

Cambridge University Press

978-1-108-00049-9 - Grace Book A: Containing the Proctors' Accounts and Other Records of the University of Cambridge for the Years 1454-1488

Edited by Stanley Mordaunt Leathes

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### Grace Book A

'Grace books' were the volumes in which scribes recorded decisions of the administration of the University of Cambridge during the fifteenth and sixteenth centuries. Many of the 'graces' concern the conferral of degrees on individuals, but others refer to more general University business including appointment of teachers and preachers, leaves of absence, inventories and financial records, and the resolution of disputes. Grace Book A covers the period from 1454 to 1488. The Introduction by Stanley M. Leathes explains the medieval terminology and the administrative systems underlying it, and a thorough index is also provided. The Latin documents transcribed and printed in this 1897 publication are a valuable source for those researching fifteenth-century British history and institutions, and this reissue will make them readily available to scholars today.

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# Grace Book A

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**Luàrd Memorial Series**

VOL. I.

**GRACE BOOK A.**

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*The Committee has to offer the thanks of the Society to  
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Luard Memorial Series I

# GRACE BOOK A

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RECORDS OF THE UNIVERSITY OF CAMBRIDGE  
FOR THE YEARS 1454—1488.

EDITED FOR THE  
CAMBRIDGE ANTIQUARIAN SOCIETY  
*WITH INTRODUCTION AND INDEX*

BY

STANLEY M. LEATHES, M.A.,

FELLOW AND LECTURER OF TRINITY COLLEGE, CAMBRIDGE.

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## PREFACE.

THE Cambridge Antiquarian Society decided, in 1894, to commence the publication of "The Proctors' Accounts and Inventories, the Grace Books, and other documents relating to the early history of the University," in commemoration of Henry Richards Luard, D.D., Fellow of Trinity College, and Registrar of the University from 1862 to 1891. The publication of a series of volumes containing the above-mentioned documents appeared to be specially appropriate, because, apart from their interest and value, it was well known that Dr Luard was most anxious to see them in print. In fact, he would in all probability have edited them himself, had not the time which he could spare from his official duties been fully occupied, during the best years of his life, by the production of a series of historical works which he felt it to be his duty not to interrupt; and had not failing health, when they were completed, prevented him from engaging in any fresh occupation.

The "Luard Memorial Series" having been settled, it was obvious that it must begin with the earliest Grace Book. I was directed, as editor, to supply in the first place a complete and accurate text; secondly, a full and careful index; thirdly, an introduction. The text I have supplied in an expanded form. Doubtful readings or expansions are marked with an asterisk: an obelus denotes a certain reading, which is ungrammatical, or otherwise questionable. I am personally responsible for every reading and expansion printed: but I am much indebted to Mr Rogers, of the University Library, for the careful and accurate transcript which he prepared for the Antiquarian Society. This transcript has materially lightened my labours. In the index I have endeavoured to note every name, grace, and degree recorded in the Register. Sometimes it has been possible to follow a name through a series of University acts, in which case the several stages have been recorded under one title. More often it has been thought safer to give the several entries separately, and leave the task of identification to those who use this



book. Instead of following in the index all the various eccentricities of spelling which appear in the original, I have as a rule indexed the entries under the form of spelling most familiar to modern readers. Thus Robbynson will be found under Robinson. I am aware of the dangers of this plan, but it seemed to me on the whole the most convenient and least cumbrous method. I have also included in the index all facts of University History which seemed to me worthy of note: but I have not indexed all the occasions on which, for instance, a new bell-rope was bought. I have also glossarized in the index a few expressions which might be unfamiliar to the ordinary reader. I have done my best, by cross-references and otherwise, to make the index as useful as possible.

In the Introduction I have confined myself to explanations and summaries strictly bearing on the matter of the book. I have attempted as far as possible to elucidate the text, but I have not, for obvious reasons, attempted a learned disquisition on the history of the University.

In conclusion, I feel that some explanation, and perhaps some apology, is needed for the delay in completing my task. I received my marching orders in the Lent Term of 1895. Up to that date the promises of support had not been considered sufficient by the Committee. The Long Vacations of 1895 and 1896 were not available for private and personal reasons. This then is the work of the shorter vacations of two years, and of such little leisure as I could find during term. If the result seems inadequate, I can only ask for the indulgence of subscribers, which I hope may be extended to me not only in this but in all other matters.

My thanks are due to the members of the Committee, and in particular to the Registrary, and Dr M. R. James, for kind assistance received.

STANLEY LEATHES.

TRINITY COLLEGE,  
*May 2, 1897.*

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## INTRODUCTION.

**T**HIS Book has been known in the Registry for a long time as The Book. Grace Book A. Its proper title is *Registra Procuratorum*, 1454—1488. A note of its purchase for the sum of 2/- may be seen on page 2, below. It is a quarto book of about 175 paper folios, some of which are blank: others have been used for the insertion of extraneous matter. One such entry, the diary of John Meers, Esquire Bedel, for the year 1533—4, has been thought to be of sufficient interest to be printed in the text. The binding is not original. The latter part of the book has been much disarranged in the binding. I have endeavoured to restore the proper order in printing. The water-marks indicate that folios 143—151 have been displaced. The water-mark on these folios is different from that of the chief part of the book, but the same as that of the blank pages at the end. I have no reason to believe that anything has been bound in the book which does not belong to it. On the other hand several folios have been cut out, and others have been torn or damaged.

The writing varies from year to year: there are very few entries that suggest the work of the professional scribe. On the other hand this is clearly the official book, and not a book for rough notes. This is proved among other things by the elaborate certificates of audit inserted on folios 93 and 112.

The book should contain for each year: (1) an account of receipts, (2) an account of expenditure, (3) a list of graces passed. The list of cautions required to be kept in duplicate by the proctors by the statute passed 22 June, 1456 (*Statuta Antiqua* 59)<sup>1</sup>, is sometimes copied into it, and in later years this was the regular practice.

<sup>1</sup> Documents. University and Colleges of Cambridge. Printed for the Universities Commission, 1852, Vol. I. p. 343. Hereafter quoted thus, 'Doc. p. 343.'

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Occasionally a new statute is entered; and sometimes a letter or some other memorandum.

The nature of the expenditure will be readily seen by the inspection of the Register itself. The most interesting items are those connected with the University Buildings (see below). Journeys are another cause of frequent expenditure. Some of the more interesting of these are noticed elsewhere.

Communa-  
nae. Their  
nature.

The receipts consist in part of *communae* paid on the occasion of various acts. The *communa* paid on admission to the question was 12<sup>d</sup>, on admission to the degree of master in grammar 12<sup>d</sup>, on other occasions usually 20<sup>d</sup>. The *communa* is the price of a week's commons. Stat. Ant. 113 lays down that every person proceeding to a Bachelor's degree shall pay his *communa*: that the *communa* should be paid on admission to incept is taken for granted. At Oxford the Bachelor only paid half a *communa*<sup>1</sup>. The *bursa* at the University of Paris was the same thing, but there the University took the payment of two or three weeks<sup>2</sup>. Those admitted to the two lowest degrees were probably supposed to pay for commons at a lower rate. Exceptionally high *communae*, e.g. that of Bishop Roos, p. 26, are probably due to the fact that those paying them, being of higher rank, spent more on their weekly commons. At Paris those proceeding to degrees were bound to state on oath the actual amount of their *bursa*. It may be conjectured that the word *communa* was originally applied to the society, whether college or hostel, to which the student belonged. In this society he was said *solvere comunam suam*, and thus the word *communa* came to be transferred from the club to the club subscription.

Fines and  
Cautions.

More lucrative were the fines. On admission to a degree students were bound to deposit a 'caution' or pledge that they would proceed to perform the requisite acts: questionists, that they would 'determine': inceptors that they would actually commence, and incept within a fixed period. The questionist's caution was worth 13/4; the inceptor's 20/-, p. 179, or 40/-, p. 148. These cautions were forfeited if the student did not perform the stipulated exercises. Still more valuable was the fine for not feasting the Regents, exacted from inceptors in the higher faculties. The mendicant friars usually preferred to pay the fine, which was for them eight

<sup>1</sup> *Munimenta Academiae Oxoniensis*, Rolls Series, p. 457. Hereafter quoted thus, '*Mun. Ac. Ox.* p. 457.'

<sup>2</sup> *Cartularium Universitatis Parisiensis*, ed. Denifle, Vol. I. p. 231.

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marks, for *religiosi possessionati* or *propriarii*, ten marks. The entry therefore *pro non convivando regentes* implies admission to incept in a faculty higher than that of Arts. In 1458 all these fines and others carefully set forth were devoted to the expenses of the new schools (below, p. 13).

The graces relate to exemptions granted to members of the Graces. University dispensing them from various Academical requirements. They are in the strictest sense 'graces' of the University, acts of favour. They are some guide as to the nature of University requirements during this period, but I suspect that more degrees were 'gratiosi' than 'rigorosi' in the fifteenth century, at any rate in the higher faculties. On the other hand many of the graces are granted to persons, who have carried on their studies in other universities. I believe it to be an accident if a statute properly so called is entered in the Grace Book; new statutes were registered in the Proctors' books of Statutes. And I am not sure that the term grace belongs in this period to any resolution of the Congregation, which was not a *privilegium* passed for the benefit of a particular person. The grace for the Bedels, p. 185, is, it is true, something between a grace and a statute.

The cautions, of which we sometimes have a list, are deposited Lists of Cautions. by the Proctors in accordance with Stat. Ant. 59 in a chest with three keys, one held by the Chancellor, or Vice-Chancellor, the other two by the two Proctors. This would be the chest mentioned on p. 7. It was the duty of the Stationary, or Stationaries of the University, to value the books offered as security. If the caution was forfeited, it was handed over to the Stationary to sell. Much laxity seems to have prevailed in exacting the proper payments from the Stationaries. Gerard Wake, p. 135, died heavily in debt to the University. The lists of cautions are useful as checking the entries of the names of those admitted to degrees. They may also be thought of interest as shewing the nature of the books in possession of the students at the University at this time. Frequently the cautions consisted of plate, or articles of dress; sometimes of money wrapped up in a napkin, or in a purse. The following is the list of books deposited as caution 1454—1488:

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## LIST OF CAUTIONS.

*The number in brackets after the name denotes the number of times that a copy of the work is recorded as having been deposited. In such cases only one reference is given.*

## Albertus Magnus

super apocalypsin, p. 218

super libros physicorum, et generacionis, p. 206

Albertus Magnus, known also as A. Teutonicus, A. Coloniensis, c. 1200—1280

## Alexander Alys, p. 218

Alexander of Hales (Alensis, Halensis) was the author of a commentary on the Sentences, and other works of philosophy and theology, d. 1245

## Anonymus, de genesi, p. 181

de operis novi nunciacione, p. 179

de ordinationibus ecclesiasticorum\*, p. 182

de quatuor sensibus scripture, p. 165

de summa Trinitate et de fide Catholica (3), p. 181

expositio sanctorum patrum, p. 168

## Antiphonarium (see service books)

## Aristotle

commentary on, p. 167, &amp;c.

ethics (3), p. 148

magna moralia, p. 148

physics, p. 214

See also Philosophy, Metaphysics, Politics

## Astrology, work on, p. 56

## Augustine, on S. John, p. 165

## Bartolomaeus de Casibus Conscientiae, p. 207

Bartolomaeus Pisanus, about 1340

## Bernardus on the Canon Law, p. 167

Bernardus Parmensis, author of the gloss on Gregory's decretals, 1266

## Bible (48)

## Boethius, Hebdomadae, p. 178

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Born 1221, general of the order of S. Francis 1256, died 1274
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Walter Burley, b. c. 1274, d. c. 1345, author of many treatises  
on Aristotle and his philosophy
- Chrysostom (pseudo), Homilies on S. Matthew (opus imperfectum)  
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- Conradus super metaphysicam, p. 149  
Conradus de Asculo, c. 1335, wrote on the physics, ethics, &c.
- Considerius\* de Ethibus\*, p. 152
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- Decretals (the whole or a part) (27)
- Decretum (13)
- Dedacus on the Ethics, p. 178  
i.e. Johannes Dedecius, an Englishman of uncertain date
- Digestum (vetus, novum, or inforciatum) (16)
- Digestum weel, p. 69, probably 'vieil' 'old'
- Doctor subtilis super logicam, p. 42. See Scotus.
- Egidius  
summa de anima, p. 42  
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Egidius Romanus, Archbishop of Bourges, 1295—1316
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Gandavensis, Quodlibeta, p. 69

Henry of Ghent, 'doctor solemnus,' c. 1217—1293, an opponent of S. Thomas

Gilbertus Anglicus, p. 207

One of the first practical English writers on medicine, fl. c. 1250

Giles, see Egidius

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This is S. Gregory the Great

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Guido de Baysio, taught at Bologna Canon Law, c. 1280

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Holcott, super sapienciam, p. 195

Commentary on the book of Wisdom by Robert of Holcott, d. 1349.

Hostiensis (3), p. 180

Summa, p. 150

Henricus de Segusio, cardinalis Hostiensis. Author of a *summa aurea* of Canon Law

Hugo de Vienna, p. 165

Hugo de S. Caro, cardinal, c. 1245, theologian, commentator on Scripture

Hugucio (or Hugucius), p. 60

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super vocabula, p. 215

Bishop of Ferrara, d. 1213, the author of a dictionary

Innocencius, pp. 196, 207

Innocent IV, author of a famous commentary on the Decretals

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Author of a book on the Physics of Aristotle, an Englishman, studied and taught at Paris, c. 1320

**Johannes on the Novellae**, p. 152

i.e. Johannes Andreae, a lawyer of Bologna, died 1348

**Johannicius**, p. 180

A medical writer

**Legenda Aurea (3)**, p. 179

A collection of the legendary lives of saints, by Jacobus de Voragine, bishop of Genoa, c. 1230—1298, otherwise known as J. Januensis

**Legenda de Sanctis (2)**, p. 217Probably the *legenda aurea***Liber institutionum, collationum, et extravagantium\***, p. 217

i.e. the Institutes and the Novellae bound up with the Extravagants

**Liber iudicum**, p. 216

Probably the book of Judges with a gloss

**Liber penitenciarum**, p. 192**Liber pro predicatoribus**, p. 216**Liber quaestionum theologicarum**, p. 214**Libri sapientiales**, i.e. the Proverbs, p. 165**Logic (7)**, p. 165**Magister historiarum (7)**, p. 149*Historia Scolastica*, by Petrus Comestor, Chancellor of Paris, Dean of Paris, died 1178**Marialis or Mariale (2)**, p. 218

By Jacobus de Voragine, bishop of Genoa, c. 1230—1298, discourses on the attributes &amp;c. of the Virgin

**Master of the Sentences (13)**, p. 165

Petrus Lombardus, died 1164, the author of a collection of sayings of the Fathers of the Church on ecclesiastical dogmas and problems. This work remained for centuries the text book of Theology in the Universities

**Medicine, book of (3)**, p. 148**Metaphysice, textus**, pp. 179, 193**Oculus Sacerdotis**, p. 214

Gulielmus de Pagula, vicar of Winkfield, died about 1350

**Ordinale**, see Service books**Origen, on the Old Testament**, pp. 196, 218**Parvum volumen (2)**, p. 208

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Raymundus Lullus, logician &c., 1234—1315, or perhaps, Ray-  
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(*Responsoria*) to the Lessons &c.

Collectarium

Containing the *capitula* or short lessons, and the Collects

Exequiarum liber, p. 148

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Virgil, pp. 149, 195

Willelmus\* in speculo, p. 218

i.e. Guilielmus Durantis in speculo iuris

General  
character  
of the  
cautions.

The literature, it will be seen, is almost entirely professional. *Belles Lettres* are represented by two copies of Virgil, and a work or two of Seneca. Most common among deposits are Service books of various kinds. Then come copies of the Bible. Among writers on theology and philosophy, Thomas Aquinas comes first, and Scotus second. Texts of Aristotle are hardly so common as might be expected. Copies of the Sentences are not so common as copies of the Canon Law, or even of the Civil Law. Compendiums of various kinds abound. Astrology has one representative. The list of books reflects fairly well the relative popularity of the various higher studies. If Bibles and Service books be excluded from the reckoning, it will be seen that Theology yields slightly in vogue to the more profitable study of the Canon Law. On the other hand, works of Canon Law are more common than treatises on the Civil Law, and even among these latter it is probable that many copies of Digest and Code were owned by students of Civil Law. Works on Medicine are few and far between. In the lower studies there is a remarkable paucity of works: a few works on Logic and Grammar seem to be all that represent these studies. Probably the books used by students in Grammar and Arts were too cheap, and perhaps too much worn, to be received as pledges.

Among other objects deposited may be noted an *astrolabe*, p. 182, and, p. 207, *unum le nutte cum coopertorio*, perhaps a cocoa-nut set in silver. The exact nature of the *murra*, a kind of precious cup, so frequently pledged, appears to be still in doubt<sup>1</sup>: but on page 150 we have a *murra, totaliter de argento, et eleganter deaurata*. The *benda murre deaurata* (p. 168) may just possibly be a band of murrey colour, ornamented with gold.

History of  
the period  
covered.

The period, 1454-1488, covered by this book is full of striking events. The book was started during the illness of Henry VI., and the first Protectorate of Richard Duke of York. We have on p. 2 a procession for the recovery of the king. The battles of S. Albans, Bloreheath, Northampton and Wakefield seem to have left the University unmoved, but with the accession of the new king it was thought desirable to secure the protection of the new powers. The

<sup>1</sup> It is identified with the English *mazer* by Mr W. H. St John Hope, *Archæologia*, Vol. 50, pp. 129-193.

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procession on p. 24 for the king's welfare shews that the scholars were anxious to please. Moreover Mr Scrope was sent to London to see the Chancellor of England and the Earl of Warwick (p. 27), and the effects of his intercession may be seen in the safeguard for the University mentioned on pp. 28, 38, and the confirmation of their privileges p. 38. Soon after his accession the king visited Cambridge twice, 1461-2, p. 34, and 1463-4, p. 43. The procession for the king and the realm early in the year 1469 (p. 80) seems to shew that a presentiment of danger was felt even in Cambridge, a feeling that was justified by the later events of the same and the following year. I cannot explain the entry on p. 116 of expenses for the mass of Queen Eleanor.

It is difficult to discover on what grounds the University took interest in the administration of the estate of Sir John Fostalfe, who died about the end of 1459. The proctor appears even to have hoped to be made chief executor (p. 24). But the will as given in the Paston Letters does not suggest that the University could in any way benefit under Sir John's dispositions (p. 185). A college of secular priests was to be founded at Caistor, and perhaps the scholars hoped that some of their number might be elected to this foundation. The executors mentioned on p. 24 are Sir John Paston and William Yelverton, Justice.

Will of  
Sir J.  
Fostalfe.

If the University had been so unfortunate as to offend John Tiptoft, Earl of Worcester, we need not be surprised that the scholars were willing to pay five marks (p. 48) to be reconciled with him. But perhaps there is another explanation of this obscure transaction. The Earl was executed on the 18th of October, 1470, and we find about that time (p. 84) that a difficulty had arisen about some books that the Earl had given to the University.

The Earl  
of Worces-  
ter.

When Edward had been firmly reestablished on the throne we find a solemn proclamation of the privileges of the University, p. 95, which may indicate that they had been called in question during the unquiet times.

We find another point of contact between the history of the University and that of the nation on p. 158. The University expect that a tenth will be granted by the Convocation of Canterbury, which was actually voted in April, 1481. They write therefore to their Chancellor, Thomas Rotheram, Archbishop of York, who is also Chancellor of England, to beg him to secure exemption for the benefices held by scholars of the University.

Privileges  
and Ex-  
emptions  
of the Uni-  
versity.

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Just before we have a letter to the same, urging him to protect the University in the exercise of their privileges, which have been recently attacked by the town. The special privilege in question seems to be the jurisdiction of the University over the victuallers of the town. In the matters of forestalling, of unjust weights and measures, and of victuals unfit for food, the University had jurisdiction and the general right to see that the law was carried out. On p. 7 it may be seen that the proctors destroyed bad herrings exposed for sale. For breaches of the law the University exacted fines, and they also exacted fees from the purveyors on various pretexts. There need be no doubt that the protection of the Chancellor on this occasion was not invoked in vain.

Richard of Gloucester and the University.

The University were persuaded and not without reason that they had a powerful friend and protector in Richard Duke of Gloucester. In 1475-6 the duke made them a present of twenty marks. In the year 1480-1 William Thomson, Proctor, journeyed to the duke; one of the matters under discussion would no doubt be the grant of special prayers at St Paul's Cross mentioned in the letter on p. 159. On p. 169 we find a procession ordered at the time when the duke was in Scotland. This was the expedition of 1482, when Berwick was ceded to England.

On the 9th April, 1483, Edward IV. died. No mass or other function is recorded on this occasion, but some anxiety must have been felt in Cambridge, for a man had to be hired by the Vice-Chancellor (p. 170) to repress certain rumours that the men of the north were coming. The rumour was perhaps to the effect that the Duke of Gloucester was marching south with an army to seize the power. The letter on pp. 171-2 will belong to the short period of the Duke of Gloucester's protectorate. The University remind the Duke in English, which is much better than their Latin, of the acts by which he had marked his kindly affection towards them in the past. Archbishop Rotheram 'our heed and Chawnsler' had been involved in the fall of Hastings and the Queen's party. Together with Bishop Morton he was imprisoned, and the University write touchingly to secure the Protector's favour for him. He was shortly afterwards released, but never restored to his high office of Chancellor of England.

On the 20th of July, after Richard had assumed the crown, the University wrote to him again (p. 174) asking for his protection in the future as in the past, and recalling to his memory how they had

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endeavoured to serve him while there was yet no prospect of his succession to the throne.

Masses for Edward IV. or perhaps for Edward V., were celebrated in the latter part of 1483 (p. 185). The Parliament mentioned on the same page is that which met on the 23rd January, 1484. The visit of Richard III. to Cambridge on p. 186 took place on the 10th of March. The subsidy on p. 187 is the tenth granted by the Convocation of Canterbury, early in 1484. The fragment of accounts on pp. 198—9 is of doubtful date. But the mention of the service on king Richard's death (Aug. 22, 1485) and the note of 9 December 1485 which is entered on the same folio seem to shew that this is a fragment of the accounts of Butler and Urmston, the remainder of which has been lost. The accusation of heresy brought against the Vice-Chancellor, p. 224, reminds us that in 1533 England was in the full stress of the Ecclesiastical Revolution. I have not noticed any further allusion in the Register to events of public interest.

Reference is occasionally made to collisions between the University and the Town. We have no details about any of these disputes, the most important of which seems to be the quarrel above mentioned concerning the victuallers, which resulted in a suit-at-law (p. 153). But the chief interest of Meers' Diary for the years 1533-4 printed at the end of the volume lies in the picture it gives us of the relations between Town and Gown at a time of considerable friction. In 1502 a composition had been made between the University and the Town, which is printed on pp. 1 foll. of Lamb's Documents. But this composition does not seem to have produced complete accord, for on pp. 28 foll. of the same collection we have the articles of grievance which the borough urged against the University and presented to the Vice-Chancellor on the 11th of July, 1533. This is the 'lybell' to which reference is made on p. 221. It concerns the University jurisdiction in Sturbridge Fair, the fees taken by the proctors from those selling in the fair, for gauging, for marking measures, and on other excuses, the dues collected by the proctors on various kinds of merchandise entering the Town, the ordinary weekly court of the University, with jurisdiction in all cases to which a scholar was a party, the excommunication of Mr Slegg, late mayor (see p. 222), the alleged abuse of the University powers under the assizes of bread and beer, and other matters. The answers made by the Vice-Chancellor are set down

The Uni-  
versity  
and the  
Town.

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against each article. On some points the fact is denied : on others the University rights are asserted. We may not be surprised that the mayor was not fully satisfied with his answer, and wished to have it in writing, for further consideration. But we do not find that the mayor and his fellows carried their points.

Oath of  
the peace.

The dispute on pp. 225 following, about the Black Assembly, concerns the powers conferred upon the University by letters patent 10 Edward III. By this grant the mayor, the bailiffs, two aldermen, four burgesses, and two from every parish were forced to take an oath before the Chancellor to preserve the peace of the University and Town. The townsmen are only able to raise formal objections, that the scholars are not sworn in due manner, that the day appointed is not the customary day, and so forth : the powers of the University in this matter are too certain to be resisted. The ceremony of swearing in the College porters as constables, which takes place every year early in the October term, seems to be a relic of this ancient custom.

Tollbooth.

The tollbooth mentioned on p. 213 is the town prison. The Vice-Chancellor had the right to use it for scholars and others whom he might wish to imprison, paying a fixed charge for its use. There were often difficulties between Town and University with regard to this right.

University  
Studies  
and De-  
grees.

Little new light is thrown by these records on the system of University studies and degrees. On the other hand, the records themselves require to be supplemented from other sources before they become intelligible. The statutes of Oxford, and Cambridge, and the records of the University of Paris, are the most important aids. Much may be found that is useful in Peacock's *Observations on the Statutes*, where Stokys' diary in particular is at once interesting and disappointing, interesting because of the concrete picture it gives of University life, disappointing because after all it is only concerned with the details which interest a bedel, and throws no light on the real nature of the disputations and other acts to which allusion is made. Cooper's *Annals* supply much information. The learned works of Mr Mullinger and Mr Rashdall supply all that is needed on the general history of Universities, and Cambridge in particular : but do not descend to all the minute points with which these records deal. Hare's collection has little of much importance before the 16th century.

Matricula-  
tion.

The proctors have little or nothing to do with the undergraduate



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before the first stage of his University career is ended. Matriculation as a University Act does not yet exist. The statute which requires every scholar to be entered under a certain master within 15 days of his coming into residence is probably still in force (*Documents*, p. 332, s. 42), and is no doubt satisfied if a student is entered on the books of a college or hostel. No fee of any kind is paid to the University by students before admission to the question.

To ascertain the studies which an undergraduate would pursue in arts we must turn to the Statutes. In a scheme presented at Oxford, 1426, *Mun. Ac. Ox.* p. 286, we find the following course, which is probably much the same ideal as that at which Cambridge aimed. Grammar is to be heard for one year, Priscian the author to be studied. Rhetoric occupies three terms, to be studied in Aristotle, or Boethius, or Tully: or, by example, in the poetry of Ovid or Virgil. Logic requires three terms, the *περὶ ἑρμηνείας*, the Topics of Boethius or Aristotle, or the *Priora* of Aristotle. Arithmetic and Music should each have one year, Geometry and Astronomy two. Boethius, Euclid, Vitellio, Ptolemy, are the masters. This completes the Trivium and Quadrivium, making up the seven liberal arts. The three philosophies, Natural, Moral and Metaphysical, will be studied in Aristotle's works, three terms for each. It is evidently contemplated that some of these studies should run concurrently; for the whole course before inception is not intended to last more than eight years. The Statutes for Cambridge of Edward VI. give the first year to Arithmetic, Geometry, and Astronomy, and as much cosmography as the student may succeed in assimilating. The second year is given to Logic; the third and fourth will add Philosophy. Another statute of earlier but uncertain date (*Documents*, p. 385) gives two years to Terence, and one year to Logic; Metaphysics and Natural Philosophy to be attended so far as they are lectured on. To all these studies we have only the slightest reference in these pages. Thus George de Vere, on account of his noble birth, is only to be obliged to hear his master lecture *ordinarie* once a week for his qualification, p. 14. This and an occasional allusion to *lectura aularis*, lectures delivered in a College, and *lectura ordinaria*, the public lectures of regent masters, make up all that we meet in this volume dealing with the preliminary studies in arts.

But it is clear that certain attendance at lectures was required before admission to the question. See pp. 134, 174. How far it <sup>Requirements for</sup>

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admission to the question. was possible to secure that this attendance covered all the required arts and philosophies we can only guess. Statute 139 (*Doc.* p. 384) prescribes that no one should presume to answer the question before the end of his fourth year. Statute 135, p. 382, prescribes that the questionist shall have been *generalis sophista* for at least two years. This seems to involve attendance on the determiners in Lent to take part in their disputations. We have no knowledge of the evidence which was produced to shew that the conditions had been complied with: perhaps the *corporale sacramentum* of Stat. 139 was sufficient. At any rate the moment arrives when the *generalis sophista* is admitted to the question: and makes his first proof of membership of the University by paying 12*d.* as *communa*. Stokys' diary seems to shew that the question had become in the 16th century a very perfunctory affair. The father of the College acts as *surus magister* to all the questionists of the College, and asks them each in turn a question. If anything like a disputation takes place the bedel shall interrupt the father by 'knocking him out<sup>1</sup>,' that is, by banging on the door so loudly that he could not be heard.

Once admitted to the question, the student was regarded as a commencing bachelor, but he was bound to determine within two years. Determination took place in Lent, and is described by the phrase 'stare in quadragesima.'

Determination in arts. Stokys (Peacock, p. xiii) shews that admission to determine was preceded by an examination lasting over four days in the week before Shrove Sunday. In this examination all regent masters of arts can take part if they please. The first act of determination is a solemn function in which the father of the College and a selected bachelor of senior standing (the Tripos of later days) took part. After that the determiners stand in the schools every legible day for four weeks; each attended by one *sophista* with three questions of logic and philosophy; and the pair of them argue their questions against all comers. This continues until the Thursday after the fourth Sunday in Lent, from one o'clock till five every afternoon, every day except Saturday and holidays. The proceedings end with a solemn act, similar to the first. This concludes determination, and the first stage in the University career is reached. We should be glad to have more knowledge of the nature of these examinations and disputations, the kind of questions that the determiners propounded, and the manner in which they were argued: but all this is gone.

<sup>1</sup> Peacock, *Observations &c.* Appendix, p. vi.

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It has been assumed, on the authority of statute 141 (*Doc.* p. 385), which has its parallel in other codes, that this act of determination could be performed by proxy. It was common certainly to incept for others, but this is not an exact parallel. The inceptor had to bear very heavy expenses of entertainment, and by incepting under the wing of another these expenses were escaped: one entertainment served for two. Again, instances can be quoted from this book in which acts were performed by proxy: thus, Bunwell has a grace to perform his acts after inception *per se vel per alium*, p. 44. Sermons may be preached by proxy, as in the case of Bernard, p. 72, and Wright, p. 105. Walter, p. 53, is allowed to preach once, and dispute once, personally or by proxy, after inception; Ros, p. 102, may observe his acts by deputy after inception; Baxter, p. 133, the same. But these dispensations are either from disputations, &c., after inception, which were an important part of University duty, but not a part of education, and might therefore be performed by deputy; or from sermons, which were no doubt partly regarded as training, but were also needed for the service of the University Church.

Determi-  
nation by  
proxy.

The determination of questionists on the other hand is one of the most important educational instruments in the whole course. I find it difficult to believe that the University was willing to allow this to be done by deputy. Moreover it should be noted that those who determine for others are to be of higher standing than those who determine for themselves. It may therefore be suggested that determining for others is the full bachelors' share of the disputation *in quadragesima*: *determinatio pro se* is the ordinary exercise of determination as observed by commencing bachelors only. In the latter case the questions to be solved are those that the determiner has propounded for himself; in the other case they are propounded independently, and the student is not forewarned of the questions he will have to determine.

A student might instead of arts elect to proceed to the lower degree in grammar. Many examples of Masters in Grammar incepting will be found in the pages of Grace Book A. The fee was 12*d.* as for a questionist. Certain lectures on Priscian were required before inception, the candidate had also to submit himself to examination by three masters, who might ask him any questions they pleased: these masters had to depose to his fitness, and he had to be presented by a master of grammar or by the master of the glomery. After inception the master in grammar had to lecture on

Degrees in  
Grammar.

Priscian for a year, and also to attend three meetings, *Convenite*, of his faculty, during the period of his regency, in which he had to give a specimen of his skill. Stat. 117, *Doc.* p. 374.

Course of  
B.A.

But the student who chooses the more arduous path of arts has with the Baccalaureate reached the stage in which he is expected to take part in the work of the University, not only as a learner but as a teacher. He is expected to read the Posterior Analytics: *cursorie* no doubt. Cursory lectures are those delivered by bachelors as part of their *cursus*, as *cursores*. It seems also plain that less was expected of a cursory lecturer than of an ordinary lecturer, but the cursory lectures served a useful purpose in the times when books were scarce, before the invention of printing had done its work. And a certain amount of attendance on cursory lectures was generally required for 'form'.<sup>1</sup> In the Elizabethan Statutes these cursory lectures of bachelors have quite disappeared. I do not find that any lectures except those on the *posteriora* are mentioned in the Register as required of Bachelors in Arts. There was probably a solemn public opening lecture: *intrare libros posteriorum*, p. 89. Certain oppositions and responsions were also required. The exact difference between these different acts forming part of the general exercise of disputation is not easy to ascertain. But it seems that the respondent opens the discussion, dealing with the question in his own way. The opponents, of whom there might be several, urge objections which the respondent has to meet: the respondent finally determines the question, unless some person of superior standing is present to conclude the discussion. Two other varieties occur, principally in the exercises of Bachelors of Divinity, which may be worthy of mention here. In connexion chiefly, if not exclusively, with Theological Studies, we hear of *replications* (inf. p. 89, &c.) which are certainly different from responsions. I have no certain information as to their nature, but I believe the name is used for a *vivâ voce* examination by the doctors. While responsions are disputations, replications would thus be a simple exchange of question and answer<sup>2</sup>. The term *replicare*

Opposi-  
tion, Re-  
sponsion.

Replica-  
tion.

<sup>1</sup> 'Forma' is a very convenient medieval abbreviation used to signify all the studies, exercises, &c., required of a student by the University before admission to any Degree or stage leading to a Degree.

<sup>2</sup> It is also possible that replications are those visits which are paid to a doctor *pro forma respondendi, cum effectu se offerre* (see *Doc.* p. 377); in such a case it is natural to believe that a formal question and answer would symbolise the maimed responsion.

is used of the respondent when he replies to his opponents' objections; but I do not see how this can be meant. Replication of this kind would be only a part of the act of responson.

*Variation* is mentioned once, p. 114. I cannot believe that this *Variation*. term refers to such *jeux d'esprit* as are quoted by Peacock, App. p. xxvi. Rather I should guess that these exercises of wit grew out of more serious academical acts, in which for instance a bachelor might choose to answer the same question as another respondent, treating it in a different way.

When all the forms had been complied with the bachelor was *Inception* admitted to incept. Before admission it was required (Statute 86, *in arts.* *Doc.* p. 360) that he should have previously determined, and should have studied in the University for three years since his determination. During this period the student must hear his own master lecture on Aristotle, and attend the public mathematical lectures given in the schools. He should have acted as opponent publicly, and as respondent to three masters in their disputations. There is nothing said in this statute about *lectura posteriorum*. The statute may perhaps be later than the graces in this book, which imply the necessity of reading the Posterior Analytics. A new statute for inceptors in arts is mentioned, *inf.* p. 85.

To his fitness five masters of arts should depose on oath of their own knowledge, and seven of belief: if there should be less than twelve regents in arts at the time, a full half at least of the actual regents should depose to his fitness of their own knowledge. Having thus been approved by the regents he received his license to incept from the Chancellor, or Vice-Chancellor: and became licenciante in arts. On receiving his license he paid his *communa*, 20*d.* and a number of other fees to University officials, the amount of which may be guessed to have been considerable, for under the Elizabethan statutes the total was 19*s.*, including 20*d.* for *communa*. The bedels for their visitation (see below p. 185) under these statutes received 5*s.* 4*d.* The first act of inception was the Vespers, a solemn disputation of the inceptors, of which an account is found in Stokys' diary (Peacock, App. A. xxii. foll.). The next day (the first Tuesday in July) was the Commencement: a public disputation, in Stokys' time already partly degraded to a form. And the following day every incepting master should deliver his solemn lecture of inception, which completed his degree. He then became a regent *Regency*. Master of Arts. He was bound as such, *regere scholas*, to preside

over a school; that is to say, to deliver ordinary<sup>1</sup> lectures on every legible day, to take his proper share in all the disputations, and to attend all masses, congregations and convocations, for the space of his necessary regency. The length of the time of regency required of a master of arts at this time seems to have been one year only. In 1537 a new statute was passed requiring two years' regency of all masters in arts (*Doc.* p. 438). Under the Elizabethan statutes five years were required. Graces exempting from regency, deferring inception, and dealing with all or most of the requirements may be found below.

As long as a master continued to lecture and dispute and attend the necessary functions he continued to be a regent. Apart from any stipend that he might get from his College he would receive a certain subsistence from the *collectae*, or fees paid by the students. These are mentioned in the old statutes (*Doc.* pp. 356, 391). No master was allowed to read gratuitously: for he would thus deprive his colleagues of their subsistence. It may however be conjectured that College lectures, *lectura aularis*, *lectura in aula sua*, were already becoming more important in the faculty of arts than University lectures. No master of arts is mentioned as hiring University Schools: and the only mention of schools for the artists is in connexion with their use for disputations (pp. 13, 25).

Higher  
Faculties.

As a rule a master of arts would turn shortly after the completion of his necessary regency to one of the higher faculties. It may be doubted if music should be reckoned among the higher faculties. Music, like grammar, was a part of the Arts Course.

Degrees in  
Music.

Degrees in Music are mentioned (p. 41, Abyngton, Mus. B., p. 45, Abyngton, Mus. M., p. 86, Lessy, Mus. B.) but we know little about the form or studies required in Cambridge. The faculties undoubtedly recognized as higher are Theology, Canon Law, Civil Law, Medicine. Of these Theology is decidedly the most important, though yielding apparently in popularity to Canon Law.

Theology.

The course in Theology according to an old statute (*Doc.* p. 377) requires ten years' study of Theology. Statutes modifying or supplementing this statute will be found *ib.* p. 369 and p. 378. The former of these two statutes shews that two years extra are required from those who have been regents in arts in the University of Cambridge. The first four or six years will no doubt be filled up

<sup>1</sup> Ordinary lectures are opposed to cursory. They are the fuller and more didactic lectures expected from regent masters and doctors.