

DISSOLUTION OF THE FRIARY AT SOUTHAMPTON.

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The following particulars as to the dissolution of the Friary at Southampton may be acceptable to the members of the Hampshire Field Club, and are given in continuation of my account in the History of Southampton.¹ Within a very short period of the mock visitation of this house, in July, 1534, reported by Friar Peacock, as is mentioned on page 446, perhaps within a month, the Southampton Observants shared the fortunes of the rest of their order—the first that was dissolved—and were dispossessed² in reality and dispersed;³ and friars of the Augustinian order were put in their places.

It is not impossible that these Augustinians now in possession may have sat easily on the whole to the changes going on—the Provincial of their Order, Dr. George Browne, was distinctly in the service of Cromwell—and they may have indulged some hope of retaining their position. However this may have been, their tenure was of little more than four years' duration. We have some letters to Cromwell from one of the most active of the visitors, the ex-Friar Richard Ingworth, then Suffragan Bishop of Dover, and from these letters, which are no pleasant reading for those who abhor toadyism, we trace the advance of destruction upon the Southampton house. He had been at Gloucester at the end

¹ "History of Southampton," by the Rev. J. S. Davies, London and Southampton, 1883.

² Stow, p. 871; Herbert, Henry VIII, page 379; Fuller, Church History, II, 205; Collier, II, 88; and recently the interesting works of Canon Dixon, History of Church of England, I, 217; and of Gasquet, Henry VIII and English Monasteries, I, 189.

³ In a list of forty-five Observant Friars still within the realm, undated, but probably belonging to this period (Friar Forest was then in prison), the name of *Gabriel* Pecock occurs. He was reported to be at Lincoln (Chapter Ho. Bks. A. 17).

of July, 1538, from whence he had promised visits to Bristol, Winchester, Chichester, Arundel, Southampton, Salisbury, and the west country.¹ Again he writes from Harfordest (Hereford) on August 27th, giving account of some twenty-eight convents which he had received to the King's use, and sketching out a progress to Brecknock, Carmarthen, Haverford West, thence to St. Michael's Mount, and so through Cornwall and Devonshire, and asking his lordship's pleasure as to Bristol, Southampton, Salisbury, and other places.²

Expeditious as he was he does not seem to have satisfied Cromwell in the first instance. Thus he expostulates with his master:—

"And where that yt hath pleseyd yower lordeschype to wryght to me, as ye juge, that though I have changeyd my habet, I have not changeyd my fryeres hartt, goodē my lorde, juge me not so, for God shall be my juge, my fryers hart was gone, ij yeres befor my habet, saveynge only my leveynge; but the favor that I have schewyd hathe not be for my fryers hartt, but to brynge all thynges with the moste quiet to passe; and also tyll now that yower honorabull letter cam to me, I never koulde perseyve any thyng of yower plesur, but ever fereyd that yf I wer to quike, that I shulde offende yower lordeschype, the whyche I wolde not by my wyll for all that I am abull to make in the worlde. But yff," he goes on, "that I myght know that I shulde not offende the Kynges grace nor yower lordeschype, I koulde by justē and fayer menys, and do no wronge, dyspache a gret parte of the fryeres in Ynglonde, or my yere of vysytaçyon was ended,³ so that I myght have sum lyberte to lycens them to change ther habettes after ther howsys were gyffen up. For off trewthē ther harttes be clene from the relygyon & the more parte so they myght change ther cotes, the whyche they be not abull to paye for, for they have no thenge."

Besides asking for power to grant these licenses which were essential for the friars before they could be employed in the parishes as secular priests, he begged definitely for a hundred blank forms in readiness for the "deliverance" of friars who should give up their houses during his progress. He promises to do his work thoroughly, and suggests that, though his commission gave him no power to turn the friars out against their will, he might yet be able to find sufficient cause⁴ to put them out of many places under charges of misliving, or of disobeying the King's injunctions.

¹ Letters relating to the Suppression of Monasteries (Camd. Soc.) p. 202.

² Ibid, p. 213.

³ He had been appointed late in 1537, and he does not seem to have been employed beyond his year.

⁴ That is, they are tired of their order and want to be free.

⁵ Ibid, pp. 197, 200.

Within five weeks of the date of the letter from Hereford (August 27th) Cromwell's definite instructions as to the house at Southampton must have arrived, and not only so, but the suppression had taken place. Unfortunately no details have come down to us, or have yet been discovered, but on October 6th, 1538, the body of Augustinian friars in possession gave up the house to Bishop Ingworth, the king's visitor. The deed of surrender, prepared in the usual form,¹ together with the inventory of effects,² are here given from the Book of Submission of Monasteries and Abstract of Inventories in the Public Record Office. They have never before been printed; contractions are extended, but the spelling is otherwise preserved.

DEED OF SURRENDER.³

Md. We the Prior and Conuent of the Austin fryers of South-hampton with one assent and consent without any manner of coaccyon or consell do gyve ovr howse into the handdes of the lorde vysytor to the kynges use: desyerynge hys grace to be goode and gracyous to vs. In wyttenes we subscribye thys with ovr proper handes, the vijth day of October In the xxth yere [1538] of the raygne of ovr most dred souereyn lorde king Henry the vijth.

Per me Fratrem	JOHAN. PEYLL, priorem
" "	JACOBUM JONSON, supprior
" "	JACOBUM SUCANTE
" "	WILLM. SIMSUN
" "	THOMAM SENOKE
" "	JOHAN. WRETE

INVENTORY OF EFFECTS.⁴

THE AUSTIN FRYERS OF SOWTHE-HAMPTON.

Thys Indentur makythe mencyon of all the stuffe of the Austin fryers in Sowthe hampton receyued by the lorde vysytor vnder the lorde privy seale for the kynges grace and delyuered to master Nycholas Dey, mayer ther, and to Jamys Bettes, custemer, to se and order the same with the house and portenans to the kynges vse tyll hys graces plesur be forther knowyn.

¹ The great majority of the surrenders are couched in the same terms as the Southampton document here given. Sometimes there is a variation, as at Bristol:—Unto our most sovereign lord King Henry VIII, supreme head of the most Catholic Church of England immediately under God, we, the brethren of the order of S. Francis, called the Greys, in Bristow, with our whole assent and consent, do surrender up our house voluntarily unto the hands of his high majesty, subscribing our hands personally. Per me fratrem Thomam Lewys (and five others).

² Mr. Baigent has shown from several entries in wills, dated in 1558, that the house must have been restored to the Franciscan Observants in Queen Mary's reign; they were then clearly in occupation (see Gasquet's Henry VIII, vol. ii, p 483).

³ Chapter House Books, B 4 f. 5.

⁴ Ibid, ff. 131-133.

THE QUIRE.

Item, at the hey auter a fayer tabull¹ allebaster of the pascyon; aboue that a fayer tabull¹ peynteyd and gylt with a pagent of the pasyon.

Item, iiij curtens hangynge on barres of yeorn to saue² the same auter of saye³ rede and yelow.

Item, in the myddes of the auter a proper frame gylt for the sacrament.⁴

Item, at the auteres endes ij small autres olde ymagery.⁵

Item, a proper sete⁶ syleyd⁷ at the auteres ende for pryst, decon, and subdecon.

Item, ij candelstickes tymber for taperes.

Item, a pore lampe and ij small setes to knele.

Item, the quire dobyll stallyd well and substancyally graueyn with ij lecterneys tymber on eche syde.

Item, a fayer loft ouer the quire dore with a goode clocke and a bell to warne the clocke.⁸

Item, in the stepull a bell.

THE CHYRCHE.

Item, iij tabulles⁹ alebaster at iij auteres.

Item, a sacry¹⁰ bell.

Item, a tabull¹¹ peynteyd.

Item, xij close setes and dyuerse other setes.

Item, ij brancheys for tapres.

Item, a lampe bason.

THE VESTRE.

Item, vj sutes of vestementes,¹² honest butt none better than sylke or chamlet.

Item, xxx syngle vestementes¹³ after the same sort with dyuerse olde tenacles¹⁴ wanteyng ij albes.¹⁵

Item, a blacke clothe for an herse.¹⁶

¹ A table, a surface, a construction for superficial decoration, whether in sculpture or painting; here two painted panels, one over the other, forming the reredos.

² Perhaps *serve* was intended.

³ Serge, woollen cloth.

⁴ The tabernacle.

⁵ Painting or sculpture.

⁶ The sedilia.

⁷ Celed, ceiled; here carved, canopied.

⁸ The mention of a clock on the rood loft will be noticed.

⁹ Alabaster sculptures, perhaps altar pieces.

¹⁰ Sacring bell, for calling attention to solemn parts of the service.

¹¹ A picture.

¹² So many *whole* sets of Eucharistic dresses for the celebrant, deacon, and sub-deacon (gospeller and epistoler).

¹³ That is, chasubles only.

¹⁴ Tunics (tunics): the outer dresses worn by deacon and sub-deacon while assisting the priest at the Holy Eucharist, generally made of similar material to the chasuble or celebrant's vestment.

¹⁵ Long tight fitting linen garment worn under the tunics (and also under chasuble); in this list two belonging to the tunics were missing.

¹⁶ Light wooden framework, to be covered with a pall, set over the bodies of the deceased during the funeral service; like the top or cover of a hand-bier with us.

Item, v corporasseys.¹
 Item, v clotheys² to hange befor the auteres.
 Item, dyuerse for Lentt.³
 Item, vj surples olde.
 Item, xij auter clothes.⁴
 Item, xix small towelles.
 Item, xij small curtens⁴ for auteres.
 Item dyuerse small clothes to couer ymages.⁵
 Item, a fayer clothe to couer the auter in Lentt.
 Item v couerys for the auteres.
 Item ij candelstikes laten⁶ small.
 Item, a holywater stope.⁷
 Item, a senser laten.
 Item, vj small cuschynes for theauter.
 Item, a goodly presse with almeres⁸ for vestementes.
 Item, a gret chest aud ij tabulles emagery.

THE CHAPTER HOWSE.

Item, the chapter howse syleyd.
 Item, the cloyster lateseyd⁹ abowte.
 Item, a fayer lauer¹⁰ before the chapter howse dore with a condyte.
 Item, a bell in the cloyster, with dyuerse parcloseys¹¹ and a sete by the dore.
 Item, dyuerse tabulles with ymagery.

THE FRAYTER.

Item, the frayter syleyd, and v tabulles¹² in yt.
 Item, ij formeys and ij cupbordes.
 Item, a fayer tabull¹³ with ymagery at the hey tabull.
 Item, a proper candelstike hangynge in the howse for ij candelles.
 Item, a bell hangynge over the frayter roffe.
 Item, a systerne of lede, and a condyte cumynge to yt.

THE FERMERY.

Item, iiij bedstedes parcloseyd betwyxte and syleyd at the wall with iiij tabulles ymagery.
 Item, a proper sete syleyd with a falt tabull.¹⁴

¹ The corporas or corporal, a small square linen cloth on which the chalice and paten are set at Holy Communion, and which is spread upon the fair white linen cloth.

² These were altar frontals.

³ Fair white linen cloths.

⁴ Riddels or costers for hanging at the ends of the altars.

⁵ That is, in Lent.

⁶ Latten : a mixed metal resembling brass, composed largely of copper, much used in ancient church "brass" work.

⁷ Stoup : here holy water bucket.

⁸ Almyry, aumbry, &c. : a cupboard.

⁹ Latticed, with open screen work round the quadrangle ; the term probably implies that the cloisters were of wood.

¹⁰ There was generally a lavatory in the cloisters near the frater, or refectory ; the position near the chapter house is unusual.

¹¹ Carols, small enclosures or studies ; the seat was for the porter.

¹² Dining tables of the frater.

¹³ A picture or sculpture at the end of the room.

¹⁴ A folding or a moveable table.

Item, a proper chapell with an auter and a tabull ¹ ymagery.
 Item, a fayer cupborde with ij lockes.
 Item, a proper forme and an olde chest.
 Item, a payer tongges and a fyer pan and a payer of belhowse.
 Item, a condyte cummynge in to the fermery.

IN THE TAYLERS HOWSE.

Item, a tayleres borde and a gret chest.

THE PARLER.

Item, a cupborde.
 Item, a tabull ² of the Trynnye.
 Item, a chayer and a forme.
 Item, ij olde cuschynges.

THE KECHYN.

Item, bordes necessary for the offys.
 Item, a tabull and ij chayers.
 Item, a fayer cupborde.
 Item, ij fayer yeornes to hange on pottes.
 Item, a ketell in a fornes.
 Item, a fayer trowe of led for water.
 Item, in the wascheynge howse, a goodly trowe of led for water.

[THE LIBRARY.]

Item, the lyborary locked with ij lockes and many ³ bokes in yt cheyneyd.

Besyde thys stuffe with in thys Inventory was solde of vestementes, hangynges, quire bokes, parte of the kechyn stuffe, with other small thynges, to the sum of x^{li} xvij^s. of the whyche payd for dettes to the brewer, baker, barber, and other, with the charges, ix^{li}. vj^s.; so resteythe in the vysytors handes to the kynges vse xxxij^s. And besyde thys the vysytor hathe to the kynges vse that he receyueyd in the conuente and that was in plege iij chales ⁴ weyng liij unc.; and all the evydens ⁵ of the howse reste in a hamper ⁶ in the keperes handes seleyd. Thus the vysytor departeythe ⁷ and payethe hys costes. ⁸

NICHOLAS DEY, meyer.

JAMYS BETTES, custemer.

¹ Altar piece of the infirmary chapel.

² Picture.

³ It will be observed there were *many* books, and they were chained to the shelves, not inconveniently, but after the universal custom, as may be still seen in ancient libraries.

⁴ Chalices.

⁵ Writings, title deeds.

⁶ Not showing any carelessness, this was a usual way of keeping writings. It may be remembered that there was a 'Hanaper (i.e. *hamper*) office' belonging to the Court of Chancery, so named from the method of preserving certain documents of the Court, while others were kept in little bags or sacks, hence the 'Petty bag office.'

⁷ The poverty of the Southampton house was no exception to the condition of the Friars generally. Ingworth in his letters speaks several times of the poverty of the Friars. What was realized immediately from the plunder of the Friaries was, as a rule, inconsiderable.

⁸ In richer houses the visitors paid themselves out of the proceeds of sales.