

# A History of the English Austin Friars

(continuation) \*)

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## 29. \*Northallerton 1340- ?

*Northalverton* ; Limit, Diocese, County : York.

On 21 June 1340\* Magister William of Alverton received royal license to donate for a pure and perpetual alms eight acres of land in the city of Northallerton to the Austins for a manse and oratory.

It does not seem that the planned foundation was realized. Crosfield thought this friary was located on the east side, « now » occupied by Fleece Inn with the houses adjoining. Later historians like Ingleden (1858) and Saywell (1885) unable to verify Crosfield, copied him verbatim. The Austins, however, are not mentioned in a single will, though the Carmelites of Northallerton often are, and the list of English Austin friaries made in 1387\* does not enumerate it either. If the house ever came into existence, it may have come to a premature end owing to the ravages of the Black Death.

Literature:

A. CROSFIELD, *The History of Northallerton* (Northallerton 1791) 39.

## 30. Northampton 1323-1538

*Norantona, Norantonia* ; Limit : Oxford ; Diocese : Lincoln ; County : Lincoln ; Patron : St. Mark, later Our Lady of Grace <sup>739)</sup>.

\*) *Augustiniana* 8 (1958), 22-47, 465-496; 11 (1961), 533-563; 12 (1962), 93-122, 391-442; 13 (1963), 515-551; 14 (1964), 163-215, 670-710.

<sup>739)</sup> HERRERA, *Alph. Aug.* II, 203. The seal on the Letter of Confraternity to R. Horton in 1442\* shows the Bl. Virgin Mary.

« The town of Northampton stands on the north side of the River Avon on the brow of a mean hill and riseth slowly from South to North. All the old building of the town was of stone, the new is of timber... The house of the Austin Friars stood on the west side of the [Kingswell] street by the Southgate, hard against St. John's Hospital. The Langefelds [Longevilles] of Buckinghamshire were taken as original founders »<sup>740</sup>).

Of late the claim of the Longevilles as founders has been challenged but it remains unimpaired, since the existence of an Austin friary between 1275 and 1290 cannot be proved. Neither is it mentioned in the royal pittances of 1287/9, 1306, 1308, 1316 and 1317<sup>741</sup>), a sure sign that the Austins had not yet settled in the city.

In 1323\* John Longeville<sup>742</sup>) of Wolverton alienated in mortmain a messuage in Bryggestreet to the Austins to build a house and oratory. He retained a piece of land adjoining whereon he wanted to build his own manse, but in 1353\* it was also acquired by the Order. George Longeville added a messuage and a plot of land 108 × 44 ft. in 1330\* and seven years later duplicated his gift (D 309). Another piece of land 70 × 50 ft. was obtained in 1349\* from John Gayton and Simon de Baybroke, pastor of Cransele, and a third 400 × 260 ft. in 1354\* from Wm. Grete, parson in Clifton, and Robert Stow. In 1355\* the abbey St. James surrendered a vacant lot. The purchase of a messuage from Nicholas de Cogenho in 1362\* ended the real estate transactions of the Austins in Northampton.

The monastery had quickly attracted a good following because by 1329 it numbered 21 brethren (D 653). The most prominent Austin affiliated with Northampton at this time was Geoffrey Grauntefield+ who became Bishop of Ferns in Ireland but died of the pestilence before he could enter his See. In 1362\* the prior general declared Northampton as one of the houses of vacation for foreign students of the Order while in England.

After its flourishing beginnings, there is almost complete absence of news until 1420 when John Olney of Weston bequeathed

<sup>740</sup>) LELAND, *Itin.* I, 7, 9. On p. 270 he added: « a little without the Southgate on the way to Hampton ».

<sup>741</sup>) Communication of Fr. K. Egan; EMERY in *Speculum* 24 (1954) 291.

<sup>742</sup>) Sir John Longeville was knighted on 22 May 1306, joined the rebellion of the Earl of Lancaster, but was pardoned in 1318: MOOR, *Knights* III, 59/60.

£3.<sup>743</sup>). A partial reason for this silence may be a lack of vocations. In 1427\* the house was so short of brethren that the Order was in danger of losing it. The prior general, therefore, gave permission to accept four men from each of the four English limits and six from ultramontane provinces. If realized, this permission would have brought the membership to its standard of 1329. In the following year (1428\*) the provincial chapter was held here, probably for the purpose of calling public attention to the house and thus attract vocations. A number of minor benefactors are known through wills<sup>744</sup>) but a large donation must have been made by Richard Horton and his wife, because in 1442\* they received a letter of confraternity from Prior William.

In the sixteenth century new life was infused into this house through the devotion to Our Lady of Grace. It became so popular that the fathers became known as « Friars of Our Lady of Grace ». In 1504 Anne Wake bequeathed to this shrine « a spone of silver and gilt with a fork at thende ». In 1513 Margaret Humphrey left to it « her best gyrdle gilte ». In 1528 William Whitfield wanted to be buried « in the Lady Chapel within the Freres Austens in Northampton » and in 1539 Katherine Hensman willed 3s4d to the altar of Our Lady of Grace. Connected with this altar in Our Lady's Chapel was a *Scala Coeli*; thus John Pratt asked in 1519 « an honest priest to sing for a whole year at the altar of *Scala Coeli* before Our Lady of Grace in the church of the Freers Augustyns »<sup>745</sup>).

An anchorite cell at the entrance of the monastery found great favor with the people. He was a priest<sup>746</sup>) living probably under the same conditions as the recluse of Droitwich. The testament of Richard Crispe made in 1510\* signalizes rather markedly the high regard of the townfolk. He bequeathed to the ancre 10s while the other priests received but 1s with the exception of the prior who was assigned 20s.

In 1510\* another chapter met here at which John Stokes was elected provincial.

The *Valor Ecclesiasticus* of 1535\* declared that no estimate

<sup>743</sup>) FURNIVALL, *The Fifty Earliest English Wills* 47.

<sup>744</sup>) SERJEANTSON and LONGDON, *Parish Churches etc.* 446.

<sup>745</sup>) SERJEANTSON *etc.*, *op. cit.* 447.

<sup>746</sup>) The pastor of Creaton gave 20d « to the good father ancre to say five masses of the V woundes of Our Lord Jesu Crysto »: CLAY, *Hermits* 183/4.

could be given because the house belonged to the Royal Exchequer. There seems to be some kind of misunderstanding on the part of the census takers. The explanation should rather have been that friaries did not pay any taxes and, therefore, their valuation did not matter. Only a mistake explains the fact that a few friaries were included at all.

The policy of Cromwell to place only subservient men at the head of the more important houses is also evident in Northampton. John Goodwin, the last prior, was certainly of the new breed but this did not free him from paying £5 to Cromwell in 1537 in order to be acknowledged as superior (D 1108). In 1538 he and a Dominican friar were accused of having preached against the Holy Eucharist at the horse market of the city (D 1133), but no action was taken. When Dr. London, however, came for the surrender of the house and found most of its plate gone, he had Goodwin and all his confreres thrown into jail in the hope of recovering the « stolen » goods. He could, of course, not refrain from involving Bishop Ingworth who had told the friars to live off the stock and plate after he had taken away their seals to forestall the sale of any immovable property. Even Cox did not hesitate to accuse Dr. London of falsification of the facts when in one letter he accused the brethren of having done away with £100 of plate, while in the next he spoke of only £30 (D 1132).

The Act of Surrender was signed by Prior John Goodwin and eight others, including Robert Barret « anachorita » who signed last (D 1132). They all received their capacities on 2 January 1540 including a Fr. Robert Taylor (D 1177).

The site of the friary was leased for 62s8d (D 1132), while the lead on the church and other buildings was valued at £102-14-4 and was thought fit for the new royal palace in Grafton Regis. The sale of lead left the buildings unroofed and signifies their destruction. Nothing remains of them to-day but the memory of the Order is still kept alive through St. Augustine's Street.

Priors: 1442 William (D 796).

1520 John Hull, Jr. (D 1032).

1537/8 John Goodwin (D 1108, 1132).

#### Literature:

J. C. COX in *VCH-Northampton* II (1908) 146/7; R. M. SERJEANSTON - H. J. LONGDON, « The Parish Churches and Religious Houses of Northamptonshire », *The Archaeological Journal* 70 (1913) 217-452.

## 31. Norwich before 1289-1538

*Norwicum, Norvicia, conventus Nordovicensis*; Limit: Cambridge; Diocese: Norwich; County: Norfolk; Patron St. Michael (seal); Parish: St. Peter of Mountergate.

The beginning of the Austins in Norwich lies between the years 1277 and 1289. They are not mentioned in a list of royal alms in 1277<sup>747</sup>) but did receive 13s8d for a pittance of three days in September 1289\*. This indicates the presence of thirteen members and, therefore, their beginning must have been several years earlier. The first known member is Fr. Walter Winterbourne, who was affiliated before 1289<sup>747a</sup>). An earlier date is also indicated by the capital pledges of Conesford Leet which presented in 1289/90\* that the Austins had acquired several tenements which used to pay landgable to the king. The most important of these messuages was that of the merchant Bartholomew Acre who donated it « caritatis intuitu » (D 94). Others had been obtained from Geoffrey Croyde, Emma David, Reginald Attingham, Hugh de Fornesete and Roger Morley. Their value to the king of 3 1/2 p. a. was transferred by John Mercer to his own tenements in Norwich (D 117). In 1325\* the abbey of Langley sold them another mansion for which they had to pay 3s8d a year. In 1335\* a plot of land 100 × 60 ft. was purchased from Andrew le Barker and another from several persons including Geoffrey Mynyot in 1348\*. It was used for a cemetery (D 372). Two persons added a third plot in 1352\*. Two years later the king per-

<sup>747</sup>) On the pittance of 1277 see EMERY in *Speculum* 24 (1954) 291.

<sup>747a</sup>) D 443. This document did not concern a letter of confraternity for William de la Pole the Elder, but the affiliation of Fr. Walter Winterbourn with the Austin friary in Norwich. It reads: « Confirmavimus quandam litteram felicitis memorie Symonis [de Pistoja 1295/8] predecessoris nostri, directam domino Wilhelmo militi de la Pole, cuius confirmationis verba ista sunt: Et ego Frater Matheus [de Ascoli], prior generalis ordinis antedicti, interveniente obitu bone memorie fratris symonis, magistri predicti, presentes litteras pro fratre Waltero de Wynterburne cum ceteris omnibus prenotatis, dummodo incorporationi premissae dictus conventus Norwici suum prebuerit assensum, eundem sigilli impressione iterata, ratifico et confirmo sub hac conditione... » (all possessions of Fr. Winterbourne acquired before his entrance into the friary of Norwich must be returned to his original convent).

This Fr. Walter Winterbourne is scarcely identical with the magister of the same name who was sent in 1359\* to the *studium generale* of Toulouse; he would have been over eighty years in 1359 !

mitted the friars to enclose a lane 24 perches long and 10 ft. wide with the obligation of building another of the same length (D 419). All these transactions seem to indicate a large piece of property but constituted actually only two acres which were surrounded by stone walls. « Their property included that part of King's Street between St. Faith's Lane and St. Ann's Lane, then after a short river frontage near St. Anne Staithe it struck right across at the bend of the river to S. Faith Lane so as to include the present site of Hop Hole Gardens. The fourth side of the square was formed by Faith's Lane between the gardens and King Street. This compact enclosure remained unbroken until 1849 when Synagogue Street was cut through the midst of it. In 1293\* the Austins were amerced for having made a purpresture in the Street of Nether Conesford (= Faith's Lane) by a certain wall, built on the Dockey well, twenty feet long, in breadth three feet »<sup>748)</sup>.

Within this property stood the ancient parish church St. Michael's of Conesford. It was officially acquired by the Austins only in 1368\* but had been demolished eight years earlier to make room for the new church, which was one of the great friars' churches of England. It was 245 ft. long and 66 ft. wide<sup>748a)</sup>. Sir John Fastolf had his coat of arms in the first window of the northside of the choir and many of the gentry and persons of note were buried here, viz. the Thorps, Morleys and Bacons. Among the altars are mentioned the Rood altar and that of *Scala Coeli*. Paintings included those of Our Lady of Pity, St. Lawrence, St. Margaret and St. Chris-

<sup>748)</sup> *Norfolk Archeology* 10 (1888) 134 with plat plan.

<sup>748a)</sup> MARTIN, *Franciscan Archit.* 23. His source, WORCESTRE, *Itin.* gives two measures. P. 307 he writes: « Longitudo ecclesiae fratrum Sancti Augustini Norwici continet 140 gradus, latitudo eius continet 38 gradus. Longitudo ab occidentali chori per navem ad occidentalem fenestram 72 gradus. — Arma J. Fastolf chevalier sunt in prima fenestra partis borealis chori coram altari principali. — Longitudo corporis navis ecclesiae citra valvas continet 60 gressus ». — P. 369 he states: « Item a dicta cruce usque portas Sancti Augustini sunt 140 gressus. Longitudo navis ecclesiae fratrum Augustiniensium continet 60 gressus, latitudo dictae ecclesiae continet 34 vel 36 gressus. Latitudo spacia campanilis continet 14 gressus. Memorandum quod a porta de Consford usque fratres Augustinenses sunt XV vices sexagies gressus ». The length of 140 *gradus* seems to include nave and choir plus space for belltower.

P. 307 has a list of prominent men whose names were written in the martyrology of the house.

topher <sup>749</sup>). Sir Thomas Erpingham, who was also a great benefactor of the Black Friars, glazed in 1419 the grand east window of the

<sup>749</sup>) KIRKPATRICK, *History* 138-145 culled from the registers of the city the names of many persons buried here. BLOMEFIELD, *Essay Norfolk* IV 87/88 added some interesting details. BLOMEFIELD quoted also WEEVER (*Anc. Fun. Mon.* 530). See also W. A. COPINGER, *The Manors of Suffolk* (Manchester 1911) 88-91.

Among the more important persons buried here were:

Thomas of Hemenhale, kn. (1378: *Norwich, C. C. Reg. Heydon* 151).

Sir Edmund of Hemgrave (son of Thomas). He was a member of Parliament in 1372. Also Alice Hemgrave, Lady of Mutford († 1401). Edmund's second son Thomas de Hemgrave married first Elizabeth, daughter of Sir John Herling (Norfolk) by Margery, daughter of Sir Thomas Jenny. She died in 1402, and was buried in OESA-Thetford.

Sir William Morley (D 535) and his wife Cecily, daughter of Thomas Lord Bar-dolf; also Sir Thomas Morley who died at Calais. His remains were trans-ferred to OESA-Norwich; also Sir Robert Morley and wife Alice and John Morley, esq.

Sir Thomas Gyney, kn. (1417); Sir John Geney (1422), his wife Alice (1454) and son Roger.

John Holm of Norwich (1439) near the monument of his wife Margaret.

Sir Thomas de Kerdestone (1446). See D 806.

Margery, wife of Sir Edward Hastings.

Lady Catherine Ferris, wife of Sir John Radcliff (1452).

Sir Robert Clifton (1456).

John Bacon, esq. (1460). He bequeathed twelve marks for needed repairs. In return two Austins had to say daily mass for him for one year. His son and heir of the same name († 1462) bequeathed five marks for a new vestment.

Margaret, daughter of Sir Richard Bigot (1462); also Elizabeth (1642) the wife, and Roger, the son of Sir Ralph Pigot.

John Wymondham (1475), esq., bequeathed £20.

Sir Thomas Sotherley, esq. and his wife Elizabeth (1477).

Edmund Wymyngham, esq. (1472) and wife Alice.

John Bulwarde of Brakendell, yeoman, (1480) wanted to be buried « before the ymage of our lady le pité in the northsyde of the chyrche ».

Thomas Smythe (1502), lime burner, before the Holy Rood in the middle of the church and gave 20s.

William Buckenham (1532) wanted to be buried before the image of St. Catherine and gave five marks.

Catherine Hewarde (1537) bequeathed £10 under certain conditions (D 1106).

BLOMEFIELD, *op. cit.* records the names of some Austins. Lady Cecily Ger-bridge of St. Michel, Coslany wanted to be buried here and left five marks to Fr. Sampson Collen (D 728) to sing for her soul for one year (p. 88). Mentioned are also Frs. John Pulham and Richard de Brandon as well known for their learnedness at the time of Prior John Sloley (p. 91). In the history of the parish St. Peter Permountergate he states that in 1499 Robert Cooke, alderman, « ordered the grave of Dr. Holkham (D 760), a famous Austin friar, to be paved with

chancel. It contained the armorial bearings of all the lords, barons and other noblemen, amounting in all to 107 who died without male issue since the coronation of King Edward III <sup>750</sup>).

In 1348\* Sir Edmund Thorp, kn., granted to the Austins the advowson of St. Michael's which had belonged to his family. In return for his great gift they established a chantry. In the agreement they bound themselves to erect a chapel of St. Michael where special prayers were to be said for those buried in the church yard. A friar was to say mass three times a week for the intentions of the Thorps and at a time convenient to them. The Thorps also received the special privileges of founders <sup>751</sup>).

Norwich was a large house. Its membership was 40 in 1325 and 37 in 1328 <sup>752</sup>). The episcopal registers of the diocese are void of ordination lists and, therefore, data for later years cannot be given. A *studium particulare* or school of philosophy was established here which was in such high repute that even foreign students were sent to it <sup>752a</sup>).

The great progress at the beginning of the fourteenth century was no doubt largely the merit of Prior Benedict Icenus (= Caister), since 1330 auxiliary of the bishop of Norwich. He was one of the outstanding preachers of his day and an excellent theologian. He

marble stones a foot square ». The inscription had been erased (p. 93). Nothing is known about this friar unless he is identical with John Hokham who was sent as student to Perugia in 1431 and afterwards to Oxford (D 760).

<sup>750</sup>) BLOMEFIELD (*Norfolk* IV, 86/8) took this text from an old scroll in his possession. — Sir Thomas Erpingham, a hero of Agincourt, played an important role in the political life of the city: JEWSON, *Mediev. Norwich* 74/81.

<sup>751</sup>) *Brit. Mus., Ms. Harley* 2386 (D 91) mentions Roger Miniot as founder because he had given to the friars a tenement on the spot « where the church now stands ». He had purchased this lot from John Cheese, a citizen of Salisbury. This transaction should be recorded in the *Patent Rolls*, since the law of mortmain was in force by 1289, but it is not. The author of the manuscript makes 1291 the 17<sup>th</sup> year of King Edward's I reign. It is 1289 and in this year the first royal pittance was received by OESA-Norwich. — A Roger Mynnot (Minhotte, de Mignot), kn., received special protection in 1271 and 1283 (MOOR, *Knights* III, 158). Roger Minot is also mentioned as sheriff of Northumberland in 1299 (PRO, *Lists and Indexes IX. List of Sheriffs for England and Wales* [London 1898] 97). Roger Miniot seems to have been rich enough to essentially contribute to the start of the friary.

<sup>752</sup>) See appendix on membership.

<sup>752a</sup>) P. 144 (XII, 409) *supra*.

was followed in the priorship by Richard Cheffer<sup>+</sup>, confessor of Lord Morley and author of many « elegant » sermons.

Towards the middle of the fifteenth century another group of learned men like John Langham and the Provincials Thomas Sharrington and John Sloley brought lustre to this house and induced Margaret Wetherby to erect a library (D 849). She had been the wife of Thomas, the former mayor of Norwich, who had found his last resting place in Austin Friars <sup>753</sup>). Only one book of this library has been found again. It is Harley Ms. 2386 in the British Museum which contains some interesting notes on the Augustinian Order and the house in Norwich. Another important benefactor was sir Thomas Kerdestone who bequeathed 300 marks towards a chantry in 1446 (D 806).

When the house was surrendered on 29 August 1538, it was not defaced but entrusted to John Godsalue, kn., who dwelt there without paying any rent for ten years (D 1122). He is the gentleman mentioned several times in the *Catalogus* of Bale.

Seventeen members of the friary received their capacities and the « right » to change the habit though not until 16 September 1539 (D 1177). They constitute the largest known membership of any Austin friary at the time of suppression. Added to these seventeen should be Master Edmund (?) Smytis who obtained a similar dispensation on 27 November 1536 for the sum of £8-10-0 and William Newman who had to pay £4-0-0 on 16 March 1539 (D 1177). John Powly, later rector of Rusbroke, seems also to have been an Austin from Norwich <sup>754</sup>).

In addition to their site with its buildings, the Austins owned six tenements each adjoined by a garden within the city, valued at 38s a year. The site was leased on 17 August 1548 to Thomas Henage and Lord Willoughby. Afterwards it came into the hands of the dukes of Norfolk who tore down all buildings and made in their place a pleasure garden, known for many years as « My Lord's Garden » (D 1122).

A seal of the friary is preserved in the Library in Black Gate, Durham. It is oval and measures 40 × 25 mm with the legend *Si(gil-*

<sup>753</sup>) D 801. He was mayor in 1425 and 1445 and was called « a man of grete godes and grete pryde »: JEWSON, *Mediev. Norwich* 100; B. COZENS-HARDY and E. KENT, *The Mayors of Norwich* (Norwich 1938) 20-22.

<sup>754</sup>) BASKERVILLE in *EHR* 48 (1933) 64.

lum) *Prioris fratru(m) Ordinis Sci(sancti) Augustini* Norwich and represents St. Michael spearing the dragon <sup>755</sup>).

On the guilds of St. Margaret, St. Augustine (for shoemakers) and of the Holy Cross who held services here see p. 211 (XIII, 548) *supra*.

Priors: before 1330 Benedict Icenus (BLOMEFIELD, *Essay... Norfolk* IV, 91 has 1340 but Icenus became bishop in 1330).

1354 Richard Cheffer (D 417 and BLOMEFIELD, *loc. cit.*).

1367 Richard de Lammese (D 497).

1387 (about) John de Langham (D 583 and BLOMEFIELD, *loc. cit.*).

1390 Roger Twiford (BLOMEFIELD, *loc. cit.*).

1412 John de Sloley (BLOMEFIELD, *loc. cit.*).

1477 ? Robert Purlonde (D 917; *Norwich, C.C. Reg. Brosyard*, fol. 185).

1496 John Toney (EMDEN, *BRU Cambridge* 590). BLOMEFIELD, *loc. cit.* has 1478 which is too early).

1501 John Curteys (*Camden Soc.* 49 [1950] 90).

1510-1523 Dr. Hugh Lovemore (EMDEN, *BRU Cambridge* 375).

1536/7 John Stokes (KIRKPATRICK, *History* 147).

#### Literature:

The most comprehensive and reliable work is John KIRKPATRICK, *History of the Religious Orders and Communities and of the Hospitals and Castle of Norwich*. It was written about 1725 and published at London and Norwich in 1845. J. C. COX in *VCH-Norfolk* II (1908) 432/3; W. RYE, *A Short Calendar of the Deeds Relating to Norwich in the Court Rolls of that City 1285-1306* (Norwich 1903). FR. BLOMEFIELD, *An Essay... Co... Norfolk* 4 (London 1805) 83-91; CH. JEWSON, *People of Medieval Norwich* (Norwich 1928) 74/81; C. MESSENT, *The Monastic Remains of Norfolk and Suffolk* (Norwich 1934) 54.

### 32. Orford 1295 (1299)-1538

*Orfordium, Horfadiae*; Limit: Cambridge; Diocese: Norwich; County: Suffolk; Patron: St. Bartholomew <sup>755a</sup>).

Orford-nigh-the-Seas is located on the northwest bank of the River Alde on the southeastern shore of England. When the Austins settled here it was a thriving little seaport, which later lost its importance when the sea threw up a long sandbar running from Orford Ness to the Alde River <sup>756</sup>). Its name was so little known that

<sup>755</sup>) *Archaeol. Ael.* 3 ser. vol. 21 (1924) 100. BLOMEFIELD, *op. cit.* 90 has the church dedicated to the Bl. Virgin Mary and St. Augustine.

<sup>755a</sup>) S. LEWIS, *Topographical Dictionary of England*, 5... ed., III (London 1845) 463.

<sup>756</sup>) F. H. FAIRWEATHER in *The Antiquarian Journal* 14 (1934) 170.

historians of the Order confused it with the episcopal see of Hereford or the town of Hartford <sup>757</sup>).

The Hewells of Orford were the chief benefactors, if not the founders. In 1295\* Robert Hewell donated to the Austins of London a plot in Orford sixteen perches square (ca 264 ft. sq) to build thereon a house of the Order. No immediate action seems to have been taken because William Marchaund donated in 1299\* another plot 10×6 perches (165×99 ft.), also to the Austins in London. Shortly afterwards the foundation must have taken place. It was firmly established in 1314\* when its members were pardoned for alienation in mortmain without royal license of a plot 8×3 1/2 perches (120×57 ft.) which John Engayne had given. In 1315\* Bartholomew of Badelesmere procured royal license for a vacant plot 30×3 ft. and in 1337\* Walter Hewell, probably the son of the founder, added another piece of land. The greatest expansion came as a result of the Black Death, when the Orford friary acquired seven messuages and a plot of ground 180×13 ft. from seven different people (D 389). Whatever progress the building program had made, came to naught, when lightning struck the monastery in July 1363 <sup>758</sup>) destroying it completely. The rebuilding program apparently led to a more energetic collection of alms wherefore the provincial chapter of Newcastle found it necessary to rearrange in 1374\* the boundary lines between Clare and Orford. The Port of Colchester was made the dividing line but the Isle of Mersey remained with Clare.

On 27 May 1400 Archbishop Arundel of Canterbury, conservator of Augustinian privileges, appointed two officials to investigate a violation of the rights of the Orford friary (D 1170). The record does not give any details. It might have been an altercation with the parish clergy or the usurpation of power by a local Lord, because Orford is the only Austin house for which the right of patronage was claimed. This patronage was valued at £20 <sup>759</sup>).

Very few members are known. In 1339\* Fr. Robert de Mas-

<sup>757</sup>) E. gr. LUBIN, *Clef* 354. HERRERA, *Alph. Aug.* I, 218 calls it *Erfudia seu Herfudia* and I, 481 *Erfordia* and distinguished it from *Horfadiae*.

<sup>758</sup>) D 477. Father F. X. Martin kindly called my attention to this event.

<sup>759</sup>) D 1001 and *Cal. Inq. post mortem Henry VII*, vol. 7 no 834. The patronage had been held by Edward de la Pole, earl of Suffolk, who gave it to Lord Willoughby. When the lands of the earl were attainted, the patronage passed to Lord Wingfield.

singham borrowed a book of sermons from the Clare library. A firm will to keep monastic discipline is evident from the papal command to the prior of Orford in 1399\* to keep Fr. Robert Maintre from wandering about and compel him to obedience ; his privileges as papal chaplain were not a passport of freedom from all religious rules. The order was no doubt obtained upon the request of the prior. The spirit of restlessness evident in the eager desire for papal chaplaincies found full expression in the divided election of 1419\*. One of the most obstinate antagonists of the lawful provincial was the Lector John of Orford. Though he submitted in 1421 his house showed a great unwillingness to put up with the troublemakers, whereupon the general forbade any further molestation under pain of six months in the monastic jail <sup>760</sup>). The many special privileges which had brought about so much disorder were thoroughly discussed at the provincial chapter held here in 1459\*. Master John Bury, who was elected prior provincial received far-reaching powers for reform and could make use of the secular arm, if necessary. Towards the end of the fifteenth century the house was directed by the excellent prior, Master Robert Warner (Verner, but not Naver). The prior general entrusted to him in 1493\* the difficult task of deposing Provincial Robert Stokes. Almost all the evidence from this period is good. In 1493 Sir Henry Wyngfeld wanted to be buried « in the chancel before the high altar besides his wife Alice » and left five marks for choir books <sup>761</sup>). The most expressive witness of the high esteem in which citizens held this house was the last will of Richard Andrew of Orford in 1506\*. He gave 12*d* to the Holy Rood in their church : to Fr. John Geynsburghe he bequeathed six marks, also a featherbed with a 'trannisome', a pillow, a basin and a laver with six pieces of pewter. Fr. Robert Gelderne (the prior ?) and all others are released from their obligations toward him under the condition, that they make him « a brother of the chapter house », also 20*d* to pray for him. To Friar John Hyham he bequeathed 6*s*8*d*, to Friar William Legatt, « when he be priested ». 26*s*8*d*, and to Friar Bartholomew 3*s*4*d* (D 996). Very much liked seems to have been Friar Walter Soham, who died before 1521 (D 1036).

<sup>760</sup>) Dd 4 fol. 54r.

<sup>761</sup>) D 962. A John Wingfield Jr. was buried in St. John's Chapel, Austin Friars, London: CATER, *Priory* 81.

The location of the friary can be gleaned from the 10s, which William Dekke, rector of Sudborne, gave for the reparation of the lane (now Quay Street) leading to the sea port alongside the wall of Austin Friars. In 1591 James Coe bequeathed some land behind his house in Bridge Street. One boundary of this land was a certain common ditch, called the Friars' Ditch. This long ditch separated several marches, its hempland lying on the west side of the late house of Augustine Friars and next to Broad Street. Another part of the marche lay on the west side of Bridge Street between the houses late of Robert Gold and Austin Friars <sup>762a</sup>). Another document says, that the friary stood in Catmer's Lane leading to the market place (D 1141). The Austins were located, therefore, in the midst of the town's activities.

The Inventory and Act of Surrender seem to be lost. Ingworth reported the suppression of the friary on 10 December 1538 (D 1139). John Eyre, a great dealer in church lands, acquired also the site of the Orford friary, its ten acres of marsh plus several gardens and tenements worth 51s4d a year. In his will of 1 March 1539 Robert Bookill gave to Robert Cooke « his part of the Frere houses and tiles to repair the childrens houses withal ». In 1542 the site was leased to John Gate and in 1544 to Robert Lee (D 1141). Slight remains and re-used material can be seen in the town southwest of the church.

Priors: 1492 Robert Warnar, D. D. (D 961).

1506 Robert Gelderne (D 946).

#### Literature:

*The English Monuments Inscription Society. Suffolk Wills (Orford) proved in the Prerogative Court of Canterbury between 1383 and 1800 (London 1915); « Records of the Dissolved Corporation of Orford » in Historical Manuscript Commission, Report on the Various Collections 4 (1907) 255/70.*

J. C. COX in *VCH-Suffolk* II (1907 130; B. REDSTONE, « Orford », *Proceedings of the Suffolk Institute of Archaeology and Natural History* 1898, pp. 82/96. Printed sources and articles in W. COPINGER, *The County of Suffolk* IV (London 1904) 256. R. ROBERTS, *Oxford-nigh-the Seas* (Clay 1935) was not at our disposal.

### 33. Oxford 1266-1538

Oxonium, Oxoniense; Limit and County: Oxford; Diocese: Lincoln; Patron: unknown.

<sup>762)</sup> *Engl. Monum. Inscr. Soc.* (Orford): doc. 2-5 concern the Austin friary.

<sup>762a)</sup> MESSENT, *Monastic Remains Norf. and Suffolk* 143.

King Henry III, the great friend of all Mendicants, has always been regarded as the founder of the important house of the Austins in Oxford. He deserved the title by the active interest he took in its beginning. He gave not only ten oaks fit for timber (D 38, 44) and sums of money for the purchase of some land <sup>763</sup>) but most of all saw to it that the Order would get the necessary real estate. In 1268\* he induced Roger le Clerk Comenor <sup>764</sup>) and Master Martin de Bruton to surrender into his hands certain properties for the building of an oratory and in 1270\* forced his blood relative Bogo de Clare, England's greatest pluralist in church benefices, to sell additional land. The first parcels of land, however, were bought in 1266/7 from the hospital St. John the Baptist, Oxford (D 29).

Sir John Haudlo (or Handlo) is regarded as co-founder. This was officially confirmed by Provincial John Capgrave in 1456 (D 841) and accepted by all historians except H. E. Salter (D 29). Had Salter known that Sir Haudlo killed a man in self defense in February 1268 he might have changed his opinion (D 291). It is quite possible that the King enjoined Haudlo to give a substantial gift to the new friary in lieu of another punishment. Many others came to the assistance of the new undertaking. One of the prime movers was John Coleshull, former mayor of the city, whose property faced the Austins <sup>765</sup>). He also placed on his own estate the payment of 4s p.a. in order to compensate the rector of St. Peter in the East

<sup>763</sup>) On 26 July 1267 King Henry III gave ten marks (*Cal. Liberate Rolls 51 Henry III*, vol. 5, p. 285) and five marks on 22 Sept. 1271\*.

Mr. C. A. Meekings of the P. R. O. who transcribed all charters of Henry III kindly informed me that the witnesses in D 39 should read: ... Roberto Walerand, Johanne de Lynd' ... Willelmo de Aete, Stephano de Eddeworth', The names of witnesses in D 39 should be « ... Petro de Champvent, Elya de Rabayn, Nicolao de Yatingden', Imberto de Monte Ferrant' ... Petro Everard', Rogero de Wauton et aliis ». He added: The backbone of the witness list was formed by knightly members of the royal household, who had no special interest in either charter, but the presence of Peter de Wintonia (D 31), Prince Edmund, the queen's steward Yatingden, all who attest but rarely, seems to indicate a special interest by Henry III, his queen and Prince Edmund in the Oxford foundation. — On Bogo de Clare see now EMDEN, *BRU Oxford* I, 423/4.

<sup>764</sup>) A younger relative of Roger de Comenore might have been the Austin Andrew de Comenore, ordained subdeacon in 1317 (*Canterbury, Reg. Reynolds*, fol. 178r).

<sup>765</sup>) ELLIS-SALTER, *Liber Albus Civitatis Oxoniensis* (Oxford 1909) n° 3. — H. HURST, *Oxford Topography*, OHS 39 (1899) 132.

for the loss of rent on the properties which the Austins had acquired (D 39).

All this cooperation did not spring from purely religious motifs; it was also prompted by the needs of the university for more room, which the new friary would supply. It was, therefore, not by accident that the church of the Austins served as School of Theology until 1480\*, when the university erected its own, nor was it mere chance that its refectory and chapter house served as classrooms for the School of Liberal Arts until the suppression. It was planned that way.

The friary was not located within the protective walls of the city. It stood just outside Smithgate in Holy Cross Parish, Halliwell. The first building program must have been completed in 1288\* when the provincial chapter was held here. Soon, however, it was revived. In 1295 Elias le Coylder wanted to give his messuage in Oxford to them. It owed 12*d* to the Master of Merton Hall and had always been occupied by students of Merton Hall. Since only the *Inq. a. q. d.* is known (D 121) it is not certain that the acquisition became a reality.

In 1316 they were given a piece of land 40 × 40 ft. in the king's quarry within the forest of Shotore by Whatele with license to dig stone and carry them to Oxford for the fabric of their church and houses (D 188).

In 1335 William Taillour of Hegham Feres, chaplain, received royal license to give in mortmain two messuages and an acre of land (D 300). The legal advisers of the Austins were mistaken, however, in suggesting to enclose the land and deprive Merton Hall of its right to pasture and other services by making it appear that the Taillour estate was still in the king's hands (D 303). Merton College made good its claim in various legal proceedings and seems to have exacted a rent of 21*s*6*d* a year. The prior was ordered to pay £10 damage, which he did only in 1348 <sup>766</sup>). No further real estate transactions are known. The land of the friary's site did not total more than five to six acres at the surrender.

The church measured 122 ft. in length and 70 ft. in width, while the choir was 105 ft. long <sup>767</sup>). The common library was placed at

<sup>766</sup>) *Year Books of Edward III, RS*, p. 422.

<sup>767</sup>) « Longitudo ecclesiae fratrum Augustiniensium, viz. choris 60 gressus. Longitudo navis ecclesiae praedictae continet 66 gressus. Latitudo dictae ecclesiae continet 40 gressus »: WORCESTRE, *Itin.* 297.

the end of the new dormitory built about 1391 (D 616). In 1430 Thomas Gascoigne noted several books he saw there <sup>768</sup>). In addition to church and dormitory, only the chapterhouse and refectory are mentioned in records.

In 1277/8 the Oxford house received three royal pittances ; for Christmas 13s3d, for 1 March 10s5d, on both occasions for one day, and in June 20s11d for three days (D 58). This would give them a membership of 40, 31 and 22 friars according to the practice after 1319 (D 215), but apparently under Henry III the sum of 4d per man was not yet in regular use. In 1317 the number was 43, in 1338 fifteen priests are mentioned by name in a dispute with Merton College (D 312). These apparently constituted the actual permanent membership, while the ever fluctuating students are not mentioned. In 1377 Wm. Wykeham distributed to each friar in Oxford 1s. The Austins received 49s <sup>769</sup>).

Wyclifism gave Oxford a poor reputation for orthodoxy ; this and the rising fame of Bologna and Padua deprived Oxford university of its pre-eminence in philosophy and theology. The membership of the university dwindled to less than a thousand students and the *studium generale* of the Austins suffered a like recession. In 1426\* the prior general granted Master Thomas Radcliff perpetual affiliation with Oxford, since it was destitute of brethern. Its management also left much to be desired and therefore in 1461\* it was deprived of all its privileges and placed under the direction of the prior provincial. With the loss of students the house found it very difficult to supply its material needs and looked about for new revenue. Its great losses through the lack of limitors was noted as early as 1391\* when it received the right to call one limitor with a companion from each limit of the province. In 1474\* the king also came to their assistance by granting an annual fair worth several marks in taxes. It was for all kinds of merchandise and was held May 5-10 on their land adjoining the church. In 1538 it was worth £4-5 and seems to have been of considerable importance since it

<sup>768</sup>) See chapter on libraries *infra*. The dormitory is mentioned in D 616, the chapterhouse in SALTER, *Medieval Archives of the University of Oxford*, OHS 73 (1921) 323. For the refectory see p. 24 (VIII, 39) *supra*.

<sup>769</sup>) A printer's mistake in D 532 falsely gives the number as 40 instead of 49. See also A. G. LITTLE, « The Franciscan School at Oxford in the 13<sup>th</sup> Century », *Archivum Franciscanum Historicum* 19 (1926) 820. — W. Wykeham himself bequeathed ten marks to OESA-Winchester: NICOLAS, *Test. Vet.* 771.

attracted merchants and buyers from as far as London. The king also granted the right to hold acourt of pie-powder before their steward to hear and determine trespasses and evil doings committed within the fair with power of arrest and imprisonment <sup>770</sup>). That much of the financial weakness resulted from the non-observance of the common life is evident from the permission granted in 1484\* to the students Gallion, Hull and Thwates to keep the alms donated them in order to pay for their studies. The lack of common life finally led to the plenary indulgence of 1516 which was to create great financial difficulties throughout the province (D 1020).

During the last decade of its existence the priors of Oxford ruled more by the favor of the king than by the free election of their brethren. Wetherall was prior and provincial for life despite the protests of the general. His successor, George Browne, held the same position until he was made archbishop of Dublin. Like all reformers he was quick to see the writing on the wall and, therefore, turned into cash everything on which he could lay his hands. He sold the plate and felled the best trees to the value of £200 and seemingly kept all proceeds. What Browne might have left, the royal visitor, Dr. London, took away in 1538 and the ten remaining Austins had nothing to live on. They, therefore, surrendered the house and asked for their capacities. These did not come until July 1539 (D 1177). Meanwhile, according to Little, they continued to live in the friary receiving food and drink from the king. When they had left, their site was leased in 1539 to Thomas Cawerden, esq., for 46s4d a year. It finally became the property of William Frere who conveyed the site, twelve messuages, four gardens and one orchard together with the annual fair, called the Austin Fair, to the city for £240 <sup>771</sup>). 1609/10 the site was bought from the city for £600 by the trustees of Nicholas Wadham. It consisted roughly of five acres and a half bounded on the south by Holywell Str. and west by Parker Rd. On it arose Wadham College <sup>772</sup>).

<sup>770</sup>) D 906; VCH; *Pat. R. Edw. IV 1461/7*, p. 438; *LP Henry VIII*, vol. 13 (1), n° 1342 and vol. 13 (2), n° 4125 (28 April 1518); *PRO, SC. H. 8-2926* speaks of a tenement in Longe Rewe, a tenement at the gate of the priory and stalls (shopp\*) at the fair in May of each year.

<sup>771</sup>) *LP Henry VIII*, vol. 17, n° 698. A copy of the transaction also in Oxford, Bodleian, Ms. Rawlinson C. 936.34, fol. 85.

<sup>772</sup>) *VCH-Oxford III* (1954) 279/87.

For the *studium generale* see pages 149-152 (XII, 414-471) *supra*.  
For the plenary indulgence of 1516 (D 1020) and *infra*.

|                   |                                                              |
|-------------------|--------------------------------------------------------------|
| Priors: 1338-1342 | John Saltford (EMDEN, <i>BRU Oxford</i> 1633).               |
| 1357              | John (D 434).                                                |
| 1391              | Richard Baro (D 615).                                        |
| 1404              | Robert Blak (D 673).                                         |
| 1413              | Richard Dodington (D 1172; EMDEN, <i>op. cit.</i> 2170).     |
| 1416              | Thomas Cressall (D 701).                                     |
| 1425              | Thomas Wytwell (D 739).                                      |
| 1447              | John Goodwin (D 810).                                        |
| 1452              | Robert Lyn, subprior (EMDEN, <i>op. cit.</i> 1189).          |
| 1456              | John Stocton (D 841).                                        |
| 1462              | William Egremond (D 866).                                    |
| 1489              | Thomas Thwates; John Cope, subprior (D 955).                 |
| 1515              | Ralph Wedell (Wodal, Wodial): WOOD, <i>Fasti I</i> , 43/4.   |
| 1528              | William Wetherall (D 1072, EMDEN, <i>BRU Cambridge</i> 632). |
| 1533              | John Hancock, subprior (VCH).                                |
| 1534/8            | George Browne (D 1123).                                      |

#### Literature:

LITTLE in *VCH-Oxford II* (1907) 143-8. Since then most medieval sources of Oxford have been published by H. E. Salter in O. H. S. — For membership see EMDEN, *Bibl. Reg. Univ. Oxford*.

### 34. Penrith 1291-1539

*Peneretense*. The Registers of the Priors General falsely call it Penket or Pentech. Limit: York; Diocese: Carlisle (Karleolense); County: Cumberland.

« Pereth », wrote Leland, « is a market town by south 16 miles from Carluel [Carlisle] where was a strong castle of the King and standeth on a little water by force out of the Petterill River. In Perith is one parish church and a grey friars » <sup>773)</sup>.

There was no house of Grey Friars in Penrith, only an Austin Friars. It was started in 1291\* when John de Capella donated to the Austins in Newcastle a messuage in Penrith for an establishment of their Order <sup>773a)</sup>. In 1300\* they were firmly established when the king stayed with them for two days and gave them as a pittance for

<sup>773)</sup> LELAND, *Itin.* V, 54.

<sup>773a)</sup> This document was overlooked in *VCH-Cumberland II*, 194. The only Sir John Capela (atte Cappele) found so far was a clerk to Hamo de Hethe, bishop of Rochester: *Rochester, Reg. Hethe* 124, 126/7.

one day 2s8d, indicating the presence of eight men. In 1318\* John of Penrith, kn., added two acres. It was most unfortunate that this friend of the Order died from wounds received in the battle of 1322. He was buried by order of the king in the Austin church of Newcastle (/). His place was partly taken by John de Crumbewelle who added two acres in 1333\*. The acreage of the house did not exceed four acres. The house never played an important role in the life of the province even though a provincial chapter was held here in 1460\*.

The register of Bishop Kirby of Carlisle (1333-1337) gives the names of three acolytes and three priests in four years, but that of Bishop Appleby (1366-1379) only three subdeacons, one deacon and two priests in thirteen years. The great lack of priests after the Great Plague forced Bishop Welton to ask the Penrith friars to take over the cure of the parish in Newton ; in 1365 Bishop Appelby extended the assignment for four years, appointing Fr. R., sacristan of the house <sup>774</sup>). In 1359\* the bishop granted an indulgence to all those who were present when candles were lit on Christmas day and gave the Austins some alms « because they were so very poor ».

The house was suppressed at the same time as Newcastle, either in December 1538 or January 1539 (D 1145). Its memory still lingers on through the name of a street called Friarsgate. The property valued at 9s p.a. went to Robert Tyrwhite, esq. When about 1820 the trenches for the Abbot Bank were dug, the ground floor of the chapel was discovered and a quantity of bones dug up, but no record of it seems to have been taken <sup>775</sup>).

#### Literature:

J. WILSON in *VCH-Cumberland II* (1905) 194. Fr. HASWELL, « Notes on the Friary at Penrith », *Transactions of the Cumberland and Westmoreland Antiquarian and Archaeological Society*, n.s. 3 (1903) 350/2.

#### 35. \*Richmond 1534-

*Richemundia*, *Richmondia* ; [Limit : York] ; Diocese : York ; County : Surrey.

<sup>774</sup>) *Carlisle, Reg. Appleby*, fol. 146. For houses in Newton see D 1136.

<sup>775</sup>) FURNESS, *History* 72/3, where the name of Tyrwhite is falsely given as Tyrnhil. It is correctly given in J. NICOLSON and R. BURN, *The History and Antiquities of the Counties of Westmoreland and Cumberland* 2 (London 1777) 395.

When the Observant Friars were dissolved in 1534 their house in Richmond was supposedly dissolved (D 1086n) and not given to the Austins. The correctness of this claim has become doubtful, because in January 1536 Friar John Marbury, friar of Richmond, *ordin[is] Augustin[iensium]*, was given his capacity to accept a benefice and change his habit (D 1177).

### 36. Rye 1364-1538

*Ria* ; Limit : Oxford ; Diocese : Chichester ; County : Sussex ; Patron : St. Augustine <sup>776</sup>).

The only place on the southern shore of England which the Austins retained was Rye. Their former church still stands and, therefore, the history of this friary was studied more than that of other small houses. Romance has also woven its legends around « The Monastery » as it is called today.

Rye was the first of four foundations which in 1364 Pope Urban V permitted for England (D 485). William Taillour, the king's bailiff of the city since 1358 <sup>777</sup>), seems to have been the moving power in bringing the Austins to Rye. He, together with Henry and Benedict Zely, alienated in 1364\* two acres of land on East Cliff, where formerly had stood five messuages but were then washed away by the sea. In 1368\* he established a chantry in the parish church St. Nicholas. The prior and convent bound themselves under pain of Greater Excommunication to have one of their members say there a daily mass. Whether Taillour made this arrangement for his own convenience or wanted to establish a friendly relationship with the parish clergy is not indicated.

The Austins' stay on the Cliff was of short duration. In 1377\* French marauders burnt down Rye and also the unprotected friary. The misfortune proved a blessing in disguise. In 1379\* the mayor and the barons of Rye gave them a place called Le Haltone in the city with the obligation « to leave a competent space near to the Foss ditch for building the wall or our town and a way to go to such a wall ».

<sup>776</sup>) The seals of 1363 and 1379 represent St. Augustine (*Hist. Mss. Comm.* V, 497), but DELL, *Records* 208 calls the church St. Clare's Chapel.

<sup>777</sup>) VIDLER, *History* 25.

It has been stated that the beautiful chapel was built in 1524 <sup>778</sup>). This cannot be true since its architecture belongs into the late Decorated period. It was apparently built shortly after the Austins had settled in Le Haltone. It faced Conduit Hall and « is 68 ft. long, 26 ft. wide (within the walls), and 31 ft. high. At either end was a large handsome window surmounted by a Gothic arch, the lower part of each ornamented or supported by a corbel, representing some grotesque human head. These windows are 11 ft. wide and 18 ft. high. On the southside are remains of four gothic arched windows with rich tracery forming the mullions ; they are 7 ft. wide and 11 ft. high. As there were no houses on the south side to obscure them, the windows were visible from this part of High Street and showed to advantage. On the northside considerable alteration was made at the recent restoration. There are also traces of the foundations of a building on this side, which were probably the refectory and dormitory of the friars, so that this chapel would have been set apart for strict religious use » <sup>779</sup>).

At the beginning of the fifteenth century this friary like so many other religious houses suffered from a lack of vocations. Several times the prior general had to assign brethren from other houses to this place, but he always did so for only a limited period of time <sup>780</sup>), but when in 1439 the house was almost devoid of brethren he gave permission to accept four brethren for life with the condition that Rye gain at least four novices within the next four years (D 791).

One of the reasons for lack of membership was the non-observance of the common life which often found expression in the last wills\*, also in Rye. In 1424\* William Marchaunt bequeathed 6s8d for the house, but gave also each priest 2s8d for a trental of masses and 12d to each novice to pray for his soul (D 735).

The patron of the friary was St. Augustine. Since his feast on August 28 coincided with the dedication festival of the parish, John Arundel, Bishop of Chichester, ordered on 9 July 1476 that the dedication of the parish church should be advanced to August 15 <sup>781</sup>).

Shortly before the suppression, the friary must have had an

<sup>778</sup>) Sources note 360.

<sup>779</sup>) DEACON, *Old Rye* 103.

<sup>780</sup>) Mentioned are the friars John Brite of Lynn, John Wegyhale (D 713, p. 293\*); John Bery and John Morton (D 717) and John Whyte (D 771).

<sup>781</sup>) POLAND, *Friars* 130.

excellent superior who strove with energy to repair the ruinous buildings. In 1524/5 William Marsh provided a new roof for the monastery. A romance between his daughter and one of the last friars is still being told in Rye. The girl is called Amanda, while the friar is credited with a fine singing voice. They appeared at times to people. When in 1850 two skeletons were found in each other's clasp, the story seemed to have been verified. As soon as they had been given Christian burial, apparitions ceased. The story originated long after the suppression and is pure fabrication <sup>782</sup>).

Beside William Marsh may be mentioned as benefactors John Avanna who bequeathed five marks in 1526 <sup>783</sup>), William Byspyn who donated 40s for repairs in 1531 and Henry Walter of Iden who left in his will of 1534\* ten pounds, the Austin friar Thomas Harrison being witness.

The will of Henry Harworth of Playden made in 1535\* is one of those rare documents which gives either the entire or partial membership of a house. Prior Nicholas Unkely was to receive 6s8d to sing half a trental ; Sir Wiliam Browne 20s for a trental ; Fr. William Nesbott 5s for a trental and Fr. William Kyrry 5s for half a trental. To William Mychell, who was either a novice or a laybrother he willed 20d to pray for him. « Sir » William Browne was probably identical with the prior of Leicester (/) in 1525 and the curate of Rye who signed some testaments as late as 1558. Hayworth's testament proves that the Austins were highly respected and well-loved until the very end.

Faithful Catholics could not but admire religious who made no secret of their convictions. In 1533 the Austin « Sir » James was arrested for having spoken « seditious and heinous » words against the king and queen which meant that he opposed publicly the divorce and remarriage of Henry VIII. The pastor of the town, William Inold, was arrested with him. In 1538 another Austin, Friar Patrick, was accused for holding services in his religious garb. The later fate of both friars is unknown <sup>784</sup>).

The Act of Surrender is no longer extant. It was signed on 18 December 1538. Ingworth coming from Canterbury where he had encountered the opposition of Br. John Stone, made short shrift of

<sup>782</sup>) VIDLER, *History* 54.

<sup>783</sup>) *Sussex Wills* IV, 81/2; POLAND, *Friars* 131.

<sup>784</sup>) See chapter on suppression.

the friary, whose site with garden, an orchard and a small close containing about an acre, was valued at 8s4d a year. Since no one bought it, it remained in the hands of the king until 1545 when it was leased to Thomas Goodwyn for 21 years (D 1143). It was then in a very dilapidated condition. Later, the chapel was used as a place of worship for French Huguenots like the London church. Since then it has been a theatre, a malt house, a barrack, a salt and provision store, a wool warehouse, a Salvation Army meeting room, an artist's studio ; at last it has come into the possession of the Church of England parochial authorities who use it for a Sunday school and other purposes <sup>785</sup>).

Priors: 1535 Nicholas Unkely (D 1099).

#### Literature:

L. F. SALZMANN in *VCH-Sussex* II (1907) 96/7; E. B. POLAND O. F. M., *The Friars in Sussex* (Cambridge 1934) 115-133 with picture of church; L. A. VIDLER, *A New History of Rye* (Cambridge 1934) with drawing of church. J. F. DEACON, *Ancient Rye*, 5 ed. (Rye 1927) 103-105; *Historical Mss. Commission, Report V* (1892), Rye p. 497; « Transcript of Sussex Wills » IV, ed. G. RICE and W. GODFREY in *Sussex Record Society* 45 (1940); Austins pp. 81-82. We quote it as *Sussex Wills*; G. P. BURSTON, « Excavations at the Friary of St. Austin, Rye » *Sussex Notes and Queries* 14 (1956) 204/5. R. DELL, *The Records of Rye Corporation* (Lewes 1962) with drawing of the chapel made in 1824 by J. Rouse.

#### 37. \*Shamele or Sittingbourne 1255-

*Shamel* ; [L. Oxford] ; Diocese : Canterbury ; County : Kent.

Near the town of Sittingbourne in Kent and since the days of King John stood a chapel in honor of St. Thomas the Martyr. It was connected with a hermitage called Shamele or Shamwell, whose occupants had to provide for the upkeep of the chapel and take care of a small hospital for the poor. The royal treasury granted them for these services 3d a day. When the Austins came to England and looked for suitable places, the superior of Shamele, a friar Silvester, apparently joined them and received on 7 February 1255\* licence to alienate in mortmain not only the chapel and hermitage but also four messuages in Sittingbourne. When the Great Union of the Order took place in 1256 Friar Sylvester apparently refused to accept the

<sup>785</sup>) POLAND, *Friars* 131.

newly prescribed active life and as a consequence the Austins lost this early foundation. At least Capgrave mentions Sittingbourne as an establishment which failed. Friar Sylvester still served in 1266 but his name appears without any affiliation to an Order.

According to an Inquisition taken in 1288 by Samuel, a clerk of the Hundred of Middleton, the houses of Shamele had been sold or destroyed by one Boniface, the second successor of Sylvester. One of the two bells was carried into Essex by a brother « who ought to have dwelt there » and the marble altar was taken into the church of Sittingbourne.

#### Literature :

A. HUSSEY, *Kent Chantries* 3 in *Kent Archaeol. Soc. Records Branch* 12 (1936) 291.

#### 38. \*Sherborne 1343-

*Scireburna, Sherbornense, Schirburnense* ; [Limit : Orford] ; Diocese : Salisbury ; County : Dorset.

Robert de Bradeford, pastor of Stalbridge, Dorset, received royal permission on 15 June 1343\* to alienate to the prior provincial of the Austins in England a messuage and eight acres of land in Shirbourne for an oratory and habitation of the Order in that town <sup>786</sup>). On 5 December 1342 Pope Clement VI had given his consent through the Bishop of Salisbury, in whose great and populous diocese the Austins did not have a single house. He also demanded that sufficient means for twelve brethren should be provided <sup>787</sup>). Nothing, however, seems to have come of it, probably because the Benedictine abbot of Sherborn like his neighboring confreres would not permit it. The list of Austin houses made in

<sup>786</sup>) D 342; *Inq. a. q. d.* File 265, n° 12. A communication from the Rev. Robinson, Sherborn informs us that Robert de Bradeford (acolyte !) was instituted at Stalbridge on 30 March 1324. He quotes HUTCHINS, *History of Dorset*, where we could not find the passage under Stalbridge. FOWLER, *Mediev. Sherborn* 188 makes the founder join the Austins and even designates him as prior provincial. Unfortunately, this excellent historian died a few years ago and, according to a personal communication, his otherwise unknown source cannot be found among his papers.

<sup>787</sup>) D 339. The index to *Cal. of Papal Registers* III assigns this donation to the Austins of Winchester.

1387\* does not mention Sherborn and, therefore, the various conjectures of historians should be disregarded <sup>788</sup>). The founder might have been related to Fr. John de Bradefors (Sr.) who was ordained subdeacon on 3 April, 1306 <sup>789</sup>) or John de Bradeford (Jr.) who received the same order on 6 June 1349 <sup>790</sup>).

Literature:

A. G. LITTLE in *VCH-Dorset* II (1908) 96; J. FOWLER, *Mediaeval Sherborne* (Dorchester 1951) 188.

39. Shrewsbury 1255-1538

*Salopia, Scrobesburiense*; Limit: Lincoln; Diocese: Lichfield and Coventry; County: Shropshire; Patron: St. Augustine <sup>791</sup>).

« The town of Shrobbesbyri standeth on a rocky hill of stone ... and the Severn so girdeth in all the town that saving a little piece ... it were an ile. The town is strongly walled and defended with water the which is to be counted in a manner for the town ditch ... There are two great main bridges of stone on the whole river Severn at Shrewsbury. The greatest and fairest and highest ... is the Walche [Welsh] bridge having six great arches of stone. This bridge stands on the west side of the town and has at the one end of it a great gate to enter by into the town ... The Augustin Friars were of the foundation of the Staffords. It stood a little beneath the Walche bridge » <sup>792</sup>).

The outlines of this friary could still be seen at the time of Owen, the town's famous historian <sup>793</sup>). Its beginning was placed by Capgrave in the year 1255 when a great famine brought much suf-

<sup>788</sup>) For example FOWLER, *Mediev. Sherborn* 188 wonders whether the hospital of St. Augustine is not identical with the Bradford foundation.

<sup>789</sup>) *Lichf., Reg. Langton*, fol. 102.

<sup>790</sup>) *York, Reg. Zouche*, fol. 29v. See note to D 339.

<sup>791</sup>) The seal is printed in OWEN-BLAKEWAY, *History* II, 488 and reads: *Sci. August' Salop' si[gillum] commune ordinis*. — LUBIN, *Clef* 353 mentions a *conventus Buriensis* which he falsely identifies with Burgh St. Edmund in Suffolk. It is no doubt identical with *Scrobesburiensis*.

<sup>792</sup>) LELAND, *Itin.* II, 81. Text modernized by us.

<sup>793</sup>) OWEN, *Some Account* 301 writes: « Very little of the priory is to be seen except the shell of a large building of red stone with two pointed arched doorways ... On a late alteration of the premises the ruins of a rich doorway were discovered with recessed mouldings of the pointed style. A painted tile on which was represented a knight in complete armor was also dug up ».

fering (D 9). This confirms the thesis of Owen that the Austins were identical with the « poor brethren of Cowlane (*Coulonia*) », to whom King Henry III gave in June 1254\* some land outside the gates of Shrewsbury with the command to the dean and chapter of St. Mary's not to stop them from holding services once their church was built. In this document the name Order of St. Augustine is not used, but it is clearly mentioned in 1269\*, when the same king gave ten marks to the building fund of their church and again in 1283\*, when they received a royal pittance of 13s4d, probably for two days, signifying the presence of twenty men.

This first location, however, did not prove favorable, and they moved to a place outside the city walls near the postern gate of Rumbaldesham. This place had been donated by Geoffrey Randolph, a citizen of Shrewsbury, who obtained King Edward II's permission in January 1298\*. By a contract of 9 October 1290 they had to pay 5d p.a. to the Cathedral Chapter of the city in lieu of all former tithes<sup>794</sup>). This contract certainly applied to the new place because there is nothing to show that they retained their land in *Coulonia*. Mass was said at first in a room of the new building but by 1300 their church must have been finished because they gave that very room to Richard le Fox, a chaplain (D 139). One of its chapels was dedicated to St. Osyth<sup>795</sup>). In 1292\* Roger Meuland, bishop of the diocese, had granted an indulgence to all who contributed to the fabric of the church.

<sup>793a</sup>) George Randolph was the oldest son of William Randolph, a wool-merchant. He was mayor in 1295, 1298 and seven times more between 1302 and 1318. He was called to the Ninth Parliament: H. WEYMAN, « Shrewsbury M. P.'s Memoirs », *Shropsh. Archaeol. Soc.*, ser. 4, vol. 12 (1930) 131.

<sup>794</sup>) D 1117, p. 464\*. The donation of Randolph must have been considerably older than the royal license of 1299\* indicates. Both the contract with the cathedral chapter of 1290\* and the indulgence of Bishop Neuland in 1292\* point in this direction. The original of Randolph's license forms now *Brit. Mus. Add. Charters* 34,949.

<sup>795</sup>) Provincial Thomas Winterton granted in 1400\* a letter of confraternity to Robert and Margaret Cotwall. Therein a special indulgence of 500 days is granted by Pope Paul II to all who contribute « ad sustentacionem capele sancte Sithe ibidem constructe » (OWEN, *History* II, 455). Everything in this sentence is suspect except the building of the chapel. The date of the pope as given by Owen is false, since Paul II ruled from 1464/71. The indulgence of 500 days is so unusual that it must be rejected nor does the whole additional sentence, which grants the living and dead of their family an additional indulgence of 424 days, fit into the tenor of the other Austin letters of confraternity.

Shrewsbury was an important stronghold of the English kings in their battles with the Princes of Wales. The external aspect of the Austin friary reflected the spirit of the town to such an extent that it looked more like a fortress than a religious house. Some time before they had moved to their new location, the city had built along the River Severn a stone wall 120 ells long, flanked by two round towers. This fortification was called the « Outer » or « New Work ». In 1337 the city granted this fortification together with the land between it and the main wall to the Austins under the condition that a substantial well-embattled house be built. This house and the New Work was to be occupied by the town's armed forces at the time of war, but otherwise it should be at the friars' disposal. They were even granted a special gate within the wall for ingress and egress to their house (D 310). In 1345\* the king permitted its alienation in mortmain. In addition they acquired ten acres <sup>796)</sup> from a priest and three laymen in 1363\* and eight more acres from William de Biriton (D 1117), who seems to have had a relative by the same name within the Order (D 199a).

In 1392\* Richard, earl of Arundel and Surrey, obtained royal license for the Austins to surround their property,  $23 \times 260\frac{1}{2}$  rods ( $380 \times 4290$  ft.), with a wall. For this permission two gentlemen, Roger Wolryche and Roger Horton, gave the city two acres of land with a stone quarry, lying without the walls, and the friary itself granted a good broad way for men and carts upon their land from the wall down to the River Severn <sup>797)</sup>.

Shrewsbury must have been a substantial house during the second half of the fourteenth century. This is suggested by the holding of three provincial chapters in 1383, 1389 and 1400. Amongst its members was John Shypton, DD, one of the twelve doctors who condemned Wycliff in 1381\*, and John Marlow who visited Rome during the Jubilee Year of 1389 (D 603). A Fr. John Mason is mentioned in 1422 who might have been the author of a chronicle kept at Little Yarmouth, from which Worcester gave some excerpts <sup>798)</sup>.

<sup>796)</sup> D 481 speaks of only four acres. The other six acres do not seem to be mentioned in the Patent Rolls. According to OWEN, *History* II, 454 they were bought by the gentlemen Pontesbury and Shotton, two men mentioned in D 481, and given to the Austins.

« The Quarry is a public walk occupying a rich meadow of about 20 acres, gradually sloping to the river »: OWEN, *Some Account* 302.

<sup>797)</sup> OWEN, *History* II, 555.

<sup>798)</sup> See chapter on authors.

The importance of the house dwindled after the middle of the fifteenth century. In 1456\* it consisted of only six priests, who signed an agreement with John Mynton, a draper of Salop, by which they leased their land between the River Severn and the town wall for seven years at 22s4d p.a. This is a sure sign that lay brothers were no longer available in sufficient numbers to do this work. The prior was then Thomas Wharton, D. D. In 1463\* the general of the Order had to threaten the prior with excommunication if he would not pay the provincial taxes within two months. Worst of all was the bitter dispute between some citizens and the friary in 1472\* after an Austin had slain a man in self defense and then sought refuge in his conventual church<sup>799</sup>). In 1525 and the years following the plague killed many inhabitants<sup>800</sup>), and as a consequence the friaries of the city begged for special support from the town treasury. The Austins received £5 in 1528\* and another £4 in 1536 (D 1106) for the repair of their ruinous house. The eloquent plea of the prior on this occasion reveals the regularity of liturgical prayer within his friary and a truly religious concept of its value.

In view of the financial conditions within the city it is quite believable that Ingworth found the Austin friary all in ruin, « the more parte falleynge down » and all that remained not worth four nobles (D 1117). The Prior Richard Alate, however, was not such an insane person as described by the royal visitor. He had been shrewd enough to remove all worthwhile objects from the grasping hands of the Crown and was courageous enough to sue for his house in London. The city came to the assistance of the worried Ingworth by putting Alate in jail (D 1117). Two Irishmen, Denis O'Brien and Edmund Aspoll, who stayed with Alate, were sent back to their own country by Ingworth ; they stayed on, however, and received together with John Donne and Walter Franke their capacities on 10 September 1539 (D 1177). The inventory has been preserved, but the Act of Surrender is missing. The rent of the site brought four marks p.a. The house remained in the king's hands until 1543 when it was

<sup>799</sup>) P. 208 (XIII, 545) *supra*. Another case of sanctuary is reported in 1524/5: *Hist. Mss. Comm.* 33.

<sup>800</sup>) The lack of funds was the result of the plague in 1525 « which swept off such number of the town and surrounding country that agriculture was in great measure neglected, a dearth followed in the ensuing year, and men died for want of bread »: OWEN, *Some Account* 301.

sold to Richard Andrews and Nicholas Temple who also bought the Dominican friary.

Priors: 1456 Thomas Wharton (D 838).

1473 John Wall (OWEN, *Hist.* II. 458).

1481 Thomas (D 930, where the name Thomas was omitted).

1523 Richard Lynyall, known as « the great Sir Richard » (D 1117).

1538 Richard Alate (D 1117).

#### Literature:

*Historical Mss Commission, 15<sup>th</sup> Report, Appendix H. — X. The Mss of Shrewsbury and Coventry Corporation* (anno 1516/7), pp. 32-34; Mary C. HILL, *Guide to the Shropshire Records* (Shrewsbury 1952) 120. In the *Transactions of the Shropshire Archaeological and Natural History Society* appeared these articles:

C. H. DRINKWATER, « The Augustinian Friars, Shrewsbury » 3. ser. vol. 7 (1907) 105-114.

J. A. MORIS, « The Old Tower of St. Austins Friary », ser. 4, vol. 8 (1922) pp. V-VI.

J. A. MORIS, « Austin Friars and Town Drainage », vol. 46 (1932) 51-57.

Shrewsbury found an extraordinarily thorough historian in H. OWEN (and J. B. BLAKEWAY), *A History of Shrewsbury* II (London 1825) 451-460. He shows the remains of the friary on p. 451, the seal on p. 488 and the initial of a charter on p. 521. A shorter account contains some items not mentioned in the larger work: H. OWEN, *Some Account of the Antient and Present State of Shrewsbury* (Shrewsbury 1808) 301-303.

#### *Sittingbourne vide Shamele*

#### 40. Southampton 1534-1538

*Southamptonia* ; [Limit : Oxford]; Diocese : Winchester ; County : Hantshire).

Southampton, Hants., one of the earliest foundations of the Franciscans, was transferred to the Observants in 1498. After their dissolution in 1534, the place was given to the Austins (D 1086). It was suppressed by Ingworth on 6 October 1538 (D 1131). How many of the six friars who signed the Act of Surrender were actually Austins cannot be ascertained. Bonaventura Jonson and John Brymstone are mentioned as Austins in 1534\*, but they no longer appear in the Act of Surrender. The Observant Friars returned in 1558 for a short period.

The Inventory of Effects mentions the quire, church, vestry,

chapterhuse, frayter (dormitory), fermery (infirmary), taylor's house, parlor, keckyn. « Item the lybrory with two lockeys and many bokes in yt cheyneyd ».

Literature:

KNOWLES-HADCOCK, *Medieval Rel. Houses* 195; J. SILVESTER, « Dissolution of the Friary in Southhampton » in *Hampshire Field Club. Papers and Proceedings* I, n° 4 (1890) 17-22, where the Act of Surrender and the Inventory of Effects is given.

Southtown vide Gorleston

41. *Stafford* 1343-1538

*Staffordia* ; Limit and Diocese : Lincoln ; County : Staffordshire ; Patron : St. Augustine.

Stafford on the river Sow lies in the heart of Staffordshire. Its lords were great benefactors of the Austins but only in 1343 did Ralph, first earl of Stafford, ask for a foundation of the Order in his city. Pope Clement VI granted his request on 7 November 1343\* under the conditions that sufficient provision be made for the sustenance of twelve friars. A year later, June 25, King Edward III licensed the alienation in mortmain of five acres of land in Forbruegge <sup>801</sup>), a suburb of Stafford, and also the construction of an aqueduct. Probably as a consequence of the Black Death, William and Richard le Heustere donated in 1348\* some additional land and in 1350\* Richard released the prior, John of Wykesworth, from all claims he had on this property. John Bakehouse and his wife Cecelia must have been great benefactors to have received in 1361\* from Prior John, a Letter of Confraternity <sup>802</sup>). About this time the friary seems to have been in a flourishing condition because Bishop Stratton of Lichfield ordained 10 priests, 7 deacons and 14 subdeacons

<sup>801</sup>) D 346. Forbrügge or Fordebrügge was also known as Stafford *Grene cis flumen*: « LELAND, *Itin.* VII, 28. — The prior general speaks in 1419 of a « conventus Brugensis in Anglia » (HERRERA, *Alph. Aug.* I, 124). It can be only Forbrügge, not Burgh St. Edmund's as LUBIN, *Clef* 352 has it. — It seems that the Austins took over an old hermitage according to the *Inq. a. q. d.* « Radulfus, baro Stafford fundavit quendam domum ordinis sancti Augustini et dedit eis heremitorium de Forbrugge » PRO, *Calendarium Rotulorum Chartarum et Inquisitionum ad quod damnum*, p. 312.

<sup>802</sup>) D 469. The letter was unknown to Maxwell.

for it between 1360-85. Not mentioned among them is Thomas Ashebourne, who later became one of London's great priors.

The Staffords had, no doubt, founded this place as a burial place for their family. When the priory of Stone was suppressed in 1536, all monuments of the Staffords were removed from there to Forbruegge. According to Leland a pedigree of their family hung in this church.

For the entire fifteenth century only a few notices have been found so far. The important chapter after the divided election of 1419 was to be held in Stafford in 1420, but was delayed until 1421 (D 715). Roger Norton, in 1422, left them in his last will the sum of 6s4d<sup>803</sup>). In 1463 the prior general threatened the prior of Stafford and all priors of the midlands with excommunication if they would not pay the provincial taxes within two months (D 871).

On 9 August 1538 Bishop Ingworth, the royal visitor, assembled the friars of all three Mendicant Orders in Stafford and told them that he was not sent to suppress them but only to reform them. For their reform he imposed « reasonable injunctions » like cutting off their last remaining means of support. He had found all friars « singing abroad », that is, helping out in the neighboring parishes over the week-end. Only one friar of each house had remained home to say the conventual mass. That this signified the need for priests and the friars filled this void did not interest Ingworth.

When he insisted that they give it up, they all « with one assent, without any counsel or coercion » gave their houses into the king's hands. Since the Austin friary was « a poor house with small implements and no jewels but one little chalice and no lead on the roof » and since its rents amounted to only £2-11-8 a year, its members could not live without the stipends given for their services. A public auction on 27 September 1538 brought into the coffers of the greedy king only 79s from the sale of implements and £28-8-3 for the site. All buildings were to be « taken down, defaced and carried away » by the buyers James Leveson (or Leuson) of Wolverhampton, Thomas Picto and Richard Warde. The sale included all « the tile, shingle, timber, stone, glass, and iron, one marble gravestone, the pavements of the church, choir and chapels with rode loft, the pictures of Christ, Mary and John together with all superfluous edifices and buildings (D 1116).

<sup>803</sup>) *Canterbury, Reg. Chichele II, 256.*

Though Ingworth had sent an earnest plea to Cromwell to grant the friars their capacities by Michaelmas they did not arrive until 10 September of the following year (D 1177). Only five Austins are mentioned, viz. John Hare, John Surbridge (Sawbridge ?), John Hawcocke (Hancock ?) Philip Stubbis and William Caster (?). The Act of Surrender is not extant but the list of things sold at the auction has remained. It mentions the church with a steeple and two bells, the old hall, inner hall, kitchen, brewhouse, recreation house and the chauncel (i.e. choir). The prior whose name is unknown, partook in the auction purchasing mostly paraphernalia needed for the saying of mass.

Priors: 1348, 1350 John de Wykesworth (D 367, 383).

1361 « John » (D 469).

1393 John Goldycar (*Lichf., Reg. Scrope* 1290).

1399, 1404 John Stocton (D 646), different from the prior of Oxford in 1456 (D 841).

#### Literature:

Histories of the town are useless for our purpose with the exception of Lionel LAMBERT, *The Austin Friars of Stafford* (Stafford 1933) and F. A. HIBBERT, *The Dissolution of Monasteries at Staffordshire* (London 1911). HIBBERT, *Monasticism in Staffordshire* (1904 ?) was not at our disposal.

### 42. Stamford (alias Staunford) 1342-1538

*Stampordia*, *Staunfordia* (false : *Senfordia*) ; Limit : Lincoln ; Diocese : Lincoln ; County : Northampton ; Patron : St. Augustine <sup>804</sup>).

On 23 July 1342\* Robert of Woodhouse, archdeacon of Richmond, received permission from Pope Clement VI « to found and build an oratory, dwellings and other necessary offices with sufficient funds to sustain at least twelve Austin Friars » in Stamford on the place which formerly had belonged to the Friars of the Sack <sup>805</sup>).

<sup>804</sup>) *Cal. Inq. a. q. d.* IV (1931), n° 994.

<sup>805</sup>) D 338. Leland claims in his *Itin.* IV, 88/9 that « one Fleming, a very rich man of the toune of Steneford in Lincolnshire was the first founder, as it is said, of the Austins Freres in Staunford in the west suburbe hard by St. Peter's gate. An archdeacon of Richemont was the performer of it ». Except for this passage there is not a single document making a Fleming the founder. On a Sir Fleming see MOOR, *Knights* II, 272/3. Was he the founder of the Friars of the Sack ? The latter came to Stamford before 1274. Four of them were still here in 1300: KNOWLES-HADCOCK, *Mediev. Rel. Houses* 207.

King Edward III had personally asked the pope's permission in 1340\*, but the sickness and death of Pope Benedict XII had delayed the permission. Robert was probably one of the barons of Woodhouse in Lincolnshire, had been treasurer of England in 1329 and 1338, held canonries in Lincoln and Lichfield dioceses and prebends in Lincoln, Southwell and Auckland (D 330) and in 1340 was secretary to the king. He died shortly after he saw his foundation a reality (1344/5), was buried within the choir and left to his foundation all his goods within their enclose and £20 in silver for funeral expenses (D 349).

A somewhat romantic description of the friary was given by Rev. Foster, rector of St. Clement's Danes, who lived before 1800 :

« The friary without St. Peter's Gate, on the left hand has doubtless been a most noble fabric, as appears by the remaining ruins which have been carefully inspected. The west front seems to have been eighty yards long, the south front eighty yards long. The chapel, standing on the northside may easily be discerned to have been forty yards long and twenty yards wide and the end of the chapel westward seems to have ranged along the cloisters which seem to be [MS : are] of the same length and breadth with the chapel. In which place, lately digging to make a sawpit, we found the skulls and bones of men. The chapel seems to range even with and join to the east front, as the cloisters do to the West. The east front is also eighty yards, so that the whole is an entire square, and in the middle thereof very plainly appears a curious and complete court being exactly thirty yards every way. The stone pillars and windows which have been dug up in the ruins, render the structure very magnificent, and some of the rooms whether from conveniency or curiosity, have been paved with a fine sort of glazed tiles of different colors 2" thick and 9" square and from corner to corner 12" ; a whole load of them was found as they lay on the paved floor and more might have been taken up, but that they were spoiled, and so not thought worthwhile. On the east front at a small distance, there yet appears to have been a very curious garden as by the degrees which both in length and breadth and ascent were very carefully, exactly and proportionately made. And the south front rising from the ground assures us it was approached to by a noble and gradual ascent, the whole being environed with a stone wall, near half a mile about. The situation as sweet, pleasant and delightful as if nature here wanted no assistance from art. The south and

the west prospects made agreeable by the silver stream of the river Welland and its most rich fragrant meadows ».<sup>806</sup>)

« Several antique pieces of sculpture in stone representing divers birds, beasts, fruits, flowers etc. and now inserted in a new court wall belonging to the late Mr. Feast's house, were not originally part of Sempringham Hall, but more truly dug up in the Austin Friars (when the seal of Thomas bishop of Elphin was discovered there) and for ornament removed hither by the aforesaid Mr. Feast ».<sup>806a</sup>)

Scarcely had the friary been started when the Black Death ravaged England and, for a while, precluded all progress. A generation later, however, the pulse of new life was beating strongly. On 27 September 1370\* Henry Paynbrigge, mason of Stamford, received £27-7-10 for the erection of the cloister and the cells above it. Since his receipt is found in the cartulary of Clare (D 506) it is evident that Clare forwarded the needed funds. In 1373\* ten acres were acquired from the Abbey of Sempringham. Though royal permission had been granted, an overzealous escheator caused a delay of several years before the Order had full possession of this land which lay between the wall of the friary and « le grene dyke » and was worth 6s8d p.a. The expansion was probably necessitated by the school of theology mentioned for this house between 1392 and 1420<sup>807</sup>). It, no doubt, continued to exist in the following decades.

Expansion always indicates the presence of outstanding, progressive men. In Stamford it was William Edmund, auxiliary bishop of London and later, under Cardinal Henry Beaufort, auxiliary of Lincoln. He is probably identical with William Steneford, « a man of great fame and learning, an eloquent preacher, fervent and very artful in persuading »<sup>808</sup>). His contemporary was the excellent Thomas Winterton, the opponent of Wyclif and provincial of England<sup>809</sup>). The strictness of discipline in this house is indicated by the dismissal of Walter Baygeny in 1363\* who despite his moral guilt would not bend his proud neck<sup>810</sup>). The arrest of Fr. John of Leicester who thought himself free from monastic discipline because of his

<sup>806</sup>) DUGDALE, *Monasticon* VI (3) 1593/4.

<sup>806a</sup>) BECK, *Annals of Stanford* XI, 25 quoted by LITTLE in *VCH-Lincoln* II, 225.

<sup>807</sup>) P. 146 (XII, 412) *supra*.

<sup>808</sup>) PECK, *Antiquities* 34. See List of Bishops in appendix.

<sup>809</sup>) P. 80 (XI, 548) *supra*.

<sup>810</sup>) D 478 and *Sources* p. 518\*.

papal chaplaincy was ordered in 1402\*. But two generations later, the relaxation of strict observance becomes apparent in the acceptance of a benefice by Thomas Burn or Born, who had gained the baccalaureate in theology at Oxford (D 852).

Many gifts are recorded <sup>811</sup>). Amongst the more substantial donors were William de Thorp., kn., who left ten marks in his will of 1391 <sup>812</sup>), Roger Flower of Oakham who bequeathed six marks in 1423 <sup>813</sup>) and Thomas Fisher, vicar of Gelder Norden, who donated 40s in 1518 <sup>814</sup>).

In 1342 the friary had at least twelve members <sup>815</sup>) but the Act of Surrender was signed on 5 October 1538 only by the Prior Richard Warnar and five others (D 1130). They received their capacities on 31 December 1539 (D 1177). The royal visitor, Dr. John London, reported the church well leaved and that he had sold all glass at Austin Friars « else it would have been stolen, because it stands out of town » (D 1130).

In 1548 the king granted Lord Clinton « the site of the late house of Austin Friars in Stamford, Linc. (about two acres) a close of land (five acres) and one acre of land adjacent to it, also all buildings, orchards, gardens belonging to that site in tenure of Thomas Gedney. In the same month Lord Clinton was allowed to sell it to Sir William Cecyll, later baron of Burghley <sup>816</sup>).

Priors: 1348 William de Glentham (D 402).

1435 Walter Grantham (D 772).

1538 Richard Warnar (D 1130).

#### Literature:

A. G. LITTLE in *VCH-Lincoln* II (1906) 225/6; F. PECK, *The Antiquities of Stamford and St. Martin's*, ed. W. HARROD I (Stamford 1785) 34/7; Ch. NEVINSON, *History of Stamford* (Stamford 1879) 40.

<sup>811</sup>) GIBBONS, *Early Lincoln Wills* 42, 80, 155; FOSTER, *Lincoln Wills* I, 33, 46, 128, 174. Lady Alice Basset of Castle Bytham bequeathed 40s in 1412: *Lincoln, Reg. Repingdon* II, 276, also I 24, 147, 151, 191.

<sup>812</sup>) *Lincoln, Reg. Repingdon* II, 276.

<sup>813</sup>) PECK, *Antiquities* I, 35.

<sup>814</sup>) NICOLAS, *Test. Vet.* 564.

<sup>815</sup>) RUSSELL, *Clerical Population* 211 and D 338.

<sup>816</sup>) NEVINSON, *History* 40.

## 43. \*Surek about 1249

Surek was another early foundation which, according to Capgrave, failed (D 4). Neither a place by that name, less a document for it could be found so far. There is a possibility that the now extinct Surrex<sup>817</sup>) in Essex signifies its location.

## 44. \*Tawstoke 1385-

*Towestoke* [Limit : Oxford] ; Diocese : Exeter ; County : Devon.

Ralph Lord Basset of Drayton, who had founded Atherstone in 1375, received permission ten years later to alienate in mortmain four acres of land for an Austin friary in Tawstoke (D 563). It was a new attempt to settle in this part of England where foundations in Dartmouth (1331) and Barnstaple (1348) had failed. The new endeavor also came to naught probably for the same reasons as the two previous tries, viz. the resistance of the Cluniac prior. The list of 1387 does not mention this house. Formerly it had been believed that the Tawestoke of the original was identical with Tavistock, but this false opinion was corrected of late by H. P. R. Finberg. Tawstoke was located near Barnstaple.

## Literature:

H. P. R. FINBERG, « The Friars of Towestoke », *Devon and Cornwall Notes and Queries* 21 (1941) 348-350.

45. *Thetford* 1389-1538

*Thetfordia*, *Tiffordia*, *Teffordense* (false : *Terfordia*) ; Limit : Cambridge ; Diocese : Norwich ; County : Norfolk ; Patron : St. Augustine<sup>818</sup>).

<sup>817</sup>) « Surrex Fm. Syrych 1461. Min Acct. » : P. REANY, *The Place Names of Essex* (Cambridge 1935) 39. — Upon my inquiry Mr. J. D. Mills of the English Place-Name Society London, kindly replied under March 22, 1964: « We have no name Surek in our files. I have no idea about the historical possibility of connecting it with Surrex in Essex, but it looks possible enough on etymological and philological grounds. If Reany is right in suggesting a connection with the personal name *Asketin fitz Sirich* 1203 FF (Reany 39), a spelling with K would be possible. Sirich derives from OE Sigeric, which was also influenced by ON Sigrikr, ODan Sigrik. Surek would be a feasible variant in 1260 ».

<sup>818</sup>) MESSENT, *Monastic Remains* 76.

The ravages of the Second Pestilence permitted the Austins only in 1389 to establish the fourth house allowed by Pope Urban V in 1364\*. It was to be the last foundation of the Order in medieval England and took place in Thetford, then an important town with twenty parish churches and thirteen monastic institutions<sup>819</sup>). The exact beginning of this friary is not known. The first certain date is 21 August 1389\* when Thomas Morley, kn., and Simon Barbour of Thetford received permission to alienate in mortmain four acres of land for the building of a church and other monastic buildings. These two men, however, were not the founders of this house. A subsequent document ascribes this honor to John of Gaunt, duke of Lancaster (D 680). He had made his donation probably two years earlier<sup>820</sup>), but the actual start seems to have been delayed by the Dominicans<sup>821</sup>) who wanted to see the proper distance safeguarded since the duke intended to place his new foundation near the Southgate where they were established. He gave the Austins part of the ancient entrenchments of the Danish earthworks on Castle Hill, located outside the city walls. When the first piece of property did not suffice for the required buildings they were allowed in 1408\* to add a plot of land 152 × 20 ft. on the west side of their manse and another plot 333 × 20 ft. on the east side. The friars, however, were so poor that they could not start their church. King Henry V, therefore, donated them in 1413\* the hermitage of St. John's which consisted of a chapel, a small hospital, a hermitage, a few other buildings and 36 acres of land in Thetford and Barnham. Included in the gift was also a small fair worth 40s p.a. and several rights and privileges. In return the Austins had to say mass three times a week for the king and his family. The exact time in which the church was finally built is unknown. Excavations made about 1735 showed a nave 80 ft. long and 30 ft. wide, while

<sup>819</sup>) MESSENT, *op. cit.* 76.

<sup>820</sup>) The historians of the city place the foundation in 1387. They were most probably correct, but so far there is no definite proof given.

<sup>821</sup>) There seems to be considerable confusion between Austins and Dominicans. LELAND, *Itin.* I, 327 gives the correct topographical description for the Dominicans but combines it with the history of the Austins. — MARTIN, *History* 196 mentions a Prior Robert de Berton for the year 1370. Since the Austins arrived more than fifteen years later, Berton must have been the superior of the Dominicans. — All later historians follow Martin's false presentation of facts regarding the hermitage. The *Cal. Pat. Rolls* 1413/6 p. 23 gives the correct version.

the choir was 70 ft. long and 26 ft. wide. The space between church and choir was 14 ft. To the right of the church a quadrangle was taken to be the monastery but might also have been a preaching nave <sup>822</sup>). Margaret, wife of Sir Thomas († 1411) was buried in the church beside her daughter Elisabeth Hengrave († 1402) <sup>823</sup>). To the *Scala Coeli* in this church Thomas Goddard of Hokham gave 20d in 1526 for the singing of three masses (D 1059).

Thomas Hurton and his wife Margaret must have been great benefactors of this house because they received a Letter of Confraternity in 1469\* signed by the Prior Provincial Thomas (Penketh) and the Prior John Potche <sup>824</sup>).

In 1424\* the prior general gave the house in Thetford the right to accept four brethren who would take care of the begging within the friary's limits so that the fourteen boys accepted by the Order could give themselves to study instead of wandering about in the neighborhood. The presence of these boys signifies the existence of an elementary school for candidates of the Order <sup>825</sup>).

The begging limits had been arranged right at the beginning of the house, when the friars of Clare surrendered 47 villages. Lillian Redstone accused them of great selfishness by not granting Thetford a single large town <sup>826</sup>). This charge is without foundation as a look at the map shows. All villages given to Thetford are located within a well-defined area and Clare did not retain a single village or town within this space. Since the loss of this large district reduced Clare's income considerably, Thetford had to promise not to make any further demands. Austins who had joined the Order from the towns now given to Thetford were not forced to join the new foundation but could remain affiliated with Clare.

<sup>822</sup>) From the plan drawn in 1735: MARTIN, *History* 196.

<sup>823</sup>) D 688, 976. Other wills containing minor gifts may be found in MARTIN, *History* 197/8 and S. TYMMS, « Wills and Inventories from the Registers of the Commissary of Bury St. Edmund's and the Archdeacon of Suffbury », *Camden Soc.* 49 (1850) 2, 55, 73 etc. In 1489 John Maynard of Thetford bequeathed 40s « emendacioni et redificacioni » of the friars' church. *Norwich, C.C. Reg. Wolman* 73.

<sup>824</sup>) The note to D 892 calls attention to the mistake in MARTIN, *History* 197 calling Friar John Potche not only local prior but also prior provincial. Either John Slolee (D 888) or Thomas Penketh (D 891) was provincial in 1469.

<sup>825</sup>) P. 147 (XII, 408) *supra*.

<sup>826</sup>) L. REDSTONE, « Suffolk Limiters », *Suffolk Institute of Archeol. and Natural Hist.* 20 (1930) 36-42.

Thetford always remained a poor house. At its dissolution on 27 September 1538 Ingworth found it « so bare that there was no earthly thing at all but trash and baggage » (D 1128). The Prior Nicholas Pratt and two confreres signed the Act of Surrender on 26 September 1538 <sup>827</sup>). They received their capacities on 5 December 1539 (D 1177).

Ingworth had suppressed the two Thetford priories without express orders. He tried to excuse his action by saying « that they were so far gone that if they had continued all had been spoiled » (D 1128). The house was afterwards named in a list of those places which had lead on the roofs save the gutters. The site and its possessions was granted in 1540 to Sir Richard Fulmerston. He paid for the site, an orchard and garden 6s8d p.a., the same sum for the land in Barnham, 4s3d for some other pieces of land and 4d for a lot adjoining the market place of the city. Total 17s8d p.a.

When Romanticism awakened again reverence for the past a monument was erected on the hollowed grounds for which we have the following description :

« George Beauchamp, Proctor, Esq., was the owner in 1820. The site of this convent is between Castle Lane and the river. None of the conventual buildings remain above the foundations ; but in 1807, when the foundations of the church of the Austin Friars were removed by the owner of the site, the form of the building was found to have been of nave and chancel, without aisles ; the tower having been situated between the church and a large area or cloister, which opened towards the market and the high road. At this period, the coffins containing the remains of two benefactresses were discovered. They were carefully re-interred near the same spot, and a plain altar tomb with the following inscriptions commemorates the circumstances.

#### East End

Here stood the church and monastery of the Friar Augustines, founded by John of Gaunt, Duke of Lancaster, A. D. 1386.

#### South Side

In removing the foundation of the church a vault was dis-

<sup>827</sup>) D 1128. MARTIN, *History* 199, and others after him, for example DUGDALE, *Monasticon*, claimed that the house had never more than six brethren, but this is a mere surmise on their part.

covered containing the bodies of Dame Margery, daughter of Sir Thomas Jenny, knight. She was first married to John de Herling, Lord of Herling, and afterwards to Sir John Tudenham, knight. She died A. D. 1412.

#### West End

Also Dame Elisabeth, daughter of John de Herling, and wife of Sir Thomas Hengrave, knight, of Hengrave in Suffolk. She died A. D. 1402.

#### North Side

In veneration of this consecrated place and of those illustrious persons, this altar tomb was erected by George Beauchamp, Esq. A. D. 1807. *Soli Deo Gloria* » <sup>828</sup>).

Priors: 1469 John Potche (D 892).

1538 Nicholas Pratt (D 1128).

#### Literature:

J. C. COX in *VCH-Norfolk* II (1906) 434/5; FR. BLOMEFIELD, *History of the Ancient City and Burgh of Thetford* (Fersfield 1739) 91; 110/2; *idem*, *An Essay Towards a Topographical History of the County of Norfolk* II (London 1805) 87/9; Th. MARTIN, *The History of the Town of Thetford in the Counties of Norfolk and Suffolk* (London 1779), chapter XV with plat plan of church; Ch. MESSENT, *The Monastic Remains of Norfolk and Suffolk* (Norwich 1934) 80/3.

#### 46. Tickhill after 1256-1538

*Ticulia* (false : *Tichniae*) ; Limit, Diocese, County : York ; Patron : St. Augustine (seal).

About a quarter of a mile west of Tickhill in South Yorkshire lay Clarel Hall, the manor house of the Lords of Clarel. One of them, viz. John Clarel, dean of St. Paul's, London, is singled out as founder of the Austin friary, but there is a record of him only as dean of Southwell in 1256 (D 21). This being the only known date it must serve tentatively as the beginning of the friary, which was located about 200 yards from Clarel Hall in a secluded valley. A hundred years later the Austin John Waldeby still called it « our

<sup>828</sup>) MESSENT, *Monastic Remains* 83.

solitary place »<sup>829</sup>) and even in 1494 it was known as the hermitage<sup>830</sup>).

Despite its loneliness it attracted so many vocations that its members were able to establish the important house in York about 1271\*. At the beginning of the fourteenth century it numbered 18 men and rose in 1328 and 1335 to 24 friars<sup>831</sup>). The first ordination of four members is recorded in 1274\* and about 1279\* they were able to replace their first church. A provincial chapter was held here in 1319\* to which King Edward II gave £10. Another chapter took place in 1354\*.

The first recorded prior, Walter, may be identical with Walter the Recluse, the spiritual writer<sup>832</sup>). A prominent member of this friary was Fr. Robert from Worksop, a town in the neighborhood of Tickhill. He was suffragan of Hereford and York and was buried in Tickhill about 1375. He is often confused with Robert Wirkesop or Wirsop who lived fifty years earlier<sup>833</sup>). The love of solitude did not destroy the wanderlust of some friars. In 1422\* Lector Robert Middleton left without permission for Pavia, when an opportunity to sail suddenly presented itself. The provincial being dead Middleton had found it difficult to contact the definitors who ruled in his place. The general pardoned him because he had not acted from malice, and forbade the provincial to inflict another punishment in addition to the one that he himself had imposed. Forty years earlier

<sup>829</sup>) « ... quia locus [York] turbine plenus est et sic huiusmodi contemplationis actio [sic] non erat aptus, elongavi me fugiens et mansi in solitudine id est in loco nostro solitario Tikillie ubi pro magna parte tractatum [on the Creed] complevi ... Sic ergo quiescens a strepitu mundi inveni quem diligit anima mea quinimmo ipse invenit me in terra deserta et in loco horroris et vastae solitudinis circumduxit me et docuit me ... Sic michi in dicto loco solitario pro tempore residenti qui sicut decursus aquarum est inter fluentia situatus nec non a civitatibus et urbibus ad modum insulae separatus... » From Waldeby's dedicatory epistle to Thomas, abbot of St. Alban's, in *Cambridge, Trinity College Ms. 0, 5, 5*. [now *Ms. 1285*] fol. 72v. Its text is superior to *Brit. Mus. Royal 7 E II fol. 50rv*, from which Hackett took his version (*Spiritual Life* 466/7). Our original leaves a free space for *Tikillie* which is supplied from *Royal 7 E II*.

<sup>830</sup>) *Yorks. Archeol. Soc. Record Ser.*, 120 (1953) 172 where a layman, John Smyth, is mentioned as living in the *heremitorio* of the Austins at Tickhill.

<sup>831</sup>) See Appendix on membership.

<sup>832</sup>) Fr. Hackett will present this theory in a forthcoming article of the *Dictionnaire de Spiritualité*, but see my note 48 *supra* and D 56.

<sup>833</sup>) See List of Bishops in appendix.

(1388) another member of the house, Thomas Scanig, had gone to Rome without permission. The prior general sent him back with the command to punish him for one month with the penance reserved for more serious faults <sup>834</sup>).

Amongst the earliest known benefactors were Lord Scrope of Bolton who bequeathed 20s in 1300 <sup>835</sup>) and Sir William Vavasour of Haslewood who left 40s in his will of 1311 <sup>836</sup>). These were substantial sums of money, since the shilling had 264 grains of silver until 1344 <sup>837</sup>). In 1344 E. Paytyn remembered them with a legacy <sup>838</sup>) and in 1366 Robert de Bangwell, rector of Bronfield, left 20s to the friary and 12d to each of the brethren <sup>839</sup>). A Letter of Confraternity, which always signifies a generous patron, was given to Robert Deyn and his wife Isabel in 1427\*. Though the arms of the Deincourt and Tibetot families appeared in one of the friars' buildings <sup>840</sup>) the chief benefactors were the Clarels. They must have given the Austins most of their land before the statute of mortmain, because grants of alienation for this friary appear seldom in the Patent Rolls, though it held the greatest acreage of all English Austin houses. In 1276\* they requested the enclosure of a road and in 1284\* an inquiry was held about the alienation of some wasteland and its enclosure. Little supposed that their request was refused because two neighbors would have found it a bit more difficult to obtain water (VCH). The refusal, however, cannot be proved. In 1332\* Robert Clarel received license of alienation for two acres of land and a lane.

The Clarels favored the Austins principally because they esteem-

<sup>834</sup>) Dd 3 fol. 78. For the severity of this punishment see note 525 *supra*.

<sup>835</sup>) *Test. Ebor.* I, 274.

<sup>836</sup>) *Surtees Soc. Publ.* II, 14. In his testament on 2 July 1382 John Weltoun, a layman, wanted to be buried in the friary and bequeathed «four pieces of cloth of gold from a set of priestly vestments containing 1 cope, 1 chasuble, 2 tunicles with coat of arms formerly of the Rev. Lord Gilbert, bishop of Carlisle [1353/62]: *York. Reg. A. Neville*, pt. I fol. 107v. Kind communication of Miss Norah Gurney, archivist.

<sup>837</sup>) M. BIGELOW, «The Bohun Wills», *The American Historical Review* I (1896) 424n. figured that one mark or 13s4d was worth \$150 in 1896. Its purchasing power in labor would be ten times more in 1965. *Vide* D 534.

<sup>838</sup>) *Brit. Mus. Add. Charters* 16789.

<sup>839</sup>) *Test. Ebor.* I, 82. In this collection many other testaments are enumerated.

<sup>840</sup>) HUNTER, *South Yorks.* I, 245.

med their suffrages for the departed members of their family buried in their church. When Sir Richard Fitz William married Elizabeth, heiress of the Clarels of Aldwark, he succeeded to the patronage of the friary. Both he and his wife had provided for a magnificent alabaster tomb which was transferred to the parish church after the surrender (D 21n). According to Leland<sup>841</sup>) the Clearfoy *alias* Purefoy were also buried heré. William de Claifait (= Clearfoy) held Tickhill Castel under King Stephen (1135/54) and it is, therefore, believed that the Austins used at first a very ancient burial chapel for their services<sup>842</sup>).

On 19 May 1538 Prior Richard Robinson with seven confreres surrendered the house to George Lawson. The cruel suppression of the Pilgrimage of Grace had crushed any spirit of resistance. No wonder that Lawson « perceived no murmur or grudge on any behalf » (D 1136). The moveable goods of the friary were sold for £5-1-8, of which £2-10-0 was given to the friars. Five of the brethren received their capacities only on 29 January 1540 (D 1177). Two bells in the tower and two chalices weighing 16 ounces as well as 80-90 fothers of lead were reserved for the king. The site and its 60 acres of land were leased to John Robinson for a period of sixty years at an annual rent of 53s4d. In 1548 house and grounds were sold for £400 to Nicholas Bothe, a servant of the earl of Shrewsbury. The magnificent monastic buildings are still standing and in use<sup>843</sup>).

The seal in *Brit. Mus. Cat. No. 4191*, taken from the deed of surrender in 1538, is flattened and obscure. In the bottom position it shows three standing figures with a crowd surrounding them ; its legend : *S' Con. Fm. Ordinis Sci Augustini de Tickhille*<sup>844</sup>).

<sup>841</sup>) LELAND, *Itin.* I, 35 writes: « The market town of Tikhil is very bare, but the chirch is fair and large ... There was a house of Freres a lityl west without Tikhil, where lay buried divers of the Fitz-Williams as the grauntfather and father to my Lordy Privy Seale; the which now be translatid to the paroch chirch of Tikhil. So ys Purefoy alias Clearfoy. There were also buried diverse of Clarelles in Tikhill Priory ». William Fitzwilliam, first earl of Southampton 1537, was keeper of the Privy Seal in 1540.

<sup>842</sup>) ALLEN, *Hist. Yorks.* V, 150.

<sup>843</sup>) WOOD, *Tickhill Friary*. Father F. X. Martin kindly called my attention to this article.

<sup>844</sup>) *Br. Mus. Seals LXXV, 15* (formerly *Catal. n° 4191*). See also Ch. CLAY, « The seals of religious houses in Yorkshire », *Archaeologia*, 2. ser. (1928) 33. It is illustrated in HUNTER, *South Yorks* II, 11.

Priors: 1276 Walter (D 56).

1536/8 Richard Robinson (D 1136).

#### Literature:

A. G. LITTLE in *VCH-York* III (London 1913) 280/1; J. HUNTER, *South Yorkshire* I (London 1820) 245 was copied almost verbatim by Th. ALLEN, *A New and Complete History of the County of York* V (London 1831) 50; G. B. WOOD, « The Tickhill Friary », *Yorkshire Life Illustrated*, March 1954; p. 20/1 prints several pictures.

### 47. Warrington before 1272-1538

*Waringtonia*. The Registers of the General call it *conventus Voringtonensis* or *Wuarringensis*, *Waltrocensis*; Limit: Lincoln; Diocese: Lichfield and Coventry; County: Lancashire; Patron: St. Savior (« Jesus Church »: D 1152).

Warrington, on ancient trading post on the Mersey River, was in medieval times a more important market than Manchester, yet the Austin Friary was the only mendicant house in the city.

It is said to have been founded by Sir William FitzAlmeric Botiler (Butler)<sup>845</sup>, high sheriff of Lancaster in 1256 and lord of Warrington, who died about 1280 and was buried in the friars' church. The exact date of its beginning is unknown but its newly discovered fragments point to some time before the Decorated Period (1272-1377)<sup>846</sup>. It was located on the west side of the bridge which was the only means of crossing the Mersey River and, therefore, a busy thoroughfare. It was not directly connected with the bridge, as some historians supposed<sup>847</sup>, but was situated somewhat to the

<sup>845</sup> On Sir William Botiler see MOOR, *Knights* I, 121. His son William died on 14 August 1369: *Compl. Peerage* II (1912) 223.

<sup>846</sup> *Trans. Hist. Soc. Lancs and Cesh.* 30 (1896) 190 with plat plan. — The first document mentioning the friary is of 1292\*. — It is doubtful that Richard the Hermit who carried the votive candle of Roger, dean of Warrington, to Evesham shortly after 1265, was an Austin because his affiliation to the Order is not given. (BEAUMONT, *History* 2). Richard was probably one of the bridge friars who had a chapel at the end of the bridge and who are mentioned in several documents, but never as Austins, i. e. gr. *Lichfield, Reg. Stretton* 48: « To Friar John, hermit at the end of the bridge of Warrington, for the chapel there, for two years ».

<sup>847</sup> LELAND, *Itin* V, 41 wrote: « Warrington... a pavid town, one church, a freres Augustins at the bridge ende. The towne is of prety bygnes... It is a better market than Manchestre ».

right, where names like Friars' Lane, Friars' Green, St. Austins Lane, Friars' Gate recall its existence.

According to the excavations of 1886/7 the walls were over  $3\frac{1}{2}$  ft. thick and the internal measures of the nave were  $86 \times 24$  ft., of the choir  $58 \times 24$  ft., while those of the tower with its under-passage were  $23 \times 14$  ft.<sup>848</sup>). In 1931 it was found that at least the northside of the nave was aisled<sup>849</sup>). Here was also added a great transept  $62 \times 44$  ft., its ceiling carried by four pillars on either side. Such transepts or preaching naves distinguished friars' churches from the inherited English architecture and served the great crowds which attended services. In 1473\* the prior general recorded the very large concourse of people in Warrington; four years later (1477\*) he permitted Warrington to request at each provincial chapter four extra members for the work to be done. In 1510\* he mentioned Warrington as one of the three places in the province where pilgrims left gifts. This great conflux might have been due to the devotion of Our Lady of Grace<sup>850</sup>).

The church was greatly favored by the local gentry. Not less than forty-one shields graced the tower, and the windows were filled with the emblazoned arms of Simon de Montford and the noble houses of Clare, Burgh, Warren, Mortimer, Banastre, Butler and Atherstone. The windows depicted full length figures of Thomas, second earl of Lancaster, Sir Thomas Banastre, and Sir Robert de Holland. The emblem of Thomas of Lancaster decapitated in 1322 and like Simon de Montfort regarded a saint, appeared in the tile of the choir. Robert de Holland, who was at first a great friend and supporter of Thomas of Lancaster is assumed to have deserted his cause at last. Sir Thomas Banastre was member of Parliament for Lancashire in 1314. A comparison of these coats of arms with the ordination lists of the bishops of Lichfield and Coventry prove that many sons of the local nobility entered the Order, among them Banastre, Appleton, Eltonhead, Holland, de la Mare, Sefton, Lay-

<sup>848</sup>) *Trans. Hist. Soc. Lanc. and Chesh.* 41, p. 182 and 88, p. 203. In 1508 Robert Reddish gave 10s «to the building of the Friars steeple in Qwerynton» (*Lancs. and Chesh. Antiquarian Soc.* 57 [1943] 93). The word *fabrica* is often translated with building; but as a rule it should be rendered as building fund.

In the volume just quoted p. 55 it is suggested that the beautiful reredos in Frodsham came from Warrington's Austin friary.

<sup>849</sup>) *Trans. Hist. Soc. Lancs. and Chesh.* 88, p. 205.

<sup>850</sup>) P. 103 (XII, 100) *supra*.

lond, Knowsley, Sonkey, Arrowsmith, Marbury and Penketh. Thomas Penketh gained international renown for his excellent edition of the works of Duns Scotus, while professor in Padua, and as the only man from Warrington and the Augustinian Order to appear in the works of Shakespeare <sup>851</sup>).

The entrance of so many of their sons induced the local nobility to favor the Austins in many ways. In 1332 William le Botiler released to them a meadow called Blanchmede (D 279) but its gift was not approved by the king until 1372 (D 511). In 1335\* Henry Fitz-Robert, Fitz Radulph, Fitz Henry of Warrington released to the Austins all his rights in Blanchmede and granted them a piece of adjoining land with all his tenements thereon, and about the same time Roger de Sonky donated an acre and a half lying near the friary (D 511). All other gifts were approved in 1372\*.

At the beginning of 1410\* the new hall was near completion and the Austins had sufficient influence at Court to obtain four oaks from Northwode Park to make boards and shingles. John Goldycar was prior in that year. In this hall, no doubt, Robert FitzWilliam Lundell did homage to his liege lord, Thomas Botiler, in 1505\*. The buildings of the friary were used for many other public acts. The famous Scrope-Grosvenor controversy begun at Newcastle in 1386, was heard for three days in the Warrington friary and continued for another three years in other places <sup>852</sup>). Sir Thomas de Dutton in the presence of William Eltonhead, prior, Henry Teesdale, prior provincial, and many other noble guests established a chantry on 13 November 1379\*. His yearly obit was to be sung at the high altar and the names of his family to be written into the martyrology of the house. Another chantry was founded in 1422\* by John de Bolde, kn., the document being signed by Prior Nicholas Spynk.

As in other places where the Austins were the only Mendicant Order they were known also in Warrington as Black Friars <sup>853</sup>).

<sup>851</sup>) P. 122/5 (XII, 119/122) *supra*.

<sup>852</sup>) BEAMONT, *History* 21/22.

<sup>853</sup>) In 1466 Cecily, lady of Torboke, bequeathed 3s4d to the « Blake Frerys of Weerryngton » (BEAMONT, *History* 40; D 992).

For further bequests see BEAMONT, *History* 24, 36, 58. Other donations worth mentioning were half a mark by William Deyners of Daresbury in 1306 (BEAMONT, *History* 7); 30s8d by Roger Swetenham in 1366 and five marks by Thomas de Latham (Rec. Soc. Lancs. and Chesh. Soc. 30 [1896] 7, 203). In 1520 William Lord Botiler remembered the « poor church » with a gift of ten marks (BEAMONT, *History*

The friary was suppressed by Ingworth after 2 March 1539 (D 1152). The Act of Surrender and the inventory of the property does not seem to have survived. On 16 November 1539 John Clarel (also called Carlell of Carlisle) and eight of his confreres received their capacities (D 1177). On 9 April 1538 this prior and Thomas Bee, one of the members, had been accused of being accessories to the death of Thomas Penkethman, but were acquitted<sup>854</sup>). On 18 June 1540 the Austin friary in Warrington and the Mendicant houses of Preston and Lancaster were sold to Thomas Holcroft. He resold Austin Friars to a certain John Caldwell for the sum of £126-0-0. It consisted of the site, Blanch Meadow (3 acres surrounded by a stone wall), the Kylne house, a croft with a dovecote, two little gardens, two orchards, five tenements or cottages and one garden in Warrington. A close of pasture, 12 acres, called « Le freres Moss » was not included in this price (D 1153). By order of the king the church was excluded both in the sale to Holcroft and Caldwell and had to be kept open for the populace. It was in charge of Sir William Plumtree, chaplain to Sir William Botiler and rector of Thronton-le-Moors. He appointed the priests John Carlisle, probably the last prior, and Roger Okell (Ocle ?) to carry on the accustomed services. It was still in use in 1592 when Lawrence Bostoke made a list of all its monuments and coats of arms.

The gentry in and about Warrington remained faithful to the church and many died for their faith during the Elisabethan persecutions, amongst them Edmund Arrowsmith who is beatified. It would be interesting to know how far the last friars were mediators of such faith.

|              |                                        |
|--------------|----------------------------------------|
| Priors: 1334 | Henry (VCH).                           |
| 1366         | John Knowsley (D 502b).                |
| 1379         | William Eltonhead (D 538).             |
| 1394         | Knowsley (BEAMONT, <i>History</i> 25). |

57). Sir William Plumtre bequeathed in his testament of 15 September 1545 to the « Jhesus Churche » at Werington 20s « to be warid ther by the advise of Sir John Carlile ». To Sir Roger Okell, « the *Newe Testamente* in Latin, *Lillium Mis-sae et Pupilla Oculi* ». « To Sir Robert Hall the bookes, named *Quattuordecim Sermones*, *Ortus Vocabulorum* and *The Shepherdes Kalender*, and the boke named *Pica*, and that to remain in Maister Boteler's chapell at Werington » (BEAMONT, *History* 72). It is rather tempting to identify Robert Hall with his Augustinian namesake in D 914, though he would have reached at least the eightieth year.

<sup>854</sup>) *Trans. Hist. Soc. Lancs. and Chesh.* new ser. 3 (1916) 213.

- 1405 Geoffrey Banastre (D 502c).  
 1407, 1410 John Golcar *alias* Goldycar (D 634c).  
 1422 Nicholas Spynk *alias* Sponkey (D 723).  
 1482 Richard Browne (BEAMONT, *History* 42).  
 1516, 1520 « Sir » Richard Slawright (D 1019, 1034).  
 1538 John Clarel *alias* Carel or Carlisle (D 1153, 1177).

## Literature:

J. TAIT in *VCH-Lancs.* II (1908) 162 and PEERS in *VCH-Lancs.* III (1907) 315. Tait overlooked W. BEAMONT, « History of the Warrington Friary », *Chetham Soc.* 83 (1872). — A. CROWE, *Warrington, Ancient and Modern* (Warrington 1947).

Wm. BEAMONT - J. P. RYLANDS, *An Attempt to identify the Arms formerly existing in the Windows of the Parish Church and Austin Friary at Warrington* (Warrington 1878) is based on the description made in 1592 by L. Bostoke, contained in *Brit. Mus. Harleian Ms.* 139 fol. 22.

In the *Transactions of the Historic Society of Lancashire and Cheshire* appeared the following articles: W. OWEN, « Warrington Friary and the Recent Discoveries there », 41 (1890) 175-194 [It reports on the discoveries of 1886/7]. — G. OWEN and F. CHETHAM, « Warrington Friary: The Discovery of 1931 » 88 (1936) 201-209.

Seal in *Brit. Mus. Add. Mss.* 1191 n° 15.

## 48. Winchester [1252] 1300-1530

*Wintonia, Vinc-tonia* ; Limit : Oxford; Diocese : Winchester ; County : Hantshire ; Patron : Holy Trinity <sup>855</sup>).

The Austin friary in the episcopal city of Winchester seems to be considerably older than many of its past and present historians supposed. They all overlooked the long and instructive document in the *Close Rolls* of 18 May 1352\* which stated that the Austins held a house in the suburb of Winchester for over two hundred years. Though this statement, no doubt, exaggerates the age of the house, it points nevertheless to an existence well before 1300, because none of the contestants of 1352 knew of anyone occupying this house but the Austins. It also shows a house well established because « many bodies of nobles and others lie buried (there) and others granted many goods for celebration of services for their souls ». Against the early existence of the Austins, however, weighs heavily the fact they were not included in the lists of royal pittances of 1277, 1284 and 1289 <sup>856</sup>). A reasonable solution of the opposing

<sup>855</sup>) *Brit. Mus. Add. Mss.* 93,977, p. 326 (AD 1464).

<sup>856</sup>) Information of Father K. Egan.

facts might be found in the purchase of an existing religious house by the Austins.

The earliest extant document is from the year 1300\* when John Thosy gave them a toft unless the provincial chapter of 1292\*, for which the king gave 40s, was held in Winchester like that of the Carmelites. In 1306 the Austins numbered 13 members and in 1317 had increased to 20 <sup>857</sup>). In 1302\* Geoffrey Spiring of Farnham gave them a messuage and in 1313\* they obtained a plot of land 12 × 16 perches from Hugh Tripacy. In the same year Bishop Henry Woodlock gave them permission to have their church and cemetery blessed by any Catholic bishop but this church either soon proved too small or was only a temporary chapel, because Bishop Sandale in 1318\* granted the blessing of the ground on which they intended to build their church. As soon as the ground was blessed, lay people chose it for their burial which doubtlessly decreased the income of the neighboring parishes. The bishop, therefore, commanded the Austins under pain of interdict to use their cemetery only for their own members and their servants (D 200). Apparently he was not obeyed, for he carried out his threat but removed the ban a month later when informed that it was contrary to papal privileges (D 202). Bishop John Stratford, whom affairs of the state often kept away from the diocese, proved much more favorable than his predecessor. In 1326\* he granted to Prior Simon Scaleby and six of his confreres not only the faculties of the diocese but even asked his clergy to call on their services. In 1332 he made the Austin Friar Benedict Icenus his suffragan, while four years earlier (1328\*) he had given them a lane which adjoined the city wall. The confirmation of this grant by the king in the same year describes the friary as near the Southgate (D 252). There it still stood at Leland's time « a little without the Southgate on the left hand on the way to Hampton » <sup>858</sup>). This territory was known as the Soke (Soka) <sup>859</sup>).

The friars, however, were not satisfied with their location and bent every effort to move to more sanitary and spacious quarters. In 1341\* they obtained three messuages within the city from five gentlemen, one of them being Oliver of Bohun and another Thomas Medmenham (D 332, 379). In 1342\* Pope Clement VI instructed

<sup>857</sup>) See List of membership in appendix.

<sup>858</sup>) LELAND, *Itin.* I, 269.

<sup>859</sup>) « In Soka Wynton. »: *Brit. Mus. Add. Mss.* 39,977. p. 327.

the bishop of Winchester, Adam Orleton, to permit the Austins to transfer to this new place and build a church and necessary offices, since their house without Southgate lay in a dangerous, low and unfit site. Orleton and his successor, William Edendon, however, refused to comply, whereupon the Austin prior received the pope's sanction on May 1346\* to move to the new site without further delay. The friars took along « many goods to the value of £100 and more for celebrating divine service » (D 396). They might have succeeded had not the Black Death given them a chance to acquire several adjoining tenements « which contained a great part of the city, were located in the better part of the city, were well built and adjoined the king's highway ». They tore down a number of these buildings, « whereof a great part of the city's tallage and other charges used to be raised », surrounded the whole with walls, so that « those, to whom rent was due could not enter ». The matter was finally brought before the king's court, which ordered all acquisitions seized, and when at the appointed time the prior provincial did not appear in chancery and John de Flore, the local prior, « said nothing » the whole estate was turned back to the city « in consideration of the waste and depression in the city of Winchester from the time when the deadly pestilence last prevailed and because the citizens could not pay their taxes to the king without grievous oppression » (D 396).

This decision, the only one of its kind in the history of the English province, proved to be the death blow to the ambitions of the Austins in Winchester. It broke their back financially and condemned them to a mediocre future because their old location was one « of vast solitude and far removed for the practice of piety » (D 358). Not a single royal document mentions them again up to the time of dissolution. The decision might have been quite different if both provincial and prior had done their duty. Especially the prior should have spoken for his house, because he knew that « when a man is present and says nothing, it is clear that he renounces »<sup>860</sup>). But even more damaging than the failure of the superiors was the fact, that William Edendon<sup>861</sup>), bishop of the city, was the king's

<sup>860</sup>) Th. PLUCKNETT, « The Lancastrian Constitution », *Tudor Studies* 1925, p. 169.

<sup>861</sup>) It was little consolation for the Order, that Bishop Edyndon bequeathed ten marks each to the Austins of Winchester, Oxford and London (D 495).

treasurer and that the finances of the realm had suffered too much from the great pestilence. The exaggerated tenor of the decision suggests that the judge was only too willing to cooperate with the bishop. It is difficult to see how the brethren obtained by a false suggestion (*Suggestio ficta*) the three messuages of Bohun, Hoyville, Starie and Medmenham (D 379). The *suggestio ficta* is not proved by a single statement. It is equally difficult to see how a plot 60 × 60 perches (ca 650 sq. ft.), or as another document says 60 × 20 perches, could embrace a great part of the city.

Just as depressing as this bitter loss was the divided election of 1419 held in this town which gave the province two provincials and split it into two warring camps. On the other hand the chapter of 1453\* also held here, proved very peaceful. It saw the unanimous election of John Capgrave, the author.

On 23 May 1538 Ingworth wrote gloatingly to Cromwell, that he had taken an inventory of the four friaries within the city of Winchester and that thus he would stop them from alienating more of their jewels and stuff and thus make sure that within a year they would give up their houses for poverty (D 1114). On 21 July 1538 he appeared again and having assembled all 25 friars of the city he chided them for having but one mass in their houses while the rest were sung abroad. He commanded them to stay home « but they refused and would not forego their singing abroad » whereupon he dissolved all four friaries. Not one of the friars, however, wanted to leave his Order, they all asked to be transferred to other houses. Only three Austins were discharged, of whom John White is known by name (D 1177). The Act of Surrender seems to be lost, but the meager inventory of goods is extant (D 1114). It records mainly church goods which were valued at £5-7-9 besides the bell. The site contained but one acre, 3 roods, 6 perches and was leased for 14s4d a year. In 1543 the three friaries of the city were granted to Winchester college.

|                |                                                             |
|----------------|-------------------------------------------------------------|
| Priors: 1325/6 | Simon Scaleby (D 241).                                      |
| 1352           | John de Flore (D 396).                                      |
| 1387           | John Hertele ( <i>Brit. Mus. Add. Mss.</i> 39,977, p. 326). |
| 1403-1418      | John Sage (D 668).                                          |
| 1428           | John Blaxale (D 750).                                       |
| 1454           | Robert Stocton (D 831).                                     |
| 1455           | John Kyrkeby (D 834).                                       |
| 1514/5         | John Stocton ( <i>Brit. Mus. Add. Mss.</i> 39,977, p. 327). |

## Literature:

J. C. Cox in *VCH-Hampshire and the Isle of Wight* II (1903) 192/3. *British Museum Add. Mss* 39,977 (Coll. Baigent) 326-331.

## 49. Woodhouse 1250-1538

*Woduzia, Silva Domus* (*Hudus* in AA IV, 98) ; Limit : Lincoln ; Diocese : Hereford ; County : Shropshire ; Patron : unknown.

Woodhouse is located about two miles from Cleobury Mortimer and one mile from Hopton Wafers, Salop, in the direction of Ludlow. According to Capgrave it was one of the two early English foundations which succeeded and was called Bica or Vilentyng<sup>862</sup>). Neither name is known today. Bica might refer to the Picad family, which owned a piece of land called « le Wodehouse », also known as Pica's land ; this, however, is located in Hopton Wafers and is not identical with the friary<sup>863</sup>). Dugdale places the foundation in 1250 and makes one of the Turberville family its founder<sup>864</sup>). Neither claim can be proved today.

The dates for its history are meager. In 1319\* Prior Provincial Markeley presented four of its priests to Bishop Cobham of Worcester for license to hear confessions. In 1330\* William of Hopton Wafers, kn.<sup>865</sup>), gave the friary two acres of land and added two more in 1352\*. The chaplains, Richard Crateford<sup>866</sup>) and Richard

<sup>862</sup>) D 4. — Ms. 298 of the Borghese Collection of the Vaticana contains also the first and second Quolibet of the Austin, James of Viterbo. It was written by Hugh of London and contains the entry: « Iste liber constat Fratri Remundo de Biga »: *Studi e Testi* 170 (1952) 339. Mr. Neil Ker of the Bodleian Library, Oxford is doubtful about the connection of Biga and Pika. The name Remond seems to him to be of French origin (Personal communication).

<sup>863</sup>) PERFECT, *Woodhouse* 140 supposes that Capgrave confused the two Woodhouse.

<sup>864</sup>) DUGDALE, *Monasticon* VI (3) 1599 does not give his source. The fact, that the Turberville were sub-tenants of the Clares (PERFECT, *loc. cit.*) might have made them more inclined towards the Austins. For the various Turberville who might have been the founders see *Sources*, note 3. Rev. Perfect adds Gilbert († 1281), son of Gilbert Turberville, a close associate of the notorious William de Braose in King John's time.

<sup>865</sup>) He was the son of Walter of Hopton Wafers, justice and sheriff of Salop, who married Matilda, widow of William le Botiler of Wemme: *MOOR, Knights* II, 238.

<sup>866</sup>) He is called Crutfield and Cruppfield in Th. DUKES, *Antiquities of Shrop-*

Wellington were granted license to alienate four acres in mortmain in 1392\*. Since at the time of dissolution the acreage of the friary consisted of about 50 acres (D 1121) most of the land must have been acquired before the law of mortmain went into effect.

Benefactors of the house were Richard, earl of Arundel, who bequeathed 10 marks in 1375 <sup>867</sup>; Edmund, fourth earl of March († 1381) who gave 40 marks <sup>868</sup>; Alice Defte 40s in 1414\*, and John Chelmswyck, kn. 40s in 1418\*. John Cleberi and his wife Alice (Shakenhurst) received a Letter of Confraternity in 1481\*. They held the lordship of nearby Cleobury Mortimer.

Only a few friars from Woodhouse are mentioned in the ordination lists of the bishops of Hereford <sup>869</sup>, but this proves little since most friars were ordained in the dioceses, where their houses of study were located. According to Dugdale the friary was established for twelve men <sup>870</sup>. The lonely house must have enjoyed a reputation for observance because Fr. John White was allowed in 1431\* to stay three years in Woodhouse and then join one of the houses of observance in Italy. There is a strong local tradition that William Langland, the author of *The Vision of Piers the Plowman* was either a member of this community or received his early training there. In one case he signed himself as W. of W. (William of Woodhouse ?). He was born in Cleobury Mortimer <sup>871</sup>.

Roland Lee, appointed bishop of Hereford without the consent of Rome, took quick action in 1537 when the prior of Woodhouse whose name is unknown, started to sell the goods of his monastery and changed his habit. Roland put him in jail, though not a single known law gave him that right, and then asked sanctimoniously for some « sad[serious], discreet religious person » to be prior or let him appoint one (D 1107). The dissolution took place in August 1538. Together with his certificate of suppression one Robert Nevell also sent Cromwell the broad seal of the king, under which a certain

shire ed. S. LLOYD (Shrewsbury 1884) 244. This pastor also donated 40s due to him in Cleobury Mortimer.

<sup>867</sup>) NICHOLS, *Royal Wills* 135.

<sup>868</sup>) NICHOLS, *op. cit.* 110.

<sup>869</sup>) The ordinations are enumerated in PERFECT, *Woodhouse* 142.

<sup>870</sup>) Dugdale probably concluded this from the requirements of Urban V in 1364\*. They did not apply to early foundations.

<sup>871</sup>) Modern historians of literature favor the town of Ledbury « but the arguments put forward are by no means absolute »: PERFECT, *Woodhouse* 142.

friar Ridley had collected alms and included a bitter complaint that this friar continued to grant letters of confraternity « to the great hindrance of the glory of God and hurt of the people » (D 1121). On 10 March 1540 friars Nicholson, William Harringty and William Chaundetere received their capacities (D 1177). In 1540/1 the bailiff, John Neveth, held the site and its precinct for 30s p.a. In 1559 it was given to Sir Edward Peckham, chancellor of Queen Mary, for the use of Thomas Reve and George Cotton (D 1121).

During the nineteenth century the old house and its moat with the remains of a chapel were used as a farm house. It is now a private residence. Its picture drawn by Owen about 1800 is preserved in the Free Library of Shrewsbury <sup>872)</sup>.

Priors: 1481 Thomas (D 931).

1538 Ridley ? (D 1121).

#### Literature:

L. C. PERFECT, « The Austin Friary of Woodhouse », *Transactions of the Shropshire Archaeological Society* 56 (1959) 141/4, quoted as *Woodhouse*. The Worcester County Record Office has a large uncatalogued section once at Shakenhurst which might contain additional material on Woodhouse (Communication of Miss M. Hill, archivist).

### 50. York about 1272-1538

*Eboracum* : Limit, Diocese, County : York ; Patron : unknown.

A foundation in York, England's principal city of the North, was most desirable. According to a tradition it was started by the Austins from Tickhill who with the aid of good people bought seven houses. Lord Scrope Upsall remitted the rents due on these messuages and was, therefore, reckoned their founder (D 46). The location was most suitable for religious activities because it was in the center of the city, near Lendall bridge and St. Leonard's landing and adjoining the Guildhall <sup>873)</sup>.

The exact date of their coming is unknown but they were certainly established in July 1272, when King Henry III granted a writ

<sup>872)</sup> Personal communication of Rev. Perfect.

<sup>873)</sup> « It stood on the restricted site of about two acres lying between Eause River and old Coney Street (now Lendal) and stretching from St. Leonard's Landing to Common Hall Lane near the Guildhall »... the property was surrounded by a wall with a gateway opening into old Coney Street: *VCH-City of York* 361.

of protection (D 45). In the same year Aegidius Romanus dedicated his commentary on the *Posteriora* of Aristotle to Sir Stephen Maulay who was probably the principal agent in the establishment of the friary (D 4n). John Cransewyck had license in 1289 to alienate in mortmain a messuage valued at 32s p.a. (D 85, 89) and one messuage each was acquired in 1344, 1350, 1353 and three more in 1370<sup>874</sup>). Despite these many purchases the monastic site did not consist of more than two acres of land at the time of the dissolution. A description of the property at that time says that the friary buildings stood very cold on the water of the Ouse River without open air saving on the same water, which was always contagious in winter as well as in summer, by means of sundry corrupt and common channels, sinkers and gutters of the said city conveyed under the same » (D 1137). The report written by the Council of the North was of course purposely belittling the place in order to obtain it free of charge. The conditions described there'r were common to all medieval cities and taken for granted. They had not hindered King Richard III from building a house for himself in Austin Friars for his own use (D 940) nor did it stop men of wealth like Sir St. John<sup>875</sup>) and George Lawson from living nearby. Lawson repeatedly asked for the friary after its dissolution<sup>876</sup>).

Little is known about the buildings. The church was probably built in 1292\* when King Edward I gave six oaks fit for timber. The famous Guild of Corpus Christi erected in it an altar in honor of the Blessed Sacrament to which Pope Eugene IV granted special indulgences (D 859). A number of Austins were members of this guild (D 896). Another altar in honor of the Blessed Mother is mentioned in the testament of William de Abbathia, the girdler, probated in 1334 (D 246n). On 20 February 1410\* Pope John XXIII exhorted the faithful to give alms to the chapel of St. Catherine (of Alexandria) « recently founded in this church by a confraternity whose members had daily mass said therein and did other good works of piety like mending roads and distributing alms to the

<sup>874</sup>) D 348, 386, 405, 507. In 1382\* the city donated a narrow plot of land. In 1391\*; both the city and the Austins were pardoned for having acted without royal permission.

<sup>875</sup>) *York Deeds* II, 165.

<sup>876</sup>) He called it « of small extent with no ground but a little kitchen garden adjoining the walls of my house »: *LP Henry VIII*, vol. XIII (2) 761; XIV n° 969, XV n° 465. Italics ours.

poor ». In February 1487\* Prior William Bewyck signed a contract with the Carpenters' Union to sing yearly two trentals of masses for all its deceased members, for which a stipend of 10s was to be given. A trental of masses also had to be said for each deceased member for which the Union pledged to pay 5s and they also gave to the Austins the use of two messuages for an indefinite period. In turn, the Order granted spiritual affiliation (D 949). In 1465\* Lady Margaret Aske gave 9s for a leaded window with her coat of arms. Obits were established by Sir John Aske of Aughton, the famous leader of the Pilgrimage of Grace, (D 958) and by Sir Thomas Darcy before he sailed for Spain in 1511\* to fight against the Moors. A mass of Our Lady was founded by one of the Lords of Neville (D 46) and in 1468/9 William Neville bequeathed 13s6d <sup>877</sup>). Distinguished persons whose burials are recorded were Sir Humphrey Neville and his brother Charles who were executed in 1469 (D 46). Others were Lady Margaret Maulay (D 46), Henry Blythe, the painter, in 1345\* and William Skinner, vintner chamberlain in 1474 (D 908).

Besides the church only three other buildings are mentioned : the dormitory, the house and the cloister <sup>878</sup>). Thomas Gare, lord mayor in 1425, in August of the following year gave the sum of 100 marks « for leading the roof of the new dormitory and for the extensive stonework which has already been started » (D 741). When his son Thomas asked for a temporary loan of this money the Austins consented under the condition of an early return ; but he died soon after and his widow Elaine refused to fulfill the conditions. Since the Austins were too poor to sue her in court, they appealed to the archbishop (D 821). The result is not known.

The house played a distinct and important role in the life of

<sup>877</sup>) *York Deeds* I, 204. The date for the establishment of the mass is unknown. — In 1440 Ralph Neville, earl of Westmoreland, bequeathed 40s to each friary in the dioceses of Norwich and Durham (D 792). — Many minor bequests are enumerated in the *Test. Ebor.*, the earliest being that of Sir Richard Scrope of Bolton who gave 20s each to the Austin friars of Kingston-on Hull, Penrith, Newcastle, Tickhill and York in 1300 (I, 272). See D 968 for the bequest of Thomas Lord Scrope of Masham. Sir Roger Salwyn, kn., bequeathed ten marks in 1420 (FURNIVALL, *Fifty Earliest English Wills* 47).

<sup>878</sup>) « The church stood near the street but the exact position of the friary buildings is not known. A new dormitory was being built in 1425\* and a cloister in 1452 »: RAINE, *Mediaev. York* 132.

the city. Here the letter announcing peace with France in 1430 was handed to the mayor<sup>879</sup>). Here important questions were settled like the controversy between the city and the Duke of Denby in 1489<sup>880</sup>) and the difference between the burgesses of Richmond and York<sup>881</sup>). Here the Lady of Northumberland gave orders to the mayor in 1489<sup>882</sup>). Lord Percy, earl of Northumberland, stayed here for the whole of the year 1522/3 and paid for his lodging £4-6-8 (D 1063), while Thomas, Lord Scrope of Upsall, was keeping two trunks of important papers in the safekeeping of Prior William Bewick in 1506 (D 997).

The friary must no doubt be distinguished from the house of Friar William Bewick which stood at the north end of the church. His activities as labor mediator and surveyor of the king's works within the friary have been described. He was so energetic that at his own expense he made substantial improvements on the Fishergate Postern Tower and in return was granted the lease of the chamber over it and its dovecote in 1480\*. One cannot agree, however, with the latest historian of York, that under this prior the Order made a deeper impression upon the life of the city than at any other time in history<sup>883</sup>). Far more important were John and Robert Waldeby, whose family played a leading role in the life of the city. The sermons of John Waldeby drew great crowds into the friars' church and his pen has left us a valuable literary heritage. Robert Waldeby became archbishop of York in 1397, after he had been bishop of Aire (France), Dublin and Chichester. He was one of the leading members of the royal court. Three other Augustinians were auxiliaries of the diocese, viz. Robert Hugh, archbishop of Damascus i.p.i., who served from 1344/52. His activities on behalf of the foundation in Dartmouth have been described. He was followed by Robert Worsop or Worksop, who was confirmed as bishop in 1363, though consecrated a dozen years earlier. The third auxiliary was William Egremond who held office from 1462/4<sup>884</sup>).

<sup>879</sup>) Y. C. R. I, 94.

<sup>880</sup>) Y. C. R. II, 53.

<sup>881</sup>) Y. C. R. III, 114 and KING, *History* 370.

<sup>882</sup>) Y. C. R. I, 151.

<sup>883</sup>) KING, *History* 317.

<sup>884</sup>) P. 201 (XIII, 538) *supra* and chapter on authors for John Waldeby. — P. 86/9 (XI, 554/7) *supra* for Robert Waldeby. — P. 51/3 (VIII, 483/5) *supra* for Bishop Hugh. For the others see list of bishops in appendix.

A *studium concursorium* for students of theology from the entire province <sup>885</sup>) placed many learned men in this house. It was directed by two masters, one of the best known being John Erghome. This school also accounts for the excellent library whose catalogue of 1372 has been preserved <sup>886</sup>).

The number of friars was 33 in 1299 (D 129), 35 in 1300 (D 135), 30 in 1311/2 (VCH), 26 in 1319 (D 215), 36-40 in 1334-37 (VCH), 24 in 1504 (D 46) and 14 in 1538 (D 1137). The sudden drop in 1319 might be explained by the foundation of Kingston-on-Hull (D 66), while the decrease in the sixteenth century follows the general pattern. In 1448\* Richard Johnson left 2*d* each to twenty friars of the house and 6*s*8*d* to Fr. William Egremond. These twenty-one men do not constitute necessarily the full complement of brethren.

A Provincial Chapter was held here in 1361\* at which Provincial Geoffrey Herdeby was reelected and to which Archbishop Thoresby donated five marks. Another chapter took place in 1430\* at which John Lowe was reelected.

George Lawson who lived next to the Austins of York was also their suppressor. He showed some neighborliness, however, by giving the discharged friars a small pittance; this does not seem to have endeared him to Cromwell, who would not let him have the friary as a gift. Of the ten priests and four novices who signed the Act of Surrender, Prior John Aske received 20*s*, the Subprior Edward Banks 8*s*, eight others 6*s*8*d* each and the rest from 5*s* to 3*s*4*d* each, for a total of £ 5-7-4. Forty fother of lead, two bells and the plate were reserved to the king. The Council of the North had asked for the stone and the glass to be given for the repair of the Dominican Priory which was to become the residence of the king.

After Lawson had failed to obtain the friary free of charge he requested its lease which was granted at 16*d* *p.a.* for 21 years. After his death in 1543 it was granted to his son Thomas who held it to his death in 1568. The Lawsons held only the site. The twelve messuages were granted in 1545 to Sir Richard Gresham. They paid in rent £5-6-8 *p.a.* <sup>887</sup>), while the lands in nearby Huntingdon and Oswaldkirk were rented for £2-4-0 (D 1137). The oldest map of city made by Hogenberg no longer shows the Austin

<sup>885</sup>) P. 146/7 (XII, 411/2) *supra*.

<sup>886</sup>) See chapter on libraries *infra*.

<sup>887</sup>) VCH-City of York 361 rectifies Little's error on Gresham's purchase.

Friary, once an important a house of the Order. There are no remains of the friary <sup>888</sup>).

The seal shows a crowned king standing in a canopied niche.

|         |           |                                                                                      |
|---------|-----------|--------------------------------------------------------------------------------------|
| Priors: | 1278/9    | Robert (D 60).                                                                       |
|         | [1298     | Gervase of Ludlow ? (D 129)].                                                        |
|         | [1300     | William Finnigham ? (D 135)].                                                        |
|         | [1311     | Richard Wetwang ? (D 168)].                                                          |
|         | 1339      | William (D 321).                                                                     |
|         | 1356      | William (D 427).                                                                     |
|         | 1369      | John Pickering (D 505).                                                              |
|         | 1370/1    | Thomas Eause <i>alias</i> Ganse (D 505).                                             |
|         | 1372      | William de Staynton (D 513).                                                         |
|         | 1385      | John Erghome (D 565).                                                                |
|         | ?         | Friar Christopher ( <i>Harleian Soc.</i> 78 [1928] 128).                             |
|         | 1400      | Nicholas (D 658).                                                                    |
|         | 1428      | Henry Godebarn (D 748).                                                              |
|         | 1487-1506 | William Bewick (D 949, 997) probably also prior in 1480 (D 926) and in 1493 (D 965). |
|         | 1521/7    | John Tanfield (D 1006, 1063).                                                        |
|         | 1536/8    | John Aske (D 1104, 1135).                                                            |

#### Literature:

A. G. LITTLE in *VCH-York III* (1913) 294/96; *VCH-York City* (1961). A. RAINE, *York Civic Records in Yorkshire Archaeol. Soc. Record Ser.* 98 (I); 103 (II); 106 (III) *York Deeds in Yorks. Arch. Soc. Rec. Ser.* 39 (I); 50 (II); 63 (III); 65 (IV); 69 (V); 76 (VII); 83 (VIII); 102 (IX); 111 (XII); Ch. KNIGHT, *A History of the City of York* (York 1944). A. RAINE, *Mediaeval York* (York 1955). We use the abbreviation Y. C. R. for RAINE, *York Civic Records*.

<sup>888</sup>) *VCH-York III*, 296. RAINE, *Mediaev. York* 315 reports under 1540 a sale of tiles for the repair of St. Thomas Hospital; they might have been taken from the church only.

### Lists of Houses — Spurious Convents

The only reliable medieval catalogue of English Austin friaries which once formed part of Dd 3 is published in D 590. Another early list, made by Girolamo Seripando, prior general 1538/51, appeared in AA VI (1915/6) 95. It enumerates twenty six friaries with the annotation: « Hic deficiunt septem conventus, quorum nomina sunt ignota ». They were: Droitwich, Grimsby, Huntingdon, Kingston-on-Hull, Leicester, Ludlow and Thetford.

A hundred years later Herrera published his *Alphabetum Augustinianum* which is based on a systematic study of the Registers of the Priors General. Only when he deviated from this source did he commit errors. Relying on the catalogue of religious houses appended to Harpsfield's (« Artspheldius ») *Historia Anglicana Ecclesiastica* he falsely added *Beiterleia* (Beverly, Yorks.) and *Laetus Locus* (Netley near Southampton, Hants.) An invention of his own is the house *Sanctus Divitius* (D 873). The prior general had written a farewell letter from his place of embarkation « In sancto Dvitio », that is Sandwich. Since all other letters of the general had been written from houses of the Order, Herrera's erroneous assumption is excusable. His Latinization, however, is false. Misinterpretation of the original text led him to a *conventus Brugensis in Anglia* » (*Alph. Aug.* I, 124). The original text does not connect the house with England, it only says: « Item concessit fratri Joanni Sawnford lectori provinciae anglie licentiam conventualitatis in conventu de Brugis » (Dd 4 fol. vir). It is apparently Bruges in Belgium where a *studium generale ordinis* existed and which is usually quoted without the name of its province since it was under the direction of the general. There is a remote possibility that Forbrügge, the suburb of Stafford, could be meant but it certainly has nothing to do with Burgh St. Edmund's as Lubin (*Clef* 352) surmised.

Augustine Lubin, an official cartographer of the French king, sought to establish in his *Clef* the exact location of Augustinian houses throughout the world. He accepted the list of houses in Herrera but falsely added Ingham, Wendling, and Rochester. The first two he took from Harpsfield, but the last seems to be pure conjecture: John Lowe, an Austin friar, was bishop of Rochester, consequently he established a house of his Order in his episcopal city. Lubin also confused the *Conventus Buriensis* (apparently Shrewsbury) with Bury St. Edmund's (*Clef* 353).

Dugdale who knew neither Herrera nor Lubin falsely added in his otherwise excellent report Brisol, Ashen in Essex, Newbrigge in Norfolk and placed Newport into Lincolnshire. Clare friary had some acres of land in Ashen and possibly some farm buildings thereon, but Ashen was not a constituted house. For the hermitage in Brisoll *alias* Breadsal see p. 31 (VIII, 46) *supra*. All other errors can now be easily corrected through KNOWLES-HADCOCK, *Med. Rel. Houses/England, Wales*.

For the historical methods of Herrera and Lubin see my article « Augustinian Historians of the XVII<sup>th</sup> Century », *AUG.* VI (1956) 639/41 and 643/46.

### The Houses in Scotland

The brief history of the three Austin friaries in Scotland has been given p. 131/3 (XII, 396/8) *supra*. They were :

#### 51. Haddington 1511-

Diocese : St. Andrews ; County : East Lothian ; Patron : St. Lawrence (D 1009).

#### 52. Linlithgow 1503-

Diocese : St. Andrews ; County : West Lothian (D 988).

#### 53. Manuel 1506-

Diocese : St. Andrews ; County : West Lothian (D 1176).

### The Houses of the Irish Vicariate

The difficult history of the twenty two houses in the Irish Limit was brilliantly presented by F. X. MARTIN, OSA, « The Augustinian Friaries in pre-Reformation Ireland », *AUG.* VI (1956) 346-384. They were subdivided into districts or *plagae*, viz.

#### 1. Connaught

|                 | Diocese | County | Year of<br>foundation |
|-----------------|---------|--------|-----------------------|
| 54. Ardnaree    | Killala | Sligo  | pre 1400              |
| 55. Ballinrobe  | Tuam    | Mayo   | pre 1337              |
| 56. Ballyhaunis | Tuam    | Mayo   | ca 1430               |
| 57. Banada      | Killala | Sligo  | 1423                  |
| 58. Burriscara  | Tuam    | Mayo   | 1413                  |
| 59. Dunmore     | Tuam    | Galway | ca 1423               |
| 60. Galway      | Galway  | Galway | 1500                  |
| 61. Murrisk     | Tuam    | Mayo   | 1456                  |
| 62. Scurmore    | Killala | Sligo  | 1454                  |

## 2. Leinster

|               |          |          |             |
|---------------|----------|----------|-------------|
| 63. Callan    | Ossory   | Kilkenny | 1461        |
| 64. Clonmines | Ferns    | Wexford  | 1317        |
| 65. Dublin    | Dublin   | Dublin   | 1280        |
| 66. Naas      | Kildare  | Kildare  | ca 1340 (?) |
| 67. New Ross  | Ferns    | Wexford  | pre 1320    |
| 68. Tullow    | Leighlin | Carlow   | 1314        |

## 3. Munster

|               |          |           |          |
|---------------|----------|-----------|----------|
| 69. Adare     | Limerick | Limerick  | pre 1316 |
| 70. Cork      | Cork     | Cork      | ca 1300  |
| 71. Dungarvan | Lismore  | Waterford | ca 1290  |
| 72. Fethard   | Cashel   | Tipperary | 1306     |
| 73. Tipperary | Emly     | Tipperary | ca 1300  |

## 4. Ulster

|              |        |       |         |
|--------------|--------|-------|---------|
| 74. Drogheda | Armagh | Louth | ca 1295 |
| 75. Skryne   | Meath  | Meath | 1342    |

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(To be continued).