

HELPS FOR STUDENTS OF HISTORY. No. 5

EDITED BY C. JOHNSON, M.A., AND J. P. WHITNEY, B.D., D.C.L.

# EPISCOPAL REGISTERS OF ENGLAND & WALES

BY

R. C. FOWLER, B.A., F.S.A.

SOCIETY FOR PROMOTING  
CHRISTIAN KNOWLEDGE

LONDON: 68, HAYMARKET, S.W.

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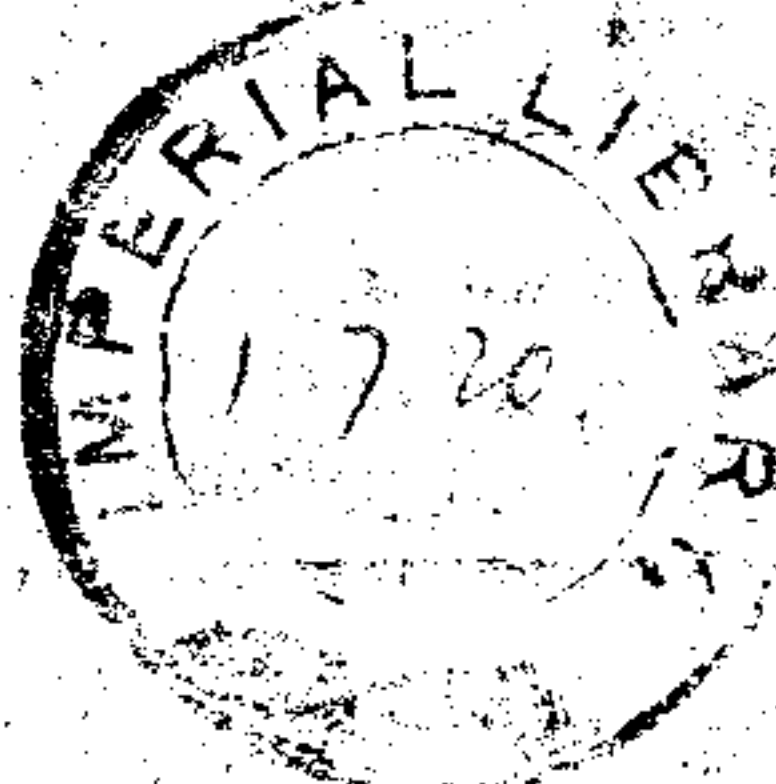
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## ADVERTISEMENT

It seems right that the Editors of this series should, with the issue of its earliest numbers to the public, set out a brief statement of its aims and of their hopes for its future.

In spite of the distinguished services of English authors in the field of history, it must be acknowledged that its study in this country is neither so widespread nor so highly valued as it ought to be. Yet the interest in it is increasing, and, as is shown by the growth and the Proceedings of various local societies, there are many who have the time and the inclination for historical work. To make this work easier and more pleasurable, and to secure that such of its results as come to be published shall have a greater value, is the principal object of these modest papers.

The beginner in history needs help and guidance in order to smooth his path and keep his interest from evaporating. The more mature student, on the point of embarking on original research, or of making a fresh study of some selected group of facts, is equally in need of them to help him to choose his subject and to employ his talents to the best advantage. The shelves of the "remainder"

## ADVERTISEMENT

booksellers, the catalogues of those "cemeteries of books," the great libraries, are full of warnings of the disappointment in store for those who take up historical study without adequate knowledge of previous work done in the field which they have chosen and of the materials with which they have to deal.

Much has been done to meet this difficulty by the organization of historical research, the provision of bibliographies, the classification and description of historical material, the study of the auxiliary sciences, and the survey of particular fields and periods of history; but more remains to do, and there is much leeway to make up. And it is just here that the help and advice of a more experienced worker is of special value.

To those who are fortunate enough to be in touch with one or other of the great centres of learning it is comparatively easy to obtain such help. Those who have tasted the joy of successful inquiry find a pleasure hardly, if at all, inferior in putting their experience and their knowledge at the disposal of younger workers in the same field. They can sketch out for them the map of the country, tell them what books they themselves have found helpful, what unused material is known to them, what other workers are doing, what preliminary equipment is necessary, what problems offer the best hope of solution, and what are the special pitfalls which beset inquiry. The value of this to the beginner is out of all proportion to the

small trouble which it costs his guide, who is, after all, merely taking him round a limited and familiar region. But to the other, who sees his vague projects taking form and definition, it may well be an illumination, a very "Pisgah-sight of Palestine."

It is the hope of the Editors that this series may to some extent provide for the less fortunately placed student the kind of help which is thus enjoyed by the more favoured. They have asked acknowledged experts in various branches of history to put down in writing the kind of information which they would give to an inquiring student in half an hour's talk, and have met with the kindest and most encouraging response. The Editors, and those to whose kindness they are indebted, will be richly repaid if these papers should awaken interest, stimulate effort, or save even a few students from misapplying their energy and industry. They must express their hearty gratitude to all those who have spared time from their labours in the present time of stress to give a helping hand to their fellow-workers.

The ground to be covered is wide, and the "Helps" are therefore divided into four main groups.

**A. METHODS OF HISTORICAL WORK.**—Just as practical life consists in the pursuit of definite material and moral ends, so history consists in the pursuit of historical truth. For this we need a definite comprehension of its nature and limitations



and of the methods to be employed in arriving at it. We thus have to deal not only with the accomplishment of the primary tasks, the search for and the interrogation of material, the weighing of evidence, and the statement of results, but also with the mechanical details of arranging and storing the information collected and the preparation of manuscript for the press. Some of the "Helps," therefore, will deal with these general matters.

**B. THE MATERIALS OF HISTORY.**—A second division will be concerned with the printed and manuscript materials actually accessible to the student. It will include accounts of such collections as the Public Record Office and the Department of Manuscripts at the British Museum, as well as of printed collections of sources and the principal historical bibliographies. The more important or more specialized libraries will also be described.

**C. AUXILIARY STUDIES.**—It will often be necessary for the beginner, and even the more advanced student, to touch on the province of such special studies as Genealogy, Heraldry, Numismatics, Archæology, Epigraphy, Palæography, or Diplomatic, in order to make sure of his facts or test his conclusions. In such departments expert advice is especially welcome. It is therefore proposed to provide helps in many, if not all, of these subjects.

**D. SPECIAL SUBJECTS AND PERIODS.**—Lastly,

## ADVERTISEMENT

which particular scholars are singularly versed; there are also the histories of certain nations, or certain movements. In many of these we have happily been able to obtain the help of those who have most right to speak and the best ability to guide. It is hard to set too high a value on the "orientation" which can thus be provided for the beginner.

It need hardly be said that these "Helps" do not pretend to be exhaustive. They will be plainly written, and must often sacrifice literary completeness to the more urgent claim of brevity. Nor will they be offered as complete treatises upon the subjects with which they deal. The Editors feel that hints and suggestions have sometimes a value which textbooks are less likely to possess. They stimulate independence of thought, which larger manuals, like some methods of general education, are apt to suppress. We should therefore, for our purpose, in any case have preferred the plan here adopted. But it has the incidental advantage that we have by its means been able to obtain the help of many who, especially at present, could not have found time for a larger treatment of their subjects. If the conception is large and the treatment practical, we shall hope that the series will attain its object.

We are sure that our readers, like ourselves, will thank the writers who have placed their special knowledge and hardy won experience at the service of others. And the more earnest students

they are, the more grateful they will be. With them, we appreciate fully the spirit of historic fellowship which has led the writers of these "Helps" to aid and encourage their younger brethren.

C. JOHNSON,  
J. P. WHITNEY,  
*Joint Editors.*

## EPISCOPAL REGISTERS OF ENGLAND AND WALES

THE number of scholars and historians who have systematically studied the registers of English bishops has not been great. Lyndwood, living in the first half of the fifteenth century, probably made use of original documents for his *Provinciale*. Spelman found some materials in the Canterbury registers for his book on *Councils*, the first volume of which he published in 1639. A little later Henry Wharton (died 1695) and Matthew Hutton (died 1711) made copious notes and extracts from various registers, but their collections remain mostly in manuscript and therefore are not widely known. Soon afterwards, however, two more great classics of English ecclesiastical law and history were published—Edmund Gibson's *Codex Juris Ecclesiastici Anglicani* in 1713, and David Wilkins' *Concilia Magnæ Britanniæ et Hiberniæ* in 1737, the latter being an amplification of Spelman's work. In these books many important documents are printed from registers of various dioceses, and especially from those of Canterbury, which naturally give most information, and which the writers, as librarians of Lambeth, had special

facilities for studying. No work to be compared with them was done until Bishop Stubbs, then Rector of Navestock, searched every available register for references to consecrations of bishops for his *Registrum Sacrum Anglicanum*, published in 1858.

For individual dioceses the first published work was Richard Newcourt's *Repertorium Ecclesiasticum Parochiale Londinense* in 1708, in which he gives the institutions to benefices in the diocese of London, with ordinations of vicarages and a few other facts. Nothing more of the sort, however, was done for over a century, although similar information was given in some county histories. In 1825 Sir Thomas Phillipps published a tabulated list of Wiltshire institutions; but it was not until 1872 that the Surtees Society printed Archbishop Gray's York register, the first to be published completely in any form. Since then progress has been much more rapid. In the next year appeared two volumes of the Rolls Series, Kellawe's Durham register and *Letters from Northern Registers* selected by Canon Raine. The first volume of the publications of the William Salt Society in 1880 contained a detailed list of contents of a Lichfield register. Two years later the principal entries in the earliest Canterbury register were printed in the Rolls Series. In 1886 Prebendary Hingeston-Randolph commenced his great work on the Exeter registers, which he continued to his death; and it should be observed, though some of the forms adopted by

him may be criticized, that he has done far more than any other person in recent times. Registers of other dioceses have since been published, and the most important step has been the foundation of the Canterbury and York Society in 1904 to undertake such publications generally in the two provinces.

The earliest registers still preserved are those of Hugh de Welles, bishop of Lincoln from 1209 to 1235, and Walter Gray, who was archbishop of York from 1215 to 1255, and whose register begins in 1225. Probably these were the earliest ever compiled. Those of Exeter begin in 1257, Bath and Wells in 1264, Worcester in 1268, Hereford in 1275, Canterbury in 1279; while for other dioceses the dates are later. But there are many great gaps in the series, and in many cases there is evidence of loss at the beginning. Nothing remains for London, for instance, before 1306; though we have definite references to registers of Basset and Richard Gravesend, which would carry the series back sixty years. Carelessness and accident have been responsible for much, and in addition some of the early bishops appear to have considered the registers as their private property. Thus, Giffard took his Bath and Wells register with him to York, where it is still preserved; and Archbishop Kilwardby, who resigned in 1278, is said to have taken the Canterbury registers with him to Rome.

The first York register and the Lincoln registers

down to 1290 are written on rolls, but all others are in books. When the change, if any, was made in other dioceses it is impossible to say, and it is likely to have been gradual. The first Exeter volume illustrates this, for it contains a reference<sup>1</sup> to visitation rolls, indicating a stage of transition, and several original documents have been bound up in it instead of being transcribed. As the registers grew in size, a system of partial internal classification was found to be desirable, and the practice of making them up in several sections soon became common. These were not generally bound together at the time of their completion—Sudbury's London register, for instance, appears to have been first bound by Tunstall about 150 years later—and so it frequently happens that parts have been lost and whole classes of entries are missing. Thus, Grandisson's register (Exeter), contained in three large volumes, is unusually full and varied; but nothing remains of his ordinations, which may have been lost before the binding or may have formed a fourth volume. The first London volume contains injunctions to monasteries after visitation, but no accounts of elections; the second contains elections, but no injunctions.

Such differences, however, must not always be attributed to the accident of preservation. It is clear that the selection of entries for transcription depended very considerably on the position and other characteristics of the diocese. The Canter-

<sup>1</sup> Pp xviii, 280.



bury registers are by far the most important series from the ecclesiastical point of view, but they do not throw very much light on secular history. Canon Raine suggests the explanation that the archbishops, living close to the heart of the kingdom, had no need to record affairs of state. The same remark applied to London and Rochester; but the case of the northern province, far from the capital and adjoining Scotland, was very different. Exeter,<sup>1</sup> too, tucked away in a corner and bounded mainly by sea, and Hereford, on the marches of Wales, suggest natural variations. Another influence was the personality of the bishop, and perhaps of his registrar. Not much light is thrown on the character of the bishops; but it is clear from their written remains, even from such details as their itineraries, that some must have been far more active than others; and apart from personal considerations it is sometimes difficult to say why certain entries were thought worthy of preservation. There is also a well-marked general evolution. At the beginning only the most important facts of routine are recorded; but the registers grow fast in bulk and variety until they reach their maximum in the first half of the fourteenth century, when the Church was just past the zenith of its power. They then become more formal, and begin to drop minor entries and details; and in the next

<sup>1</sup> This series has been used as a basis by Miss H. K. Lyle, *The Office of an English Bishop in the First Half of the Fourteenth Century*. Philadelphia, 1903. A very useful little thesis.



two centuries there is a regular shrinking in size in spite of the growth of verbiage. After the Reformation their general historical value is very much less, and the points of social interest are to be looked for rather in the archdeacons' act books.

The reason for the existence of registers was the necessity for a record of institutions to benefices and ordinations of clergy, and these two great classes of routine entries have kept the front place from the earliest times to the present day. Subsidiary facts soon came to be added. Ordinations frequently involved letters dimissory from one diocese to another, and sometimes dispensations on account of illegitimacy; and a few curious minor points occur. Thus, in Exeter diocese in 1412<sup>1</sup> a candidate for priest's orders was delayed by the objections of a friend whom he had accidentally blinded some time before, and who refused to come to terms with him. Besides institutions, we find resignations, inquisitions about vacancies, appointments of coadjutors, sequestrations of benefices, licences to farm out churches, extensions of the time allowed for ordination, dispensations for institution before the canonical age. Very occasionally this last scandal was too great even for the mediæval mind; the first entry in Swinfield's register (Hereford) is a refusal to institute a boy ten years old. In the thirteenth century injunctions to clergy to attend school or to learn singing are common, and after-

wards leave of non-residence is often granted for purpose of study. A crusade or a pilgrimage might also serve as an excuse for absence, and in 1278 a Herefordshire rector had leave for no better reason than to attend on Roger Mortimer. Pluralists sometimes engaged the attention of bishops; this was especially the case in 1317-18 after the bull *Execrabilis*, and in 1366 a return of those in his province was made by Archbishop Langham. In the fourteenth century several returns of beneficed aliens were made to the crown in the various dioceses. The general position of the clergy is further illustrated by such things as an essay given by Swinfield (Hereford) on the duties attached to prebendal portions at Ledbury,<sup>1</sup> and a list by Giffard (Worcester) of articles of inquiry by archdeacons.<sup>2</sup>

Documents relating to the status of churches are of greater permanent importance; and appropriations of rectories to religious houses, ordinations of vicarages, and unions of churches or portions, are almost invariably registered. The bishops also transcribed any such acts of their predecessors which came before their notice and were not found in earlier registers. Foundations of chantries and licences for chapels or cemeteries come into the same class. Visitations of churches and reconciliations after pollution are sometimes mentioned. Dedications of churches, altars, and cemeteries are not common, but the early Exeter registers contain several.

<sup>1</sup> P. 464

<sup>2</sup> P. 90.

Religious houses in general came under the authority of the bishop of the diocese; his visitations of them and the elections of their heads are normally recorded in his registers, and the names of their members are to be found in the ordination lists with those of the secular clergy.\* But some of the greater abbeys and most of the later orders secured exemption from episcopal control, and consequently are seldom mentioned except for ordinations. Cistercian and Premonstratensian abbots came to the bishops for benediction, but always with the provision *salvo jure ordinis*. Friaries are not generally heard of except in disputes with the rectors of their parishes about privileges.

The laity are mentioned frequently but irregularly. Baptism and confirmation are only alluded to;<sup>1</sup> marriage and burial are heard of in abnormal cases, where the authority of bishop or pope was required for some decision; bastardy and divorce occasionally. Sometimes we find a case of child-marriage, as that of Richard, Earl of Arundel, settled in 1344;<sup>2</sup> sometimes a certificate<sup>3</sup> or a licence<sup>4</sup>; clandestine marriages and marriages in prohibited degrees are more common. A married woman had to apply to the bishop for leave to lead a solitary life.<sup>5</sup> Burial fees and perquisites were a

<sup>1</sup> Exeter, Brantingham, p. 391.

<sup>2</sup> Exeter, Grandisson, p. 988.

<sup>3</sup> Worcester, Giffard, p. 359.

<sup>4</sup> Exeter, Brantingham, p. 533.

<sup>5</sup> Exeter, Grandisson, p. 535; Stafford, p. 39.

common source of strife between ecclesiastics, and the penalty for burial in prohibited ground was severe;<sup>1</sup> the power of issuing a licence or order for exhumation also rested with the bishop.<sup>2</sup> Appointments of confessors and licences for oratories are often found; and many wills are transcribed, especially in the fifteenth century, when the other contents of the registers are becoming fewer. A promise of indulgences to contributors was the common means of securing funds for the repair of the fabric of a church, the maintenance of a chapel or hospital, a causeway or a bridge. But these are not the only ways in which the laity were affected, for the power of the ecclesiastical authority in the Middle Ages extended over almost every branch of social life. Assizes could not be held without the sanction of the bishop at certain times of the year.<sup>3</sup> The position of the Church as the great favoured trade-union is constantly illustrated by references to sanctuary and privilege of clergy. Cases of heresy are not very common, but sometimes occur; the most important are those of the Lollards in 1382 and Oldcastle in 1413, which have been printed by Wilkins from the Canterbury registers. Excommunications are not usually recorded, and many applications for secular aid against offenders are still preserved in Chancery which are not to be found in the registers. To

<sup>1</sup> Hereford, Trilleck, p. 105.

<sup>2</sup> London, Baldock, p. 109; Exeter, Grandisson, p. 534.

<sup>3</sup> London, Baldock, p. 42; Exeter, Stapeldon, p. 36.

come to minor points: Giffard (Worcester) orders a wife to obey her husband.<sup>1</sup> Baldock (London) directs an inquiry into an alleged miracle,<sup>2</sup> and forbids the use of a crucifix incorrectly made.<sup>3</sup> The same bishop at various times prohibits unauthorized preachers and adulterine chapels, wizards, and enchanters, and wrestlings, dances, and other sports in churches and cemeteries<sup>4</sup>; Grandisson (Exeter) sports in a church, and an improper play<sup>5</sup>; Trilleck (Hereford) a play, and drinking clubs.<sup>6</sup> Stafford (Exeter) certifies the change of a seal.<sup>7</sup> Swinfield (Hereford) gives a reasoned opinion on the rights of crusaders.<sup>8</sup>

Some entries principally concern the bishop himself and his see. Successful lawsuits are often registered. Cantilupe (Hereford) mentions a dispute with Llewellyn of Wales about three villages,<sup>9</sup> and Swinfield a boundary dispute with St. Asaph.<sup>10</sup> Stapeldon (Exeter) gives the statutes of the college founded by him at Oxford<sup>11</sup>; Brantingham an inventory of his free chapel at Bosham.<sup>12</sup> Several bishops record correspondence with their proctors at Rome, and the enormous fees and bribes that had to be paid to cardinals there.<sup>13</sup> In some cases we are reminded that the bishop was also a great feudal lord. Giffard of York and Swinfield of

<sup>1</sup> P. 76.<sup>2</sup> P. 19.<sup>3</sup> P. 25.<sup>4</sup> Pp. 73, 140, 143-5.<sup>5</sup> P. 1120.<sup>6</sup> Pp. 141, 224.<sup>7</sup> P. 97.<sup>8</sup> P. 78.<sup>9</sup> P. 69.<sup>10</sup> Pp. 204-8.<sup>11</sup> Pp. 303-10.<sup>12</sup> P. 255.<sup>13</sup> *E.g.*, York. Giffard, p. 9; Hereford, Cantilupe, pp. 273, 277; Swinfield, p. 69; Worcester, Giffard, p. 303.

Hereford give lists of their knights' fees and feudal services. Brantingham and Stafford (Exeter) record homages and fealties. Stapeldon (Exeter) gives his rent-roll for the year 1307-08. Brantingham notes accounts, and Giffard of York gives lists of payments.

Many texts of important documents are found in the registers. The first Exeter volume contains a transcript for the diocese of the taxation of Pope Nicholas, with several differences from the version published by the Record Commission in 1802, which is badly in need of critical revision. Swinfield gives the Hereford portion, and also the assessment of Aconbury nunnery, which was omitted from the official book as not being taxed. Halton of Carlisle was the chief collector for Scotland, and his register throws valuable light on the finance in the north.<sup>1</sup> The northern registers also give the new taxation of the province of York in 1318. Swinfield gives the letter of the barons to the pope in 1309 protesting against provisions.<sup>2</sup> Papal bulls occur frequently, including several encyclicals. Thus, Swinfield<sup>3</sup> gives both the well-known *Clericis laicos* of Boniface VIII. and its revocation by Clement V. Occasionally quite new finds are made. Professor Lunt has recently printed in the *American Historical Review*<sup>4</sup> the bull of Clement V. dated 1 February, 1306, imposing annates on the English, which is only known through the Salisbury register of Simon

<sup>1</sup> See Professor Tout's "Introduction" to Halton's register.

<sup>2</sup> P. 472.

<sup>3</sup> Pp. 339, 426.

<sup>4</sup> Vol. xviii., October, 1912.

of Ghent. The earliest grant of a crusading tenth by the same pope, dated 2 August, 1305, is given by Halton of Carlisle.<sup>1</sup> Provincial constitutions are, of course, to be looked for in the Canterbury registers, which have been well searched by Wilkins for his *Concilia*, and some are also to be found in other dioceses. Sudbury of London gives *Ex Scripturis*, dealing with the observance of holy days, and the famous *Effrenata*, the clerical version of the Statute of Labourers.

As has already been observed, it is to the registers of outlying dioceses that we generally look for notes on political history, though Pecham records his mission to Wales in 1282.<sup>2</sup> Halton gives the account of his expenses as keeper of Carlisle,<sup>3</sup> and all the northern registers throw plenty of light on the Scotch wars and the impoverishment caused by them. Even Hereford and Exeter take notice: Swinfield giving the homage of Balliol to Edward I. in 1292,<sup>4</sup> and Stapeldon the process of the cardinals against Robert Bruce in 1318.<sup>5</sup> Halton tells the interesting story of the resignation of Pope Celestine V. in 1294.<sup>6</sup> Later, the Black Death and the Continental war are the all-important subjects of interest. Trilleck directs prayers to be said in churches at the king's command in connection with these,<sup>7</sup> and publishes the king's account of the success at Crécy in 1346.<sup>8</sup> He<sup>9</sup> and

<sup>1</sup> I. 257.<sup>2</sup> P. 435.<sup>3</sup> I. 178-183.<sup>4</sup> P. 287.<sup>5</sup> P. 350.<sup>6</sup> P. 29.<sup>7</sup> Rp. 137, 160, 264.<sup>8</sup> P. 279.<sup>9</sup> Pp. 250, 350.



Grandisson<sup>1</sup> order thanksgivings for the capture of the King of France at Poitiers in 1356.

Lastly, we come to entries which can best be described as curiosities. Grandisson (Exeter) registers many private letters; Giffard of Worcester notes the texts of his sermons. Archbishop Pecham writes to a landowner on behalf of his tenants to protest against the excessive amount of game preserved.<sup>2</sup> Swinfield gives a list of relics at Leominster<sup>3</sup>; Orleton of books borrowed.<sup>4</sup> But perhaps the strangest of all is the description by Stapeldon of Exeter in 1319 of the personal appearance of Philippa of Hainault, afterwards Queen of England, then nearly nine years old.<sup>5</sup>

Hitherto the registers have been searched mainly for topographical purposes or for the skeleton facts of history, but their publication is now sufficiently advanced for statistical and sociological study. I would instance a valuable paper in a late volume (vi.) of the *Transactions* of the Royal Historical Society on the parish clergy of the thirteenth and fourteenth centuries, where, however, several interesting points are passed over, such as the great number of ordinations and the short periods of incumbency in comparison with modern times. It should not be long before all extant thirteenth-century registers are accessible in print.

The following notes are intended to show what registers have been published, and what others still exist. They continue to be kept down to

<sup>1</sup> P. 1190.    <sup>2</sup> P. 88.    <sup>3</sup> P. 124.    <sup>4</sup> P. 119.    <sup>5</sup> P. 169.



the present day, but in some cases only those before the Reformation are noticed here. It must be understood that many of the registers are very incomplete—there is invariably a gap of some extent in each series in the time of the Commonwealth, and generally during vacancies of the sees and in the cases of bishops who died or were translated shortly after appointment—and the form of publication varies considerably.

### Canterbury.

A list of the registers down to 1736 is given in the Catalogue of Lambeth MSS., published in 1812. Those for the years 1327–1349 are missing, and there is also a gap 1636–1660; otherwise the series is complete from Pecham (1279–1292) to the present day. The more important entries in Pecham's register were published in the Rolls Series in 1882, and the remainder are being published by the Canterbury and York Society. The same Society have also begun the publication of the registers of Winchelsea (1294–1308) and Parker (1559–1575).

### Bath and Wells.

The Somerset Record Society have published the following registers:

Giffard (1264–1266).

Drokenesford (1309–1329).

Shrewsbury (1329–1363).

Bowet (1401–1407).

Bubwith (1407–1424).

That of Fox (1492-1494) has been privately printed. No others before 1401 are known, but after this the series is continuous, except for the absence of Barlow (1548-1553) and Laud and Mawe (1626-1629). A list is given in the Historical MSS. Commission Report, I., App., p. 92. Giffard's register is not preserved at Wells, but is attached to his register as Archbishop of York. The Somerset Institutions down to about 1730 were published in tabular form by Rev. F. W. Weaver in 1889.

### Chichester.

The Sussex Record Society have published the registers of—

Reade (1397-1415).

Praty (1488-1445).

No other registers before 1478 remain, but after this they are continuous.

### Coventry and Lichfield.

The registers begin in 1297 and continue to the Reformation; but afterwards there are gaps 1580-1618, 1632-1661, 1671-1692, and 1717-1749. A transcript of Langton (1297-1321) is in the William Salt Library at Stafford. The William Salt Society have published a table of contents of Northburgh (1322-1358) in 1880, and an English calendar of Stretton (1358-1385) in 1905 and 1907.

A list of incumbents for Staffordshire has been compiled by W. W. Landor in his *Collections for a History of Staffordshire* (Salt Society, 1916).

### Ely.

The only pre-Reformation registers now remaining are the following:

1. { Montacute (1337-1345).  
de Lisle (1345-1361).
2. Arundel (1374-1388).
3. Fordham (1388-1425).
4. Bouchier (1444-1454).
5. Grey (1454-1478).
6. Alcock (1486-1500).
7. { West (1515-1588).  
Goodrich (1534-1554).

They have never been published, but some extracts have been given in the *Ely Diocesan Remembrancer*.

### Exeter.

The registers are complete from 1257, except for that of Bytton (1291-1307) and a gap 1646-1660. The following were published by the late Prebendary Hingeston-Randolph (the last being completed by Rev. O. J. Reichel):

- Bronescombe (1257-1280).
- Quivil (1280-1291).
- Stapeldon (1307-1326).
- Grandisson (1327-1369).
- Brantingham (1370-1394).
- Stafford (1394-1419).
- Lacy (1420-1455).

### Hereford.

The registers are complete from 1275 to the present day, except for gaps 1492-1504 and 1586-1602. The following have been published by the Canterbury and York Society and the Cantilupe Society jointly:

- Cantilupe (1275-1282).
- Swinfield (1283-1317).
- Orleton (1317-1327).
- T. Charlton (1327-1344).
- Trillek (1344-1361).
- L. Charlton (1361-1370).
- Courtenay (1370-1372).
- Gilbert (1375-1389).
- Trefnant (1389-1404).
- Mascall (1404-1417).
- Lacy (1417-1420).
- Polton (1420-1422).
- Spofford (1422-1429).

### Lincoln.

The earliest register is that of Hugh de Welles (1209-1235), and every later bishop is represented in the series, some imperfectly. Down to 1290 the registers are on rolls, later in books. The Canterbury and York Society have published Welles and Grosseteste (1235-1253), and are publishing Gravesend (1251-1280).

The Lincoln Record Society have printed the acts and register of Cooper (1571-1584) and a volume of *Visitations of Religious Houses* from the registers of Fleming (1420-1426) and Gray (1426).

### London.

The Canterbury and York Society have published the first volume of the registers, Baldock-Gravesend (1306-1338), and are publishing the next, Sudbury (1361-1375). The third begins in 1381, and from thence the series continues to the present day, with gaps 1621-1627 and 1646-1660. There is a detailed list of the volumes in Newcourt's *Repertorium*, published in 1708, which gives the institutions down to 1700, with ordinations of vicarages and some other facts. The Rev. G. Hennessy in 1898 published *Novum Repertorium*, giving fuller lists of incumbents in London and Middlesex.

### Norwich.

A list of the registers, complete from 1299, is given in the Historical MSS. Commission Report, I., App., p. 86. They have never been published.

### Rochester.

The earliest register is that of Hethe (1319-1352); and those of Rotherham, Alcock, Russell, and Audley, covering the period 1467-1493, are missing. Hethe's register is being published by the Canterbury and York Society. A volume of lists of incumbents in the diocese, collected from the registers and other sources, was published by the Rev. C. H. Fielding in 1910.



### Salisbury.

The registers begin in 1297 and continue to the present day, with gaps 1481-1485, 1499-1502, 1558-1560, 1584-1588, 1596-1598, 1645-1660. The Wiltshire institutions down to 1810 were published in tabular form in 1825 by Sir Thomas Phillipps. The earliest register, that of Ghent (1297-1315), is being published by the Canterbury and York Society.

### Winchester.

The registers begin in 1282 and continue to the present day, with gaps 1616-1627 and 1642-1665. A detailed list of the muniments of the bishopric down to the end of the seventeenth century has been privately printed by Canon Deedes and Archdeacon Fearon; and a manuscript index to the registers to 1555, by Mr. W. T. Alchin, is preserved in B. M. Eg. MSS. 2031-2034. The Hampshire Record Society have published the following registers:

Sandale (1316-1319).

Asserio (1320-1323).

Wykeham (1367-1404).

The Canterbury and York Society have issued Pontissara (1282-1304) and White (1554-1557).



### Worcester.

The registers begin in 1268 and continue to 1521. That of Medici (1521-1522) is missing, and those for 1522-1554 are imperfect. The Worcestershire Historical Society have published Giffard (1268-1301), Gainsborough (1303-1307), and the *sede vacante* register which runs from 1302 to 1435. A list of the registers down to 1570 is given in the introduction to Giffard.

### Welsh Dioceses.

Very little before the Reformation is preserved. The first volume of the St. David's registers treats of the years 1397-1410 and 1482-1518, the second 1534-1565, and the third begins in 1636. The registers of Bangor begin in 1512, and those of St. Asaph in 1538. The earliest Llandaff registers have been published, viz.:

Field (1619-1627).  
Murray (1627-1638).  
Owen (1639-1644).  
Lloyd (1660-1667).  
Davies (1667-1674).  
Lloyd (1675-1679).  
Bean (1679-1705).  
Tylor (1706-1724).

The earliest registers of St. David's (1397-1518 with a translation, have been issued by the Hon Society of the Cymmrodorion in the Society's "Record Series."

## EPISCOPAL REGISTERS

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### York.

The registers begin in 1225, and are complete except for a gap 1255-1266. The Surtees Society have published the following:

Gray (1225-1255).  
Giffard (1266-1279).  
Wickwane (1279-1285).  
Romaine (1286-1298).  
Newark (1298-1299).

### Carlisle.

Only two volumes before the Reformation are preserved, and these are described in the Historical MSS. Commission Report, IX., App., pp. 178-197. The first volume contains:

Halton (1292-1324).  
Kirkby (1332-1352).

The second volume contains:

Horncastle (1353).  
Welton (1353-1362).  
Appleby (1363-1395).

The next volume begins in 1561.

Halton's register has been issued by the Canterbury and York Society.

### Durham.

A volume containing the register of Kellawe (1311-1316) and part of that of Bury (1333-1345) was published in the Rolls Series in 1873, and



another part of Bury's register was published by the Surtees Society in 1910. The only other early registers now remaining are:

Hatfield (1345-1381).

Langley (1406-1437).

Fox (1494-1501).

Tunstall (1530-1559).

These have not been published.

The Injunctions of Bishop Barnes (1575-1587) were printed by the Rev. James Raine for the Surtees Society.

It will be seen that, although some progress has been made with publication, very much more still remains to be done. Of the various dioceses, Exeter and Hereford stand the best in this matter; the neglect of Norwich is discreditable to East Anglia; and the two archbishoprics have not yet come to their own.