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The city of Cambridge received its royal charter in 1201, having already been home to Britons, Romans and Anglo-Saxons for many centuries. Cambridge University was founded soon afterwards and celebrates its octocentenary in 2009. This series explores the history and influence of Cambridge as a centre of science, learning, and discovery, its contributions to national and global politics and culture, and its inevitable controversies and scandals.

The History of the University of Cambridge

The historian and writer Thomas Fuller (1608-1661) was mentioned in Pepys's diary, and admired by for his writing by Charles Lamb and by Coleridge, who in 1829 wrote 'Next to Shakespeare I am not certain whether Thomas Fuller, beyond all other writers, does not excite in me the sense and emotions of the Marvellous [...] Fuller was incomparably the most sensible, the least prejudiced, great man of an Age that boasted a Galaxy of great men. He is a very voluminous writer, and yet in all his numerous Volumes on so many different subjects, it is scarcely too much to say, that you will hardly find a page in which some one sentence out of every three does not deserve to be quoted for itself, as motto or maxim,' Fuller published his 11-volume Church-History of Britain in 1655, together with an appendix volume, the History of the University of Cambridge Since the Conquest. A stand-alone edition of this appendix was prepared with corrections and clarifications by Marmaduke Prickett, chaplain of Trinity College and Thomas Wright, the prolific author of books on the middle ages, and appeared in 1840. This historic account is now republished, offering detailed and lively insights into the university's origins, roots and traditions. It also provides an informed commentary, sometimes biting, sometimes fantastic, on the university's complex relationship with the church, Oxford and the town authorities of Cambridge. Anyone interested in English history from William the Conqueror to Charles I, through plague, upheavals and civil war, or in the development of university education, will enjoy this classic book.

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From the Conquest to the Year 1634

THOMAS FULLER

EDITED BY MARMADUKE PRICKETT

AND THOMAS WRIGHT



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Cambridge New York Melbourne Madrid Cape Town Singapore São Paulo Delhi
Published in the United States of America by Cambridge University Press, New York

www.cambridge.org
Information on this title: www.cambridge.org/9781108004657

© in this compilation Cambridge University Press 2009

This edition first published 1840
This digitally printed version 2009

ISBN 978-1-108-00465-7

This book reproduces the text of the original edition. The content and language reflect
the beliefs, practices and terminology of their time, and have not been updated.

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THE
H I S T O R Y
OF THE
UNIVERSITY OF CAMBRIDGE,
FROM
THE CONQUEST TO THE
YEAR 1634.

BY THOMAS FULLER, D.D.,
CHAPLAIN IN ORDINARY TO KING CHARLES II.
AND PREBENDARY OF SARUM.

EDITED BY
THE LATE REV. MARMADUKE PRICKETT, M.A., F.S.A.
CHAPLAIN OF TRINITY COLLEGE.

AND
THOMAS WRIGHT, Esq., M.A., F.S.A., &c.
OF TRINITY COLLEGE.

WITH ILLUSTRATIVE NOTES.

CAMBRIDGE:
PRINTED AT THE UNIVERSITY PRESS
J. & J. J. DEIGHTON, AND T. STEVENSON, CAMBRIDGE;
LONDON:
JOHN W. PARKER, WEST STRAND.

M.DCCC.XL

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THE EDITOR'S PREFACE.

THE publication of a new edition of Fuller's History of the University of Cambridge was a favourite project of the late Rev. Marmaduke Prickett; and he had already made preparations for it, when the unsettled state of his health determined him to associate me in his undertaking. Scarcely, however, had the work been commenced when the hand of death interfered, and, while it robbed me of a respected friend, left to me the melancholy task of completing it alone.

The following volume, originally printed in folio in 1655, was appended to the Church History of Britain, and is now first reprinted in a separate form. It is clear that the author intended it as a sort of Appendix to the larger work; and it is probable that when in his *Advertisement to the Reader* he speaks of twelve books as contained "in this volume," the History of Cambridge is to be reckoned as one, for there are no more than eleven books of the Church History. How far a republication of the lesser work may be necessary to a complete edition of the Church History, it is not here necessary to inquire;

a

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but there is every reason for believing that a separate edition of the History of Cambridge will not be unacceptable. At the conclusion of the latter, and in the third book of his Church History, Fuller himself tells his readers that the difficulty of collecting sufficient materials had compelled him to give up the plan of writing a similar History of Oxford, and that he had inserted such scanty notices of that University as he could obtain into the body of the more general work, to which also he refers for the obscure notices of the history of Cambridge previous to the Conquest.

The documents of the earlier periods of our University history are, unfortunately, very scanty. Before the twelfth century we know absolutely nothing; and for more than a century after the preaching of Joffred and Gislebert, the few scattered notices found in chronicles and other records tend rather to raise questions which it is impossible now to solve than to give us any real information. The story of the Monks of Croyland, and the discovery which I have made of the use of the word *glomerelli* at a later date in the place where those monks are said to have received their education, (p. 53, note) seem to indicate during this period a close connection between the schools established at Cambridge and those of Orleans. Even the question whether the University had a charter before the reign of Henry III. seems to be rendered still more difficult to decide by the passage which I have pointed out in a note at p. 24. After the period when the Colleges began to be founded, our materials are much more abundant and exact, not only because the documents

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of history become naturally more numerous as we descend the stream, but because the Colleges have preserved a large portion of their own archives, and because from the manner in which many of them long depended upon the crown, much information may be collected from the rolls and other documents in the Record Offices. But still, down to a very recent period, although we know much of the history of the University and of its Colleges, we are almost in the dark on the subject of University life and University studies.

When Fuller wrote, several attempts had already been made to bring together the materials from these scattered sources into a history of the University of Cambridge. The first and the principal labourer in this work was the celebrated Dr John Caius, whose name is still preserved in that of one of the Colleges. Caius's earlier work, the treatise *De Antiquitate Cantabrigiæ* is only curious as an example of the credulity which even men of deep learning then brought to the study of the earlier periods of history; but his History of Cambridge in two books is a work of great merit and value. Much better acquainted with the archives than Fuller, Caius had been educated in the University at a period when many of the *hostles* had not been swallowed up in the larger foundations, and when the old system which had lived through the fourteenth and fifteenth centuries was still in existence; and he could thus understand many of the documents which were at a later period unintelligible, and had it in his power to give local information which would otherwise have been lost. The other two works which preceded Fuller, the short sketch

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by Archbishop Parker and the *Skeletos Cantabrigiensis* by Richard Parker, are mere outlines, and are valuable chiefly for dates and names. These three Histories are written in Latin: while that by Fuller not only possesses the advantage of being written in English, but it is composed in that peculiarly attractive style which has given so extensive a popularity to the works of this Author. The plan of Fuller's history is his own; but he made use of the three preceding writers, and a large portion of his information is taken from Caius. During the period which had intervened between Caius and Fuller, many documents had been brought to light which enabled the latter to correct or amplify the details given by his predecessor, and, which gives a still greater value to the present work, this period was itself one of the most interesting and important in the annals of the University. Many of the details of this period are given from the historian's personal knowledge; and he has preserved many traditional anecdotes of the ages that immediately preceded his own, which were then current among his fellow students. Fuller has added to the documents used by Caius and the two Parkers, some others of great value which he obtained from the Rolls in the Tower of London; and he also collected some new matter from his own researches and the communications of his friends, among whom he particularizes Archbishop Usher.

It is certainly remarkable that, since the days of Fuller, no one has undertaken a history of the University of Cambridge; for such books as those by Carter and Dyer are not histories of the University, but of the Colleges. Later

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researches have brought to light much which was unknown to Caius or Fuller; and the space of nearly two centuries which has passed since the first edition of the work now republished, has not yet a history. It was suggested that the present edition of Fuller ought to be completed by a continuation down to the present time, but several considerations led to the rejection of this proposal. Such a continuation did not appear to belong properly to an edition of Fuller; it would have increased considerably the bulk of the volume; and it would have been necessary to adopt Fuller's plan, which, probably, might not have been thought the most desirable for the Modern History of the University of Cambridge. This would form a separate, and, it may be added, a most desirable, work. Similar considerations determined me not to continue the history of the different colleges, as they are incidentally brought into the general history; for, besides interfering with the general plan of not continuing the history, this would have compelled me to make the notes more bulky than it was thought desirable. The detailed history of the colleges will be given in the Memorials of Cambridge, a work which, suspended by accidental circumstances, is now on the point of being continued. That book and Fuller's History, will form appropriate companions.

The object of the notes to the present volume, has been chiefly to correct and illustrate the matters mentioned in the text by means of documents which were unknown to the author. The materials used in them are principally the chronicles and records which have been published since the seventeenth century, and a few in-

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still publishing, in that very meritorious work the Cambridge Portfolio. The appearance of these different works has excited general interest; an Antiquarian Society has been established within the University, which it is hoped will be the means of giving to the public many hitherto inedited records. Mr Halliwell has set an example, by the publication of Sherman's History of Jesus College, which I trust will lead to that of Baker's History of St John's, and other similar works. The interest which these matters excite abroad is proved by the learned and truly valuable work of my estimable friend Professor V. A. Huber, *Die Englischen Universitäten*, of which the second volume has just issued from the press, and which merits well to be translated into English. Dr Huber has treated the subject not as a mere local history, but as a general question of the utmost importance, and which, in its earlier periods, can only be understood by taking it as a part of the scholastic history of Western Europe.

The text of the present work is a faithful reproduction of the original edition, except that the spelling of the words has been modernized, and a further liberty has been edited documents, with the large manuscript collections of Baker and Cole. The taste for historical research which distinguishes the present age is gradually bringing to light a rich store of materials for the future historian of our *alma mater*. The collections by Dyer, Lamb, &c. are of great importance; and I regret extremely that the greater part of the text of the present volume was printed off, before it was in my power to use the valuable miscellaneous materials which have since been published, and are

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taken which requires, perhaps, a more particular explanation. Fuller was, in many respects, a careless writer, and this is peculiarly visible in the numerous proper names which occur in his History of the University of Cambridge. The same name is sometimes written in three or four different ways within as many pages, and the names are frequently so disfigured as to bear very little resemblance to what they were intended to represent. These variations and inaccuracies arose evidently from several circumstances; sometimes they are to be laid to the charge of the irregular method of spelling which then prevailed; in many cases, it is evident that they were occasioned by the Author's not having corrected his sheets, in which the printer had misread the words in his manuscript; and in not a few instances we can see by comparing the original documents that the errors were caused by the Author's having read these inaccurately. In all cases where these different causes could be traced plainly, I have corrected the orthography by other documents; while, wherever there could arise the slightest doubt as to the proper mode of spelling the name, Fuller's orthography is retained in the text and the variations given in a note.

Fuller has fallen into another error which is not so easily set right: he is extremely confused in his chronology, principally in his lists of University officers and mayors of the town. It has not been thought advisable to correct Fuller's text, in this respect, though the reader is generally warned against his principal errors at the places where they occur; see, for instance, the notes on pp. 174, 194, 306. In the latter of these instances,

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Fuller became conscious of the error into which he had fallen, after his book was printed, and he added to the errata at the end of the volume the notice to the reader which will be found below¹.

In giving with the present volume a fac-simile of the Map of Cambridge, engraved in 1634, which accompanies the original edition of Fuller's History, it has been thought desirable to join with it one of the still earlier maps made by order of Archbishop Parker in 1574, which is found in one or two copies of Caius's History of the University of Cambridge, and which, by permission of the trustees of the British Museum, has been carefully traced from a copy preserved in that national repository. This I give the more willingly, not only on account of its extreme rarity, but for its intrinsic value. The map from Caius stands much in the same place with regard to Fuller's map, as the notes in respect of the text. Had I been able to ascertain the existence of the earlier map of Cambridge said to have been engraved by Ralph Aggas, it also should have been engraved for the present volume. Among the Collections on British Topography in the Print Room at the British Museum is a map of Cam-

¹ "Courteous Reader,

I am sensible of a mistake in the Catalogue of Vice-Chancellors and Proctors of Cambridge (besides a needless repetition of *two*, *twice*) betwixt the years 1617 and 1620 *inclusively*.

It arose from some difference betwixt the written copies I used and such (I believe the truer) as are since printed.

I see *what*, not *whither*, to *fly*,

who can *discover*, do *confess*, but (for the present) cannot *rectify* the *error*, craving the charitable assistance of my Mother's sons herein.

The best is, all the mistake lieth within the compass of *three years* (all officers being right *before* and *after*) and the *fortunes of Greece*, the truth, I mean, of our *Church History*, is not concerned therein."

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bridge, which was evidently made up from that in Caius, by some draughtsman who did not know the town, as he has made some very considerable blunders in altering the position from which the town is supposed to be viewed. The map given in Braunius², 1575, is a mere copy of the one last mentioned. It is curious to compare in these different early maps the successive changes in the collegiate buildings. In Caius we see the large foundation of Trinity College as it stood when the old halls and hostles that had been seized by Henry VIII. had not yet lost their original character; while in Fuller, it appears as it stood after they had been newly amalgamated by the improvements of Dr Nevile. In Caius the sites, covered in Fuller by the Colleges of Sidney Sussex and Emmanuel, are only marked as those which had been occupied by the Grey and Black Friars. A little book published at Amsterdam under the title of *Rutgeri Hermannidæ Britannia Magna*, contains a very nice, though small, map of Cambridge, which, although the book bears the date of 1661, was copied from one which had been executed between the age of Caius and that of Fuller, for Trinity College presents in it the same appearance as in Caius, whilst Sidney Sussex and Emmanuel Colleges appear much the same as in Fuller. There are two other early maps of Cambridge preserved in the British Museum, one, among the engravings by Hollar in the Print Room; the other, which seems to have been cut off from a larger map of the County, among the collections of Dr Bagford in the Harleian Library. The first of these,

² Braunii Civit. Orbis. Ter. of Cambridge bears the date 1575, fol. 1572-81. tom. ii. The map as stated in the text.

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as it contains Emmanuel College, but not Sidney, must have been made between 1585 and 1595, or copied from one of that date; the second probably in the reign of James I.

I cannot close my Preface without acknowledging the kind assistance afforded me in many instances by Mr Stevenson, one of the proprietors of this book, whose knowledge of the local history of Cambridge has made that assistance extremely useful to me. By his means, I have been enabled among other things to correct Fuller's catalogue of mayors by the books of the Corporation.

THOMAS WRIGHT.

APRIL 8, 1840.

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TO THE HONOURABLE

BANISTER MAYNARD, ESQ.

Son and Heir to the Right Honourable WILLIAM LORD MAYNARD,
Baron of Estaines in England, and Wicklow in Ireland.

HERE is a late generation of people, pro-
fessed enemies to all human learning ;
the most moderate amongst them ac-
counting it (as used in Divinity) no
better than the barren ^a fig-tree ; Cut ^a Luke 13. 7.
it down, why cumbereth it the ground? whilst the more
furious resemble it to the wild ^b gourd in the pottage of ^b 2 Kings 4. 40.
the children of the Prophets, deadly and pernicious. Thus
as Wisdom built ^c her an house with seven pillars, (ge- ^c Prov. 9. 1.
nerally expounded the liberal sciences) folly seeketh (but
I hope in vain) to p^ruek down and destroy it.

The staple place whereon their ignorance or malice,
or both, groundeth their error, is on the words of the
Apostle. “^d Beware lest any man spoil you through phi- ^d Colos. 2. 8.
losophy and vain deceit ;” or, which is the same in effect,
vain and deceitful philosophy.

Which words seriously considered neither express nor
imply any prohibition of true philosophy, but rather tacitly
commend it: thus when our Saviour saith, “^e Beware of ^e Matt. 7. 15.

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THE EPISTLE.

false prophets," by way of opposition, he inviteth them to believe and respect such as are true ones.

Indeed, if we consult the word in the notation thereof, consisting of $\phi\iota\lambda\omega$ to love, and $\sigma\phi\acute{\iota}\alpha$ wisdom, nothing can be cavilled thereat: the child of so good parents cannot be bad, and the compound resulting thence, viz. philosophy, or the love of wisdom, is the same so commended by †Solomon; "Whoso loveth wisdom, rejoiceth his father."

† Prov. 29. 3.

True philosophy, thus considered in itself, is, as Clemens Alexandrinus termeth it, "Æternæ veritatis sparagmon," a spark or splinter of Divine truth: "Res Dei Ratio," saith Tertullian, God himself being, in a sort, the great grandfather of every philosophy act.

But we confess there is a great abuse of philosophy, making it vain and deceitful (according to the Apostle's just complaint;) when it presumeth by the principles of reason to cross and control the Articles of Faith: then indeed it becometh $\kappa\epsilon\upsilon\eta$ vain or empty, as wherein "nulla impletio, et multa inflatio," nothing to fill man's mind, though too much to puff it up; which is true both of philosophy in general, and of all the parts thereof.

Thus logic, in itself, is of absolute necessity, without which St Paul could never have †disputed two years (no nor two hours) in the school of Tyrannus; so highly did the Apostle prize it, that he desired to be freed $\acute{\alpha}\pi\omicron\delta\ \tau\omega\upsilon\nu\ \acute{\alpha}\tau\omicron\pi\omega\nu$ from men who have no topics, from absurd men who will fix in no place to be convinced with reason:

† Acts 19. 9.

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but logic, thus useful, may be abused and made deceitful, either in doubtful disputations, where the questions can never be determined, or ^hin “perverse disputings of men,” ^h ¹ Tim. 6. 5. where the disputants are so humorous and peevish, that they are unwilling to understand each other; making wrangling, not satisfaction, the end of their dispute.

Ethics in like manner are of special use in Divinity, though not to be believed where they cross Christianity; namely, where they exclude humility from being a virtue (on the erroneous account that it is destructive to magnanimity) which is the Christian’s livery; “Be ye clothed ⁱwith humility:” and the ^k Third part of all which God, ¹ Pet. 5. 5. ^k Micah 6. 8. in this world, enjoineth us to perform.

Natural Philosophy must not be forgotten, singularly useful in Divinity, save when it presumes to control the Articles of our Creed; it is one of the four things for which the earth is ^l moved: “A servant when he reign- ^l Prov. 30. 22. eth;” and intolerable is the pride of Natural Philosophy, which should hand-maid it to Divinity, when once offering to rule over it.

Your Honor’s worthy grandfather William, Lord Maynard well knew the great conveniency, yea necessity of logic for divines, when he founded and plentifully endowed a professor’s place in the University of Cambridge for the reading thereof*. Of Cambridge, which I hope ere long

* William Lord Maynard, who he endowed with an income of died in 1639, was a member of St. fifty pounds per annum. See John’s College, Cambridge, and Carter, *Hist. Univ. Camb.* p. founded the Logic-Lecture, which 249.

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you will grace with your presence, who in due time may become a student and good proficient therein; learning being no more prejudicial to a person of honor than moderate ballast to the safe sailing of a ship. Till which time and ever after, the continuance and increase of all happiness to you and your relations is the daily prayer of

Your Honour's humble Servant,

THOMAS FULLER.