

THE CHRONICLE OF WILLIAM GLASTYN-  
BURY, MONK OF THE PRIORY OF CHRIST  
CHURCH, CANTERBURY, 1419—1448.

WITH INTRODUCTION AND NOTES BY  
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It is some years since the Rev. H. Salter, F.S.A., contributed a Note to the XXIXth Volume of *Archæologia Cantiana* (p. lxxxv) on an unpublished MS. relating to Christ Church, Canterbury, preserved in a college library at Oxford. Mr. Salter wrote (1911) as follows: "Future historians of Christ Church, Canterbury, should not overlook a volume in the library of Christ Church College (*sic*), Oxford, numbered MS. 256. It is a note-book made of paper containing extracts about Christ Church, Canterbury, for the first half of the fifteenth century, but the blank leaves and spaces have been used by someone in the sixteenth century for totally extraneous matter."

Mr. Salter then gives a brief epitome of the contents of the book.

I had long been desirous of seeing this MS., but it was not until the summer of 1923 that an opportunity occurred of visiting Oxford. A search, however, in the library of Christ Church met with no success, and guessing that the missing volume might form part of the Twyne MSS. at Corpus Christi College, I turned my steps thither and found that my surmise was correct.\*

By the courtesy of Mr. Livingstone, the College librarian, the volume was deposited temporarily in the Bodleian library for my greater convenience, and I am now able to give a detailed account of its contents.

\* By what mischance the mistake in the reference occurred it is now impossible to say. At any rate it is unlikely that Mr. Salter, whose accuracy of statement is well known to antiquaries, is responsible for the error.

MS. 256, C. C. C., Oxford, is a paper book of 201 folios in a sixteenth or seventeenth century binding. On the first leaf is written, Bryanus Twyne: *Liber Annotationum*, and—in the hand of the author of *Monasticon Anglicanum*—W. Dugdale, Ch. A° 1644.

Brian Twyne, who was a grandson of John Twyne of Canterbury, schoolmaster, scholar, antiquary, and author of *De rebus Albionicis*, was himself an antiquary of repute in his day, and a diligent collector of materials for a history of the University of Oxford, the greater part of which he bequeathed to Corpus in 1644, of which college he had been a Fellow. No. 256 no doubt came to the college with Brian Twyne's MS. Collections, but does not contain anything from his pen, the bulk of its pages being filled with notes on historical and topographical subjects, and with extracts from the works of more or less well-known mediæval chroniclers, written in an exceedingly illegible hand of the first half of the sixteenth century, which I at once recognized as that of the above-mentioned John Twyne, and that the book contained the *Communia loca* of that worthy.\*

At some time the volume must have been in the hands of William Dugdale, since certain notes are in his beautifully formed script, which presents a pleasing contrast to Twyne's illegible scrawl. One of Dugdale's notes seemed to me of special interest, since it gives inscriptions that may have been copied from tombs, or coffin-plates, discovered perhaps in his day amid the ruins of St. Austin's Abbey. These inscriptions are as follows:—

HOC IN TUMULO PAUSAT SUMMUS PONTIFEX MELITUS.

HOC IN TUMULO SANCTUS ARCHIPRESUL LAURENTIUS  
REQUIESCIT.

HIC REQUIESCIT EADBALDUS REX ANGLORUM OBIT KAL.  
FEBR. DCXL.

With the notes of Twyne and Dugdale, however, although they fill the greater part of the volume under review, I am

\* For an account of John Twyne see Woodruff and Cape's *History of the King's School, Canterbury*, chapter iv.

not concerned in the present article, but solely with those of the earliest owner of the book, one William Glastynbury, a Christ Church monk, who, according to Causton [Xt. Ch. MS. E. 12], made his profession in 1419, and died twenty-nine years later. His brief chronicle covers little more than twenty years, and relates chiefly to the domestic affairs of the priory, but there are also allusions to matters of wider interest.

Glastynbury's chronicle cannot compare, either in fulness or extent, with that of John Stone,\* who was an inmate of the house at the same time, but it contains supplementary matter of some importance.

At the time of his death, which occurred in 1448, Glastynbury had not filled his note-book—indeed the majority of its leaves was still blank; but no brother of the house appears to have made any further entries, and we can only suppose that the book remained in this condition until it found its way, probably at the dissolution of the monastery, into the hands of Master John Twyne, who filled the blank leaves with his own antiquarian jottings.

Towards the end of the volume Glastynbury gives a particular description of the scenes depicted in twelve windows in the choir of the Cathedral, and this is of exceptional interest archæologically, since it appears to be based on an actual inspection of the glass, and not on a description written a hundred years earlier by an anonymous scribe whose work is preserved in the Chapter library.† The latter document has been edited by Dr. M. R. James,‡ who mentions the Corpus MS. 256; but since he describes it as “a seventeenth-century copy by Brian Twyne,” he cannot have seen it, as a glance would have convinced the learned Provost of Eton that it is written in a hand of the fifteenth century. Moreover, if Glastynbury's description be trustworthy, it is evident that the glass had been subjected to much alteration and rearrangement between the

\* Edited by Mr. W. G. Searle for the Cambridge Antiquarian Society in 1902.

† *Chart. Antiquæ*, C. 246. ‡ Cambridge Antiquarian Society, 1901.

periods at which the two accounts were written. For instance, though Glastynbury describes twelve windows, the subjects in the twelfth are those allotted to the eleventh by the earlier scribe, while those originally in the twelfth disappear altogether.

For a further reason, Glastynbury's description is valuable, since his system of enumerating the various scenes depicted enables us to place them in their proper order. Thus, we find the principal subject, or antitype, in the centre of the page with the types in the margin on either side, whereas no such distinction is made by the compiler of C. 246, who leaves us to guess whether we should place them to the right or left of the central subject. The same applies to the Latin verses. The fourteenth-century scribe gives the verses, but omits to tell us exactly where to place them. Glastynbury, on the other hand, puts the verses under the subject to which they are most appropriate.

For the text no doubt he consulted the earlier MS., since many of its errors are repeated by him, but variations from the earlier text shew that he did not depend upon it entirely.

The twelve Theological windows—so called from the fact that their subjects were derived principally, though not exclusively, from Biblical sources—occupied, I believe, the following positions: Three were in the north aisle of the choir (number one being the westernmost window, now blocked up), one in the west wall of the N.E. transept, two in the north wall of the same transept, and the remaining six in corresponding positions on the south side of the church. Two only of these windows retain to-day their thirteenth-century glass, namely, those in the north aisle; but enough is left to shew the system adopted, which was to place the principal subjects in medallions arranged vertically one above the other in the centre of the window, and the subordinate ones in the margins, or, in other words, an antitype in each central medallion flanked on either side by a type.

A full transcript of Glastynbury's account of the windows will be found at the end of the present article, and for this I am much indebted to my friend Mr. W. A. Pantin of

Christ Church, Oxford, who, since the time at my disposal did not allow me to take a complete copy of this part of the MS., most kindly undertook to supply what was lacking.

Of the Chronicle I have given a transcription and translation of the more important parts, and an abstract or epitome of those of lesser interest. A few details relating to the internal economy of the monastery, concerning which much fuller sources of information are to be found in the Chapter Archives at Canterbury, have been omitted.

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MS. 256 IN THE LIBRARY OF CORPUS CHRISTI COLLEGE,  
OXFORD.

Fo. 11.

Articuli oblati concilio ex parte Regni Bohemie & Marchianatus Moravie etc. anno domini mcccxxxiii.

These Articles, submitted to the Council of Basle by the Hussites of Bohemia and Moravia, may be summed up briefly as follows:—

1. Liberty to administer the Eucharist to the faithful in both kinds.
2. All mortal sin, and especially open sin, to be repressed, corrected, and punished.
3. The Word of God to be preached faithfully and freely by bishops and such deacons as were fit to do so.
4. The Clergy may not possess authority in temporal matters.

Fos. 17—20.

A copy (Latin) of an agreement made 13th Jan. 1418-19 between Richard, earl of Warren (*sic*) (*Warwick*), T(homas), earl of Salisbury, Henry lord Fyghwgh (*Fitzhugh*), Walter Hungerford, steward of the King's household, Gilbert Humfryvyll, John de Vasques de Almada, and (*John*) Robesard, knights, Commissioners of Henry, King of France and England, and the Commissioners of the City of Rouen.

Printed in Rymer's *Fœdera*, vol. ix., p. 82.

Fos. 21—25.

Concordacio & pacis confirmacio inter serenissimos principes Karolum Regem Francie & Henricum V<sup>m</sup> Regem Anglie anno dñi m<sup>o</sup>ccccxx ecclesia Cathedralis Petri Trece<sup>n</sup>.

This relates to the treaty of Troyes, the terms of which are printed in full by Rymer, vol. iv., p. 171 *et seq.*

Fo. 26 r.

M<sup>d</sup> quod pridie non' Novembr' incepti officium Capellani [*prioris*] a<sup>o</sup> dñi m<sup>o</sup>ccccxli, & a<sup>o</sup> Henr' VI. xx<sup>o</sup>.

Miscellaneous entries relating to the general domestic economy of the priory follow, but they contain nothing of special interest.

Fos. 51—63.

The Monastic accounts for the 23rd year of Henry VI. (1444-5), containing nothing remarkable except the following: "feria 2<sup>a</sup> dedicata ecclesia de Norgate" [Northgate, Canterbury]. This seems to indicate a rebuilding in the fifteenth century, since the church is known to have been in existence at a much earlier date.

Fo. 63.

*Visit of Margaret of Anjou, Queen Consort of King Henry VI., to the Shrine of St. Thomas.*

In vigilia S<sup>c</sup>i Michael' [1447] venit domina Margareta regina Anglie pedestr' Cantuar<sup>o</sup> que recepta fuit a priore et conventu revestit' in secta virid' Cantor' incipient' A *Audi filia*, & cum perveniss' in navem ecclesie cantabant versus cantu organico, ipsa vero tunc temporis genuflectent' per totum tempus, post quod inceptit Cantor A. *Rogamus te* conventu prosequent' usque in chorum quem cum perveniss' ad summum altare dixit prior colectam, qua dicta optulit, Cantor' incipient' ant' *Pastor Cesus* conventu precedente usque ad feretrum ubi eciam Prior dixit collect' cum p X<sup>m</sup> d (*per Christum dominum* [P]) sine *benedicamus domino*, qua dicta Regina optulit ad altare & postea ad coronam et descendit in palacium per claustrum.

[*Translation.*] On the eve of St. Michael (1447) the Lady Margaret, Queen of England, came on foot to Canterbury, and was

received by the prior and convent robed in green copes, the precentor beginning the Antiphon *Audi filia*, and when the Queen had entered the nave of the church the convent began to sing the verses in harmony (or with organ accompaniment), the Queen during the whole time remaining on her knees. After this the precentor began the Antiphon *Rogamus Te*, and the convent took it up until the choir was reached, and when the Queen had come to the high altar the Prior said the collect, and when this had been said she made her offering. When the precentor commenced the Antiphon *Pastor cesus* the convent preceded her to the shrine, where also the Prior said the collect with *per Christum dominum*, omitting *Benedicamus Domino*, and when this had been said the Queen offered at the altar (of the shrine), and afterwards at the Crown, and then went down to the palace through the cloister.\*

Stone records this visit but very briefly. It is curious to note that he says that the brethren wore their *white* copes on this occasion, whereas Glastynbury says *green*. The discrepancy is trivial, but it illustrates the difficulty of getting an absolutely identical account of any incident even from eye-witnesses.

Queen Margaret could not have been more than sixteen years of age at the time of this visit to the shrine of St. Thomas, but Stone records an earlier one paid 17 Sept. 1446.

Fos. 82—86.

Donaciones et adquisiciones maneriorum cum ecclesiis tocisque prioratus ecclesie X<sup>i</sup> Cant' & confirmate ut inferius patet.

Begins: "Ethelbertus Rex dedit Augustino palacium suum in quo fundata est ecclesia X<sup>i</sup> Cant' et in nomine Dei Salvatoris dedicata, viz., anno dominice incarnationis quingentesimo octagesimo septimo decimo Regni vero sui xxxv."

And ends with the purchase by Prior Thomas Chylynden of the Crowne Inn in the parish of St. Andrew, Canterbury, † of John Roper of Westgate. The list is practically identical

\* For a woman to enter the cloister was contrary to the rule of St. Benedict, and brother Glastynbury thought the breach of it, even in the case of a queen, worth recording.

† This inn was in Mercery Lane next to the "Chequers of the Hope." In 1454 there was another inn called the Crown in the parish of St. Mary Bredman. The latter house is still standing and may be recognized by its fine pargetted front, on which the crown and other devices are moulded in plaster.

with that printed in Battely's edition of Somner's *Canterbury*, and the same applies to the next.

Fo. 87.

Ecclesie appropriate ecclesie Cant'.

Fos. 88-89.

Profectus maneriorum prioratus mccccxxvij custodia de Est Kent.

The list shews that at this period Monkton was the most profitable of all the conventual manors, bringing in a yearly revenue of £87 4s. 11*d.* Godmersham came second with £73 6s. 8*d.*, and Ickham third with £66 13s. 4*d.* A similar return relating to the monastic manors in the Weald of Kent and in the counties of Surrey and Essex follows.

Fo. 90.

De fructibus ecclesiarum.

Only Westerham, Westwell, and Challock are mentioned.

Fo. 91 r.

*Offerings at the principal Altars in the Cathedral Church in 1427.*

Oblaciones anno quo supra.

De feretro S̄ci Thome martiris per manus feretrariorum xx li.

Et de eisdem per manus confratris Johis Elam de redditibus eorundem lxxvj<sup>s</sup> viij<sup>d</sup>.

De summo altari per manus W. Stokbyry xlvijs viij<sup>d</sup>.

De tumba S̄ci Thome martiris per manus W. Haghe xli<sup>s</sup>.

De corona S̄ci Thome martiris per manus W. Bourne xxj li.

It is remarkable that the offerings at the "Crown" exceed those made at the Shrine, and that the altar of the "Sword Point" in the Martyrdom transept and St. Mary's altar in the crypt are not mentioned. The small amount of the offerings made at the Shrine betokens a decline of the cult of St. Thomas.

Fo. 117 r.

*John Cumbe made Prior of Dover.*

Mem<sup>d</sup> anno dñi mccccxxv in crastino annun' B<sup>e</sup> M<sup>e</sup> Joh<sup>n</sup>s Cumbe fuit confirmatus priorem doverie atque installatus



per Henricum Penywortham qui tum fuit celarius ecclesie XI Cant'.

John Combe had been a Christ Church monk since 1413 (Causton's *Obituary*). The name of Henry Penywortham does not occur in Causton's list of the Monks.

Fo. 117 r.

*A list of the Officers of the Priory in 1435.*

Et memorandum quod isti fuerunt officarii anno quo supradicto sub Henrico Chichele Archiepiscopo, viz. :—

W. Molasshe, Prior.

J. Salisbery, Supprior.

Cantor, Galfridus Bonde.

Camerarius, J. Elam.

Sacrista, J. Viell.

Gardianus, J. Chyveler.

Thesaurarii et Capellanus Thesaurarii (*sic*), Thos. Goldwell,  
Thos. Goldston.

Feretrarii, Ricardus Kyngistun & Willms Stockbyry.

Magister Corone, J. Assheforde.

Custos beate Marie in criptis, Thomas Wakeryng.

Custos Tumble. T. Charte.

Custos Martirii, R. Chilmyntun.

Tercius Prior, J. Goldwell.

Quartus Prior, W. Powncy.

Magister Mense, R. Crophyl, A. Lundun.

Succentor, H. Berham, tercius, T. Ykham.

Subcapellanus, R. Bynne, tercius, Walterus Hertforde.

Granetarius, N. Schepey.

Subsacrista, T. Well.

Penitenciarii, T. Asshe & R. Colbroke.

Parvi Sacriste, T. Rokysle, Ric. Borden, T. Ledys.

Refectorii, J. Dover, sub. H. Lee.

Fo. 116 v.

Cancellarii, J. Sydyngbourne & H. Nwynden.

Custos collegie (*sic*), J. Wodnysburg. Studentes, J. Waltham, R. Gravene, R. Lyntun.\*

\* The Warden and students of Canterbury College in Oxford.

Elemosinarius, Ricardus Godmersham. Subelemosinarius,  
J. Nwton.

Capellanus supprioris, J. Hygam.

Fo. 117 v.

*Lights placed before the Relics in the Choir.*

Isto die [? Nov. 12] Feretrarii ponent vij cereos ante Reliquias in coro (*sic*) & eciam in die passionis eiusdem.

In die passionis S̄ci Thome martiris feretrarii invenient vij cereos ante Reliquias in choro.

Fo. 118 r.

*Archbishop Chicheley arrives unexpectedly whilst the monks are at high mass. The service is stopped by the Prior, in order that the convent may meet him at the cemetery gate.*  
[1437-8.]

Sabbato in ebd quinquagesima Archiēpus venit Cant' cui occurrit Prior cum conventu in secta usque ad portam cimiterii, isto die omne servicium erat completum ante horam decimam preter summam missam que tamen incepta esset et perfecta usque ad *dominus vobiscum* ante primam collectam, statim innuit dñs prior per hostium inferius manu sua ut non ultra conventus progrediretur, unde factum est ut sacerdos ab altari discenderet missa incompleta. Postea cum conventus fuerat revestitus permansit sic usque post horam undecimam et dimidiam, qua hora veniente receptus est ut predicatur, Cantore incipiente R. *Summe Trinitati*, quo perveniente in navem ecclesie finit' R<sup>o</sup>, sine versu *Prestet*, incepit Cantor Ant' *Rogamus*, cum qua pervenit in chorum & ad summum altare, ubi dum devociones faceret prior dixit Coll', qua finita incepit Cantor R. de s̄cō Thoma *Ex summa rerum* et sic pervenit ad feretrum, ubi eo faciente devociones prior dixit Coll' de s̄cō Thoma, qua finita dedit Archiēpus Benedictionem, et, respondente Amen conventu, processit Archiēpus ad coronam. Ista septimana fuit W. Glastynbyry sacerdos summe misse qui per assignationem supprioris transivit directe ad summam missam et erat

modicum ante horam duodecimam. Ista die non habuimus mandatum\* in claustro propter processionem factam erga Archiëp̄um extra portas ecclesie tamen non cimiterii. Et eiam predictus fr. W. Glastynbury fuit eodem tempore quartus prior et ratione officii habuit duas lagenas de vini thesaurariis ad quos solvend' tenentur predicti thesaur' sicut ab antiquo consuetum est solvere presidentibus, viz., suppriori cum contigerit esse sacerdos summe misse tres lagenas tercio priori et quarto priori duas lagenas.

[*Translation.*] On Saturday in Quinquagesima week the Archbishop came to Canterbury and was met by the Prior and Convent vested in copes at the Cemetery-gate. On that day every service had been finished before ten o'clock except high mass, and this had commenced and had proceeded as far as *Dominus vobiscum* before the first collect, when all at once the Prior gave a signal with his hand through the lower door of the choir that the convent should proceed no further. And so the priest had to come down from the altar though the mass was unfinished. Afterwards, when the brethren had re-robed, they waited until after half-past eleven. And when that hour arrived he (the Archbishop) was received in the manner aforesaid. The precentor then began the Response *Summa Trinitati*, during the singing of which the nave of the church was reached, and the Response being ended without the verse (beginning) *prestat*, the precentor commenced the Antiphon *Rogamus*, during the singing of which he (the Archbishop) entered the choir and went to the high altar, where, while he was saying his prayers, the Prior said the collect, and when this was ended the precentor began the Response of St. Thomas *ex summa rerum*, and the Archbishop went on to the Shrine, where, whilst he was engaged in prayer, the Prior said the collect of St. Thomas, and, when this was ended, the Archbishop gave the blessing, and the convent having answered Amen the Archbishop went on to the Crown.

In that week W. Glastynbury was the priest for high mass, and at the bidding of the Subprior he at once proceeded to (celebrate) high mass, and the hour was just a little before twelve o'clock. On that day we had no Maundy in the cloister on account of the

\* Not the great Maundy of Holy Week, but the weekly washing prescribed by the Benedictine Rule on all Saturdays.

procession to meet the Archbishop outside the gates of the church, though not of the cemetery.

Moreover the aforesaid brother W. Glastynbury was at that time fourth prior, and in virtue of his office he had two gallons of wine, which by ancient custom the treasurers are bound to allow to the presidents: that is to say, to the subprior, when he is priest of the high mass, three gallons, and to the third and fourth priors two gallons.

Fo. 118<sup>b</sup>.

*Ordinations, held in the Infirmary Chapel 28 February (1439), by the Bishop of Ross, acting for Archbishop Chicheley, who is growing old and feeble.*

Sabbato prime ebdomade xl que dies v kl marcii contingebat dominus Johannes\* Rossensis episcopus celebravit ordines in capella infirmorum ubi sumserunt (*sic*) ordines sacerdotales fratres W. Bocking, W. Funtayne, Robertus Lynstede, novicii vero Galfridus Hauering, J. Lee, cum aliis tribus ordinem sumpserunt accolitus.

Iste Episcopus erat suffraganus Archiepiscopi pro quo senio confracto vices gerebat ad tempus.

Fo. 119<sup>a</sup>.

*Ordinations by the Bishop of Ross, held privately in the Prior's Chapel on Easter eve (1439).*

Sabato (*sic*) pasche dominus Johannes Rossensis episcopus celebravit ordines generales in capella domini prioris privatim et sine nota dummodo Archiepiscopus benedixit novum ignem et postmodum consecravit crisma ad summum altare.

*Ordinations by the Bishop of Ross, held in the Prior's Chapel on the Saturday before the fourth Sunday in Advent, 1439.*

Predictus vero Rossensis episcopus celebravit ordines in capella prioris sabato quatuor temporum in Adventu domini mccccxxxix, d litera existente dominica ubi ordinatur (*sic*)

\* The officiating bishop was Richard of Ross, not John. He was also rector of Saltwood and Otford, and acted as assistant not only to Archbishop Chicheley but to the three succeeding primates. He died in 1464 and was buried at Otford.

Alex' Staple, W. Chart, Johannes Somerset in subdiaconos, J. Lee & R. Bertyn in diaconos, et Galfridus Haueryng in sacerdotem.

*Dedication of the Altars of St. Michael and St. John the Evangelist, 1439.*

Altaria vero sanctorum Michael' & Joh'nis Evang' dedicatur a predicto episcopo feria sexta quatuor temporum anno domini 1439 in Adventu domini.

The chapel of St. Michael had been rebuilt to receive the tomb of Margaret Holland and her two husbands. The altar was re-dedicated at this time under the names of St. Michael and St. Ann. Stone mentions the hallowing of the Altar of St. Michael, but not that of St. John the Evangelist.

*Death of Brother John Sheppey, senior monk of the Priory, 1439.*

In nocte sancti Stephani [obiit] Johannes Schepey circa horam secundam dummodo conventus erant in matutinis, exequie cuius deferebantur usque in feriam quintam sequentem propter solemnitatem Natalis domini 1439, pro quo T. Chart assumptus est in capud chori.

John Sheppey made his profession fifty-two years earlier (Causton's *Obituary, ut supra*). His picture is on a shield in the east alley of the cloister; an inscription on the border commemorates his benefaction of one hundred pounds towards the work of the new cloister.\* Thomas Chart, who became senior monk on Sheppey's death, made his profession in 1396.

*Crusaders (1439).*

Cruce signati. In die sancti Silvestri (8 Dec.) dominus Wylby et dominus le War<sup>9</sup> fuerunt signati a priore cum aliis suis familiis circiter (*blank*) et eodem die proficiscuntur versus terram sanctam.

Robert, Lord Willoughby, had been compelled by famine to surrender Paris to the French in 1436, and so may have been an unpopular person at the moment; but he was a distinguished

\* See Mr. R. Griffin's "Heraldry in the Cloister of Canterbury Cathedral" in *Archæologia*, vol. lxxvii., 1916.

commander, and his personal bravery is commemorated by the following lines :—

“ In Agincourt with Henry the fift  
 L<sup>d</sup> Robert de Willughby did acts of great honour :  
 Six against one, but with his deedes swift  
 He wan the *gre.*”

[Quoted in Dugdale's *Baronage*, ii., 85.]

Reginald, Lord La Warre, also served with distinction in the French wars in Henry V.'s reign.

*Visit of Archbishop Chicheley (1439).*

Feria III<sup>a</sup> Rogacionum dominus Archiepiscopus transivit cum conventu processionaliter sustentatus baculo lingneo (*sic*) a choro ad feretrum descendens per latus chori ex parte orientali in navem ecclesie et sic pertransiens pervenerant in claustrum, et quia valde pluviosum erat in capellam infirmorum se transtulerunt, ubi dum missam percantaret (*sic*) conventus quidam frater minor dixit sermonem populo ad quem sermonem dominus Archiepiscopus presenciam exhibuit, finita sermone conventus assedit (*sic*) per criptam et sic pertransiens in navem ecclesie ascenderunt in choro Archiepiscopo sequente, isto die non habuimus exequias in choro quia huius processionis extra claustrum. Isto die T. Ickham preficitur in subelemos'.\*

[*Translation.*] On Tuesday in Rogation week the lord Archbishop, with the aid of a wooden staff, walked in procession with the convent from the choir to the shrine, and then went down through the south aisle of the choir to the nave of the church, and passing through it they reached the cloister, and because the weather was very wet they passed through to the Infirmary Chapel,† where, whilst the convent was singing mass, a certain Franciscan friar preached a sermon to the people, at which sermon the Archbishop was present. When the discourse was ended the convent went up

\* T. Ickham made his profession in 1423; he was afterwards precentor, and died in 1457. (Causton, *ut supra*.)

† It is unlikely that the laity would have been admitted to the Infirmary Chapel, so I can only suppose that the sermon was preached in the nave of the Cathedral, and that the Archbishop adjourned thither after mass in the chapel was ended.

by way of the crypt, and so passing through to the nave of the church they went up into the choir, followed by the Archbishop.

On that day we did not have the office for the dead in choir because of this procession outside the cloister.

*Three monks are promoted to the upper row of stalls in the choir (1439).*

In vigilibus Nativitatis domini R. Gravene, J. Oxene et R. Lynton ascenderunt superiorem chorum.

On either side of the choir there was a double row of stalls, the upper rank being occupied by the senior and the lower by the junior monks. The three monks now raised to the "upper row" had all been sixteen years in the monastery before attaining this promotion.

*Two laymen are admitted to confraternity.*

In die sancte Marie Magdalene [22 July] recepti sunt in fraternitatem nostram Robertus Yerd et Ricardus Beke que Robertus contulit nobis unam nucem auro et argento optimo decoratam ad valorem (*blank*) et vi<sup>s</sup> viij<sup>d</sup> pro vino pro conventu.

Richard Beke is probably the Richard Beck who was appointed Master Mason by the Prior and Chapter in 1435, when the rebuilding of the great central tower of the Cathedral was in progress, and although the tower was not finished until a much later date the design may have been Beck's.\*

The "nut" given by Robert Yerd was a cup, the bowl of which was a cocoanut mounted in silver and supported by a silver stem. A good example is figured in *Arch. Cant.*, Vol. XXX., in illustration of the Rev. R. U. Potts' note on Abbot Essex's cup preserved at St. Augustine's College, Canterbury.

*Brother Robert Sutton has leave of absence for one year, that he may go to France with the Duke of Orleans (1440).*

Item quod Robertus Sutton transfretavit cum duce Aurelie in die sancti Leonardi [6 Nov.] cuius licencia regia in capitulo legebatur et licenciatus est pro se cum iij sibi servientibus pro anno integro qui in vigilia Nat'

\* See Woodruff and Danks' *Memorials of the Cathedral*, pp 200—208.

domini proxima sequens (*sic*) domum veniens ibidem remansit.

Charles, Duke of Orleans, was wounded and taken prisoner at Agincourt. For twenty-five years he was a captive in the Tower of London and other fortresses. Towards the end of the year 1440 he was released on paying a ransom of fifty thousand marcs. Robert Sutton, who embarked with the Duke (Stone says he went abroad on the business of the priory), had been one of the two monastic treasurers in the previous year. Causton states that he died in 1457, and that at the time of his death he was *Magister operis*.

Fo. 143.

*Part of the testament of Roger Herun, Master of the College of All Saints, Maidstone (undated).*

To the Master and brethren [of Maidstone College] 12 dishes, 12 plates, 12 salts, 3 chargers, and a "hall" of hangings stained with a roll "to the honour and glory of God."

To the repair of the books of the College, 20 marcs.

To every chaplain of the College, 5½ marcs and a silver cup.

To Thomas Gresyngham, 40s.

To every other clerk of the College, 20s.

To every servant there, 6s. 8d.

To the chaplain and clerks of the Archbishop at the discretion of his steward and marshall, 20*li*.

To the Abbot and Convent of Boxley, 100s.

To the repair of the house of Friars at Eylesford, 40s.

To the prior of Rochester, 6s. 8d., & to every monk there, 12d.

To the prior of Leeds, 6s. 8d., & to every canon there, 12d.

To every poor person of the Hospital of Northgate, 4d., and to the repair of the same Hospital, 100s.

To the chaplains of the hall of the house near Paul's, London, to each of them, 12d.

To the work of the church of Terryng, 10*li*., and to the poor of the same parish, 10*li*.



To the work of the church of Chichester, 100s.

To the church of St. David, 100s.

For the maintenance of two chaplains to celebrate in the collegiate church (of Maidstone), 200 marcs.

Robert Herun, according to Cave-Browne,\* was Master of Maidstone College from 1419 to 1441, Chancellor of Chichester, and a Prebendary of South Malling. His name, however, does not occur in Le Neve's list of the Chancellors of Chichester.

Fos. 145 to 151.

*The accounts of the Wardens of the Anniversary-lands, 1437-8.*

The income derived from these lands was devoted chiefly to providing certain little extra luxuries for the monks on the anniversaries of benefactors. Several of these anniversary rolls are preserved in the Chapter library, and the one copied by Glastynbury contains nothing of special interest.

Fo. 152.

*Latin verses relating to fairs held within the precincts of the Church.*

Magnam cartam s̄ci Thome	}	nemo vult offendere
Per bullas confirmatum rome		
Licet lis iam movetur	}	et amorem prendere
Pax in fine comitetur		
O s̄c̄e Thoma pater mitis	}	processum cum mitio
Jam discerne causam litis		
Et recta via dirigatur	}	equali iudicio
In hoc quod secus operatur		
Ac illud turpe quod emanat	}	extra monasterium
Quod non ditat neque sanat		
Plus honesta conservetur	}	infra cimiterium
Ac nullum forum teneretur		
Sit ille testis huius rei	}	et dixit venditoribus
Qui intravit templum Dei		
Ut nullum ibi fiat forum	}	mercato neque feria
Ad disturbandum X <sup>i</sup> chorum		

\* *History of All Saints, Maidstone*, p. 93.

Ne ex sacro fit prophanum	}	infra cimiteria
Propter aliquod humanum		
Pars gravata restauretur	}	a quo fit ofensio
Et res allata reformetur		
Quia omnis caro fenum	}	et nulla sit distencio.
Sit it in nobis cor amenum		

Fairs were held within the precincts of the Cathedral Church at four seasons of the year, viz., at Christmas, Easter, Translation of St. Thomas (July 7), and Michaelmas, and on each occasion they lasted for nine days. The profits accruing from the letting of ground for the erection of stalls and booths was considerable, but it would appear from the above verses that brother Glastynbury was conscious that the custom was a bad one, and would have supported any scheme for removing these fairs from the churchyard. Nevertheless, the Michaelmas fair continued to be held in the precincts until the early years of the nineteenth century.

Fo. 162.

An obituary of Christ Church monks between 1415 and 1448.

Causton, *op. cit.*, covers the same period.

Fo. 177.

A list of the monks who were allowed to go for their holidays at the beginning of 1438, with the dates when they went away and when they returned.

Fos. 180—183.

A description of the xii Theological windows in the choir of the Cathedral Church. See APPENDIX.

Fos. 185—190.

Copies of eight letters, the majority addressed to W. Glastynbury by a fellow monk and personal friend, who was residing at Canterbury College in Oxford, and one or two are the replies of Glastynbury to this correspondent. None of these letters appear to contain anything of special interest.

## APPENDIX.

Fo. 180a.

## PRIMA FENISTRA [sic].

*Anunciatio dominica.*  
*Gedeon cum vellere & conca.*  
 Vellus celesti rore maduit dum puella venter  
 intumuit.

*Moses in rubeo* [sic].  
 Rubus non [comburitur *struck out*] consumitur  
 tua nec comburitur in carne virginitas.

*Salutatio Marie  
& Elizabeth.*  
*Justicia & pax osculate sunt.*  
 Applaudet regi previsor gratia legi  
 Oscula iusticie dat pax cognata marie.

*Miseriordia & veritas obuiauerunt.*  
 Plaude puer puero virgo vetule quia vero  
 Obuiat hic pietas veteri dat lex noua metas.

*Natiuitas Christi.*  
*Moses cum Virga.*  
 Ut contra montem<sup>2</sup> dedit arida virgula florem  
 Sic virgo puerum verso parit ordine rerum.

*Natiuitas Christi.*

*Nabugodonosor & lapis cum statua.*  
 Ut regi visus lapis est a monte recisus  
 Sic grauis absque viro virgo parit ordine miro.

*Pastores loquebantur  
ad inuicem.*  
*Abacuc.*  
 Operuit celos gloria eius om . . . .<sup>3</sup>

*Pastores loquebantur  
ad inuicem.*

Gaudebunt campi et omnia que in eis sunt.

## SECUNDA FENISTRA.

*Ysagas & ciuitas ierusalem.*  
 Ambulabunt gentes in lumine tuo.

*Balaam.*  
 Orietur stella ex iacob et exurget homo de israel.

*Christus et gentes.* Qui sequitur me etc.  
*Stella magos duxit et eos ab herode reluxit*  
*Sic Sathnam<sup>5</sup> gentes fugiunt te X<sup>c</sup> sequentes.*

*Tres reges cum  
phanone* [sic, for  
*herode*].

*Moses et pharao cum populo ex(iens) de egipto.*  
 Exit ab erumpna populus ducente columpna  
 Stella magos lux X<sup>ps</sup> utrisque reluxit.<sup>4</sup>

<sup>5</sup> *Sathnam*, C. 246.

<sup>4</sup> Insert *dixit* after *magos*.

<sup>3</sup> *etc.*, C. 246.

<sup>1</sup> *Applaudit* in Roll C. 246.

<sup>2</sup> *morem*, C. 246.

<p><i>Rex Salomon et regina Saba.</i>          Hiis donat donis regina donum<sup>1</sup> salomonis          Sic regis domino dant munera tristia trino.</p>	<p><i>Maria cum puero          magi &amp; pastores.</i></p>	<p><i>Joseph &amp; fratres cum egyptiis.</i>          Ad te longinquos Joseph trahis atque          propinquos          Sic deus in cunis iudeos gentibus unis.</p>
<p><i>Submersio Sodome &amp; Ioth fugiens.</i>          Ut Ioth saluetur ne respiciat prohibetur          Sic utant reuehi per herodis uitas abei<sup>2</sup> [sic].</p>	<p><i>Admoniti sunt          magi ne redeant          ad herodem.</i></p>	<p><i>Propheta &amp; rex ieroboam immolans.</i>          Ut vitas<sup>3</sup> muretur redeundo propheta monetur          Sic tres egerunt qui Christo dona tulerunt.</p>
<p><i>Oblatio Samuelis [in templo added].</i>          Natum<sup>4</sup> geminum triplex oblatio trinum          Significat dominum Samuel puer amphora          unum.</p>	<p><i>Oblatio pueri in          templo &amp; Symeon.</i></p>	<p><i>Melchisedech offerens panem &amp; vinum pro          habraham.</i>          Sacrum quod cernis sacris fuit umbra modernis          Umbra fugit quare quia Christus sisitur are.</p>
<p><i>Elias Jezabel &amp; Acab.</i>          Ut crucis<sup>5</sup> [sic] incidias jezabel declinat elias          Sic deus herodem terrore more<sup>7</sup> eodem.</p>	<p><i>Fuga domini in          egyptum.</i></p>	<p><i>Fuga dauid &amp; doech.</i>          Hunc Saul infestat saul herodis typus exstat          Istius<sup>6</sup> typus Christi cuius fuga consonat isti.</p>
<p><i>In Gabaon occisio tribus beniamin.</i>          Ecce Rachel nati fratrum gladiis iugulati          Hi<sup>8</sup> sunt signati pueri sub herode necati.</p>	<p><i>Occisio innocencium.</i></p>	<p><i>Occisio sacerdotum domini a Saule.</i>          Non cecidit dauid pro quo dauid<sup>9</sup> [sic] hos          iugulauit          Sic non est cesus cum cesis transfuga iesus.</p>

Fo. 181a.

## FENESTRA TERCIA.

<p><i>Daniel in medio seniorum.</i>          Mirantur pueri seniores uoce doceri          Si responsa dei sensum<sup>10</sup> stupent pharisei.</p>	<p><i>Jesus sedens in          medio doctorum.</i></p>	<p><i>Moses &amp; Jetro cum populo.</i>          Sic Moyses audit Jetro uir sanctus obaudit          Gentiles uerbis humiles sunt forma superbis.</p>
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<sup>1</sup> *domum*, C. 246. <sup>2</sup> *regna sabe*, C. 246.  
<sup>6</sup> *Iste* in C. 246. <sup>7</sup> C. 246 has *remotus*.

<sup>3</sup> Dr. James corrects to *uia*.  
<sup>8</sup> *Hiis*, C. 246. <sup>9</sup> Saul.

<sup>4</sup> *Natura*, C. 246. <sup>5</sup> *trucis*, C. 246.  
<sup>10</sup> Dr. James inserts *que* after *sensum*.

- Noe in arcom [sic].*  
 Fluxu euncta uago submergens prima uorago  
 Omnia purgavit baptisma<sup>1</sup> significauit.
- Eua capiens fructum.*  
 Qui temptat ihesum mouet<sup>2</sup> eum mortis ad  
 esum  
 Eua gule cedit sed non ita ihesus obedit.
- Adam & eua comedunt.*  
 Quo sathan hos subicit sathanam sapiencia  
 vicit.
- [*Temptatio cupiditatis.*]  
 This is omitted in  
 the Corpus MS.
- FENISTRA QUARTA.
- Adam et eua cum foliis.*  
 Vidit in hüs Christus sub ficu natanaelem.
- Sex etates mundi.*  
 Ydria metretas capiens est quelibet etas  
 Prima<sup>4</sup> signorum deus hic perdeno<sup>5</sup> suorum.
- Sametus petrus cum ecclesia de genibus.*  
 Verbum recte ratis petri domus hec pietatis  
 Pisses [sic] iudei qui recte<sup>6</sup> ferant pharisei.
- Baptizatur dominus.*  
 Submercio pharaonis & transitus populi israel.  
 Unda maris rubri spacio diuisa salabri  
 Que mentem mundam facit a uitio notat  
 undam.
- Temptatio gule  
& uane glorie.*  
 Victor es hic sathana mouet eum gloria uana  
 Eua gule cedit [sic] | Set quo uicisti te  
 uicit gracia Xpi.
- Eua comedit.*  
 David superat goliam.  
 Ut goliam dauid sathanam Christus superauit.
- Populus sub lege.*  
 Lex teget<sup>3</sup> hanc plebem quasi ficus  
 natanaelem.
- Sex etates hominis.*  
 Lymphä dat historiam unum notat  
 allogariam [sic]  
 In unum morum conuertit aquam uitiorum.
- Paulus cum ecclesia de genibus.*  
 Illa secunda ratis domus hec est plena beatis  
 Retia scismaticus et quiris scindit iniquus.
- Piscatores  
Apostolorum.*  
 Dr. James corrects to mouet.  
<sup>3</sup> tegit, C. 246.  
<sup>6</sup> rete, C. 246.
- <sup>1</sup> Insert que, M.R.J.  
<sup>4</sup> primum, C. 246.  
<sup>2</sup> mouet in C. 246.  
<sup>5</sup> prodendo, C. 246.

<i>Sanctus Gregorius ordinat lectores.</i> Quod Christus legit quasi pro lectoribus egit Exemplo cuius sacer est gradus ordinis huius.	<i>Jhesus legit in sinagoga.</i>	<i>Esdras legit legem populo.</i> Quid prouulgauit <sup>1</sup> legem moyses reparauit [sic] Esdras amissam Christus renouauit omissam.
<i>Moyse suscipit legem.</i> Ex <sup>2</sup> hinc inde datur in monte quod inde notatur Christum nouisse debemus utramque dedisse.	<i>Sermo domini in monte.</i>	<i>Doctores ecclesie.</i> Hii montem scandunt scripture dum sacra pandunt Christus sublimis docet hos sed vulgus in ymis.
<i>Helixus Naaman &amp; iordanis.</i> Quem lauat ecce deus quem mundat hic helyseus <sup>3</sup> Et genus humanum Christi baptisate sanum.	<i>Christus descendens de monte. mundat leprosum.</i>	<i>Paulus baptizat populum.</i> Carne deus tectus quasi uallis id yma Mundat leprosum genus humanum uisiosum.

## FENISTRA QUINTA.

<i>Irrogat immundus<sup>4</sup> [sic] deus hic equis<sup>5</sup> furibundis.</i>	<i>Jhesus eicit demonium.</i>	<i>Angelus ligauit demonium.</i> Hii virtus Christi dominatur ut angelus isti.
<i>Drusiana uetit &amp; pascit pauperes.</i> Illa quod vngendo facit hec sua distribuendo Dum quod de pleno superest largitur egeno.	<i>Maria uetit pedes Christi.</i>	<i>Cura languenti uictum donauit<sup>6</sup> egenti Seque reum plangit Christi uestigia tangit.</i>
<i>Lia et Rachel cum iacob.</i> Lia gerit curam carnis Rachelque figuram Mentis cura(m) gravis est hec est altera suauis.	<i>Martina &amp; Maria cum Jhesu.</i>	<i>Petrus in nauis Johannes legit.</i> Equore <sup>7</sup> unda ferit hunc ille silencia queuit Sic requies orat dum mundi cura laborat.

<sup>1</sup> promulgauit, C. 246.<sup>2</sup> Imperat immundis, C. 246.<sup>3</sup> Dr. James corrects to *lex*.<sup>4</sup> ? read *aguis*.<sup>5</sup> C. 246 has *et before hic*.<sup>6</sup> *qui prebet*, C. 246.<sup>7</sup> *Equoris*, C. 246.

*Petrus & Paulus cum populis.*  
 Arguit iste reos humiles alit phariseos  
 Sic spice<sup>1</sup> trite panis sunt verbaque uite.

*Sinagoga & Moyses cum V libris.*  
 Potum quesisti fidei cum Christe fuisi<sup>3</sup>  
 Equa uiri tui<sup>4</sup> sex synagoga librique sui sex.

*Rebecca dat potum Jacobo.*  
 Fons seruus minans pecus ydria uirgo  
 propinans  
 Lex Christo gentes mulierque fide redolentes

*Audiunt gentes.*  
 Sollicitę gentes stant uerba dei scientes.

*Pharisei recedunt<sup>5</sup> a ihesu dicente.<sup>9</sup>*  
 Semen rore carens<sup>6</sup> expers ratione<sup>10</sup> et arcus<sup>11</sup>  
 Hii sunt qui credunt temptantes<sup>12</sup> sicque  
 recedunt.

<sup>1</sup> apice, C. 246.

<sup>2</sup> *furnus* in C. 246.

<sup>5</sup> *p* read *delicta*.

<sup>6</sup> Not in C. 246.

<sup>7</sup> *contempnant*, C. 246.

<sup>12</sup> *temptantes*, C. 246.

<sup>11</sup> *arens*, C. 246.

*Ihesus & Apostoli  
 colligunt spicas.*

*Ihesus cum  
 Samaritana.*

*Samaritana adducit  
 populum ad ihesum  
 Aquarii.<sup>6</sup>*

#### FENESTRA SEXTA.

*Ihesus loquens cum  
 apostolis.*

*Exiit qui seminat  
 seminare.*

*Pharisei temptantes ihesum [querentes  
 sigma de celo]<sup>13</sup>*

Semen sermo dei uia lex secus<sup>14</sup> pharisei  
 Et tu Christe sator uerborum patris inciadiator.

*Pharisei recedunt.<sup>7</sup>*

*Mola furnus<sup>3</sup> & Apostoli facientes panes.*  
 Quod terit alterna mola lex vetus atque  
 moderna  
 Paspio crux Christę tua sermo tuus cibus iste.

*Ecclesia de gentibus ad Johannem<sup>4</sup> [sic].*  
 Delicta<sup>5</sup> delicta notat ydria fonte relicta  
 Ad te de gente deus ecclesia ueniente.

*Jacob obuiat rachelii cum grege.*  
 Jacob lassatus Rachel obuia grex aduatuus.

<sup>3</sup> *sistiti*, C. 246.

Dr. James corrects to *furnus*.

Dr. James says *delecte*, in spite of the false quantity involved.

<sup>9</sup> Not in C. 246.

<sup>10</sup> *rationalis*, C. 246.

<sup>14</sup> *hanc* before *pharisei* in C. 246.

<p><i>Daniel, Job &amp; Noe.</i>          Verba patris crevit<sup>2</sup> deus huius fructus sibi crevit }          In tellure bona triplex sua cinque corona. }</p>	<p><i>Julianus &amp; Mauritiis cum divitiis mundi.</i>          Isti spinosi locupletes deliciosi          Nil fructus referunt quoniam terrestria querunt.</p>
<p><i>Virgo, continens, conjugatus.</i>          Fermenta<sup>3</sup> sata tria tres fructus operata          Sunt uxoratis &amp; virginibus viduatis.<sup>4</sup> }</p>	<p><i>Eccllesia. Sem. Cham. &amp; Japhet.</i>          Parte noe nati michi quisque sua dominati          Una fides natis ex huius tribus est deitatis          Persone trine tria sunt sata unita<sup>4</sup> farine.</p>
<p><i>Jhesus dicens gentibus venite huc.</i>          Vase reservantur pisses quibus assimilantur<sup>5</sup>          Hii quos adduxit<sup>6</sup> vite deus &amp; benedixit. }</p>	<p><i>Discedite maledicti.</i>          Hii qui jaectantur in leuam qui reprobantur          Pars est a domino maledicta cremenda<sup>7</sup>          camino. }</p>
<p><i>Reprobi in ignem eternum.</i>          Hic cremat ex messe quod inutile iudicat          esse }          Sic prauos digne punit iudex deus igne. }</p>	<p><i>Justi in vitam eternam.</i>          Cum sudore sata messoris in horrea lata          Sunt hic vexati sed Christo glorificati. }</p>
<p><i>Sinagoga &amp; Ecclesia.</i>          Quis populo saturant panes piscisque [sic] figurant }          Quod testamenta duo dant nobis alimenta. }</p>	<p><i>Christus, Sacerdos et Rex.</i>          Hii panes legem piscis dantem sacra regem          Signant quassatos a plebe nec adnichilatos. }</p>

<sup>1</sup> Probably this should follow semen cecidit inter spinas.  
<sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup> <sup>6</sup> <sup>7</sup>  
<sup>2</sup> sevit in C. 246. <sup>3</sup> fermentata, C. 246.  
<sup>4</sup> This line not found in C. 246. <sup>5</sup> assimilantur.  
<sup>6</sup> adduxit, C. 246. <sup>7</sup> cremanda.  
<sup>8</sup> Non in C. 246. Dr. James corrects to qui,



*Ecclesia de genibus cum Ihesu.*

Natam cum curat matris prece figurat  
Christo credentes primos, nataque sequentes.

*Curavit Ihesus filiam  
vidue.*

*Petrus orat & animalia dimittuntur.*

Fide iuvenes signant animalia gentes  
Quos mundat sacri submersio trina lauacri.

*Moyzes cum quinque libris in limbes [sic].*  
Lex tibi piscina concordat, sunt<sup>1</sup> quia quina  
Hostia piscine seu partes lex tibi quine.

*Curavit Ihesus homi-  
nem ad piscinam.*

*Baptizat dominus.*  
Sanat ut egrotum piscine [locio<sup>2</sup>] lotum  
Sic cruce signatos mundat baptismata reatos.

*Angeli vestiunt mortuos.*

Spes transformati capitis spes unificati.  
Claret in indutis membris a morte solutis.

*Transfiguratio domini.*

*Adducunt angeli iustos ad deum.*  
Cum transformares te Christe quid insinuares  
Veste decorati declarant clarificati.

*Dominus ascendit ierusalem<sup>3</sup>*

Hic stater extractus [sic, for extractus ?]  
precium datus in cruce factus  
Ludibrium turbe deus est eiectus ab urbe.

*Petrus piscatur &  
inuauit staterem.<sup>4</sup>*

*Dominus crucifigitur.*  
Hunc ascendentem mox mortis adesse viden-  
tem  
Tempora te xpe piscis pronunciat iste.

*Monachi lauant pedes pauperum.*

Sic<sup>5</sup> informantur exemplo qui monachantur  
Nec<sup>6</sup> dedignentur peregrinis famulantur.

*Statuit Ihesum parvum  
in medio discipu-  
lorum.*

*Reges incuruantur doctrine petri & pauli.*  
Sic incuruantur<sup>6</sup> puero sunt assumulati  
Reges cum gente paulo petroque docente.

<sup>1</sup> Not in C. 246, M.R.J. says insert *cur.*

<sup>4</sup> *Hor.* C. 246.

<sup>2</sup> *matio* in C. 246.

<sup>5</sup> *Ne* in C. 246.

<sup>3</sup> These subjects should probably be transposed.

<sup>6</sup> *incuruati* in C. 246.

*Christus pendet in cruce.*

*Pastor reportat oves.*

*Christus spoliat infernum.*  
Tartara sua subit qui crimina nulla peregit.<sup>1</sup>

[FENESTRA VIII.]

[There is no heading, but the subject is that allotted to the 8th window in C. 246.]

*Petrus & Paulus absoluunt penitentes. Dominus remisit debita servo poscenti. Dominus predicat penitentiam Judeis.*

Ut prece submissa sunt huic commissa remissa  
Paret poscenti seu parit deus egenti.

*Paulus lapidatur.*

Cui plus ignoscit dominus minus ille }  
poposcit }  
Conseruum<sup>2</sup> seruus populus te Paule }  
proteruus. }

*Conseruus servo redde quod debes.*

*Stephanus lapidatur.*

Regi conseruo. petenti<sup>3</sup> debita seruo  
Assimilare [sic] deus martir nequam  
phariseus. }

*Mittuntur impij in ignem.*

*Tradidit eum tortoribus.*

*Judei puniuntur.<sup>4</sup>*

Ceditur affigens captiuatur crucifigens }  
Hunc punit dominus flagris hos igne caminus. }

<sup>1</sup> Not in C. 246.

<sup>3</sup> *repententi*, C. 246.

<sup>2</sup> *Conseruus*, C. 246. Dr. James corrects to *conseruum*.

<sup>4</sup> *perimuntur*, C. 246.

[FENESTRA IX.]

[No heading in MS. In C. 246 the Marriage of the King's son is in the 6th window, but a note in a later hand states: *non hic sed in octava fenestra.*]

*Isayas predicat audientibus turbis.*

Hiis inuitata<sup>2</sup> gens est ad edenda  
parata }  
Hoc fieri factum confirmat apostolus actum. }

*Petrus docens sed sequuntur Moyen & sinagogam.*

Petrus docens istis<sup>3</sup> que studiens iudea fuistis }  
Vox inuitantis cause tres dissimulantis. }

*Rex fecit nuptias filio suo.*

Rex pater te natum regem sponse sociatum }  
Precipit asciri populos renuitque<sup>1</sup> uenire }  
Quos uexat cura caro quinque boum iuga rura. }

*Excusant se quidam per uillam.*

Nuncius excusans hic ortans ille recusans }  
Sunt ascire uolens deus hunc hic credere nolens. }

*Johannes predicat intente audientibus.*

Spo(n)sam sponsus amat vox horam primam<sup>4</sup> clamat }  
Ecclesiam Christe iunctam tibi predicat iste. }

Fo. 182b.

*Quidam sequuntur [sic] regem quidam fugiunt.*

Credit et accedit cito gens iudea recedit.

*Dicit dominus electis venite benedicti.*

Rex plebem punit<sup>5</sup> spretis quos ante uocauit }  
Cristus se dignos reficit reicitque malignos. }

<sup>1</sup> *reneuntque*, C. 246.

<sup>2</sup> *imitata*, C. 246.

<sup>3</sup> *istique*, C. 246.

<sup>4</sup> *preuia*, C. 246.

<sup>5</sup> *pauit*, C. 246.

*Mortui resurgunt.*

Ad mensam tandem cito plebs sedet }  
Sic omnis [sic] eadem vox hora cogit eadem. }

*Ananias & Zapira moriuntur & ei eiciuntur a petro.*  
Christus fraudantes petrus actor & acta piantes.<sup>1</sup>

*Invenitur & eiecitur non vestitus vestitus [sic] veste nuptiali.*  
Dives & extrusus servus tenebrisque inclusus  
Quem condempnauit rex eiecit cruciavit.

*Christus eiecit vendentes de templo.*  
Sunt quos vendentes deus eiecit hinc & ementes.<sup>2</sup>

Fo. 182b.

FENESTRA DECIMA.

[The subject of this window (Parable of the Good Samaritan) is placed in the 9th window by the compiler of C. 246.]

Perforat hasta latus occidit ad mala natus  
*Adam formatur eua formatur.*  
Ex ade costa prodiit formata uirago  
Ex Christi latere processit sancta propago

*Homo quidam descendebat ab ierusalem in iericho & incidit in latrones.*  
*Comedunt fructum.*  
Fructum decerpens mulier suadens mala serpens  
Virgultum fructus, mulier, vir, vipera, luctus  
Plantatur, rapitus, dat, gustat, fallit unitur.<sup>3</sup>  
*Eieciuntur de paradiso.*  
Pena reos tanget uir sudat femina plangit  
Pectore portatur serpens tellure cibatur.

Vulneribus plenum neuter miseratur<sup>4</sup> egenum  
*Moses ducit populum israel per mare rubrum.*  
Cui color est rubeus siccum<sup>5</sup> mare transit  
hebreus  
Angelico ductu patet in medio via fluctus.

*Sacerdos et leuita vident vulneratum & pertransiunt.*  
*Serpens eleuatur in herema.*  
In ligno serpens positum notat in cruce  
Christum  
Qui vidit hunc vivit, vivet qui credit in istum.

<sup>1</sup> Not found in C. 246.      <sup>2</sup> This line not in C. 246.      <sup>3</sup> *inuitur*, C. 246.      <sup>4</sup> *miseratus*, C. 246.  
<sup>5</sup> *Si cum* in C. 246. Dr. James suggests *sic*.

<p><i>Populus adoratur sculptile.<sup>1</sup></i>          Cernens quod speciem deitatis dum teret          aurum }          Frangit scripta tenens moyses in pulvere }          taurum. }</p>	<p><i>Moses &amp; Aaron cum pharaone.</i>          Pro populo Moyses coram pharaone laborat          Exaugensque<sup>3</sup> preces signorum luce coronat. }</p>
<p><i>Christus capitur a Judeis.</i>          Qui capud est nostrum capitur qui regibus }          ostrum }          Predet<sup>3</sup> nudatur, qui soluit uincia ligatur. }</p> <p><i>Loquitur Angelus ad marias.<sup>4</sup></i>          Solem iusticie tres orto sole marie }          Querunt lugentes ex eius morte trementes. }</p>	<p><i>Samaritanus ducit vulneratum in stabulum cum jumento.</i>          In ligno pendens, in ligno brachia tendens          Christum lege rei luor conde(m)pnat hebrei. }</p> <p><i>Christus sistitur ante Pilatum.<sup>5</sup></i>          Carne flagellatum capit<sup>5</sup> attrahit antepilatum.</p>
<p>FENISTRA UNDECIMA.</p>	
<p>Fo. 183a.</p> <p><i>Abigail occurrit dauid et mutat eius propositum.</i>          Rex dauid arma gerit dum nabal }          perdere querit }          Obviam abigail mulcet dauid arma }          refrenat }          Et nebulam vultus hilari sermone }          serenat. }</p>	<p>[10th in the Roll.]</p> <p><i>Suscipit Ihesus puellam in domo.</i>          Que jacet in cella surgens de morte }          puella }          Signat peccatum meditantis corde }          reatum. }</p> <p><i>Constantinus jacens &amp; matres cum quæris.</i>          Rex soboles helene, Romane rector }          habene }          Vult mundare querendo cruce }          salutem<sup>8</sup> }          Nec[zelo crossed out] scelus exercet,          Hæc, humet dictata coherent. }</p>
<p><sup>1</sup> <i>Vitulum</i> in C. 246.  <sup>2</sup> <i>Evangelicæ</i>, C. 246.  <sup>3</sup> <i>rapit</i>, C. 246.  <sup>4</sup> In C. 246 : vult mundare cutem querendo cruce (M.R.J. corrects to <i>crucis</i>) salutem.</p>	<p><sup>5</sup> <i>Prebet</i>, M.R.J.  <sup>6</sup> <i>evatum</i> in C. 246.  <sup>7</sup> <i>Prebet</i>, M.R.J.  <sup>8</sup> ? A central subject.</p>

*Rex Salomon adorat ydola et desinet  
peccata.*

Errat femineo Salomon deceptus amore  
Errorem redimit mens sancto tacta dolore.

*Angelus alloquitur Jone sub edera  
ante Ninivem.*

Pingitur hic nimue iam pene  
peracta perire.

*Spiritus sanctus in specie colombe  
inter deum & hominem.*

Signacius<sup>2</sup> simplex quod sit dilectio  
duplex  
Ala deum dextra fratrem docet ala  
sinistra.

*Petrus adducit ecclesiam.*

De populo fusco petri sermone  
corusco  
Extrahit ecclesiam ueram reserando  
sophiam.

*Dominus suscitavit puerum extra  
portam.*

Qui jacet in morte puer extra limita.  
(corrected to limina) porte  
De foris abstractum peccati denotat  
actum.

*Dominus suscitavit lazarium.*

Mens mala mors intus malus actus  
mors foris usus  
Tumba puella puer lazarus ista  
notant.

*Mittit dominus duos discipulos  
propter A & P. [asinam  
et pullum].<sup>3</sup>*

Imperat adduci pullum cum matre  
magister  
Paruit nunc opera succinctus  
uterque minister.

*Adducunt Apostoli asinam & pullum.*

Que duo soluntur duo sunt  
animalia bruta  
Ducitur ad christum pullus  
materque soluta.

[Three more subjects follow in C. 246.]

*Penitencia theophilii.*

Dum lacrimando gemit theophilus  
actu redemit  
Inveniens veniam dulcem rogitando  
mariam.

*Penitencia marie egyptiace.*

Veste fide Sozimas rudam tegit  
mariam.<sup>1</sup>

*Jhesus stans inter petrum & paulum.*

Genti que seruit petris petrum  
petra mittit  
Escas diuinas indeis paulo propinas.

*Paulus adducit ecclesiam de (blank).*

Sic radio fidei ceci radiantur hebrei  
Per pauli uerba fructum sterilis  
dedit herba.

<sup>1</sup> M.R.J. suggests *ecce* before *mariam*.

<sup>2</sup> M.R.J. suggests *signat avis*.

<sup>3</sup> In C. 246 this is in the 8th window, a note stating: non hic sed in nona fenestra.

## FENISTRA DUODECIMA.

[11th in the Roll.]

*David gestiens* [sic] *se manibus suis.*  
 Quid manibus dauid se gestans significauit  
 Te manibus gestans das Christie tuis mani-  
 festans.

*Laban lauat pedes camelorum.*  
 Cum laban hos curat tipice te Christe figurat  
 Cura camelorum mandatum discipulorum.

*Venditio* [Jhu] *Joseph.*  
 Fraus Jude Christum fraus fratrum uendidit  
 istum  
 Hii iude Christi Joseph tu forma fuisti.

*Job pecussus* [sic] *ulcere.*  
 Christi testatur plagas iob dum cruciatur.

*Cena domini.*

*Manna fuit populo de celo.*  
 Manna fuit saturans populum de plebe  
 figurans  
 De mensa ihesum dare se cenantibus esum.

*Lauat Christus pedes  
discipulorum.*

*Abraham lauat pedes angelorum.*  
 Obsequio lauacri notat hospes in hospite sacri  
 Quos mundas sacro mundasti Christe lauacro.

*Prodicio Ihesu.*

*Joab osculatur Abner & occidit.*  
 Federa dum fingit iob in funera stringit.  
 Ferrum iudaicum presignans fedus iniquum.

*Vapulacio Ihesu.*

*Heliseus* [desi] *derisus a filiis prophetarum.*  
 Ut sum iudee locus pueris helisee.

<sup>1</sup> Corrected from *dans*.<sup>2</sup> Not in C, 246, but the verse only is given.