A History of the English Austin Friars

(*continuation*) *)

SOURCES FOR A BIBLIOGRAPHY

The literary work of the English Austins will forever remain *terra incognita* because of the wanton destruction of their manuscripts by the Reformers. Monastic libraries either wasted away in the unroofed buildings, were sent away in shiploads to the continent for wrapping of parcels and binding of books or were used at home for tissue paper, scouring of kettles and cleaning shoes. The loss would have been less tragic, if between 1550 and 1560 the libraries of Cambridge and Oxford had not been pillaged by their own guardians. Their shelves stood empty until Bodley in Oxford and Parker in Cambridge started to fill them again [1]). The losses sustained by the Austins can be somewhat surmised by their library catalogue of York, the only one to survive.

As early as 1372 this library numbered 646 manuscripts containing over 2,100 treatises. Of these only eight have been located so far. A like number has been found for London, but only one survives for Droitwich, Newcastle and Norwich respectively, similarly, two each for Cambridge, Clare, Huntingdon, Oxford and Warrington, a total of twenty nine books out of the thousands which once were the pride of the Order in England [2]).

The Ex-Carmelite John Bale worked energetically for central

*) *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; 15 (1965), 175-233, 567-628; 16 (1966), 204-263.

[1]) WORMALD-WRIGHT, *Engl. Libr.* 153.

[2]) They are enumerated in KER, *Mediev. Libr.*

public libraries in which the best manuscripts would be preserved, but he was not heeded. In order to retain at least the names of English authors he composed his famous *Catalogus*, a task for which he was well qualified. Since 1533 he and John Leland [3]) had visited many monastic libraries in search for classical authors, English historians and books written in English. In this systematic search they were assisted by the Carmelites and Austins, but hindered — as Bale himself tells us — by the Dominicans and Franciscans [4]). He repeated these visits after the suppression of the religious houses and obtained as a consequence a very important library but lost it when he had to flee Ireland in 1553 [5]).

His visit to Norwich was especially fortunate because the library of the former Austin friary had remained intact under the supervision of Sir Thomas Godsalve, who held the house free of charge until 1548 and then rented or bought it from Thomas Hennage and Lord Willoughby. He mentions four authors of the Order whose manuscripts were in Godsalve's care [6]) but then confused this later visit with an earlier one when he had not been allowed to check on the books in the individual cells [7]). Whether Bishop Moore's Augustiniana [8]) came originally from this library is not certain but probable. Amongst private owners of manuscripts from other houses, Bale quotes John Mere, bedell of Cambridge University, Dr. Henry King, probably the former Austin friar (D 1177) and Thomas Langley, a priest in Kent. His search also extended to various book shops [9]). The result of his inquiries were retained in

[3]) LELAND's, *Commentarii* were not published until 1709, but his Ms. had been at Bale's disposal who made use of it without always giving due credit. — J. R. RIDDELL took from Br. M., Royal App. 69 « Leland's List of Manuscripts in Lincolnshire Monasteries », EHR 54 (1939); OESA-Libraries are mentioned for Lincoln, Grimsby and Boston (pp. 91, 93).

[4]) W. T. DAVIES, « A Bibliography of John Bale », *Oxford Bibliographical Soc., Proceedings* 5 (1936/9) 208.

[5]) Thirteen works of Austin Friars were also lost. They are enumerated in BALE, *Catalogus* II, 159-167 and DE MEIJER, *Capgrave* 5n.

[6]) The authors were according to the *Index* : Langham (p. 224), Chefer (p. 341), J. Wilton (p. 275) and Twyford (p. 390).

[7]) See note 893 *supra*.

[8]) John Moore, anglican bishop of Norwich 1691-1707 owned Flete's Letters and Remedia, Herdeby's Vita Evangelica and several works of Capgrave: TANNER, *Bibl.* 288, 377, 150.

[9]) John Mere possessed mss. of Godwick and Marham (*Index* 208, 331) and

a note book which mentions the private owners, book shops and college libraries where he had found the original manuscripts. It was published in 1902 under the title *Index Britanniae Scriptores*. Though it omits many names mentioned in the *Catalogus* its very preciseness creates a far greater trust in Bale's reliability than does the more expansive *Catalogus*.

Bale was not satisfied with a mere enumeration of manuscripts ; he wanted to supply also the essential data for their authors. For this purpose he could consult the now lost *Collectanea* of Bishop Thomas Colby [10]), a member of his Order, who had set himself a similar task 150 years earlier. As to the Austins, Bale had at his disposal several sources which are now unavailable. In their library of London he found a *Registrum Theologorum OESA* [11]) which contained biographical data. Another source of information was the *Calendarium Antiquum* [12]) which he obtained either at OESA Lynn or Norwich ; it, too. was left behind in Ireland.

Printed Austin chronicles like those of Massari (Coriolanus) or Fr. Philip Foresti of Bergamo told Bale little because they mention only William Sengham and Thomas Penketh. When Bale quotes, therefore, Augustinian chroniclers [13]) he must have had

Dr. King is mentioned for Galion and Sloley (*ib.* 125, 256), but it is not certain whether King owned the mss or only supplied the biographical information on these two men. The same is to be said of Langley who is the source for Brome and Penketh (*ib.* 185, 451).

In *Index* 496 Bale speaks of « Doctores reperti a Thoma Langley in Cantia ministro ». — Of book stores (officinae) are mentioned Rainer Wolf (*ib.* 187 : Bury) and Richard Kele (*ib.* 79: Herdeby). — Private owners whom Bale consulted, were Michel Hobley (p. 46: Icenus) and Nicholas Brignon (p. 170: Herdeby).

[10]) P. 20 (VIII, 35) *supra*. He was bishop of Elphin in 1412 and of Waterford in 1414: EUBEL, *Hier.* I, 308.

[11]) « In registro theologorum Ordinis Eremitarum divi Augustini ... ex Bibliotheca Augustinianorum London » (*Index* 187: Bury); « Titulus tamen archiepiscopalis sedis non est in theologorum eiusdem ordinis *ubi historiam vidi* catalogo inscriptus » (*Catalogus* I, 513: Edwardstone). « Atque ad res magnas accommodatus ut in quodam eius ordinis registro reperi (*Catalogus* I, 633: Radcliff). « Ut habet catalogus theologorum sui ordinis (*Catalogus* I, 365: Wilton).

[12]) « Ex antiquo calendario » (*Index* 256). In his *Catalogus* I, 613. Bale speaks apparently of the same calendar as « in quodam ejus ordinis catalogo » and « sic enim referunt ejus ordinis rerum scriptores ». In each case he speaks of the same John Sloley.

[13]) He does not mention any Austin chronicler by name but quotes rather vaguely: « Augustinianorum indicant Chronica » (*Catalogus* I, 345: Borstall). « Sed

some manuscripts which are unknown to-day. Capgrave's *De illustribus viris Augustinianis* may have been one of them. It may also be that he tried to give the above Register and Calendar greater importance than they warrant.

Wherever the works of authors are no longer available and other sources fail us we have to depend on Bale, though his list of names is not complete nor are his titles of books and their description always trustworthy The many scholastic treatises he enumerates are most probably pure conjectures. The fact that they should have been written does not prove that they were written. In general we may say that Bale had seen a work when he gives the Incipit, but at times he omitted it though the book was in his possession as in the case of Herdeby's *Vita Evangelica* and Bury's « *Contra Reginaldum Pecock* » [14]).

One of the more important bibliographies after Bale is Th. TANNER, *Bibliotheca Britannica* (London 1748). It cannot compare with Bale (at least as regards the Austins) in richness of material, but has the advantage of being based on a thorough search of the re-established English university libraries. He increased Bale's list by several names [15]) and added some interesting historical details but seldom revealed his sources. Tanner's first hand information was denied to Felix OSSINGER, OSA, whose *Bibliotheca Augustiniana* (Ingolstadt 1768) was the last comprehensive bibliography of the Order. He depended, therefore, entirely on printed English catalogues and sometimes compounded their errors. Our own list can add new names from the Chartulary of Clare, Worcestre's *Itinerary* and especially from the catalogue of York, but a search through the library catalogues of England, France and central Europe yielded little that was new [16]), because very few English

ea apud rerum et historiarum consarcinatores in ipsius familia [OESA] reperire non potui » (*ib.* I, 417: Grandfield); « Aliorum eius operum nulla fit apud eius sectae [OESA] scriptores mentio » (*ib.* I, 494: Ashebourne, similarly for H. Bury alias Bederic, *ib.* I, 481); « In Norvolgia comitatu prognatum illius esse posteriores ejus Ordinis annales perhibent (*ib.* I, 633: Galion).

Capgrave's *Liber de illustribus viris Augustinianis* is enumerated but never directly quoted by Bale. It must be firmly distinguished from *De sequacibus Sancti Augustini* which is a mere enumeration of the Orders which followed his rule.

[14]) *Index* 79, 187.

[15]) Tanner added Bannard (*Bibl.* 72), St. Yves (p. 641) and Whitehead (p. 762).

[16]) A. ZUMKELLER, *Mss* will be an indispensable guide for central Europe. We

authors of the Order became known on the continent, certainly none of their works written in English. There is hope, however, that among the Vatican manuscripts, especially those of the Ottoboniani collection, a further number of manuscripts once belonging to English Austin friaries will be found. They were acquired between 1538 and 1545 by Cardinal Marcello Cervini, the future Pope Marcellus II [17]).

While the addition of new authors is small, we could enrich the data for all authors in many instances through the Registers of the Priors General.

Our inclusion of book owners should be welcome to librarians. Wherever we do not give our sources we follow BRUO and BRUC. Data in our catalogue should be accepted, though they may contradict our earlier accounts in a few instances.

added a search through the catalogues of France and England and a great many of Italy. Only the works of Herdeby, Marham and Shale could be located, plus some liturgical books in the Vaticana. Zumkeller included also John Waldeby, because many Mss of the Laud Collection in the Bodleian Library of Oxford came from Würzburg but those of Waldeby were not among them.

[17]) *Traditio* 14 (1958) 506.

THE AUTHORS

Abendon Thomas † 1470 *)

BRUO I, 3 and II, p. ix

In 1443* Thomas Abendon was granted a papal dispensation to hold a benefice with cure and consequently received appointments to several churches in the diocese of Bath and Wells, the last assignment being Rowberrow church, Somerset. At the same time he had permission to preach throughout the diocese. Bishop Bekington, being favorably disposed towards the Austins, granted the same permission also to the Austin John Sokour upon Abendon's request [1]). Abendon is called inceptor in 1445, master in 1446, but again inceptor in 1449. He was dead by November 1470.

He compiled a tabula on the education of princes by Giles of Rome.

*) In our dates we use the following abbreviations: a. (after), b. (before), c. (circa), † (died).

1 « Explicit tabula de regimine principum secundum Aegidium a fratre Thoma Abyndon ».
Location : Oxford, All Souls College 92.
Oxford, Bodleian 544 (SC 2591).
Oxford, Bodleian Auct. F. 3.2 (SC 4059).

[1]) A room was set aside for the bishop in OESA-Bristol: *Bath a. Wells, Reg. Bekington* 104. For Abingdon *ibid.* 28, 70/71, 83, 108; for Sokour *ibid.* 46.

ALCOT John 1388

2 According to the printed catalogue of the Public Library in Toulouse, Ms. 39 has this note on fol. 1 :

> « *Johannes* Alcot, in sacra theologia professor, ordinis fratrum Augustinorum provincie Anglie, edidit et compilavit Postillam super librum Sapientie *Roberti* Holcot » [1]).

M. Pierre Saliès of Toulouse kindly checked the manuscript for us and read :

> « Incipit postilla super librum sapientie edita et compilata a reverendo magistro Johanne Alcoti in S. Theologia professore ordinis fratrum..... [a]) provincie anglie et est fratris..... [b]) ». « Explicit tabula postille memorate quam ego simplex sine nomine, Dei adiutorio, perfeci anno domini 1388. Liber Holcoth. Conventus Tolosani ».
>
> The name of the Order ([a]) is erased but a hand of the sixteenth or seventeenth century inserted « augustinorum ». The name of the owner ([b]) is also erased. The answer to the obvious questions arising from the two-fold report must be left to future researches.

A John Alkuk was a conventual of Venice on 15 December 1387* and received permission on 18 February 1388 to return to England [2]).

[1]) On Robert Holcot, O. P. see BRUO II, 946/7.
[2]) Dd 3 fol. 54. Another John Alkok was ordained priest on 21 May 1407: *York, Reg. Sedisvac.* fol. 304v.

ANDRÉ Bernard c. 1450-1525

Pp. 418/25 (XV, 622/8) *supra*; BRUO I, 33; BALE, *Catalogus* II, 139

We regret that only after our resumé of André's life had been

printed our attention was called to Wm. NELSON, *John Skelton, Laureate* (New York 1939) whose introductory chapter offers more material on André than any previous publication. It presents André among the contemporary scholars at the royal court : the Gigli brothers, both of whom became bishops of Worcester ; Peter Carmeliano of Brescia, Polydore Vergil and Peter Vannes who handled the king's diplomatic correspondence ; Johannes Opiciis (not Opicius) merchant and poet and a score of others. All of them were well rewarded by Henry VII, whose forced stay in France had taught him the need of elegance in letters and who after his ascendency provided for a thorough training of his sons and courtiers by calling foreign humanists to England. Soon they were opposed by the younger circle of More-Erasmus-Linacre-Ammonius-Colet who were quite conscious of their own superiority, but were thwarted in their striving for royal patronage. They retained an outward appearance of friendship with the older scholars but dropped the mask when they gained the upper hand under Henry VIII.

André's *Hymni Christiani* had been written with St Thomas More's advice and help and both he and Erasmus graced its publication in 1517 with commendatory epigrams. That of More reads :

« Hic sacer Andreae cunctos ex ordine fastos
Perstringit mira cum brevitate liber.
Ipsos quos cecinit superos dum scriberet omnes
Credibile est vati consuluisse suo.
Nam subito scripsit, sed sic, ut scribere posset
Quantumvis longo tempore non melius.
Et pia materia est ; priscisque intactus ab ipsis
Servatos fato est huic operi iste stylus ».

In his collected epigrams this poem re-appears with the title « In quendam qui scripserat Hymnos de divis, parum docte, testatus in Praefatione, se ex tempore scripsisse, nec servasse leges carminum et argumentum non recipere eloquentiam » [1]). More's eulogy, therefore, savors strongly of double meaning. Professor Nelson aptly remarks : « This kind of thing is to be expected from Erasmus but it is a little shocking to find More following the same trace ». André had taken the poem at face value and thanked More several times in his book.

Usually it is stated that the Renaissance in England began with the More-Erasmus-Colet circle. It would be more correct to say that

it reached its height under these gifted men, but would have been imposible without the foundation laid by the older scholars.

Nelson published, before us, the verses of Erasmus praising André's commentary to Augustine's City of God. He also published André's own catalogue of his writings and discovered several hitherto unknown works. He also has an interesting discussions on Poets Laureate. Only three are known for Oxford. His student, Mrs. Constance Blackwell, is preparing a thesis on André.

I. — *Extant Works*

3 De Vita atque Gestis Henrici Septimi Historia.
Incipit of Dedication to King Henry VII : « Cato ille senior ».
Incipit of Text : « Henrici Septimi, Angliae et Franciae Regum ».
Location : London. Br. M., Cotton Domitian XVIII ff. 126-228.
Edition : J. GAIRDNER, *Memorials of King Henry the Seventh*, RS (London 1858) 1-75.

The history begins with the year 1457 and ends 1497 with the capture of Perkin Warbeck. It is more a literary work than a history, because it stresses orations and poems.

4 Annales Henrici Septimi. Annus Vicesimus [1504-1505].
Incipit of Dedication : Rerum memorandarum.
Incipit of Text : « Quanta solicitudine ».
Location : London, Br. M., Cotton Julius A. IV no. 28.
Edition : GAIRDNER, *Memorials* 79-94.

5 Annales Henrici Septimi. Annus Vicesimus Tertius [1507-1508].
Preceded by two poems in French : « A celuy [Henry VII] qui est tout mon comfort » and « Chanson faicte en l'honneur de Madame Marie ».
Incipit of Dedication : « Non cessat mea tecum ».
Incipit of Text : « Vicesimo anno felicissimi ».
Location : London, Br. M., Cotton Julius A. III.
Edition : GAIRDNER, *Memorials* 95-130.

The Chanson in honor of Lady Marie was previously published in H. ELLIS, *Original Letters, I. ser.* I (London 1824) 120. Ellis places the song in 1514 when Marie, daughter of Henry VII was married to the Duke of Angoulême, later Francis I, King of France, she married, however, Louis XII. See no. 59a.

6 Les Douze Triomphes de Henry VII, written 1497.
Incipit : « Pour resoner les admirables gestes ».
Location : London, Br. M., Royal 16 E XVII, ff. 22.
Edition : GAIRDNER, *Memorials* 131-152, translation 307-327.

7 New Year's Gift to Henry VIII in 1515.
It is entitled : « Pro anno millesimo quingentesimo quinto invictissimi Anglie regis Henrici Octavi felicissimae regnacionis anno septimo Bernardi Andree auspicatissimum anni munusculum ».
Incipit : « Cum praeclarissimi ingenii tui ».
Location : Oxford, New College, Ms. 287 in 4° ; ff. 12.

8 In memory of the Battle of Flodden, 9 September 1513 :
« Invocatio de inclita invictissimi Regis nostri Henrici VIII in Gallos et Scotos victoria, per Bernardum Andree. poetam regium cum prefatione euisdem ». 4°.
Ad serenissimum potentissimumque Angliae et Franciae Regem Henricum Octavum propter suam felicem et sic dicam octavitatem qua Octaviano Imperatore ob res tam bello quam pace feliciter gestas, non est inferior aliquot Senarii Iambici ».
Location : Hatfield House (Hertfordsh.) quoted in *LP Henry VIII*, vol. 1, no 444, 3.

9 Carmina quaedam Bernardi Andreae ad Regem Henricum VIII pro anni huius decimi tertii [1525] decursu prosperrimo.
Incipit : « Indue honor, cultus et adole munera flammis ».
Location : London, Br. M. Royal 12-A-X, ff. 10.

10 Commentary to St. Augustine's City of God.
Location : Paris, Bibl. d'Arsenal 360, fol. A-V + 680.

The book was written by at least three scribes. Of the 24 Books of the City of God, only the Commentary to Books 11-19 is extant. For Books 1-10 see no. 52 *infra*.

Book 11 (fol. 1-193) begins with a dedication « Ad praestantissimum divini eloquii interpretem D. Johannem Burton ».

Incipit of text: « Unam petii a Domino ».

Book 12 (ff. 109-309) begins and ends with verses by André and Burton.

P. 311 has a poem: « Ad Dominum Arthurum, serenissimum Wallie principem, pro felici sui natalis auspices carmen congratulatorium ».

Book 13 (ff. 312-464), Book 15 (ff. 465-527).

P. 528 « Item Serenissimo principi Arthuro misit carmen sapphicum ».

Book 16 (ff. 529-624) ends with a verse: « ad r[everendum] in Christo patrem p[lurimum] r[everendum] d[ominum] d[dominum] Warham, Londinensem episcopum ». p. 625 Epigram for Bishop Warham. Warham was bishop of London 1502/3.

Book 17 (ff. 624-642), Book 18 (ff. 643-671), Book 19 (ff. 617v-680v). The last is incomplete.

P. 680: « Ex libris de la Bibliothèque du collège de Navarre ».

ff. A-S: An extensive word index;

ff. T-U: List of Andrew's writings (listed under II *infra*);

f. Vv: has a ffattering letter to André written at OESA-London on 10 June 1515 by Magister Johannes Benedictus Moncettus de Castellione Aretino, visitator of prior general Giles of Viterbo (D 1015).

11 Le Temps de Lannee Moralize sur Laige et Vie de L'homme ».
Incipit of Dedication : « Treshault, trespuissant et clementissime Roy Henri ».
Incipit of Text : « Peuple notez bien ce dicton ».
Location : London, Br. M., Royal 16-E-XI, ff. 22, in 4°.

A poem addressed to King Henry VIII as a New Year's gift 1511: « Although this volume is unsigned the dedication renders indisputable the usual ascription to André. The author begs the young king to retain him in his service as historiographer. He declares that he served Henry VII for twenty-four years (the entire extent of his reign) and that he wrote annals at the king's command. There can, therefore, be no doubt of the attribution to André » (NELSON, *Skelton* 241).

12 Praise of King Henry VIII / The Life of St. Catherine / Oration of Aristotle before Alexander the Great.
Incipit : « En ce petit livre sont contenu troys beaulx petit traictez ».
Location : London, Br. M., Royal 12-B-XIV, ff. 28, in 4°.
a. Verses in French applying the language of Psalm VIII 'en leur tresglorieuse louange par chascune lettre de leur royaulx noms'. An acrostic in which the first letter (or words) of lines form « Henri Huitisiesm et Catherine Deuxiesme Despaigne Tres Illustres Roy et Royne de Angleterre et de France et Seigneurs d'Hirlande aux quelz Dieu doint Sante et Longue Vie ».
Incipit : « Hault ja nomme par tout le monde ».
b. Vita Beate Katherine illustris secundum ecclesiasticam Cesarisburgi hystoriam carmine phaleucyo extemporaliter composita.
Incipit : « Cum Maxencius imperator omnes ».

Life in 124 Latin hendeca-syllabic verses of St. Catherine of Alexandria, substantially following the Legenda Aurea. Early in Henry's VIII reign (*Catalogue of Royal Mss* II [1921] 15).

c. « Aristotelis ad Magnum Alexandrum de Vite Institutione Oratio ».
Incipit : « Multis quidem in rebus, o Alexander ».

The work is unsigned. Nelson ascribes the book to André for these reasons: « First it contains both French and Latin pieces of the kind that André would be likely to write. Second the *Oration to Alexander* betrays the fact that its author was closely associated with the Court of Henry VII. Third the *Life of S. Catherine* is said to have been written extempore, the same boast that André makes for his *Hymni Christiani*. Fourth in the hymn to Henry VIII which opens the volume, the French is extraordinarily Latinate., just as it is in *Le Temps de lannee moralize*. Finally both volumes [nos 11 and 12] apply unusual epithets to Henry VIII which are not to be found in the dictionaries of Godefroy and Littré. *Le Temps de lannee moralize* speaks of the king's « faustissime regne » (fol. 1) and of his « principiques haultesses » (*ibidem*). Similarly, the hymn in Ms. Royal 12-B-XIV is addressed to « tresfauste Roy Henry » (fol. 2) and celebrates his « principique maieste » (NELSON, *Skelton* 241/2). *Aristotelis ad magnum Alexandrum de vite institutione oratio* devotes itself to instructing the king in the proprieties of royal conduct and the careful choice of counsellors. It follows the design of one of the most famous and popular books of the Middle Ages, *The Secret of Secrets* or *The Secret of Aristotle* (NELSON, *Skelton* 16/7).

13 Hymni Christiani Bernardi Andree poete Regii multijugo metrorum genere compositi per totius anni illustrium virorum carmina commendativa in fronte et post calcem ponenda. 4°, ff. LXXXIII. In Chalcographia Ascensiana, in Academia Parrhisiana 1517.
Location : London, Br. M., Library Catalogue no. 1018 d. 8 (1).

Poems of Andreas Ammonius, Boerus Genuensis, St. Thomas More and Desiderius Erasmus recommend the work.

BALE, *Catalogus* speaks of three volumes with the Incipit: « Aurelius Prudentius Caesaraugustinensis »; he does not know the printed edition.

14 A poem by André prefaces the *Introductorium Linguae Latinae*, one of the earliest grammars printed in England and published by Wynkyn de Worde in 1495 (NELSON, *Skelton* 20).
An exchange of letters between André and John Stanbridge is pre-

served in London, Br. M., Arundel 249 ; Prince Arthur is mentioned as residing at Magdalene's College, Oxford 1495/6 : Wm. NELSON, *A Fifteenth Century Schoolbook* (Oxford 1956) XVI. As in Ms. 360 of the Bibliothèque d'Arsenal André is called B. Andrelinus.

Nelson rejects André's authorship of *Livre dit grace entiere*, Br. M., Royal 16-F-II (4).

II

The following catalogue of André's earlier works was composed by himself and added to his Commentary on Augustine's City of God, now Ms. 360 of the Bibliothèque d'Arsenal, Paris. Its pages are in a very brittle condition and hard to photograph. It was first published by Nelson, Appendix I who falsely quotes Ms. 418 instead of 360. We also differ in some of the readings of the catalogue which is hard to decipher even in the original.

For an understanding of some parts of the catalogue it might be useful to recall that Prince Arthur, son of King Henry VII, was born 19 October 1486, created Prince of Wales and Earl of Chester in 1487, married Catherine of Aragon in 1501 and died 2 April 1502.

BERNARDI ANDREE TOLOZATIS POETE LAUREATI AC REGII HYSTORICI OPERA PARTIM COMPLETA, PARTIM INCOMPLETA SUNT HEC :

14a Commentaria in Augustini de civitate Dei opus ab undecimo <libro> tribus magnis nec adhuc impletum voluminibus, in quibus tam divinarum quam humanarum rerum indices sorte literali seu mavis vocabularia buria [?] repperies.

NELSON reads *brevia*.

15 Item deffensio poetarum in dyalogo ad serenissimum felicissime recordationis Arthurum principem

16 Ad eundem de discendi et scribendi modo <et> elegantia <;> quod quidem opusculum Delius orator et poeta egregius commentatus est.

Delius is probably Delius Voluscus, perhaps a jesting name for Aegidius of Delft, or « Egidius Delius Poeta » (ALLEN I, 234). A humanist Delius Mediolanensis is mentioned in O. KRISTELLER, *Iter Italicum* (New York 1936) 226, 414.

17 Ad eundem grammatices examen.

18 Ad eundem de Carthagine capta [rapta ?] dyalogus coram Regia maiestate Henrici septimi recitatus.

19 Ad eundem Atheniensium et Lacedaemoniorum legatio etiam coram Regia maiestate Henrici septimi et octavi tunc parvuli recitata.

20 Ad eundem Rationis et sensualitatis Dyalogus et coram Regiis maiestatibus recitatus.

Probably a version of the work by Lydgate under the title: « Reason and Sensuality » (NELSON, *Skelton* 21).

21 Ad eundem de Natali suo.

« In cuius Natali gratulatione centum a nobis carmina composita sunt, quae propter prolixitatem hic omisimus; quorum initium tale est: « Pergite nascentem puerum celebrare, Camoena »: GAIRDNER 41.

22 Ad eundem de Creatione sua.

« Verumtamen nostris quantuliscunque versiculis excellentissimam suam creationem infra subscriptis decoravimus: « Arturi o soboles atavis exorta beatis »: GAIRDNER 43-46.

23 Ad eundem de ipsius brevi coniugio [?].

24 Ad eundem breves sed utiles ex Cicerone de omni re epistole.

25 Ad eundem Observacionum latine lingue libellus.

26 Ad eundem de modo scribendi et dicendi.

27 Ad eundem Praeceptiones [praescriptiones ?] rhetorice.

28 Ad eundem de Orthographia.

29 Ad eundem Ars epistolandi.

30 Item in Aulum Gellium annotamenta.

A. Gellius wrote *Noctes Atticae* in 20 books.

31 Item de Carolo Francie in Italiam egloge duo.

The expedition of Charles VIII, king of France, took place in 1494.

32 Item in fictos mecenates satyra.

33 Item de vera voluptate dyalogus.

34 In Thebaidem papinii commentarius incompletus.

Papinius Statius wrote *Thebais*, an epic poem in 12 books.

35 Silvarum tam latine quam gallice libri quinque.

Papinius Statius wrote *Silvae* in five books.

36 De sillabarum quantitate.

37 Item pannegirici non pauci.

HERRERA, *Alph. Aug.* I, 114 mentions a sermon in honor of St. Dominic in the Angelica Library of Rome, but it is not given in NARDUCCI's, *Catalogus*.

38 Item de generibus nominum.

39 Artis memorande epithome.

40 Item ad principem Arthurum vocabularium barbarum et latinum. Item Henrici septimi Annales [No. 5 ?].

41 Philippi Regis Castelie in Angliam aductus [adventus ?].

Philip I, archduke of Austria, became king of Castile in 1504. A storm cast his ship on the shores of England in 1506.

42 De morte domini Johannis de Gilis, episcopi olim Wigorniensis, elegia.

John Gigli, bishop of Worcester, died 25 August 1498. He had blessed the marriage of Henry VII with Elizabeth, daughter of Edward IV, in 1486: GAIRDNER LVIII and 55/7.

43 Item Arthuri principis epitaphium.

44 Item Rosarium Beate Marie.

45 Officium immaculate conceptionis Marie, Christi parentis nobilis [a]) [?] ad varias [b]) [?] horas, missam et processionem recitandum [c]) ad serenissimam regiam matrem.

NELSON reads: [a]) carminibus; [b]) vesperi; [c]) editum. The King's mother was Margaret, countess of Richmond.

46 Item ad eandem de festo nivali [a]) et presentatione beate Marie officium.

[a]) NELSON reads *vi[rgi]nali*. The feast of S. Maria ad Nives is celebrated on August 5 and that of her Presentation on November 25.

47 Item meditatio in <forma> carminis heroici devotissima super illud « Stabat autem iuxta crucem ».

48 Item super Andriam et Eunuchum familiaris expositio.

Two of the six comedies of Terence.

49 Item libellus de origine verborum <et> naturis ad d. Henricum Dawbeny.

De origine etc. is a work of Faustus.

Henry Daubeney (Daubne) was the son and heir of Giles Daubeney, Lord Camberlain: *Cl. Henry VII 1500-1509*, no. 513.

The young Henry was probably one of André's students. Another was « Henricus Hawte sacerdos utraque lingua peritus olimque nostri ludi primarius discipulus » who died in 1508: GAIRDNER 108.

50 Item familiarium epistolarum liber unus.

51 Item Epigrammaton libri duo.

52 Item super Eglogas Virgilii super quattuor sensus exposicio admirabilis.

Item hymnorum cristianorum per totum anni circulum libellus unus [no. 13].

53 Item annotamenta ad Plynium.

54 Item super Eneidem Virgilii in sensu tropologico expositio non contemnenda.

55 Item super decem priores libros Augustini de civitate dei nuper inchoata expositio.

56 Item Serenissimi Regis Henrici octavi auspicata hystoria.

57 Item ad eundem epigrammaton libellus.

The alphabetical index verborum on fol. A is headed :

« Principis Arthuri impensis hec facta Tabella est in bello loco Anno domini M.CCCCC. die XVII[a] Junii et Illustrissimi Regis nostri Henrici VII regni anno XV composita ab eiusdem Serenissimi principis preceptore Bernardo Andree et per manum Suetonii Skern conscripta ».

Bellus Locus is probably Beaulieu, Hants.

III. — *Lost Works*

To the many lost works listed under II must be added :

58 Vita S. Andree apostoli, lib. 1.

59 Poems on the occasion of Gaguin's legation.

BALE, *Catalogus* II, 139.

Robert Gaguin, the famous French humanist had come as French ambassador to negotiate a treaty of peace with England. Although he made a most eloquent speech, he achieved nothing, and vented his displeasure in a poetical attack levelled at King Henry. The king's poets Giovanni Gigli, Peter Carmeliano of Brescia, Cornelius Vitelli answered in kind. So did André : « et nos quoque, qui de grege poetarum sumus, non paucos ut illi debacchati sumus, quippe nil audacius est malo poeta. Primum igitur heroicis fere quinquaginta, quorum initium: « Phoebe, pater, iam Phoebe, veni, fas antra movere Delia ».

« Thus hooted and hissed out by these and many like compositions, he departed in a great rage »: GAIRDNER, *Memorials* 57.

Gaguin's first trip to England began August 17, 1489 and ended before September 24. A second embassy, during which the poetic affray must have taken place, began October 24, 1489 and ended before February 25, 1490: NELSON 26.

59a « Ad Regem Henricum VIII pro huius anni sc. decimi [1518] prosperrimo exordio, una cum Epithalamiis in sponsalia Francisci, Delphini Franciae, et filiae regis ».
Incipit : « Quum superiori anno triumphum ».

Ms. penes Th. Martin de Palgrave (TANNER, *Bibl. Br.* 41). See no. 5.

[1]) NELSON, *Skelton* 34/5.

ASHEBOURNE Thomas a. 1397

P. 68 (XI, 536) and 290 (XII, 693) *supra*; BRUO I, 54, DNB XIX, 655 (Ashebourne) and LVI, 175 (Thomas). BALE, *Catalogus* I, 494.

Bale calls Ashebourne a Staffordshire man, though the town of that name lies in nearby Derbyshire. After long years of preparatory studies he obtained the magisterium at Oxford and gained a high reputation as theologian.

Still extant are his transcripts of :

60 a) St. Gregorius, De pastorali cura, ff. 1-167 : « quod M. T. Ashburne etc. ».
b) Aristotle, Libellus de Pomo, ff. 193-210 : « quod M. T. de Ashburn »

c) Peregrinationes terrae sanctae, ff. 274-303 : « quod M. T. de Asheburne etc. ».
Location : Oxford, University College 99.

b) is mentioned in TANNER, *Bibl.* 53: « In Bibl. Univ. Ms. 5 est T. de Ashburn De naturalibus, part of Aristotle copied by an Ashburn ».

Now lost are :

61 Extractiones ex Augustino lib. 1.
Incipit : « Magnus Dominus et laudabilis nimis ».

Both BALE's *Catalogus* I, 494 and *Index* 79/80 give as its location « Ex bibliotheca S. Pauli in London », but it is no longer extant there and is not mentioned under this name in DUGDALE, *History of St. Paul's Cathedral, London*, ed. H. ELLIS, London 1818 which publishes the manuscript catalogues of 1458 and 1486.

62 Contra Trialogum Wiclevi lib. 1.

63 De identitate in Sacramento lib. 1.

64 Questiones ordinariae lib. 1.

65 Replicationum suarum lib. 1.

66 Lecturae et sermones lib. 2.

« et aliorum ejus operum nulla fit apud eius sectae scriptores mentio » (BALE, *Catalogus*).

The numbers 62-66 are given by Bale without incipits.

AYLESBURY Lawrence 1399

67 An inscription in Ms. 126, f. 226v of the Public Library in Bordeaux reads :

« Anno Domini 1399 die prima mensis Aprilis emit istum librum Fr. Laurentius Aylisbury, a fratre Guilelmo de Biterris [1]) [Béziers], pro tunc studente Parisius provincie Narbonensis, pro decem scutis. In cuius rei testimonium ego Laurentius hanc litteram propria manu scripsi, die et anno supradictis ».

Lawrence Aylesbury was a member of Leicester when ordained subdeacon on 14 February 1382/3. On 25 September 1391 the prior

general sent him as student to Padua where he made him conventual « de gratia speciali » on 22 May 1392*.

Aylesbury is a town in Buckinghamshire.

[1]) An older William of Béziers DD attended the General Chapter of Paris in 1329: AA IV, 81n.

Banard John 1411

BRUO I, 102 and Add. I, 669; BRUC 35

On 25 September 1391 the Prior General Gabriel of Venice remitted one year from the required theological studies of Fr. John Banard giving him at the same time the right to obtain the lectorate at either Oxford or Cambridge University (D 1167). He chose Oxford. In 1411* a bitter quarrel arose between Richard Courtney, chancellor of Oxford University, and Thomas Arundel, archbishop of Canterbury. Courtney opposed the visitation of Arundel as an infringement on the liberties of the university whereupon the archbishop placed it under interdict. In return, Courtney excommunicated Arundel for perjury and appealed to the king. Henry IV, however, sided with the archbishop and forced Courtney's resignation. In his place Magister John Banard served as chancellor from September until 18 November [1]), when Courtney was re-instated. Banard had sided with the archbishop whose letter of thanks to the king called him « meae necessitatis et consolationis nuntius » [2]). He wrote :

68 Eruditae Quaestiones in Magistrum Sententiarum.

Tanner [3]) claims that fragments of this work were found at Corpus Christi College, Oxford and that the manuscript had formerly belonged to the Cathedral Library of Exeter.

He also stated that Ms. 116 of the CCC library contained a « Replicatio in 2° libro Sententiarum contra fratrem Johannem de Bannard de ordine S. Augustini sc. contra Conceptionem Immaculatam 1412 ». After a considerable search A. B. Emden found the Replicatio not in Ms. 116 but in Ms. 228, fols. 126v-127v, 129 ; also that the disputation was not held in 1412 but in 1402.

If Banard like John Bedericus after him did not accept the Immaculate Conception, then he followed the footsteps of Gregory of Rimini whose great commentary on the Sentences was well

known in England [4]). The English Austins were divided in this question. John Waldeby and John Payn defended it ; Thomas Penketh no doubt followed Duns Scotus, and Bernard André composed an office in its honor (no. 45).

[1]) He is mentioned as chancellor in SNAPPE's *Formulary* (OHS 1923) 112, 113, 133, 164 and in Wood Ms. D 2 of the Bodleian, Oxford (SC 8513) 299. See also *VCH-Oxford* II, 146 and Br. M., Cotton Faustina C VII.

[2]) OHS 80 (1924) 112, 165.

[3]) *Bibl.* 72. Tanner relied on A. WOOD, *Historia et Antiquitates Universitatis Oxoniensis* 2 (Oxford 1890) 403. The ms. is not identified in COXE; *Catalogue*.

[4]) H. A. OBERMANN, *The Harvest of Medieval Theology* (Cambridge, Mass. 1963) 290/2. For the attitude of the whole Order, see ZUMKELLER, *Augustinerschule* 191.

BANKYN John c. 1325 - a. 1371

BRUO I, 104; BALE, *Catalogus* I, 504

John Bankyn (Banco) was born in London about 1325 [1]) and left this metropolis only for his studies at Oxford where he gained the reputation as « supremae classis magister » [2]). With his confrere Thomas Ashborn he shared the same social views and opposed, together with him, the privileges of the possessionati at the Parliament of Westminster in 1371. His ideas expressed at this occasion were preserved by John de Brinkley, abbot of Bury St. Edmund's, and entered into the chronicle of this monastery as :

69 « Articuli maliciose propositi Domino Regi et toto Consilio per duos Fratres Augustinos viz. Bankyn et unum alium contra Prelatos et Possessionatos Anglie in Parliamento apud Westmonasterium in Quadragesima anno r. r. Edwardi tertii XLV° ».

Location : London, Br. M., Harley 638 (25), fol. 22.

Edition : V. H. GALBRAITH, « Articles laid before the Parliament of 1371 », EHR 34 (1919) 574-582. See also GWYNN, *Engl. Austin* Friars 214/6.

BALE, *Catalogus* also assigns to him without incipits.

70 Tractatus contra positiones Wyclevi lib. 1.

71 Determinationes Variae lib. 1.

72 Sermones ad Populum lib. 1.

« Sunt et alia ab eius sectae [OESA] scriptoribus numerata, quae tamen ipse non vidi ».

[1]) Bankyn was licensed to hear confessions in the diocese of Salisbury on 7 March 1347*, but was replaced by John Corsle a year later. If this permission was given in the first year of his priesthood (which often happened at the time of the Black Death) then he was born about 1325. — He is almost always called Bankyn of London. Bankyn and Banco are interchangeable names (CYS IX, 182).

[2]) WORKMAN, *Wyclif* II, 262.

BEDERIC Henry 1380

BRUO I, 323; BALE, *Catalogus* I, 481

Neither a Henry Bederic nor a Henry Bury of Clare has so far been found in any of the documents still at our disposal. This is rather strange, if he was a Parisian doctor and prior provincial about 1380 [1]), because the documents of the late fourteenth century are quite numerous.

Unless it can be proved that he is identical with Henry Tesdale [2]) we propose that Bale made an error of a century as he did in the case of Erghome and that Henry Bederic is none else than John Bury. Tanner [3]) did not hesitate to equate Bedericus with Buriensis and the events in John Bury's life coincide with those of Henry Bedericus. John was provincial and he could easily have obtained the doctorate at Paris during his long stay in France [4]). Furthermore Bale is in error when he cites Petrus Vicentinus for making Bederic an opponent of the Immaculate Conception. Vicenza speaks only of the Austin Henri Huri, which is an apparent printer's mistake for Buri [5]). A solution might be found in the humanists' predilection for the most ancient form of a name. It is possible that Bale created Bederic from *Baederices*, the earliest known name for Bury which became St. Edmundsbury after St. Edmund († 870) was buried there and finally was called Bury St. Edmunds [6]). The only remaining difficulty is the difference in Christian names.

The works which Bale assigns to Bederic are also credited to Bury with the exception of the Book of sermons on the Blessed Virgin Mary which is apparently based on the one sermon mentioned by Vicenza. The titles are :

73 Lectura Sententiarum lib. 1.

74 Quaestiones Theologiae lib. 1.

75 Sermones de Beata Maria Virgine lib. 1.

76 Sermones per annum lib. 1.

« et alia id genus plura, quamvis nobis ignota ».

[1]) The passage in BALE, *Catalogus* reads for Bederic:

« Huic ab ineunte aetate animus semper ad litteras erat, *ut habent eius sectae scriptores*, pro quibus obtinendis praeter Anglorum gymnasia celeberrima, exteras et ipse visitavit terras. Parisiis enim Sorbonici statim doctoratus insignia, et in Anglia demum totius ordinis sui regimen provincialis praeses suscepit. Ingenio acutissimus fuit et ad declamandas e suggesto conciones, licet more Papistico, paratissimus ». — « Istum Petrus Vicentinus eorum ascribit catalogo qui Christi param iudicant in originali peccato fuisse conceptam. Claruit anno a Christi nativitate 1380 sub Ricardo II ».

[2]) BRUO Add. I, 687.

[3]) *Bibl.* 92.

[4]) P. 117 (XII, 114) *supra*.

[5]) Vincentinus Bandellus OP wrote *De materia Conceptionis B. Virginis Mariae*, Bologna 1481. In Chapter 25 (fol. 49r) he enumerates fifteen Austin theologians opposed to Duns' teaching of the Immaculate Conception, the last being « Magister Henricus de Huri [*sic*] ejusdem Ordinis Heremitarum in sermone nativitatis virginis ». Petrus Vicentinus re-edited Bandelli's book under the title *Liber ducentorum et sexaginta sanctorum doctorum virginem Mariam in originali peccato fore conceptam, dicentium*. Its various editions (e. gr. Milan 1512, Bologna 1581) mention only Henry de Huri, never a Henry Bedericus.

[6]) EKWALL, *Engl. Place Names* 76.

BELLOND Edmund † 1525

P. 128 (XII, 393) *supra*; BRUC 53

Bellond was born about 1470 and a member of OESA-Cambridge when ordained acolyte on 24 September 1491 and priest 22 September 1492. This quick succession of ordinations indicates that he had started his theological studies before entering the Order. He studied at the university of Cambridge, was bachelor of theology in 1500/1 and master in 1505.

77 He owned Vatican, Ottoboniani 746 (Peter of Riga, Aurora).

BOARSTALL Thomas c. 1290

BALE, *Catalogus* I, 345

Boarstall Castle in Buckinghamshire belonged to the Handlo

family, which favored the Austins both in Oxford and London. A son or close relative, named Thomas, joined the Austins at Norwich, was sent to Paris for his magisterium, lived about 1290 and was buried at his native convent, Norwich.

Bale quotes as his source for the above data the Chronicles of the Austins, but neither Foresti nor Massari has a word about Boarstall nor does he appear in the records of the University of Paris [1]). Bale credits him with the following works :

78 Lecturae Sententiarum lib. 1.

79 Ordinariae Disceptationes lib. 1.

80 Quodlibeta Scholastica lib. 1.

« et alia plura quorum tamen nec ipsos titulos adhuc reperi ».

81 Dictionarium Theologiae lib. 1. « Abicere debemus divitias temporales ».

Bale quotes a book of *Distinctiones* or biblical concordance with the same incipit [2]) for Simon Borastus O.P. [3]). He had found it at Eton library but it seems now lost. The extant manuscripts of Boraston's *Dictinctiones* carry the incipit : « Abicere debemus secundum auctorem de rerum naturis ». The difference in Christian names and incipits should therefore eliminate an identification of the two authors.

Attention has also been called to a chaplain Thomas Borstall [4]) the first owner of a book of *Distinctiones*, now Ms. 200, but this chaplain apparently lived half a century after our author. Distinctiones were quite popular at this period. The Austins Bruniquellus and Rampegollus also wrote similar books ; the latter's book has been reprinted many times. Until new evidence to the contrary can be found we must rely on Bale [5]).

[1]) Boarstall is not mentioned in DENIFLE, *Chartul. Univ. Paris*, nor in the List of Doctors OESA at the University of Paris which forms part of Ms. 5-H-29 of the Archives Départementales Bouches-du-Rhone at Marseille. See AUG. XIV (1964) 633n.

[2]) *Index* 410; STEGMÜLLER, *Rep. Bibl.* V, 214, no. 7641.

[3]) Boraston's name is also given as Barlaston or Bourlaston: BRUO I, 221.

[4]) The inscription in Merton 200 reads: « Orate pro anima Thome Burstal capellani qui dedit istum librum Johanni Brokholes capellano, qui Johannes dedit Henrico Gairstong, et idem Henricus dedit collegio Merton in Oxonia ad oran-

dum pro anima magistri Ricardi de Schrop [Scrope], nuper Eboraci archiepiscopi [† 1405] et pro animabus supradictorum »: COXE, *Catalogus* I, Merton p. 78. The work was called *Vocabularium Biblicum sive Dictionarium nominum theologicorum que habentur sub sensu aequivoco, ordine alphabetico cum tabuls vocum.*

Incipit: Angelus quandoque dicitur filius Dei, unde Ysaias.

Explicit sub voce Zona: « Mortificatione membrorum roborati ».

[5]) RUSSELL, *Dictionary* 157 regards the *Dictionarium* as authentic but rejects the other works as conjectures.

BOKENHAM Osbern 1392-1464
(Bochholin, Bolgledin, Boknam)

See pp. 421/5 (XV, 619/22) *supra*; BRUC 69/70

B. HACKETT, « A note on Osbern Bokenham », *Notes and Queries* 206 [n. s. 8 (1961)] 244

G. HORSTMANN, *Ueber Osbern Bokenham und seine Legendensammlung*, Berlin 1883

A. HOOPE, « *Lautuntersuchungen zu Osbern Bokenham's Legenden* », *Englische Studien* 8 (1885) 209/45

N. TONER, *English Aug. Writers* 497/504

G. W. WILLENBERG, *Die Quellen zu Osbern Bokenham's Legenden*, Diss. Marburg 1888

Extant Works

82 Legendys of Hooly Wummen (ca. 1443/46).

Inc. of Prologue : « Two Thynge owyth every clerk ».

Inc. of text : « Of Seynt Margarete, the virgyn pure ».

Location : London, Br. M., Arundel Ms. 327 ; 201 ff.; copy, made in 1447.

Editions : The Lyvys of Seynts, Roxburghe Club, vol. 50, 1835.
Osbern Bokenham's Legenden, ed. C. Horstmann in Kölbing's *Altenglische Bibliothek* 1, Heilbronn 1883.
Legendys of Hooly Wummen, ed. Mary S. Serjeantson, EETS original series 206 (1938).

83 Mappula Angliae.

Incipit : « For as moche as in the englische boke y have compiled of legenda aurea... ».

Explicit : « Cum sint Osberni data vermibus ossa sepulti Spiritus alta petat, in pace deique quiescat. Explicit Mappula Anglie ».

Location : London, Br. M., Harley 4011, fol. 144-164.

Edition : C. HORSTMANN, « Mappula Angliae von Osbern Bokenham », *Englische Studien* 10 (1887) 1-34.

It is a prose translation of the description of England in Ranulph Higden's, Polychronicon (Book 1, last 22 chapters). The translation is Bokenham's own, though other English translations of this work had preceded him. It is not a literal translation; he omits, transposes and adds of his own knowledge. See addition to Clare.

Immediately following the *Mappula Angliae* and written by the same hand is a chronology for each month of year. It was written in 1445 and could easily be the work of Bokenham. It was published by Horstmann in *Englische Studien* 10, pp. 34-41.

For the two following works we do not have any direct evidence that Osbern is the author but style, year and place point to him.

84 « This dialogue bitwix a seculer askyng and a frere aunsweryng at the grave of Dame Johan of Acres shewith the lyneal descent of the lordis of the honoure of Clare fro the tyme of the fundacion of the Freeris in the same honoure, the yere of our lorde MCCLVII unto the first May the yere MCCCCLVI ».

Incipit Latin : « Quis iacet hic ? — Nullus. — Quid tunc ? — Est femina ».

Incipit English : « What man lyeth here ? sey me Sir Frere. — No man. What ellis ? — It is a woman ».

Location : London, College of Arms, Box 21 no. 16.

Editions : WEEVER, *Ant. Fun. Mon.* 472 sqq.
DUGDALE, *Monasticon* VI, 1600.
HORSTMANN, *Osbern Bokenham's Legenden*, Appendix.
BARNARDISTON, *Clare Priory* (English text only) 65/9.

See also : A. R. WAGNER, A Catalogue of English Medieval Rolls of Arms, *Harley Soc. Publications 100* (Oxford 1948) 98/9.

Wagner used for his incipit and explicit the inscriptions under the first and second last shield. The first shield reads : « Dominus Ricardus, Comes Gloucestrie, qui circiter annum MCCXLVIII induxit fratres ordinis S. Augustini in Angliam et Domina Matilda, Comitissa Herefordie uxor eius ». The second last shield reads : « Dominus Ricardus Dux Ebor.. filius dicte Anne, et Domina Cecilia, filia Comitis Westmurland, uxor eius ». Bokenham's esteem for the duke of York, the patron of his house, cannot be doubted.

The ms. is a role of vellum ten inches in width, two feet eight inches in length. The questions are in red ink, the answers in black. The capitals beginning each stanza are illuminated, gilt on a red and blue blackground. The vignette of a friar and a secular standing left and right at an open tomb stands centrally at the head with the illuminated shields beneath, spaced regularly one below the other. On the left is the English, on the right the Latin text of the Dialogue. Dugdale's secular figure appears to be wearing a Tudor headdress, while the original figure, hatless, has a head of golden hair cut in the style of Henry VI' time.

85 Translation of Claudian's, De Consulatu Stilichonis.
Location : London, Br. M., Add. 11814, ff. 30.
Incipit : « The auctour spekith to this tretyse. Prey God entierly to be thi goode guyde » (fol. 4).
Incipit : The preface to Claudian's « Hactenus armate. Laudes nunc qualibus orbem » begins on fol. 5, faced by the translation on f. 6 which begins : « In Ruffynes legende which late was write : Stilico hath preysing armyd ».

The Latin text ends on f. 24v, the translation on the facing of f. 25 which concludes : « Translat' and wrete at Clar 1445 ».

It is a poem in unrhymed verses in imitation of classical metre with the prefixed stanzas addressed to Richard, duke of York.

At the end of the volume a later hand added a poem in praise of « Lady Pryncesse, dowghter of Kyng Harry the VIII », signed « per mag. Guillelmum Newman 1525 ». An Austin by that name was promoted to lector in 1523*.

Lost Works

86 A Life of St. Anne and B. V. Mary « in balaade ryme ». Mentioned in Life of St. Anne (Legendys I 2082).

87 Lives of English Saints (ca. 1430-1440), mentioned in first chapter of *Mappula Angliae*, reprinted in Serjeantson's edition XVII sq.

Bossal A. b. 1372

The Catalogue of the OESA-library in York quotes :

88 Biblia incompleta diversarum scripturarum. Quondam Fratris A. Bossal (6E).

89 Item sermones Abiciamus. 2° fol. *tamen dicitur*. Bossall (614S).

The catalogue does not make it clear whether Friar Bossall wrote these sermons or just owned them. Nothing is known about him beyond these two quotations.

BROKLESBY see LONGSPEY

BROME John Jr. c. 1364-1449

BRUC 95; BALE, *Catalogus* I, 591

A candidate for the Austins had to join that friary which lay closest to his hometown. Since Brome, a town in Suffolk, was located nearest to Gorleston, John became affiliated with this house. He may have been attracted to the monastic life by an elder relative of the same name who was inceptor in 1376 [1]). Since the registers of the prior general in 1424* declare our John to be about sixty years old he would have been born in 1364 and, therefore, must be distinguished from the inceptor. He is no doubt identical with the John Bron who received permission in 1389* to visit Rome and Pavia after his return to the English Province. We do not know where he was at that moment but the high praise of his theological knowledge by Leland [2]) suggests that he was a student at some foreign university, even though he is never given an academic title. A trip to Italy would have brought John Jr. in contact with Italian humanists and might have awakened in him their own thirst for manuscripts which made him establish in Gorleston a library of the rarest books [3]). This task was made easier by several factors : he was prior of this house for a long time ; he found a generous patron in Canon Holme and the prior general cooperated by freeing him in 1424* from any office involving the cure of souls, thus giving him the necessary leisure for his work which consisted principally in making indices to the books of the library. His tombstone in Gorleston gave 1449 as the year of his death which would bring his life's span to well over eighty years. Bale reports from his personal visit to Gorleston :

90 « Illic inveni scripsisse Bromium quorundam chronicorum indices lib. 1 : 'Accomodare ne Judaei quidem' ».

91 « Sermones aliquot lib. 1, Directoriaque seu tabulas, ut vocant, aliorum scriptis per totam fere bibliothecam illam, docte et laboriose addidit ».

92 In his *Index* (p. 175) Bale assigns to Brome also a Chronicle or Compendium which began :

> « Tempore Vortigerni pseudochristiani, Britones in fide Catholica persistentes, afflicti gravissime crebris incursionibus Scotorum et Pictorum : cum a Romanis auxilium impetrarent sicut consueverant, et habere non possent, in subsidium conferendum invitarunt Germanos ».

Why Bale omitted this chronicle in his *Catalogus* we do not know. He had found it in the office of Thomas Langley who made an effort to save the ancient authors [4]). The editors of the *Index* sought to establish the identity of this chronicle with that of John Brompton, abbot of Jervaulx (Jorenallensis) O. Cist., now Ms. 96 of Corpus Christi, Cambridge, but Brompton only procured this manuscript for his abbey, he is not the author. Also the incipits differ [5]).

[1]) John Brom, inceptor, was licensed to hear confessions on 7 Febr. 1376: *Ely, Reg. Arundel fol. 9v.* BRUC 95 does not distinguish between the two Bromes.

[2]) [John Bromius] « primae theologorum classis cuius sepulcrum Gorloduni coenobio e regione Ostiorum Garieni [Yare] fluminis posito, comparare inscriptum A. D. 1449... » : LELAND, *Commentarii* 375.

[3]) « et ut suo atque aliorum similia disquirentium, appetitui famelico ea in re satius et abundantius inserviret, bibliothecam insignem in amoeniore sui coenobii loco condidit, rarissimis illam offarciens libris... Casu enim semel illuc in Lelandi gratiam divertens, quosdam vidi libros et tractatus, quos vel ibi vel alibi extare in toto regno vix credidissem, quorum lectio his etiam nostris temporibus valde necessaria sit » : BALE, *Catalogus* I, 591.

[4]) « Ex Thoma Langley, Cantiano » (*Index* p. 497) ; « doctores reperti a Thoma Langley in Cantia ministro » (*ibidem*, p. 496).

[5]) BRUO I, 277.

BUCFAST or BUKIESTRE 1295/7

BRUO I, 297

The third quaternus of Ms. 99 of the Cathedral Library, Worcester, is assigned to the Austin Friars. Among them appears a Master Bucfast. Little claims that he is « no doubt » identical with the Bukiestre whose quaestions are mentioned in the York Catalogue, no. 223, immediately before those of his contemporary and confrere Richard Wetwang. Monks are usually not mentioned by

the name of their abbey ; our author is, therefore, not a Cistercian of Bucfast Abbey but an Austin friar who disputed as master in Oxford between 1295/7.

93 Quaestiones Bucfast.
Incipit : An intellectus possibilis sit aliquid additum.
Location : Worcester Cathedral 99, ff. 34r-35v.
Edition : The questions are enumerated in LITTLE-PELSTER, *Oxford Theol.* 298/9.

BUKWODE John see BYRWOOD

BURGH Thomas 1458

BRUC 672

Thomas Burgh was a member of Cambridge in September 1443, when he asked his confrere Osbern Bokenham to put the Legend of St. Margaret in verse-form [1]). Osbern complied but asked that his name be kept secret « princypally at hoom at Caunbrygge in your hows, where wyttys be manye ryght capcyows and subtyl, wych sone my lewydnesse shuld aspye » [2]).

94 When in 1447 Burgh « doon wryting » [3]) a copy of the *Legendys of Hooly Wummen*, he revealed Osbern's name in the explicit. Burgh donated the copy to a nunnery asking that they pray for his sister, Lady Beatrice Burgh. He paid 30*s* for the copy.

Fr. Thomas is probably identical with Lector Thomas Borough of Cambridge who signed a letter of confraternity for Robert Norys and his wife in 1440*. He was still lector in 1455* when he was licensed for the diocese of Ely. On 24 August 1458 he received special faculties to hear the confession of John Hokynton, a member of St. John's Hospital, Cambridge [4]).

[1]) It « was the inportune and besy preyere of oon whom I love wyth herte entere, wych that hath a synguler devocyoun to thys virgyne of pure affeccyoun » (vv 177-180)... « A lytyl fro the Castel of Bolynbrok, in a good town wher ye fyrst tok the name of Thomas, and clepyd is Borgh in al that cuntre euene thorg and thorgh » (vv 219/22). See no. 82 *supra*.

[2]) Vv 206/10.

[3]) P. 289. Since there were three scribes Fr. Thomas did not write the ms. as J. W. BRADLEY, *A Dictionary of Miniaturists, Illuminators, Calligraphers and Copyists* (1887/8 reprinted NY) 181 supposes.

[4]) *Ely Dioces. Remembr. 1904*, p. 234.

[Burley Walter]

BRUO I, 312/4

Walter Burley, a secular priest († ca. 1344), was regarded an Austin long before Herrera and Gandolfo firmly claimed his membership. As early as 1470 and 1486 the Austins Simon Dubleli and John de Augea [Aub] proudly added OSA and OESA to his name in their copies of his tracts [1]). The claim resulted from a misunderstanding in the Commentary on the Sentences by Vargas Toletanus. Some of its manuscripts spoke of *quidam doctor noster* and added the marginal note *Burlaeus* [2]). The printed edition of Vargas' commentary solves the question. Burlaeus is here quoted in the text. This is followed the first time with « Ad primum vero... quidam doctor noster respondet » and the second time with « pro ista opinione quidam doctor noster arguit » [3]). Burlaeus and the Austin doctor are, therefore, two distinct persons.

[1]) München, Staatsbibliothek clm. 1376 and 26,338. Zumkeller, *Mss.* 789, 451. Peter of Friedberg who copied a tract of Burley in 1431 did not call him an Austin: Rome, Angelica 226. — Mag. Anthony of Padua OSA published Burley's Super X libros Ethicorum at Padua in 1521.

[2]) Gandolfo saw it thus in the OESA-library of Cortona (*Dissertationes* 142). Herrera saw another in Rome (*Alph. Aug.* I, 308).

[3]) Alfonsus Vargas Toletanus OESA, *In Primum Sententiarum* (Venice 1490, reprinted New York 1953) col. 451, 463.

Bury John c. 1400-1475

Pp. 116/18 (XII, 113/15) and pp. 396/7 (XV, 594/5) *supra*; BRUO I, 323. Bale, *Catalogus* I, 591.

Bury donated to the Carthusians of Sheen, Surrey, a codex of miscellaneous theological and religious tracts together with a copy of Chaucer's English translation of Boethius, *De consolatione philosophiae*. It is now Ms. 797 (S. C. 2649) of the Bodleian, Oxford.

He had also owned Vatican, Ottoboni 468, which probably came to Rome with other mss from the OESA-Cambridge library (Hackett).

95 Gladius Salomonis.

Incipit : Dedicatory Letter to Archbishop Bouchier : « Venerabili in Christo patri ac domino... Saepe vobis ovilique vestro ».

Incipit of Chapter One : « The ferste conclusioun of Reynold Pecokke... ».
Location : Oxford, Bodleian, Ms. 108 in 4to, ff. 63.
Editions : Reginald PECOCK, *The Repressor of Over Much Blaming of the Clergy*, ed. Churchill Babington, RS, 2 vols, London 1860, prints the index of 42 chapters (II, 567/70) followed by the dedicatory letter (571/74) and excerpts from some chapters (575/615).

The book was planned in two parts. The first, which is fully preserved, is directed against Pecock's, *Repressor*. The second was to scrutinize his other writings, « si dominus meus et pater... libellos adversarii mihi manifestare dignetur » (574). Its realization is doubtful.

96 Commentarius in Lucam a Johanne Buriensi.
Incipit : « Quia omnium legitime certantium »

BALE, *Catalogus* I, 591 and *Index* 186/7 ascribed this work of John Buriensis to the Austin John Bury. He had seen it among the books (« ex collectionibus ») of John Brigon.

Our Bury did certainly not write this work, which now constitutes Oxford, Bodleian, Ms. Horton 101 and which begins « Quia omnium legitime certantium ». The editor of the Summary Catalogue no. 40484 definitely assigns it to the end of the thirteenth century, it could, therefore, not have been written by an Austin of the fifteenth century. Neither was it composed by a Carmelite from Ipswich, who only donated it in 1313 to the rector of Somer. Stegmüller (*Rep. Bibl.* IV, 4277) commits the double mistake of making it a commentary on St. John and assigning it to the above Carmelite. A Johannes Buriensis , abbot of Bury St. Edmund, lived about 1280 (BALE, *Catalogus* I, 240).

Bale also credited Bury with :

97 Lecturae scripturae sacrae lib. 1.

98 Quaestiones variae et sermones.

99 « Caeterorum opusculorum, quae edidisse dicitur, titulos non vidi »

BYRWOOD John b. 1372

« Ex emptione ffratris Johannis Byr (?) wode » came to the York Library :

100 Opus quadragesimale (no. 635).

101 Lectura Holkot super sapientiam (no. 636).

102 Lira super psalterium (no. 637).

Byrwood may be identical with Master John Bukwode who left to the York library 83 tracts in 21 volumes, among them 54 treatises on astronomy [1]). Bukwode was dead when the catalogue originated (1372) because no. 339 speaks of him as « quondam ». Neither man can be identified with Master John Birkwood who was still alive in 1435 (D 695n). None of the three men is mentioned in BRUO or BRUC.

[1]) *Catalogue of York* 339/60.

CAISTER vide ICENUS

CAPGRAVE John 1393-1464

See pp. 110-116 (XII, 107-113) and pp. 413/31 (XV 611/9) *supra*.

The most detailed and reliable account in:

Alberic DE MEYER OSA, « John Capgrave » AUG. V (1955) 400-440 (biography) and VII (1957) 118-148 and 531-575 (bibliography).

R. ARBESMANN, « Jordanus of Saxony's Vita Sancti Augustini, the source for John Capgrave's Life of St. Augustine », *Traditio* I (1943) 341-353.

R. ARBESMANN, « The 'Malleus' Metaphor in Medieval Characterization », *Traditio* 3 (1945) 389/92.

Wm. DIBELIUS, *John Capgrave und die Englische Schriftsprache*, Dissertation, Berlin 1899, and *Anglia* 23 (1900) 153/94; 323/75, and 24 (1901) 211/63; 269/308.

Auvo KURVINEN, « The Source of Capgrave's Life of St. Katherine of Alexandria », *Neuphilologische Mitteilungen (Helsinski)* 61 (1960) 268-324.

G. SANDERLIN, « John Capgrave speaks up for the Hermits », *Speculum* 81 (1943) 358-362.

I. — *Exegetical works*

103 Commentarius in Genesim. 1437]8.
Dedicated to Humphrey, duke of Gloucester († 1447).
Incipit of Dedication : « Gloriosissimo Christianae fidei defensori ».
Incipit of Commentary : « Arduum namque et supra vires nostras ».
Location : Oxford, Balliol (Bodleian) 32, ff. 181 (autograph).

104 Commentarius in Exodum. 1439/40.
Ded. to Duke Humphrey.
Inc. Dedic. : « Literature profundissimo ».
Inc. Comment. : « Andreas. Quia historiam ».
Location : Oxford, Bodl. Duke Humphrey b-1 (SC 32,386), ff. 186 (autograph).

105 Commentarius in Leviticum. Lost.
Inc. : « Occultissimorum mysteriorum ».

106 Commentarius in Numeros. Lost.
Inc. : « Ex Nicolao de Lyra super libro ».

107 Commentarius in Deuteronomium. Lost.
Inc. : « In hoc ultimo libro Moysi qui ».

108 Commentarius in Historiam Josuae. Lost.

109 Commentarius in Iudices. Lost

110 Commentarius in Ruth. Lost.

111 Commentarius in Regum I. Before 1437. Lost.
Ded. to Duke Humphrey.
Inc. Comment. : « Vires prolum ».

112 Commentarius in Regum II. Between 1433/7. Lost.
Ded. to John Lowe OESA, bishop of St. Asaph.
Inc. Comment. : « Quod in regnorum libris iam »

113 Commentarius in Regum III. Lost.
Ded. to Duke Humphrey.

114 Commentarius in Regum IV. Lost.
Ded. to John Lowe OESA, bishop of St. Asaph.
« My literal commentary » (*Illustrious Henries* 15).

115 Commentarius in Psalterium. Lost.
Inc. « Beatus vir qui non abiit in consilio ».

116 Commentarius in Ecclesiasten. Lost.

117 Commentarius in Isaiam. Lost.

118 Commentarius in Danielem. Lost.

119 Commentarii 12 in XII Prophetas Minores. Lost

120 Commentarii 4 super IV Evangelia. Lost.

121 Commentarius in Actus Apostolorum. After 1457.
Ded. to Wm. Grey, bishop of Ely.

Inc. Dedic. : « Domino suo venerabili et in Christi visceribus summe dilecto ».

BALE, *Catalogus* I, 582: Reminiscor, sancte antistes, quanto.

Inc. Text : « Hic incipit ».
Location : Oxford, Balliol College Ms. 189, ff. 179 (autograph).

122 Commentarii XIV super Epistolas Pauli. Before 1447. Lost.
Ded. to Duke Humphrey.
Inc. Dedic. : « Domino suo honorabili Humfrido ».

123 Commentarii VII in Septem Epistolas Canonicas. About 1460. Lost.

124 Commentarius in Apolocalypsim Joannis. Lost.
Ded. to Wm. Grey, bishop of Ely.
Inc. Dedic. : « Venerabili domino suo in Christo ».

« Maiorem Bibliorum partem commentariis magnis illustrasse a suis dicitur » (BALE, *Catalogus* I, 583).

II. — *Theological treatises*

125 Manipulus Doctrinae Christianae. About 1452. Lost.
Ded. to John Cardinal Kemp, archbishop of Canterbury († 1454).
Inc. Dedic. : « Devotissimo in Christo patri ac venerabiliter ».
Inc. Text : « Inter cetera ocii mei secreta persepe ».

126 De Fidei Symbolis Libri tres. About 1462.
Ded. to Wm. Grey, bishop of Ely
Inc. Dedic. : « Domino suo singulari ... Quoniam psalmographus ait ».
Inc. text: « Simbolum quod vocatur apostolorum ».
Location : Oxford, Balliol College, 190, ff. 116 (autograph).
Oxford, All Souls College 17, ff. 113.

BALE, *Catalogus* I, 583 adds without incipits:

127 Determinationes Theologicae. Lost.

128 Commentarii 4 super Sententias. Lost.

129 Ordinariae Disputationes. Lost.

130 Ad Positiones Erroneas. Lost.

131 Lecturae Scholasticae. Lost.

132 Sermones per annum. Lost.

133 Orationes ad Clerum. Lost.

134 Epistolae ad Diversos. Lost.

III. — *Hagiographical and Historical works*

135 Nova Legenda Angliae [Bale : « Catalogus Sanctorum Angliae].
Inc. : « Sancti Patres qui priscis fuere ».
Location : London, Br. M. Cotton Tiberius E-1, ff. 341.
Oxford, Bodl., Tanner 15, ff. 301.
York, Minster Libr. XVI, c. 1.
Editions : 1516, 1527 London, by Wynkyn de Worde.
1516 London, by Richard Pynson (abridged, English).
1901, Oxford, by Carl Horstmann in 2 vols.

136 Concordia or De Sancto Augustino et suis Sequacibus. About 1440. Lost.
Ded. to John Watford, abbot of St. James Abbey, Northampton.
Ded. Inc. : « Domino vere dilecto patrique suo ». Testatur Graecorum ille eloquentinimus.
Incipit Text : « Alexander episcopus Lanfranco generali ».

137 De illustribus Viris Augustinianis. Lost.

138 Vita Humphridi Ducis Gloucestriae. Lost.

Actual composition doubtful.

139 De Illustribus Henricis, Libri Tres. 1446/7.
Ded. to King Henry VI.
Ded. Inc. : « Henrico Dei gratia, regi Anglie... ».
Inc. text : « De Henrico Imperatore primo ».
Location : Cambridge, Corpus Christi College 408, ff. 72.
London, Br. M., Cotton Tiberius A-VIII, ff. 101 (original).
Edition : F. C. Hingeston Randolph, RS (London 1858).

140 The Life of St. Norbert (in English verse). About 1440.
Ded. to John Wygenhale, abbot of West Dereham (near Stoke Ferry, Norf.).
Inc. : « Joye, Grace in Pees, Love, Feith and Charite ».
Location : San Marino, California, Huntingdon Libr. HM 55, ff. 59.

141 The Life of St. Katharine of Alexandria in Five Books. About 1445.
Inc. of Prologue : « Jesu cryst, crowne of maydenys alle ».
Inc. of Life : « Sumetyme ther was a grete kyng in grees ».
Location : London, Br. M., Arundel 20 no. 1, ff. 1-43.
Arundel 168 no. 9, ff. 15-64r.
Arundel 396 no. 1, ff. 1-118.
Oxford, Bodl., Rawlinson Poet 118, x + 113 ff. (SC 14611).
Edition : by C. Horstmann, EETS orig. ser. 100 (London 1893).

142 *Ye Solace of Pilgrimes.* About 1451.
Ded. to Sir Thomas Tudenham ?
Inc. Prologue : « Many men in this world ».
Inc. Text : « Whech wer first foundatouris of Rome, cap. I ».
Location : Oxford, Bodl. 423, no. 5, ff. 355-414 (SC 2322 E).
Edition : by C. H. Mills, London 1911.

143 Life of St. Augustine (Engl. Prose) before 1451.
Inc. Prologue : « A grete reule to all lerned men ».
Inc. Text : « Of the cuntre & the town where he was bore ».
Location : London, Br. M. Add. 36704, no. 1, ff. 5-45.
Edition : see no. 145 below.

144 Life of St. Gilbert of Sempringham. 1451.
Ded. to Nicholas Reysby, master general of the Order of Sempringham.
Inc. Prologue : « To my wel-beloved in our Lord maystir of the order ».
Inc. Text : « This man was bore in that same place ».
Location : London, Br. M. Add. 36704, no. 2, ff. 46-115.
London, Br. M., Cotton Vitellius D. XV. 4 (damaged by fire of 1731).
Edition : see no. 145 below.

145 Tretis of the Orderes that be under the Reule of Oure Fader Seynt Augustine. 1451.
Abridged from Sermon VII given at Cambridge 1422.
Ded. to Nicholas Reysby, master general.
Inc. Text : « We may likne our fader Seynt Augustyn ».
Location : London. Br. M., Add. 36704, no. 3, ff. 116v-119.
Edition : The Lives of SS. Augustine and Gilbert together with the

Tretis were published by J. J. Munro in EETS, orig. ser. 140 (London 1910).

146 The Chronicle of England. About 1462.
Ded. to King Edward IV.
Inc. Ded. : « To my Sovereyn Lord Edward, be the grace of God Kyng of Ynglond ».
Inc. Text : « Anno mundi 1. The first man Adam was mad on a fryday ».
Location : Cambridge, University Gg-IV-12, pp. 204.
Cambridge, Corpus Christi College 167, pp. 169.
Edition : F. C. Hingeston-Randolph, RS, London 1858.

CAISTER see ICENUS

CHEFER Richard 1379

BRUC 133/4; BALE, *Catalogus* I, 532

The data for Chefer's life are uncertain. Bale makes him a doctor of Cambridge and places him in the time of King Henry IV (1400/13). Both Blomefield and Tanner, well known for their careful search of Norwich records, state that Chefer was prior of Norwich in 1354 [1]). The friar Richard who as confessor of William Lord Morley received a considerable legacy in 1379* might be identical with our author.

The following manuscripts of Chefer were in Bale's possession but left behind when he had to flee from Ireland [2]) :

147 Sermones elegantes lib. 1 : « Buccinate in neomenia tuba ».

148 De nativitate Christi lib. 1 : « Parvulus natus est nobis et filius ».

149 De quattuor novissimis lib. 1 : « Fili, memorare novissima tua ».

Bale's *Index* 341 tells us that he saw these works in Norwich: « Ex reliquiis Godsalve ». Whether he obtained his copies from Godsalve is not said. The *Catalogus adds*:

150 Collationes plures.

[1]) BLOMEFIELD, *History Norfolk* IV, 90/1; TANNER, *Bibl.* 173. Blomefield made

fullest use of Tanner's manuscript index to the NCC Wills which do not mention Chefer. The source of Blomefield and Tanner is unknown.

*) AUG VII, 120; BALE, *Catalogus* II, 167, no. 330.

[CHILLINGTON Richard]

BRUO I, 1050

Richard Chillington was not an Austin friar, as has often been said, but a secular priest and bitter enemy of the Mendicants. He was archdeacon of London 1348/50, dean of St. Paul's 1351 and died in 1361. It might be that his variously spelled name, which is also given as Clenkon, led to a confusion with Klenkok [1]). Two Austin friars copied Chillington's treatises. In 1387 Fr. Bartholomew of Bologna completed the *Quaestiones theologicae XII*, now Ms. A-985 of the Archiginnasio, Bologna and a Thomas Elmham copied the *Quaestiones de Generatione et Corruptione*, now Ms. 224 of Peterhouse, Cambridge.

The above two mss. are not mentioned in BRUO I, 1050.

[1]) ZUMKELLER, *Mss* 533a.

CLARE John 1317

P. 151 (XII, 416) *supra*; BRUC 136/7

John of Clare is the first known master of the Order at the university of Cambridge. He was bitterly attacked by the Franciscans and Dominicans when he sided with the university in 1302. He is probably identical with the Johannes de Anglia who was deffinitor at the General Chapter of Siena in 1295*. As prior provincial he settled the differences between the Austin friary in Grimsby and the abbey of Wellow in 1307*. He still held this position in 1317 when he accepted a messuage for a foundation in London (D 652). Nothing is known of his literary activity, but four manuscripts among the Ottoboniani codices of the Vatican library bear the inscription « Liber fratris Johannis de Clare ». But none of the signatures adds the name of the Order [1]).

151 Ms. 200 Thomas Aquinas in 3. Sent.

151a Ms. 202 Thomas Aquinas, Prima Secundae Theol.

151b Ms. 211 Thomas Aquinas, De veritate etc.

151c Ms. 229 Gregorius Magnus in Johannem.

[1]) Bannister in *Collectanea Franciscana* I (1914) 200, 207, 211, 229.

CLARE, William b. 1299

152 In 1299* Fr. Thomas Tyfford received from Adam de la Hyde, prior of Clare, the *Liber Historiarum venerabilis memoriae Fratris Willelmi de Clare*. This notice in the Cartulary of Clare is the second oldest record of an English author of the Order. Since the work is lost one can only speculate whether it was a chronicle or biblical concordance (D 131n).

William of Clare was prior of London before 1270* and probably its first builder. He may be the William of Clare who was an honored guest at S. Spirito, Florence on 11 June 1279*. His identification with William of Sengham, the first Englishman who joined the Order (D 8), is uncertain because English Austins always kept the name of their home town though there remains, of course, the possibility that in the very beginning they adopted the name of their monastery.

CLIFTON Thomas † 1400

R. WEISS, « An English Augustinian in late fourteenth century Florence », *English Miscellany* 9 (1958) 13-22.

N. BRENTANO-KELLER, « Il libretto di spese e di recordi di un monaco Vallumbrosano, per libri dati e avuti in prestito (sec. XIV in fine) », *La Bibliofilia* 41 (1939) 139, 144, 154.

Thomas Clifton was sent as a student to Padua in 1392* and a year later to S. Spirito in Florence, where he ingratiated himself with the signoria by his teaching not only in his monastery but to private citizens as well ; he also executed various tasks to the satisfaction of the city fathers. That he was a representative of English nominalism may be surmised but cannot be proved. When he was recalled in 1395* the signoria asked the prior general to let him stay. This seems to have been granted and during the remaining years he and his confrere, Richard of France, were engaged as scriptors by Giovanni de Baldassare, a monk of Vallumbrosa, who acted as mediator between clients and scribes. In 1399 he joined the Benedictine Order and was given a chaplaincy at St. Peter's in Rome. He had little chance to enjoy this benefice because he died on 17 May 1400. Whether any of his copies survived, has not yet been ascertained ; they are known only through Baldassare's payments. He copied :

152a Marsilius de Inghen, Questiones the generatione et corruptione.

He copied this work at least four times.

153 A tract on Ars sermocinandi.

154 A tract by Ugolinus, De intensione formarum.

This tract is not listed in ZUMKELLER, *Hugolinus von Orvieto*

155 A tract de peccato mortali.

CRANFIELD see GRANDFIELD

CULLEN (O'CULLEAN, O'CULLEN, O'CULWYN) Patrick † 1533

TONER, *Engl. Aug. Writers* 52/3; pp. 480 (XVI, 253) *supra*

When King Henry VIII presented Patrick Culwyn for the bishopric of Clogher (Ireland) on 27 September 1515 he called him an Austin friar, a master of theology, a famous preacher, a man of sound morals and great prudence. Two years later, on 11 February 1518, Pope Leo X complied with the king's wishes. Patrick died towards the end of 1533. He found in his archdeacon, Rory O'Cassidy, a notable figure in sixteenth century Irish learning and together they composed a history of the diocese from Saint Macartan († 506) to their own day. Only fragments of this work are left. It was written by Rory O'Cassidy in 1525.

156 Registrum Clochorense.
Incipit « Memorandum in aeternum ».
Location : Dublin, Trinity College E. 29, ff. 1-11.
Irish National Library, King-Harris Collection XIII, p. 335.
London, Br. M., Add. 4789, ff. 109/15, f. 129.
Edition : H. J. LAWLOR, « Fragments of a lost Register of Clogher » *Louth Archeological Journal* 4 (1918) 226-257.

In the same number of this magazine pp. 254-257 was also published :

157 Hymnus in laudem S. Macartini et Lectio.
Incipit of Hymnus : « Festum dignum celebrantes ».
Incipit of Lectio : « Beatus et electus Dei Pontifex ».
Location : London, Br. M., Add. 4789, f. 115.

Its explicit says that Bishop O'Cuillean had composed the hymn and had taken the lesson from ancient books of his Order and re-arranged it according to Roman usage in 1528.

DENTON Adam 1388

Master Adam Denton is known only for his interest in books. On 10 June 1388 the prior general notes in his Register (Dd 3 fol. 67v) :

> **158** « Testificamus, quod conventus Padue Magistro Adam de Denton fecit quictationem de primo et secundo Sententiarum Aureoli et quibusdam originalibus Beati Augustini, qui olim fuerunt magistri Galvani de Padua pro ducatis XVIII ».

He also donated St. Augustine's Ennarrations on Psalms to Huntingdon (*infra* no. 232).

— Magister Galvanus of Padua became bishop of Fossombrone 11 December 1363. His successor was appointed 23 November 1372 : EUBEL, *Hier.* I, 254 ; HERRERA, *Alph. Aug.* I, 295.

DRAYTON John b. 1381 - a. 1436

John of Drayton was a member of OESA-Leicester when ordained subdeacon on 8 June 1381 [1]). He left an index to Giles of Rome, Education of Princes.

159 « Tabula Domini Aegidii de regimine principum edita a fratre Johanne Drayton. Amen 1436 ».

Cambridge, Univ. Libr. Ms. Ff-Iv-38 (SC 12817).

[1]) *Lichfield, Reg. Stretton* 363.

EDMUND William a. 1394

P. 340 (XV, 208) *supra*; BALE, *Catalogus* I, 515

William Edmund (falsely Egumen, Egmund) entered OESA-Stamford and is no doubt identical with William of Steneford (Stamford), « a man of great fame and learning, an eloquent preacher, fervent and very artful in persuading ». He was consecrated bishop of Prischtna or Prizen in Albania in 1378/9 [1]). As

auxiliary of London he dedicated the cemetery, new chapterhouse and cloister of Clare on 5 February 1380*/1. He alone can be the mysterious frater Dominus Naunby [= Edmūdi ?] OESA, who attended as suffragan of Lincoln the Council of Stamford on 28 May 1392*. As suffragan of Lincoln he received a commission on 3 July 1394 to examine the election of the abbot of St. Mary's, Northampton [2]) and was still alive on 4 March 1403, when Rome granted him the right to accept a benefice because of his poverty and old age [3]).

BALE, *Catalogus* without giving incipits credits him with the following works :

160 Replicationes Scholasticae lib. 1.

161 Sermones ad populum lib. 1.

« Fuerunt et alia ab eius sectae scriptoribus numerata, *quae tamen ipse non vidi*. In quibus omnibus praeter hominum commenta nihil fere protulit ». Italics ours.

The lack of incipits and the fact that the author is not mentioned in the *Index* indicate that Bale did not see the two books, his remark is misleading.

[1]) The *Cartulary of Clare FT* (159) says: « Datum apud Clare Nonas Februarii Anno Domini 1380 et *nostre consecracionis secundo* ». Italics ours. See list of bishops in Appendix II.

[2]) STUBBS, *Registrum*[2], p. 198.

[3]) « Guilelmo, episcopo Prissinensi, qui de sua ecclesia nihil percipit et decrepitus existit, 1403 Martio 4, conceditur, ut beneficia ecclesie recipere et retinere valeat »: EUBEL, *Hier.* I, 400.

EDWARDSTONE Thomas † 1396

BRUO I, 628; BALE, *Catalogus* I, 513

Edwardstone is a town in Suffolk and consequently Thomas entered OESA-Clare. He became a highly respected master at Oxford [1]) and confessor [2]) to Prince Lionel, duke of Clarence, whom he accompanied on his ill-fated journey to Italy, where Lionel married Violenta, daughter of Galeazzo Visconti, duke of Milan, in 1368. At this occasion Fr. Thomas had the opportunity to meet Petrarca [3]).

On his return to England he was chosen prior of Clare (1374/5*) and by 1396 he was archbishop of Nazareth and suffragan of Nor-

wich [4]). The appointment came too late to result from Lionel's favor. He died 20 May 1396 and was buried in Clare friary.

Bale's *Index* omits Edwardstone, a sure sign that he had seen none of the works which he assigns to him in the *Catalogus*, viz.

162 Determinationes theologiae.

163 Sermones solennes.

164 Lecturae scholasticae.

[1]) TANNER, *Bibl.* 252.

[2]) « Et ex Leonelli, Clarentiae ducis, favore, cui a confessionum secretis erat, cuiusdam archiepiscopatus curam accepit... Titulus tamen archiepiscopalis sedis non est in theologorum eius ordinis, ubi historiam vidi, catalogo ascriptus »: BALE, *Catalogus* I, 503.

[3]) WEEVER, *Ant. Fun. Monum.* 477/9.

[4]) EUBEL, *Hier.* I, 551 mentions Thomas Ewardson [*sic*] as suffragan of Norwich with the title « Nazaren », but does not enumerate him among the actual archbishops of Nazareth.

EGREMONT William b. 1433-1502

BRUO I, 632

Egremont is a town in Cumberland, therefore, Fr. William probably entered OESA-Penrith. Since Egremont is also known as Egmund it is quite possible that he is identical with the William de Egmunde who as member of Northampton was ordained priest on 19 September 1433 [1]). He was stationed in York when he received a bequest of 6*s*8*d* in 1448*. Though he was admitted to oppose in theology at Oxford in December 1455 (which made him a bachelor in theology) he supplicated for the magisterium only in March 1462 [2]), but was still bachelor a year later when appointed bishop of Dromore, Ireland [3]). Unable to enter his diocese he acted as suffragan of York and received several prebends for his sustenance. He died before August 1502. His name is often confused with that of Wm. Edmund.

[1]) *Lincoln, Reg. Grey* fol. 212v.

[2]) BRUO I, 632 has much new material. OSSINGER, *Bibl. Aug.* 311 confuses him with Wm. Edmund.

[3]) EUBEL, *Hier.* II, 162.

[ELIPHAT Robert]

BRUO II, 850 (Halifax)

The name of this theologian is spelled also Halifax, Alifax, Elephus, Olephad. He was without doubt a Franciscan. The reason why he was thought to be an Austin is given by Tanner [1]) :

> **165** « Aliphat Anglus, Gregorii Ariminensis [OESA] auditor, edidit volumen [his own] in Primum Sententiarum egregium, quod extare solebat in bibliotheca Augustinianorum. Vide Possevin in Appar., tome 1, p. 48 (Ms. Fulmen) Du Fresne ».

[1]) TANNER, *Bibl.* 36. Herrera and Ossinger omit him. Some of his teachings are discussed in A. LANG, *Wege der Glaubensbegründung in der Scholastik des 14. Jahrhunderts* (Münster 1931) 154/5.

ELMHAM Thomas

165a Ms. 224 of Peterhouse, Cambridge, containing the Questiones de Generatione et Corruptione by Richard Chillington was copied by the Austin Thomas Elmham. On its cover (?) are found these verses :

Gregorii monitu fit celebris de Anglia ritu
Quam precis intuitu celis pater adde tibi } Thomas Elmham

Augustine pater, o praesul et apostole noster,
Laus tibi pro meritis Auxiliare nobis. } Augustinianus

Nothing else is known about this friar. Elmham is a town in Norfolk.

ERGHOME John a. 1388

BRUO I, 644; HACKETT, *Spir. Life* 442; pp. 408/13 (XV, 606/11) *supra*
PECK, Sister Helen, *The Prophecy of John of Bridlington*, Diss. Chicago Univ. 1930.
C. O. CHAPMAN, « The authorship of the Pearl », *Publications of the Modern Language Association of America* 47 (1932) 346-353.

166 The Prophecies of John Bridlington with commentary.
Incipit of dedication : « Venerabili Domini et nimia magnitudine... Humfrido de Bohun ».
Incipit of text : « Febribus infectus. requies fuit mihi latus ».

Locations : Cambridge : Corpus Christi College 26, fol. 120 (incompl.).

Cambridge : Gonville and Caius 249/277, ff. 177v-181.
Trinity 35, ff. 105-116.
University Gc-277-I-6.
University Kk-VI-16, pt. 2, ff. 170v-176v.

Chicago : University 181, III, ff. 33-46.

Dublin : Trinity 172 and 516 (E.5.10).

Edinburgh : Univ. 181 ff. 33-46.

London, Br. M., Additional 24.848 ff. 1-12 (XVI c.).
Additional 66, ff. 288-290.
Cotton, Cleopatra C-IV, ff. 97-110.
Cotton, Domitian D-IX, ff. 17r-82 (XIV c.).
Cotton, Titus D XII, ff. 81-93v.
Cotton, Vespasian E-VII, ff. 114-123.
Cotton, Vitellus A-XII, ff. 132-133.
Lansdown 122 (De gestis futuris).
Sloane 170.
Royal 8-C-XVII, ff. 1-22 (XIV c.).

London, Society of Antiquaries 101.

London, Westminster 27, ff. 110.

Oxford, Bodleian 487, ff. 60v-66 (SC 2067K : « febribus infectus »).
623, ff. 77-91 (SC 2157).
851, ff. 90-94 (SC 304).
Ashmole 1804, ff. 42-46.
Digby 89 (XVI c. ; credits it to Erghome).
Digby 186.
Hatton 56, ff. 11-21 (SC 4062h).
C-2-45.
D-1-25.

Tours 520, ff. 1-14 (« febribus infectus »).

Edition : T. WRIGHT, *Political Songs and Poems* I, 123-215.

About nineteen of the above thirty Mss are listed in PECK, *Prophecy* 103. She also mentions a copy in « Aedibus Jacobaeis » which is, however, only another name for the present Royal collection in the Brit. Museum. Ker's *Med. Libr.* does not list as still extant another copy, which Bale had found « in musaeo Guilhelmi Coplyn » and which formerly had belonged to a monastery in Norwich (p. 185).

The York Catalogue lists the work as « Prophecie canonici *febribus* » (no. 361) and « Exposicio versuum *ffebribus infectus* (no. 363). After 1377 when the death of the Black Prince proved the falsehood of the commentary, the Prophecies appeared without it and everyone put his own interpretation on them (PECK, *Prophecy* fol. 106).

167 Compilationes Vaticiniorum.

It might be identical with York Catalogue no. 361: « Multe prophecie de Anglia breves ».

According to BALE, *Catalogus* I, 623 it began: « Ego Augustinianorum minimus » and was also dedicated to Bohun.

168 Sermones Vulgares, lib. 1.

The York Catalogue lists among Erghome's books: « Sermones 250 cum tabula » (nos. 597, 598).

169 Calculationes Astrologiae, lib. 1.

The York Catalogue lists « quaedam calculationes notabiles » (no. 388) but does not state whether they are Erghome's.

For Erghome's knowledge of astronomy see WRIGHT I, 209 also pp. 135, 147, 154, 170, 179.

His *Index* tells us that he found « Ex Sanctofidensi libro » a copy of the prophecy (p. 184), of the commentary (p. 199) and the Calculationes Astronomiae (p. 199). The liber Sanctofidensis is probably a work of the Carmelite Peter de Sanctofide (BALE, *Catalogus* I, 591).

« Praeter ista nihil opusculorum eius vidi, quamvis alia composuisse fertur »: BALE, *Catalogus* I, 623.

FIFEDALE, Alanus de † 1321

« Alanus de Fifedale, D. Augustini habitum induit, scripsit doctissime :

170 Logicalia axiomata, lib. 1.

171 In Parva Naturalia lib. 1.

172 Epitaphium Aegidii Romani, archiepiscopi Biturigum, cui perpetuus comes haeserat. Lib. 1. Ms. Viterbii aservatur.

172a Aegidii Romani Testamentum, lib. 1. Latet Cremae ms.

Obiit sub Alexandro de S. Elpidio ordinis generali, anno MCCCCXXI ut in Supplemento Chronicorum Josephi Pamphili, episcopi Siguini, notavit Joannes Cogneam Orleanensis ejusdem ordinis socius ».

Th. DEMPSTERII, *Historia Ecclesiastica Gentis Scotorum*, ed. altera I (Edinburgh 1829) 616.

Dempster's account was accepted by Herrera (*Alph. Aug.* I, 53), who called him Tifedale, and Tanner (*Bibl.* 16) who correctly named him Fifedale ; both claim him to be Scotch. It is, however, full of inaccuracies. Alexander a S. Elpidio was prior general 1312-1326. Fifedale's death ocurred, therefore, in 1321. A supplementum chronicorum to Pamphilus (who does not mention him) is unknown. A work by that title was composed by James Foresti de Bergamo. John Cogneam of Orleans, OESA, is apparently Leonard Coqueau († 1615) who founded the first public library in Florence (Cl. FLEURY, *Historia Ecclesiastica* 55 [Augsburg 1777] 501). — The testament of Giles of Rome was most probably written in his own hand ; it is printed in L. DELISLE, *Le Cabinet des Manuscrits de la Bibliothèque Nationale* 2 (Paris 1874) 247. The original in the Archives Nationales, Paris S. 3634, no. 3, is dated 23 September 1316. Fifedale might have made a copy of it. The epitaph of Giles, once engraved upon his tomb stone in the now destroyed Grand Couvent of the Austins in Paris, was published many times, for example in HERRERA, *Alph. Aug.* I, 7 ; GANDOLPHUS, *Dissertationes* 23 ; E. RAUNIER, *Epitaphier du Vieux Paris* 1 (Paris 1890) 177. The manuscripts in Viterbo and Crema are unknown. So far not a single other document has been found carrying the name of Fifedale.

FLETE William 1387

Pp. 404/7 (XV, 602/5) *supra*; BRUC 234, 676.

R. FAWTIER, « Catheriniana », *Mélanges d'Archéologie et d'Histoire* 39 (1914) 3-95, quoted here as FAWTIER.

M. H. LAURENT OP, « De Litteris ineditis Fr. Guilelmi de Fleete ». AA 18 (1941/2) 303-327, quoted here as LAURENT.

173 Tractatus de Remediis contra Temptaciones, written before 1359.

Incipit : « Quia sicut ait apostolus ».

38 Mss. are enumerated in *Medieval Studies* (*Gwynn*) 342/8 and BRUC 676.

Editions : London 1492/4 ; 1508, 1520 (Wynkyn de Worde).

Bale assigned this work to William Sengham (no. 281 *infra*).

174 *Letters.*

a) Ad rectores civitatis Senensis (1368/9).
Incipit : « Vobis innotescat ».
Location : Siena, Bibl. Commun. B-IX-18, f. 205rv.
Edition : LAURENT 308/9.

b) Magistro Raymundo de Capua, generali Ordinis Predicatorum super virtutibus B. Katherinae de Senis (about 1377).
Incipit : « Vobis notum est ».
Location : Florence, Bibl. Nazionale, Palatina 60, ff. 218v-220v.
Milan, Bibl. Nazion. di Brera AD-XIII-34, f. 288r (fragment).
Siena, Bibl. Commun. T.-II-17, ff. 30-31.
Oxford, Bodleian, Canonici Misc. 205, ff. 2r-3r.
Edition : FAWTIER 77-85.

c) Ad fratres Provinciae Angliae (1380).
Incipit : « Ait enim apostolus ».
Location : Dublin, Trinity College A.5.3 (115), pp. 179-181.
London, Br. M., Royal 7-E-X, ff. 85v-86r.
Edition : LAURENT 309/13.

d) Ad magistros Provinciae Angliae (1380).
Incipit : « Cum timore ac reverentia ».
Location same as in c).
Edition : LAURENT 313/8.

e) Ad provincialem provinciae Angliae.
Incipit : « Cum timore Dei ac omni reverentia »
Location : same as in c).
Edition LAURENT 318/22.

f) Ad regentes civitatis Senensis (1380).
Incipit : « Sancti Spiritus assit vobis gratia ».
Location : Siena, Archivo di Stato, Concistoro 1799 (Carteggi), c. 114
Edition : LAURENT 323-24.

175 Documentum Spirituale (1376).

Incipit : « Incipit quaedam narratio cuiusdam spiritualis doctrinae ».
Locations : Oxford, Bodleian, Canonici Misc. 205, f. 2.
Milan, Bibl. Nazionale di Brera AD-IX-11, f. 56.
Siena, Bibl. Commun. C. V. 24, f. 253 ; T-II-7, ff. 29-30.
Editions : FAWTIER 88/93.

G. GIGLI, *Opere della serafica S. Caterina da Siena* 4 (Lucca 1726) 374-376.

LO JODICE *Cosmas, Documento Spirituale insignato da S. Caterina da Siena e scritta in Latino addi 7 Gennaio 1376 dal B. Guglielmo Flete inglese degli Agostiniani di Lecceto, religioso di gran sapere e santità uno fra confesori e discepoli della Santa.* Bologna 1896.

176 Sermo in reverentiam B. Catherinae de Senis compositus circa annum 1382.

Incipit : « Sancti Spiritus adsit nobis gratia. Diem festum transitus gloriosae virginis Caterinae Senensis... ».

Locations : Oxford, Bodleian, Canonici Misc. 205, ff. 1-2 (incompl.).
Rome, Archives of the Dominicans XIV-24 (X 3002) 177-186.
Siena, Bibl. Commun. T-II-1, ff. 17-29.

Edition : FAWTIER 40-75.
Rivista di Storia della Chiesa in Italia 6 (1952) 84-96.

176a Letters now lost :
One or more letters to St. Catherine of Siena.
Two letters to Giovanni delle Celle
One letter to the Signoria of Siena.
One letter to the Signoria of Florence.

FONTANUS William see WELLS W.

GALION William † 1507

P. 128 (XII, 597) *supra*; BRUC 250; BALE, *Catalogus* I, 633

Born in Norfolk William Galion (Galean, Galian) entered the Order at Norwich but later became affiliated with Lynn. At the provincial chapter of 1480* he was promoted to lector. Four years later he received permission to retain alms towards the payment for his studies (D 941). In 1484/5 the University of Cambridge declared his twelve years of study as sufficient for opponency. He was admitted as B. Th. in 1486, but dispensed from reading the Sentences (D 954). He incepted in theology on 14 February 1488 and the General Chapter of that year confirmed his magisterium. After the death of Robert Warnar in 1496* he was appointed vicar provincial, a year later chosen provincial and stayed in office until 1504* when John Stokes succeeded him. Bale says that he died at

Lynn in 1507 about 57 years old, while Pamphilus falsely lets him reach the high age of ninety [2]).

Bale credits him with the following works :

177 Lectura theologiae, lib. 1.

178 Disputationes variae, lib. 1.

179 Conciones per annum, lib. 1.

180 « nonnullaque alia, quae vivens adhuc contulit collegii sui bibliothecae spectabili ».

The *Index* p. 125 mentions only the first two works, also without incipits and gives as source Dr. Henry Kynge. Ossinger's *Bibl. Aug.* 379 adds to 179 : « Liber Concionum de festis B. Mariae Virginis » from Hippol. MARRACIUS, *Bibliotheca Mariana* I, 533.

[1]) « In Norvolgiae comitatu prognatum illum esse posteriores eius ordinis annales perhibent » : BALE, *Catalogus*.

[2]) PAMPHILUS, *Chronica* fol. 92. Galion was born about 1450, ordained about 1472 and began his studies in 1473. Fifteen years later he was B. Th. Since these data harmonize with the general course of required studies, Bale's data are correct.

GASELEY Thomas 1423

BRUC 253 (Gasele), 41 (Barrière)

Thomas Gaysele (Gasele, Gaysle) probably came from Gazeley, a town in Suffolk. On 25 September 1423* he was made student and conventual of Cambridge with the right to become lector, if four masters would testify for him. Together with Fr. Peter Barrière (Barrerü) he wrote an index to Albertus de Padua OSA, Expositio super Evangelia Quadragesimalia, now Ms. 44 of the Public Library of Bordeaux. On fol. 234 we read :

> **181** « Tabula scripta per manus fratris Thome Gaysele lectoris consummati in festo Sti Thome de Aquino [7 March] M° CCCC° XXIII° littera Dominicali AB. Deo gratias redde Gaysele et Petro Barrarii, baccalario. Amen ».

Peter Barrière who wrote the second half of the manuscript probably took the book back to his mother province Toulouse after his studies at Cambridge were completed. He had been appointed to read the Sentences there in 1422 [1]). Later he was made student at Oxford [2]).

[1]) Dd 4 fol. III.

[2]) Dd 4 fol. IV b.

GLATTON Roger a. 1356

BRUC 259; BALE, *Catalogus* I, 414/5

Glatton is a town in Huntingdonshire. Friar Roger entered, therefore, the friary in Huntingdon where he also found his last resting place. He obtained the magisterium at Cambridge and was prior provincial in 1334*, when Pope John XXII gave him the right to confer the office of notary public upon two people. He held this position no longer in 1339* though still alive in 1356*. Bale found some correspondence of Glatton with Robert Wyville, bishop of Salisbury 1330/75, « super magnis ecclesiae negociis » [1]). The correspondence was contained in the bishop's lost Letter Book, which must be distinguished from his extant Register. Ff. 83-106 of the Register once contained a complaint of the Austins against an unknown pastor and his vicar, but these pages are now missing and only the index records the difficulty [2]). It may have concerned the foundation of Sherborn [3]). A theological opinion in Balliol 63, fol. 49v (see no. 358 *infra*) is assigned by a later hand to « Glatton ». Since this manuscript contains much Augustinian theology and no other master by the name of Glatton is known we are allowed to identify him with our magister.

Bale's *Catalogus* credits him with the following works :

182 Lecturae ac Quaestiones, lib. 2.

183 Sermones per annum, lib. 1.

184 Liber epistolarum suarum, lib. 1 : « pluraque alia edidit, quorum titulos non vidi ».

[1]) His *Index* 401 gives a more concise statement: « Rogerus Clacton, doctor de conventu Huntyngtonensi, provincialis in Anglia sui Ordinis, scripsit lecturas, sermones atque epistulas diversas ad Robertum Sarisburiensem episcopum. Claruit A. D. 1340. Ex epistolari ejusdem praesulis ». TANNER, *Bibl.* 326 creates a false impression by saying « A Roberto Sarisburiensi frequentes epistolas accepit ».

[2]) Kind communication of Miss Panda Stewart, diocesan archivist. The index to the Register records fol. 99 « Citatio contra rectorem et vicarium ad instanciam fratrum Augustiniensium ». fol. 100 « Commissio ad procedendum in negocio fratrum Augustiniensium ».

[3]) P. 330 (XV, 198) *supra*.

GODWICK John 1366

P. 60 (VIII, 492) *supra*; BRUO II, 780 and BRUC 261; BALE, *Catalogus* I, 442.

Godwick (Godewicum, Goodwich, Godowich, Godawyk) is a town in Norfolk and John entered, therefore, Lynn, the nearest Austin friary. « Because of his great zeal for this house » he was allowed, on 22 September 1359*, to permanently affiliate to it « the brother who is with him ». This brother was probably his famulus. In the same year, being B. Th., he and Geoffrey Herdeby were sent as English delegates to the general chapter in Padua, where they gained many advantages for their province. According to Bale he studied at Cambridge and later incorporated as D. Th. at Oxford. Bale also calls him prior provincial. Godwick may be identical with the prior provincial John mentioned in 1366* but he certainly is not identical with the Provincial Robert Goodwich buried in the parish church of Clare (D 820).

BALE, *Catalogus* credits him with :

185 Lecturae in Genesim, lib. 1.

MARHAM, *Manipulus* fol. 31v and 36r speaks only of the lectura of master Godwick, but both quotations apply to *Genesis*.

186 Commentarii in Danielem, lib. 1.

187 De hebdomadibus Danielis, lib. 1.
Incipit : « Ait (*sic*) enim perfidi Judaei ».

The whole tract is copied in MARHAM, *Manipulus* ff. 22r-23r.

188 In quaedam Divi Pauli dicta lib. 1.

189 Disceptationes Theologiae, lib. 1 (*alias* Quaestiones Disputatae).

190 Sermones per annum.

191 « Et < scripsit> in Bibliorum libros commentarios plures, ac non triviales ».

BALE, *Index* 208 does not make it clear whether he actually saw nos. 185/6, 189 in the house of John Bere, bedel of Cambridge, or merely received the information that Godwick was provincial of the Austins and a member of Lynn.

For his knowledge of « De hebdomadibus Danielis » Bale's, *Index* refers to Marham's *Manipulus* which says :

« De quibus Danielis hebdomadibus quia doctores diversi varie sentire convincuntur, quod frater Johannes de Godewico in lectura sua de hiis sentit et disserit, inserere intendimus » (fol. 22r). « Istum precedentem processum predicti magistri Johannis, licet dispar* aliquantulum fuerit, propter utilem descriptionem ebdomadum et annorum hic inserendum decrevimus » (fol. 23r).

Cambridge, Gonville and Caius Ms. 26/15.

*) Dispar = dissimilar, of unequal length.

Two errors in TANNER, *Bibl.* 332 were taken over by OSSINGER, *Bibl. Aug.* 402/3. Misunderstanding Bale's remark concerning his source for the Weeks of Daniel, Tanner ascribed the Manipulus to Godwick. He also speaks of our author's sermons as « Conciones solennes coram Rege regnique proceribus ». which caused Ossinger to remark that Godwick was so excellent a speaker that he was often invited to preach before the royal court.

GRANDFIELD (CRANFIELD) Geoffrey 1348

BRUC 267; BALE, *Catalogus* I, 417

It is most probable that the various Geoffreys called Grauntefield, Granfield, Cratunford, Crauntfeld, Cannafield are one and the same person because the known data scarcely permit an alternative. The only place which fits their names is Cranfield in Bedfordshire. There was no need to translate his name from Grandfield into the German equivalent Grossfeld except for exemplification [1]).

He entered the Order of Austin Friars in Northampton and obtained the magisterium at Cambridge [2]). In 1328* he was licensed to hear confessions in the diocese of Salisbury. In 1329* being procurator provincial and bachelor of theology he forced the vicar of Clare, Richard Schordich, to publicly withdraw his accusations against the local Austins, whose right to hear confessions Schordich had denied. In 1331* he presented eight Austins for licence to the bishop of Lincoln and since this is usually the task of the provincial he may have held this position ; at least no other provincial is known for that year. Shortly after he took up residence in Avignon where he became chaplain of the cardinal of Tusculum [3]), Annibaldi of Ceccano, a relative of the first cardinal protector. Ceccano must have fostered his promotion to a bishopric otherwise

Grandfield would not have applied in 1333* for papal dispensation *de defectu natalium*. In its grant he is called master of theology. Since he was near the scene he represented his province at the General Chapters of Grasse in 1335* and of Siena in 1338*. His theological acumen must have been held in high esteem because in 1335 he was called by Pope Benedict XII as one of the consultors in the difficult question of beatific vision as taught by John XXII, before he was elected pope [4]). Another English Austin, Roger Glatton, was also regarded a member of the panel, but this is a mistake ; it was Roger de Lavello, a famous master at Naples [5]). When Ceccano was appointed papal nuncio for England in 1343* Grandfield accompanied him and served as messenger to the English bishops for which he received £10.

As a reward for his valuable services he was chosen bishop of Ferns (Fernensis) Ireland and consecrated in March 1347 [6]) but he could not enter his see, because the Chapter of Ferns had elected Master Hugh de Saltu. Since this had been done without the king's permission Hugh was forced to resign on 16 February 1348*. It is doubtful that Grandfield ever reached Ferns because he died on 22 October of the same year and was buried in OESA-Northampton. Had he reached his diocese he would have been buried in his cathedral.

Without giving incipits Bale's *Catalogus* credits him with the following works :

192 Sermones dominicales, lib. 1.

193 a) Lecturae theologicae, lib. 1.
b) Determinationes, lib. 1.

194 Epistolae ad diversos, lib. 1 : « Feruntur et alia ; sed apud rerum et historiarum consarcinatores in ipsa familia [Augustiniana] reperire non potui ».

Only one of his works had survived, a sermon in honor of St. Yves which Papebroch mentions in ASS for May 4 :

> **195** « Sermo Fratris Galfridi Ord. Fratrum Er. S. Augustini Fernensis episcopi numeratus Collatio X incipiens a textu Joannis cap. 17 « Pater venit hora, clarifica filium tuum ». Per columnas undecim. De canonizatione S. Yvonis Presbiteri » [7]).

The sermon can no longer be located [8]).

[1]) This was done by HERRERA, *Alph. Aug.* I, 294. As a consequence Grandfield and Grossfeld were regarded as two distinct persons.

[2]) BALE, *Catalogus* I, 417.

[3]) BALE, *Index* 79: « Augustinianus, doctor, capellanus episcopi Tusculani ac Romanae ecclesiae cardinalis, sub Benedicto XII tandem ad Angliam mittebatur. Hic scripsit varia opsucula, lecturas, sermones et epistulas. Claruit A. D. 1340 ».

[4]) DENIFLE, *Chart. Univ. Paris.* II, no. 995.

[5]) PERINI, *Bibl. August.* II, 151. Lavello partook also in the processs against Andrea de Gagliano (1337/8): *Archivum Franc. Histor.* 48 (1955).

[6]) EUBEL, *Hier.* I, 39 following STUBBS, *Reg. Sacr. Anglic.* [2]) 196 makes Grandfield suffragan in Lincoln in 1340, but the *Cal. Pat. R. Edw. III 1348/50*, p. 25/6 clearly states: « ... the pope ... appointed friar Geoffrey of the Hermits of St. Augustine, master in theology, and *since* caused him to be consecrated ». Italics ours.

[7]) Attention to this passage was called by GANDOLPHUS, *Dissert. Histor.* 130.

[8]) Information by Baudoin de Gaiffier SJ, Bruxelles.

GREGORY John of Newport 1377

Pp. 407/8 (XV, 605/6) *supra*

196 Sermon on the Blood of Christ.
Incipit : « Per proprium sanguinem : Be his awne propre blode he entered in ».
Explicit : « Blode kyndely maketh a tree drie fruteful. Bonus sermo per Johannem Gregorii fratrem Augustinensem de Neuport ».
Location : Oxford, University College 97, no. 23, ff. 324-339.
Edition : R. PFANDER, *The Popular Sermon of the Medieval Friar in England* (New York 1937) 54-64.

GUILELMUS DE ANGLIA vide Flete William, Sawford William

GUNWARDBY Henry 1390

On 13 October 1390* Henry Gunwardby was appointed master regent of the *studium* in London in case Master Thomas Ashborne should be unavailable. He had just completed his regency at Oxford having received permission to obtain the magisterium on 25 May 1388 [1]). On 16 March 1390 he became affiliated with the house in London [2]) and consequently his books would be inherited by London after his death.

197 He owned *Chronicon Martini de Pontificibus Romanis et Imperatoribus*, sec. XIV, formerly part of Helmingham Ms. 57 containing Archimatheus, Practica and other medical tracts. It bears at the end the inscription « Liber magistri Henrici ... ardby, OESA, conventus Lond'sis » [3]).

[1]) Dd 3 fol. 68. This master is missing in BRUO and BRUC.
[2]) Dd 3 fol. 126v.
[3]) Now in possession of John Howell, San Francisco: KER, *Med. Libr.* 280.

HARDEBY see HERDEBY

HECHAM William 1300

Pp. 379-387 (XV, 577/80) *supra*; LITTLE-PELSTER, *Oxford Theology and Theologians*, OHS, 1934; BRUO II, 899.

198 Sermo fratris Willelmi de Hecham, quem predicavit apud Predicatores [8 June 1292].
Incipit : « Diligamus Deum, quoniam ipse prior dilexit nos ».
Location : Worcester, Cathedral Libr. Q-46, ff. 79v-82r.

199 Sermo generalis [25 January 1293].
Incipit : « Ite et vos in vineam meam ».
Location : Oxford, New College 92, ff. 87v-90r.

200 Questiones disputate ordinarie.
Location : Worcester Cathedral Libr. Q-99.

The Ms is described by Little in *Oxford Theology* 219-334. It contains the following questiones of Hikkam :

Quaternus I, ff. 1rb.
1. Utrum intellectus intelligat per species.
2. Utrum repugnet creature, unde creature est, esse ab eterno.
9. Utrum repugnet creature ex se necesse esse (formaliter).

Quaternus II, f. 12r.
2. An essentia unde essentia, sit indiferens ad esse et non esse.
Edition : LITTLE-PELSTER, pp. 335/7.

The York Catalogue no. 573.19 has Heyam, Mag. W., Questiones terminate.

A volume formerly in the library of St. Augustine's Canterbury contained also Questiones terminate a Magistro W. Heyham :

M. R. JAMES, *Ancient Libraries of Canterbury and Dover* (Cambridge 1903) 258.

Ms. 57 of Jesus College, Cambridge mentions on fol. 168 : Questiones fratris Willelmi de Heyham disputate in scholis et terminate.

HEDDINGTON William

201 Ms. 40 of the Public Library, Bordeaux which contains the Postilla super librum Sapientiae by Robert Holcot OP, bears the inscription : « Iste liber constat fratri Guillelmo Hedyngtone, ordinis heremitarum S. Augustini ».

Heddington is a town in Wilts. Nothing has been found so far on Fr. Heddington who was probably one of the English students at either the *studium generale* of Bordeaux or Toulouse.

HELISBURY see AYLESBURY

HERDEBY (HARDEBY) Geoffrey c. 1320-1385

Pp. 59-62 (VIII, 491/94) and pp. 386/91 (XV, 584/9) *supra*; BRUO II, 869 and III, p. XXII; HACKETT, *Spir. Life* 443/50; BALE, *Catalogus* I, 459.

The town of Herdeby (not Hardeby, Hardley or Herdeley) now called Harby, lies in Nottinghamshire, about seven miles from Lincoln. It is the place where Queen Eleanor of Castile died [1].

We prefer to call Geoffrey by the correct name Herdeby. The papal and royal documents, the Registers of the General, and Geoffrey himself always write Herdeby ; so do almost all manuscripts. To our biography *supra* should be added that Herdeby received a papal dispensation *a defectu natalium* on 23 March 1363 [2]. A royal pension — apparently for his services as confessor to the Black Prince — is mentioned in 1370* and 1380*. He was still alive in 1385 when he dedicated his *Vita Evangelica* to the prior general (*infra*). The beginning of its text indicates the relief felt at Fitzralph's death.

[1] EHR 3 (1888) 315.
[2] *Cal. Pap. Petit.* I, 409.

202 Sermo generalis or magistralis.
Incipit : « Erunt signa in sole et luna et stellis [Lk. 25, 25]. Signorum tria sunt genera ».
Location : Oxford, Bodleian, Digby 161 (SC 1762), ff. 2v-5v, sec. XIV.

It was preached on 27 November 1356, while Herdeby was still bachelor.

203 Tractatus de Vita Evangelica sive Defensio Fratrum Mendicancium et Ordinis Eremitarum Sancti Augustini contra Richardum Fitzralph Archiepiscopum Armachanum in capitulis viginti distributus.
Incipit of Dedication : Venerabili in Christo patri fratri N. priori generali ». It is printed *infra*.
Locations : a) Oxford, Bodleian, Digby 113, ff. 117, sec. XIV.

Its first page is missing.

b) Paris, Bibl. Mazarin 986, ff. 59-112.

The last three chapters are omitted, but it is concluded: « Explicit liber de evangelica vita ».

c) Vienna, Palatina, 4127, ff. 269v-290r.

It ends with the incomplete ninth chapter. *Augustinianum* 4 (1964) 319.

d) London, Br. M., Royal B-III-7, fol. 85v.

Only the first leaf of a very poor text is preserved. It is, however, part of a different manuscript than Digby 113. It is also falsely called « De pauperie Salvatoris ».

Another manuscript was known to Fr. Luis de los Angeles of Lisbon who quotes it in his *De Vita et Laudibus S. P. N. Aur. Augustini* (Coimbra 1612) 64. See GANDOLFUS, *Dissert. Hist.* 131/2.

Bale entitled this work *Contra Armachanum*. He lost his copy when he had to flee from Ireland.

The titles of the chapters are enumerated in F. X. DUIJNSTEE, *'s Pausen Primaat in de latere Middeleeuwen en de Aegidiaansche School*, III (Amsterdam 1939) 551.

204 Quodlibeta Oxonii Disputata, lib. 1.
Incipit : « Memorabilia philosophorum studia ».

Bale had seen the work in the office of Richard Kele (*Index* 79).

In *Vita Evangelica* fol. 2v Herdeby refers to a point made « in primo nostro quolibeto » and in ch. 4 he writes: that the truth of Christian religion could be proved first by miracles, secondly by astronomy and thirdly by prophecy, but he would forego prophecy because he had written about it in another treatise (« sed hanc viam non tangam, quia in alio opusculo ipsam posui » fol. 6v).

These Quodlibeta are not mentioned in P. GLORIEUX, *Litterature Quodlibetique* 2 vols. (Le Saulchoir Kaine 1928/35).

205 Commentarius in Quattuor Libros Sententiarum.

This work is unknown to Bale and STEGMÜLLER, *Repert. Sentent.* SCHIPHOWER, *Chronicon* 176 knew it: « Galfredus Habedi [*sic*] egregie in magistrum sententiarum commentatus est ». — From *Vita Evangelica* we know that Herdeby wrote at least a commentary on the fourth book of the Sentences. « Ut alias allegavi super quartum Sententiarum » (fol. 84r). — « Contra predictam opinionem Hugonis [on indulgences] feci plura argumenta in 4° Sententiarum que hic recitare odiosum foret et inutile » (fol. 86r).

206 Determinationes, lib. 1.
Incipit : « Propter universalem scientiarum traditionem ».

BALE, *Index* 79. Lost.

207 Ordinariae Quaestiones, lib. 1.
Incipit : « Utrum ad personandam utramque naturam Christi ».

BALE, *Index* 79. Lost.

208 Conclusiones Herdby [sic] et aliorum doctorum.

York Catalogue no. 389.

209 Sui Ordinis Res Gestae.

BALE, *Index* 79. They constitute the last three chapters of the *Vita Evangelica*.

BALE, *Catalogus* adds the following works without incipits :

210 Lectiones in Vetus Testamentum, libr. plur.

211 Lectiones in Novum Testamentum, libr. plur.

212 Postillae Scripturarum, lib. 1.

213 Sermones pro tempore, lib. 1.

214 Sermones de Sanctis.

215 Sermones de festivitatibus B. M. Virginis.

Herdeby, De Vita Evangelica
Dedication to Prior General

Our text is based on codex 4127 of the National Bibliothek, Vienna. It depends on the same copy as the Parisian manuscript, but is written by a trained mind, not by a mere copyist as the more beautifully written Parisian counterpart. The poorest of the three available texts is London, Br. M. Royal 7-B-III. Dedication is missing in Digby 113. We use the following abbreviations: V = Vienna; P = Paris; R = Royal Manuscript.

Venerabili in Christo patri fratri Bartholomeo priori generali ordinis fratrum heremitarum sancti Augustini dignissimo sacre pagine professori, suus inutilis filius et ineptus frater Galfridus Herdeby eiusdem ordinis sacre theologie magister indignus.

Commissi gregis regimen gratiosum <est> et inter procellas huius mundi per misericordiarum patrem feliciter consolari licet <quamvis> cuncte res difficiles sunt nec eas explicare valeat quis sermone. Et <cum> propter mei sensus obscuritatem, ruditatem et imbecillitatem in me tabescat anima mea in mentemque sepius veniat detrahentium, calumpniantium et emulantium numerus infinitus, necnon me terreat immense, de perfectione scribere sive loqui qui opus perfectionis minime implevi, cogit me tamen zelus evangelice veritatis, pungit adversariorum malitia sanam doctrinam obnubilans et denigrans, Christique pauperes et alumpnos persequi non desistens, provocat pia caritas sociorum assidue me pulsancium ad scripturam, confortat me nimium illud dulce verbum : Qui me elucidant vitam eternam possidebunt. Et tandem silere me non sinit grata servitus, qua sacratissime religioni insolubiliter sum astrictus, que de sua paupertate necessaria ministrando, me sterilem arborem annis plurimis irrigavit et omnino preter meritum enutrivit. De moralibus <questionibus ?> nuper apud scolasticos ventilatis, inimico homine <similis> zizania immiscente cum tritico, per sacras antiquorum patrum institucione doctrinam et exempla in agro domini seminata in formam compendiosam redigam ista pauca que tempore mei regiminis in Oxonia alternatim arguens et respondens contra doctores alios replicavi, proponens quedam pertinencia que tamen in alternacione prefata nullatenus tangebantur nec in opusculo presenti, quod de scienciis quadrivialibus parum tractat neque mathematice procedit, expectat quis declaraciones infallibiles quynimo potius secundum doctrinam Aristotelis in

principio Ethycorum iuxta materie qualitatem sibi sufficiat, quod fortasse Dei gratia aliquociens occurrant probabiles rationes. Et si in presenti opere quedam a me minus bene dicta fuerint <et> illa et meipsum ecclesie sacrosancte correctioni humiliter et devote submitto.

Hunc ergo libellum propter materiam in eo principaliter contentam de evangelica vita censeo nuncupandum.

(follows list of chapters).

1 Bartholomeo] N. PR.
4 Galfredus] Gerardus de P.
8 res cuncte] res tante R.
15 sanam] suam P.
20 silere me non sinit grata PR ; me non fuit grata V.
21 religioni *om.* P.
23 enutrivit] emicuit P.
30 pertinencia] *om.* R.
33 mathematice ... expectat] mathematice potestatis expectatis R.
36 aliquociens] aliquas P.
37 Rationes. Et si] rationes sunt set R
37 opere] *add.* quedam R.
41 contentam] intentam R.

HYNKELEY John c. 1330 - a. 1399

BRUO II, 996, Add. I, 676; *Sources* note 232.

John Hynkeley was an important member of the English Province but his name was so badly spelled in the *Fasciculi Zizaniorum* that Leland read it as Hyckeley [1]) and its editor, W. Waddington Shirley, as Hunchay [2]). Others called him Kickeley which induced Ossinger to assume two distinct persons though he assigns to both the same work [3]).

Ordained deacon on 11 June 1351 as member of the friary in Stamford, he was master by June 1382 when he took part in the examination of William Swinderbury, a very active Lollard sent by Wyclif to Leicester [4]). The high regard for his knowledge is evident from the invitation of King Richard II to attend the council convened at Oxford on 27 January 1399* to advise him concerning the Great Schism.

He wrote :

216 De Ecclesiae Potestate in three parts. Lost.
Incipit : « Ecclesia magna valde ab introitu ».

Bale does not quote this work either in his *Catalogus* or *Index*. TANNER, *Bibl.* 402 cites Pitts as his source.

217 « Repertorium Hykelay » 2° fol. « item contradictio enim ».

York Catalogue 206. Since this catalogue was finished in 1372 it must have been one of Hynkeley's earlier works. Is he also the author of the letter to P. de Bre published note 131 *supra* ?

[1]) BALE, *Catalogue* (Appendix) I, 493 quotes from Leland.
[2]) *Fasc. Ziz.* 335.
[3]) OSSINGER, *Bibl. Aug.* 436/7 (John Hickeleius), 488/9 (John Kickeleius).
[4]) Description of trial in *Fasc. Ziz.* 334-340. The Dominican Thomas Blackstone and the Franciscan Roger Frisby were fellow-masters at the trial. Blackstone is not mentioned by either Emden or Workman. For Frisby see BRUC 246/7. He and ten confreres of the Franciscan friary in Leicester were hung in 1402 by order of King Henry IV for spreading the rumor that King Richard II was still alive and in Scotland.

ICENUS (= CAISTER) Benedict 1346 or Bennet of Norfolk

BRUC 501; BALE, *Catalogus* I, 422; *Index* 46

Benedict's birthplace was Icenus, the old Roman camp *Venta Icenorum*, now Caister near Yarmouth [1]). Someone who did not understand the word Icenus changed it to Janus [2]). Fr. Bennet entered the Austin friary of Norwich and became its prior [3]). Soon he made a name for himself by his preaching power and on 30 April 1330* Pope John XXII appointed him bishop of Gardiki (*Cardicensis*, in Greece) and suffragan of Norwich. He stayed in Avignon during 1332, 1334 and 1336 [4]), probably on business of the diocese ; in 1338* he dedicated the new Augustinian church in Clare and in 1340 granted an indulgence to all who prayed for +Master John of St. Edmund's [5]) buried in the same church. He was still active as suffragan of Winchester in 1346 [6]), but probably died shortly after and was buried in the chapter house of his native convent [7]).

Bale saw in the library of Michel Hobley :

218 Alphabetum Aristotelis, « Homo nosce tuam vitam ».

To which Bale added without incipits:

219 Sermones per annum.

220 Epistolae hortatoriae « atque alia quorum tituli ad praesens non occurrunt ».

Whether Icenus actually composed the *Alphabet* or added only an index, is a mooted question.

[1]) *Norfolk Archeology* 17 (1910 28-30.
[2]) *VCH-Norfolk* II, 433.
[3]) P. 316 (XV, 184) *supra*; DNB II, 216.
[4]) EUBEL, *Hier.* I[2], 166 (also I, 409 and II, 302).
[5]) He was an Austin and had a younger namesake in the Order: BRUC 501.
[6]) STUBBS, *Reg. Sacr. Angl.* 195 does not give a source.
[7]) WEEVER, *Ant. Fun. Mon.* 530.

KARVILEM John Sr (1372) and Jr. (1388)

BRUC II, 1027; TANNER, *Bibl.* 454

A distinction must be made between two Austins of the same name, variously spelled Karvilem, Karvyle, Kervyle, Karullen. John Sr. was master in 1372* when he signed the Catalogue of York, while John Jr. was inceptor in 1386* and master regent of Oxford only in 1388*. He preceded the Bl. John Becchetti.

Since the works in York Catalogue no. 339 are assigned to Master Kervyle they belonged to John Sr. They were :

221 « Item Kervyle super libros politicorum Aristotelis cum duabus tabulis Egidii de Regimine Principum ».

222 « Tabula Joannis Crisostomi ».

223 « Abbreviatio prefati magistri Kervyle super libros politicorum Sancti Thome

224 Tabula super Problemata quondam magistri Bukwode » [1]).

225 The still existing Index to St. Augustine, *De Trinitate* should be assigned to John Jr. who had not yet acquired any title when he completed it in 1379.
Incipit : « In presenti tabula primus numerus ».
Explicit : « Explicit tabula super XV libros Augustini de Trinitate composita per Fr. Joh. Kervile ord. fr. Herem. S. Augustini, A. D. MCCC°LXXIX° » (fol. 22).
Location : Cambridge, Pembroke 242.

[1]) On Bukwode see BYRWOOD no. 102 *supra*.

LANGHAM John 1387

On 1 May 1387* Lector John Langham received permission from the prior general to visit Rome. This is the only secure date we have of this fruitful author. Bale calls him a doctor of Norwich [1]). Tanner makes him study in Cambridge but only until he had obtained the baccalaureate [2]). Blomefield confuses matters by making him prior of Norwich in 1470 [3]). Tanner's manuscript index to the records in Norwich does not mention him nor does BRUC.

Though Bale had seen the works he quotes without incipits :

226 Institutiones logicales, lib. 1.

227 Scholasticae Disputationes.

228 « Et his similia plura quae Nordovici inter bibliothecae ejus Ordinis spolia apud Gonsalvum quendam vidi ».

229 Ms. 151 of Gonville Caius, Cambridge was owned by a John Langham [4]).

230 Ms. 208 of Pembroke College, Cambridge has on f. 152 : « Explicit secundus Sententiarum fr. Gregorii de Arimino ordinis fratrum heremitarum sancti Augustini. Dicit Langham ».

[1]) « Johannes Langham, Augustinianus, doctor Norwici, multa composuit » : BALE, *Index* 224.

[2]) TANNER, *Bibl.* 465.

[3]) BLOMEFIELD, *Hist. Norfolk* IV, 90/1. DUGDALE, *Monasticon* VI, 1598 copied Blomefield but wisely omitted the date.

[4]) John Langham me possidet precium (?). The codex contains miscellaneous treatises: JAMES, *Catal. Mss. Gonville Caius College* 173.

LINCOLN William c. 1270 - a. 1318

P. 179/80 (XIII, 516/17) *supra*. BRUO III, 2190

The Library Catalogue of York no. 58 has this entry :

231 « Extraciones commenti averyos super XI libros metaphysice abreviate a fratre w(?) lincolniensi ».

LONGSPEY John of Broklesby 1357

232 Vatican, Mss. Latin 4954 carries on fol. 1 the note :

« Frater Johannes Longspey de Broklesby ordinis sancti

Augustini dedit istum librum, scilicet mediam quinquagenam nectaris Augustini Aurelii super Psalmos Communitati fratrum eiusdem ordinis Cantebrigie A. D. M°CCC° quinquagesimo septimo ».

On fol. 288r one reads : « Iste liber extat communitati fratrum Ville h.....gelnie [= Huntingolnie or Huntingdon] dono fratris A Denton (/).

The beautifully written codex contains the Enarrations of St. Augustine to Psalms 1-100, is of the twelfth century and came to Rome shortly after the dissolution of the monasteries.

G. MERCATI, Codici Latini Pico Grimani Pio, *Testi e Studi* 75 (1938) 124; B. HACKETT, « An unnoticed Johannes Faventinus Fragment », *Traditio* 14 (1958) 505/8.

Fr. John Broklesby, was licensed for York diocese on 25 January 1327*. — The library of Cambridge had a special « Broksby Chest » (D 788), which was probably donated by the Broklesby family one of whom (William) was the king's clerk and a supporter of OESA-Grimsby (D 306). The above manuscript may have been part of this chest which as the donation to Huntingdon proves was poorly managed, hence the order of the prior general in 1438* to make a check of its contents.

LOWE John 1380-1467

Pp. 104/8 (XII, 101/5) *supra*. BRUO II, 1168/9. BALE, *Catalogus* I, 575/6.

About thirty-four Austins were appointed bishops. While the majority served as diocesans in Ireland, only two were made ordinaries in England : Robert Waldeby of Chichester and York and John Lowe of St. Asaph and Rochester. Waldeby entered the Order a fully educated man and seemingly kept aloof from his confreres, while Lowe grew up from the rank and file and always kept a warm spot for the Order to which he owed his whole education [1]). Immediately after his appointment to St. Asaph he was granted by the general two brothers: one to recite with him the divine office, the other to take care of his personal needs. His chamber in London also was reserved to him for life (D 768). As a man of honor the bishop reciprocated. He called his confreres for special work and took a lively interest in their literary activity. Capgrave

dedicated to him his *Commentary on Books II and IV of Kings* and Bury found him an ever ready adviser in the composition of his *Gladius Salomonis*. Lowe's main gift to the Order consisted in the erection of the magnificent library in London which he filled with rare books. Both Bale and Leland who saw it in its unspoiled state praise it in the highest terms [2]). Despite his strongly humanistic trends he remained a true medieval friar as the inscription on his monument in Rochester cathedral proves :

> « Miserere Deus anime Fr. Johannis Lowe episcopi. // Credo videre bona Domini in terra Viventium. // Sancte Andrea et Augustine orate pro nobis ». And on the base of the tomb is written : « Quam breve spacium hec mundi gloria Ut umbra hominis sunt gaudia » [3]).

Bale seemingly found a list of books [4]) with which he credits the bishop, all without incipits.

233 Sermones coram Rege, lib. 1.

234 Conciones per annum, lib. 1.

235 Lecturae ordinariae, lib. 1.

236 Temporum historiae, lib. 1.

237 Disputationes Theologicae, lib. 1.

« Nonnullaque alia scripsisse fertur, sed ego ab illo amplius editum legi nichil ».

[1]) That Lowe obtained his magisterium in Oxford is known from his contemporary Th. Gascoigne: « episcopi Roffensis Low, doctoris in theologia Oxoniae »: *Loci e Libro Veritatis*, ed. J. E. THOROLD ROGER (Oxford 1881) 216. Communication of A. B. Emden.

[2]) « Illud interim michi constat fuisse eum longe diligentissimum veterum exemplariorum exquisitorem. Bibliotheca, quam magnificam in suo instituit collegio, fidem in hac parte meam vehementer comprobat » LELAND, *Commentarii* II, 459/70. BALE, *Catalogus* copied this passage. For Lowe's donations of books to OESA = Cambridge and Oxford see BRUO II, 1168/9 and III, p. XXXIII.

[3]) Part of Lowe's last will and a description of his monument in J. HOPE, « The Architectural History of the Cathedral Church and Monastery St. Andrew in Rochester », *Transactions of the Kent Archeol. Soc.* 23 (1898) 322.

[4]) Leland says only « homilias et alia digna purgatis auribus ». Bale may have found a list of Lowe's books in the *Catalogus Theologorum OESA* in the London library. He does not mention him in his *Index*.

MARHAM Ralph 1387 ?

Pp. 382-386 (XV, 580/4) *supra*; BRUC 392; BALE, *Catalogus* I, 485/6.

238 *Manipulus Chronicorum.*

Incipit of dedication and text p. 383 *supra.*

Explicit :

« Expeditis hiis sic compendiose, ad Christi incarnationem, predicationem et passionem, resurrectionem et ascensionem sensuimus [sic] pertractanda, antequam ad Actus Apostolorum procedamus : tabulam brevem de isto opere compilavimus, ne laboris nostri prolixitas difformis, in animos querentium tedium generaret. Residuum etiam divina nobis opitulante misericordia simili fine, cum tempus adfuerit, concludere disponemus. Adhuc instat libro 5 dist. 2. Et imperator Tiberius ».

Locations : Cambridge, Gonville et Caius College 26 (15), ff. 263 in folio. Text ff. 228, Index ff. 33.
Paris, Bibl. Nationale, Latin 4928, ff. 197.

The Parisian copy was known to OSSINGER, *Bibl. Aug.* 546.

In 1473 there was a copy of this work in the University of Cambridge: H. BRADSHAW, *Collected Papers* (Cambridge 1889) 38.

N. Toner surmises that the « Historia et Cosmographia Moysis usque ad Ascensionem » listed for the Austin library in Bordeaux (AUG. VI, 658) was a copy of the Manipulus: *Engl. Spirit. Writers* 496. Bale lost his copy when he fled from Ireland.

239 Conciones Plures, lib. 1.

BALE, *Catalogus* without incipit.

MASON John c. 1337 - a. 1423

Simon and William Worcestre who visited OESA-Gorleston on 29 July 1459*, noted :

240 « Cronica compilata fratris Joannis Mason de libro novo cronicorum in choro ecclesiae fratrum Augustiniensium de Gorlyston prope Jermuth » [1]).

A Fr. John Mason was ordained subdeacon on 22 September 1397, deacon on 23 March 1398 [2]) and priest on 29 May 1399 [3]). He is listed as a member of the friary in Shrewsbury and was still

stationed there in January 1423* when King Henry VI permitted some Florentine bankers to pay him 20*s*. The few excerpts given by Worcestre are of little interest and end with the year 1346 when the city of Yarmouth erected its walls. Mason is a town in Northumberland.

[1]) *Itinerarium* 375.
[2]) *Lichfield, Reg. Scrope* fol. 157/8.
[3]) *Lichfield, Reg. Burghill* fol. 214.

Monklane William 1364

Pp. 180/2 (XIII, 517/9) *supra*

241 William Monklane, a relative of the Bohuns, and later prior of London, owned Ms. 4 of Trinity Hall, Cambridge, which contains Cassian's Collations with foreword by John eremita.

Communication of B. Hackett. See also his *Spirit. Life* 459, note 142.

Newman William

See no. 85 *supra*

Pakenham Ralph 1386

242 The important manuscript 214 of the Otoboniani Collection, Vatican containing Thomas Aquinas, Quaestiones de Veritate *etc.* was donated in 1352 to a Cambridge convent by a master Ralph Pakenham. He was believed to have been a Dominican, but the only known master by that name was an Austin who received permission in 1386* to have a socius.

Communication of Fr. B. Hackett. See Bannister in *Collectanea Franciscana* I, 136. There was a Nicholaus Pakinham OFM; Bale, *Catalogus* I, 530.

Payn Adam a. 1429

BRUO III, 1440; Martin, *Irish Materials* p. 73

Adam Payn, a member of the Irish Vicariate, had a great talent for unravelling difficult problems. He proved himself so shrewd a strategist in the differences of his Vicariate with the

English provincial (1394/7) that the Province engaged him as proctor of Atherstone in its conflict with the pastor of Mancetter (1404) [2]). Five years later he and the Franciscan John Cuok were the representatives of the League of Irish Mendicant Orders in Avignon where they obtained a condemnation of the propositions of John Whitehead [3]). During this stay he must have impressed the Papal Curia quite favorably because in 1413* he was appointed bishop of Cloyne in Ireland [4]). As such he strove for the union of the diocese of Cork with his own and obtained a papal brief to this effect in 1418 but Milo Fitzjohn, bishop of Cork, opposed the move. Their debate at the Parliament of Dublin in 1421 is well known. Only after Payn had resigned his see in 1429 did the union take place.

Little is known about his academic career. In 1392 the prior general gave him permission to become lector under the regent of the studium in Oxford, though he was not yet in his third year. He was master by 1403 (D 669). Of his literary endeavor only a question is left which was disputed at Oxford.

243 « Quaestio Payn Doctoris Augustinensium ».
Incipit : « Utrum patris verbum eternaliter genitum, cuncta producens creata, sit lapsis remedium mortale, purgens vicium per septem sacramenta ».
Location : *Oxford, Corpus Christi College Ms. 280*, fol. 145.

According to a communication of Father Damasus Trapp the broadsheet containing Payn's question must have been an autograph, since no scribe would repeat the type of corrections and « doodles » (episcopal mitres) found on it.

The question is a so-called questio quadruplex which originated from Payn's introductory lectures or principia to the four books of the Lombard. They tended to display the erudition of a bachelor and stressed elegance of style, ingeniousness of thought and quick rebuttal of the opponent and, consequently, do not permit a final judgment on his theological doctrine or ability.

The introduction is filled with a wordplay on the name payn (= peen, gladius). The respondent is called « acutus », his name being John Sharpe of Münster, Westfalia [5]). Father Trapp is the first medievalist with the necessary knowledge and acumen to recognize the value of these wordplays. He calls them « heraldic mystifications » guaranteeing a indisputable proof of authorship [6]). Both Payn and Sharpe are called doctor though neither had obtained

the magisterium. The title « doctor » was given to bachelors after their inception [7]).

The introduction is followed by six very short theological conclusions quite orthodox in content which indicate in the shortest possible form the drift the disputation was to take. Such outlines were sent by a bachelor to other bachelors of theology with whom he wanted to dispute [8]). Since the manuscript contains Payn's solutions we have another proof for its being an autograph. In the fourth conclusion Payn defends the Immaculate Conception. Mary, the mother of Christ « fuit ab actuali et originali macula praeservata ». Authors mentioned are St. Augustine, St. Anselm and Richard Fitzralph. Father F. X. Martin plans an edition of Payn's question.

[1]) P. 77 (XI, 545) *supra*.
[2]) Pp. 85/6 (XI, 553/4) *supra*.
[3]) MARTIN, *Ir. Mat.* 73n. On Whitehead: BRUO III, 2037.
[4]) 26 July 1413 (EUBEL, *Hier.* I, 193). He followed the Austin Gerald Caneton. His tax was 300 fl. in gold: BRADY, *Episc. Succ.* II, 99.
[5]) On Sharpe BRUO III, 1680. His actus solempnis took place 1396/7
[6]) TRAPP, *August. Theology* 269/72.
[7]) Note 216 *supra*.
[8]) P. 169 (XII, 434) *supra*.

PENKETH Thomas † 1489

Pp. 122/5 (XII 119/127) and pp. 398/9 (XV, 596/7) *supra*; BRUC 448

Manuscripts

244 Scotus in Primum Librum Sententiarum.

Explicit: « ... Johanne Duns OFM, Doctore subtilissimo per excellentissimum Sacre Theologie Doctorem Magistrum Thomam Penreth (*sic*) Anglicum, Ordinis Heremitarum sancti Augustini in famosissimo studio Patavino ordinarie legentem maxima cum diligentia emendatum. Scriptum Florentiae per me Fratrem Alexandrum de Bononia, Ordinis Heremitarum sancti Augustini anno Domini M°CCCC°XC° die XII Madii ».

Location: Florence, Bibl. Laurentiana, Plut. XX, cod. XV, Additiones cod. XVI: BANDINI, *Catal.* I, 626.

Concerning this Ms. and Penketh's edition of Scotus see *Joan-*

nis Duns Scoti, Opera Omnia, ed. Vaticana, tomus I (1950) Prolegomena pp. 80, 128, 130, 132/3, 135.

245 De Arte Sermocinandi lib. 1.

Incipit : « Quamvis unica et certa ars sermocinandi tradi non solet... ».

Locations : Cambridge, Corpus Christi College 423 (II), ff. 1-13, sec. XVI.
Cambridge, Univ. Libr. Gg-VI-20, ff. 104v-106v (an abbreviated copy).
Lincoln. Cathedral Libr. 234, ff. 171-185v, sec. XV.
London, Br. M., Additional 24, 361, ff. 52-57v, sec. XV.
Oxford, Univ. College 36, pp. 239-247v, sec. XV.

Th. CHARLAND, *Artes Predicandi* (Ottawa 1936) 90.

246 Sermons.

In his *Ars Sermocinandi* Penketh alludes to his sermons :

« Exemplum huius tamen patet in quibusdam collationibus meis, scilicet de beata Catharina et fuit hoc thema: 'Requiescet in monte sancto' ».

247 Quaestiones Logicales.

« Eiusdem [Guilelmi Russell OFM] ut videtur Commentarius in Aristotelis Predicamenta in 14 capitulis, fol. 5.

In calce : « Iste liber constet Fri. Thome Penketh, O. Aug. de conventu Weryngton ».

Quaestiones aliae, auctore ut videtur Thoma Penketh [autograph ?] ff. 16v-20v.

Incipit : « Actio est secundum quam aliquid agere dicitur ».

In calce : questionis primae ad fol. scil. 18v, lin. 3 « et hec sufficiunt de prima questione quod Penketh ».

Location : Oxford, Corpus Christi College 126, ff. 16v-18v.

Printed Works

Exact details for the following incunabula are given in the *Gesamt-Katalog der Wiegendrucke* (Leipzig). Its numbers are marked with W. It will ever remain the merit of Penketh to have edited for the first time the complete works of Duns Scotus. Several prints to individual books on the Sentences preceded him: two to the first book (W 9079/80), one to the third (W 9082) and two

to the fourth (W 9083/4), while Penketh edited for the first time the second book (W 9081). His careful edition of all four books was reprinted several times, since printer's privileges did not exist or were disregarded.

248 Duns Scotus, Quaestiones Quodlibetales ... a Thoma Penketh emendatae, 112 fol.
(Padua) 1474, Albert Stendahl (W 9067).
Venice 1477 and 1481, Johannes de Colonia, Johannes Manthen (W 9068, 9070).
Nürnberg 1481, Antonius Koberger, 52 fol. (W 9069).

249 Duns Scotus, Quaestiones in quattuor libros Sententiarum.
Explicit : « Per excellentissimum sacre theologie doctorem, magistrum Thomam Penketh, anglicum, ordinis fratrum heremitarum sancti Augustini in famosissimo studio Patavino ordinarie legentem maxima cum diligentia emendatum ».
4 vols. Venice 1477/78, Joh. de Colonia, Joh. Menthen, fol. 262, 158, 114, 240 (W 9073), Venice 1481 (W 9075).
Nürnberg 1481, Antonius Koberger (W 9074).
Reprinted by Paul Berti OESA, Venice 1617, 6 vols. (PERINI, *Bibl. Aug.* I, 124).

249a Questiones super secundum librum.
Padua 1474, Albert Stendahl, 158 ff. (W 9081).

250 S. Bonaventura, Questiones super secundo Sententiarum.
Venice 1477, Thomas Reynsburch and Reynold of Nijmegen, 335 ff. (W 4659).

251 Andreae Antonius (« Dulcifluus ») Quaestiones de tribus principiis rerum naturalium, Formalitates and Thomas de Aquino, De ente et essentia.
Explicit : « ... Ab excellentissimo Thoma Pinchet [sic] Anglico, ex Heremitarum Ordine ingenti diligentia emendatae... ».
Padua 1475, Magister Laurentius (*Canozius*) de Lendenaria (W 1667).

252 Andreae Antonius, Quaestiones super duodecim libros Metaphysice Aristotelis.
Explicit : « ... per ... magistrum Thomam Penketh actu in civitate Patavina legens ... emendatis finis impositus est »
Vicenza 1477, Nicholas Peter of Harlem (Holland), 116 ff. (W 1658).
London 1480, William Wilcock (W 1659).

Lost or Doubtful Works

253 Annotationes super Augustinum de civitate Dei lib. 1 (*Index* 451).

254 Summa Dialectices.

255 Elucidationes Naturalium.

256 Praeceptiones Philosophantium.

257 Actus Magistrales.

258 Lectura in Magistrum Sententiarum.

259 Libri XII in Metaphysicam Aristotelis [same as no. 253].

260 Placita Theologica.

261 Disputationes Ordinariae.

262 Conciones ad utrumque statum (see no. 247).

263 Lectiones super Scotum [same as no. 249 ?].

BALE, *Catalogus* I, 611. *Index* 451 (has only two works). OSSINGER, *Bibl. August.* 679-681.

Leland writes in his *Commentarii* 470/1 :

« Thomas Pencoidus, homo Augustinianae sectae, tantus erat in acumine disputandi, quantus suo tempore nemo fere alius. Delegerat sibi iuvenis unicum praeceptorem, videlicet Johannem Scottum, ad cuius exemplum ita se suaque omnia formavit studia, ut non ovum ovo nec lac lacti similius, quam ille magistro ». [After quoting Cora and Jacobus Foresti of Bergamo he adds :] Hic opus est appendice, ut incuriam Ambrosii Coriolani et Jacobi Bergomensis mea diligentia corrigam. Neuter enim illorum nominatim meminit alicuius operis a Pennocheto editi. A me igitur, candide lector, cognosce, quod *Commentarios in Metaphysica Aristotelis* et luculentum opus *in Sententias* scripserit ».

PIERRE Geoffrey see SOPPETH Edward

RADCLIFFE Thomas 1446

BRUO III, 1540; BALE, *Catalogus* I, 463

His name is variously spelled Radclef, Ratkelf, Rachlyf, Ratyclif etc. He came from Radcliffe, a town in Lancashire, and was a member of Oxford when ordained acolyte and subdeacon on

17 December 1401 and deacon on 15 February 1402. On 19 March 1426* the prior general gave Master Thomas Radclef permanent conventuality with Oxford since the house was short of brethren and approved the better living quarters assigned to him [1]). Three years later he was appointed bishop of Dromore but was consecrated only on 21 December 1434 [2]). His see had become so poor that it could not maintain the episcopal mensa and Thomas was forced to seek support by acting as suffragan in England when the benefice granted in 1437 proved insufficient. He died about 1446.

Bale calls him an excellent preacher and « capable of handling great undertakings » [3]). He gives all his works without incipit :

264 Liber pro introitu sententiarum, lib. 1.

265 Conciones ad vulgum, lib. 1.

266 Lecturae scholasticae, lib. 1.

« an alia adhuc ediderit, apud rerum eiusdem ordinis consarcinatores non inveni ».

[1]) Radcliff was not prior provincial in England.

[2]) See List of Bishops p. 482 (XVI, 255) *supra*. After the death of an otherwise unknown William the Carmelite David of Cherbourg was appointed bishop of Dromore on 22 June 1431. Further successors are unknown to Brady and Eubel. After his consecration in 1434 Thos. Radcliff was the acknowledged bishop of the diocese as is evident from BRUO III, 1540. BRADY I, 298 is no doubt in error when he lets Thomas Radcliff pay 50 gold florins on 26 Jan. 1450. It was Thomas Scrope *alias* Bradley, a Carmelite, who paid that sum: EUBEL II, 146.

[3]) « atque ad res magnas accommodatum, ut in quodam ordinis registro reperi »: BALE, *Catalogus*; his *Index* does not mention Thomas.

ST. IVES Roger c. 1370 - a. 1419

P. 91/2 (XI, 559/60) *supra*; BRUO III, 1627

Roger of St. Ives (de S. Ivone) was a member of OESA-London, when ordained priest by Bishop Baybroke on 11 March 1390 [1]). He had obtained the magisterium by 1419 when he became leader of the opposition to Provincial William Wells Sr. [2]).

Tanner assigns to him the following works :

267 Contra Johannem de Veteri Castro [Oldcastle] « ubi agit contra hereticos et Lollardos. Ita Leland, Collectanea III, 15, qui viderat hunc librum in bibliotheca collegii Regin. Cantabrig ». Lost.

268 Lecturae scholasticae, lib. I et alia. Lost.

Weever [3]) claims that he was buried in St. Alban's Abbey, London over a wall in the body of the church with this inscription :

Vir Domini verus / iacet hic / Heremita Rogerus.
Et sub eo / Meritis clarus / Heremita Sigarus.

It is not probable that this heremita Rogerus is identical with our friar.

F. Roth, O. S. A.

(*To be continued*).

[1]) Leland, *Commentarii* 428, Tanner, *Bibl.* 641.

[2]) His followers included Thomas Asche and William Gormechestre (D 713), John Holme, John Orford and John Wetele *alias* Wytwel (D 720): About 1403 (16 Edward III) a similar schism erupted also among the English Franciscans: *Eulogium Historiarum* III, 403/5.

[3]) *Ant. Fun. Mon.* 332.