.
6 Statute 16.
7 Statute 60, which omitted to provide for the event of future benefactions. The provost's excuse for his negligence was doubtless intended to explain away the mismanagement of Symeon's chantries and the disappearance of the stock of money bequeathed by
(6. All. Injunction.) Also he says that the penalty of them that transgress in the matter of divine worship is not paid on Saturdays according to the statutes; for, where a man forfeits fourpence, he pays only twopence.

(7. All. Injunction.) Also he says that the canons and vicars roam in the nave of the church in time of divine service, contrary to the statutes.

(8. Kempsale: note. Injunction.) Also he says as above of Kempsale the vicar, and he makes too much haste in chanting divine service. He was warned henceforward to [abstain herefrom.]

(Shiryngham and Bramburgh: note.) Also that Alice Wodehille has common recourse to the lodgings of Shiryngham and Bramburgh in manner suspect, and there she bakes their bread. Shiryngham appeared on the second day of December and, the article having been laid to his charge, denies all guilt with the same woman; wherefore my lord bade him clear himself with three of his brethren in respect of this same woman at once, and so he cleared himself with Chelle and Bramburgh.

(Bramburgh: note.) Also he says as above that Bramburgh gives great annoyance to them that sing the psalms in quire, in the matter of saying his service, as above.

(Shiryngham: note.) Sir John Gaddesby, prebendary of the tenth prebend, made sufficient exhibition in all respects and gave obedience; and upon examination he speaks concerning the defamation of sir John Shiryngham.

Master Ralph Welles, prebendary of the fourth prebend, made exhibition in all respects [save] in respect of the order of priesthood; wherefore he has a term for making exhibition in that matter on this side the feast of St. Peter in the chair next, whereasover my lord may be. And he swore obedience and upon examination says [as follows].

(9. The almoner. Injunction.) He says of the statutes concerning sickly folk that are received into the almonry, [that] when they recover health they should by the statutes be expelled, and other sick should be taken in like wise in their places.

(The provost. Let my lord be consulted touching this.) Also he says that the provost will take no toil for profits that have been gotten since the statutes, saying that he is not bound by the statutes hereunto.

(Note. 13.) Sir William Chelle, prebendary of the ninth prebend, made sufficient exhibition in all respects and gave obedience; and he says upon examination that Kempsale, vicar, Derby, vicar, [and] John Dalby, vicar, do chatter and laugh much in quire to the grievous hindrance of divine service. They all appeared and the article was laid to their charge; and they were warned, under pain of forfeiting fourpence to

Swalwelle and Charyte. As the injunction shews, the bishop, while admitting that the verbal interpretation of the statutes was obscure, dismissed Fysshewyke's excuse as frivolous. When bishop Russell revised the statutes in 1491, his new statutes (51 and 65) placed some of the post-foundation property of the college, viz. the two hospitals given by lord Hastings in 1477-8, and the tenements belonging to the college in Leicester, under the care of the treasurer, who succeeded to the former office of almoner (Assoc. Archit. Soc. Reports and Papers xxxii, 557-8).

8 William Potter or Chell probably succeeded Charyte (see note 7 on p. 189 above) in the ninth prebend c. 1434. He exch. it for the chantry of Manton, Rutland, 1 Aug., 1441 (Reg. xviii, ff. 1272d, 128). When or how he vacated this last is not recorded.

9 The answer is omitted.
ALNWICK'S VISITATIONS

iniunctum est precentori vt ipse notet defectus et faciat lenari penas. (Kempsale. Iniunccio communis ad omnes et precentorii.)

(Nota.) Dominus Ricardus Spurnere, vicarius decani, exhibuit sufficienter et iuravit obediencia; et examinatus dicit quod dominus Johannes Bramburghae, canonicus, frequenter admittit et recipit in hospicio surna canonicales suspectas et viles mulieres, eciam tales que reputantur communes meretrices. (Bramburghae.)

Item dicit quod quidam de canoniciis, qui pro absenciis choro soluerent xxd. vel amplius, vix soluunt duos denarios, et ideo redduntur prioniore ad absentandum se, et hoc totum contra\(^1\) statuta. (Pena absencie.)

(Nota. 14.) Item dicit quod janitor ex statutis ecclesie precedere et processiones ecclesie et executorem officii intrando et exendo chorum cum virga in manu sua; et iam quartis et sextis feriis cum sunt processiones in ecclesia, absentat se et intendit mercandizis suis in empconcione et venditione piscium. (Janitor. Iniunccio.)

(Nota. 15.) Item dicit quod vxor ipsius ianitoris vendit cersiasm infra portas clausi, ad quem locum conluunt canonici, vicarii et capellani ecclesie, sedendo ibidem vsque viij, ix vel x horas post meridiem; quod, si sustineatur, generabit graue scandalum collegio. (Vxor janitoris.)

Item dicit quod Simon Simeon fundavit tres cantarias in collegio, quibus\(^2\) deseruit\(^3\) per vicarios, pro quo onere ipsi vicarii percipient annuatim xx li.; et iam canonici subtrahunt ab ipsis vicariis viij li. (Cantarie Simeon. Nota: consulatur dominus super hoc.)

Item dicit quod\(^4\) in domo elemosinaria sunt quidam valde potentes ad querendum victum manibus, nec iuxta statuta expelluntur sani, licet infirmi recepti sint; sed et laborant cum canonici et aliis in villa pro mercede sua et sic imbursant pecunias et crescent in diuicia. (Elemosinaria.)

(Nota. 16.) Item dicit quod certi redditus in villa Leycestrie donantur collegio ad certos obitus celebrandos in collegio, qui conservantur et tamen pecunie non recipiuntur, eo quod maritus sororis Eysshewyk prepositi est collector huiusmodi redditiu, et nullus est qui audet ei loqui verbum de huiusmodi re. De consensu ordinatum erat quod redditus huiusmodi per triennium exedereetur in reparacione tenementorum per triennium, quod non dum completum est. (Redditus Leycestrie. Iniunccio.)

Item memorandum de statuto lxxf\(^5\) tangente solucionem decimarum et aliarum solutionum in negociis ecclesie. (Statuta.)

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\(^1\) I.e. cancelled.
\(^2\) Altered from quae.
\(^3\) Altered from deseruitur.
\(^4\) sunt cancelled.
\(^5\) Interlined above if cancelled.

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\(^1\) Probably the same person as Robert Spurnour, who appears to have succeeded to the seventh prebend upon Dey's deprivation. He died before 9 July, 1465 (Reg. xx. fo. 218.)
\(^2\) Statute 34. He was to be a layman, married clerk, or other person of honest conversation.
\(^3\) Probably for the fish diet of the college on those days.
\(^4\) I.e. the chantry-priests.
\(^5\) See note 8 on p. 190 above.
\(^6\) I.e. the tenements in Leicester from which the rents arose.

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\(^1\) In the copies of the statutes in Reg. ix, which are the founder's original statutes and their revision by bishop Gynewell with his consent, they are not numbered. The statute in
the vicars' commons; and the precentor was enjoined to mark their defaults and cause the penalties to be levied himself. (Kempsdale. Injunction to all in common and to the precentor.)

(Note.) Sir Richard Spurnere,¹ the dean's vicar, made sufficient exhibition and sware obedience; and he says upon examination that sir John Bramburgh, canon, oftentimes admits and receives into his lodging which he has as canon women suspect and of cheap reputation, even such as are esteemed to be common harlots. (Bramburgh.)

Also he says that certain of the canons, who for their absences from quire should pay twenty pence or more, pay hardly twopence, and therefore they are made more ready to withhold their presence, and this altogether contrary to the statutes. (Penalty for absence.)

(Note. 14.) Also he says that according to the statutes of the church³ the gate-keeper should go in front of the processions of the church and him who performs the office, as they enter and leave quire, with his staff in his hand; and now on Wednesdays and Fridays, when processions are made in the church, he witholds his presence and betakes himself to his marketings in buying and selling fish.⁴ (The gate-keeper. Injunction.)

(Note. 15.) Also he says that the same gate-keeper's wife sells beer within the gates of the close, to the which place flock together the canons, vicars and chaplains⁵ of the church, and sit there until eight, nine or ten o'clock after noon; and this, if it be kept up, shall breed grievous scandal to the college. (The gatekeeper's wife.)

Also he says that Simon Simeon⁶ founded three chantries in the college, which are served by the vicars, for which charge the same vicars should receive twenty pounds yearly; and now the canons take away seven pounds from the same vicars. (Simeon's chantries. Note: let my lord be consulted touching this.)

Also he says that in the almshouse there are some who are well able to seek their living with their hands, and they are not sent away according to the statutes when they are sound, albeit they have been taken in for their infirmities; but they even work for their hire with the canons and others in the town and so pocket money and grow to riches. (The almonry.)

(Note. 16.) Also he says that certain rents in the town of Leicester are given to the college for the celebration of certain obits in the college, which are kept and yet the monies are not received, because the sister's husband of Fysshewyk, the provost, is the collector of such rents, and there is none who dares speak a word to him concerning such matter. It has been ordained by consent that such rent for the space of three years should be laid out in the repair of the tenements⁷ for the space of three years, which is not yet finished. (Rent in Leicester. Injunction.)

Also note should be made of the seventy-first statute⁸ touching the payment of tenths and the other payments in respect of the businesses of the church. (The statutes.)

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¹ Note: is the 88th paragraph of the original statutes, the 77th in the revision; but some of the earlier paragraphs, as appears from a comparison of Russell's subsequent revision with the references given in Atwater's and Longland's visitations, were evidently combined as single statutes. The numbering given here doubtless corresponds to that of the copy kept in the college. The statute provided that tenths payable to the pope, king, nuncio, legate, etc., and other extraordinary burdens or travelling expenses incurred on their account by the dean or any canon, should be paid by the provost out of the common goods.
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Et deinde dominus continuavit visitacionem huiusmodi vsque in diem tunc crastinum, presentibus decano loci, magistro J. Depyng et me Colstone et aliis pluribus de capitulo.

Dicto primo die Decembris in dicta domo capitulari coram domino comparuit personaliter prefatus magister Johannes Dey, canonicus, et objectis sibi crimine sodomitico cum his cum quibus detegitur, negat omnem huiusmodi crimen, asserens quod, si isti duo iuuenes volunt hoc testificari contra eum, se renunciaturum omnibus beneficiis suis in mundo. Attemen, quia ista inquisicio preparatoria est et generalis, dominus assignavit eidem Dey diem tunc crastinum in eadem domo capitulari coram domino, ad videndum inquisitionem fieri super premissis in specie et ad cetera facienda, etc., presentibus decano loci, Halywelle, Fysshewyk, Depyng et me Colstone.

Dominus Johannes Bramburghe, canonicus, notatur cum Johanna Rede, nuper de Langley, et cum Johanna Heuse de Leycestria. Purgauit se vt supra. (Bramburghe.)

Dominus Robertus Mattene, canonicus, notatur cum quaedam muliere nominata Elizabetha, manente extra portam australam Leycestrie, quam seruiens ipsius domini Roberti adduxit ad partes a partibus borealibus; et impregnatur de domino Roberto, et vsque tumesceret venter eius habuit communem accessum ad hospicium suum canonici quasi omni die. Comparuit et negat crimen et articulum in sui omni parte; vnde dominus indixit sibi purgacionem ipsesecurum cum iij confratribus de omnibus. Vnde purgauit se cum Bedale, Welles et Gaddesby, et monitus est sub pena excommunicacionis et vjs. vijjd. fabrice ecclesie quod non habeat familiaritatem cum his, etc. (Mattene.)

Idem notatur cum Matilde Bartone de parochia sancti Leonardi Leycestrie, que confessa est crimen huiusmodi. Idem notatur cum JohannaJakson, quam carnaliter cognouit intra hospiciu suum canonici. Comparuit et negat primum articulum, asserens se purgasse se super hoc; et habet crastinum diem mane ad exhibendum huiusmodi purgacionem. Quantum ad secundum, negat crimen et nocionem persone et nominis. (Idem.)

Item canonici et vicarii celebrant et deserviunt tam in maior quam aliis altaribus vtentes in pedibus lignipodiis, faciendo strepitum in incedendo. Moniti sunt quod decetero non vtntur. (Omnes.)

Moniti sunt omnes. (Iniuncio.)

[Fo. 101d.] (Iniuncio.) De choristis, vt subsint virge, erudicioni, discipline, vt proficiant in sciencia et moribus.

Quibus termino et loco, videlicet secundo die mensis Decembris, anno proinde, in dicta domo capitulari coram prefato reuerendo patre judiciaiiter sedente comparuit personaliter dictus magister Johannes Dey;

1 Sic.
2 Altered from monitus.
3 Sic: for vtntur.
4 Dey resigned Wigston (see note 2 on p. 188 above) shortly after this date: he does not seem to have been formally deprived of the church. His successor was inst. 5 May, 1441 (Reg. xviii, fo. 1542.)
5 Matfen himself was probably a northerner: his name is that of a village in Northumberland, 14 miles north-east of Hexham.
6 The note, added, like all these supplements, when the man was charged with his offences, refers to the two charges which follow as well as to the first one.
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And then my lord adjourned such his visitation until the day which was then the morrow, there being present the dean of the place, master J. Depyng and I Colstone, and several others of the chapter.

On the said first day of December in the said chapter-house there appeared in person before my lord the aforesaid master John Dey, canon, and, when he was charged with the guilt of sodomy with these with whom he is reported, denies all such guilt, declaring that, if these two youths will bear this witness against him, he will make retraction of all his benefits in the world. Notwithstanding, because this inquiry is preparatory and general, my lord appointed to the same Dey the day which was then the morrow in the same chapter-house before my lord, to see particular inquiry made touching the premises and to do what else, etc., there being present the dean of the place, Halywelle, Fysshe-wyk, Depyng and I Colstone.

Sir John Bramburghe, canon, is defamed with Joan Rede, late of Langley, and with Joan Heuse of Leicester. He cleared himself as above. (Bramburghe.)

Sir Robert Matfene, canon, is defamed with a certain woman named Elizabeth, who dwells outside the south gate of Leicester, whom the same sir Robert's serving-man brought to these parts from the north, and she is with child of sir Robert and, until she grew big, had common access almost every day to his house which he has as canon. He appeared and denies his guilt and the article in every part thereof; wherefore my lord bade him clear himself there and then of all with three of his brethren. Wherefore he cleared himself with Bedale, Welles and Gaddesby, and was warned, under pain of excommunication and six shillings and eightpence to the fabric fund of the church, to have no familiar intercourse with these [women], etc. (Matfene.)

The same is defamed with Maud Bartone of the parish of St. Leonard of Leicester, who has confessed such guilt. The same is defamed with Joan Jakson, of whom he had carnal knowledge within the lodging which he has as canon. He appeared and denies the first article, averring that he had cleared himself touching this; and he has the morrow in the morning to exhibit his certificate of such purgation. As concerns the second, he denies his guilt and knowledge of the person and her name. (The same)

Also the canons and vicars celebrate and do service both at the high altar and at the others, wearing wooden shoes on their feet, making a noise as they walk about. They were warned not to use them henceforth. (All.)

They were all warned. (Injunction.)

(Injunction.) Concerning the choristers, that they mind the rod, learning [and] discipline, so that they may make profit in knowledge and manners.

Now, at and in this term and place, to wit on the second day of the month of December, in the year aforesaid, in the said chapter-house, there appeared in person before the aforesaid reverend father, as he sat in his capacity of judge, the said master John Dey; and then there were

4 This memorandum is certainly imperfect.
et deinde ex parte officii producti fuerunt Thomas Craven, chorista, Johannes Burley, chorista, domini Henricus Salteby; vicarius, et Willemus Derby, vicarii; dicte ecclesie collegiate, ac Willemus Bentley et Johannes Welford. Quibus admisssis in presencia dicti magistri Johannis et iuratis, idem reuerendus pater assignavit eidem magistro Johanni terminum post nonam eiusdem diei inter terciam et quartam perconsumationem de orologio coram ipso aut commissario suo ad audiendum dicta et deposiciones testium huiusmodi publicari et ad cetera facienda et recipienda que iuris sunt, presentibus decano loci, magistro Johanne Depyngse. Quibus termino et loco idem magister Johannes Deye comparuit personaliiter coram dicto reuerendo patre; et deinde idem reuerendus pater publicavit comperta in inquisicione huiusmodi. Quibus publicatis, inquisuit a dicto magistro Johanne si quid dicere vellet contra iuratos in huiusmodi inquisicione aut dicta eorundem. Quo nichil proponente, dicente vel allegante, idem reuerendus pater interrogavit ab eodem magistro Johanne si quid proponere vellet aut habeat proponendum quare idem reuerendus pater non deberet pronunciare et reputare ipsum conuictum et pro conuicto super premioso crimine et occasione premisso. Quo nichil proponente, idem reuerendus pater pronunciavit et declaravit eundem magistrum Johannem conuictum et pro conuicto super premioso crimine; assignans et assignavit eidem magistro Johanni diem tunc crastinum, tercium videlicet Decembris, inter vj et vij perconsumationem de orologio in dicta domo capitulari coram ipso aut commissario suo ad audiendum finale decretum, pronunciacionem et declaracionem iuris reuerendi patris in premissis et ad cetera facienda et recipienda que iuris sunt, presentibus decano loci, Halywelle, Fysshewyk, Chelle et Rose, canoniciis, magistro J. Depyng et me Colstone. Et deinde idem reuerendus pater continuavit visitacionem suam in statu quo tunc erat vsque in diem crastinum, presentibus vt proxime supra.

To our worshipfulle and gracous lorde and fadere in God the bysshope of Lincolne:

Beseken fulle mekely your pouere kontynuelle oratours and oratrices all the bedemen and bedewomen of the aines house of Leycestre, that where as thai be bylle1 sewede to our most soueraigne lorde the kyng at Leycestre to be remedeyde of certeyn injuries to hem done by the chanouns of the newe college of our Lady in Leycestre, and also to be remedeyde of certeyn dutes by the saide chanouns fro hem wythedrawn, as in a bylle ther of made and to this bylle annexede more playnly is conteynede; at what tyme our most soueraigne lorde the kyng of his most habundant grace delyverede the saide bylle to yowe and commyted the correccyone to yowe of alle the saide injuries to the saide bedemen and bedewomen done and of thaire dutes fro hem wythedrawn: vpone whiche ye of your gracous lordshiphe syttyng in the chapitre house of the saide college, for remeedy to the saide pore

1 Or Sytleby. The name seems to have been begun as Syleby and the first y altered into an a. Sytleby, however, is the form on fo. 103.
2 Sic.
3 Altered from finalem.
4 I.e. by bill (per biliam).

1 The report is continued on fo. 103, after the long English interpolation which follows. The text of the decree of deprivation and the minutes of Dey's examination were written in the upper parts of ff. 102d, 103. For the method employed in composing the report of this visitation see introduction.
brought forward on behalf of [my lord’s] office Thomas Craven, chorister, John Burley, chorister, sirs Henry Salteby, vicar, William Derby, vicar of the said collegiate church, and William Bentley and John Welford. And, when these had been admitted [to bear witness] and sworn in the presence of the said master John, the same reverend father appointed to the same master John a term after none of the same day between the strokes of three and four o’clock, before himself or his commissary, to hear the sayings and depositions of such the witnesses made public and to do and receive what else is lawful, there being present the dean of the place [and] master John Depyng. At and in the which term and place the same master John Deye appeared in person before the said reverend father; and then the same reverend father made public the matters discovered in such inquiry. The which having been made public, he asked of the said master John if he would say aught against them that had been sworn in such inquiry or their sayings. And, when he set forth, said or alleged nothing, the same reverend father inquired of the same master John whether he would set anything forth or has aught to set forth wherefore the same reverend father should not declare and consider him to be convicted and held convicted of the aforeset crime and for the cause aforeset. And when he set forth nothing, the same reverend father pronounced and decreed the same master John convicted and held convicted of the aforeset crime; and, making appointment, he appointed to the same master John the day which was then the morrow, to wit the third of December, between the strokes of six and seven o’clock in the said chapter-house, before himself or his commissary, to hear the same reverend father’s final decree, pronouncement and proclamation as regards the premises, and to do and receive what else is lawful, there being present the dean of the place, Halywelle, Fyshewyk, Chelle and Rose, canons, master J. Depyng and I Colstone. And then the same reverend father adjourned his visitation in the state wherein it then was until the morrow, there being present [the same persons] as in the last place above.  

bedemen and bedewomen of the saide injuries and dutees to be had, gate the saide chanouns in charge for to amend the saide injuries and to gafe to the saide bedemen and bedewomen their dutees; and not wythe-standing your charge and commaundemente, yet is not your commaundement fullylede: Please vnto your gracious lordship to considere the premisses and vpone that for to ordeyn due remedye to your saide contynuelle oratours and oratrices, settyng ther on a grete peyne to be contynuede for the lufe of God and in way of charitee, and as thai shalle contynuelly pray for yow all the dayes of thaire lyfe.

In primis our gracious foundours of the bedehous of Leycestre ordeyned that when a quarter of whete were at xs., that theye euery bedeman and bedewoman of the saide bedehous shulde haue euery weke xd. ob. duryng the derthe. 2 And in kynge Herry tyme the fourthe, the

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2 Statute 12. The payment was reckoned at 14d. a day. When wheat was at less than ten shillings a quarter (nine shillings is the maximum given), the payment was to be a penny a day. Each of the ten serving-women had 14d. daily, whatever the price of wheat. In bishop Gynewell’s revision of the founder’s statutes, the provision of the extra halfpenny in time of dearth was omitted, but it was re-enacted in a codicil to the revision, added in consequence of certain additions to the endowment originally contemplated.
chanoons of the college of Newerk in Leycestre sewde to the saide kyng and sayde that their lyueleode was so feblede that thai wythoute his helpe and socour myght not pay the said xd. ob. in the forme abouesaid in tyme of derthe. And then the same kyng in fullfelyyng of the foundours wyle gafe to the saide college the kyrke of Prestone in Holdernessse,\(^1\) which is worthe iiiij\(^x\) marce by yere. And after that tyme, in tyme of euery derthe duryng the lyfe of the saide kyng the saide pore bedefolk euery weke were truly payed of the said xd. ob. And when that kyng dyed, _then\(^2\)_ the said chanoons cesede, and in no tyme of derthe in xxvij yere nomore payede the saide xd. ob. in tyme of derthe, not wythstanding that their receit of the saide kyrke drawethe to mm marce and more. And as for payment of the saide xd. ob. to euery bedemman and bedewoman of the saide bedehouse in the weke as frome Wytsontyde was ii yere in tyme of derthe to be had, whiche that drawethe to cxxx marce and more, the said pore bedefolk sewed and neuer myght be payede ther of ne of no parcelle ther of vnto the Cristenmasse last passede that our worshipfulle maistere the dene come to the saide bedehouse, and there he, sayng the the\(^3\) pouerette and the myschiefe that the saide bedefolk were yn, charged the said chanoons for to yeve to the saide pouere bedefolk x marce.

**Item oon Thomas Hervy, whoos saule God assoyle, gafe to the saide bedemen and bedewoman\(^4\) a certeyn of rent in Londone,\(^4\) whiche the

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Quibus termino et loco, tercio videlicet die mensis et anni predictorum in dicta domo capitulari, coram dicto reuerendo patre iudicialiter sedente pro tribunali, comparuerunt dicti decanus, canonici et vicarii; et recitatis per eundem reuerendum patrem actis prioris diei habitis in huiusmodi negotio, idem reuerendus pater, reseruata sibi potestate faciendi et eis transmittendi inuinciones et ordinaciones ad detecta et comperta in huiusmodi visitacione, et eciam procedendi contra magistrum Johannem Dey, canonicanum ibidem, super detectis et comperitis in eadem visitacione iuxta formam retroactorum, et, inquisitionem in hac parte specialiter captam vsque finalem sentenciam in negotio eodem, huiusmodi visitacionem suam dissolvit, presentibus supradictis decano, canoniciis, vicariis et magistro J. Depynge et me Colstone. Et deinde preconizato dicto magistro Johanne Dey et personaliter comparente coram eodem

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\(^1\) Holderness is an error for Amounderness. The church of Preston-in-Holderness was appropriated and annexed to the sub-deanery of York in 1228 (*York Reg. Gray [Surtees Soc.]*, pp. 26, 27). The church of Preston, Lancs., was among the advowsons which the founder had licence to alienate to the college in 1334-5: the grant, however, seems to have been altered, and the manor and advowson of Hannington, Wilts., substituted (*Assoc. Archit. Soc. Reports and Papers* XXXII, 260, 263). Subsequently, however, on 4 July, 1440, Henry IV granted the advowson with licence of appropriation (*ibid.*, 524). The taxation of the church, as stated here, is the assessment of 1291; but, according to the *nova taxatio* made in the northern province, after the devastation caused by the Scottish inroads temp. Edw. 11, it was re-assessed at 35 marks (*Lambeth Reg. Langham*, fo. 35). The 2000 marks and more mentioned below represents the gross income of the church for twenty-seven years, reckoned on the 80 marks assessment: the actual total is 2160 marks (£1440). From the further details given below, it would seem that the number of bedefolk in 1440 must have been considerably less than the hundred contemplated by the founder, even allowing for their other endowments.

\(^2\) Interlined above that cancelled.

\(^3\) *Sic.*

\(^4\) For the details of this grant, made in 1409-10 by Maud, widow of Thomas Hervy, see *Assoc. Archit. Soc. Reports and Papers* XXXII, 527. The property from which the rent was derived lay in the parishes of St. Mary-le-Strand and St. Clement Danes.
said chanouns more then xvij yere hafe wythe holdene and yit done and also the munymentes ther of frome the saide pouere bedefolk, notwythes-
standing that ye of your gracious lordshipe chargede the saied chanouns for to loke vp the euydences and to yeve to the saide pouer folk alle that was ryght to hem for to have, and [to. 103] also our worshipfulle maistere the deane charged the saied chanouns for to seke vp the munyments of the saide rent in Londone and to deuyere to the saide pouer bedefolk alle that thai had ryght for to have, and saide that he wolde not for xx li. hafe j peny therof to his owne vse.

Item the foundour of the saide bedehouse gafe a pece of grounde to the saide bedefolk to make hem a gardyn ther of,1 whiche pece of grounde the saide bedefolk closed and was worthie by yere to the saide bedefolk vijs., of whiche pece of grounde oon maister Thomas Hylle,2 late chanon of the saide college and other no chanoins of the same college wythe hym wythe outen wylte or assent of our worshipfulle maistere the deane drewyn downe the closure and at the kynges coste made ther of a stable for the comune cartehorses, not wythe standing that the foundere of the same place ordeynede for the saide cartehorses a stable in the graunge of the saide college,3 whiche stable euere more hathe been reserued to the saide cartehorses: Please to your gracious lordshipe for to ordeyne that the saide cartehorses be remevede to the stable in the saide graunge whiche that be our foundour for the saide cartehorses was ordeynede, for the lufe of God and in way of charitee.

Item that the saide bedemen on a parcelle of the saide pece of grounde sewed wylewes for closure of thair gardyne, whiche wylewes oon Watkyn, the serauant of sir John Bramburgh, chanone of the saide college, hew downe by the erthe and bare hem a waye.

At and in the which term and place, on the third day to wit of the month and year aforesaid, in the said chapter-house, there appeared before the said reverend father as he was sitting in his capacity of judge as a tribunal the said dean, canons and vicars; and when the acts of the previous day held in such business had been recited by the same reverend father, the same reverend father, having reserved to himself the power of making and despatching to them the injunctions and ordinances for the matters disclosed and discovered in such visitation, and also of proceeding against master John Dey, canon in the same place, touching the matters disclosed and discovered in the same visitation according to the form of the process heretofore held, etc., and the inquiry specially taken in this behalf, to the final sentence in the same business, dissolved such his visitation, there being present the abovesaid dean, canons, vicars and master J. Depynge and I Colstone. And then, the said master John Dey

1 There does not appear to be any special mention of this grant either in the original foundation of the hospital in 1330-1 or in that of the college in 1355.
2 Admitted to the twelth prebend, at the pres. of the Crown, 19 June, 1425 (Reg. xvi, fo. 103). He subsequently, on the accession of Walsy to the deernery, was admitted, at the pres. of queen Katherine, to the seventh prebend, 18 Dec., 1431 (Reg. xvii, fo. 37: see also note 3 on p. 188 above). He exh. this tall and the church of Wigston, Leices., with John Dey (see note 2 on p. 188 above) for Great Chesterford, Essex (Reg. xviii, fo. 149), and appears to have vacated Great Chesterford by death before 9 June, 1465 (Newcourt II, 132). His inst. to Wigston is not recorded.
3 This provision is not specially mentioned either in 1330-1 or in 1355.
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reuerendo patre, die et loco eisdem, idem reuerendus pater recitauit sibi totum processum suum per eum contra eundem magistrum Johannem habitum, et qualiter assignauit sibi eisdem terminum et locum ad audiendum finalem pronunciacionem, declaracionem et decretum eiusdem reuerendi patris in premisis. Quibus omnibus per eundem magistrum1 Johannem recognitis,2 idem reuerendus pater ad pronunciacionem et declaracionem3 suam processit sub hac forma, 'In Dei nomine, amen,' etc, vt ex alia parte istius folii, et decreuit fore intimandum domino regi de huiusmodi vacacione, presentibus vt supra. Et deinde idem reuerendus pater assignauit eidem magistro Johanni diem Sabbati proximum post festum Epiphanie Domini proxime futurum in ecclesia prebendali de Lidyngtone, dicte dioecesis, coram eodem reuerendo patre aut commissario suo ad recipiendum et faciendum *vellereus in premisis et eorum occasione quod sacri canones et sanctorum patrum decreta dictauerint et decreuerint in premisis, presentibus vt proxime supra.

[Fo. 102d.] In Dei nomine, amen. Nos Willelmus, permissione diuina Lincolniensis episcopus, te magistrum Johannem Deye, canonicum prebendaturn et prebendarium s*plinie prebende ecclesie noue collegiate beate Marie Leycestrie, nostre dioecesis, nobis dictam ecclesiam collegiati tam iure nostrd ordinario actualiter visitantibus super illo damnato et detestabili vicio sodomito, cuius solo verbo aer corrumpitur,5 per te cum diversis personis, vt dicebatur, damnabili clerico, in inquisitione nostra preparatoria per nos tempore visitacionis nostre huiusmodi facta detectum et delatum et super eodem crimine iuxta4 inquisitionem specialem, te ad hoc vocato per nos, in hac parte specialiter factam ac seruatis in hac parte seruandis,4 iuris que ac iudiciorum ordine in hac parte requisito obseruato, convicte et pro convicte per nos pronunciamus et declaraturn istos terminum et locum ad audiendum finalem sentenciam, declaracionem, pronunciamun decretum in et super premissis ex nostra preficione tibi iudicialiter factas habentem, ab ipsis canonicatu et prebenda ac eorum possessione ob immanitatem et in detestacionem criminis huiusmodi priuandum et finaliter amouendum fore pronunciamus, decernimus et declaramus, et per hanc nostram sentenciam diffinesquam quam ferimus in his scriptis priuamus et finaliter amouemus sententialiter et diffinitiue etiam in his scriptis.

[Fo. 103.] Inquisitione facta per reuerendum in Christo patrem et dominum domini Willelmum, Dei gracia Lincolniensem episcopum, in domo capitulari ecclesie noue collegiate beate Marie Leycestrie, secundo die mensis Decembris, anno Domini mcccxxi, contra et aduersum magistrum Johannem Dey, canonicum dictae ecclesie collegiate, super vicio sodomito ac eum vt asseritur commissum, eisdem reuerendo patri in visitacione sua ordinaria in dicto collegio excercita detectum et delatum, in presencia domini Willelmi Walesby, decani eisdem collegii, et magistri Johannis Depyng, ipso magistro Johanne Dey presente et testes infrascriptos produci, admissi et iurati vidente et audiente.

1 Interlined above reuerendum patrem cancelled.
2 Sic.
3 eiusdem reuerendi cancelled.
4 simonia cancelled.
5 infictur written above as alternative.
6 merita eiusdem cancelled.
7 le cancelled.
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having been called by name and appearing in person before the same reverend father, on and in the same day and place, the same reverend father rehearsed to him the whole of his process held by him against the same master John, and how he appointed him the same term and place to hear the same reverend father’s final pronouncement, proclamation and decree in respect of the premises. And when all these things had been acknowledged by the same master John, the same reverend father proceeded to his pronouncement and proclamation under this form, ‘In the name of God, amen,’ etc., as [is written] on the other side of this leaf, and decreed that notice should be given of such voidance to the lord king, those being present as above. And then the same reverend father appointed to the same master John the Saturday next after the feast of our Lord’s Epiphany next to come in the prebendal church of Liddington, of the said diocese, before the same reverend father or his commissary, to receive and do further in respect of the premises and by reason thereof what the sacred canons and the decrees of the holy fathers may prescribe and decree as regards the premises, [the same persons] being present as in the last place above.

In the name of God, amen. We William, by divine permission bishop of Lincoln, seeing that you, master John Deye, canon possessed of a prebend and prebendary of the seventh prebend of the new collegiate church of blessed Mary of Leicester, of our diocese, when we were in the act of visiting the said collegiate church by our right as ordinary, were revealed and accused to us, in our preparatory inquiry made by us at the time of such our visitation, of that damnable and hateful vice of sodomy, by the name whereof alone the air is defiled, committed in damnable wise by you, as it was said, with divers persons, and that, according to the special inquiry specially made by us in this behalf, after special summons of you hereunto by us, and after observance of what should be observed in this behalf and maintenance of the order of law and justice requisite in this behalf, you were pronounced and proclaimed by us to be convicted and to be held convicted of the same crime, and had this term and place given you in form of law by our appointment beforehand to hear the final sentence, proclamation, pronouncement and decree in respect of and touching the premises, do pronounce, decree and proclaim you to be deprived of and finally removed from the same canony and prebend and possession thereof by reason of the enormity and to the abhorrence of such crime, and, by this our definitive sentence which we pass in these writings, do deprive and finally remove you in manner of sentence and definitively also in these writings.

[Hic sequuntur deposiciones coram domino facte per Thomam Craven, choristam, etalis xx annorum, Johanne Burley, choristam, etalis xx annorum et Johanne Welforde, etalis xx annorum, de crimine dicti magistri Johannis cum se ipsius commiso. Quorum testimonii subiunguntur ca que Willelmus Bentley, etalis xxiiiij annorum, sese oculata fide cognovisse, in parliam dicte magistri Johannis ‘per ly snekeloh in hostia’ intrusieciem, declaravit, necnon decleta domini Henrici Syleby, vicarii, etalis xxx annorum, sufer sibi per predictos Craven et Burley contestes suoi relatis, secundum que supra dixerunt idem iurati. Que vero aut qualia plantius indicare nolimus, non nisi mentionem de rebus huinmodi hic facientes.—A.H.T.]

1 See the following paragraph.
2 I.e., 7 Jan., 1440-1,
ALNWICK'S VISITATIONS

Dominus Willelmus Derby, vicarius, etatis xxvij annorum, etc., dicit quod Willelmus Benteley, tunc seruiens dicti magistri Johannis, retulit isti iurato quasi dolendo quod magister Johannes vtebatur malis condicionibus quas libenter vellet emendari. Interrogatus ille Willelmus per istum iuratum, vt dicit iste iuratus, que et quales forent condiciones ille,

[Fo. 103 sched.] Dominus Willelmus Bedale.

(Diunuccio.) Dominus Rogerus Clyftone, vicarius in choro ecclesie collegiate Leycestrie, dicit quod solucionis obituum annuorum ex quibus recipere deberent certas pecuniarum summas ab eisdem vicariis abstrahuntur per prepositum . . . . . 2

(Diunuccio.) Item dicit quod cum ex consuetudine et statutis dicti collegii iuratis quatuor ad minus de canonici ibidem deberent matutinis de nocte celebratis interesse, vix duo interunt aut interesse videntur.

Dominus Richardus Kemshale, vicarius, etc., quod obituum solutionem et canoniciorum surreccionem ad matutinam concordat cum proximo superius examinato.

Dominus Richardus Greve, vicarius, etc., dicit quod quidam dominus Johannes Brumburghge, canonici dicti collegii, tempore diuinorum in choro iiiji celebratorum immiscet se precibus suis et oracionibus adeo alta voce quod alis chori ministris ibidem cantantibus non modicum infert nocumementum, eos vt premittitur turbando et grauiiter impediendo.

Idem dicit quod magister Johannes Dey, canonicius, etc., est tabernarum publicarum in villa Leycestrie frequentator in graue dicti collegii scandalum et suorum confratr.um.

(Diunuccio.) Item dicit quod quidam Simon Symeon iam defunctus dedit et concessit dicti collegii canoniciis et vicariis, videlicet canoniciis vij li. et vicariis xij li. annuatim soluuntur1 ad festa Annunciationis et sancti Michaelis Archangeli. Dicti2 tamen xij li. non soluuntur dictis vicariis vt pro terminis Annunciationis et Michaelis ultimo preteritis preterquam singulis vicariis iiij.

Dominus Robertus Matfene, canonicus ecclesie collegiate, dicit quod nichil scit in quod correctum existit per decanum, etc.

[Domino Johannes Shyuyngham.]4

Dominus Johannes Brumburghge, canonicius, etc., dicit quod magister Johannes Dey est communis tabernarum frequentator, etc., vt supra.

Idem magister Johannes5 domum mansionis sue infra clausum Leycestrie et mansum rectorie sue de Wygestone6 dimittit irreparatæ et fere ad terram collabi patitur per incuriam7 et negligniciam suam.

Idem quod dominus Robertus Matfene, magister hospitalis in Leycestria, geret8 habitum nigrum, videlicet mantellum cum vno signo, videlicet crecent, in dexterò.

1 et Henricus Craven chorista retulerunt cancelled.
2 The remainder of the sentence is illegible.
3 Sic.
4 Cancelled: Shyuyngham should be Shyrwyngham.
5 patitur cancelled.
6 ad terra cancelled.
7 Sic: for incuriam.
8 Sic: for gerit.
1 Sic: for Thomas.
2 et cancelled.
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Sir William Bedale.  
(Injunction.) Sir Roger Clyftone, vicar in the quire of the collegiate church of Leicester, says that the payments of the yearly obits, from which they ought to receive certain sums of money, are withdrawn from the same vicars by the provost. 
(Injunction.) Also he says that whereas of custom and by the sworn statutes of the said college four at least of the canons in the same place ought to be present at matins when they are celebrated by night, hardly two are present or seem to be present. 
Sir Richard Kemshale, vicar, etc., as regards the payment of the obits and the rising of the canons to matins, agrees with him who was examined last above. 
Sir Richard Greve, vicar, etc., says that one sir John Bramburghge, canon of the said college, in time of divine service in quire, when it is celebrated therein, takes part in their prayers and collects in so loud a voice that he causes no little annoyance to the other ministers of the quire in the same place, disturbing and grievously hindering them, as is aforeset. 
The same says that master John Dey, canon, etc., is a haunter of the public taverns in the town of Leicester, to the grievous scandal of the said college and his brethren thereof. 
(Injunction.) Also he says that one Simon Symeon, now deceased, gave and granted to the canons and vicars of the said college, to the canons to wit seven pounds and to the vicars thirteen pounds yearly, to be paid at the feasts of the Annunciation and of St. Michael the archangel. Howbeit the said thirteen pounds are not paid to the said vicars in respect of the terms of the Annunciation and Michaelmas last past, with the exception of four shillings to each vicar. 
Sir Robert Matfene, canon of the collegiate church, says that he knows nothing as to what has been corrected by the dean, etc. 
[Sir John Shuyungham.] 
Sir John Bramburghge, canon, etc., says that master John Dey is a common haunter of taverns, etc., as above. 
The same master John leaves his dwelling-house within the close of Leicester and his rectory-house of Wigston unrepaired and suffers them almost to fall to the ground by his carelessness and neglect. 
The same [says] that sir Robert Matfene, master of the hospital in Leicester, wears a black habit, to wit a cloak with a sign, a crescent to wit, on the right side.

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5 These additional *detexta* are written on a loose sheet of paper and are incomplete. The depositions of only eight of the thirteen canons and prebendaries, including the dean, are given in the main body of the visitation: among them was Bedale. The evidence of three more appears on this sheet. Dey was obviously excluded from giving evidence, and Shiryngham gave none, although the minutes of the visitation show that he was present. The evidence of several of the vicars, of the chantry-priests, and the lay members of the foundation, is wanting.
6 See note 2 on p. 188 above.
7 *I.e.* St. Leonard’s hospital: see note 5 on p. 190 above.
Idem magister absentaut se ab ista ecclesia collegiata virta tempus minucionum, propter quod amitteret residenciam suam.

Item dicit quod dominus Henricus Roos, canonici, etc., exercet tabernas et habet communem accessum in villam Leycestrie in magnum ecclesie scandalum.

[Fo. 103 d. sched.] Dominus Willelmus Derby, vicarius, etc., de obituum solucione deponit ut supra depositum est.

Dominus Rogerus Fysshewyk, canonici, etc., dicit omnia bene.

Dominus Johannes Banastre, vicarius, etc., nichil deponit, quia non diu ibidem moram traxit.

(Iniuuccio.) Dominus Johannes Halle dicit quod vinum quod datur ministrandum in missis non est sanum, set nimirum vetustum et insipidum.

(Iniuuccio.) Dicit eciom quod ministri ministrantes circa summum altare frequenter vtuntur calepodis ligneis, vnde orientur sonitus ex eorum deambulacione in ministrando.

Dominus Johannes Dalby, vicarius, etc., dicit omnia bene.

Dominus Willelmus Watersone, capell anus cantarie, dicit omnia bene.

Dominus Thomas Langham, capellanus cantarie, dicit quod canonici cum primo intrauerint chorum ante servicii diuini o . . . ?

PRO NOUO COLLEGEN LEYCESTRIE INIUNCCIONES.

[Fo. 103.]

Willelmus, permissione diuina Lincolniensis episcopus, dilectis in Christo filiis decano singulisque canonicis, vicaris et ministris aliis quibuscunque ecclesie noue collegiata beate Marie Leycestrie, nostre dioecesis, presentibus et futuris salutem, graciem et benedictionem. Cure nobis est mores in populo et clero nobis subditis reformare, virtutes plantare et vicia sanculo correccionis ordinariue euellere et extirpare; propter que visitacio ordinaria nos citur instituta. Visitantes ilaque iam dudum iure nostro ordinario vos et dictam ecclesiam collegitam, prout ad hoc nos vrgebat cura nostra pastoralis, et super statu dicte ecclesie ac pertinencium ad eam ministrorumque eiusdem sollicitae inquirenteres, nonnulla repperiebamus contra formam statutorum dicte ecclesie iruratorum attemptata nobis in inquisitione nostra huismodi detecta et delata, que reformacione non innerito indigebant. Nolentes igitur, sicuti nec debemus sana conscientia, huismodi detecta dimittere incorrecta, infrascriptas nostras iniuncciones, ordinaciones et mandata vt pro reformacione detectorum huismodi vobis transmittimus per vos vestrosque successores futuros imperpetuum iniolabiler observanda.  

In primis, cum in statutis dicti collegii iuratis causætur expressque quod ad omne minus quatuor canonici matutinis qualibet nocte interesse teneantur, ac nobis detectum existat quod quasi ex consuetudine omnes canonici illius ecclesie, vno solo qui exercer officii est excepto a matutinis
The same master has withheld his presence from the collegiate church beyond the period of his seynies, by reason whereof he should forfeit his allowance for residence.¹

Also he says that sir Henry Roos, canon, etc., haunts taverns and has common recourse to the town of Leicester, to the great scandal of the church.

Sir William Derby, vicar, etc., deposes as has been deposed about concerning the payment of the obits.
Sir Roger Fysshewyk, canon, etc., says all things are well.
Sir John Banastre, vicar, etc., makes no deposition, for that he has not made his abode therein long.

(Injunction.) Sir John Halle says that the wine which is given to be ministered at the masses is not wholesome, but too old and tasteless.

(Injunction.) He says also that the ministers who minister at the high altar do oftentimes wear wooden shoes, whereby arise noises from their walking about as they do their ministry.
Sir John Dalby, vicar, etc., says all things are well.
Sir William Watersone, chantry-chaplain, says all things are well.
Sir Thomas Langham, chantry-chaplain, says that the canons, whenever they first enter quire before the . . . of divine service . . . .

Injunctions for the New College of Leicester.

William, by divine permission bishop of Lincoln, to our beloved sons in Christ the dean and the several canons, vicars and other ministers whomsoever of the new collegiate church of blessed Mary of Leicester, of our diocese, who now are and shall be, health, grace and blessing. It is part of our charge to reform manners of life in the clergy and people under our authority, to implant virtues and with the weeding-hook of our jurisdiction as ordinary to tear up and root out vices; for which reasons our visitation as ordinary is known to have been instituted. And so in our sometime visitation by our right as ordinary of you and the said collegiate church, even as our pastoral care prompted us hereunto, and in our anxious inquiry touching the state of the said church and of the things belonging thereto and of the ministers thereof, we found certain things that had been attempted contrary to the form of the sworn statutes of the said church disclosed and reported to us in such our inquiry, which were not undeservedly in need of reform. Being unwilling therefore, even as with a sound conscience we ought not, to leave such disclosures without correction, we despatch to you our injunctions, ordinances and mandates written beneath, by way of reformation of such matters disclosed, to be observed for ever without breach by you and your successors that shall be.

In the first place, inasmuch as in the sworn statutes of the said college caution is given that at the very least four canons shall be bound to be present at matins every night, and it has been disclosed to us that of custom almost all the canons of that church, save one alone who is the

¹ Statutes 36 and 37 (possibly united as one statute in the numbered copy: see note 7 on p. 193 above) prescribed continual residence, allowing for two months' holiday in every year, either continuously or at intervals, and admitting reasonable or necessary exceptions approved by the dean and a majority of the chapter. If absence was prolonged beyond the statutory time without cause, the defaulter was bound to pay an amount pro rata out of his stipend to the fabric fund or some other use of the church; and such an absence, if lasting fifteen days, involved deprivation. No more than three canons and three vicars might be away at once, and all were to return for great festivals.
huiusmodi de nocte se absentant, dicentes se malle pocius\(^1\) penam susinere huiusmodi absentibus ab ipsis statutis inflictam quam dimittere quietem nocturnam, iniungimus vobis vniuersis et singulis presentibus et futuris, sub pena excommunicationis quam in singulares personas vestras hiis nostris noncionibus vel earum alicui scienter et animo pertinaci contraueniencium, preter notam et reatum periurii quod dicta statuta non observantes incurrunt.\(^2\) intendimus fulminare, vt singulis noctibus\(^3\) omnes et singuli canonici in collegio presentes non legtime impedita\(^4\) iuxta mentem statutorum\(^5\) ad matutinas\(^6\) assurgent et intersint eisdem, sed\(^7\) ad minus quatuor in numero iuxta exigenciam statutorum predictorum.

Item iniungimus vobis in forma predicta et sub pena superius annotata vt\(^8\) diuinum officium nocturnum et diurnum, videlicet matutinas,\(^9\) vesperas et alias horas canonicas ac missas et alia ad quae dicenda ex debito\(^10\) vel statuto estis stricti in choro et alibi decantandas, morose satus cum deuocatione debita et cum pausis in psalmodia, non festinando su transcurrere vel sincipando deucocis quo Deus dederit decantetis, nec in psalmodia posterior\(^11\) versus vllatianis incipiat\(^12\) antequam\(^13\) prior versus in toto finiatur; quodque quiseque vestrum in choro\(^14\) tempore diuinorum deuocationes aut alias horas canonicas dictis, ea ita submissa voce dicat vt psallentes iuxta se sic dicendo per strepium aliquem\(^15\) nullatius turbet vel impediat; et si quis\(^16\) sic turbans siue impediens decetero reperiat, quatuor denarios\(^17\) ad fabricam ecclesie illius et vj denarios in vsus pau- perum hospitalis ibidem convuertendos qualibet vice qua si dicleruerit de porcione prebende sue\(^18\) infra iij dies immediate posquam super hoc in capitulis fuerit conuiicus sacrilei persolual.\(^19\)

Item iniungimus vobis decano et eius locumtenenti ac sacrifice ceterisque eiusdem ecclesie ministris, quibus racione officiorum suorum incumbit defectus quoslibet\(^20\) corrigere vel noteare, vt defectus quorumlibet in choro et absenciam a choro iuxta formam statutorum diligenter absque omni fauore vel odio et fideliter notetis et in proximus caputius ex tunc successine celebrantis [fo. 103d.] presidenti denuncietis, multasqes siue penas pecunia defectuum huiusmodi absque omni remissione excigatis et in vsus debitos iuxta exigenciam statutorum convertatis, nulla liberalitate presidenciun siue exigencium solvere debentibus suffragante, cum faciatis venie iniungiuentium nonmunquam tribuit delinuendi.

\(^1\) perdere cancelled.
\(^2\) ipso facto cancelled.
\(^3\) An interlined word cancelled.
\(^4\) et ad omne minus quinquies interlined and cancelled.
\(^5\) A note above this interlineation circa quinque presentibus ad matutinas satisfactum est statutis cancelled.
\(^6\) canonici cancelled.
\(^7\) Interlined above et cancelled.
\(^8\) horas canonicas cancelled.
\(^9\) videlicet interlined and cancelled.
\(^10\) Test cancelled.
\(^11\) Interlined above nonus cancelled.
\(^12\) primum cancelled.
\(^13\) occasiuns cancelled.
\(^14\) in cancelled.
\(^15\) non interlined and cancelled.
\(^16\) in hoc cancelled.
\(^17\) fabrice cancelled.
\(^18\) An interlineation cancelled.
officiant of the service, withhold their presence of a night from such matins, saying that they prefer rather to bear the penalty inflicted by the same statutes upon such that are absent than to leave their night's rest, we enjoin upon you all and several that now are and shall be, under pain of excommunication, which we intend to pronounce against your several persons who go counter to these our injunctions or any of them knowingly and with obstinate intent, apart from the mark and guilt of perjury which they that keep not the said statutes incur, that all and several the canons present in the college who are not lawfully hindered, according to the meaning of the statutes,^2 do rise and be present at the same, but at least four in number according to the requirement of the statutes aforesaid.2

Also we enjoin upon you in the form aforesaid and under the penalty whereof note is made above, that you chant the divine office by night and by day, to wit, matins, vespers and the other canonical hours and masses and what else you are of duty or by statute bound to say, which should be chanted in quire and elsewhere, as slowly as you may with due devotion and with the pauses in psalm-singing, not hasting or skipping or slurring, as devoutly as ever God shall grant you, nor in psalm-singing let the second part of the verse be in any wise begun before that the first part is altogether finished; and that each one of you, when he says his devotions or the other canonical hours in time of divine service, say them in so low a voice that he may in no wise, as he so says them, disturb or hinder by any noise them that are singing next to him; and whosoever from henceforward is found making such disturbance or hindrance, let him pay to the sacrist, within the three days immediately after his conviction in chapter touching this, fourpence to the fabric fund of that church and sixpence to be converted to the uses of the poor folk of the hospital in the same place out of the portion of his prebend, every time that he shall so offend.3

Also we enjoin upon you the dean and the dean's lieutenant and the sacrist and the rest of the ministers of the same church, to whom by reason of their offices it belongs to correct or take note of any defaults whatsoever, that you diligently without any favour or malice and faithfully take note of the defaults of any that are in quire and are absent from quire according to the form of the statutes, and report them to the president in the next chapters to be celebrated in succession thereafter, and exact the fines or penalties in money of such defaults without any remission, and convert them to the due uses as the statutes require, without any help to them that owe them from the kindness of the presidents or of them that exact payment, inasmuch as readiness to pardon sometimes gives encouragement to transgression.4

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1 Interlined above subsire tenatur per sacristam ecclesie illius de ipso delinquente legitime constito exigendus.
2 not cancelled.

1 The registrar at this point seems to have been in doubt how far attendance could be enforced upon all, and referred to a copy of the statutes before proceeding to complete the injunction.
2 Founded on Bedale's fifth detectum. See also Kemshale's evidence in the schedule.
3 Founded on Bedale's fourth and Halywell's sixth and eighth detecta: see also Greene's first detectum in the schedule.
4 Founded on Bedale's sixth, Halywelle's fourth, and Spurren's second detecta.
Item iniunegimus et ordinamus et sub penis supra et infrascriptis
 firmiter mandamus ut nullus eiusdem ecclesie canonicus, vicarius vel
minister extra chorum in nauj ecclesie vel alibi tempore diuinorum in
habitum chorali aut seculari vagetur aut cum secularibus confabuletur, nisi
talis sit quem temporibus huiusmodi racione officii sui oporteat agere
extra chorum vel in minucionibus existat; quoque nullus in choro vel
circa altarum tempore diuinorum dignipodii aut ferripodii vti presumat,
cum incessus talium strepitum generent psallentibus nullum nocium.

Item statuta predicta sequentes iniunegimus vobis viuieris et singulis
in sacerdocio constitutis sub pena supradicta vt in ecclesia siue infra
collegium residentes tuniscis et supertunics talaribus ac caligis nigri coloris
dumtaxat omnino vamta x una mentem statuti super hoc editi.

Item iniunegimus vobis decano, canoniciis, vicariis et capellannis aliiis
qui buscunque sub penis supradictis ne mulieres quasque infra hospicia
vestra de nocte recipiatis, nec ad ea frequentes accessus de die aut de
nocte habere permittatis, per quas aut quarum accessus scandalum
collegio aut personis eiusdem aliquiter generetur.

Item cum officia prepositi et locumtenentis decani absensiis non se sic
compaciantur adeo ut per vnum et eandem personam simul et semel
valeant occupari, iniunegimus vobis decano et cuiibet successori vestro in
virtute sancte obediencia et sub pena grauis contemptus, ut in officium
prepositure prius substitutum in vestrum pro tempore absencie vestre
locumtenentem nullatinus deputetis aut encontra locumtenentem vestrum in
posterum deputarise.

Item iniunegimus vobis preposito nunc existenti et cuiibet vestro in
huiusmodi officio successori sub pena supradicta, vt antequam collegium
pro eius negotiis prosequendis exitat causam et tempus absentie vestre
in negotiis huiusmodi et eorum qualitatem iuxta exigenciam statuti super
hoc editi decano vel in ipsius absencie sacrise ecclesie predicte realliter
exprimatis; quoque bina vice quilibrium anno, videlicet in quindena
Pascha et in quindena Michaelis, fidelem compotum administracionis
vestre in bonis ipsius ecclesie spiritualibus et temporibus per vos facie
coram decano seu eius locumtenente et tribus aliis canonicis ad hoc per
capitulum eligendis omnino et ad minus reddatis, prout exigunt statuta
memorata.

Item iniunegimus vobis decano et canonicis viueeres presentibus et
futuris sub pena supra et infrascriptis ne aliquas personas ad perhendin-
andum vobiscum infra collegium admittatis in commensales, nisi graues
sint persone bone conversacionis et honeste fame, ad quas quidem
personas accessus mulierum omnino fieri prohibemus et haberl infra
collegium antedictum.

1 vt cancelled.
2 calipodiurum altered to calipodiis and cancelled.
3 notius interlined and cancelled.
4 eti adversentur quod cancelled.
5 Interlined above iuxta (ut cancelled) expressum tenorem statutorum ut impedit
 cancelled.
6 locum interlined and cancelled.
7 exey followed by exq: both cancelled.
8 Interlined above exprimere tenemini cancelled.
9 Sic.
10 et mili cancelled.
11 Altered from quorum.
12 Altered from personarum.
Also we enjoin and ordain and strictly command, under the penalties written above and beneath, that no canon, vicar or minister of the same church roam outside the quire in the nave of the church or elsewhere in time of divine service, in his quire-habit or secular dress, or talk with secular folk, unless he be of such a sort that he must do business out of quire at such times by reason of his office, or he be in his seynies; and that no one in quire or at the altars in time of divine service do take on himself to wear shoes shod with wood or iron, since such, as they walk about, make a noise which is very troublesome to them that are singing.¹

Also in pursuance of the statutes aforesaid we enjoin upon you all and several that are in priest's orders, under the penalty aforesaid, that you wear long cassocks and cloaks and boots of black colour only, according to the intention of the statute published touching this.²

Also we enjoin upon you the dean, the canons, vicars and other chaplains whomsoever, under the penalties aforesaid, that you receive no women whatever within your lodgings by night, nor suffer them to have often access thereto by day or by night, by whom or whose access scandal may in any sort be caused to the college or the persons thereof.³

Also, since the offices of the provost and the lieutenant of the dean in his absence are not in such wise compatible, so that they may be held at the same time and for the nonce by one and the same person, we enjoin upon you the dean and every one that shall succeed you, in virtue of holy obedience and under pain of grievous contempt, that you in no wise appoint him that has erewhile been put into the office of the provostship to be your lieutenant for the time of your absence, or on the other hand suffer your lieutenant hereafter to be appointed to the other office.⁴

Also we enjoin upon you who are now the provost and upon every-one that shall succeed you in such office, under the penalty aforesaid, that, before you go out of the college to pursue its business affairs, you give an exact account to the dean or, in his absence, to the sacrist of the church aforesaid, of the reason and duration of your absence on such business and of its nature, as the statute published touching this requires; and that twice in every year, to wit in the quinzaine of Easter and the quinzaine of Michaelmas, you render altogether and at any rate a faithful reckoning of your administration fulfilled by you in respect of the spiritual and temporal goods of the same church, in presence of the dean or his lieutenant and three other canons to be chosen by the chapter to this end, even as the aforesaid statutes require.⁵

Also we enjoin upon you the dean and all the canons that now are and shall be, under the penalties written above and beneath, that you admit no persons as boarders to lodge with you within the college, except they be grave persons of honest conversation and seemly report, to the which persons we forbid that there be made or had at all recourse of women within the college aforesaid.⁶

¹ Founded on Halywelle's fifth detectum.
² Founded on Halywelle's third detectum.
³ Founded on the dean's third, Halywelle's seventh and Spurnere's first detecta.
⁴ Founded on Bedale's seventh and Redeman's detecta.
⁵ Founded on the dean's fourth and fifth detecta.
⁶ Founded on the dean's seventh and Bedale's tenth detecta.
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Item quia detectum nobis existat et delatum quod plures de canonicis dicti collegii, quod doloiter referimus, vix semel in septima celebrant missas suas, inungimus propterea vobis vt ad celebrandum vos disponatis et sic dispositi sepius celebratis, cum orare et offerre pro omnibus illis debelis quorum eleemosinas accipitis omni die et nichil in sacrificiis matus esse poles quam corpus et sanguis Christi, nec vila oblacio hac poejes esse poles, cum omnes precellat.

Item inungimus vobis vniuersis et singulis dicte ecclesie vicariis presentibus et futuris sub penis quibus supra, vt dum presentes in choro fueritis tempore diuini seruii ab omni garrulitate, irrisione et strepitu penitus abstinentes silencium debitum omnino seruets, et si quid loqui oporteat, submissa voce et latina cicius peragatur, attendentes quod tunc coram ipso astatis de quo dicitur, 'In pace factus est locus eius'; et si quis in hoc decetero deliquisse deprehendatur, preter penas predictas quatuor denarios de communiis suis in communiam vicariorum in proximo lunae Sabbato personali.

Item cum in statutis predictis caueatur expresse quod pauperes infirmi in domo eleemosinarie recepti, si convaluerint et victum quereere valent manibus suis, statim deben expelli et alii infimi eorum locis subrogari, et nobis detectum sit quod plures sic recepti ipam convaluerunt et victum querunt laborum suis lam infra quam extra collegium vt mercenarii conduciinti, sicque accumulant sibi duicias contra mentem et conscientiam statutorum, inungimus igitur vobis decano in virtute obediencie et sub pena contemptus vt tales si qui sint qui de infirmitatis suis, vt prefertur, convaluerunt, protinus ab exhibitione donus et ipsa domo exculdalis et alios iuxta effectum statuti super hoc editi subrogare curetis absque mora.

(Item quia detectum est nobis et delatum quod mulieres, eciam inhoneste fane et male opinionis, habent communem et frequentem accessum sero et mane ad domos quorundam canonicorum infra clausum dicte ecclesie, per quod collegio et personis eiusdem scandalum generatur; sequentes igitur statutum super hoc editum, inungimus vobis decano et canonicis presentibus et futuris, sub pena statuti huiussmodi preter penam excommunacionis supradicte, vt decetero statutum predictum iuxta ipsius formam et effectum decetero inuiolabiliter obseruetis.)

Item quia nobis detectum extitit et delatum quod quidam canonicorum dicte ecclesie collegiate mansos prebendisos suis assignatos dimittunt

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1 Sic: for existit.
2 Altered from delatum.
3 Interlined above petit nos dicere cancelled.
4 Sic: for septima.
5 sic cancelled.
6 Interlined above sit cancelled.
7 ad sic orandum ibidem sitis instituti, attendentes in quantis peccbit sacerdos habens copiam celebrandi, si non celebrat cancelled. The passage in the text is added in the margin, et offerendum at the beginning, which was first written to follow ad sic orandum, being cancelled.
8 Sic.
9 Ps. lxxv, 3 (Vulgate); see l's. lxxv, 2 (A.V).
10 solvere debit cancelled.
11 per precentorem exigendos et leuandos cancelled.
12 vt cancelled.
13 fuit cancelled.
14 quam cancelled.
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Also, inasmuch as it has been disclosed and reported to us that several of the canons of the said college, the which we relate with sorrow, do celebrate their masses hardly once in the week, we therefore enjoin upon you that you dispose yourselves to celebrate, and celebrate more often, being so disposed, seeing that you ought to make prayer and offering for all them whose alms you receive every day, and nothing in respect of sacrifices can be of more avail than the body and blood of Christ, nor may any offering be preferred to this, inasmuch as it excels all.1

Also we enjoin upon you all and several the vicars of the said church that now are and shall be, under the penalties as above, that, while you shall be present in quire in time of divine service, you refrain utterly from all chattering, laughter and noise, and keep due silence altogether, and, if you must say aught, let it be done with all speed in a low voice and in Latin, taking heed that at that time you are standing in His presence of whom it is said 'His place is established in peace'; and whosoever from henceforth is apprehended to have transgressed herein, let him pay, apart from the penalties aforesaid, fourpence from his commons to the common fund of the vicars on the Saturday next following.2

Also, seeing that in the statutes aforesaid express caution is given that the poor ailing folk who have been received into the almshouse, if they have recovered and are able to seek their living with their hands, should straightway be turned out and other infirm folk substituted in their stead, and [seeing that] it has been disclosed to us that several who have been so received have now recovered health and seek their living by their own toil, both within and without the college, as hirelings for reward, and do so heap together riches for themselves contrary to the intention and import of the statutes, we therefore enjoin upon you the dean, in virtue of obedience and under pain of contempt, that you forthwith shut out such, if any there be, as have recovered, as is aforesaid, of their ailments, from the payment they receive from the house and from the house itself, and take order to substitute others without delay according to the effect of the statute published touching this.3

(Also because it has been disclosed and reported to us that women, even of unseemly report and ill reputation, have common and often access late and early to the houses of certain canons within the close of the said church, by reason whereof there is bred scandal to the college and the persons thereof; in pursuance therefore of the statute uttered touching this, we enjoin upon you the dean and canons who now are and shall be, under the penalty of such statute, apart from the pain of the excommunication aforesaid, that from henceforth you observe without breach the statute aforesaid according to the form and effect of the same.)

Also because it has been disclosed and reported to us that certain of the canons of the said collegiate church leave the dwelling-houses

15 expellatis cancelled.
16 This injunction was cancelled: it already had been covered by the sixth and ninth injunctions.
17 Altered from generaliter.
1 The detectum on which this is founded does not appear in the evidence.
2 Founded on Chelle's detectum.
3 Founded on Welles' second and Spurnere's sixth detecta.
irreparatos et quasi ad terram collapsos, vobis decano sub penis supradictis firmiter iniungimus et mandamus quatinus statutum super hoc editum diligenter et fideliter exequamini, non parcendo vili quin ad reparacionem huiusmodi mansorum iuxta formam statuti coercentur.  

Item cum in statutis predictis contineatur quod janitor claudi inter alia que officio suo incumbunt tabernas edendi vel bibendi causa ingreditur nisi in ilinere constituent et necessitate compulsu, ac, vt nobis detectum est et delatum, nonnulli canonici et vicarii ac aliis dictae ecclesiae ministri tabernas publicas et communes ac congregaciones prohibitas et spectacula illicita de nocte et de die vsque ad ebitatem frequentare non verentur et exercere preter et contra formam statuti in hoc casu editi et canonum predictorum, vobis decano predicto sub penis supradictis firmiter iniungimus et mandamus quatinus statutum predictum contra in his delinquentes acriter exequamini et nichilominus eos nostras auloritate excommunicetis debito seurato processu, eorum absolucione, preterquam in mortis articulo, nobis et successoribus nostris, episcopis Lincolniensibus, specialiter reseruata; quodque nec permittatis tabernam publicam teneri aut ceruisiam vel vinum aut alia victualia vendi infra situm aut portas collegii predicti quosimodo.

Item cum nobis detectum existat quod quidam vicariorum dictae ecclesiae adeo mercandizis suis intendant ad eorum lucrum detestandum, quod propterea horis debitis diuinis in choro non insistent, iniungimus vniuersis et singulis dictae ecclesiae vicarii presentibus et futuris, sub pena excommunicaciones maioris quam per vos nostra auloritate in contraventiens rile fulminari volumus, vt dimissis hisi seculi curis hisi penitus intendant ad que se deuoerunt.

Item cum in statutis dictae ecclesiae contineatur per expressum quod

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1 Sic.
2 nobis cancelled.
3 Added in margin.
4 Interlined above certis temporibus et horis interesse teneatur in ecclesia, virgam suam precedens in manu sua portando cancelled. The rest added in margin.
5 The alterations made in this passage were carried out after reference to the statutes. Written in the margin opposite the passage and afterwards cancelled is the memorandum Videantur verbis statuti ut scatur quod debet precedere.
6 Prod cancelled.
7 interdict was written : the a was expunged and i interlined.
8 nisi in ilinere constitutis cancelled.
9 An erasure.
10 Added in margin : publicas debeant and frequentare cancelled : presumant interlined after frequentare and cancelled.
11 ministri cancelled.
12 in auctorio constitutis cancelled.
13 permitatit sub pena excommunicaciones antedictae cancelled.
14 adeo cancelled.
assigned to their prebends without repair and almost fallen to the ground, we strictly enjoin and command you the dean, under the pains above-said, to carry out diligently and faithfully the statute uttered touching this, sparing no-one from being compelled to the repair of such dwelling-houses according to the form of the statute.¹

Also, seeing that in the statutes aforesaid it is contained that the gate-keeper of the close, among the other charges of his office, should be bound to bear the white staff in sign of honour before the dean and canons at the time of their entry to high mass and when they go out and during the whole time thereof, and at the time of matins, vespers and the other canonical hours, and while they close the altars; and the gate-keeper who now is, letting these things go, gives himself to marketing; we strictly enjoin and command you the dean, under the pains aforesaid, to compel the gate-keeper to fulfil his office, according to the effect of the statute uttered touching this, by withdrawal of his stipend [and] to apply to the uses of the fabric-fund of the church that which he shall lose on this account.²

Also, seeing that according to the sacred canons it is expressly forbidden and the statute of the said church agrees with the same canons, that any clerks shall enter taverns for the sake of eating or drinking, unless they be in the course of a journey or compelled by need, and, as it has been disclosed and reported to us, certain canons and vicars and other ministers of the said church fear not to haunt and use the public and common taverns and forbidden gatherings and unlawful spectacles by night and by day until they are drunk, apart from and contrary to the form of the statute uttered in this case and of the canons aforesaid, we strictly enjoin and command you the dean aforesaid, under the pains aforesaid, to carry out with severity the statute aforesaid against transgressors in these respects and excommunicate them none the less by our authority, after observation of the due process, with special reservation of their absolution, save in the article of death, to us and our successors, bishops of Lincoln; and that you suffer no public tavern to be kept nor beer or wine or other victuals to be sold in any wise within the site or gates of the college aforesaid.³

Also, seeing that it stands disclosed to us that certain of the canons of the said church are so busy with their marketing, with a view to their hateful gain, that on that account they attend not divine service in quire at the due hours, we enjoin upon you all and several the vicars of the said church that now are and shall be, under pain of the greater excommunication, which it is our will should be duly pronounced by you by our authority against them that go contrary, that they leave these cares of the world and give themselves wholly to those things whereunto they have vowed themselves.⁴

Also, seeing that it is expressly contained in the statutes of the said

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¹ *Sic* : for *intendunt*.

² Added in margin.

³ *Sub pena excommunicacionis antedictae* cancelled.

⁴ Founded on the dean’s sixth *detectum*. See also Bramburghe’s second *detectum* in the schedule.

⁵ Founded on Spurnere’s third *detectum*.

⁶ Founded on Halywelle’s second and Spurnere’s fourth *detecta*. See Greve’s second and Bramburghe’s first and fifth *detecta* in the schedule.

⁷ Founded on Bedale’s twelfth *detectum*, relating to the vicar Kempsale.
bona per canonicos et vicarios defunctos in generre relicta inter ipsos canonicos et vicarios per decanum equaliter diuiduntur, et quod relicta ipsi ecclesie et ad vsnum sue fabricae seu alia iuxta pianum lectorum voluntatem; ac, vt nobis detectum esi, dominus Johannes Swalwelle, dudum canonicus dicte ecclesie, xl li., et dominus Johannes Charytee, eciam dudum eiusdem ecclesie canonicus, i marcas officio prepositi reliquerunt, vt ipse prepositus solutiones per eum faciendas in inicio anni de ipsis summis faceret et in fine anni cuiuslibet easdem summias restituueret, quoque dicte summe iam ex toto per vos decanum et canonicos seu vestros predecessores vestros sunt consumpte, vobis decano et canonicis predictis inuigmus et mandamus vt, cum impedites vltimas defunctorum voluntates excommunicacionem incurrant ipso facto, predictas summias infra biennium a tempore dale presciencium continue numerandum sub pena excommunicacionis majoris in personasiant vestros decani quam singularium canonicorum dicte ecclesie ferende, ad vsnum destinatum restituifaciatis et in loco ad hoc olim deputato repent.

Item cum nobis detectum existat quod certi obitus celebrantur in collegio, et quod eos celebrantibus redditus prouenientes de certis tenementis in villa Leycestrie ad hoc datis soluereur, et quamquam obitus celebrantur nichil tamen celebrantibus applicatur, volumus et inuigmus vt post triennium elapsum post ordinacionem super reparacione tene- mentorum huiusmodi de omnium vestrum consensu, vt asseritis, factam dicti redditus in vsus destinatos expenduntur.

Item cum ex statutis predictis incumbat sacriste pro tempore existenti choriastis superuidere, regere et gubernare, et nobis detectum existat quod choriast ecclesie illus hiis diebus quasi absque ductore vagantes intendunt excursibus et aliis insolencis, in virtutibus nullatim proficientes, inuigmus propter eam vobis nunc sacriste et cuilibet vobis in eodem officio substituendo sub pena excommunicacionis, preter penam per statuta ea non servantibus impostam, vt diligenter superuideatis quod choriaste temporibus quibus in ecclesie non occupantur intendunt erudicioni et doctrine, vt sic sub virga degentes de virtute proficere valeant in virtutem.

[Fo. 102d.] Item cum nobis detectum sit et delatum quod dudum Simon Simeon vnam cantarium de tribus capellanis in dicta ecclesie collegiata fundavit per vicarios eiusdem ecclesie celebrandos et deseruendos, assignans vicarisi huiusmodi tresdecim libras nomine stipendii sui per manus prepositi loci illius annuatim percipiendas, quodque vos,

1 Interlined above ad vsnum cancelled.
2 vel commodantur cancelled: applicatur et convertantur is omitted.
3 at effectum cancelled.
4 summias cancelled.
5 Sic.
6 car cancelled.
7 sub penis supra et infrascriptis cancelled.
8 The passage followed is added in the margin, with vt cancelled at the beginning.
9 The word supra is written below, referring to the continuation, which is at the top of the margin.
10 indicat cancelled.
11 certi cancelled.
12 ib cancelled.
13 preposita cancelled.
14 In the margin is written Require plus in proximo precedente folio ad tale signum.* The rest of the injunctiones, as this indicates, are on fo. 102d., beneath the sentence of excommunication pronounced on John Dey.
church that the goods left in general by the deceased canons and vicars should be divided in equal parts by the dean among the same canons and vicars, and that the rest [should be applied] to the same church and to the use of its fabric-fund or some other use according to the pious will of the testators; and, as it has been disclosed to us, sir John Swalwelle, sometime canon of the said church, left forty pounds, and sir John Charytee, also sometime canon of the same church, fifty marks to the provost's office, so that the same provost should make the payments which should be made by him at the beginning of the year out of the same sums and restore the same sums at the end of every year, and that the said sums have now been altogether spent by you the dean and canons or your predecessors, we enjoin and command you the dean and canons aforesaid, since they that hinder the last wills of the deceased incur excommunication by so doing, to cause the aforesaid sums, within the period of two years to be counted from the time of the date of these presents continuously, under pain of the levying of the greater excommunication against the persons both of you the dean and of the several canons of the said church, to be restored to their appointed use and laid up in the place assigned aforesaid for this purpose.\(^1\)

Also seeing that it stands disclosed to us that certain obits are celebrated in the college, and that to them that celebrate them the rents should be paid which arise from certain tenements in the town of Leicester given for this purpose, and, albeit the obits are celebrated, yet nothing is given to the use of those that celebrate them, we will and enjoin that, after the lapse of a period of three years after the ordinance which was made, as you aver, with the consent of you all touching the repair of such tenements, the said rents be expended for the uses appointed.\(^2\)

Also seeing that by the statutes aforesaid it is incumbent upon the sacrist for the time being to oversee, rule and govern the choristers, and it stands disclosed to us that the choristers of that church do in these days wander about almost without a leader and spend their time in gaddings-out and other breaches of discipline, making no virtuous profit in any wise, we therefore enjoin upon you who are now the sacrist and everyone who is to take your place in the same office, under pain of excommunication, apart from the penalty laid by the statutes upon them that keep them not, that you diligently oversee that the choristers, what time they are not busied in church, do heed their learning and instruction, that so, living under the rod, they may have power to go forward from strength to strength.\(^3\)

Also seeing that it has been disclosed and reported to us that Simon Simeon did sometime found a chantry of three chaplains in the said collegiate church, to be celebrated and served by the vicars of the same church, assigning to such vicars under the name of their stipend thirteen pounds to be received yearly at the hands of the provost of that place,

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\(^{15}\) of cancelled.
\(^{16}\) tres cancelled.
\(^{17}\) Altered from deserviandas.
\(^{18}\) s cancelled.
\(^{19}\) Interlined above eisdem vicarii solvendas cancelled.

1 Founded on Bedale's second detectum.
2 Founded on Spurnere's seventh detectum. See also Clyftone's first, Kemshale's and Derby's detecta in the schedule.
3 The detectum on which this is founded does not appear.
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prepositae, qui nunc estis huissiomi salaria siue stipendia a dictis vicariis, quamquam ipsi officia sua peregerint, de terminis annunciacionis beate Marie et sancti Michaelis, anno Domini mcccxxl, subraithitis et detinetis, excepto quod eorum cuilibet iij s. tantum solutis, vobis igitur preposito qui nunc estis, et cuilibet vobis in eodem officio in futurum subrogando, sub pena excommunicationis antedictae firmiter iniungimus et mandamus vt si ila sil, cum os bouis trituranris a presepi ligari non debeat, predictis vicariis officium suum huissiomi explojentibus predicta salaria siue stipendia sua in terminis ad hoc statutis integre et absque diminucione et mora qualibet solueri studentis.

Item cum in statutis dicte ecclesie iuratis continentur expressae quod prepositus ecclesie illius pro tempore existens tempore admissionis officii sui huissiomi iurare teneatur quod ipse in officio suo huissiomi fideliter ministrabit et diligenciam debitam sibi possibilem de bene et fideliter administrando in bonis spiritualibus et temporalibus quibuscunque ad ipsam ecclesias spectantibus et aliis eiusdem ecclesie sollicitis adhibebit, oblacibun in ipsa ecclesia factis dumtaxat exceptis, nobisque detectum existat quod vos, nunc prepositae, in bonis dicte ecclesie cita edicionem statutorum huissiomi collatis, que non sunt magna, administrare dicitis vos non teneret nec ideo administrare curatis in eisdem in dicte ecclesie et ministrorum eiusdem damnum, preiudicium non modicum et grauamen, nos igitur, aduertentes quod secundum mentem verborum statutis huissiomi, quod indistincte loquitur, nec solum ad preterita se referens siculi nec ad sequentias aut futurae, ad administrandum fideliter in bonis dicte ecclesie quibuscunque ex vi et vigore verorum statutis huissiomi tenemini, vobis preposito predicte et cuilibet vobis in eodem officio in futurum subrogando, preter penam periiurii a dicto statuto illud non servanti inflictam sub pena excommunicationis supradicte, iniungimus et mandamus vt in quibuscunque bonis dicte ecclesie ante et post edicionem statutorum huissiomi collatis et conferenda, ea fideliter exigiendo, leuando, colligendo et recipiendo et ea in debitos vsus disponendo et de eis fideliter computando diligenter administrastis et administrare curetis, predicta vestra assercione quam frualom reputamus non obstante.

Item cum ad officium vestri saercti ex vigore statutorum huissiomi pertinacat et incumbat panem, vinum et aquam pro sacramento altaris in quolibet altari eiusdem ecclesie et eciam capella infrimarrie quotidie exhibere, nobisque, quod horrendo dicimus, detectum existat quod vinum ad ministerium huissiomi ministratum adeo insipidum est et insanum, quod illud sumentes aliquocieis provucaret ad nauseum et vomitum, nos igitur, attendantes quod ex optimis iuxta veteris et nove legis testimonium offerendum est sacrificium, vobis nunc saercte et cuilibet vestro in eodem officio successori sub pena excommunicationis antedictae firmiter iniun-

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1 sancti Michaelis cancelled.
2 See Dout. xxv, 4.
3 p cancelled.
4 Interlined above non teneret cancelled
5 virtutem interlined and cancelled : mentem substituted.
6 quod (q'd) cancelled.
7 sicut interlined and cancelled : solum substituted.
8 Interlined above vel cancelled.
9 A note referring to the margin interlined and cancelled.
10 admin interlined and cancelled.
11 Sic.
12 veri cancelled.
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and that you, provost, who now are, withdraw and withhold such salaries or stipends from the said vicars, albeit the same have performed their duties, as regards the terms of the annunciation of blessed Mary and of St. Michael, in the year of our Lord 1440, save that you have paid each of them four shillings only, we therefore strictly enjoin and command you who now are provost and everyone to be called in future to your place in the same office, under pain of the excommunication aforesaid, that, if so it be, seeing that the mouth of the ox that treadeth out the corn ought not to be kept by a muzzle from his manger, you shall take care to pay the aforesaid vicars who fulfil such their duty their aforesaid salaries or stipends at the terms appointed for this purpose, in their entirety and without any subtraction and delay.¹

Also seeing that in the sworn statutes of the said church it is expressly contained that the provost of that church for the time being shall be bound at the time of his admission to such his office to swear that he himself shall do faithful ministry in such his office and shall earnestly apply what due diligence he can as regards good and faithful administration in respect of all temporal and spiritual goods whatsoever belonging to the same church and the other affairs of the same church, save only the offerings made in the same church, and it stands disclosed to us that you, now the provost, say that you are not bound to do your ministry as regards the goods that since the publication of such the statutes have been granted to the said church, which are not great, and therefore take no order for administration in respect of the same, to the damage, no little prejudice and grievance of the said church and the ministers thereof, we therefore, remarking that according to the intention of the words of such statute, which speaks uncertainly, with reference neither to past matters only nor, even so, to those following or to come, you are bound by the force and virtue of the words of such statute to do your administration faithfully in respect of all the goods of the said church whatsoever, enjoin and command you the provost aforesaid and everyone to be put in your place in future in the same office, under pain of the excommunication aforesaid, apart from the penalty of perjury inflicted by the said statute upon him who keeps it not, to do diligent administration and take heed so to do it in respect of all the goods of the said church whatsoever granted and to be granted before and after the publication of such the statutes, faithfully requiring, levying, collecting and receiving them and allotting them to their due uses and rendering faithful account concerning them, your aforesaid statement, which we esteem to be trifling, notwithstanding.²

Also seeing that by the virtue of such statutes it appertains to and is incumbent upon the office of you the sacrist to provide bread, wine and water daily for the sacrament of the altar at every altar of the same church and also in the chapel of the infirmary, and it stands disclosed to us, which we say with abhorrence, that the wine furnished for such ministry is so tasteless and unwholesome that it has sometimes provoked them that receive it to retching and sickness, we therefore, taking heed that, according to the witness of the old and new law, sacrifice should be offered of the best, strictly enjoin and command you who are now sacrist and everyone who shall succeed you in the same office, under pain of the

¹ See Bedale’s ninth and Spurnere’s fifth detecta. See also Greve’s third detectum in the schedule.
² Founded on the dean’s fourth and Welles’ third detecta.
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ginus et mandamus quatinus ad ministerium tanti sacramenti, in quo vita hominum est et salus, saluberima et sapidissima curetis decetero ministrare.

*Monemus itur vos omnes et singulos [presen]les et futuros [primo], secundo, tercio peremptorie sub penis supradiclis et has3 inuinciones nostras et mandata, que vobis ob reformacionem detectorum huiusmodi2 harum serie transmittimus, in omni sui parte inuokaliber obseruetis et obseruet quilibet vestrum in futurum.

*Monemus inssper vos decanum predictum vestrique quenlibet successorem, vestrique et successoris vestri huiusmodi absentis locumtenentem, sub pena excommunicacionis antedicte, vt sallem semel in inicio cuisslibet mensis4 in pleno capituto omnibus congregatis statim post lecturam statutorum dicte ecclesie, ad que ex eorum arlacione ipsis loco et temporibus legenda astringimini, presencia nostra inuinciones et mandata distincte ad intelligenciam audiencium publice legi facatis, ne vestrum vel eorum aliqvis ignoranciam in hac parte pretendere valeat modo quouis. Data sub sigillo nostro.

**XLI.**

*[Fo. 104]*

**Visitacio monasterii BEATE MARIE DE PRATO LEYCDESTRIE, ORDINIS sancti AUGUSTINI, LINCOLNIENSIS DIOCEIS, INCHOTA4 ET FACTA IN DOMO CAPITULARI IDEEM TERCIO DIE MENSIS DECEMBRIS, ANNO DOMINI MCCCLXXI, PER REUERENDUM IN CHISTO PATREM ET DOMINUM, DOMINUM WILLELMUM, DEI GRACIA LINCOLNIENSEM EPISCOPUM, ANNO SUARUM CONSECRATIONIS XV* ET TRANSLACIONIS QUINTO.*

In primis, sedente dicto reuerendo patre iudicialiter in sue huiusmodi visitacionis negoicio exercendo, comparuerunt personaliter abbas et conuentus dicti loci visitacionem huiusmodi, vt appaurit, subituri. Et deinde primo et ante omnia propositum fuit verbum Dei iuxta actu futuri congruenciam per proudum virum fratrem Johannem Pomery, eiusdem monasterii canonicum, sequentem hoc thema, ‘Venit tibi mansuetus,’ etc. Quo multum venusto scemate completo, abbas liberuit dicto reuerendo6 certificatorium mandati domini eidem abbatii ad hoc negotium directi conventum in hec verba, ‘Reuerendissimo,’ etc. Deinde exhibit fundacionem et inuinciones factas per bone memorie dominum

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1 *igitur* cancelled. The form was altered, and the italicised passage placed in the margin.
2 *nobis* cancelled.
3 *saltem semel* cancelled.
4 *Sic*.
5 *St. Matth. xxii, 5*.
6 *Sic*: *mandatum* cancelled.

1 See Halle's first *detectum* in the schedule.
2 Statute 47 prescribes the reading of the statutes at least once a quarter: there is no mention of a monthly reading.
3 There is no date: probably the injunctions, which are composed with singular care and eloration, belong to the period alter Alnwick's return to Liddington. Several of the interlineations and marginal notes were made, as is the case in some other sets of injunctions, in a handwriting different from that of the registrar, in which occur some unusual abbrevi-
excommunication aforesaid, to take order from henceforth to furnish the most healthful and savoury provision for the ministry of so great a sacrament, wherein is the life and salvation of men.\footnote{The usual title of the monastery is \textit{de Prato}, \textit{of the meadows}; but \textit{de Prato} occurs in some of the earlier charters and confirmations. Cf. the abbey of St. Mary of the Meadows or Delapré on the south side of Northampton, the hospital with the same dedication outside St. Albans, the abbeys of Saint-Germain-des-Prés at Paris, Notre-Dame-du-Pré at Le Mans, and several other continental examples.}

We admonish you therefore all and several that now are and shall be, a first, second and third time peremptorily, under the penalties aforesaid, to observe without breach, and that everyone of you observe for the future in every part of them, these our injunctions and commands which we despatch to you as they are contained herein for the reformation of such matters disclosed.

We moreover admonish you the dean aforesaid and everyone that shall succeed you, and the lieutenant of you and of such your successor in your and his absence, under pain of the excommunication aforesaid, that at any rate once at the beginning of every month, when all are gathered together in full chapter, immediately after the reading of the statutes of the said church, the which by their binding force you are bound to read in and at the same place and times,\footnote{Pomery or Pomery succeeded Sadynge as abbot: he was elected 17 May, 1442 (\textit{Monasticon} vi (1), 452). The \textit{congel d’être} on Sadynge’s death was issued 6 April, 1442: signification of assent was given to Pomery’s election 27 May; and his temporalities were restored 3 July (\textit{Cal. Pat.}, 1441-6, pp. 64, 82, 101). He died before 3 Aug., 1474 (\textit{ibid.} 1467-77, p. 461).} you cause these our present injunctions and commands to be read in public so that they who hear may understand, that no-one of you or them may be able in any wise to plead ignorance in this behalf. Given under our seal.\footnote{We may be the bishop’s own hand or, more probably, that of his chancellor John Depyng.}

\textbf{XLI.}

\textbf{THE VISITATION OF THE MONASTERY OF BLESSED MARY OF THE MEADOW\footnote{The usual title of the monastery is \textit{de Prato}, \textit{of the meadows}; but \textit{de Prato} occurs in some of the earlier charters and confirmations. Cf. the abbey of St. Mary of the Meadows or Delapré on the south side of Northampton, the hospital with the same dedication outside St. Albans, the abbeys of Saint-Germain-des-Prés at Paris, Notre-Dame-du-Pré at Le Mans, and several other continental examples.} OF LEICESTER, OF THE ORDER OF ST. AUSTIN, OF THE DIOCESE OF LINCOLN, BEGUN AND PERFORMED IN THE CHAPTER-HOUSE THERE ON THE THIRD DAY OF THE MONTH OF DECEMBER, IN THE YEAR OF OUR LORD 1440. BY THE REVEREND FATHER IN CHRIST AND LORD, THE LORD WILLIAM, BY THE GRACE OF GOD BISHOP OF LINCOLN, IN THE FIFTEENTH YEAR OF HIS CONSECRATION AND THE FIFTH OF HIS TRANSLATION.}

In the first place, as the said reverend father was sitting in his capacity of judge while holding the business of such his visitation, there appeared in person the abbot and convent of the said place to undergo, as was apparent, such visitation. And then first and before all else the word of God was set forth in accordance with the process about to take place by the man of prudence brother John Pomery,\footnote{Pomery or Pomery succeeded Sadynge as abbot: he was elected 17 May, 1442 (\textit{Monasticon} vi (1), 452). The \textit{congel d’être} on Sadynge’s death was issued 6 April, 1442: signification of assent was given to Pomery’s election 27 May; and his temporalities were restored 3 July (\textit{Cal. Pat.}, 1441-6, pp. 64, 82, 101). He died before 3 Aug., 1474 (\textit{ibid.} 1467-77, p. 461).} canon of the same monastery, after this text, \textquote{He cometh to thee in gentleness,} etc. And when this had been brought to an end in very pretty fashion, the abbot delivered to the said reverend [father] the certificate of my lord’s mandate which had been addressed to the same abbot for this business, composed after these words, \textquote{To the right reverend,} etc. Then he shews
OLNIERUM, dudum Lincolniensem episcopum, et habet 1 terminum ad terciam percussionem de orilogo post nonam ad exhibendum titulum confirmacionis ecclesiorum sua et installationis. Exhibuit eis statum domus; et postea examinatus dicit ea quae sequuntur. In quo termino, licet personaliter comparuerat, nichil tamen de confirmacione ecclesiorum aut installatione suae exhibuit, nec ad sic prout in futurum in aliquo exhibendum se obtulit. Ideo eis obiedienciam exigere dictus reuerendus pater non curavit, cum per hoc ipsius abbatius statum aut possessionem quousque de eis sufficienter docuerit approbare non intendebat; sed vt sciret qualiter fuit in religionis et alis observatum ad inquisitionem suam preparatorium in ipsa sua visitacione processit.

Frater Willelmus Sadyngtone, abbas.

Frater Johannes Hynkele, prior, dicit et petit ut numeros 5 canonicorum augeatur.

(Belgrae.) Item dicit quod frater Thomas Belgrae absolutus est a choro propter iniquitates quibus deprimitur et iacet in infirmitia, et percipit omnia commoda sicut ceteri canonicus obseruantes onera chori et religionis, eiciam de obitisibus, et seruat infirmitiam.

Item dicit quod existentes in minucionibus stant in mensa cum abate.

(Abbas.) Item dicit quod abbass non venit ad chorum nisi quando exequitur officium, et iacet in camera sua infra dormitorium.

Item dicit quod quilibet canonicus percipit in anno v marcas.

[Wygestone.] Frater Johannes Pomery, supprior et magister nouicorum, dicit quod Wykynstone stetit cellarius quinque annis et quod computatur pro duobus primis annis et est adhuc computaturus de tribus annis posterioribus.

(Abbas.) Frater Johannes Sadyngtone, cellarius, dicit  6 pauci sunt qui obseruant chorum ultram  3 officiosi absentem et ministros altaris et

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1 da cancelled.
2 Sic: for sine.
3 Provit cancelled.
4 Altered from religionis.
5 Sic.
6 Sic: quid omitted.
7 Interlined above preter cancelled.

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1 For charters see Monasticon VI (1), 453-9. Two chartularies remain, MS. Cotton, Vitellius F, XVII, and Bodley MS., Laud 72; the second of these (prior Charyte's rental, 1477) is printed by Nichols, Hist. Leicestershire, 1 (2), app. 53-108. Tanner notes the existence of a copy of the foundation-charter at Corpus Christi college, Cambridge, MS. 111, p. 244 (see Monasticon VI (1), 465). Charyte's rental contains abundant record of the possessions granted to the secular canons of St. Mary's-in-the-Castle by Robert, earl of Mellent and Leicester, in 1107, and transferred by his son Robert 'le Bossu,' second earl of Leicester, to the abbey founded by him in 1143 in honour of the Assumption of the Virgin. For a succinct record of the foundation see Knighton, ed. Lumby (Rolls Ser.) t, 62.
2 There is no copy of these injunctions in Sutton's register.
3 See Visitations 1, 161.
4 The statement which follows, added when the abbot had refused with contumacy to meet the bishop's requirements, explains the absence of the evidence for which the registrar had made preparation in his MS.
5 Saddyntong (Saddington), Hynkele (Hinckley), Belgrave. Shepeshede (Shepshed), Wykynstone (Wigston), and Asty, which is probably Anstey, are all Leicestershire place-names. Stanton may refer to Stony Stanton, near Hinckley. Whytley may be connected with Whiteley, Warwicks., near Coventry, which also appears among the names of the canons. Gysleye appears to be Guiseley, Yorks., near Otley; and Wakefeld (Wakefield)
the foundation-charter and the injunctions made by the lord Oliver of honest memory, sometime bishop of Lincoln, and he has a term at the stroke of three on the clock after none to exhibit the title of the confirmation of his election and his installation. He shewed also the state of the house; and thereafter upon examination he says these things which follow. At the which term, albeit he appeared in person, nevertheless he displayed nothing concerning the confirmation of his election or his installation, nor professed himself ready to make such exhibition as regards aught forthwith or for the future. Therefore the said reverend father took no order to exact his obedience, in that he purposed not by this means to approve the estate or possessor power of the same abbot until he shall have given sufficient proof thereof; but, that he might know after what sort observance was kept as regards religion and other matters, he proceeded to his preparatory inquiry in the same his visitation.

Brother William Sadynstone, the abbot.

Brother John Hynkeley, the prior, says and prays that the number of the canons should be increased.

(Belgrave.) Also he says that brother Thomas Belgrave has been excused quire by reason of the bodily weaknesses wherewith he is oppressed and lies in the infirmary, and he receives all advantages even as the other canons who observe the burthens of quire and religious discipline, even as regards obits, and abides in the infirmary.

Also he says that they who are undergoing their seynies have their board with the abbot.

(The abbot.) Also he says that the abbot comes to quire only when he performs the office, and he lies in his chamber within the dorter.

Also he says that every canon receives five marks in the year.

(Wykgstone.) Brother John Pomery, the sub-prior and master of the novices, says that Wykgstone has been cellarer for five years and that he has made his reckoning for the first two years and is still to account as regards the last three years.

(The abbot.) Brother John Sadynstone, the cellarer, says that there are few who keep quire, not counting the officers who are absent and the ministers of the altar and the others that are in vestments, the

is another Yorkshire name. Seytone is most likely Seaton in Rutland. Prestone is too general to be identified with probability. Buttre and Grene are not place-names. Pomery was doubtless a member of the noble family of that name: a contemporary, Thomas Pomeray, perhaps a brother, was an illegitimate son of a married nobleman (Cal. Papal Letters VIII, 640) and was a monk of Westminster, holding several successive obediences, c. 1422-47 (Pearce, The Monks of Westminster, 1916, p. 138).

I.e., he received the ordinary distributions payable to canons who attended obits in quire, although he was a permanent absentee.

7 The buildings of Leicester abbey have disappeared, with the exception of a portion of the gatehouse and such of their remains as were built up in an Elizabethan mansion, now ruined, in the north part of the site. A post-suppression survey, temp. Henry VIII, printed in Archaeol. Journal xxvii. 203-6, shows that the abbot's lodging, with its hall, great dining chamber, 'fair lodging chamber' and 'inner chamber' formed part of the buildings of a square court east of the cloister, which appears to have been on the north side of the church. This lodging may have been built after 1440: the abbot's chamber, however, probably was at the end next the rare-dorther, as in Cistercian houses, where this position was held from an early period: to comply with the rule that the abbot should sleep in the dorther with his brethren. This arrangement would cover the statement in the text. It seems from the present visitation that the buildings had been largely reconstructed by abbot Sadyngton during his rule.
aliis in vestimentis, quorum numerus ascendit pene ad xvj, et tunc non sunt qui in habitu in choro consistunt vtla iij vel iij.

(Abbas) Item dicit quod est multitudine canum inullum in monasterio, per quos timetur elemosinarum mensuram consumi.

(Abbas.) Item dicit quod abbes est multum neegligens in scrutando proprietarios, nam dicit quod habundancia pecuniarum causat multa mala. (10ma.)

Item dicit quod non habetur instructor noviciorum et juniorum canonicerum in grammatica.

Item dicit quod sunt duo qui sustentantur de bonis communibus domus per abbatem, vnu clericus et alter laicus, sed nescit qualiter vel quando venerunt in monasterium.

Frater Thomas Belgraue dicit quod iam sunt solum vj pueri, cum dudum fuerant xvj vel xiiij.

(Abbas.) Item dicit quod non habetur instructor in grammatica nec in monasterio nec in villa Leycestrie, vbi abbes tenetur exhibere talem instructorem, velidelicet in villa, tam pro instruccione clericorum et canonici quam aliorum de patria. (15ma.)

(Abbas.) Item dicit quod canonici venentes in aula abbatis mixtim sedent cum secularibus.

(Abbas.) Item dicit quod frater Willemus Comestre, qui dudum lubricus fuit et deditus insolenciis, iam deputatur custos hospicii, in quo potest habere liberas habenas faciendi et eundi quo vult.

(Abbas.) Frater Johannes Whytley dicit de raritate canonicerum et eiam de numero puerorum in elemosinaria, vbi solemant esse xvj, et tamen qui nunc sunt non aluntur debite et honeste in defectu abbatis.

Item dicitur quod semel vel bis recepit abbes pecunias ab introducendis in elemosinariam, et qui recipiuntur inabiles et inepti sunt, et tamen non instruentur in primituiss scieniis, sed deserviunt canonici missi in eorum negociis ac si essent conductici; velidelicet de nepote Rogeri Buldra, xxx., et alia vice in similis causu, vs. viijd. (9a.)

[Fo. 104d.] (Abbas.) Item non habentur canonicici in sacerdocio, qui si aliquis eorum sit indisputus ad celebrandum possint supportare onera incumbencia, in tanto quod aliququoci talia onera non supportantur.

Item dicit quod abbes et quidam alii secularis sibi intendentur intendent per se in secreto cuidam arti que dicitur multiplyng, per quod timet domum graniter damniificari.

(11. Abbas.) Item dicit quod abbes non mutat capellanos suos secundum constituta, sed aliququoci tenet per vj annos.

1 Sic: for alies.
2 Sic.
3 quasi interlined and cancelled.
4 Interlined above mana cancelled.
5 Sic: for elemosnami.
6 The signification of the numbers noted in the margin of some of the detecta is, as in the case of the previous visitation, difficult to explain.
7 Abbas cancelled in margin.
8 Abbas cancelled in margin.
9 de cancelled.
10 This and the next paragraph are bracketed in the original, the marginal abbas and ga applying to both.
11 Abbas in margin cancelled.

I.e., in the almonry. See Visitations 1, 23, note i; and 232, s.v. Elemosinaria.
number of whom amounts generally to sixteen, and then there are not more than two or three who stand in quire in their habit.

(The abbot.) Also he says that there is a great crowd of useless hounds in the monastery, by whom it is feared that the alms of their tables are consumed.

(The abbot.) Also he says that the abbot is very neglectful in making search after owners of private property, for he says that the abundance of money is the cause of many evils. (10th.)

Also he says that no-one is kept to teach the novices and younger canons in grammar.

Also he says that there are two persons who are maintained out of the common goods of the house by the abbot, one a clerk and the other a layman, but he knows not how or when they came into the monastery.

Brother Thomas Belgrave says that there are now only six boys, while once there were sixteen or fourteen.

(The abbot.) Also he says that no teacher in grammar is kept either in the monastery or in the town of Leicester, whereas the abbot is bound to furnish such a teacher, to wit in the town, for the instruction both of the clerks of the almonry and of the others of the country round. (15th.)

(The abbot.) Also he says that the canons who have their meat in the abbot’s hall sit without distinction with secular folk.

(The abbot.) Also he says that brother William Coventre, who was sometime of loose character and given to breaches of discipline, is now appointed warden of the guest-house, wherein he is able to have free rein for doing [what] and going whither he will.

(The abbot.) Brother John Whytley says [as above] concerning the scarcity of the canons and also concerning the number of the boys in the almonry, whereas there were wont to be twenty-six, and yet they who now are are not duly and fittingly nurtured in the abbot’s default.

Also it is said that once or twice the abbot has taken monies from [boys] to be admitted into the almonry, and they who are received are incapable and unfit, and yet are not instructed in the elementary parts of knowledge, but do service to the canons, being sent on their businesses as though they were hirelings; to wit, twenty shillings from Roger Buldra’s nephew, and another time in the like case, six shillings and eight pence. (9th.)

(The abbot.) Also there are no canons in priest’s orders, who could bear the burthens incumbent on them, if any one of them should be in no fit case to celebrate, insomuch that sometimes such burthens are not borne.

Also he says that the abbot and certain others, secular folk, who attend upon them, give their time by themselves privately to an art which is called multiplying, whereby he fears that the house suffers grievous damage.

(11. The abbot.) Also he says that the abbot does not change his chaplains according to the constitutions, but sometimes keeps them for six years.

To moche folk we doon illusion,
And borwe gold, be it a pound or two,
Or ten, or twelve, or many sommes mo.
And make hem wenen, at the leeste weye,
That of a pound we coude make tewe ye.
(8a. Abbas.) Item dicit quod abbas in correccione non est modestus sed rigorosus et crudelis, et si quis canonici sibi displicet, inhumaniter reprehendit eos, eciam opprobriose ac contumeliose, in eorum scandalum.

(Abbas.) Item dicit quod abbas percipit magnum commodum annuatim de exitibus equarum et lanarum, et nescitur an ad utilitatem domus vel propriam, cum de his non computet.

(2nd) Frater Robertus Stanton, precentor et elemosinarius, dicit de raritate canonicorum, dudum \(xl\) vel \(xxx\) in numero, vt supra, attento onere chori, quia cum canonicici sint in vestimentis, non sunt tres in choro in capis.

Item dicit de paucitate\(^a\) puerorum in elemosinaria, quia vbi consueuerunt esse xxiiij vel plures, et\(^b\) iam sunt nisi sex.

(Banastre.) Item dicit quod Willelmus Banastre, seriens abbatis, consultuit qudam incantatricem apud Hareburghe pro vna pecia argentii domus alienata.

Frater Johannes Sepyshede, sub-cellerarius.
Frater Willelmus Wykyngstone dicit de raritate canonicorum vt supra, cum vidit tempore suo xxx in numero.

(Abbas. \(16^\text{mo.}\)) Item dicit quod septus auduit abbatem dicere quod nunquam in vita\(^c\) sua admitted plures in canonicos quam nunc sunt, quia dicit quod his diebus sunt plures quam necesse est.

Item dicit de paucitate puerorum in elemosinaria vt supra.

(Asbbs et omnes.) Item dicit quod in audiendis compotis officiariorum non est auditor\(^d\) nisi\(^e\) abbas et prior.

(Asbbs et cellerarius.) Item dicit quod abbas recipit\(^f\) commoda domus que recipere\(^g\) cellerarius, et alius occupat officium laboris et solum portat nomen cellerarii.

\(^a\)Item dicit multiplicatorem\(^h\) vt supra, et de duobus viris sustentatis de communibus bonis domus vt supra per abbatem, qui mandat vt eis seruiatur de optimis cibaris nullo reclamante.

Item dicit quod auduit quendam Asty, confratrem suum, dicere quod abbas exercuisset incantaciones pro pecunia sua ablata.

Frater Henricus Gysley dicit de raritate canonicorum, et in hoc\(^i\) concordat cum Wykyngstone quo ad dicta abbatis.

Item dicit de quodam hospitato iuxta portas monasterii ad sumptus monasterii, per quod credit fratres peius valere; cuius nomen ignorat.

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1 This paragraph and the next are bracketed in the MS.
2 Altered from \textit{paucitate}. The first seven words of this paragraph are underlined in the MS.
3 \textit{Sic}.
4 \(pl\) cancelled.
5 \(ri\) cancelled.
6 \textit{auditio} cancelled.
7 The word was first written \textit{percipit}, but \textit{per} was altered to \textit{re}.
8 First written \textit{perciperet}.
9 \textit{Abbas} cancelled in margin.
10 et \textit{dictis} cancelled.

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1 For quires-copes see \textit{Visitations} 1, 223; s.v. Capa. See also note 1 on p. 70 above.
3 This may be John Sepyshede or Sepyshede, elected abbot. 22 Aug., 1474, in succession to Pomer (\textit{Monasticon} vi (1), 462); signature of assent 26 Aug.; temporalities restored 2 Sept. (\textit{Cal. Pat.} 1467-77, p. 475). If so, he must have been an elderly man in 1474. Abbot Sepyshede died before 30 Sept., 1485, when Gilbert Manchester was elected abbot (\textit{Monasticon}, ut sup., where the list of abbots is taken from Nichols, \textit{Hist. Leices.}, vi
(8th. The abbot.) Also he says that the abbot in his correction observes no mean, but is stiff and harsh, and, if any canon is displeasing to him, he scolds them unkindly, even with girding and railing, to their offence.

(The abbot.) Also he says that the abbot gets great advantage yearly out of the issues of mares and wool, and it is not known if this be to the profit of the house or to his own, in that he makes no reckoning concerning them.

(2d.) Brother Robert Stanton, the precentor and almoner, says as above concerning the scarcity of the canons, sometime forty or thirty in number, with respect to their duties in quire, because, whenever the canons are in their vestments, there are not three in quire in their copes. Also he says [as above] concerning the fewness of the boys in the almonry, because, whereas there were wont to be twenty-four or more, there are now but six.

(Banastre.) Also he says that William Banastre, the abbot's serving-man, took counsel of a wise woman at Harborough for a piece of silver of the house which had been taken elsewhere.

Brother John Shepeshele, the sub-cellarer.

Brother William Wykyngstone says as above concerning the scarcity of the canons, whereas in his time he has seen thirty in number.

(The abbot. 16th.) Also he says that oftentimes he has heard the abbot say that never in his life will he admit more than there now are to be canons, inasmuch as he says that in these days there are more than is needful.

Also he says as above concerning the fewness of the boys in the almonry.

(The abbot and all.) Also he says that at the audit of the officers' accounts there is no auditor but the abbot and the prior.

(The abbot and the cellarer.) Also he says that the abbot receives the profits of the house which the cellarer should receive, and another holds the office with its toil and bears only the name of cellarer.

Also he says as above [concerning] the multiplier and concerning the two men who are maintained as above out of the common goods of the house by the abbot, who bids that they be served with the best food without contradiction of any.

Also he says that he heard one Asty, his brother in religion, say that the abbot had used charms for money of his that had been taken away.

Brother Henry Gysley speaks of the scarcity of canons, and in this he agrees with Wykyngstone as concerns the abbot's words.

Also he speaks of one that is lodged hard by the gates of the monastery at the costs of the monastery, by reason whereof he believes that the brethren fare worse; but of his name he knows not.

(2), 275, the original being in MS. Cotton, Vit. F. xviii. Royal assent was given to Manchester's election on 14 Oct., and his temporalities were restored on 21 Nov., 1485 (Cal. Pat. 1485-94, pp. 18, 34). The name, however, was probably too common locally to make any identification certain.

The subjunctive in the original implies that Asty merely retailed an opinion: cf. note 1 on p. 6 above. Asty, however, gave definite evidence later.

The gatehouse of the abbey, part of which remains, was approached from the high road by a lane between walls, and gave access to a base-court, containing the brew-house, bakehouse and other outer offices. On the south side of this, entered by a gatehouse, in
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Frater Radulphus Seytone, scolaris.

(9a. Abbas.) Frater Willelmus Couentre, custos hospicii, dicit quod auduit abbatem dicere quod visitacio ordinaria non esset nisi trufa, quia quod in ea ordinatum est in crastino vellet subuertere.

(12a. Abb.) Item dicit quod abras habet in manu sua officia thesaurarii et cellerarii, et quandó ultimo computauit, dicit quod melius foret vt non computaret, quia pocius foret sibi conuentus indebitatus quam ipse conuentui; et semper recipit arreragia compotorum ministorum et de hiis receptis nullum reddit computum; et dict quod omnia edificia monasterii de nouo facta sunt expensis communibus et elemosinis, et tamen abras dicit quod ipse fecit hcc omnia.

(Abbas et supprior.) Item cum de consuetudine monasterii subcellerarius perciperet omnia commoda ecclesie sancti Martini Leycestrie ad vsum officii sui, que extendunt se communibus annis ad xxx li., iam abras et suprior perciumpit omnia et reddunt subcellario solum xx li., residuum sibi imbusando de quo non computat; et sic fecerunt per ix annos.

[Fo. 105.] (Abbas. 3a.) Item dicit de multiplicatore vt supra nominato Roberto et seruientia suo Thoma vt supra, et dicit quod sic diiulgatum est in partibus, et timet quod per hcc dampnificabitur monasterium per ministros regis.

(Abbas.) Item credit quod abras haberet m. li., si per hanc viam non sint consumpta.

(Abbas. 5a.) Item dicit quod sunt infra monasterium lij seruientes seculares et in verneyerde xvij, quorum plures sunt nedum inuitiles sed dampnosi monasterio.

Item dicit quod abras habet plures tales seculares ignotos sibi adherentes, quibus ultimo fauet.

(Abbas. Belgraue. 6a.) Item dicit quod abras receptit de Thoma Belgrae v marcas ad effectum vt absolveret eum a sequela chori, et postquam conualuit de infirmitate et potuit leuari manus ad celebrandum, and adjoining which were the apartments called the king’s lodging, was a courtyard, with the abbot’s lodging (see note 7 on p. 207 above) on the east side, the reed-dorter building on the south, and the end of the eastern range of the cloister on the west. From this court there was access to the infirmary buildings, which probably stood to the south-east, and to the cloister, which followed the normal arrangement, with the church on the south. The church, which, according to the survey, was nearly as lofty as Westminster abbey, was only 146 feet long, with a transept and, at the west end, a high tower, in which was a doorway from the road. The western range of the cloister must thus have been close to the road, while the frater, on the north side, was parallel with the walled entry to the site.

1 est interlined and cancelled.
2 est cancelled.
3 facta repeated twice.
4 nullatinus de suis est cancelled.
5 Sic : for subcellario.
6 At the head of the leaf is written Memorandum scrutando registro pro vicaria de Roteby (i.e. Ratby).
7 Sic.
8 Written s.
9 si cancelled.
10 p cancelled.
11 Sic : for leuare.
1 I.e., at one or other of the universities.
2 See Ducange, s.v. Trufa.
3 I.e. from the manors belonging to the house, the bailiffs and stewards of which would render periodical accounts to the treasurer or bursar.
Brother Ralph Seytone, at the schools.  

(9th. The abbot.) Brother William Coventre, the warden of the guest-house, says that he heard the abbot say that the visitation of the ordinary would be but a vain thing, for he would overturn on the morrow what was ordained therein.

(12th. The abbot.) Also he says that the abbot has in his hand the offices of the treasurer and cellarer, and, when he last gave an account, he said that it were better that he should render no account, because the convent ought rather to be in debt to him than he to the convent; and he always receives the arrears of the stewards' accounts, and renders no reckoning of these receipts; and he says that all the buildings of the monastery have been constructed anew at the common costs and out of the alms, and yet the abbot says that he himself has done all this.

(The abbot and the sub-prior.) Also whereas by the custom of the monastery the sub-cellarer should receive for the use of his office all the profits of the church of St. Martin of Leicester, which amount on a yearly average to thirty pounds, now the abbot and the sub-prior receive all and pay only twenty pounds, putting in their pocket the remainder, whereof they give no account; and thus have they done by the space of nine years.

(The abbot. 3d.) Also he says as above concerning the multiplier, whose name is Robert, and concerning his serving-man Thomas as above, and he says that this matter is noised abroad in those parts, and he fears that by reason thereof the monastery will be made to lose by the king's stewards.

(The abbot.) Also he believes that the abbot should have a thousand pounds, if they be not wasted by this means.

(The abbot. 5th.) Also he says that there are fifty-two serving-folk, seculars, within the monastery and in the verneyerde eighteen, the more part whereof are not only unprofitable but hurtful to the monastery.

Also he says that the abbot has several such secular folk unknown in his following, whom he favours to the utmost.

(The abbot. Belgrave. 6th.) Also he says that the abbot received five marks from Thomas Belgrave to the end that he should excuse him from attendance in quire, and, after that he got well of his sickness and could lift his hands to celebrate, the same Belgrave gave the abbot

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4 The founder had given the eight churches within the walls of Leicester to the canons of St. Mary's in the castle: they passed to the canons regular of the abbey in 1143, and were appropriated to the house. Its other appropriated churches in Leicestershire, at the time of the composition of Hugh of Welles' Matricula, were Barkby, Barrow-on-Soar, Billesdon, Cosby, Bitteswell, Eaton, Enderby, Evington, Lockington, Queniborough, Shepshed, Theddingworth, Thornton. Thorpe Arnold and Thurnby, with their various chapels. It also possessed the advowsons of Blaby, Croft, Dishley, Eastwell, Harston, Hatheren, Humberstone, Hungarton, Husbands Bosworth, Langton, Narborough, North Kilworth, Walton-le-Wolds and Wanlip; of which Humberstone and Hungarton were appropriated at a later date. Its appropriated churches in other counties were Sharnbrook, Beds.; a mediety of Chesham, Bucks.; Youlgreave, Derbyshire; Brackley and Lilbourne, Northants.; and Bulkington, Clifton-on-Dunsmore and Curdworth, Warwicks.

5 The Crown was patron of the monastery.

6 The 'verneyerde' has already occurred at Huntingdon: see note 2 on p. 152 above. It may be noted that the 'barn-yard' is mentioned as part of the abbey site in a grant made in 1571 (Nichols, Hist. Leics., vi (2), 287).
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idem Belgraue dedit abbati xx s. vt foret particeps commodorum cantariarum et obituum.

(Abbas.) Item dicit quod solebant habere in infringaria vnum valetum et vnum garcionem ad seruendum canonicis infrimantibus expensis domus, et iam non habent nisi vnum puerum, in tantum quod canonicis infrimantibus non succurit1 in suis necessitatibus in defectu abbatis.

Frater Thomas Wakefelde, sacrista, dicit2 Roberto et Thoma vt supra; de raritate canonicorum vt supra.

Quibus examinatis, idem reuerendus pater continuauit3 visitacionem suam in statu quo tunc erat vsque in diem4 Lune tunc proxime futurum de mane, presentibus abbatibus, domino Johanne Wyly et aliis loci canonicis et me Colstone, mandans michi notario vt non examinatos examinarem.

(Abbas.) Frater Willelmus Buttre, succentor, dicit quod abbas non vult liciaciare canonicis petentes vt adeant novum collegium temporibus indulgenciarum pro ipsis consequendis.

(Abbas.) Item dicit quod abbas multum extraneat se a confratribus et multum dedit dignanter el toruo vultu respicit eos, non lenis eis loqui sed preleriens indignanler; et cum sederint secum in mensa tempore minucionum, non est affabilis inter cos nec communicat cum eis in mensa, sed tantum cum secularibus sibi seruiuentibus, et sic non tractat eos vt fratres aut filios, sed tanquam forest sibi ignoti vel alieni.

(Abbas. 7°.) Item dicit de multiplicatore vt supra, et quod5 abbas exercuit incantaciones, vt dicitur; et timet quod post visitacionem domini abbas propter detecta in visitacione improverabit canonicis et duriora eis exhibebit in correccionibus suis post visitacionem, quia sic est solitus facere post alias visitaciones ordinariae.

Frater Thomas Prestone dicit de multiplicatore vt supra.

(Abbas. 13°.) Frater Thomas Asty6 quod cum abbas propter quasdam pecunias suas ablatas improveret fratibus suis in generali in capitulo quod eorum vsus eas haberet, nec aliquis hoc confiteretur, facta incantacione per eum summisit vnum puerum et vacta vngue pollice7 fecit incantaciones suas, respiciens in vngue, et posten8 venit ad capitulum, et conuocatis fratribus improverabat cuidam isti Asty canonic, quod ipse surripuit pecunias luuismodi et sic diiffamauit eum super furto; et cum in confessione iste Asty affectaret declarari pro innocentie in hac re, abbas diffidebat eum, nolens eum absoluerre, sed iratus surrexit et abit, et postea reuelauit confessionem istius Asty in alius confessatiss, eo9 quod

1 Sic.
2 De omitted.
3 Written continuatu and altered.
4 tunc cancelled.
5 dominus cancelled.
6 The sentence is underlined up to this point.
7 Sic: dicit omitted.
8 Altered from pollice.
9 Altered from pueris.
10 All from summisit underlined in MS.
11 Interlined above ideet cancelled.

1 Dec. 1440.
2 Called Whyley above. The form here seems to be ‘Wytly,’ but may be ‘Wyly’: the writing at this point is very cramped.
3 For special papal indulgences granted to visitors to the hospital in the Newarke in
twenty shillings that he might have his share in the profits of the chantries and obits.

(The abbot.) Also he says that they were wont to have in the infirmary a yeoman and a serving-man to do service at the costs of the house to the canons in their ailments, and now they have only a boy, insomuch that, when the canons are ailing, no help is given them in their needful wants in the abbot's default.

Brother Thomas Wakefelde, the sacrist, says as above [concerning] Robert and Thomas; concerning the scarcity of canons as above.

Now when these had been examined, the same reverend father adjourned his visitation in the state wherein it then was until the Monday next following in the morning, there being present the abbot, dan John Wytly2 and the other canons of the place and I Colstone, and he commanded me, the notary, to examine those who had not been examined.

(The abbot.) Brother William Buttre, the sub-chanter, says that the abbot will not give leave to the canons when they ask that they may go to the New college at times when indulgences are offered5 for the purpose of obtaining the same.

(The abbot.) Also he says that the abbot makes himself much of a stranger from his brethren and looks on them very spitefully and with a sour visage, and will not speak to them but passes them by disdainfully; and, whenever they sit at board with him during their seynies, he is not courteous to them, nor does he converse with them at table, but only with the secular folk that serve him, and in this wise he treats them not as brethren or sons, but as though they were unknown to him and strangers.

(The abbot. 7th.) Also he says as above concerning the multiplier, and that the abbot, as it is said, has practised incantations; and he fears that after my lord's visitation the abbot will upbraid the canons on account of the matters disclosed in the visitation, and will mete them out harder treatment in his corrections after the visitation, for he has been wont so to do after the ordinaries' other visitations.

Brother Thomas Prestone says as above concerning the multiplier.

(The abbot. 13th.) Brother Thomas Asty [says] that, since the abbot, on account of certain monies of his that had been taken, charged his brethren generally in chapter with the accusation that one of them had them, and no one confessed to this, he took a boy; after an incantation had been made by him, and, having smeared the boy's thumb-nail, made his incantations, gazing upon the nail, and came thereafter to chapter, and, having called the brethren together, accused a certain canon, this Asty, of having stolen such monies and so defamed him of theft; and although in confession this Asty shewed his wish to be proclaimed as innocent in this matter, the abbot would not believe him and refused to absolve him, but rose up in anger and went away, and afterwards revealed this Asty's confession in respect of the other matters which he had confessed, because he said that he would complain to the

1349 and 1351-2, before its enlargement as the New college, see Cal. Papal Letters III, 286, 458, 459. These refer to Michaelmas. The special festival at the New college was Trinity Sunday, known as Relic Sunday, as appears from the record of Longland's visitation in 1525. Hence came the dedication of the existing hospital in the Newarke to the Holy Trinity.
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dixit se velle conqueri ordinario; et detinet isti Asty xx s. de habitu suo.

( Abbas.) Item dicit quod iste idem Asty scribit in monasterio, omnia scribendo in pergamento et papiro de propriis, et non est qui sibi satisfaciat de expenses in defectu abbatis.

Frater Robertus Grene, subsacrista, dicit de raritate canonicorum, et quod non deseruitur canonicis in infirmaria vt supra, et de multiplicatore et eius seruiente vt supra.

(Nota. Abbas. 4.*) Frater Willelmus Sadyngtone, abbas, notatur super incestu cum quadam Eufemia Fox, dudum manente in prioratu de Langley. Idem, vt vel in fide dubius vel a fide et determinatione ecclesie catholica1 deuiant, contra huissusmodi idem et determinationem pro certa sui2 pecunia a cista sua ablatis, circiter v marcis vel eo amplius, exercuit in persona sua sortilegium siue incantaciones hoc modo, videlicet in vigilia vel in die festi sancti Mathei apostoli, anno Domini mcccxxxix, apud Ingwardeby sumpset sibi vnum puerum nomine Mauricium, et obseruata quadam supersticione damnata vnxit vnguem pollicis illius pueri, mandans eidem vt inspiciens in vnguem suam reuelaret sibi qualia ibi videret, et interim legens incantaciones suas vel dicens peciit ab ipso puero quid vidisset, sententiam excommunicacionis maioris contra tales generaliter latam incurrendo; et sic sciens se excommunicatum, missas eciam solemniter cithra celebrait et alteri diuinis se inmiscuit, irregulare tatem incurrendo.

[Fo. 105cl.] Abbas receptit de Rogerio Buldra, quondam canonic huiss loci, xx s. pro cognato ipsius Rogeri admittingo in elemosinariam. Item alia vice similis modo vjs. viijd.

(Supprior.) Item supprior receptit de Thoma Belgraue, vt foret particeps de cantariis, vnum nouum superpelliceum.

( Abbas.) Abbas omni anno destituut et instituit officiarios monasterii conuentu inconsulto; et vbi bona moriencium canonicorum post electionem abbatis, priores et aliorum distribuerentur inter pauperiores canonicos, abbas bona huissusmodi post electionem vendit et pecunias sibi imbursat contra statuta ordinis.

(14. Abbas.) Item cum credatur cc marcas vel amplius profiere ex officio celleratorii pro tempore quo Wykyngstone stetit celleratoriusutra

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1 Sic: for catholice.
2 Altemed from summa.
3 I.e. in the spiritual sense: see note 6 on p. 11 above. Euphemia Fox does not seem to have been a nun, but a boarder, at Langley. Angelus de Clavasio, Summa Angelica de casibus conscientiae, 1560, p. 316, explains the nature of the crime, as committed in the case of a nun, 'quia sponsa Dei est, qui est pater noster.' In such a case the sin was triple: the offender was guilty also of adulfierium, 'quia sponsam alterius corrupsit,' and sacrilegium; 'sed tamen non sunt tria pecata, sed unum solum . . . . licet sortiatur diversa nomina.'
4 Either 20 or 21 Sept., 1459.
5 Ingarsby was a chapelry in the parish of Hungarton (see note 4 on p. 210 above.) The grange belonging to the abbey of Leicester is still standing, close to Ingarsby railway station on the Great Northern line from Leicester to Melton Mowbray and Market Harborough. There is a brief note upon this building, with some drawings, in Transactions of the Leicestershre Archael. Soc. X, 255. The present structure is mainly of the early Tudor period, but is on the site and may incorporate some of the earlier building in which this curious episode took place.
6 For the use of magic by an abbot, cf. the extraordinary case of Thomas Whalley, abbot of Selby, deposed in 1279-80, who procured one Elyas Fawelle, 'incantatorem et sortilegum,' to find the body of his brother, drowned in the Ouse (York Reg. Wicknawe, [Surtees Soc.], p. 24). In 1467 William Byg or Leche of Wombwell was charged before
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ordinary, and he withholds from this Asty twenty shillings of [the money for] his raiment.

(The abbot.) Also he says that this same Asty does writing in the monastery, writing all things on parchment and paper of his own getting, and there is no one who will make him satisfaction for his expenses in the abbot's default.

Brother Robert Grene, the sub-sacrist, says as above concerning the scarcity of canons, and that service is not done to the canons in the infirmary, and as above concerning the multiplier and his serving-man.

(Note. The abbot. 4th.) Brother William Sadyngtone, the abbot, is defamed of incest with one Euphemia Fox, who sometime dwelt in the priory of Langley. The same, whether as one wavering in faith or straying from the faith and the fixed judgment of the catholic church, did practice in his own person, contrary to such faith and fixed judgment, divination or incantations after this manner, to wit, on the eve or on the day of the feast of St. Matthew the apostle, in the year of our Lord 1439, at Ingarsby, he took to himself a boy, Maurice by name, and, observing a damnable superstition, smeared the boy's thumb-nail, bidding him look upon his nail and discover to him what sort of things he saw there, and, reading or saying his charms the while, asked of the same boy what he had seen, incurring the sentence of the greater excommunication passed against such persons in general; and knowing himself to be thus excommunicate, has since then celebrated masses, even in solemn wise, and otherwise has taken part in divine service, incurring irregularity.

The abbot received of Roger Buldra, sometime canon of this place, twenty shillings for the admission of the same Roger's kinsman into the almonry. Also at another time in like manner six shillings and eight pence.

(The sub-prior.) Also the sub-prior did receive of Thomas Belgrave a new surplice, that he might have a share in the chancies.

(The abbot.) The abbot every year deposes and appoints the officers of the monastery without the advice of the convent; and whereas the goods of the canons that die should be distributed among the poorer canons after the election of the abbot, the prior and the others, the abbot sells such goods after the election and puts the money in his purse, contrary to the statutes of the order.

(14. The abbot.) Also, although it is believed that two hundred marks or more accrued from the office of the cellarer during the time

the ecclesiastical court at York with practising crystal-gazing with ceremonies and incantations somewhat similar to those used by Sadyngton. It is interesting to note that he said that he had learned his art some three years before from one Arthur Mitton of Leicester (York Reg. Geo. Nevill, fo. 69 and d; printed in Archæal. Journal, xiii., 372-4.) One of the most curious of all recorded instances of the mediæval use of magic is the story (1510) of the treasure said to be buried at Mixendale-head in the parish of Halifax, in the rite for recovering which an Austin canon of Drax and two secular priests took part (York Reg. Bainbridge, ff. 68 sqq.; printed ibid. xvi., 71-81). Readers of fiction will remember how the time-honoured practice employed by Sadyngton was used by the soi-disant Indian jugglers in Wilkie Collins' The Moonstone, 1, ch. iii.

The meaning is that, after the election of an abbot or prior, or the appointment of an obedientiary or admission of a canon, upon the death of his predecessor, the custom was to distribute the dead man's goods as stated. The fact that the existence of such goods was recognised illustrates the decline of strictness with regard to the offence of proprietatis, which was contrary to the whole spirit of monasticism.
reptis et resoluciones, quas idem Wykyngstone proposuit exponere in empicione ornamentorum ecclesie de consensu conventus, si arreragia¹ post compotum suum posset leuare, abbas intendit, compoto huiusmodi reddito, omnia huiusmodi arregia² sibi imbursare et amplius de eis non respondere.

Item reuents domus de clara recepta valent annuatim dcc iiiij li. vltra commoda proueniencia ex iconomia, que valet annuatim ad minus de marcas et eo amplius; et ista omnia concealt abbas, etc., vt sibi plura imburet.

Quibus omnibus examinatis, idem reuerendus pater fecit conuocari coram eo in domo capitulari dicti monasterii abbatem et conventum eiusdem loci, et ipsis sic coram eodem in huiusmodi visitacionis negotio, iiiij¹⁰ die dicti mensis Decembris, anno Domini mccccxl predicto, iudicialis ter sedente personaliter comparentibus, idem reuerendus pater publicauit detecta³ et comperta in hac visitacionis insinuacione preparatoria; et objectis abbatii hiis que personam tangebat et auditis responsis suis ad eadem, idem reuerendus pater ex gratia sua admirat ipsum abatem ad purgacionem suam sola manu super crimiine sortilegii sibi objecto; et sic se super crimiine illo purgauit. Et deinde, salua et reseruata sibi potestate faciendi et transmituendi ipsis abbatii et conventui iniuncciones et mandata canonica secundum exegencias detectorum et delatorum huiusmodi, idem reuerendus pater visitacionem suam huiusmodi dissoluit.

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Willelmus, permissione dniuna Lincolniensis episcopus,⁴ diletis in Christo filiis abbatii et conventui monasterii beate Marie de pratis Leycestrie, ordinis sancti Augustini, nostre diocesis, presentibus et futuris salutem, graciem et benedicianuem, et stadium sic currere vt brauium consequatium sempiternum. Cum⁵ sacram⁶ religionem⁷ plantatam⁸ modis omnibus fouere debeamus, nusquam hoc melius exequimur quam si nutriere ea que recta sunt et corrigeare que profectum virtutis impedient comitiam nobis auctoritate curemus. Horum igitur consideratione⁹ vt videremus si omnia apud vos recta sint, prout nobis cure est, descendimus et, visitacionis¹⁰ nostre officium inibi excercentes, quedam licel¹¹ non multa reperimus reformacione tanen digna.¹² Has propicera¹³ iniuncciones et mandata nostra licita et canonica¹⁴ pro reformatione¹⁵ repertorum huiusmodi vobis transmittimus inuiolabiliter obsueranda.

In primis, cum dictum monasterium amplis et notabilibus possessionibus sit dotatum¹⁶ ita vt, facultatibus eiusdem prouentibusque et expensis diligentem inspexit, longe maior canonicerorum numerus quam in presenciarum

¹ Interlined above eius cancelled.
² Sic: for arreragia.
³ h cancelled.
⁴ salt cancelled.
⁵ p cancelled.
⁶ plantare cancelled.
⁷ et cancelled.
⁸ omnibus cancelled.
⁹ Altered from considerantes.
¹⁰ Altered from visitacionem.
¹¹ Interlined above tanen cancelled.
¹² Altered from indigna.
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wherein Wykyngstone was cellarer, over and above deductions and payments, the which the same Wykyngstone designed to lay out with the consent of the convent in the purchase of ornaments for the church, if he could levy what was in arrear after his audit, the abbot is minded, after the rendering of such account, to put all such arrears in his own pocket and to answer for them no further.

Also the revenues of the house on a net receipt are worth £78o yearly, over and above the profits that come of the management of its affairs, which is worth at least six hundred marks and upwards thereof yearly; and all these things the abbot hides, etc. that he may put more in his own pocket.

Now, when all these had been examined, the same reverend father caused the abbot and convent of the same place to be called together before him in the chapter-house of the same monastery, and when they thus appeared before him in person, as he was sitting in his capacity of judge in the business of such his visitation, on the fourth day of the said month of December, in the year of our Lord 1440 aforesaid, the same reverend father made public the matters disclosed and discovered in this preparatory inquiry of the visitation; and, having laid to the abbot’s charge such things as concerned his person and having heard his answers to the same, the same reverend father of his grace admitted the same abbot to his purgation on his own unsupported oath touching the guilt of divination charged against him; and so he cleared himself of that guilt. And then, saving and reserving to himself the power of making and despatching to the same abbot and convent his canonical injunctions and mandates according to the requirement of such matters disclosed and reported, the same reverend father dissolved such his visitation.

William, by divine permission bishop of Lincoln, to our beloved sons in Christ the abbot and convent of the monastery of blessed Mary of the meadows in Leicester, of the order of St. Austin, of our diocese, that now are and shall be, health, grace and blessing, and that ye may so run your course that ye may obtain the everlasting prize. Inasmuch as we ought by all means to cherish holy religion where it is planted, in no case do we fulfil this better than in taking order by the authority committed to us to nourish those things which are right and to correct those which hinder the advancement of virtue. In consideration therefore of these things, we came down that we might see if all things be right among you, even as we have charge, and, while performing the office of our visitation in the monastery, found certain matters which, albeit not many, are nevertheless worthy of reform. These therefore our lawful and canonical injunctions and mandates for the reform of such matters as we found we despatch to you to be observed without breach.

In the first place, seeing that the said monastery is endowed with abundant and noble possessions, so that, after careful examination of the resources of the same and its profits and outlay, a far greater number of

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13 Interlined above igitur cancelled.  
14 et cancelled.  
15 Altered from reformatorum.  
16 numerusque canonicorum initii ad hoc minime correspondent cancelled, with the following addition in the margin, in tanto eo quod quando canonicis sunt in vestimentis non sunt ultra duas vel tres qui in capis nigris chorum servent.
hableis ad ibidem seruiendum Domino de bonis dicti vestri monasterii honeste et absque penuria poterit sustentari, vobis abbatis in virtute obedientie et sub penis infrascriptis firmiter inungimus et mandamus vt cum omni celeritate accomoda, et ad omne minus infra tres annos proxime et immediate sequentes, numerum canoniciorum qui nunc est vsque ad numerum trigesimam adaugere et continuare curetis.

Item cum in eemosinaria dicti monasterii solebant pueri ad numerum grandem ex dicti monasterii eemosinis foureri et nutriti, quorum benemeritii nonnulli assumpti sunt in canonicos eiusdem monasterii et creurent in graues personas et notabiles, vobis abbatis sub eisdem penis inungimus et mandamus quatinus in dictam eemosinariam vestram pueros habiles, idones et dociles ad numerum xvj ad minus cum omni celeritate possibili absque munerum aut rerum quarumlibet eciam gratis oblationum exactione seu fauore inordinato recipere et admittere curetis ex eemosinis ipsius monasterii iuxta eius laudabilem consuetudinem sustentandos, qui ad alii quum erudicionem et obsequium in ecclesia non intendan.

Item cum in ceteris sciensis modicum proficient qui primituarum rudimenta non gustarunt, vobis abbatis sub penis huiusmodi firmiter inungimus et mandamus quatinus cum simili acceleratione de vno idoneo instructore, qui juniores canonicos vestros et pueros eemosinarie vestre in grammatica et aliis primitiuis sumptibus monasterii instruat et informet proudere nullatius differatis.

Item inungimus vobis abbatis sub pena suspensionis ab omni administratione in bonis spiritualibus et temporalibus monasterii antedicti, vt quolibet anno futuro inter festa sancti Michaelis archangeli et sancti Martini in yeme in domo capitularii dicti monasterii, coram toto conuentu vel personis illis quas maior pars conuentus ad hoc eligendas duxerit et assignandas, plenum, planum et fidelem compotum siue raciocinium de totali administratione omnium bonorum huiusmodi, nedum illorum que sub administratione cadunt cellararii, sed eciam de officiis subcellararii, sacriste, camerarii ac grangii et receptis forinsecis ac eciam arreragitis compotorum precedencium, reddatis et reddi faciatis, ita quod conuentui de statu monasterii plane constet, et quod ad huiusmodi compolos et raciocina audienda et terminanda depuleitur vnum auditor in hoc expertus et peritus.

Item inungimus vobis abbatis, preter penas [Fo. 106] supra et infrascriptas sub pena finales priuacionis et perpetue ampcionis vestri a vestra dignitate abbaciali, ne cuiquam quantumcunque honeste persone aut

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1 Added in margin in another hand.
2 inungimus cancelled.
3 biennium cancelled.
4 pro cancelled in interlineation.
5 trues cancelled.
6 Sic.
7 curetis cancelled.
8 sustentari cancelled.
9 de quibus cognitis et expertis eorum meritis cancelled.
10 Interlined above aggregare cancelled.
11 vo cancelled.
12 vestra interlined and cancelled.
13 Altered from capitulari.
14 Added in margin.
15 et cancelled.
canons than you have at the present time shall be able to be maintained in seemly wise and without want out of the goods of your said monastery to serve the Lord therein, we straitly enjoin and command you the abbot, in virtue of obedience and under the penalties written beneath, that with all convenient speed, and at the very least within the three years next and immediately following, you shall take order to increase the number of canons which now is to the number of thirty and [so] maintain it continually.\(^1\)

Also whereas in the almonry of the said monastery boys were wont to be bred and nurtured out of the alms of the said monastery up to a large number, of whom certain who deserved well were chosen to be canons of the same monastery and grew up to be persons of weight and of mark, we enjoin and command you the abbot, under the same penalties, that you take order to receive and admit into your said almonry with all the speed you may, without demand of presents or of any goods whatsoever, even if they be freely offered, or [without] favour beyond measure, boys that are capable, serviceable and teachable, to the number of sixteen at least, to be maintained out of the alms of the same monastery after the praiseworthy custom thereof, who shall mind nothing else but their learning and their service in church.\(^2\)

Also, seeing that they shall make little profit in the other parts of knowledge who have not tasted the elements of its beginnings, we strictly enjoin and command you the abbot, under such penalties, to delay in no wise to make provision of a serviceable teacher, who shall instruct and learn your younger canons and the boys of your almonry in grammar and the other elementary parts of knowledge at the costs of the monastery.\(^3\)

Also we enjoin upon you the abbot, under pain of suspension from all administration in respect of the spiritual and temporal goods of the monastery aforesaid, that every year henceforth, between the feasts of St. Michael the archangel and St. Martin in the winter, you do render and cause to be rendered in the chapter-house of the said monastery, before the whole convent or such persons as the more part of the convent shall think fit to elect and appoint for this purpose, a full, clear and faithful account or reckoning of the entire administration of all such goods, not only of those which fall beneath the cellarer's administration, but also of such as concern the offices of the sub-cellarer, sacrist [and] chamberlain and of the granges and goods received outside the house and also of the arrears of the accounts which have gone before, so that the convent may be clearly assured of the state of the monastery, and that an auditor of experience and skill herein be charged with the auditing and closing of such accounts and reckonings.\(^4\)

Also we enjoin upon you the abbot, under pain, beside the penalties written above and below, of your final deprivation and perpetual removal from your dignity of abbot, that you sell, give, grant or assign, upon any

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\(^1\) Founded on the prior's first, John Sadyngton's first, Whitley's first, Wykyngstone's first and second, Gysley's first, Wakelede's and Grene's [detea].

\(^2\) Founded on Belgrave's first, Whitley's first and second, Stantone's second, and Wykyngstone's third [detea].

\(^3\) Founded upon John Sadyngton's fourth and Belgrave's second [detea].

\(^4\) Founded upon Pomery's, Whitley's seventh, Wykyngstone's fourth and Coventre's second [detea].
personis corrodia, liberatas, pensiones, annuitates ad terminum vite, imperpetuum vel ad certum tempus, absque nostra vel successorum nostrorum Lincolniensium episcoporum licentia petita primitus et obtenta et eciam de expresso consensu conuentus dicti monasterii vel maioris et sanioris partis eiusdem, quouis queso colore vendatias, donetis, concedatis vel assignetis; nec eciam nemora dicti monasterii antiqua et non scedua vendatias vel alienetis nec eciam prosternatis aut succidatis, nisi tanti ad reparaciones necessarias, et hoc lamen de visu et assensus sanioris partis conuentus predicti; quodque nec quenpiam extraneum de bonis communibus monasterii sustentetis aut tali, aliter quam vel hospiti transeunti alimoniam de hiisdem bonis quouismodo ministretis seu ministrari faciatis aut permittatis, nisi in hoc aliter processeritis de expresso consensu et assensus conuentus predicti aut sanioris et maioris partis eiusdem.

Item injunimus et mandamus in virtute obedientii et sub penam contemptus vt, si quis monachus deinceps ob causas legitimas a sequela chori exoneretur, pro tali exoneracione nichil penitus per quempiam exigatur, nec ipse sic exoneratus particeps horum existat que monachi chorum sequentibus ac obitus et cantarias celebrantibus assignantur, nisi aliter de omnium processerit voluntate.

Item injunimus vobis et singulis in virtute sancte obedientii vt singuli vestrum confratrum totum peculium vestrum quod de permisso abbatis possidetis semel in anno, videlicet inter dominicam primam quadragesime et dominicanam in palmis, oculariter absque silius rei cancelacione abbati ostendatis et integre confeinamini eodem; vosque, abba, eodem tempore diligenter et exacte scrutemini ne quis inter vos proprietarius existat; quodque nullus canonicorum solus, sed in comitium honesta et de licentia presidinis petita et obtenita extra septa monasteriis, nec quisquam doni vel muneris a quoquam nisi de scientia et licencia vestri abbatis recipial aut nullat; et in horum aliquo reum repertum acriter secundum regulam corrigatis vos abbis predictus, vt sit posteris in exemplum.

Item quod canonicii in minucionibus existentes et alii et in mensa vestri abbatis eo et aliquo alio tempore slantes, si non in vestra sed separata sedeat mensa, non cum secularibus sed soli deputentur, ne secularium colloquia praua religiosorum corda inficiant immutent; quodque canes qui in monasterio, vt acceptionis, in multitudine inutili sunt et elemosinam consumunt a monasterio penitus elimenetur.
pretence whatsoever, to no person or persons howsoever honest, corrodies, liveries, pensions [or] annuities for a term of life, in perpetuity or for a certain time, without licence asked and had beforehand of us or our successors, bishops of Lincoln, and also [unless] with the express consent of the convent of the said monastery or the more and sounder part of the same; and also that you sell not nor alienate, nor fell also or cut down the copes of the said monastery that are old and not in a condition for cutting, save only for needful repairs, and this nevertheless with the view and assent of the sounder part of the convent aforesaid; and that you maintain no stranger out of the common goods of the monastery nor in any wise minister or cause or suffer to be ministered to such an one, otherwise than as to a passing guest, means of nourishment out of these same goods, unless you shall proceed herein otherwise with the express consent and assent of the convent aforesaid or of the sounder and more part of the same.¹

Also we enjoin and command, in virtue of obedience and under pain of contempt, that, if any monk be discharged henceforward from attendance in quire for lawful causes, nothing at all be demanded by anyone for such discharge, and that the same, being so discharged, have no share of such goods as are assigned to the monks² who attend quire and celebrate obits and chantries, unless process be taken otherwise by the will of all.³

Also we enjoin upon you [all] and several, in virtue of holy obedience, that each one of you the brethren shall display before the eyes of the abbot without hiding anything your whole private store which you possess with the abbot's permission, and shall make an entire confession to him, once in a year, to wit, between the first Sunday of Lent and Palm Sunday; and you, abbot, at the same time shall make careful and scrupulous examination, lest any among you be a hoarder of privy goods; and that none of the canons shall [go] by himself outside the precincts of the monastery, but in honest company and with licence asked and had of the president, or shall receive from anyone or send any gift or reward, save with the knowledge and leave of you the abbot; and him that in aught of these matters is found guilty you, the abbot aforesaid, shall correct sharply according to the rule, that he may be for an example to them that come after.⁴

Also that the canons who are in their seynies and others and they who at that and at any other time do have their place at the board of you the abbot, if they sit not at your table, but at one separate, shall not be put with secular folk, but by themselves, lest the lewd talk of the secular folk defile [and] change the hearts of the religious; and that the hounds which, as we have heard, are in the monastery in profitless abundance and consume the alms be utterly banished from the monastery.⁵

¹ For the last part, see the charge against the sub-prior.
² Founded on the prior's second and Coventre's eighth detecta. See also the formal charge against the sub-prior.
³ Founded on the prior's second and Coventre's eighth detecta. As is often the case, the question of felling timber is included with that of corrodies and hospitality to strangers.
⁴ Founded on the prior's fifth and John Sadyngton's third detecta. There is no definite evidence for the second part of the injunction, which was added as an after-thought. For the last part, see the charge against the sub-prior.
⁵ Founded, as regards the first part, on the prior's third and Belgrave's second detecta; as regards the second, on John Sadyngtone's second detectum.
ALNWICK'S VISITATIONS

Item iniungimus vobis abbatī sub pena grauis contemptus vt iuxta constituciones ordinis1 capellanos vestros omni anno mutetis, vt quot habueritis capellanos, tot vestre honeste conversacionis testimonia habeatis; quoque in exoneracione et surrogacione officiariorum monasterii capitulum cōnucetis et de maioris et sanioris partis consensu exonerandos exoneretis et surrogandos surrogetis, nichil arduum faciendo nec eciam firmas locando nisi de tractatu et consensu expresso conuentus eiusdem.

Item iniungimus vobis abbatī sub pena predicta vt pluris solito, licet diuinum non exequarnini officium, matutinis ac capitulis celebrandis septīs intersitis; delinquentesque paterno more et frides caritate, et non rigorose nec cum verbis opprobrii2 aut contumelie seu improferi, sed mansuete, ita quod auctoritas non vilescat, corrigatis iuxta personarum et delictorum qualitatem et quantitatem et absque personarum acceptione, fratibusque vestris vultum ostendatis placablem, non extraneum aut dignantem, et sitis eis affabilis, mitis et benignus prout decent; nec cuiquam occasione delalorum in hac nostra visitacione quousmodo improveret ac duriora ostendere presumatis.3

Item cum de consuetudine antiqua monasterii et laudabili4 subcellarius,5 qui et coquinarius dicitur, omnia commoda prouenicienda de ecclesia sancti Martini Leycestrie6 ad vilitatem officii sui percepert,7 quod vtique iam non seruatur in magnum ipsius officii dispensium, iniungimus et mandamus quatinus7 subcellarius5 siue coquinarius6 commoda huissiodi, cum de eis reddituris sit8 racionem, integre perci pere permittatur.

Item quod inframinibus in infirmaria de cibis eis congruentibus,9 vt eo cicius conualescent et recreentur, iuxta infirmitatum suarum qualitates seruiatur; habeanturque in infirmaria communibus expensis domus, et cum multiudo inframinieium hoc exposcat, vnus valletus et vnus garcio, qui ipsis infirmis in necessitatis intendat et deseruant.

Vobis insuper abbatī, vniuersisque et singulis personis dicti conuentus30 presentibus et futurs sub penis suprascriptis firmiter iniungimus et mandamus, vosque nichilominus monemens primo, secundo et tercio peremptorie sub pena excommunacionis maioris, quam in singulares personas vestras premissa, quatenus ad vnumquemque vestrum attinet,6 non seruancium aut non obediiencium eisdem intendimus fulminare, vt ca omnia et singula prout supra scribuntur11 inuiolalriter obseruets et obediatis eisdem, prout diuinam et canonical effugere volueritis vlcionem, presentibus litteris nostris in aliquo loco patenti infra dormitorium vestrum, vt cuilibet pateat intueri volenti, affixis et dimissis. Data sub

1 Interlined above vestras cancelled.
2 cf cancelled.
3 Italised passage added in margin.
4 et cancelled.
5 Sic.
6 Interlined above proueniencia cancelled.
7 celler cancelled.
8 redait cancelled.
9 Interlined above subtilioribus cancelled.
10 Interlined above sub cancelled.
11 Added in margin.

1 Founded, for the first part, on Whytley's fifth detectum. For the second part, see the first of the three comperta relating to the abbot, and cf. Belgrave's fourth detectum.
Also we enjoin upon you the abbot, under pain of grievous contempt, that according to the constitutions of the order you change your chaplains every year, in order that, as many chaplains as you shall have, you may have so many witnesses of your honest behaviour; and that in the discharge and deputation of the officers of the monastery you call together the chapter and with the consent of the more and sounder part of the convent discharge those who are to be discharged and depute those to be deputed, doing no weighty business, nor leasing out farms also, save with the discussion and express consent of the same convent.  

Also we enjoin upon you the abbot, under the penalty aforesaid, that you be present more often than is your wont at matins, albeit you do not perform the divine office, and at the celebration of chapters more often; and that you correct offenders, according to the sort and degree of their persons and transgressions and without respect of persons, in fatherly wise and with brotherly love, and not harshly or with words of railing or despite or accusation, but gently, so that your authority grow not to be held cheap, and that you shew a merciful countenance to your brethren, and not a strangely or disdainful, and be civil, bland and kindly to them, as is fitting; and that you take not on yourself in any wise to rail against anyone or shew him overmuch hardness on account of the matters reported in this our visitation.  

Also, inasmuch as, of the ancient and praiseworthy custom of the monastery, the sub-cellarer, who is also called the kitchener, should receive all the profits that come of the church of St. Martin of Leicester to the advantage of his office, the which thing is not observed as for the present, to the great expense of the same office, we enjoin and command that the said cellarer or kitchener be suffered to receive such profits in their entirety, since he is ready to surrender a reckoning concerning them.  

Also that they who are ailing in the infirmary be served with food agreeable to them, according to the natures of their ailments, that they may recover health and be refreshed the more speedily; and that there be kept in the infirmary at the common costs of the house, and since the multitude of the ailing requires it, a yeoman and a waiting-man, who shall tend and do service to the same ailing persons as regards their needful wants.  

Moreover, we strictly enjoin and command you the abbot, and all and several the persons of the said convent that now are and shall be, under the penalties written above, and none the less admonish you a first, second and third peremptorily, under the pain of the greater excommunication, which we intend to levy against your several persons, if you keep not the premises, so far as they concern every one of you, or obey not the same, that you observe them all and sundry, even as they are written above, without breach and obey the same, as you shall wish to escape divine and canonical vengeance, after our present letters have been posted up and left in some open place within your dorter, that they may be free for anyone who wills to look upon. Given under our seal

2 Founded, for the first part, on the prior's fourth detectum; for the second, on Whytley's sixth, Buttre's second and Asty's first detecta; for the last, on Coventre's first and Buttre's third detecta.

3 Founded on Coventre's third detectum.

4 Founded on Coventre's ninth and Greene's detecta.
ALNWICK'S VISITATIONS

sigillo nostro in manerio nostro de Lidnygntone die mensis Decembris, anno Domini mccccxl, nostrarumque consecratio anno xv et translationis quinto.

XLII.

[Po. 31]

VISITACIO PRIORATUS DE LITTELMORE, ORDINIS SANCTI BENEDICTI, LINCOLNIENSIS DIOCESI, FACTA IN DOMO CAPITULARI IBIDEM PRIMO DIE MENSIS JUNII, ANNO DOMINI MCCCCXLV, PER VENERABLEM VIRUM MAGISTRUM JOHANNEM DERBY, LEGUM DOCTOREM, REUERENDI IN CHRISTO PATRIS ET DOMINI, DOMINI WILLELMI, DEI GRACIA LINCOLNIENSIS EPISCOPI, COMMISSARIUM IN HAC PARTE SPECIALITER DEPUTATUM.

Domina Alicia Wakeley, priorissa, dicit quod moniales non iacent de nocte in dormitorio propter timorem ruine eiusdem dormitori.

Item dicit quod Agnes, quondam seruicius Roberti fitz Elys, est commensalis cum priorissa et soluit pro cibis suis in septimana viijd.

Item dicit quod filia filia Johannis fitz Aley, senescalli domus, et filia Engelrami Warland sunt commensales in domo et soluit earum vtraque in septimana iiijd.

Item dicit quod vir secularis est cocus in domo.

Domina Agnes Pidyngtone, suppriorissa, dicit quod Agnes Marcham, monialis non expresse professa, etatis xxvii annorum et que stetit in habitu professarum xii annis, reuint publice profiteri.

Domina Alicia Byllesdone dicit quod omnia bene.

Domina Johanna Maynard dicit quod dicta Agnes Marcham est multum litigiosa et rebelliis nec vult sustinere labores sicuti alie.

Domina Isabella Syndale dicit quod ipsamet iacet omni nocte in eodem lecto cum supriorissa.

Domina Christiana Cordberde concordat cum supriorissa et iacet de nocte in eodem lecto cum priorissa.

Domina Agnes Marcham dicit quod anno etatis sue xiiij ingressa est religione ibidem et stetit in prioratu gerens habitum professarum xij annis.

Item dicit quod non intendit expresse profiteri dum steterit in loco illo occasione infamie que laborat de loco illo in partibus et eciam occasione sterilitatis et penurie que de verisimili euennet loco propter tenuitatem proutunnum loci.

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1 s cancelled.
2 Day of month left blank.
3 In the right-hand margin, a little below the end of the injunctions, are written, one beneath the other, the words 'Legc', 'Kyrkby', 'Lanclt', with non opposite 'Kyrkby'. This memorandum seems to refer to the composition of injunctions for these three Augustinian houses after the visitation. The Kirby Bellars injunctions (pp 167, 168 above) were evidently left unfinished, and it is to this that non may allude. The lower part of fo. 106 and the whole of fo. 106d. are left blank.
4 Sic.
5 This seems to be the name, but it is indistinct.
1 Derby, who had obtained Hoxton preb. in St. Paul's, 2 Nov., 1443 (Hennessy, Nov. Rep., p. 32), had received collation on 15 March previously (1444-5) of Bedford major preb. (Reg. xviii, fo. 110d), which he quitted for North Kelsey preb. 18 Jan., 1446-7 (ibid., f. 110c). He exch. this for a preb. in St. Stephen's, Westminster, 28 June, 1456 (Cal. Pat. 1452-61, p. 287). He resigned his preb. in St. Paul's by 30 Dec., 1468 (Hennessy, ut sup.). He also
in our manor of Liddington, on the \textit{217} day of the month of December in the year of our Lord 1440, and the fifteenth year of our consecration and the fifth of our translation.

\section*{XLII.}
\textbf{The visitation of the priory of Littlemore, of the order of St. Benet, of the diocese of Lincoln, performed in the chapter-house therein on the first day of the month of June, in the year of our Lord 1445, by the worshipful master John Derby,\textsuperscript{1} doctor of laws, commissary specially deputed in this behalf of the reverend father in Christ and lord, the lord William, by the grace of God bishop of Lincoln.}

Dame Alice Wakeley,\textsuperscript{2} the prioress, says that the nuns do not lie by night in the dorter because they are afraid of the ruinous state of the same dorter.

Also she says that Agnes, sometime the serving-woman of Robert fitz Elys, is a boarder with the prioress and pays eightpence a week for her victuals.

Also she says that the daughter of John fitz Aley, steward of the house, and Ingram Warland's daughter are boarders in the house and each of them pays fourpence a week.

Also she says that a man who is a secular is the cook in the house.

Dame Agnes Pidyngtone,\textsuperscript{3} the sub-prioress, says that Agnes Marcham, a nun not expressly professed, of twenty-eight years of age, who also has continued for twelve years in the habit of the professed, refuses to make public profession.

Dame Alice Byllesdone says that all things are well.

Dame Joan Maynard says that the said Agnes Marcham is very quarrelsome and rebellious and will not do her work like the others.

Dame Isabel Sydnam says that she herself lies every night in the same bed with the sub-prioress.

Dame Christine Cordberde agrees with the sub-prioress, and she lies of a night in the same bed with the prioress.

Dame Agnes Marcham says that she entered religion in the same place in the thirteenth year of her age and has stayed in the priory wearing the habit of the professed for thirteen years.

Also she says that she does not mean to make express profession while she stays in that place, because of the ill-fame which is current thereabout concerning that place and also because of the barrenness and poverty which in likelihood will betake the place on account of the slenderness of the place's revenues.

\textsuperscript{1} Her election is not recorded (\textit{Visitations} 1, 157). Four out of seven nuns' names appear to be place-names, of which Pidyngtone (Piddington) is near Bicester, and Byllesdone (Billesdon) is presumably the place of that name in Leicestershire; Wakeley and Sydnam are uncertain.

\textsuperscript{2} Another Agnes Pidyngton had been prioress earlier in the century (\textit{Visitations}, ut sup.).
ALNWICK'S VISITATIONS

Item dicit quod quidam monachus de Reavalle studens Oxoniis et\(^1\) est de ordine Cisterciensi habet communem et frequentem accessum ad prioratuum, edendo et bibendo cum priorissua et ibidem pernoctando aliquando per tres, aliquando per iiiij dies continuos.

Item dicit quod magister Johannes Herars, magister in artibus, sclaris Oxoniensis et cognatus priorissua, simili modo habet accessum ad prioratuum, ibidem prandoendo, cenando et pernoctando.

Item dicit quod dominus Johannes Somerset, capellanus parochialis de Samford, commensalis cum priorissua, habet communem et frequentem accessum ad officinam\(^2\) dicte Johanne Maynard et ibidem solus sedet et est cum eadem Johanna sola suspeeto modo.

Item dicit quod moniales comedunt carnes in refectorio omni die quo ibidem comederint.

Wyllyam, by the grace of God bysshope of Linculne, to our wele belufede dogtheres in God the prioresse and the courant of [nunnes] of Littelman, of the orde of seynt Benet, of our dyocese, that nowe are and here aftere shalle be helthe, grace and our bless[ing].

We\(^3\) by our wele belufed sone in God, maistere John Derby our commissary, visityng yow and your said place, by due inquisicyon then made and to hus reported we hafe founde certeyn defautes among yow vseede the whiche nede necessary reformacyon. Wherefore we sende yowe here by nethe written certeyn iniuncyons lefulle and lawfulle for reformacyon of the same place, commandyng and chargeyng yowe and yche on of yowe alle vnedere paynes that here folowe to kepe thaym faithfully [and] stedfastly.

(Qod iaceant separatim et non in uno lecto.) In the fyrst, for as mykelle\(^4\) as we fynde detecte in our saide visitacyone that dieruse of yow [against] the rule of your ordeere and also the commune lawe lye two and two te gedre in one bedde by nyght, we charge, enioyne [and] commaunde yow and yche on of yowe vnedere payne of the grete curse the whiche we intende to gyfe in yche one of yow that obeyes not to this our iniuncyone, that fro hens forthe ylke one of yowe lyg separatly in one bed by hire selfe [in one] house to gedre to suche tyme as your dormitorye that as it is saide is in plyte to falle be suffycyently repared, so that ye, prioresse, se that ylke one of your susteres hafe a separate bed by hire selfe and that nyghtly thai and none otherse seculere, woman ne childe, lyg wylthe\(^5\) thaym in the same hows and also that every sustere of yowres and ye also ese your rayles hangyng [lo] your broues.\(^6\)

\(^1\) qui probably omitted.
\(^2\) The word is nearly illegible, but \textit{ij} and \textit{tina} can be dimly made out.
\(^3\) Inscript written in the margin.
\(^4\) as mykelle cancelled.
\(^5\) Interlined above in cancelled.
\(^6\) Founded on the detecta of Isabel Sydelaide and Christine Cordberde and the priores's first detecta. The interlineation about the veils was probably an after-thought founded on ocular evidence.
Also she says that a certain monk of Rievaulx who is a student at Oxford and is of the Cistercian order has common and often access to the priory, eating and drinking with the prioress and spending the night therein sometimes for three, sometimes for four days on end.

Also she says that master John Herars, master in arts, a scholar of Oxford and a kinsman of the prioress, has access in like manner to the priory, breakfasting, supping and spending the night in the same.

Also she says that sir John Somerset, parish chaplain of Sandford, who boards with the prioress, has common and often access to the checker of the said Joan Maynard and sits therein by himself and is with the same Joan by herself in manner suspect.

Also she says that the nuns do eat flesh in the frater every day whenever they eat therein.

Also we inioyne yowe prioresse vndere Payne of priuacyon from your state and dygnytee that for as mykelle as ye and your said place are greuously noysede and sclaundrede for the gret[te and] commune access of seculere people and specyally of sclers of Oxonforde and in specyalle one dan Johan, [monk] of Ryvale of the ordre of Cistewes, seelyng at Oxonforde, that fro hense forthe ye suffre no seculere persone ne othere, and in especyalle the said monke, to hafe any recourse or accesse to your saide place or to any singulere persone therof ne there to abyde by nyght . . . , ne that ye suffre none of your sisters, and in especyalle dame Johan Mayarde, to speke wythe any seculere persons ne relygysouse but alle onely in [manner] so that ye se and here what thai do and say, and that thaire spekyng to gedre be not long but in fewe wor[des].

Also we charge yow and yche one of yowe vndere Payne of cursyng abofe saide that ye ne none of yow receyve no sugernauntes man ne woman wythyn your place ouere the age of a man of nyne yere ne woman of xij yere, ne noght thaym wythe owten specyalle lefe of vs or our successours bysshops of Lincolne askede [and had].

(Quod diebus teiunandi reficiant et commedant simul in refectorio.) Also we charge yowe vndere lyke and the same Payne that fro hense forthe eueri Wednesday, Friday and Saturday and [on] days when fastyng is commandyd by the kyrk or your ordre, ye ete in your fraytour and that thoe da[yes] there be fysshe or white mete or other lyke as is vsede in your place of olde lyme.

Wrytene vndere our seal ad causas in the monastery of Osene[ye] the fourte day of Juny, the yere of our Lorde mccccxlv, of our consecra-
cyone xix, and translacyone nynthe.

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1 Sandford-on-Thames, close to Littlemore. The priory was known as an early date as Sandford priory: see Rotuli Flug. Welles (Cant. and York Soc.) II, 52.
2 Founded on the detecta of Agnes Marcham.
3 our cancelled.
4 Founded on the priores's second and third and Agnes Marcham's fifth detecta.
5 Interlined above and no fleshe cancelled. The injunction is founded on Agnes Marcham's sixth detecta.
6 tene cancelled above line.
Catholic Church. Diocese of Visitations of religious houses in the diocese of Lin