

A History of the English Austin Friars

(continuation and end) *)

SAWFORD William 1425

The library catalogue of St. Augustin's Rome, composed about 1432 ¹⁾, enumerates nine works copied by a frater Guilelmus de Anglia. Several of them do not carry his name but are known to the cataloguer by his handwriting. This presupposes a contemporary confrere. Ms. 302 also carries the remark that by his personal wish the venerable and devout Friar William of England was buried in St. Augustine's, Rome, besides the chapel of the Annuntiation under the small figure of Our Lord which painting he had ordered ²⁾. Since the famous William Flete was not buried in Rome and is not known for copying books ³⁾ our copyist was probably the Friar William of England who received permission in 1422* to join the Reform movement of Mathew de Introducto. He in turn is most probably identical with William Sawford, a friar of Clare, who had received a similar licence two years earlier (D 714). Since Sawford received in 1425* a plenary indulgence gratis by order of the Pope his presence in Rome seems required, where not only S. Maria del Popolo but also St. Augustine had joined the Reform of Mathew. His list of copies was :

269 Notata per vener. et deuotum patrem fratrem Guillielmum de Anglia, cuius corpus secundum sui electionem sepultum fuit in ecclesia sancti Augustini, iuxta capelam Annunciate sub parua figura Domini quam ipse in pariete dicte capelle vivens fecit depingi. Que

*) *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, 446-519.

notata predicta sunt in papiro et manu eiusdem fratris Guilliemi. Quorum principium « Quamvis summi homines », finis « prius (?) re-verte filium ». — Et sunt predicta in 24 vel 25 quinternis » (no. 302).

270 Predicabilia quedam scripta manu eiusdem fratris G[uillelmi] in papiro. Principium « Quomodo stabit regnum ? » ⁴⁾ finis « etiam si nequeant explicari » (no. 303).

271 Octo quinternuli scripti ab eodem Fr. G. in papiro, tres ligati et quinque non ligati. Quorum ligatorum primi principium « Multi enim sunt homines », finis « obliviscetur sui » (no. 304).

Inveni etiam scriptos manu dicti fratris G. :

272 Quaternuli quinque in pergameno, quorum unus super quo scriptum est : Materie sermonum, incipit « Cum dicitur assumpsit etc. » (no. 305).

273 Liber quidam de littera fratris Guilliemi in papiro octavi folij : in prima rubrica, de vita activa et contemplativa, finis *libelli cum domino* » (no. 535).

274 Libellus quidam in papiro, de littera fratris Guilliemi, principium « Multo melius », finis vero « in Christo » (no. 566).

275 Libellus quidam in papiro, de littera fratris Guilliemi, principium « Amice », finis « Deo gratias » (no. 568).

276 Libellus quidam in pergameno, qui videtur pro magna parte de littera fratris Guilliemi, principium « Quia ut ait apostolus », finis « Anno quinto » (no. 569).

277 Libellus parvulus de litera fratris G[uillelmi] in papiro, cuius prima pars « Infantia », ultima « amor prox[imi] » (no. 574).

¹⁾ Published by D. Gutierrez in AA 27 (1964) 5-58.

²⁾ This is one of the few small details left to us of the church of St. Augustine, erected in 1420 on the ground of St. Trifon; it gave place to the magnificent present church erected 1479 by the cardinal protector, William D'Estouteville (AA VII, 136).

³⁾ Other members of the Congregation of Lecceto; however, were industrious copyists. Of Philip Agazzari, a contemporary of Flete it is written: « Ego frater Athanasius qui haec ad praesens scribo, ingenue fateor me vidisse ante obsidionem Senarum tot libros eius manu scriptos, quod mihi erat admirationi. Erant enim eis pleni omnes nostri conventus et cellae fratrum »: HERRERA, *Alph. Aug.* II, 245.

⁴⁾ Cambridge, Gonville and Caius 334 (by anonymous) also begins with « Quomodo stabit regnum », but the first sermon ends with « regnum quod

vobis est paratum ab origine mundi, sed quod [ad quod ?] nos perducatur qui sine fine vivit et regnat. Amen ». The last sermon ends with « Domine adiuva me ubi supra ». The two Mss. have, therefore, different authors. Kind information by Mr. Philip Gieson, librarian. Conv. and Caius Ms. 334 contains also Waldeby's (/) tracts.

SENGHAM William 1256 ?

P. 20 (VIII, 35) *supra*. DNB XVII, 1182; J. COX-RUSSELL, *Dict. of Writers of 13. century England*, p. 199; BALE, *Catalogus* I, 302/3.

Sengham, a hamlet near Tattersale, Norfolk, sent the first Englishman to the Austins. After completing his studies in Italy William was sent back to establish the Order in his native country and, according to tradition, was most successful in this undertaking.

BALE's *Index* does not mention Sengham which means that he had not seen any of the works cited in his *Catalogus*. His knowledge is based on the *Collectiones sacrarum dogmatum* of his confrere Thomas Colby (ca 1400). It credited Sengham with the following works :

278 De fide et legibus lib. 1.

The authorship of this work is very doubtful; most writers assign it to William of Perault OP. According to TANNER, *Bibl.* 662 a copy of this work plus tabula was at the Cathedral Library of Lincoln, with the tabula bearing the note: « Ista tabula prescripta facta est super librum <de fide et legibus>, a fratre Gul. Sengham ». It seems, therefore, quite clear that Sengham wrote only an index to this book and that Bale is mistaken when he writes of Colby: « Opusque illud eximium fratris Guilhelmi Sengham de fide ac legibus indice decoravit »: *Catalogus* I, 525.

279 De claustro anime lib. 1.

280 De professione novitiorum lib. 1.

281 De tentacionum remediis.

This is the title of a treatise by William Flete (no. 173). Curiously Bale does not mention this work under Flete.

282 « Scripturarum explicationes aliquot et alia quaedam a nobis adhuc ignota... Eius vero opuscula praefatus Thomas Colbyus tabulis decoravit ». (*Catalogus*).

SHALE Geoffrey 1417

Pp. 72/3 (XI, 540/1) *supra*; BRUC 510/11. For Latin texts in the Registers of the Prior General see MARTIN, *Ir. Material*.

Geoffrey Shale obtained his magisterium at Cambridge University. He is one of the very few Irish Austins, whose writings have been preserved. He must have been regarded as an outstanding professor because he represented the Order at the Council of Constance.

283 Sermo in Concilio Constantiensi.

Incipit : Unum Corpus sumus in Christo » [Rom. 13, 5].

Explicit :

« Explicit sermo exilis predicatus per fratrem Galfridum Schale, provincie Anglie, doctorem immeritum universitatis Cantabrig[ensis] ordinis heremitarum sancti Augustini, dominica infra octavam Epiphanie in Concilio Constantiensi anno Domini MCCCCVII secundum computationem Romane Ecclesie. Finis est ».

Location : London, Br. M., Royal App. VII.

The correct date should be 10 January 1416/1417 instead of 1406/1407.

The sermon is very devotional with long passages from St. Augustine. The Latin is scholastic. No ugly polemics disfigure it. It pleads for unity with this artful division:

1. Multorum connexio per hoc quod sumus UNUM.
2. Membrorum proportio per CORPUS.
3. Reorum redemptio IN CHRISTO.

284 De modo sermocinandi.

Incipit : « Fecunda gratia Salvatoris debita ».

Explicit :

« ... descendens a patre luminum. Pro me insuper fratre Galfrido Schale, misero peccatore, exoro quod preces pie porrigat uti ad summum gaudium ipsum et me Deus omnipotens precibus sue matris ac sancti Doctoris Augustini, patris nostri, finaliter perducatur. Amen. Finis ». (Cambridge Ms.).

Locations : Cambridge Univ. Libr. Gg-VI-20, ff. 107-111 (SC 1584).

Brno (Brünn, Czechoslovakia), Univ. Libr. A. 88 ff. 103v-108v [See D. 713 p. 258].

The Brunn Ms. has the same conclusion as that of Cambridge as Mr. Dokoupil kindly informed us; it is omitted in his catalogue. The Ms. was unknown to Charland.

The work treats the theme and introduction to a sermon, its divisions and distinctions, the four modes of development and its conclusion: CHARLAND, *Artes Praedicandi* 37.

SLOLEY John † 1477

Pp. 121/2 (XII, 118/9) *supra* and Additions to Norwich *infra*; BRUC 553; BALE, *Catalogus* I, 612/3.

Bale's Catalogus credits him with the following works :

285 Sermones per annum lib. I.

286 Quaestiones Variae lib. I.

« et alia quaedam ut in quodam eius ordinis catalogo reperitur ».

He also calls him « per suam aetatem ex omni parte doctus sic enim referunt eius ordinis scriptores ».

BALE, *Index* 256 gives Dr. Henry Kynge as the source of this information and takes the date of his death: « AD 1477, tertia die Junii » from an old calendar.

SOPPETH Edward 1527

Pp. 140 (XII, 405) and 209/10 (XIII 546/47) *supra*

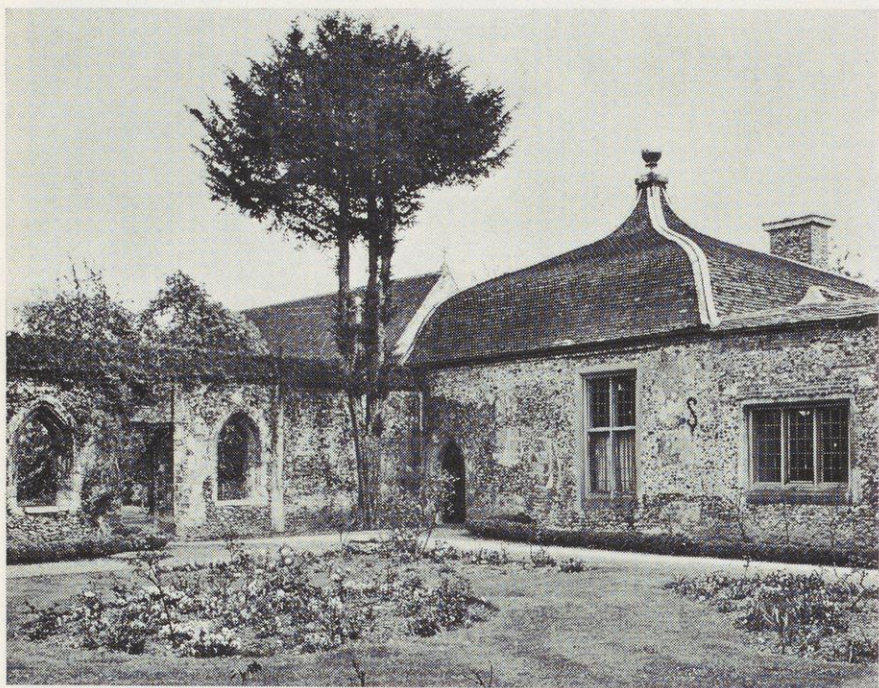
Little is known of Edward Soppeth who edited about 1510 a play on St. Nicholas of Tolentine, but his interest in the right education of the youth of the Order to whom he dedicated the play will remain his mark of glory. On 15 March 1522 he presented as « magister grammatices » three men for ordination : Friars John Myddleton and Richard Wright for deaconship and William Badham for the priesthood ¹). On 21 April 1527 he supplicated for bachelor of theology at the university of Oxford. Supplicats had to be presented for admission « ad opponendum et respondendum » and for reading the Sentences. The completion of this reading led to the doctor of divinity ²).

The author of the play, his French confrere Geoffrey Pierre of Bayeux, was well known in England. On 20 June 1519* the prior general wrote, that Geoffrey could return to London and should receive faculties for hearing confessions.

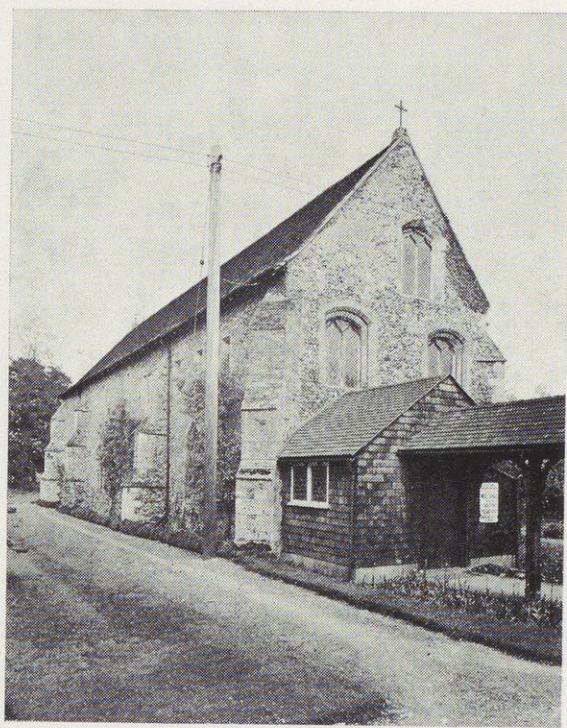
The play seems to exist in but one copy and was described by



CLARE
The Priory

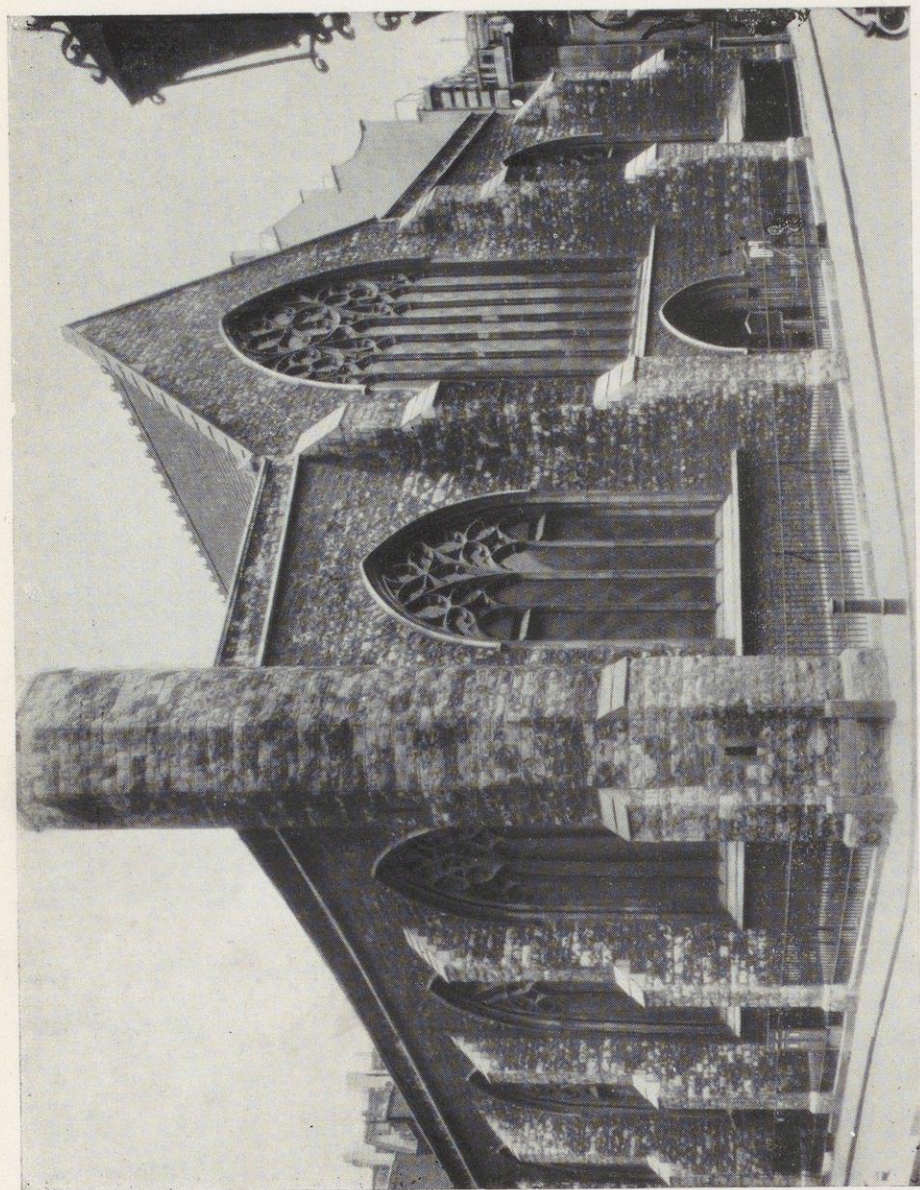


CLARE
Angle of Cloister Garth



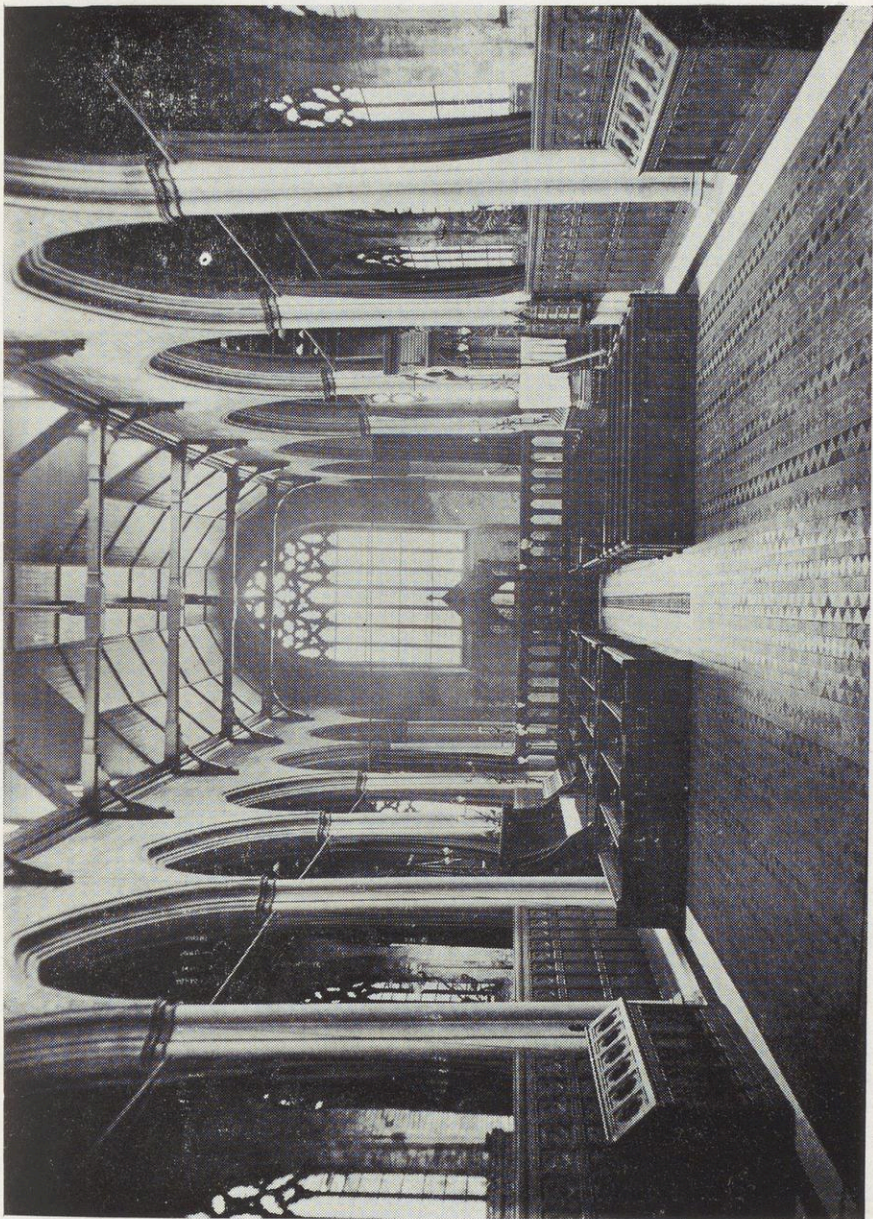
CLARE

Chapel, formerly Refectory and Infirmary

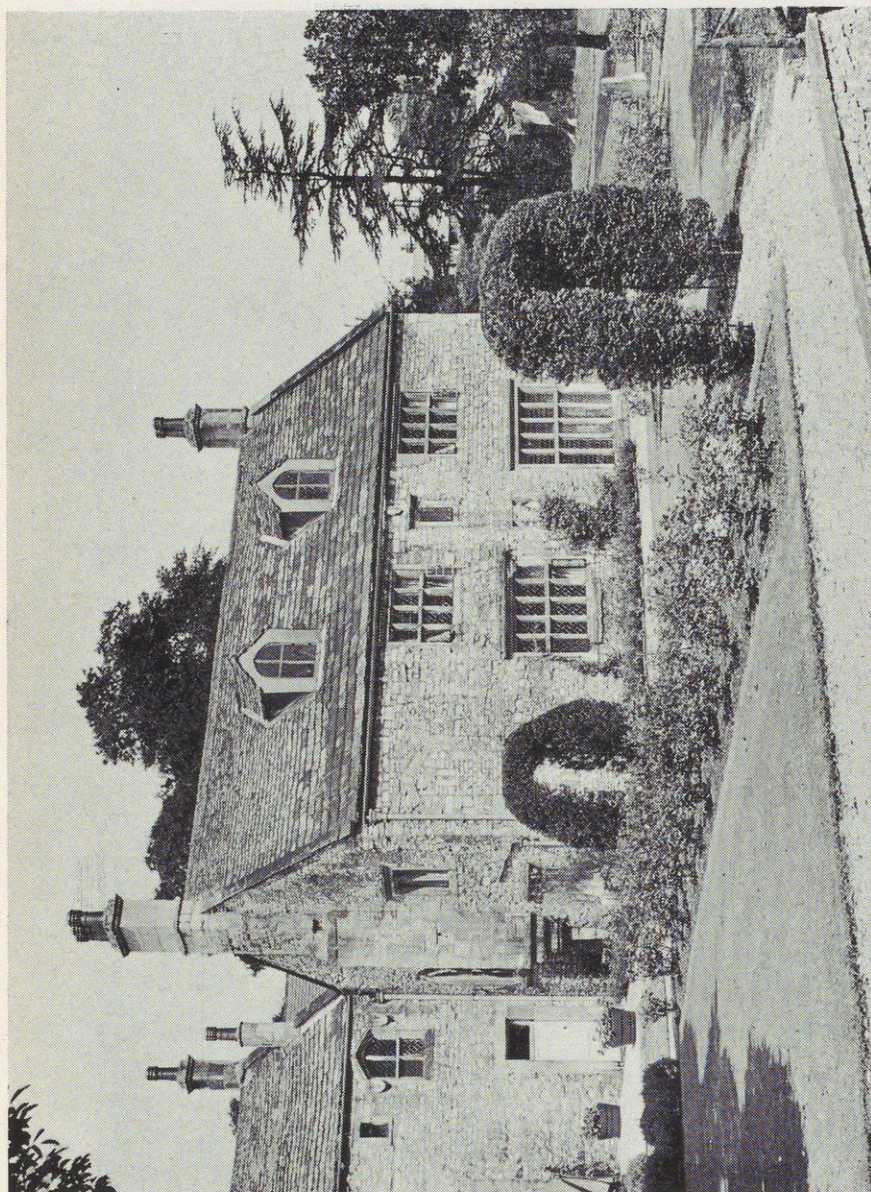


LONDON

Nave of Austin Friars

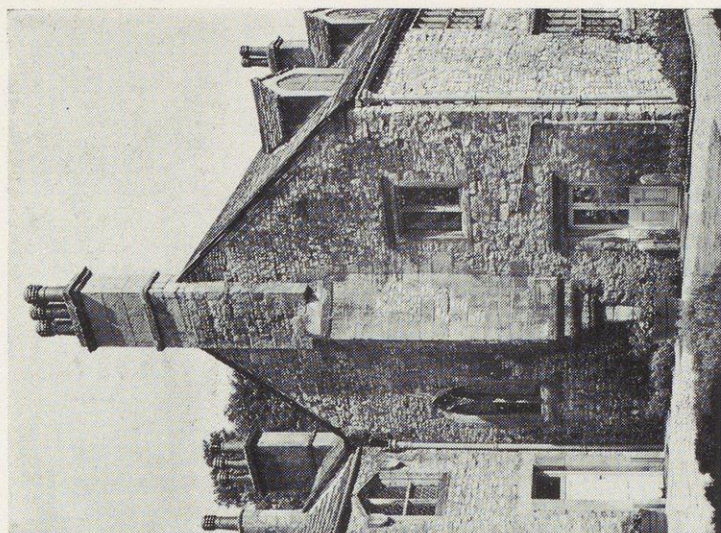


LONDON. AUSTIN FRIARS. Nave
After fire of 1862



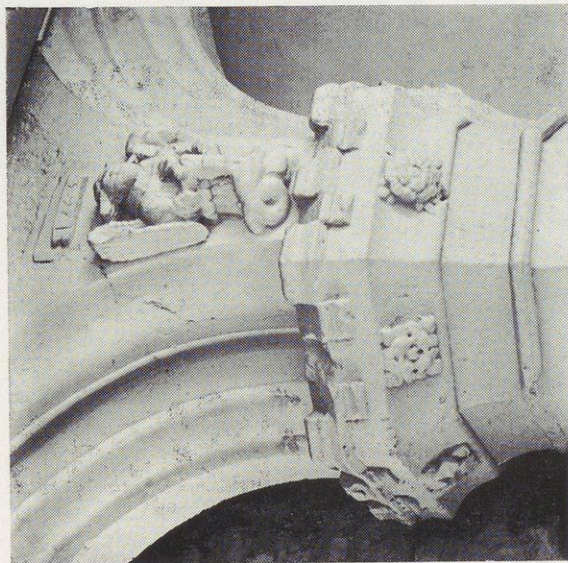
TICKHILL

The friary viewed from the flower garden



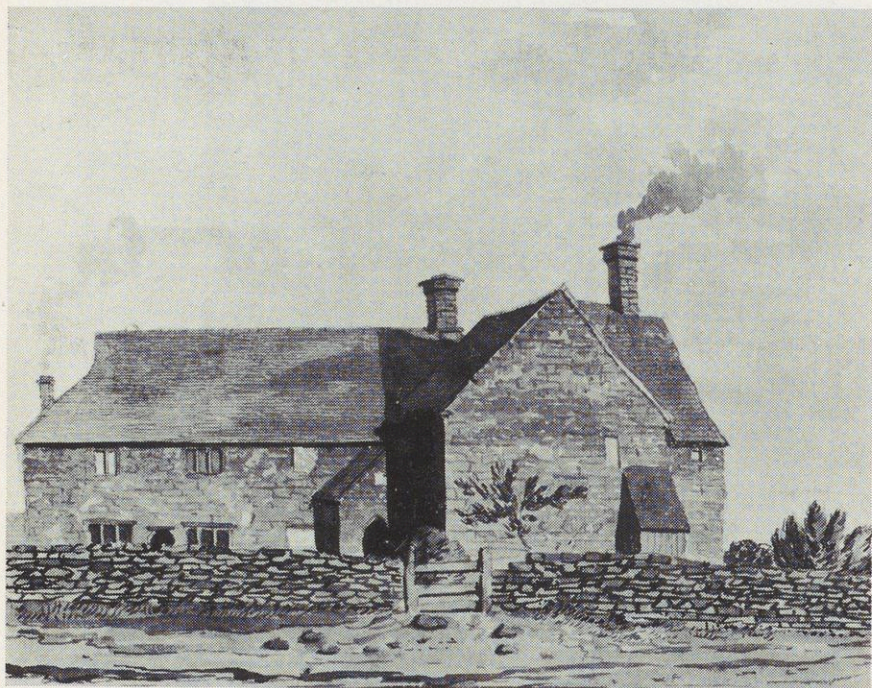
TICKHILL

A corner of the house made doubly fascinating because of the rough masonry, blocked doors and windows.



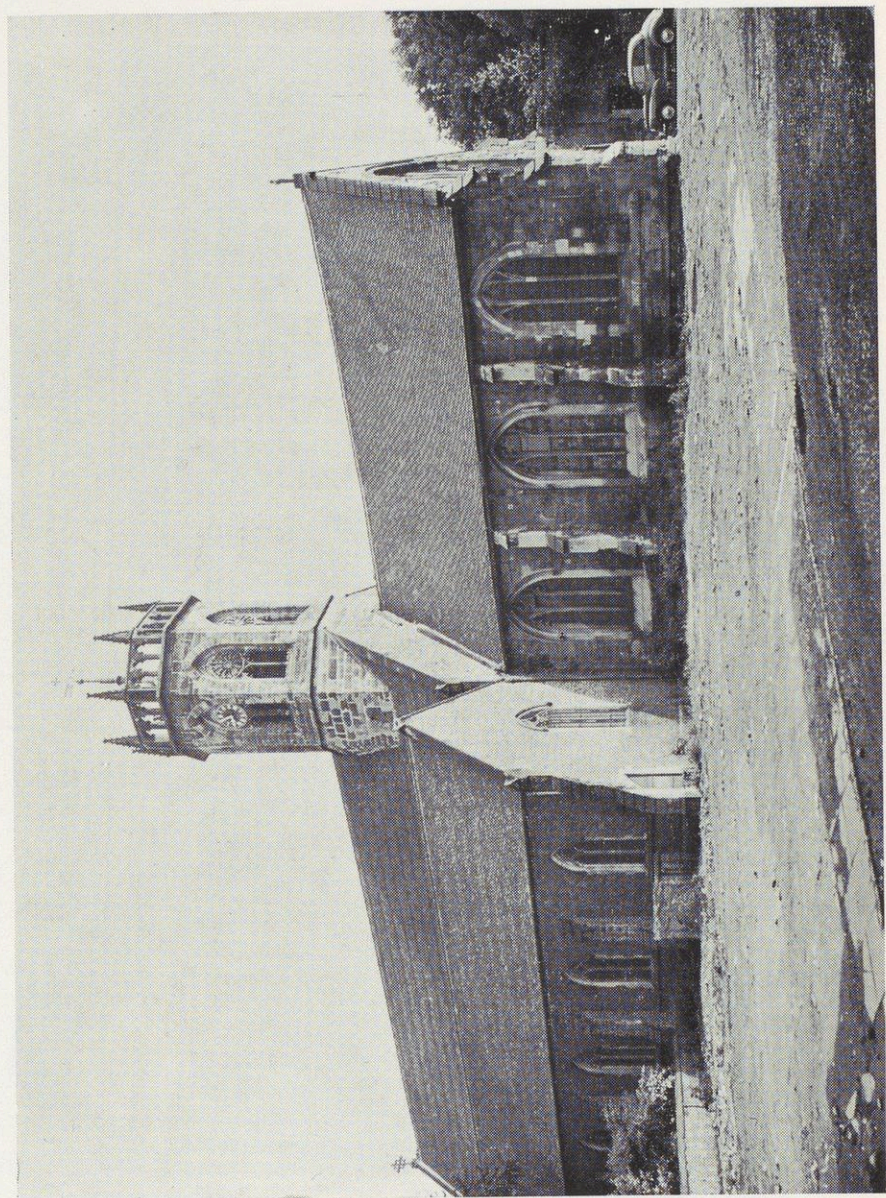
TICKHILL

Remainder of early English arch leading to Entrance Hall with 1263 inscribed above figure of Austin friar.



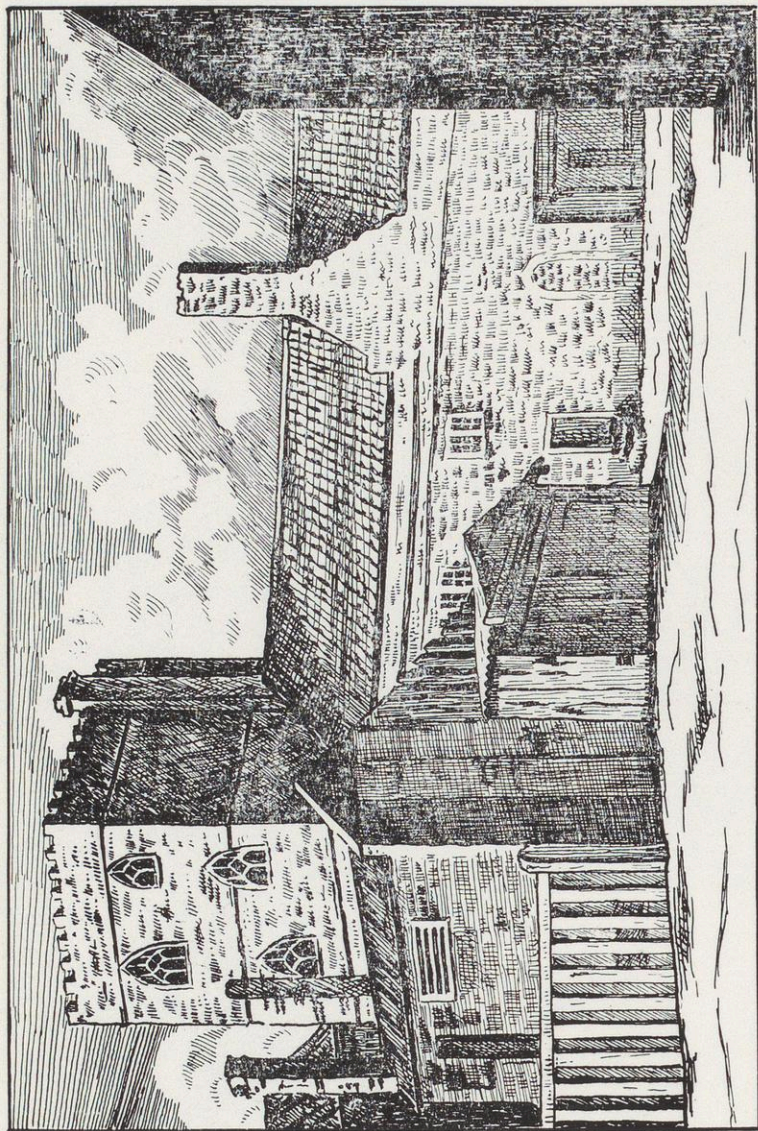
WOODHOUSE, SALOP

Watercolor made in 1820 by Rev. H. Owen



ATHERSTONE
Church of St. Mary's

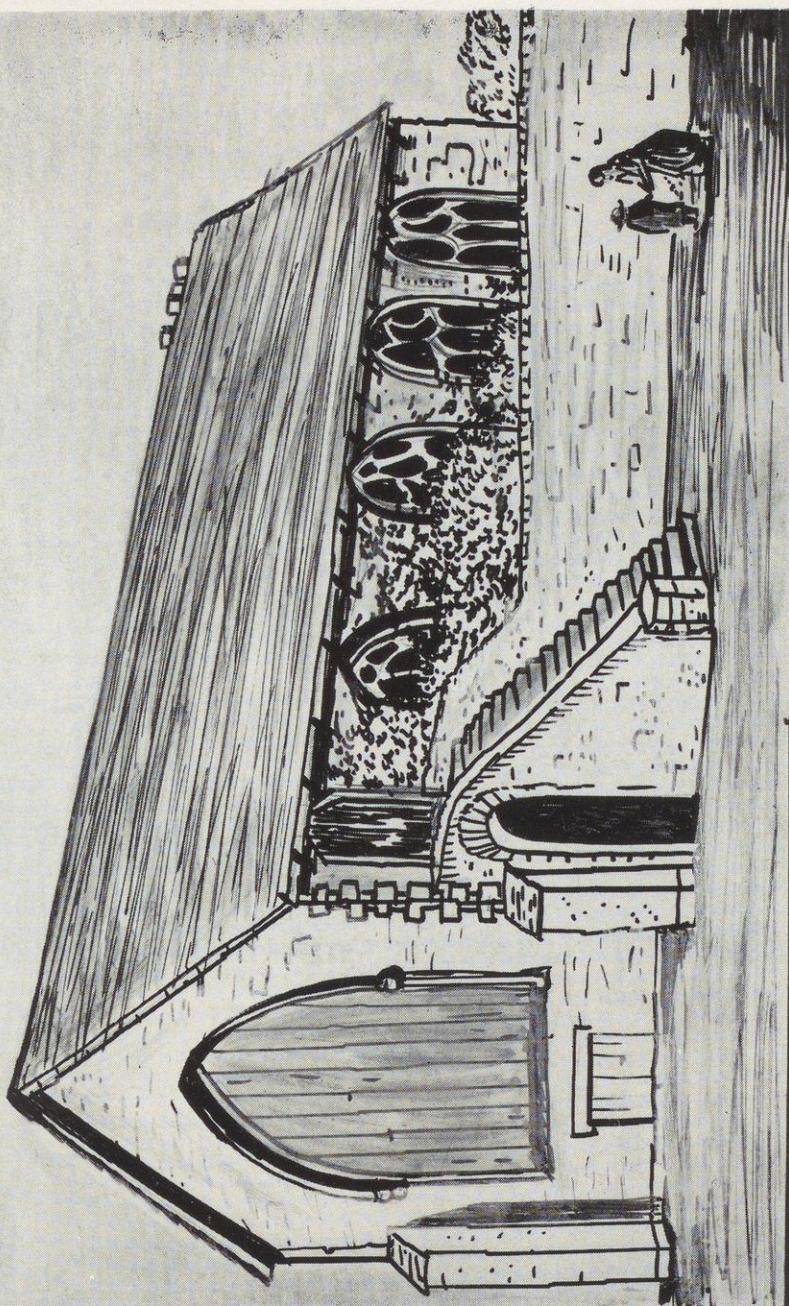
EAST VIEW of ST. AUGUSTINES MONASTERY



Built Anno 1331 Taken down and Demolished Anno 1796

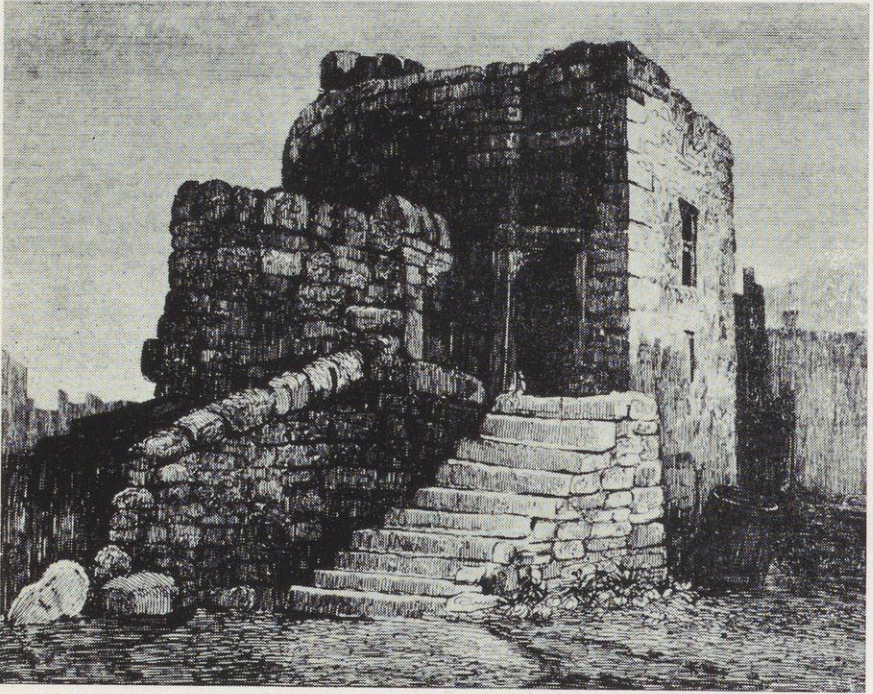
KINGSTON-ON-HULL

Picture from J. TICKELL's, *History of the City* (1796), p. 19,
re-drawn by Rev. C. Renneisen, OSA.



RYE

St. Augustine's (now St. Clare's) Chapel
re-drawn by Eugene Tramble, O.S.A.



NEWCASTLE-ON-TYNE

The Austin Tower

Drawn by M. Richardson.

R. LE BEGUE, *La Tragédie Religieuse en France* (Paris 1929) IX/X.
Fr. X. Kelly OSA, rendered the Latin original into English for his
Dissertation, Villanova University, Pa 1952.

287 Fratrī Galfredi Petri Baiocen. Galli, lector. sacrarum liter/arum
de vita ac moribus atque panis/miraculo sancti Nicolai de Tollen/
tino Comedia.

Incipit of Dedication : « Frater Eduardus Soppeth Augustinianis
novitiis felicitatem dicit. Evenit ad manus nostras nuperrime ».

Incipit of text : « Actus primus. Sanctus Nicholas Tollentinas
[praying] En hominum superumque ».

Edition : London, R. Pynson 1510[?] in octavo, 29 pp. In prose.

Location : London, Br. M., Printed Books C 122. a. 42.

The title page pictures the saint with large tonsure, short
capuche and narrow sleeves, carrying a book in the right and a lily
in the left hand, on his breast appears a star. The habit, girded
with a leather cincture, is a bit raised so that the undergarment, the
tunichina, is visible. The feet are bare. Except for this reminder
of times past, the picture probably represents the habit of the
Austins at that period.

¹⁾ *Canterbury, Reg. Warham* 269v and D 1153.

²⁾ RASHDALL, *Universities* III, 156.

STOKTON Adam 1392

Pp. 394/5 (XV, 592/3) *supra*; BRUC 557; GWYNN, *Engl. Austin
Friars* 236-39.

In the description of Adam Stokton's manuscript, now *A-5-3 in
Trinity College, Dublin* (Ireland) we did not follow T. K. ABBOT's,
Catalogue (1900) but his more detailed enumeration which he placed
in the manuscript together with remarks by Professor Alton (1935)
and A. B. Gwynn (1937). The manuscript is a volume of 460 pages
in quarto and bears the inscription :

288 *Miscellanea per quendam Adam de Stocton, lectorem in con-
ventu Cantabrig. A. D. 1377, vel composita vel collecta et manu-
scripta, viz.*

P. 1 : s. Contenta libri. pp. 2-4 blank.

1. Scintillarium poetarum. Inc. « Multi viri veteres », pp. 5-43.

This is a tract on Greek mythology usually called *Mythographus*

Vaticanus III, ed. by G. H. BODE, *Scriptores Rerum Mythicarum Latini Tres* (Cellis 1834). It is in substance the work of Alberic de London ca 1160: *Medieval and Renaissance Studies* 1 (1941) 37. The incipit is missing in Bode, while Stokton omits chapter 15, which is also missing in other manuscripts.

2. Summa Chiromantiae ac etiam de Planetis, pp. 43/9.
3. Interpretatio Ovidii Metamorphoseos secundum tenorem moralem, pp. 55-154 with Indices 154/6.

It is a well known moralization by various authors, but in the main the fifteenth book of the *Reductorium Morale* by Pierre Bersuire OSB, a friend of Petrarch. See Petri Berchorii Pictaviensis *Opera Omnia*, 2 vols. Aversa 1609.

4. Capitula et tabula alphabetica super tractatum de veneno (see no. 13) et pauca de Signis, pp. 157-160.

The second part is a note on abbreviations used in books of Canon Law.

5. Valerius ad Rufinum « de non ducenda uxore » cum sua expositione, pp. 161-175.

The Letter is printed in MIGNE, *Patrologia Latina* 3.254 but without the exposition.

6. John Wyclif, Determinatio, pp. 176/9.
Explicit: « Hec venerabilis doctor magister Johannes Wyclif in quadam sua determinatione A. D. 1379 ».

A year later Stokton crossed out the word « venerabilis doctor » and wrote above « execrabilis seductor ».

7. Epistolae missae per Fratrem W. Flete ordinis Heremitarum sancti Augustini ad Anglicanos A. D. 1380, viz., pp. 179/186.
1° Fratribus Anglie in communi.
2° Magistris eiusdem ordinis.

Pp. 184/6 (XIII, 521/3) *supra*. Published in AA XVIII (1941/2) 308 sqq. See under Flete no. 174.

Pp. 187-193 blank.

8. Narratio brevis miraculi (added to no. 7).

9. Gilberti vicarii generalis supradicti ordinis epistula fratribus eiusdem, data 16 Julii 1525.

It is a letter of confraternity published in D 1052, where the two parentheses should have been omitted.

10. *Mythologia Fabularum venerabilis Fulgentii cum Notis Adami de Stoctone et excerpto brevi e S. Augustini libro 5° contra Julianum cap. 19 ad finem*, pp. 199-252.

11. *Explicatio vocum difficiliorum in Bibliis*, pp. 263-300.

Some of the words are explained in English.

12. *Lincolniensis seu Roberti Groshead Tractatus de oculo morali cum prologo, expositione et tabula materiarum per Adamum de Stocktonn*, pp. 301-361.

List of Chapters 361, Indices pp. 362/5. Pp. 366-370 blank. This work was copied 1377 while Stockton was lector at Cambridge.

13. *Tractatus de Veneno Peccati* [by Robert Grossetest], pp. 371/92.

14. *Breviloquium Philosophorum de Virtutibus Antiquorum, quod venerabilis pater et magister Fr. Johannes Walensis seu Waleys compilavit ad honorem Domini et utilitatem Ecclesie Sancte ad instantiam Domini Episcopi Magolensis. Per Adam de Stok-tonn script. Cantabrigie 1375*, pp. 392/415.

On John Waleys OFM see BRUO III, 1960/1.

Magolensis = Magalonensis = Maguelonne, an ancient diocese of France.

15. *Casus abstracti a jure per fratrem Hermannum de provincia Saxonie per capitulum generale Caturcum [Cahors] examinati*, pp. 415/23.

Father Zumkeller informs us that Fr. Hermann was a Franciscan, not the Austin Hermann Schildesche.

16. *Tractatus Verissimi quidam, viz.*, pp. 423/7.

1. *Casus reservati Episcopis de iure.*
2. *Determinatio Curie Romane de quarta portione.*
3. *Extracta « de reliquiis et veneratione sanctorum ».*
4. *Forma litterae questorum de questibus et de abusionibus.*
5. *Notanda de nomine Jesus.*

17. *Salutationis Angelicae Expositio*, pp. 428/37.

Father F. X. Martin informs us that it is a good synopsis of John Waldeby's, *Salutatio Angelica*. See no. 313 (5) *infra*.

18. *Plura de nomine Jesus et Commentaria in haec verba* : « Nec hic peccavit nec parentes eius », p. 437.

19. Various Fragments of *Postillae* in a later hand, pp. 439/42. Pp. 443/59 blank.

Owners of the manuscript :

1. « Liber iste pertinet Fratri Roberto Mendham AD 1497 », p. 460.

On Mendham see BRUC 401/2, 680.

2. « Iste liber pertinet Fratri Thomae Swyllington AD 1529. Ita est per me script. ».

On Thomas Swillington who became suffragan of Lincoln see D 1033, 1046, 1070, 1082 and List of Bishops p. 483 *supra*.

3. *Johannes Dee AD 1561 Bostoniae*, p. 5.

M. R. James wrote on John Dee as manuscript collector in *Biographical Society Supplementum* 1921. Mss. formerly owned by Dee, *ibid.*, p. 15. Ussher bought some of these manuscripts in 1624/5: USSHER, *Works* XV, 227.

Places, where the various books in this manuscript were written : p. 43 at Souldrop ; pp. 102, 111, 120 at Bedford ; p. 127 at Lenne (Lynn) ; p. 123 at Souldrop ; p. 143 at Otteford ; p. 147 at Uston [sic] ; pp. 301, 392 at Cambridge.

STOKTON Henry

BRUC 559, 683

While John Rickinghall, chancellor of Cambridge University, attended the Council of Constance in 1417, the long standing controversy between town and gown flared up again, in which also the Austins Henry Stocton, vice-chancellor of the university, and Thomas Cressale, local prior, became involved (D 701). Stocton was still alive on 25 February 1434* when he was appointed one of the three vicars for the next provincial chapter .

289 Ms. 73 of the Ottoboniani Collection, Vatican contains on fol. 181v this inscription :

« Istum librum accepit Magister Walterus Crome a magistro Henrico Stokton Augustinensi in festo sancti Martini M^oCCCC^oXXV^o et dedit sibi in pignus unum proprium de animalibus Alberti » ¹⁾).

¹⁾ Bannister who published the text for the first time (*Collectanea Franciscana* I, 126) made two errors, as Father Benedict Hackett found when checking the original ms. He wrote 1325 instead of 1425 and read « Magister Walterus Oxonie » instead of Magister Walterus Crome, who was a wellknown master of Gonville Hall (BRUC 168).

Ms. 73 contains *De vita contemplativa* by Julius Pomerius, not St. Prosper as the ms. has; this work is printed in MIGNE, *Patrologia Latina* 59, col. 415-520. Also copied are *Formula Noviciorum* and *Horologium Sapientiae*. See also G. MERCATI, « Codici Latini Pico Grimani Pio », *Studi e Testi* 75 (1938) 138.

STOKTON John 1456

John Stokton received permission in 1419* to become lector at any studium. He was prior of Oxford in 1456* ¹⁾, when Edmund Rede, lord of Boarstall. was given the rights of founder.

290 He owned Gilbertus Anglicus, *Compendium Medicinæ*, now Cambridge, Peterhouse 52.

¹⁾ BRUC III, 1779 falsely names Robert Stockton as prior.

STRYNGER Richard

291 Ms. 38-G-1 of St. Paul's Cathedral Library, London bears on fol. 1 the inscription : « Richardus Strynger Frater ordinis Fratrum heremitarum sancti Augustini conventus Warryngton prope Westchester ».

The manuscript, formerly in the possession of Rev. C. W. Bingham, rector of Bingham Melcombe (Dorset) and sold in 1883, is a copy of the statutes at large from the Magna Charta to 14. Edward I (1286). From internal evidence it cannot be earlier than the last years of Edward III ¹⁾.

A Richard « Augustinesmogh » is mentioned as tenant of Butler lands in 1332 ²⁾ but he cannot be identified with the copyist and no other Richard of OESA-Warrington has come to the fore.

¹⁾ The above information is taken from the kind letter of Neil Ker of 12 December 1965.

²⁾ Richard Strynger is falsely called Richard Utrington in BEAMONT, *Warrington Friary* 23, and made prior of that house in 1332.

[STURREY Thomas]

Thomas Sturrey was not an Austin friar as BALE, *Catalogus* I, 472/3 states, but an Augustinian canon. The Austin master was called John Sturrey and is not known as author though active in the religious life of his time (D 738n).

TEESDALE Henry 1388

Pp. 76/80 (XI, 544/8) *supra*; BRUO III, 221 and Add. I, 687

Where and when Henry Teesdale obtained his magisterium is unknown. Father Hackett would like to identify him with Henry Bederic (/).

292 Teesdale donated Ambrosius, *Super Lucam* to the York Library (no. 120).

293 And received the *Articuli Fidei* by Nicholas Ambient (= Amiens) in exchange for a volume of Sermons by St. Augustine (no. 14).

294 *Libri Naturales*.

Incipit : « Natura quaedam est naturans quedam natura naturata ». Explicit : « Expliciunt libri naturales secundum M. Teysdale in veritate. Et sic ait quidam venerabilis senex ».

Location : Oxford, Bodleian 520, ff. 1-12, xv century (SC 2194).

The Ms contains several imperfect pieces, one of them being assigned to a Master Teysdale. The scribe has drawn a label on the bottom of one of the pages and inscribed himself Thomas Herlyston.

In a kind communication A. B. Emden expressed the opinion that the Master Teysdale is probably not the Austin Henry Teesdale but John Tesdale, fellow of Michelhouse, Cambridge (BRUC 579) whose gifts of books to the university library of Cambridge are in accord with the subject matter of Ms. 520. The Summary Catalogue called attention to Th. Harlyston, a monk of Bury, as the possible scribe ; Emden suggests instead Th. Harleston *alias* Smyth, fellow of Gonville Hall (BRUC 287).

Emden also states that Harylston might easily have met the « *quidam venerabilis senex* » in Cambridge who told him the name of the author of the opusculum.

THOMPSON Roger 1486

Nothing is known of Master Thompson but his interest in the famous library of OESA-Gorleston, for which he composed a catalogue carrying the following title ¹⁾).

295 « This booke made the fourth day of August in the first year of the reign of King Henry [1485/6] by me Master Roger Thompson of the convent of St. Augustin, maketh mention of all such jewels, plate, books, manuscripts, relics and antique things which have been received by bequest into and belongeth unto said house of the said freres ».

N. Ker, chief authority on surviving English manuscripts, informed us that he has no knowledge of it. A. C. Hedges, borough librarian of Great Yarmouth, kindly ordered an exhaustive research through the available material to find Palmer's source but to no avail. The greater part of the valuable local collection of rare books, manuscripts and Corporation records were destroyed during the last war. Palmer had been the chairman of a committee which examined all the old deeds and documents relating to the Borough of Great Yarmouth. Since he does not give his source for Thompson's catalogue in the inventory he made of these records nor in his printed history only a lucky find will bring a solution.

¹⁾ PALMER, *The Perlustration of Gt. Yarmouth* III, 328.

THORNTON Thomas 1366

Thomas Thornton was master in theology when Thomas de Lisle, bishop of Ely, licensed him in 1351 (D 397). It is the only time that the title is mentioned. In 1354* he attended the General Chapter of the Order in Perugia and five years later was chosen provincial but had resigned or was removed before the chapter of 1360 and brought before the King's Council « to inform the king on some points touching which he wishes to be informed » (D 453).

The only difficulty known at this time concerned the building program of John Arderne, prior of London. Thornton returned to York, where he was replaced as confessor by Thomas Warcop during the plague of 1361 (D 457). In 1366* he was stationed at Penrith and licensed for the Diocese of Carlisle.

296 The York Catalogue mentions under no. 207 : « *Repertorium Thornton* 2° fol. « Sensus in talibus non ».

Repertorium is the same as Summa: C. N. KER in *Mediaeval and Renaissance Studies* 2 (1950) 162.

THORP Richard Sr. 1330

BRUO III, 1869

Two Austins by the name of Richard Thorp must be distinguished. Richard Thorp Sr. was a member of Oxford when ordained subdeacon on 21 September 1297. He was licensed to hear confessions in the diocese of Lincoln and replaced in July 1331*.

Richard Thorp Jr. was ordained subdeacon on 18 December 1361, deacon 11 June 1362 and priest on 13 December 1362¹⁾. He is the signer of the Catalogue of York.

The books mentioned in the catalogue belong to Richard Sr, because Richard Jr had not yet obtained any academic title and in the middle of the fourteenth century it took longer than ten years to reach the magisterium. Richard Sr. was dead by 1372 as the word « quondam » signifies. The Catalogue records :

297 « Postille super Genesim excerpte de doctore de lyra²⁾ per magistrum de thorp in papiro. 2° fol. : *subdicitur ibidem litera*. S. 2m » (no. 51).

The Catalogue also mentions three books formerly in the possession of Master Richard :

298 « Item quoddam... quondam Ric' thorp in papiro ligatum » (no. 358).

299 « Item equatorium quondam magistri Ric Thorpe » (no. 378).

300 « Summa magistri Johannis de aschdene. thorp. » (no. 389).

¹⁾ York, Reg. Thoresby, f. 320v.

²⁾ STEGMÜLLER, *Rep. Bibl.* V, 1351 copies this without giving source.

TONEYS (TUNEYS, TONNEIUS) John † 1511

Pp. 129/30 (XII, 394/5) *supra*; BRUO III, 1887.

To the previous description of his life and activities may be added, that Toneys was a native of Norwich ¹⁾. If it is true that he was prior in his home town in 1478 ²⁾, then he was at least sixty years old when he died in 1511, and the stories of a premature death would not hold true. His burial in Austin Friars, London is confirmed by the decision of the prior general in 1514* that his goods should be assigned to London; he had left 100 pieces of silver (D 1041.4).

Toneys and his predecessor William Galion († 1507) are given much credit for the revival of classical studies in their province. Toneys is particularly praised for his study of Greek in which he became so proficient as to write letters in it and publish a grammar ³⁾. The latter was printed by Pynson, London ⁴⁾ but so far not a single copy has been found..

He is credited by BALE with the following works :

- 301 Rudimenta Grammatices, lib. 1.
- 302 De quantitate syllabarum, lib. 1.
- 303 De edendis carminibus, lib. 1.
- 304 Epistolae ad diversos, lib. 1.
- 305 Orationes ad clerum, lib. 1.
- 306 Sermones ad populum, lib. 1.
- 307 Lecturae magistrales Cantabrigiae, lib. 1.
- 308 Collectanea suarum contionum quaedam, lib. 1.
- 309 Facetiae et rhythmi : « et alia nonnulla, quae immatura prae-ventus morte non absolvit ».

¹⁾ COOPER Ch., *Athenae Cantabrig.* I, 14.

²⁾ BLOMEFIELD, *History ... Norfolk* IV, 90.

³⁾ « Joannes Tuneys scripsit libros aliquot de re grammatica, quorum multa exemplaria impressa ibidem [OESA-London] extant. Fuit Augustinianus et provincialis per aliquot annos sui Ordinis. Obiit autem circiter primos Henrici VIII [annos]. Johannes Baleus, si recte memini, significavit mihi, se vidisse epistolam Graece scriptam ab hoc Tuneio »: LELAND, *Collectanea* IV, 54. « Johannes Thoneius, Augustinianae professor sectae, bonas litteras atque adeo eloquentiam magni merito fecit: Nec minori usus est in sacrarum lectione cura. Senserat

deesse aliquid ad circulum, nempe Graecae cognitionem linguae. Accinxit igitur se maxima cum alacritate et promptitudine operi, ac, devoratis primis rudimentorum molestiis, ignescens ad Majora se contulit. Sed neque haec virtus iusto caruit honore, nam a suis collaudatus honorifica functione usus est. Sunt qui putent multa ab hoc homine erudite fuisse inchoata, at non absoluta, partim immatura morte, partim socordia fraterculorum in tenebris et silentio elanguisse, denique blattas ac tineas, po dolor ! pavisse »: LELAND, *Commentarii* 432/3.

⁴⁾ « Plura eius opuscula Londini sunt per regis typographum Ricardum Pynsonem excusa »: BALE, *Catalogus* I, 630/1. The Brit. Mus. informed us that no copy of Toney's grammar has yet come to light. It seems that it was privately printed and did not find a wide circulation.

THOMASIIUS DE ANGLIA see CLIFTON Thomas

TWYFORD Roger 1390

BRUC 600

« In 1390 flourished Roger Twyford, who had the sobriquet of Roger Goodluck. He was an Augustinian whose main skill lay in his acquaintance with the early Fathers. He was a man of prayer »¹⁾. He also was prior of OESA Norwich in that year.

In the library of Thomas Godslove, Norwich the following works of Roger were discovered by Bale ²⁾.

310 *Itinerarium mentis in Deum* lib. 1. « Ecce descripsi eam tripliciter Prov. 22. Cum omnis scientia gerere debeat Trinitatis insignia ».

311 *Sermones eruditi* lib. 1. « Veniet desyderatus cunctis gentibus ». « An extant adhuc alia ab ipso scripta opuscula plane ignoro ».

Bale lost his copy of the *Itinerarium*, when he fled from Ireland ³⁾.

Father Hackett believes that the *Itinerarium mentis in Deum* was actually the well known work of St. Bonaventura whose name in mediaeval times was often derived from *bona fortuna*, from which Bale fabricated the English equivalent Goodluck. Since the manuscript seems to be lost, it cannot be decided whether Fr. Roger just copied Bonaventura's *Itinerarium* or wrote a commentary on it ⁴⁾. Bale also calls him magister but nothing is known about his academic career.

¹⁾ BLOMEFIELD, *Hist. Norfolk* IV, 90, took his text from Bale, but the fact

that Twyford was prior of Norwich in 1390 he probably gleaned from the records of the city.

²⁾ BALE, *Catalogus* I, 518; his *Index* 390 speaks of Robertus or Rogerus.

³⁾ BALE, *Catalogus* II, 167 and de Meijer in AUG VII, 120. The York Catalogue no. 630 mentions « Item sermones qui incipiunt « Veniet desideratus ».

⁴⁾ HACKETT, *Spirit. Writers* 452/5 whose conclusions are fully accepted in BRUC 600 but *Oxford, Ms. Bodl. 630* (SC 1953) is a work of St. Augustine which was given to « Roger Twiforde et ceteris fratribus de Syon ». Were it not for the testimony of Blomefield, one could doubt that Roger was an Austin friar, especially since Syon also followed St. Augustine's Rule (S. Bridget).

WALDEBY John c. 1314 - b. 1372

Pp. 400/4 (XV, 598/602) *supra*; BRUC III, 1957/8; BALE, *Catalogus* I, 499; *Index* 261/2; HACKETT, *Spiritual Life* 455/70; Gwynn, *Engl. Austin Friars* 114/23.

Extant Works

312 Itinerarium Salutis or Tractatus in Orationem Dominicam.

Incipit : Septies in die laudem dixi tibi (Ps. 118).

Explicit : « Qui dilexit nos et lavit nos a peccatis nostris. Tractatus Waldeby in orationem dominicam. Deo gratias ».

313 Tractatus in Salutationem Angelicam or Tractatus in Salutationem Marie.

Incipit : « Vas electionis Paulus Doctor ».

Explicit : « Cui cum prole sua benedicta honor sit et gloria in secula seculorum. Amen. Expliciunt quinque homilie super quinque verba salutationis angelice secundum fratrem Johannem Waldeby ordinis heremitarum sancti Augustini ».

The Salutatio Angelica was written after the Pater noster:

« Sicut in conclusione oracionis dominice diffusius declaravi » (fol. 38v); legitur in Itinerario »: fol. 54v, Misc. 296.

314 Tractatus in Symbolum Fidei or De Articulis Fidei.

Incipit of dedicatory letter : « Venerabili in Christo patri Thome... ».

Incipit of text : « Credo, [Domine], adiuva incredulitatem meam. Michi, karissimi, consideranti superficialiter... ». Printed *infra*.

Explicit : « Quam nobis concedat salvator mundi, auctor gracie et fidei nostre, Jhesus Christus, cui sit omnis honor et virtus per infinita seculorum secula. a.m.e.n. Explicit Waldeby de articulis fidei. Deo gratias » : *Gonville and Caius* 344, fol. 172v.

BALE's *Catalogus* calls it Duodecim sermones with above incipit.

The work was written between 1348 and 1350.

Since the above three tracts are as a rule found together in the manuscripts, we give their locations together.

CAMBRIDGE :

1. *Univ. Libr. li-III-29* (Catalogue 1793).
Pater 46-65 — Ave 65-75 — Creed 75-89v (incomplete).
2. *Gonville and Caius 334* (727).
Pater 110-136v — Ave 136v-150 — Creed 150-172v with Index verborum, followed by 14 sermons (no. 326 *infra*).
3. *Corpus Christi College 317*.
Pater 1-48 — Ave 48-70 — Creed 70-101.
4. *Trinity College 0.5.4* (Cat. 1285). A Collection of Letters.
Fol. 72v contains Waldeby's Dedication of Creed.

DUBLIN :

5. *Trinity College A.5.3* (Cat. 115), pp. 428/37.
Excellent synopsis of Ave Maria by A. Stocton (no. 288 (17) *supra*).

LONDON :

6. *British Museum, Royal Ms. 7-E-II.1* 14. c.
Pater 2-33 — Ave 33v-49v — Creed 50-75v.
7. *British Museum Royal 8-C-1* (Cat. I, 228).
Pater 2-45v — Ave 45v-70 — Creed 71v-110 with Index 110-121v.
8. *Lambeth Palace 87*.
Pater 138-164 — Ave 165-180 — Creed 181-199 followed by « Sermones Super X mandatis » 199v-210. See no. 325.
9. *Lambeth Palace 352*.
Pater only without preface, ff. 25-54r.

OXFORD :

10. *Bodleian, Laud Misc. 296* (Catalogue 1157).
Pater 1-37v — Ave 37v-56v — Creed 57-81.
Prologue to Pater, Sepcies in die, 81v-84v.
11. *Merton College 68* (K. 2.2).
Pater 229-257 — Ave 257-272 — Creed 272-294 with Index 295-301. Seen by BALE (*Index* 261).

SALISBURY :

12. Cathedral 39.

Pater 23-65 — Ave 65v-90 — Creed 90v-129.

The Catalogue of OESA-York enumerates the Pater Noster in nos. 574, 618, Ave 574, 618/9, Symbolum 82, 563, 574, 590, 618, 620.

315 Novum Opus Dominicale.

Incipits : « Predicate Evangelium omni creature » (Laud Misc. 77).
« Cum appropinquaret Jesus Jerosolymam. Evangelium est laicis predicandum » (Bodl. 687).

Locations : Oxford, Bodleian, Laud Misc. 77, ff. 1-155.

Oxford, Bodleian Misc. 687, ff. 78r-147 (SC. 2501.3)

Index fol. 78r.

LIST OF SERMONS

With one exception the two extant manuscripts contain the same sermons for the entire ecclesiastical year. They are written in Latin, but the sermons for the 17. and 23. Sundays after Pentecost contain on the lower margin some English notations. Laud Misc. 77 begins with the Feast of Ascension and ends with the Thirteenth Sunday after Pentecost, while Bodl. 687 begins with the First Sunday in Advent and ends with the 24th Sunday after Pentecost.

The second folio number gives the location in Bodl. 687.

			<i>fol.</i>	
Ascension	Predicate evagelium omni creature			
	[Mk. 16, 15]	1r	—	
14. Sunday after Pentecost	Querite regnum dei [Mt. 6, 33]	3v	134	
15. » » »	Resedit qui erat mortuus [Lk. 7, 15]	4	134v	
16. » » »	Magister quod est mandatum magnum in lege [Mt. 22, 36]	5v	135v	
17. » » »	Amice, ascende superius [Lk. 14, 10]	7	136v	
18. » » »	Offerebant et paraliticum [Mt. 9, 2]	9	137v	
19. » » »	Nuptiae quidem paratae sunt [Mt. 22, 8]	11v	139	
20. » » »	Nisi signa et prodigia videritis [Jo. 4, 48]	13	140	
21. » » »	Oportet [et] te misereri conservi tui [Mt. 18, 33]	16	140	
22. » » »	Reddite [Mt. 22, 21]	18	143	
23. » » »	Confide, filia [Mt. 9, 22]	20	144	
24. » » »	Misereor super turbam	22v	145v	

1. Sunday in Advent	Cum appropinquaret Jesus [Mt. 21, 1]	25	79
2. » » »	Erunt signa in sole [Lk. 21, 25]	28	80
3. » » »	Mortui resurgent [Mt. 11, 5]	33v	82v
4. » » »	Ego vox clamantis in deserto [Jo. 1, 23]	36r	84
Nativitas Domini	Gloria in excelsis [Lk. 2, 13]	39v	85v
Sunday within Octave of Nativity	Gratia Dei erat in eo [Lk. 2, 40]	41	87
Sunday within Octave of Epiphany	Remansit puer Jesus [Lk. 2, 43]	42	88
2. Sunday after Epiphany	Nuptiae factae sunt [Jo. 2, 1]	44	89v
3. » » »	Domine, si vis, potes me mundare [Mt. 8, 2]	48v	90v
4. » » »	Motus magnus factus est [Mt. 8, 23]	51v	92
5. » » »	Spiritus Domini super me [Lk. 4, 18]	52v	93
Sunday Septuagesima	Voca operarios [Mt. 20, 8]	54	94
» Sexagesima	Exiit qui seminat	57v	95
» Quinquagesima	Jesus, fili David [Lk. 18, 38]	59v	96v
Ashwednesday	Faciem tuam lava [Mt. 6, 16]	62	98
1. Sunday in Lent	Ductus est Jesus in desertum [Mt. 4, 1]	64	99
2. » » »	Miserere, mei, Domine [Mt. 15, 13]	70	102
3. » » »	Signum de celo querebant [Lk. 11, 16]	73	103v
4. » » »	Abiit Jesus trans mare [Jo. 6, 1]	77	106
Passion Sunday	Tulerunt lapides ut iacerent [Jo. 8, 59]	80v	107v
Palm Sunday	Cum appropinquaret Jesus [from 1. Sund. in Advent]		
Holy Thursday	Tristis est anima mea [Mt. 14, 34]	85v	109v
Good Friday	Exiit ergo Jesus portans coronam spinam [Jo. 19, 5]	87v	111
Easter Sunday	Epulari et gaudere oportebat [Lk. 15, 32]	91	112v
1. Sunday after Easter	Pax vobis [Jo. 20, 19]	95	114
2. » » »	Vocem meam audient [Jo. 10, 16]	96	115v
3. » » »	Tristitia vestra vertetur [Jo. 16, 20]	100	116
4. » » »	Ille arguet mundum [Jo. 16, 7]	102	117
5. » » »	Petite et accipietis [Jo. 16, 24]	105	118v
	Accipiet homo prosequens aliquam possessionem temporalem	107v	119

Ascension	Dominus Jesus postquam locutus est [Jo. 16, 29]	108	120
Sunday within Octave of Ascension	Reminiscamini [Jo. 16, 4]	111	121
Pentecost Sunday	Vadit et assumit septem spiritus [Mt. 12, 45]	113v	122v

Here may be used sermon from 5th Sund. a. Epiphany « et est totus sermo de spiritu sancto et est proprium ad festum »: Laud. Misc. 77.

1. Sunday after Pentecost	Estote misericordes [Lk. 6, 36]	116	123v
2. » » »	Homo quidam fecit cenam [Lk. 14, 16]	118v	124
3. » » »	Querit diligenter, donec inveniatur [Lk. 15, 8]	119	125
4. » » »	Per totam noctem laborantes [Lk. 5, 5]	122v	126v
5. » » »	Nisi habundaverit iustitia vestra [Mt. 5, 20]	124v	127
6. » » »	Misereor super turbam [Mk. 8, 2]	125v	127v
7. » » »	Qui fecit voluntatem patris mei [Mt. 7, 21]	127	128v
8. » » »	Filii huius seculi prudentiores sunt [Lk. 16, 8]	129v	129v
9. » » »	Domus mea domus orationis [Lk. 19, 46]	131	130
10. » » »	Qui se exaltat, humiliabitur [Lk. 18, 14]	133v	131
11. » » »	Surdos fecit audire [Mk. 7, 37]	135v	132
12. » » »	Diliges dominum tuum [Lk. 10, 27]	138v	132v
13. » » »	Surge [tolle lectum tuum] et vade [Lk. 9, 6]	140v	133

In Laud. Misc. 77 the sermons are followed by a prologue to sixty six stories or exempla ff. 140v-152r and an Index verborum 152v-156v. Bodl. 687 has only an index preceding the sermons on fol. 78r. In Misc. 77 is added by another hand:

« Explicit tractatus qui dicitur novum opus dominicale continens sermones per omnes dominicas totius anni cum quibusdam festis principalibus. Quem tractatum compilavit fr. Johannes de Waldeby ordinis sancti Augustini, sacre pagine professor, sub anno domini M^o CCC^o sexagesimo quinto.

Sit tibi laus Christe,
Ouo perficitur liber iste.
Precibus assiste.
Scribentem diligit iste

Waldeby John dictus.
Qui fecit <librum> sit benedictus
Celicis addictus
Nec penis sit derelictus ».

*Lost Works***316** Tractatus super Septem Psalmos Poenitentiales.

This lost work is enumerated in York Catalogue nos. 828, 589. Waldeby himself mentions it in his tract on the Creed: « Sicut declaravi in tractatu quem compilavi super septem psalmos penitentiales » (*London, Br. M., Royal Ms. 8-C-1, fol. 88v*). In the same manuscript Waldeby's name has been written on fol. 144v at the beginning of an English treatise: « Tractatus de septem peccatis mortalibus ». The hand is of the 16th century. The tract is, therefore, not identical with the Pater Noster which treats the same subject. BALE, *Catalogus* I, 499 mentions a work « Contra septem peccata » lib. 1, but gives no incipit. It could be therefore either work.

317 Super Apocalypsim.

York Catalogue no. 43: « 2^o fol. sequitur in textu ».

318 Tractatus Waldeby « Misericordias Domini ».

York Catalogue 82:

Oxford, Magdalen College Ms. 71, fol. 78rv has a sermon « Misericordias Domini in eternum cantabo » for which it does not give an author. It is followed immediately (ff. 78v-97) by sermons of Richard Rolle of Hampole, the hermit, but the authorship of « Misericordias Domini » by Hampole is no longer recognized. A similar title « De Dei misericordia » is given to Dublin, Trinity College 321, fol. 16v-51r: HACKETT, *Spirit. Life*, 464.

319 Novum Opus de Sanctis (written shortly after 1365).

York Catalogue no. 558: « 2^o fol. durati sed pharao », and no. 560: fol. 2^o « super terram ».

320 Item Sermones Waldeby « Ille arguet ».

York Catalogue no. 619: 2^o fol. « iudicium quo ». The book belonged to Erghome. A sermon with this title is found in *Novum Opus Dominicale* on the fourth Sunday after Easter (*Laud. Misc. 77 fol. 102r, Misc. 687 fol. 117r*).

321 Various Sermons.

York Catalogue 618 contains Waldeby's Pater Noster and Ave Maria « cum diversis sermonibus eiusdem » 2^o fol. « num ecclesiastici ».

322 Repertorium Waldeby.

York Catalogue 208: 2^o fol. « quod elegi noli ». A Repertorium was a manual for the use of preachers.

323 De Sacramento Eucharistiae.

Incipit : « Ratione solemnitatis iam instante ».

Since in the *Index* of Bale the name of William Wodeforde OFM had been erased and Waldeby's name substituted, Hackett would like to assign it to the Franciscan who wrote « LXXII Questiones de Sacramento Altaris », but the incipit speaks for a sermon book rather than a theological treatise.

Doubtful Works

324 Exhortacio Monachi ad parentes suos : York Catalogue 82.

The name Waldeby is written on the margin. Hackett regards this attribution as false and assigns the work to John Cassian. Ms. 84 fol. 137v of St. John's College, Cambridge bears the inscription « Exortacio S. Johannis heremite ad patres contra vicium iactantie ».

325 Exposicio super X mandatis.

Incipit : « Si vis ad vitam ingredi serva mandata. Mt. 19. de preceptis duo videamus, primo quare servanda sunt ; secundo quot sunt et qualiter intelligenda.

Explicit : Sic igitur patet quod decem sunt mandata tria prima ordinancia nos ad Deum, quartum ad parentes, reliqua communiter ad omnes homines. Explicit tractatus de decem mandatis perutilis valde.

Locations : Cambridge, Univ., li-III-29, ff. 1-14.

London : Lambeth 87, ff. 199v-210v.

Salisbury : Cathedral 99, ff. 174v-188v.

Tanner assigned these sermons to Waldeby because they precede or follow the tracts on Pater, Ave and Creed. None of the Mss. gives Waldeby as author. The Salisbury Ms. is identical with that of Lambeth.

326 Fourteen Sermons in *Cambridge, Gonville and Caius* 334/727, ff. 172-198r.

1. Que utilitas in sanguine meo (Ps. 29, 10) f. 172v.
2. Penitet me fecisse hominem (Gen. 6, 7) fol. 176v.
3. Si revertamini et quiescatis salvi eritis (Is. 30, 15) f. 179v.
4. Surge qui dormis (Ephes. 5, 14) f. 181.

5. Non regnat peccatum in vestro mortali corpore (Rom. 6, 12) f. 182v.
6. Ambulate in dilectione (Eph. 5, 2) f. 183r.
7. Nolite conformari huic seculo (Rom. 12, 12) f. 185v.
8. Videte (Lk. 12, 15) f. 187v.
9. Melior est mori quam amara vita (Eccles. 30, 17) f. 188v.
10. Introivit Jesus in quoddam castellum (Lk. 10, 38) f. 189v.
11. In Jerusalem potestas mea (Eccles. 24, 15) f. 190v.
12. Veni sponsa mea (Cant. 4, 8) f. 192.
13. Penitet me fecisse hominem (Gen. 6, 7) f. 193.
14. Dies mali sunt (Eph. 5, 17) f. 195v.

The York Catalogue does not mention the scholastic writings given without incipits by Bale :

327 *Lecturae theologicae.*

328 *Determinationes Oxoniana.*

329 *Lecturae Scripturarum (Index).*

330 *Conciones ad utrumque statum (Catalogus I, 499).*

Waldeby Symbolum

Dedication to Abbot Thomas de la Mare

Our text is based on Ms. 334/727 of Gonville and Caius Library, Cambridge fol. 150rv, called Ms. in our edition.

- 1 « Venerabili in Christo patri ac domino suo singularis-
simo Domino Thome, divina providentia Abbati de sancto
Albano, suus simplex ad vota paratus frater Johannes de
Waldeby ordinis sancti Augustini minimus, inter sacre
5 pagine professores indignissimus, reverencias et honores
et in presenti sortiri [*sic*] gratiam et in futuro gloriam.
- Cum in loco sacro Tymemouth, ubi regis Oswini sunt
ossa venerabiliter translata, vos ex more visitarem et de qui-
busdam ad salutem pertinentibus vobiscum vestri gratia
10 familiariter conferrem, venit in memoriam quedam materia
moralis in expositione symboli, quam dudum populo predi-
caveram in Eborum. Ne vero dicta materia per oblivionem
delaberetur a posterum memoria nisi esset exarata in scrip-
tura me totum vestrum rogastis intime quatenus quicquid
15 de ista materia fuerat in cedula et membranis sparsim inti-
tulata colligerem in seriusum tractatum, duodecim sermones
iuxta numerum articulorum fidei continentem. Advertistis
vero quod scriptura sit absencie solacium, oblivionis reme-
dium et memorie potissimum conservativum. Ego ergo ani-
20 mo revolvens illud metricum

Dum princeps orat precibus precepta colorat

†Animam petenti vel da <dat> capud ferienti.

- Tanti domini mei, patris quoque reverendi, rogamen amplexans tamquam fyrmum, immobile preceptum ad con-
- 25 ventum meum Eborum reversus vestrum satagebam complere desiderium. Sed quia locus iste cotidie turbis plenus huiusmodi contemplationis active non erat aptus, elongavi me fugiens et mansi in solitudine et in loco nostro solitario Tikille, ubi pro magna parte tractatum compilavi credens
- 30 evangelio Luce 2 ubi legitur : quod <non> in comitatu, non inter cognatos et notos inventus est Jesus sed in templo. Sic verbum salutis inveniri non poterit nisi in templo contemplationis et animo quieto, quia testante Jeronimo : Non est turbate mentis scripturas evolvere. Sic ergo quiescens
- 35 a strepitu mundi inveni quem diligit anima mea ; quinimmo ipse invenit me in terra deserta et in loco horroris et vaste solitudinis, circumduxit me et docuit me. Quoniam si aliquid bonum vel proficuum in hoc tractatu reponitur ipse deus docuit et inspiravit. Si quid malum vel erroneum, peccatum meum, idem effugiant. Sicut ergo Ezechieli super fluvium Chobar sedenti deus populi sui Israel captivitatem et oppressionem relaxavit et Johanni in insulam Pathmos relegato totius ecclesie futuram calamitatem et persecutionem revelavit et uterque quod audivit et didicit diligenter conscripsit : Sic mihi in loco illo solitario pro tempore residenti, qui sicut decursus aquarum est inter fluentia situatus, necnon a civitatibus et urbibus ad modum insule semotus et separatus, quicquid placuit Deo mihi peccatori divinitus inspirare, conatus sum in scripturam redigere et quadam serie
- 50 declarare, quoniam fides ecclesie in singulis suis articulis per peccatorum variorum totidem species et modos in dies persecutionem patitur, et nisi ipsis viriliter resistatur ipsam Jerusalem cum XII suis partibus ruina minantur. Igitur ergo, domine deus, adauge nobis fidem, ut ipsam grano sinapis
- 55 similis efficiatur, ut quo magis tribulacionibus premitur eo magis virtus eius extendatur, per cuius efficaciam mons timoris et inobedientie transferatur in montem penitentie, et arbor peccati lux momentanei simul cum omnibus suis ramis in variis libidinis speciebus radicitus evellatur et in
- 60 lignum faciens fructum transportetur et inseratur, ut omnes professores per montem ascendamus iusticie donec veniamus ad montem in quo beneplacitum est Domino habitare. Plantari quoque in domo domini in atriis domus dei nostri floreamus virtutum fidem perornantium quousque nos habitare faciat unius moris in domo celestium premiorum. Vestram paternitatem ipse conservet et dirigat in prosperitate continua a quo omnis paternitas permanet in celo et in terra. Amen ».

13] delibaret Ms.

13] exaratum Ms.

15-16] intitulum Ms.

22] The metricum is beyond reconstruction. Its meaning is clear: While the ruler prays, he gives the law a different shade (of meaning). He either grants life to the petitioner or gives his neck to the executioner.

35] mundi Ms. *add.* verumque.

51] in dies *Trin. Coll., Cambr. O.5.5., fol. 72^b*; a iudeis Ms.

WALDEBY Robert † 1398

Pp. 86/9 (XI, 554/7) *supra*; BRUO III, 1985

Bale ¹⁾ credits him with the following works, none of which has survived and for which he gives no incipits.

331 Lectura Sententiarum lib. 4.

332 Quaestiones ordinariae lib. 1.

333 Quodlibeta Varia lib. 1.

334 Contra Wiclevistas lib. 1.

335 Sermones per annum lib. 1 « et alia plura ».

¹⁾ *Catalogus*, I, 500; the *Index* does not mention Robert W.

WELLS William Sr. † 1422 and Jr. c. 1440

Pp. 91/3 (XI, 559/61) and 108/10 (XII, 105/7) *supra*; BRUO III, 2009/10 and 2227; BRUC 626; BALE, *Catalogus* I, 538.

Two men of the same name, both masters in theology and both priors provincial must be distinguished. Wells Sr. ruled the English Province from 1403/17 and 1419/22 and died in 1422. Wells Jr. was provincial 1433/40.

Which of the two was the author of the various books assigned to William Wells, whose latinized name was *Fontanus*, cannot be decided. Bale credited them to the Older but this is of little value since he did not know the younger man. The Moralizations upon Ovid's *Metamorphosis* was not written by either Austin but by the Dominican Thomas Waleys ²⁾.

336 Distinctiones in Psalterium. Incipit : « Per abyssum scriptura designat ».

337 *Commentarius in Septem Psalmos Poenitentiales.*

This might be an excerpt from 336.

338 *Postillationes Evangeliorum.*

339 *Declamationes Vulgares.*

340 *Actus cursorii.*

341 *Disputationes Theologicae.*

« ut nihil loquar de aliis rebus, quas ille chartis ingeniorum seruatricibus commendavit ».

BALE, *Catalogus* omits no. 337. Neither Leland (*Commentarii* 433) nor Tanner (*Bibl.* 756) nor Ossinger (*Bibl. Aug.* 357) quote all works. Stegmüller does not know our author.

¹⁾ Though the prior general granted Wells Sr. the grace of the golden jubilee on 13 April 1422* it is quite possible that he had died on 24 March 1422 as Bale found in an old calendar. Leland gives the year 1421.

²⁾ On Thomas Waleys see BRUO III, 1961.

WETWANG Richard 1327

BRUO III, 2027

Richard probably came from Wetwang, a town in York East Riding. He had obtained the magisterium in 1311*, when he was called to the Council of York. He was, therefore, one of the earliest masters in the English Province. In 1313* he received from the papal legate special faculties to absolve Henry Lord Percy († 1315) who had revolted against the king but had been pardoned. He was provincial in 1318* and still held this office in 1324 when he attended the General Chapter of Montpellier, but in 1327 he had been succeeded by Master William ¹⁾. On 4 Sept. 1327* he was licensed to hear confessions in the diocese of Lincoln. He may have transferred to the newly erected house in Hull in which his family took a special interest ²⁾.

The Catalogue of York assigns to him :

342 *Quaestiones fratris Richard Wetewang* (no. 223).

343 *Quolibeta et questiones Wetewang* (no. 225).

Since no. 342 was a collection of questions by doctors of Oxford it is probable that Wetwang attended that university.

¹⁾ See list of Provincials in Appendix.

²⁾ See history of Hull pp. 274/77 (XIV, 677/80) *supra*. The Austin Peter Wetewang was probably a close relative. He was ordained subdeacon on 7 June, 1343, deacon 14 October and priest 18 December 1344. He was DD by 1367 when he was licensed for the Diocese of Lincoln: BRUO III, 2227.

WHYTEHEAD 1538

344 « I must take notice of one Whytehead, a friar of this convent [Oxford], a person very well learned in mathematics and other things. He — it seems — after this house was dissolved and with his brethren put to seek their fortune, Henry Billingsley, alderman of London, entertained him in his house. In requittal of which courtesy the friar taught him geometry, and at length on his deathbed, imparted on to him all his papers and notes, that he made and collected concerning it, and, namely his notes upon Euclid's geometry, which notes Billingsley digested and putting them in order, published them afterwards in his own name ». Nothing else is known of Friar Whytehead.

WOOD, *Survey ... Oxford* II, 454. According to TANNER, *Bibl. Brit.* 762. Henry BILLINGSLEY's, *Commentarius in Euclidis Elementa* was published 1570 in London.

WILTON John 1391

BALE, *Catalogus* I, 365

John Wilton, the preacher of the Austins, must be distinguished from the Franciscan master of the same name. The Franciscan lived about 1314 ¹⁾, but not a single date is known for the Austin ²⁾.

BALE's, *Index* 275 assigns to the Austin the following works : « Johannes Wylton, Augustinianus, sermocinator acutus, scripsit :

1. Sermones dominicales, lib. I « Sicut in die honeste ambulemus ».

2. Sermones de Sanctis, lib. I « Simili pena afflictus est servus ».

Atque nonnulla alia. Claruit AD ---

Ex Bibliotheca Thomae Godsalvi ».

Whether it was the memory of the Franciscan master or whether our John actually had obtained the magisterium cannot be

ascertained. It seems certain, however, that Bale must have been confused because he repeats :

« Johannes Wylton, Augustinianus doctor ille prefatus, scripsit :

345 Sermones hiemales lib. I « Sicut in die honeste ambulemus ».

346 Sermones de Sanctis lib. I « Simili pena afflictus est servus ».

347 Sermones per quadragesimam lib. I. « Memor esto unde excideris », Apoc.

348 Sermones festuales lib. I « Que sursum sunt querite ».

Ex fragmentis Godsaldi ».

Though Bale had personally seen these sermons in the former Austin library of Norwich (then in the tenure of Sir Thos. Godsalue) he assigned them in his *Catalogus* I, 365 to the Franciscan master together with his various scholastic works. Following this false lead OSSINGER, *Bibl. August.* 967/8 does not only identify the two men but adds to the confusion by calling the Austin not John Wilton but Thomas Winterton.

¹⁾ In February 1315 the regent masters of Oxford: the Franciscan John Wilton, the Dominican Nicholas Trivet and the Austin William de Markely condemned certain heretical articles regarding the Holy Trinity. For Wilton: BRUO III, 2053, for Trevet *ibidem* 1902 and Markeley II, 1222.

²⁾ A Fr. Henry Wilton OESA was ordained priest 23 Sept. 1335: *Lichfield, Reg. Langton* fol. 176.

WINTERTON Thomas † c. 1402

Pp. 80/3 (XI, 549/51) and 392 (XV, 590/2) *supra*; BRUO III, 2062 and *Add.* I, 685; BALE, *Catalogus* I, 490.

Winterton is a town in Lincolnshire. The nearest Austin friary was in Stamford where Thomas had to enter according to the laws of the Order. He had obtained the magisterium at Oxford by 1372 and held the office of prior provincial from 1387-1400. He was probably dead by 1402 when Wm. Wells Sr. succeeded him. He wrote :

349 Absolutio super Confessione Johannis Wyclif.

Incipit : « Absolutio Thome de Wynterton fratris Augustinensis super Confessione Johannis Wyclif de Corpore Christi in sacramento altari[s] ».

Incipit of text : « Sicut testante apostolo ad Romanos ».

Explicit : « Absolutio magistri fratris Thomae Wyntirtone contra

confessionem magistri Johannis Wycliff de sacramento eucharistiae, de sacro ordine Augustiniensium quondam sui contemporanei in universitate Oxoniensi ».

Locations : London, Br. M., Harley 31, no. 5 (fol. 206 sqq.).

London, Br. M., Royal 7-B-III, no. 6.

Oxford, Bodl., Lumley Mus. 86 (formerly Hyperoo 163).

Edition : *Fasciculi Zizaniorum*, RS, pp. 181-235.

The Bodleian Ms. which served for the edition is the original copy of Thomas Netter of Walden O. Carm. The Royal Ms. is a poor copy and the Harley Ms. is a bad copy, apparently of the Royal Ms.

Already Tanner (*Bibl.* 781) corrected Bale and Pitts for making different works of the same manuscript. Superficial reading of the quoted Incipit and Explicit may have been the cause. The additional titles of the same work are:

De corpore Christi in Sacramento.

Super Eucharistiae Assertionem.

Contra Confessionem Wyclefi.

350 Disputationes Theologicae lib. I.

351 Sermones per annum. Both without incipits.

BALE, *Catalogus* gives nos 350/1 without incipits. Though he had no. 349 in his possession, he did not mention Winterton in his *Index*.

WYRK SOP Robert, Sr. † 1344

BRUO III, 2210

Two Austin friars by the name of Robert Wyrksop (Wirkesop, Wyrsope, Worksope) became bishops. One died in 1324 and the other died fifty years later. Master Robert Wyrksop Sr. was probably a member of York ¹). In 1319* King Edward II ordered his expenses paid for the trip from Toulouse to Rome where he was to hasten the canonization of Thomas Cantilupe, bishop of Hereford (D 212). In 1322 he was again royal envoy to the Roman Curia on various business for the king ²). On 5 April 1323 he was appointed bishop of Ardagh in Ireland, transferred to Connor on 20 June of the same year and died in Avignon before 7 May, 1324 ³), on which day his successor was appointed.

Ms. 79, fol. 64b of the Biblioteca Alessandrina, Rome containing answers of various doctors has also :

352 « Dicta fratris Roberti de Anglia ordinis fratrum heremitarum Sancti Augustini ».

Since the Ms. was written at the beginning of the fourteenth century ⁴⁾ it cannot be ascribed to Robert Waldeby. Only our Master Robert seems prominent enough to be included in a collection of canonical cases. The question was : Is a man bound to a marriage promise if he takes holy orders before its consummation ? It is answered : Before consummation they are not yet man and wife, therefore each one is still at liberty especially when a higher good like continency is in question.

¹⁾ A John Wyrkesop was a member of OESA-York on 15 March 1348. When ordained deacon on 19 Dec. 1349 he is called Wyrsope: *York, Reg. Zouche* fol. 22v, 29v.

²⁾ « 5 March 1321 Fratri Roberto de Wirsop de ordine fratrum sancti Augustini misso per dominum regem ad curiam Romanam pro negociis ipsius domini regis privatis sibi iniunctis ibidem expediendis de dono ipsius... XX libr. » : *Br. Mus. Ms. 9951 Liber Contrarotularis XIV Edward II* (8 July 1320 to 7 July 1321) fol. 22v. Kind communication of B. Hackett.

³⁾ See list of Bishops in Appendix.

⁴⁾ Communication of B. Hackett.

WYRKESOP Robert, Jr. (c. 1375)

BALE, *Catalogus* I, 429; BRUO III, 2231

The closest Austin friary to Worksop in Nottinghamshire was Tickhill and there Robert Wyrsop Jr. (Worksop, Worsop) entered and found his last resting place. Nothing is known of him until 23 November 1349* when he was licensed for York diocese. The time of his consecration to bishop of Prizen (Albania) is unknown. He was active as suffragan of York in 1350 and of Hereford in 1360, but Pope Urban V confirmed him as bishop only on 12 June 1363 ; previously he had been appointed bishop of Prizen by the patriarch of Constantinople. He was still active as suffragan of Worcester in 1373/75 ¹⁾.

Herrera ²⁾ says that Robert obtained the magisterium at either Paris or Oxford and gained fame as author. Bale like Herrera does not know a Wyrsope Sr. and ascribes to the younger man :

353 Introitus Sententiarum [probably his principium].

354 Questiones Scholasticae.

355 Sermones Vulgares.

It is quite evident that Bale had not seen any of these works because he quotes them without Incipits and does not mention them in his *Index*.

¹⁾ « eidem eccl. per ob. Johannis vac. 1363 Junii 12 ab Urb. V (Av. t. 8 f. 177) in epum. confirmatur Robertus (Worksop) O. Er. s. A., iam praefectus a patriarcha Constantinop., qui suffr. Cicestren., Eboracen., Hereforden., Wigornien. agebat » 9. EUBEL, *Hier.* I², 409 note.

²⁾ *Alph. Aug.* II, 337.

ANONYMI

356 Cambridge, Gonville and Caius 356/583, ff. 74, XV. c.

Incipit : « Dominica [prima ?] post festum Michaelis et est dominica 17 apud Bury predicavit hynwood (?) ».

It is a notebook of sermons heard and preached by an ecclesiastic (perhaps an Austin friar) in Cambridge and elsewhere. It is written in a much contracted hand. « Though we have plenty of medieval sermons, few books occur in which the time and place of their preaching are given » (JAMES, *Catalogus... Gonv. and Caius* II, 405). The book ends imperfectly on fol. 74v.

357 London, Br. M., Harley 2386, ff. 139, sec. xv ?

Incipit : « Noe genuit tres filios ».

The manuscript apparently belonged to the OESA-library of Norwich, since ff. 1-74 contain much Augustinian history and a note on the origin of the house in Norwich. Its writer may have been Pekward ¹⁾.

According to the author the Order of Hermits began in 287 with St. Paul, the first hermit ²⁾ and was confirmed by Pope Innocent III at the Council of Lyon in 1221 [sic]. In that year its institution was revealed through the Spirit to Abbot Joachim de Flore as his Exposition of the Apocalypse points out ³⁾. The Austins are much older than either the Dominicans and Franciscans. Pope Alexander IV did not establish the Austins ; he called them only into the cities (fol. 60r). This exposition is followed by excerpts from the « Tract

on the origin and progress of the Austin Friars » by Henry Friemar and a legendary history of England (ff. 66v-74r). The foundation of OESA-Norwich is credited to Roger Mynnot ⁴⁾.

¹⁾ *Catalogue of the Harleian Collection of Manuscripts* 2 (London 1763) 678. — KER, *Med. Libr.* 139 assigns at least ff. 1-74 to the OESA-Norwich and places the Ms. in the 15th century but with a query.

²⁾ The name idea is expressed in the *Creed of Piers the Ploughman*. See p. 214 (XIII, 551) *supra*.

³⁾ The influence of Joachim upon the Austins was examined by M. REEVES, « Joachimist Expectations in the Order of Augustinian Hermits », rejected by A. ZUMKELLER, « Joachim de Flore und sein angeblicher Einfluss auf den Augustiner Eremitenorden », *Augustinianum* 3 (1963) 328/88. Our manuscript, which was not known to Miss Reeves, seems to favor her theory.

⁴⁾ D 91 and note 751 *supra*.

358 London, Br. M., Harley 4835.

Registrum Chartarum Monasterii Heremitarum S. Augustini de Clare.

Incipit : « Charta mortificationis. Edwardus Dei gratia ».

See p. 10 (VIII, 25) *supra*. The 198 deeds of the cartulary are enumerated in BARNARDISTON, *Clare Priory* 72-79. The entries are lettered serially throughout. Folios 58/9 should follow fol. 6.

Extracts made in 1638 are Br. M. Harley 294 no. 56 and 639 no. 20. A nineteenth century transcript in Br. M. Add. 8188, fol. 55-84 G. K. C. DAVIS, *Medieval Cartularies of Great Britain* (London 1958) 30.

359 London, Br. M., Printed Books C 40-c-15.

Saint Nycholas of Tollentyne.

Incipit : « This glorious and blessyd confessour ».

Explicit : « Thus endeth the lyfe of Saynt Nycholas of Tollentyne. Emprynted at London in Fletestrete at the sygne of the sonne by Wynkyn de Worde ».

About 1510. 16 pp. in 4°.

The life consists of short chapters apparently taken from the lessons of the breviary.

The saint is pictured as a hermit of old with long hair and a beard, but no tonsure, carrying a staff in the right hand and some kind of rosary in the left. He wears a capooch, which just covers the shoulders, habit, scapular, flowing mantle and pointed shoes. It is not a copy of the habit worn about 1510.

360 Oxford, Balliol College 63, *Quaestiones theologiae*, ff. 171.

Many hands wrote the seven fasciculi of this codex which were put together shortly after 1330 ¹). It is rich in Augustinian theology containing a question of Dionysius de Burgo S. Sepulcri (ff. 22-24) which finds a counterpart only in Erfurt Stadtbibliothek CA 2^o, 131 and *Quaestiones de anima* by Johannes de Lana de Bononia (ff. 28-51v) which differ essentially from those published ²). On their margin are mentioned the Austins Johannes de Roma and Paynot' (Johannes Pagnota de S. Victoria). On the lower margin of fol. 49v a certain Glatton is mentioned. This probably signifies a theological opinion of the Austin Roger Glatton (/) rather than the rubricator as Mynors supposes. The *Recolleciones super secundum sententiarum* (ff. 57r-58r) must be questions of an anonymous Austin, since he speaks of Aegidius as « doctor noster ». A *Quaestio Gerardi de Senis in principio* 3/II (fol. 87v) and the *Questiones de cognitione angelorum* by Giles of Rome (ff. 162-169) are other Augustinian pieces. Giles' tract on the cognition of angels differ greatly from the printed edition, Venice 1503.

Most important for our history is the fragment of a commentary to the Sentences Book I, Distinctions 1-3 (ff. 67-85v). That the author was an Austin is evident from his frequent citation of Aegidius as « doctor noster », with whom he defends theology as an affective science. That he was an Englishman must be concluded from his quotation of Duns (not Scotus) Ware and the less known Robert Cowton OFM. He also quotes Elpidius who might be identical with Alexander (Fassitelli) a S. Elpidio. Some of his questions are :

1. « Utrum theologia sit propria sciencia. Quod non, quia proprie est sapiencia » (fol. 67r).
2. « Utrum theologia sit sciencia speculativa vel practica. Quod non speculativa quia habet obiectum attingibile » (fol. 67v).
3. Utrum theologia viatoris subalternetur theologie beatorum ? ».
4. « Circa dist. primo querendum est de frui ... et tertio queram de frui in ordine ad potenciam et est questio ista an voluntas de necessitate velit ultimum finem » (fol. 72r).

The last, but incomplete question : Utrum relacio sit alia res a fundamento concludes with « est ad aliquid secundum dici ».

In the first two questions the author turns against Peter Aureoli.

Pelster ³⁾ supposes that another fragment, containing about twenty questions to the first Book of the Sentences (ff. 60-66) is also work of an Austin. Some of the questions are :

1. *Utrum deus sub absoluta ratione deitatis sit subiectum in theologia ?* (f. 60r).
2. *Utrum veritas qua scimus de deo per theologiam contineatur sub objecto adequato nostri intellectus* (f. 60r) « *Contra Scotum* ».
3. « *Utrum articuli fidei sint principia in theologia ?* (f. 60 v). The author controverts Aureoli. Aegidius is quoted several times.

The last two are :

« *Utrum principium cognitum ab intellectu nostro sit aliquod universale* » ; (in another hand) « *Utrum sola persona filii sine aliis personis potuerit incarnari et dicitur quod non* ». Expl. « *continet relacionem oppositam* » (66v is blank).

¹⁾ We combined the detailed descriptions of the codex in B. A. MYNORS, *Catalogue of the Manuscripts of Balliol College* (Oxford 1963) 43-49 and F. PELSTER, « *Zur Ueberlieferung des Quodlibet und anderer Schriften des Petrus Aureoli* », *Franciscan Studies* 14 (1954) 398-401.

²⁾ A number of these questions are not listed in D. GUTIERREZ, « *De Fratre Johanne de Bologna, qui dicitur de Lana OESA († ca 1350)* » AA 19 (1943) 180-191. — For other Augustinians see ZUMKELLER, *Augustiner Schule*. On John of Rome (Cacantius) AA XIX 143n.

³⁾ F. PELSTER, « *Zur ersten Polemik gegen Aureoli* », *Franciscan Studies* 55 (1955) 31.

361 Oxford, Bodleian, Laud. Misc. 188, ff. 304 in small 4° beginning of 15th century.

This illuminated volume contains liturgical prayers according to the custom of the Augustinian Order in England, viz.

a) The Office of the Blessed Virgin.

Incipit : « *Cy comencent les matines nostre Dame ke deyuent estre dit del premere dymaigner del aduent a la natiuite nostre seignour* ».

b) *Ci comment les quinze psaumes* fol. 208.

c) *Les set saumes* fol. 221.

d) *Le office de mors selon del ordre de freres Augustins* fol. 246v.

362 Oxford, Bodleian Misc. 230 (SC 2032) Bible in Latin.

Fol. 481 (fly leaf) is an illuminated Latin indulgence of Thomas [Winterton] provincial of the Augustinian Order in England (late 14. century) with blank spaces for community and date.

On the whole the volume was probably written for a house of Austin Friars, not Canons OSA.

363 Vatican, Latin 11438.

Capitulary, collectar and psalter with some lessons according to the custom of the Roman Curia for the use of Austin Friars, London.

Incipit : « Ad honorem dei et beatissime virginis marie incipit capitularium et collectarium ordinis fratrum heremitarum sancti Augustini secundum consuetudinem sancte Romane ecclesie ».

The illuminated codex consists of 383 folia and is written in an Italian hand of the fifteenth century. ff. 227-232v contains the list of saints venerated in the diocese of London and within the Order. Since the feast of the Canonization of S. Nicholas of Tolentine is included, it was written after 1446, the year, in which the canonization took place. Interesting is the blazon consisting of a red shield with a silver cross and two green winged dragons as supporters. This coat of arms which belongs to the House of Savoy was given to the Knights of St. John Jerusalem. One of their members was probably the donor (Communication of F. X. Martin).

The codex is described in *Codices Vaticani Latini 11414-11709*, ed. José Ruysschaert (Vatican 1959) 31-34.

364 Worcester, Cathedral Library Q-99.

Incipit : « An ratio formalis ipsius quod quid est » (fol. 31).

The whole manuscript is described in LITTLE-PELSTER, *Oxford Theology* 219-334. It consists of nine quaterni of which the third is entitled « quaternus fratrum de Ordine Sancti Augustini ». Its text occupies ff. 31r-35v. Much of ff. 32 and 33 is missing, fol. 36r is blank, f. 36v gives the « tituli questionum » (LITTLE pp. 297/99).

The small size of the quaternus shows that the Austins were just coming into their own at the university.

See also Buckfast no. 93 and Hecham no. 200 *supra*.

INCIPITS OF WORKS IN CATALOGUE

INCLUDING WALDEBY'S SERMONS

- Abiciamus (Bossal 89)
Abicere debemus divitias temporales (Boarstall 78)
Abiit Jesus trans mare (Waldeby 315)
Accommodare ne Judaei quidem (Brome 90)
Actio est secundum (Penketh 247)
Actus Primus St. Nicholaus Tollentinas (Soppeth 287)
Ad honorem Dei (Anonymi 363)
Ad serenissimum potissimumque (André 8)
Ait enim apostolus (Flete 147-c)
Ait [sic] enim perfidi iudaei (Godwick 187)
A grete reule to all lerned men (Capgrave 143)
Alexander episcopus Lanfranco generali (Capgrave 136)
Amice (Sawford 275)
Amice, ascende superius (Waldeby 315)
Andreas. Quia historiam (Capgrave 104)
An essentia unde essentis (Hecham 200)
An intellectus possibilis sit aliquid additum (Bucfast 93)
Anno mundi primo. The first man Adam (Capgrave 146)
An ratio formalis ipsius quod quid est (Anonymi 364)
Arduum namque et super vires nostras (Capgrave 103)
Arturi o Soboles (André 18)
Aurelius Prudentius Caesaraugustinensis (André 13)
Beatus et electus Dei pontifex (Cullen 157)
Beatus vir qui non abiit (Capgrave 115)
Buccinate in neomenia tuba (Chefer 147)
Cato ille senior (André 3)
Charta mortificationis. Edwardus (Anonymi 358)
Confide, filia (Waldeby 315)
Credo Domine, adiuva incredulitatem meam (Waldeby 314)
Cum appropinquaret Jesus Jerusalem. Evangelium laicis est praedicandum (Waldeby 315)
Cum dicitur assumpsit (Sawford 272)
Cum Maxentius imperator omnes (André 12-b)
Cum praeclarissimi ingenii tui (André 8)
Cum timore ac reverentia obsecro (Flete 147-d)
Cum timore Dei ac omni reverentia (Flete 147-e)
Cy comencent les matines (Anonymi 361)
De Henrico imperatore primo (Capgrave 139)
De vita activa et contemplativa (Sawford 273)
Devotissimo in Christo patri (Capgrave 125)
Diligamus Deum quoniam ipse prior dilexit nos (Hecham 198)
Diligas Dominum tuum (Waldeby 315)

- Domine, si vis, potes me mundare (Waldeby 315)
 Dominica [prima ?] post festum Michaelis (Anonymi 356)
 Domino suo honorabili (Capgrave 122)
 Domino suo singulari (Capgrave 126)
 Domino suo venerabili (Capgrave 121)
 Domino vere dilecto (Capgrave 136)
 Dominus Jesus postquam (Waldeby 315)
 Dominus Richardus, comes Gloucestrie (Bokenham 84)
 Domus mea domus orationis (Waldeby 315)
 Ductus est Jesus (Waldeby 315)
 Ecce eam descripsi tripliciter (Twyford 310)
 Ecclesia magne valde ab introitu (Hynkeley 216)
 Ego Augustiniensium minimus (Erghome 167)
 Ego vox damantus (Waldeby 315)
 En ce petit livre (André 12)
 Epulari et gaudere oportebat (Waldeby 315)
 Erunt signa in sole et luna (Waldeby 315)
 Erunt signa in sole et luna. Signorum tria sunt (Herdeby 202)
 Estote misericordes (Waldeby 315)
 Ex Nicholao de Lyra (Capgrave 106)
 Exiit ergo Jesus (Waldeby 315)
 Exiit qui seminat (Waldeby 315)
 Faciem tuam lava (Waldeby 315)
 Febribus infectus requies mihi fuit latus (Erghome 166)
 Fecunda gratia Salvatoris debita (Shale 284)
 Festum dignum celebrantes (Cullen 157)
 Filii huius saeculi (Waldeby 315)
 Fili, memorare novissima tua (Chefer 149)
 For as moche as in this englishe boke (Bokenham 83)
 Frater Edwardus Soppeth (Soppeth 287)
 Fratibus religionis animo tenentibus (Marham 238)
 Gloria in excelsis Deo (Waldeby 315)
 Gloriosissimo Christiani fidei defensori (Capgrave 103)
 Gratia Dei erat in eo (Waldeby 315)
 Hault ja nomme par tout le monde (André 12-a)
 Hic incipit (Capgrave 121)
 Henrico dei gratia regi anglie (Capgrave 139)
 Homo, nosce viam tuam (Icenus 218)
 Homo quidam fecit cenam (Waldeby 315)
 Ille arguet (Waldeby 315, 320)
 Incipit quaedam narratio (Flete 175)
 Infantia (Sawford 277)
 In hoc ultimo libro Moysi (Capgrave 107)
 Indue honor, cultus (André 9)
 Inter cetera ocli mei secreta (Capgrave 125)
 Ite et vos in vineam meam (Hecham 199)
 Jesu cryst, crowne of maydenys (Capgrave 141)
 Jesu, fili David (Waldeby 315)

- Joye, grace in pes, love, faith and charite (Capgrave 140)
Litterature profundissime (Capgrave 106)
Magister, quod est mandatum magnum (Waldeby 315)
Magnus Dominus et laudabilis (Asheburne 61)
Many men in this world (Capgrave 142)
Memor esto unde excideris (Wilton 347)
Memorabilia philosophorum studia (Herdeby 204)
Memorandum in aeternum (Cullen 156)
Misericordias Domini (Waldeby 318)
Miserere mei, Deus (Waldeby 315)
Misereor super turbam (Waldeby 315 ; twice)
Mortui resurgent (Waldeby 315)
Motus magnus factus est (Waldeby 315)
Multi enim sunt homines (Sawford 271)
Multis quidem in rebus, o Alexander (André 12-c)
Multo melius (Sawford 274)
Natura quaedam est naturaus (Teysdale 294)
Nisi abundaverit iustitia (Waldeby 315)
Nisi signa et prodigia videritis (Waldeby 315)
Noe genuit tres filios (Anonymi 357)
Non cesat mea tecum (André 5)
Nuptiae factae sunt (Waldeby 315)
Nuptiae quidem paratae (Waldeby 315)
Occultissimorum mysteriorum sunt (Capgrave 104)
Offerebant ei paralyticum (Waldeby 315)
Oportet te misereri (Waldeby 315)
Parvulus natus est nobis (Chefer 148)
Pater venit hora (Grandfield 195)
Pax vobis (Waldeby 315)
Per abyssum scriptura designat (Wells 336)
Per proprium sanguinem (Gregory 196)
Per totam noctem (Waldeby 315)
Pergite, nascentem puerum (André 17)
Petite et accipietis (Waldeby 315)
Peuple notez bien ce dicton (André 11)
Phoebe, pater iam Phoebe (André 55)
Pour resoner les admirables gestes (André 6)
Praedicate evangelium omni creaturae (Waldeby 315)
Propter universalium traditionem (Herdeby 206)
Quae sursum sunt, quaerite (Wilton 348)
Quae utilitas in sanguine meo (Waldeby ? 326)
Quaerit diligenter (Waldeby 315)
Quaerite regnum dei (Waldeby 315)
Quae utilitas in sanguine meo (Waldeby ? 326)
Quamvis summi homines (Sawford 269)
Quamvis unica et certa ars sermocinandi (Penketh 246)
Qui fecit voluntatem (Waldeby 315)
Qui se exaltat (Waldeby 315)

- Quia sicut apostolus ait sine fide (Flete 173)
 Quis iacet hic ? Nullus (Bokenham 84)
 Quod in regnorum libris iam (Capgrave 112)
 Quomodo stabit regnum (Sawford 270)
 Quoniam secundum B. Augustinum (Marham 238)
 Quum superiori anno triumphus (André 56)
 Ratione solemnitatis iam instante (Waldeby 323)
 Reddite (Waldeby 315)
 Remansit puer Jesus (Waldeby 315)
 Reminiscamini (Waldeby 315)
 Rerum memorandarum (André 4)
 Resedit qui erat mortuus (Waldeby 315)
 Sancti patres qui priscis fuere (Capgrave 135)
 Sancti spiritus gratia (Flete 174-f)
 Sancti spiritus adsit nobis gratia (Flete 176)
 Septies in die laudem dixi tibi (Waldeby 312)
 Si aliquis contrahat cum virgine (Wyrksop 352)
 Sicut in die honeste ambulemus (Wilton 345)
 Sicut testante apostolo (Winterton 344)
 Signum de caelo quaerebant (Waldeby 315)
 Simbolum quod vocatur Apostolorum (Capgrave 126)
 Simili poena afflicti sunt servus (Wilton 346)
 Si vis ad vitam ingredi — de preceptis (Waldeby ? 325)
 Spiritus domini super me (Waldeby 315)
 Sumetyme ther was a grete kyng in grees (Capgrave 141)
 Surdos fecit audire (Waldeby 315)
 Surge tolle lectum (Waldeby 315)
 Tempore Vortigerni pseudochristiani (Brome 92)
 The ferste conclusion of Reynold Pecokke (Bury 95)
 This booke made the fourth August (Thompson 295)
 This dialogue bitwix a seculer (Bokenham 84)
 This glorious and blessyd confessor (Anonymi 358)
 To my Sovereyn Lord Edward (Capgrave 146)
 To my well-beloved in our Lord (Capgrave 144)
 This man was bore in that same place (Capgrave 144)
 Treshault, trespuissant et clementissime Roi Henri (André 11)
 Tristis est anima mea (Waldeby 315)
 Tristitia vestra (Waldeby 315)
 Tulerunt lapidem ut iacerent (Waldeby 315)
 Two thynges owyth every clerk (Bokenham 82)
 Unam petii a Domino (André 10)
 Unum corpus sumus in Christo (Shale 283)
 Utrum patris verbum eternaliter genitum (Payn 243)
 Utrum ad personandum utramque naturam Christi (Herdeby 207)
 Utrum Deus sub absoluta ratione (Anonymi 360)
 Utrum intellectus per se (Hecham 200)
 Utrum theologia sit propria scientia (Anonymi 360)

- Vadit et assumit (Waldeby 315)
Vas electionis Sanctus Paulus (Waldeby 313)
Venerabili Domino et nimia magnitudine (Erghome 116)
Venerabili Domino suo in Christo (Capgrave 124)
Venerabili in Christo patri fratri Bartholomaeo (Herdeby 203)
Venerabili in Christo patri ac domino Domino Thomae. Saepe vobis (Bury 95)
Venerabili in Christo patri Thomae (Waldeby 314)
Veniet desyderatus cunctis gentibus (Twyford 311)
Vires prolum (Capgrave 117)
Vobis innotescat quod predecessoribus (Flete 174-a)
Vobis notum sit (Flete 174-b)
Voca operarios (Waldeby 315)
Vocem meam audient (Waldeby 315)
Which wer first fundatouris of rome (Capgrave 142)
We may likne our fader Augustyn (Capgrave 145)

ADDITIONS AND CORRECTIONS

- p. 13 The best article on the origin of the Austins is now K. ELM, « Italienische Eremitengemeinschaften des 12. und 13. Jahrhunderts », *L'Eremitismo in Occidente nei Secoli XI e XII* (Milano 1962) 491-559.
- p. 14 [Order of S. Galganus] R. ARBESMANN, « The <Vita Sancti Augustini Hipponensis Episcopi> in Cod. Laurent. Plut. 90 Sup. 40 », *Traditio* 18 (1962) 318-355 ; IDEM, « The three earliest Vitae of St. Galganus », *Didascaliae* (New York 1961) 1-37.
- p. 15 K. ELM, *Beiträge zur Geschichte des Wilhelmitenordens* (Köln 1962) ; IDEM, « Die Bulle <Ea quae iudicio> Clemens' IV. », *AUG.* XIV (1964) 500-522 ; XV (1965) 54-67, 493-520 ; XVI (1966) 95-145 and separate.
- p. 24 Eliminate last three lines of first paragraph and read instead : The « studentes interni » were those of the home province, the « studentes externi » those of other provinces. See p. 155 (XII, 420). The same correction to be made in note 69.
- p. 25 (second paragraph) Read « studia concursoria ».
- p. 37 (note 41) Read : Ms. 5-H-29, Marseille, Archives Départementales Bouches-du-Rhone.
- p. 38/9 See now R. EMERY, *The Friars of Medieval France* (New York 1962).
- p. 39/40 A. ZUMKELLER, « Zur Frühgeschichte der Augustiner in Deutschland », *AUG.* IX (1959) 96-100.
- p. 42 (note 57) R. ARBESMANN, *Der Augustinerorden und der Beginn der Humanistischen Bewegung* (Würzburg 1965) and *AUG.* XIV-XV (1964/5).
- p. 43 It was not St. Augustine's principal feast (August 28) which the University of Paris celebrated but the feast of the translation of the saint's relics from Sardinia to Pavia (*secunda translatio*) on the last day of February. At Bologna, however, both the Feast of the Second Translation and the principal feast of St. Augustine were days on which no lectures could be held (*dies non legibilis* : EHRLE p. 27, not 21). See Addition to p. 192 *infra*.

- p. 50 Robert of St. Alban, pastor of Essenden, did not enter the Order. See p. 244 (XIV, 192) *infra*.
- p. 53 (third paragraph) Stamford was a house of theology. See p. 147 (XII, 412) *infra*.
- p. 56 (note 99) Pamphilus copied the losses from MASSARI, *Chronica* 107r. A source for the statement is unknown.
- p. 58 We get a glimpse of the religious mentality of the period from a letter, in which Henry Fowke, penitentiary of the Cathedral in Worcester, intercedes for the Austin William of Heatone who had taken off his habit and stayed outside the cloister.

« Reverendo in Christo patri priori provinciali OSA ac S. Theologie doctori Frater Henricus Fowke, monachus et penitentiarius ecclesie cathedralis Wygornie, reverentiam et honorem cum promptitudine complacendi.

Solent in precibus tanto fiducialius exaudicionis gratiam prestolari quanto de benignitate rogati magis presumitur et ille, pro quo oratur, angoris vehementia artius coartatur. Sane pro dilecto michi in Christo fratre Willelmo de Heatone serviente meo in Christo filio, licet forte quondam prodigo, latore presencium excitant me rogare et vestre pie paternitatis, quam spero, clementia, et quam doleo filii revertentis angustia. Tedet enim, se suum habitum relicuisse et tam diu cum suo periculo in seculo remansisse; hoc testantur die ac nocte tam eius crebra suspiria quam etiam eius continua inundacio lacrimarum. Unde quanto senior et infirmior est corporaliter, tanto magis videt se indigere pre ceteris transgressionibus veram peragere penitentiam, ut renovetur tanquam aquile iuventus eiusdem. Obsecro igitur misericordiam pii patris, quatenus ad evangelici patris exemplum filium revertentem in amplexus adnectere dignemini, scilicet gaudentes quod tantam mansuetudinem se doleat offendisse, et de cetero ille cavens sub tegmine alarum vestrarum obediens gaudeat se fovendum. Semper vestra sanctitas floreat cum augmento ».

J. K. FLOYER, *Catalogue of Mss. preserved in the Chapter Library of Worcester Cathedral* (Oxford 1906) Ms. 131, fol. 179/80.

Henry Fowke or Foucke signed himself in 1338 « monachus et penitentiarius ecclesie cathedralis Wigorniensis ad tempus domini episcopi [Thos. Hemenhale 1337/8] » :

Worcester Cathedral Libr. F 62. He is mentioned as monk only in January 1338/39 (*Worcester, Reg. Sede Vacante* 269); therefore, the letter should be placed in 1337/8.

Nothing is known so far about William de Heatone.

- p. 61 It is more probable that Ainukelan stands for Monkland; not Lincoln. The latter name would have been known to the papal scribe.
- p. 63 Mutual financial assistance is also recorded in D 743. This document is listed as A.s.45 in the city archives of Lynn.

One of the prominent Austins of this period was Geoffrey of Maldon who in four extensive trips between Munich, the Arelat and the Netherlands (1336-40) helped to knit the English net of political allies at the beginning of the Hundred Years War. Fr. TRAUTZ, *Die Könige von England und das Reich 1272-1377* (Heidelberg 1961) describes his activities for the first time and prints pp. 423/8 his expense account from PRO, Pipe Roll 19 Edw. III (E 372/1900 m. 40). See p. 467 (XVI, 240) *supra*.

- p. 67 John of Hiltalingen was sent to England in April 1384 to work for the cause of anti-pope Clement VII: *Repertorium Germanicum*, ed. E. GÖLLER, I (Berlin 1916) 129.
- p. 68 Revised list of foreign students at English houses of study from Dd 3 (1387/93):

	Germany	Italy	France	Spain	Portugal	Unknown	Total
I Cambridge	5	4	1	2	—	—	12
Oxford	13	8	2	1	1	—	25
London	1	2	4	—	—	—	7
Stamford	—	1	—	—	—	—	1
II Leicester	2	—	—	—	—	2	4
Norwich	7	1	—	—	—	—	8
Total	28	16	7	3	1	2	57

At the same time nine English Austins were sent abroad: 2 to Florence, 2 to Padua, 1 each to Bologna, Lucca, Pavia, Venice and Veruculi. One was sent as lector to Lisbon and one to Cologne.

- p. 73 The tale of the golden rose seems to be based on a firmer foundation than we had supposed. It came into our history through Martin Luther who had heard it from Johann Stau-pitz and Andreas Proles (1425-1500): LUTHER, *Werke* 50

Weimar 1914) 36 sq. Zumkeller who called attention to this passage supposes that John Zachariä received from King Sigismund the same golden rose which the pope had brought to the monastery : *Konstanz* 26. The first chronicler to report the story was not Román but N. CRUSENIUS, *Monasticon Augustinianum* (Monachii 1623) 168.

- p. 74 (note 131). Read *P. de Bre.*
- p. 91 A similar schism erupted among the Franciscans about 1403 : *Eulogium Historiarum* III, 403/5.
- p. 94 In 1423 Master Thomas Sharington was bequeathed 40s in the testament of Walter Danyell, merchant of Norwich (*NCC Wills Surflete* 4) and five marks in 1444 by Thomas Wetherby, esq. (*ibidem Wylbey* 30).
- p. 99 J. GILL, *Eugenius IV* (Westminster, Md., 1961) 16/7 disproves forever this pope's Augustinian affiliation. He started with some friends a new society in the deserted monastery S. Nicolò di Lido which was given by Pope Innocent VII the rank of a collegiate chapter of secular canons.
- p. 100 (note 176) The biography of Cardinal Oliva by RAPONI has been published in AA 25/7 (1962/4) and separate, Rome 1965.
- p. 102 The *Mare Magnum* for the Austins is described in J. B. DE LEZANA, *Summa Quaestionum Regularium* (Rome 164/7) 300-448.
- p. 103 (note 187). See [D. TRAPP] in *Acta Ordinis Er. S. Augustini* 6 (1961) 25-33.
- p. 105 end of paragraph one : read Nicholas V for Eugene IV.
- p. 106 Lowe's mission to Frankfurt is recorded in *London, Br. M. Add 24514* (TONER, *Aug. Spir. Writers* 506).
- p. 108 For a probable interruption of Well's provincialate by Master Thomas Gerston. see List of Provincials in Appendix II. A Master Thos. Gerveston [= Gerston ?] received by an unknown testator on 20 Febr. 1446/7 « V marcas ad celebrandum ... unum annuale missarum ac etiam XXs ad picturam tabell' suarum » (*NCC Wills Wylbey* 140).
- p. 116 third paragraph : read Nicholas V for Eugene IV.
- p. 131 On interdict for not paying tithes : BRUO II, 694.
- p. 138 (note 245). See notes 262 and 493.
- p. 139 Eliminate first six lines of second paragraph and read instead : « Common novitiates are not known for England,

each house trained its own candidates. Their training is outlined in great detail in Chapter 17 of the Ratisbon Constitutions. Its thoughts are not firmly organised but somewhat rambling and at times overlapping. They express more the deep interest of a loving father than an effort for exact legal terminology. Authors of modern Constitutions would eliminate this chapter as « too ascetical » but it is precisely this feature which makes it valuable. It is to our knowledge the only treatise of its kind for Austins of the thirteenth century. It speaks both of the exterior behavior and the practice of the inner virtues. A confession of one's whole life had to be made to the prior only « so he would recognize the face of the sheep which is to join his flock ». The ascetical life of the novice was based upon the Bible. The novice was told « ut sanctam scripturam avide legat, libenter audiat, ardentius addiscat ». The use of sign language is mentioned only in passing. The novice master was allowed to talk to a novice in choir and refectory as long as he was not acquainted with the signs (CR 20v, 22rv). Wherein they consisted is unknown ; they were probably those common to all monastic Orders. A novice was allowed to continue his studies, but if priest, could not hear confessions except in case of extreme necessity (CR 19v). A novice was expected to receive holy communion fifteen times a year (CR 20r). The possessions he brought with him were used for the purchase of his clothing and bedding, the remainder for books which he could retain for life (CR 22r).

The detailed ascetical outline of this chapter was to be expected from Bl. Augustinus Novellus who had a great love for the youth of the Order. He served them with his own hands, when they came to visit him at the hermitage of St. Leonard (Lecceto) to which he had retired after his resignation from the generalate (*ASS, May 19, Vita no. 10*).

Only one novice master was allowed in each monastery. A contravening prior was to be deposed: AA III, 58.

Two novice masters for London are recorded : Fr. Robert Holinan in 1521 (*Canterbury, Reg. Fitzjames fol. 183r*) and Fr. John Werney in 1523 (*London, Reg. Cuthbert fol. 8r*) but not a single book of instructions composed or

used by an English novice master has survived. We have, however, ...

- p. 143 (first line) read : « ... Cato served for Delectus.
(note 259a) add : « Item diffinimus quod nullus frater mittatur ad studium grammaticale nec ad aliquod aliud studium, nisi sciat bene legere ac etiam officium convenienter cantare. Item diffinimus quod nullus mittatur ad studium logicale vel generale, nisi sciat grammaticam et distincte loqui latine » : Chapter General of Venice 1332 : AA IV, 110.
- p. 153 If a student was sent « de gratia » he received thereby only the privileges of common life : CR 32v.
- p. 158 Eliminate the first two lines of the second paragraph and read instead : Before granting the higher degrees in any profession the English universities prescribed eight years of studying arts ending with promotion to master in arts. No one was admitted to graduate work in any profession unless he had mastered in arts. The Mendicant Orders opposed this last ruling from their first coming to Oxford and after an exhausting struggle obtained a permanent dispensation from it in 1310. At the presentation of a candidate, however, one of their masters had to certify under oath that his protégé had passed the whole curriculum in the schools of the Order (*VCH-Cambridge III* (1959) 154). Since the entire training in arts could not be compressed into the years before ordination candidates for graduate work continued their studies in philosophy during their years of preparation for a degree. The master of students, who was always a *baccalarius formatus*, had to read, therefore, a book on ethics...
- p. 158 (note 303a). The policy regarding attendance at choir fluctuated. The Constitutions favored greater freedom than later ordinances. Students had to attend conventual mass and sing Vespers and Compline with all members of the house (« semper cum aliis cantent ») but had to attend Matins only on Sundays and great feast days. At other times Matins and the remaining canonical hours were *recited* in the chapter house or in the schools (CR 32v). In 1365 the General Chapter of Siena prescribed that all students who were not occupied with their studies had to attend canonical hours in choir like other friars of the convent unless there were lectures or disputations. If students had to say canonical

- hours outside the choir, they could not say them privately but had to *recite* them together : AA IV, 448.
- p. 161 (Lector) See now : E. YPMA, « La Promotion au Lectorat chez les Augustins et de « De lectorie gradu » d'Ambroise de Cora », AUG. XIII (1963) 391-417.
- p. 164 (Penketh and Richard III). See now the critical edition of « *Historia Richardi Regis Angliae eius nominis Tertii* » in *The Complete Works of St. Thomas More* 2 (New Haven, Conn. 1963). The editor gives greater credence to More's narrative than other historians though More was a confirmed adherent of the Tudors. The Austin B. André does not mention Penketh but accuses Richard III of murdering the princes : GAIRDNER, *Memorials* 24.
- p. 167 (note 333). J. WEISHEIPL, OP « Curriculum of the Faculty of Arts at Oxford in the Early Fourteenth Century », *Mediaeval Studies* 26 (1964) 143/85 declares the distinction between ordinary and cursory lectures an important one. « Unlike magisterial lectures, a cursory lecture was nothing more than an unpretentious reading and paraphrasing of the official text... The advantage of cursory lectures was that they made the student familiar with the text without burdening him with the special difficulties which always arose in an ordinary lecture... Apart from exceptional circumstances bachelors were not authorized to deliver ordinary lectures, for these belonged to the master *ex officio*. The proper function of a bachelor was to lecture *cursorie* under the supervision of his master ».

Weisheipl's penetrating study does not treat the office of *cursor* which might be peculiar to theology. Neither do the restrictions for a bachelor of arts apply to a bachelor in theology.

- p. 167 (note 331) « The opposition extended over the chief part of an academical year (*annus oppositionis*) and might involve in taking part in not less than sixteen disputations. Candidates were also bound to act as respondents to their own master once and « pro forma » at any rate to all masters of the faculty » : *Cambridge, Grace Book A*, p. XXVI.

RASHDALL, *Universities* III, 159, however, says that the number of disputations was not prescribed and a note states

that one opponency was sufficient by the end of the fifteenth century.

p. 167 (note 332) ANSTEY, *Munimenta* appeared in RS, not OHS.

p. 173 (note 353) William Russell OESA paid £10 in 1429*.

p. 176 Number of Professors :

Register	Masters	Bachelors	Lectors	Total
Dd 4 (1419/28)	31	4	21	56
Dd 5 (1431/39)	6	3	4	13
Dd 6 (1454/72)	16	3	5	24
Dd 7 (1472/81)	9*	—	2	11
Dd 8 (1483/96)	5	7	10	22
	67	17	42	126

*) An additional five masters from Dd 6 are also mentioned.

p. 179 The Register of Thomas Cobham, bishop of Worcester 1317/27 reveals not only a deep personal affection but also a great regard for the mental capabilities and religious qualities of two Austins : Nicholas of London and Friar Richard. They acted as his personal confessors and as official penitentiaries and preachers to his clergy. Fr. Nicholas of London is probably identical with Fr. Nicholas Morton who received a royal pittance for OESA-London in 1322/3* and Fr. Richard might be identical with Fr. Richard Chefer, prior of Norwich in 1354 or Richard Ufford who is mentioned in the Appendix on Membership.

In summer 1320 the bishop wrote to his dear friend Brother R(ichard) Wett'(wang), STP, prior of the Eremites of the English Province :

« We love them much and can deservedly commend them. They have behaved themselves among us before God and men in a way that is beyond praise. Therefore continue toward us the kindness you have already shown and send them back without delay. We will be responsible for their transport and their clothing and their proper comforts. For a prelate ought not to be long deprived of the presence of his confessor, and we want them to continue to relieve us by receiving penitents and preaching sermons » (fol. 51b). It says much for these two men that Cobham retained them for the rest of his life with growing affection and esteem. One of the last entries in the re-

gister (fol. 125rb), when the end was not far off, shows that he wrote once more to their provincial, now Brother William STD. He was allowing them, he said, to attend the provincial chapter, lest he should improperly interfere with other folks' business. There was not any need to praise them ; their merits were written in heaven (« quorum merita nostro iudicio sunt in celis »). In the household and everywhere in the diocese men lauded their Order for their sake... « for the rest, beloved, we verily believe that the weakness of our old age, wearied as it is by many kinds of ailment, is being supported by prayer, and that our fast fleeting days can be prolonged a space. Whatever happens to these two men, we know that the as yet unattained prize of life's race, now so nearly run, can be achieved and enhanced by your efforts ; so we humbly commend ourselves to you and your Order, sending you by the hands of the two brothers sixty shillings from what remains in a purse exhausted in many ways. May you add to the influence of the rule of the glorious St. Augustine » ... Ten days later on August 27, 1327 the prize was won.

E. H. PEARCE, *Thomas de Cobham, bishop of Worcester* (London 1923) 55/57 and 251.

- p. 185 (note 372) John Wadding alias Vading is probably identical with John Bading of Ireland, who was made a life-long conventual of Cambridge on 31 October 1390 : MARTIN, *Ir. Mat.* no. 18. 20.
- p. 187 When Herdeby wrote his *Vita Evangelica* common life was still the general rule. An Augustinian Canon had claimed that the Austin Friars were not true followers of St. Augustine « quia profitentur abdicacionem proprietatis ut alii religiosi » while St. Augustine had « proprium in proprio » (fol. 106r). Herdeby answered :

« Licet enim fratres ordinis heremitarum sancti Augustini proprium in proprio non habent sed in comuni et Augustinus post reversionem suam in Africam proprium haberet in proprio, tamen quam cicius potuit, illam proprietatem abdicavit agros suos faciens communes sibi et aliis qui cum eo vivebant, secundum regulam apostolicam... » (fol. 112v).

(note 380) To have a cell outside the dormitory was still forbidden in 1348 : CR 41v. See also note 205 of *Sources*.

- p. 188 Rooms built at own expense : D 578, 604, 730, 764 etc.
 Permission to eat in room : D 591/2, 713 (Berford).
 Presence of women in room forbidden : D 605 (Virley).
 Sale of rooms : D 734 (« custom of province ») and note 210 *supra*.

Peculium : Master Beston D 551. — In 1389 Fr. Thomas Darre of Clare had £40 in the common deposit. This money could be used by the convent but had to be restored to him : *Cart. Clare IA* (179) 54v. — Thomas Bradfield could use his own good judgment in the disposal of the annual salary received for his services to the duke of Gloucester (D 591, 611). — John Toney left 100 pieces of silver (D 1041, 4).

CR 30 obliged the prior general to uphold the common life and warned, that « ex particulari vita fratrum conventus confunditur et fratres rapere et furari coguntur ».

- p. 191 The Austins of Tuscany received this command through the bull « Pio vestro collegio » of 1248 and 1255 : VAN LUIJK, *Bullarium* nos. 71 and 132. See CR 33v.

(note 387) Another copy of the missal is at Cambridge : J. C. T. OATES, *A Catalogue of the 15. c. Books in the University Library Cambridge* (1954) no. 1076.

- p. 192 (note 390) At the universities of Cambridge and Oxford, August 28 was a « dies non disputabilis » that is, no exercises could be held : CL. WORDSWORTH, *The Antient Kalendars of the University of Oxford*, OHS 45 (1904) 239.

- p. 199 At least in later years a signed testimonial was required when a penitent did not confess in his parish church. D. Lowe called our attention to *Bodleian Libr. Arch. A. d. 10 (Broadside) fol. 14* which contains two such printed testimonials. One is left blank while the faded ink of the other makes the inserted names practically illegible. We put the inserts in Italics. Lowe read :

« *Liber godfreidi lawgthorne (?) in collegio divini Johannis. Universis et singulis dominice gregis pastoribus et curatis quibus sapientis dictamine sui pecoris vultum Petri iudicio cognoscere iubetur, presencium tenore innotescat ... hoc breve testimoniale deferentem et canonicam fecisse confessionem et absolutionis be-*

necium participasse indulgentiarum virtute in ecclesia conventuali fratrum Augustiniensium *Joh. Went.* (??) celebratarum quadragesimali tempore. Et ob piam causam tunc expositam communionis sacramentum participasse anno salutis MDXXIIII [1525].

To ye person of m̃lys for the... ».

Only Cambridge and Ludlow are known to have been dedicated to St. John the Baptist, not Winchester (Wentonia). See Additions to p. 250.

For Erghome's description of the pestilence see p. 411 (XV, 609) *supra*.

- p. 200 In 1404 Fr. John Lynn STP received faculties only for the family of Sir John Inglethorp : *Ely, Reg. Fordham, fol. 241r.* (To note 408). The General Chapter of Rimini 1318 strictly commanded vicar generals and definitors of Provincial Chapters to appoint yearly those entitled to preaching and hearing confessions. It also pointed out that according to the privilege of Boniface VIII appointments outside the provincial chapters were invalid and non-observance could deprive the Order of the privilege : AA III, 223.
- p. 207 Add to note 427 : Leicester note 663 (1304).
- p. 211 Guild of St. Augustine within the convent of Clare : V. H. REDSTONE in *Suffolk Institute* 23 (1937) 56.
- p. 215 (note 442). Another copy of the Constitutions in *London, Br. M. Add. 38 649*. It is of late fifteenth century and formerly belonged to OESA-Fribourg, Switzerland.
- p. 226 The General Chapter of Paris 1320 forbade under pain of apostasy and loss of vote to collect outside the conventual limits. It applied the same punishment to a brother of the same house who interfered in the district assigned to another brother.

« Item diffinimus quod nullus frater in terminis alterius conventus quam sui, sub pena apostasie et amissionis vocis, audeat aliquid procurare. Fratrem autem qui in terminis alicuius fratris, licet eiusdem conventus, procurare presumpserit, eidem pena volumus subiacere » (AA III, 276).

- p. 227 (paragr. 1) BALE, *Catalogus* I, 576 « [John Lowe] hominibus sui Ordinis quorum numerosa societas erat Londini et in tota Anglia merito preficeretur ». The sentence is apparently an

enlargement of LELAND, *Commentarii* 470 : « ... hominibus sui loci atque ordinis quorum numerosa iuxta ac clara Londinis societas erat, merito preficeretur ».

(paragr. 2) Pope Clement IV declared on 30 November 1265 all those Orders founded on poverty « qui ex regula vel constitutionibus extra septa ecclesiarum, monasteriorum suorum vel officinarum suarum et clausuram ipsorum nulla debent possessiones habere » : « Ad consequendam gloriam ». E. JORDAN, *Les Registres de Clément IV 1265-1268* (Paris 1893-1912) no 172 and TORELLI, *Sec. Ag. IV*, 712 have the bull under 12 Cal. Dec. anno primo (22 Nov. 1265), while York, *Reg. Giffard* pp. 201/2 has 10. Cal. Dec. anno quinto (22 Nov. 1270 !). The Austins are mentioned by name as an Order founded on poverty.

- p. 240 ATHERSTONE. Bishop Stretton gave his consent to the foundation on eight acres of land which formerly had belonged to Peter Frema and had been donated by Lord Basset. The bishop insists that the rights of the parish church be protected and that the friary be able to sustain twelve brethren : *Lichf., Reg. Stretton* 123/4.
- p. 246 BRISTOL. The largest towns in England were London with 50,000 inhabitants, York with 12,000, Norwich, Chester and Bristol with ca 10,000 : P. HUNT, *Fifteenth Century England* (Pittsburgh-London 1962) 23.
- p. 250 CALAIS. If an Austin friary had actually existed in Calais we would have of it reports as of the Carmelites in 1504 *Cal. Close R. Henry VIII 1500/9*, p. 124.
- p. 250 CAMBRIDGE. The house seems to have been dedicated to St. John Baptist. Father Hackett informs us that *Vatican, Ottobon. Latin Ms. 196, fol. 226* bears the inscription : « Caucio fratris Johannis de T.r... conventus (?) Sancti (?) Johannis (de) Cantabrigie (?) ordinis sancti Augustini ».
- p. 252 Friars Thomas Cambridge and Michel Burley were dispensed and left in 1536 (D 1117).

(List of Priors) Tulyet is called Julyet in BRUC 333.

Other priors were : 1491 Robert Attulburgh *ibidem* 23.

1493 William Spang *ibidem* 544.

1508 William Graunt *ibidem* 268.

- p. 254 CANTERBURY. 1428/9 Prior John Sturrey was given the right by the city to take a crooked lane at 4s p.a. (communication

of Mr. Urry, archivist) and in 1481/2 the city donated £6.8. towards the pavage of the friary (VCH 200).

(Literature) The printed Minutes of Canterbury are not credited by the Br. M. to C. R. Bunce but to Rev. D. WELFITT, *Minutes from Ancient Records in Canterbury* (1801) : Br. Mus. Printed Books 10358 h.i. This seems to be an error of the cataloguer. Welfitt seems to be the donor. The documents are signed *cives*.

- p. 260 CLARE. Speaking of the marvels of England and the incorrupt bodies of its saints Bokenham writes in his *Mappula Angliae* ch. 5 :

« and y dar boldly by auctoryte of experyence addyne her-to kyng Edwardis doughtre the furst aftir the conqueste, Dame Jone of Acris, whos body lithe hool and incorrupt in the frires queere of Clare one the sowthe side, for whome oure lordis grace booth of old tyme and newe hathe shewid ther many gret miracles, and specially in Ill thynges, as in tothe-ache, peyne in the bake and also of the acces ».

Englische Studien 10 (1887) 11. See D 87. Acces = fever.

- p. 270 GORLESTON. Lady Elinor, widow of Ralph Gerberge (Gerbridge), kn. was buried here in 1386 and John Lawnay, kn. in 1404 : *NCC Wills Harsyke* 71, 316.
- p. 271 The quotation in D 1140 is incomplete. Add : « ...Bokerde with all adjoining buildings and all grants above and below from the wall of the chamber of the past prior to the north-west part and all the land belonging. The king reserved for himself those houses which he might tear down and carry away, also all big trees and woods ».
- p. 272 GRIMSBY. The attitude of Lincoln's bishop also changed. On 7 June 1325 Bishop Burghersh granted an indulgence of 30 days to all visitors of OESA-Grimsby, at the same time ratifying all indulgences granted by other English bishops : *Lincoln, Reg. Burghersh V*, fol. 378 (not fol. 100 as VCH has). Mrs. J. Varley of the Lincolnshire Archives kindly sent us a transcript.
- p. 280 HUNTINGDON. Excavations on the site of the former friary are in progress under the supervision of P. Dickinson, county archivist.

- p. 286 LONDON. « In Augustinianorum aede etiam tunc celebri » :
BALE, *Catalogus* I, 504. See addition to p. 227 *supra*.
p. 288 (note 678) In the course of excavations made in the last decade of the nineteenth century Allan Walker, a London architect, came to the following conclusions.

The then still extant nave measured 83 ft. in width and 153 ft. in length. He judged the choir to have been at least 140 ft. long making a total of 293 ft. The usual passage between choir and nave he does not seem to have taken into consideration. The two ambulatory cloisters connecting church and monastery — thus forming a square — were built on the north western side of nave and transept, each cloister measuring 86 ft. The monastery stood 200 ft. towards London Wall and 350 ft. towards Broad Street. « During the excavations some portions of beautifully ribbed vaulting, gracefully moulded arches and columns with sculptured corn, oak leaf and cinquefoil tracery were brought to light and bore evidence of the architectural work which was highly elaborate and artistic ». Some bones gave evidence of a cemetery.

The rest of Walker's statements seem to be more or less guesswork. According to him, the chapter house, the Great House, domestic offices and dwelling houses, the school and famous library stood on the northside of the church : *The Builder* (London), February 29 (« Austin Friars, Discovery of the supposed cloisters »), April 4 (« Austin Friars and its cloisters » with plan), p. 152 (« Excavation for the Pinners Hall »).

- p. 293 In 1502 Agnes Drake, wife of † Richard Drake, merchant of the stable in Calais, ordered that each Lent for seventeen years « a cade of gode rede herring » be given to OESA-London : *Cl. Rolls Henry VII 1500/9*, pp. 259/60.
In 1504 John Islip, abbot of S. Peter, Westminster, bequeathed £3.6.8 (*ibidem* no. 389).
p. 312 NORWICH. The « Norwich Domesday », a valuation of the livings in the diocese, has this entry :

« Ecclesia Sancti Michaelis de Conesforth. Fratres Augustinenses habent eandem infra clausuram eis de novo adquisitam, sc. Anno Domini MCCC sexagesimo octavo, pro qua quidem ecclesia tenentur solvere annuatim Domino Archidiacono Norwicensi pro sinodalibus

3d et ad summum altare ecclesiae S. Trinitatis Norwici
1d annuatim pro processione facienda in Octava S. Trinitatis. Estimabatur quondam ecclesia ad 20 sol. ».

Tanner's manuscript index to the city records of Norwich, fol. 47.

During the middle of the fifteenth century a new convent was under construction. In 1457 Margaret Wetherby willed that a new library be built « intra conventum dictorum fratrum Augustiniensium de novo ibidem construendum et erigendum » (note 917 *supra*). The new building met with unforeseen difficulties. In 1475 John Paston wrote to his wife Margaret :

« Also Mastyr Sloley prayith yow for Godes sake and ye wyll do non almess of tylle [tile] that he myght borow some of yow tyll he may bye some and pay yow ayen : for on [one of] the fayrist chambyrs of the Fryers standyth half oncovered for default of tylle for her[e] is yett non to get for no money ».

GAIRDNER, *The Paston Letters* III, 144.

Through the kindness of Miss J. M. Kennedy, archivist in Norwich, we received copies of various wills in the *Norwich Consistory Court*. In the testament of Thomas Wetherby (1444) Fr. John Pulham is twice called a Franciscan friar (*Reg. Wylbey* 30) but in the will of Nicholas Botyler (1436) he is called an Austin friar (*Reg. Doke* 10). There were probably two friars by the same name. Botyler wanted to be buried in the Austin Friars' church and bequeathed to it 2s6d and all his remaining goods (« residuum bonorum meorum »).

In 1459/60 Katerina Felbrigg, widow of Simon Felbrigg, kn., bequeathed two lights and 40s to the convent ; ten marks to Fr. Robert Porlond and five marks to Fr. Robert Cley (*Reg. Brosyard* 185). In 1475 Ralph Moore bequeathed 20s to the convent and 10s to Fr. Richard Brandon (*Reg. Gelour* 167).

Thomas Kerdeston, kn. (1446) made the Austins Thomas Gerston STP and John Holkham STL co-executors of his last will (*Reg. Wylbey* 137). Margaret Wetherby (1458) bequeathed 6s8d to Fr. John Halkham (*sic Reg. Brosyard* 85).

p. 315 In 1423/4 Walter Danyell, merchant of Norwich, bequeathed 100s to each mendicant house of the city and to each Austin of Norwich 12d; for the repair of the Austin church and its high altar 5 marks; to Fr. Walter Thetford OSA 6 marks for an annual and also 7 marks 6s8d without any obligation; to Fr. John Elys 100s (*Reg. Surflete* 4). In 1434/5 John Bollex, chandler, bequeathed seven marks for an annual to Fr. Walter Thetford (*Reg. Surflete* 162). On W. Thetford see D 728, 749. Whether friars Robert Cley and John Elys were Austins is not expressly stated, but the context seems to require it.

p. 318 ORFORD. In 1370/71 Adam de Scakilthorp, rector of Cawston and prebendary of Welton Painshall, bequeathed 33s4d for an anniversary mass: *NCC Wills Reg. Heydon* 4.

p. 321 OXFORD. In the beginning relations with Merton College had been on a more friendly basis. Between 1288/99 Fr. Thomas OSA actively cooperated in the building program of Merton. He inspected, for example, work done by stone masons in Wateley (p. 305) and decided on purchases to be made, p. 306, 313). The college authorities frequently showed themselves grateful for these services (pp. 309, 311, 315, 357). In 1291 they gave him 4s « ad opus cuiusdam fratris » (p. 311) and in 1291 they donated 6s8d at the coming of the provincial (p. 310): H. HIGHFIELD, *The Early Rolls of Merton College*, OHS n.s. 18 (1964).

A Friar Thomas of Oxford is mentioned in 1304*.

p. 324 In February 1403 Mag. Adam was « custos » (= prior ?) of Oxford: D 670.

p. 355 WINCHESTER. From the *Chartulary of Winchester Cathedral* ed. A. W. GOODMAN (Winchester 1927) we take the following: The Austin friary was located in the Southern Soke, outside the Southgate on the east side of the high road (p. XI). In 1439 the tenement, curtilages and garden of Alice Russell were situated « between the manse of the friars Austin on the north and a lane called Mulle [Mill] Lane on the south. This lane ran parallel to the modern Romans Rd. about 20 yards to the south of it » (p. 187).

William Fraille, an Austin friar, was presented by a jury for abstraction of goods and money belonging to the

- Order : [John S. FURLEY], *Townlife in the XIVth century as seen in the Court Rolls of Winchester* (ib. s.d.) 104.
- p. 357 Nicholas de Morton was prior 1324/5 : *Salisbury, Reg. Mortual*, fol. 187v.
- p. 363 YORK. For corrections on Bishop Worksop see *Catalogue of Authors*.
- p. 364 (note 838) read KNIGHT instead of KING.
- p. 380 add : G. BRUNI, « Egidio Romano e la sua Polemica Antitomista », *Rivista di Filosofia Neo-Scolastica* 26 (1934) 239-251 ; A. F. VELLA, *Robert of Orford and his place in the scholastic controversies in the late thirteenth century with an edition of his « Reprobationes » of Giles of Rome*, Diss. Oxford 1948.
- p. 394 See now ZUMKELLER, *Konstanz* : for Puchhauser pp. 9/11, for Simon of Brunn pp. 13/4. Zumkeller gives a detailed description of Simon's manuscript A-88 and expresses the opinion that Puchhauser's ms. clm 26676 is the oldest known copy of the *Testimonium* of the University of Oxford which defended Wyclif and the *Reprobatio* which rejected the *Testimonium* as falsification.
- p. 399 A Frater Gualterius de Anglia who is probably identical with the prior of Tickhill signed his name to two deeds of sale by St. Trifon OESA, Rome on 25 May 1287 : *U. MARIANI, « Gli Agostiniani e la venuta di Lodovico il Bavaro a Roma » *Archivio della Regia Società Romana di Storia Patria* 51 (1928) 313 and 315. Fr. Walter had probably attended the General Chapter of Florence held that year.
- p. 414 (note 1044) Richard Wedryngsete is probably identical with Richard Wetherset (Hetherset, Wetheringsete, Witherset etc), chancellor of Cambridge University in 1349 and 1360 (BRUC 638). BRUC does not quote the title of any book written by him.
- In a kind communication of 14 May 1966 Father Leonhard Boyle OP called my attention to a Doctor Ryngstead who was a member of the Cambridge house OP in 1346 and is identical with the Dominican Thomas Ringstead. He wrote a *Postilla super Proverbia Salomonis*.
- p. 430 (note 1097) The earliest historian of the Order to assign the authorship to André seems to have been CRUSENIUS [KREUSEN] Nic., *Monasticon Augustinianum* (München 1623) 192.

- p. 436 The latest and best account of Barnes' theology is Wm. CLEBSH, *England's Earliest Protestants* (New Haven, Mass. 1964) 42-77. He also quotes W. DALLMANN, *Robert Barnes* 3. ed., St. Louis, Mo. 1917 which was not available to us.
- p. 446 That Browne's sermon was preached at St. Paul's Cross is stated by M. MACLURE, *The St. Paul's Cross Sermons 1534-1642* (Toronto 1958) 24. His statement given without reference to sources seems supported by the directive of the king to the mayor to keep order. If the sermon had been preached in Austin Friars the order of the king would have been sent to the superior of the house.
- p. 454 The *Computus* of Archbishop Cranmer has now been edited by D. S. CHAMBERS under the title *Faculty Office Registers 1534-1549*, Oxford 1966. Father Hackett had made from the original manuscript the valuable excerpts in D 1177. Since he did not have the chance to study the original in detail divergencies resulted in the reading of names. He overlooked Atherstone, because it is assigned to the Franciscans, though there was only an Austin friary in this small town. Its three members who obtained dispensation to hold a benefice and wear the garb of secular priests were William Hammonde, William Eton and Robert Spayne (p. 163), the latter having been prior in 1536 and 1537*. Richard Bate of Newport (p. 166) und Richard Robynson, formerly of OESA-Grimsby (p. 156) received the same capacities. A Henry Kynge, Dr. Theol., who is probably identical with the former Austin of the same name, was vicar of Wyndham, Norwich Diocese, on 31 May 1544 (p. 295). Interesting is also that Greenwich was not suppressed in 1534 — as Little stated — but appears with a full complement of members under the Franciscan Rule (p. 152).
- Since 1534 dispensations could not longer be sought from Rome but had to be obtained from the archbishop of Canterbury. Before the Suppression (1534-1538) sixteen Austins obtained various dispensations. After the Suppression the names of 129 Austins in nineteen friaries are quoted, among them Newport and Winchester with but one member each. Thirteen houses, among them large houses like Clare and London, Newcastle and York, are missing. Neither were capacities issued to a single mendicant house in Canterbury.

Chambers calls attention to the fact that not all friars asked for their capacity (p. XLIII). The suppression papers in Tickhill (D 1136) enumerate for example three men more than does the *Computus* (p. 174).

When a house carries the note « suppressed » and the majority of its members ask for their capacities the required fees are not mentioned. This is for Chambers sufficient proof that expelled religious received their capacities gratis (p. LIII) though the letters of the royal visitors do not support his conclusion.

p. 548 no. 202. A Sermon with the same incipit once formed part of a collection of *Sermones ad Clerum* in the Austin library of Prague: J. NEUWIRTH, « Die Bücherverzeichnisse des Prager Thomasklosters vor den Hussitenkriegen », *Centralblatt für Bibliothekswesen* 10 (1893) 176.

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A Note to the Registers of the Prior General, Rome (Dd)

Manuscript excerpts from this precious collection are to be found in:

1. Ms. 4835 of the Biblioteca Nacional, Madrid, made by Thomas Herrera. Missing therein are Dd 1 (1357-1360) which was found after his death. The General Phil. Visconti deposited it in the Archives at Rom on 22 Dec. 1649 (Dd 84 fol. 405: « nuper Januae repertum fuerat »). Missing is also Dd 15 (1525/32). Herrera could still use Dd 9 (1495/1506) and Dd 16, 31, 32, 33, 37 and 40 which are now lost. He did not know Dd 10 as

stated in my *Augustinian Historians of the XVIIth Century* », AUG. VI (1956) 640. Many losses probably occurred when Napoleon I had the whole Roman Archives shipped to Paris.

2. Ms. clm 8423 of the Staatsbibliothek in Munich contains excerpts for Hungary, and the four German Provinces which included Austria, Bohemia, Moravia and Poland. They were made by various writers upon the request of Assistant General Fulgentius Mayr and vary greatly in volume and value: ZUMKELLER, Mss. 1149.
3. All medieval items belonging to the Province of Cologne were published by DE MEIJER and TEEUWEN (/) in AUG. IX-X (1959/61) and separate.
4. All medieval items concerning the Roman Province appeared in AA V-VIII.
5. All items for the English Province were transcribed by Alberico DE MEIJER for the Augustinian Historical Institute, New York, those for the Irish Vicariate were published by DE MEIJER and F. X. MARTIN in the *Archivium Hibernicum* 1956. See pp. 8-9 (VIII, 23/4) *supra*.

B. Episcopal Registers

A mimeographed list of all available English Episcopal Registers and their location may be found in the Bodleian Library, Oxford.

In addition to the published registers we cite also those, from which A. B. Emden (marked *) or Father Hackett (marked **) kindly supplied the ordinations or licences of Austins. The establishments of the Order within each diocese are given in parenthesis.

1. Bath and Wells [Bristol]

The registers are kept in the Bishop's Registry at Wells; they are being published by the Somerset Record Society (SSRS).

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Calendar of the Register of John de Droghensford, Bp. of B+W 1309/29, ed. E. HOBHOUSE, SSRS 1 (1887).

The Register of Ralph of Shrewsbury, Bp. of B+W 1329/63, ed. T. S. HOLMES, SSRS 9, 10 (1896).

The Register of Nicholas Bubwith, Bp. of B+W 1407/24, ed. T. S. HOLMES, SSRS 29, 30 (1914).

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2. Canterbury [Canterbury]

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*William Whittlesey 1368-1374.

*Simon Sudbury 1375-1381.

*William Courtenay 1381-1396.

*Thomas Arundel, second term 1399-1414.

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*John Morton 1486/1500.

*William Warham 1503/32.

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3. Carlisle [Penrith]

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*John Kirkby 1332/52.

*Gilbert Welton 1352/62.

*Thomas Appleby 1363/95.

4. Chichester [Rye]

The Episcopal Register of Robert Rede, Bp. of Chichester 1397-1415, ed. C. DEEDES, *Sussex Rec. Soc.* 8 (1908), 11 (1911).

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The Registers of Cuthbert Tunstall, Bp. of Durham 1530-1559 and James Pilkington, Bp. of Durham 1561-1576, ed. G. L. HINDE, SS 161 (1952).

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**Thomas de Lisle 1345-1361 (London, Br. M. Cole Ms. XXIII = Add. 5824).

**Thomas Arundel 1374-1388 (*Ely Dioc. Remembrancer* 1895/96).

**John Fordham 1388-1425 (*Ely Dioc. Remembrancer* 1899/1902).

**Thomas Bourchier 1443-1454 (*Ely Dioc. Remembrancer* 1903/04).

**William Gray 1454-1478 (*Ely Dioc. Remembrancer* 1904/05).

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**Nicholas West 1515-1533 (London, Br. M., Add. 5827, *Ely Dioc. Remembrancer* 1910).

7. Exeter [*Barnstaple, *Dartmouth, *Tawstocke]

The Register of John de Grandisson, Bp. of Exeter AD 1327/1369 with some account of the Episcopate of James de Berkeley 1327, 3 vols., 1894, 1897, 1899.

8. Hereford [Ludlow, Woodhouse]

E. N. DEW, *Index to the Registers of the Diocese of Hereford 1275/1538* (Hereford 1925).

All volumes published by the CYS.

Thomas Cantelupe 1275/82, CYS 2 (1907), ed. R. G. GRIFFITH.

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John Trefnant 1389/1404, CYS 20 (1916), ed. W. CAPES.

Robert Mascall 1404/16, CYS 21 (1917), ed. J. PARRY.

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Thomas Polton 1420/1, CYS 22 (1918), ed. W. CAPES.

Thomas Spofford 1422/48, CYS 23 (1919), ed. A. T. BANNISTER.

Richard Beauchamp 1449/50, CYS 25 (1919), ed. A. T. BANNISTER.

- Reynold Boulers 1451/3, CYS 25 (1919), ed. A. T. BANNISTER.
 John Stanbury 1453/74, CYS 25 (1919), ed. A. T. BANNISTER.
 Thomas Myllyng 1474/92 CYS 26 (1920), ed. A. T. BANNISTER.
 Richard Mayew 1504/16, CYS 27 (1921), ed. A. T. BANNISTER.
 Richard Booth (Bothe) 1516/35, CYS 28 (1921), ed. A. T. BANNISTER.

9. Lichfield = Coventry and Lichfield

[Atherstone, *Coventry, Leicester, Shrewsbury, Stafford, Warrington]

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*Walter Langton 1296/1321.

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*Richard Scrope 1386/98.

*John Burghill 1398/1414.

*John Catterick 1415/19.

*William Hayworth 1420/47.

*William Booth 1447/52.

*Reynold Boulers 1453/59.

*John Halsey 1459/90.

*John Arundell 1496/1502.

The Great Register of Lichfield Cathedral known as Magnum Registrum Album ed. H. E. SAVAGE, Wm. Salt Arch. Soc., 1924.

10. Lincoln

[Boston, Grimsby, Huntingdon, Lincoln, Northampton, Oxford, Stamford]

The Episcopal Registers of this diocese are preserved in the Lincoln Diocesan Archives. See K. MAJOR, *A Handlist of the Records of the Bishops of Lincoln of the Archdeacons of Lincoln and Stow* (Oxford 1953). The *Lincoln Record Society* (LRS) has undertaken their publication. They were excerpted by A. GIBBONS, *Early Lincoln Wills 1280-1547* (Lincoln 1888) and A. CLARK, *Lincoln Diocesan Documents 1450-1544*, EETS 149 (1914).

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Rotuli Ricardi Gravesend, Bp. of Lincoln 1258-1279, ed. H. THOMPSON, LRS 20 (1925).

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*John Dalderby 1300-1320.

*Henry Burghersh 1320-1340.

*Thomas Beck 1342-1347.

*John Gynewell 1347-1362.

*John Bokyngham 1363-1398.

*Henry Beaufort 1398-1404.

The Register of Bishop Philip Repingdon 1405-1419, ed. Marg. ARCHER, LRS 57. 58 (1963).

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*William Grey 1431-1436.

*William Alnwick 1436-1440.

*Marmaduke Lumley 1450.

*Thomas Rotterham 1472-1480.

*John Russell 1480-1494.

11. Llandaff [Newport]

12. London [London, Clare]

Registrum Radulphi Baldock, Gilberti Segrave, Riccardi Newport et Stephani Gravesend AD 1303-1338, ed. R. C. FOWLER, CYS 7 (1911).

Registrum Simon de Sudbiria, Diocesis Londoniensis AD 1362-1375, ed. R. C. FOWLER and C. JENKINS, 2 vols., CYS 34 (1927), 38 (1938).

**Register of Richard Hill 1489/96, London, Guildhall Ms. 9531.8 (original register).

**Register Thomas Savage 1496/1501, London, Guildhall Ms. 9531.8.

**Sede Vacante Register 1501/8, London, Guildhall Ms. 9531.8.

**Register Richard Fitzjames 1506/22, London Guildhall Ms. 9531.9.

**Register Cuthbert Tunstall 1522/30, London Guildhall Ms. 9531.10.

13. Norwich [Gorleston, Lynn, Norwich, Orford, Thetford]

The series of Episcopal Registres is unbroken from 1299-1499 but none contains any ordination lists (BRUC XXX). They are housed at present in the Sealy Historical Institute of Cambridge Univ. The names of some 16. century ordinati were given us by Rev. J. F. William from the Register of Richard Nix 1501/35.

14. Rochester

C. H. FIELDING, *The Records of Rochester Diocese* (Dartford 1910).

Registrum Hamonis Hethe Diocesis Roffensis A.D. 1319-1352, ed. Ch. JOHNSON, CYS 48/49 (1948).

15. Salisbury [*Sherborne, *Devises]

The Registers are kept in the Diocesan Record Office, The Wren Hall, 56c, The Close, Salisbury. A detailed list of contents is available in manuscript.

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The Registers of Roger Mortival, Bp. of Salisbury 1315-1330, ed. K. EDWARDS, CYS 55/56 (1959/63) incomplete, Licenses by F. X. MARTIN.

*Robert Wyville 1330-1375.

*Richard Metford 1395-1407.

*John Chaundler 1417-1426.

- *William Aiscough 1438-1450.
- *Richard Beauchamp 1450-1481.
- *John Blyth 1494-1499.

16. Winchester [Winchester]

- Registrum Johannis de Pontissara, episcopi Wyntoniensis AD 1282-1304*, ed. C. DEEDS, 2 vols., CYS 19 (1915) 30 (1924).
- Registrum Henrici Woodlock Episcopi Wintoniensis AD 1305-1316*, ed. A. W. GOODMAN, CYS 43 (1940/1).
- The Registers of John de Sandale and Rigaud de Asserio, bishops of Winchester 1316-1323*, ed. E. F. BAIGENT, Hampshire Record Society (HRS), 1897.
- *John Stratford 1323-33.
 - *William Edendon 1346/66.
- The Register of William Wykeham 1367-1404*, ed. T. F. KIRBY, 2 vols., HRS, 1896/9.
- *William Beaufort 1404/47.
 - *William Waynflete 1447/86.
 - *Peter Courtenay 1487/92.
 - *Thomas Langton 1493-1501.
- Register of Richard Fox, 1501-1528, *Br. Mus. Add.* 39981.
- Registrum Thome Wolsey Cardinalis, Ecclesie Wintoniensis Administrator [1529-1530]*, ed. Fr. Th. MADGE, CYS 32 (1926).
- Registra Stephani Gardiner et Johannis Poynt Episcoporum Wintoniensium [1531-1555]* ed. Fr. Th. MADGE, CYS 37 (1930).

17. Worcester [Droitwich]

- Register of Bishop Godfrey Giffard 1268-1301*, ed. J. WILLIS-BUND, 2 vols. *Worcestershire Historical Soc. (WHS)* 1 (892) 2 (1902).
- Register of the Diocese of Worcester during the Vacancy of the See, usually called Registrum Sede Vacante [1301-1343]*, ed. J. WILLIS-BUND, WHS 2 (1894) (1897).
- Register of William de Geynesburgh, Bp. of Worcester 1302-1307*, ed. J. WILLIS-BUND, WHS 3 (1927).
- The Register of Walter Reynolds, Bp. of Worcester 1308-1313*, ed. R. A. WILSON, WHS 4 (1927): *Dugdale Society* (1928).
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 - *Simon Montacute 1334-1337.
 - *Thomas Hemenhale 1337-1338.
 - *Wulston Bransford 1339-1349.
 - *Reynold Brian 1352-1361.
 - *William of Whittlesey 1364-1368.
 - *Henry Wakefield 1375-1395.
 - *Richard Clifford 1401-1407.
 - *Thomas Peverell 1407-19.
 - *Thomas Polton 1426/33.

*John Carpenter 1444/76.

*John Alcock 1476/86.

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18. York [York, Hull, *Northallerton, Tickhill]

The Episcopal Registers 1266-1530 have been preserved and are kept at Borthwick Institute of Historical Research, St. Anthony's Hall, York; they are being published by the *Surtees Society* (SS).

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*Wm. de la Zouch 1342/52.

*John Thoresby 1352/73.

*Alexander Neville 1374/88.

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