

THE documents which have already been quoted will sufficiently show how very much more the Church entered into town life, and the town into Church life, in mediaeval days than is the case now. Religion was more evident then : its outer manifestations were everywhere to be seen.

*All the multitudinous activities and accidents of this common life were summed up for the people in the parish church that stood in their market-place, close to the Common House or Guild Hall. This was the fortress of the borough against its enemies — its place of safety where the treasure of the Commons was stored in dangerous times, the arms in the steeple, the wealth of corn or wool or precious goods in the church itself, guarded by a sentence of excommunication against all who should violate so sacred a protection. Its shrines were hung with the strange new things which English sailors had begun to bring across the great seas — with 'horns of unicorns,' ostrich eggs, or the rib of a whale given by Sebastian Cabot. Burghers had their seats in the church apportioned to them by the corporation in the same rank and order as the stalls which it had already assigned to them in the market-place.**

There being, however, in those days almost no literature save sacred books or manuscripts, the story of those times is really contained in the deeds or documents which were drawn up for the sale of houses, lands, or property ; for proclaiming a gift or a legacy, for leasing property, making a will, gaining admission to a religious house, transferring possession to a church or a guild, or registering a mercantile transaction. The witnessing and sealing of these deeds was an important and solemn affair ; responsible citizens who had a prominent share in the government of the town, or officers of some one of the guilds, were frequently chosen ; also chaplains, vicars and ecclesiastics generally, as being able to read, though not always to write. It is only by sifting and analysing many hundreds of these documents that the history of the borough is evolved, and the process — especially in the case of an ancient town such as Bridgwater, so eminently rich in deeds and archives — is almost an endless one. Some specimens are here given, which will tell their own story, and will indicate the activities of the town in pre-Reformation days.

I. Lease by the burgesses of Bridgwater of five acres of land which M. bequeathed to the Mass of the B. Virgin Mary in the parish church. Dated Bruggewater, Sunday before St. George's Day,

1370.

2. *Quitclaim by G. B. to R. P. of his right to a tenement which R. le M. formerly held ... in the street between the parish church and the great bridge. Dated Sunday before the Epiphany, 1371.*

3. *Grant by Alice Frysell, daughter and heir of Adam Ebbott of Brugewater, to Thos. Wylde-mersche, rector of the church of Chilton, of her tenement and garden in Orlones Strete. 1371.*

4. *Grant by L. H. and I. his wife to R. B. of rents, etc., which R. S. and A. his wife used to pay for three-fourths of a burgage in Pyneles Strete. 1371.*

5. *Quitclaim by G. B. and R. P. of three tenements in the borough, of which two lie near and within the west gate on the north side of the High St. between the town ditch and the tenement of Adam Leybourne, and the third tenement lies outside the said gate on the south side of the street as you go towards the park. Also two stalls in the said borough, one among the butchers' stalls and the other among the fishers' stalls. 1372.*

6. *Grant by Richard Cheselade and C. his wife to Richard Hyntelsham, clerk, of a half-burgage in the town, in Sainte Marie Strette, between the tenement of St. Mary and that of the Hospital of St. John the Baptist. 1372.*

7. *Lease by Walter Taillour and John Brouke, wardens of the goods and lights of Holy Cross in the parish church of Bruggewater, to J. R. and M. his wife and John their son, of a house in the street of the Friars Minor, at a yearly rent of 6s. 8d. 1373.*

8. *Quitclaim by Henry Rodmour ; John Comyn, vicar perpetual of the church of Briggewater ; Robert Northover and William Mareys, chaplains, to Rob. Plumpton of right to five acres of arable land in Done were. 1373*

9. *Grant by Isabella Ede, late wife of Thos. Ede, to Dominus Walter Toni and Dominus Robert the chaplain of Robert Plumpton, chaplains of Bruggewater, of all her lands and tenements within and without the town. 1374.*

10. *Grant on lease by Joan Hentylsham, widow, to Walter Keble and Edith his wife of a garden in Saint Marie Stret between the tenement of Wm. Cryche called "Jorgesen"*** and that of John Payn, for their lives, at a yearly rent of 4d. Witnesses : Wm. Cryche, John Lof, Hugh Mareys, Wm. Blacche. 1380.*

11. *Grant by Thos. Cronyle to the chaplain of the Blessed Mary of the church of Bryggewater of 2s. 4d. quit-rent out of his lands and tenements, for celebrating services for the souls of his father, and his mother, and his own soul. The rent to be*

held during the term of life of Margery his wife, and of Florence, Margery and Alice, his daughters; twenty-eight Masses to be said yearly. With power to distrain on eight acres of arable land at North Bowre. Easter Eve, 1380.

12. Jordan Parmentar grants to God, St. Mary and All Saints' (i.e. the parish church) a yearly rent of 2S. from a house on the south side of St. Mary's Church... viz. 12d. for the Mass, 12d. for lights before the cross, for the souls of his relatives. Witnesses : Brother Geoffrey, master of St. John's Hospital, Brugeswalteri ; Walter de Stocklinche, vicar of the church ; and others. 1296.

13. Grant by the corporation to Richard Maidus of liberty to build over the west gate and the place thereto belonging, towards the east as far as the corner of the house late belonging to Roger le Seynmere, as may be best for his use and for defence of the town ; with power reserved for evacuation thereof in time of war or need. Witnesses : Thos. de Morf, steward of the Lady Matillis de Mortimer, whose assent to the premises has been given ; Dominus Walter de Stocklinche, vicar of the town ; John Enesone, David le Palmere, provosts ; Walt. Jacob, John le King, sergeants ; etc. Feast of St. John ante Port. Lat. 1279.

14. Grant by Thos. Goldsmyth to David Kelyng, chaplain, of half a burgage in Seynte Marie Strete, between the house of the chaplain of the Blessed Mary of Bridgwater and the tenement of the master and brethren of St. John's Hospital. 1349-

15. Quitclaim by John de Chedesye to the custodians of the light of the B.V.M. of Bridgwater, towards the support of the Mass and the light of the B. Virgin in the parish church, for the salvation of his soul, the soul of Alice his late wife, and their ancestry, of a tenement in the town situated in Seyntmariestret, opposite the south door of the parish church.* Dated 1346.

16. Richard Maydous grants to his son John, a chaplain, a tenement in the town between the town ditch and a tenement of Richard, the grantor's son. Also all the grantor's goods, moveable and immoveable, in Bridgwater. Dated 1325

17. In a document of the same date as the last is a curious phrase, where the River Parret is called "The water of Perred."

18. In a deed dated 1344 the witnesses are Robert de Bonn, constable of the Castle ; Ralph Pope, Edw. Babbe, provosts of the town ; Gilbert Large, John Bosshel, bailiffs.

19. A curious parchment. Edward Erl of

Marche, Rich. Erl of Warewic, and Richard Erl of Salisbury, to all manner of men, greeting. We, on the King's behalf, charge and command you, and on our own desire, and pray you that ye neither hurt, vex, nor trouble, "pille, robbe, ne despoile, Johan Davy of Brigewater, marchaunte, ne eny of his servauntes or tenauntes, ne take eny of their goodes, whersomever thei bee or canne bee founde, as ye wol eschewe the Kyngges high displeasyd and our hevvy lordshipe; but to suffre them to peasably to ryde, goo, and abide in such places as may bee unto dieir ease and profit ; for as mouche as we have takene the said Johan, as above, undre our tuicion and savegarde." Date between 1455 and 1460.

20. Perpetual lease or fee farm by the burgesses to William le Large of two seldae or shops in the High Street, which premises William formerly vicar of Brugeswalteri bequeathed to St. Mary's Mass in the same town, at a yearly rent of 10s., to the service of the Mass of St. Mary and of the Hospital House of St. John Baptist. This document is late thirteenth century, and bears the seal of the church-wardens.

21. A deed mentioned in Hugo's "Nunneries of Somerset" states that Robt. Hyll, late of the parish of Canyngton, tayllour, was charged before the King's justices for certain thefts. After a lengthy investigation before John Pykman, Archdeacon of Bath, and John Lugwardyn, Succentor of Wells, he was pronounced by a jury not guilty, and was declared to be restored to his former estate and good name. The Bishop issued a mandate to the Dean of Briggewater,** the curate of Canington, and John Bartilmewe, apparitor, for the proclamation of the purgation of the said Robert to be made in the parish church of Canyngton, and in the cathedral church and public market-place of Wells. Dated at Dogmersfield, 12th October, 1501.

22. The Archbishop of Canterbury issued his mandate, dated Monkton (in Kent) 20th November, 1331, that notice of his intended visitation should be given in the cathedral churches of Bath and Wells, in all conventual and collegiate churches, and in six of the most important parish churches in the diocese. The Bishop remits a certificate of such publication in the churches ordered, and among them the conventual churches of Taunton, Athelneye, Canyngton and Barewe ; and the parish churches of Taunton, Bruggewalter and Pedyrton.

23. Note of the Assizes being held at Bruggewater, on Monday in the second week in Lent, 15 Edward III, 5th March, 1340-1.

24. A perpetual chantry was founded in the chapel of St Peter in the court-house at Nyweton

(North Newton). Certain possessions were granted to William de Hylpynton, the chaplain or chantry priest. A doubt arose touching the foundation and status of the chantry of Newton Plecy in the year 1418 on the appointment thereto of Richard Wyving. This resulted in the holding of an inquisition, in the parish church of Bruggewater, to determine the question. The inquisition was held before John Storthwayt, LL.B., Bishop's Commissary, and the following jurors: William Andergate rector of Otterhampton; Richard Lorgh, rector of Cherdelynych; John Coors, vicar of Bruggewater; Wm. Clyve, vicar of Canyngton; John Obba, vicar of Leng; John Hancock, rector of Chilton; Robert Molang, rector of Enemere; John Sliper, chaplain of the chantry of B.V.M. in the church of Bruggewater, and seven laymen. They returned on oath that there was a chantry long ago erected in the chapel of St. Peter within the court-house of Newton Fforestars, otherwise called Newton Plecy: that it was a chantry, and not a free chapel or a parish church. ... that the chantry was not taxed, and was of the annual value of 100 shillings.

25. Memorandum. Taunton and Bridgwater were the chief of the disaffected districts (about 1498) "In the cause of the young Richard, styled an impostor, but more likely the veritable son of Edward IV." His cause was warmly espoused in the west counties of England. After his overthrow in 1498 a commission was sent to make inquiry. (This was Perkin Warbeck's rebellion.)

26. Commission of oyer and terminer to John de Stonore and others, on complaint of John Inge that Nicholas de Boneville, Lewis, parson of the church of Coumartyn, Adam de Leghe of Bruggewater, and others imprisoned him at Welynton, brought him so imprisoned to Stoweys, there detained him until he made fine with him by £50 in goods and of £500 in money by tale for his deliverance, and carried away his goods at the said town of Welynton. 1341.

27. Pardon, at the supplication of William, Archbishop of Canterbury, to Nicholas Frompton, chaplain, alias vicar of Brygewater, for all treasons and felonies committed by him in the late insurrection between 1 May and All Saints, provided that he did not kill Simon, late Archbishop, Robert Hales, or John de Cavendish, without prejudice to the recovery of damages against him by parties damnified in the said insurrection. 1382. (This refers to the murder of Archbishop Simon of Sudbury, under Wat Tyler, who led the peasants' revolt of 1381. Frompton was never vicar of Bridgwater.)

28. Grant by Thos. Fichet, Lord of Spaxtone, to the wardens of the light of the Blessed Mary of Briggewater, for support of the Mass and Light of the Blessed Mary in the parish church, for the health of his soul... of a tenement in Damyetestrete near the bridge called Vroggelands- brigge, on the north side, between the tenements of John Purchatz and Thomas le Porter in length, and from the highway leading from another street called Vrogglane to the house which Walter de Eston holds of the grantor, in breadth. Witness, Henry, rector of Spaxtone, and others. 1344.

29. An attestation made by William Tredewyn, priest, of North Newton, within the parish of North Petherton. He declares that in his youth he was continually abiding in the vicarage of Briggewater, with one Sir John Wheler, parish priest of the said town (he was a chaplain), to learn, read and sing with the said Sir John Wheler, at the commandment of Mr. Sir John Colswayne, vicar of the said town. Date about 1480. (This document shows that the vicars exercised a wholesome discipline over the chaplains in requiring them to teach reading and singing.)

30. Decree of Thomas Overay, bachelor of laws, precentor of Wells Cathedral, stating that at a court held in Bridgwater church, over which, by the authority of Robert, Bishop of Bath and Wells, he was presiding, Edward Perys, of the parish of North Petherton, appeared and stated that he had been falsely accused of stealing a mare belonging to the abbey of Athelney, offering to clear himself of the charge; that no one appeared for the purpose of contradicting his statement, and that therefore the said Thomas Overay hereby declares and testifies that he is cleared, and restored to his former good name. 23rd November, 1475.

These deeds convey some idea of the various purposes to which a parish church was put in olden days, and they show that its use was by no means restricted to the holding of religious services. The town guilds had their chapels within the church, and frequently their special chaplains (*capellani annuellarii*) ministered at them. The guilds, religious as they were in spirit, were also in many cases great municipal institutions. In 1392 the seneschals of the Merchants' Guild of Bridgwater and of the community of the same town obtained a grant to assign certain lands in mortmain; and an indenture, which probably belongs to the beginning of the reign of Edward I, proves that there was a close relation of this guild on one side to the fraternity of St. Mary or of the Holy Cross,

and on the other to the corporation of the town. The Brotherhood of the Holy Cross at Abingdon, which was established under Richard II, seems to have been practically the governing body of the borough, owned most of the land property in the town in the fifteenth century, and spent money liberally in the building of churches and the market cross.* The inhabitants were responsible for the maintenance of the body and tower of their church, and this was usually raised by a proportionate tax on the various properties in the parish. The bishops at that time possessed ample powers in the matter of church building, repairing, and even enlarging, and they could always at their visitations require that these things should be done. In the fourteenth century — a time of great prosperity in Somerset — immense church building was undertaken, and many of the splendid towers in the diocese were built then. A great deal of new work was done in Bridgwater in 1366-7, probably including the building of the spire. Archbishop Walter Gray, of York, *circ.* 1250, ordered as follows within his diocese.

We ordain and appoint that the parishioners provide a chalice, missal, the principal vestment of the church, viz. a chasuble, white albe, amice, stole, maniple, zone, with three towels, a corporal, and other decent vestments for the deacon and sub-deacon, according to the means of the parishioners and of the church, together with a principal silk cope for chief festivals, and with two others for the rulers of the choir in the foresaid festivals, a processional cross and another smaller cross for the dead, and a bier for the dead, a vase for holy water, an osculatory, a candlestick for the Paschal candle, a thurible, a lantern with a bell, a Lent veil, two candlesticks for the taper bearers ; of books a Legendary, Antiphonary, Gradual, Psalter, Topiary, Ordinale, Missal, Manual ; a frontal to the great altar, three surplices, a suitable pyx for the " Corpus Christi," a banner for the Rogations, great bells with their ropes, a holy font with fastening, a chrismatory, images in the church, and the principal image in the church of the person to whom the church is dedicated, the repair of books and vestments so often as they require repair; and in addition to all the aforesaid things a light in the church, the repair of the nave of the church, with its bell-tower, internally and externally, viz. with glass windows, with the enclosure of the cemetery, with other things belonging to the nave of the church, and other things which by custom belong to the parishioners. To the rectors or vicars belong all other things according to various ordinances, viz. the principal

chancel, with its repairs both in walls and roofs and glass windows belonging to the same, with desks and forms and other ornaments suitable.

That these directions were usually obeyed is shown by a list of the Bridgwater churchwardens' possessions pertaining to the church at the middle of the fifteenth century.** It affords a fair idea of the gorgeous vestments, and the number of them, which were held to be needful for worship in a large parish church four and a half centuries ago.

On Sunday the services were, generally, three : Matins, Mass, and Evensong. The first, answering to our morning prayer, would usually be at about eight o'clock in the morning. It was followed by the Eucharistic service, more usually known to ourselves as, and corresponding to, the office of the Holy Communion, most likely at nine o'clock. This latter service was not solemnized after noon. Evensong, or evening prayer, was held during the afternoon. Both Matins and Evensong were accumulations of the monastic offices known as the *Hours*, just as our own corresponding services at 11 a.m. and at 6.30 p.m. are now practically a condensation of certain of the *Hours* services. These services were well attended in the main, partly from choice, partly from compulsion. Men at times were sentenced to perform penance for working on Sundays. One form of penance was that they should publicly precede the procession, bare-foot, on the Sunday in church. It was a public punishment, and it had its effect.

The Bidding Prayer was usually said before the sermon. It was a compilation (in some ways) of great dignity and beauty, and was highly popular. One clause ran : *Ye shall make a special prayer for your fathers' souls and for your mothers' souls, godfathers' souls and godmothers' souls, brothers' souls and sisters' souls, and for all your elders' souls, and for all the souls that you and I be bound to pray for, and specially for all the souls buried in this church or in this church-yard or any other holy place ; and in especial for all the souls that bide the great mercy of Almighty God in the bitter pains of purgatory, that God for His great mercy release them of their pain if it be His blessed will. And that our prayers may somewhat stand them in stead, every man and woman of your church help them with a Pater Noster and an Ave Maria.* Connected with the Bidding Prayer was the recitation of the Bede Roll, when the priest read out the names of those who had lately

died, and commended them to the prayers of the people.

Popular, also, from a spectacular point of view, was the Litany. It was recited in Latin, frequently in the afternoon. The priest and clerks, preceded by cross and censer, marched in procession round about the church, while one would sing the petitions. The response, *Sancte Maria* (or some other saint), *ora pro nobis*, was at least understood of the people, and was highly appreciated by them. If it chanced that some penitent should be sentenced to walk in front, clad in penitential garb, it may be that additional zest was given to the occasion.

At St. Mary's, where there were many altars, chantries and chaplains, the services on Sunday — other than those conducted by the parish priest or his assistant — might be numerous. One or more of the guilds might attend at their own altar, ministered to by their own chaplain. The chantry priests would certainly have to recite the Mass for the founder of their chantry, and some of the members of his family, or his friends, would be very likely to be present. Thus various services of this nature would be proceeding in different chapels and at various altars in the church all the morning, save that on Sundays and festival days no priest might begin his service until the gospel of the principal service, at the parish altar, was concluded.*

There was certainly less preaching then than now, and it was of a different scope. Abundance of instructions were issued to the clergy for their sermons, many of which consisted of analyses of sin, of direct and plain exhortation to their flocks to abstain from certain vices, with a full statement of the consequences which would follow upon impenitence. The Lambeth Synod of 1281 says: "*We do ordain that every priest who presides over a people do four times a year, that is, once in each quarter of a year, on one or more festival days, either by himself or by another, expound to the people in popular language without any fanciful subtlety, the 14 articles of Faith, the 10 commandments of the Lord, the 2 evangelical precepts of charity, the 7 works of mercy, the 7 deadly sins with their progeny, the 7 principal virtues, and the 7 sacraments of grace. And in order that no one may excuse himself from this on account of ignorance, though all ministers of the Church ought to know them, we have here with great brevity summed them up.* Then follow the particular directions. The

preaching was at times sparse ; it tended to become the one thing left out. Education was at a very low ebb ; the people knew very little; the litanies and Masses were more popular than sermons, even if these were delivered *without any fanciful subtlety*. The time of sermons was not yet; it came later. Nevertheless the authorities continually urged them, and sometimes the bishop would send a great preacher round the diocese to preach. All persons who were of age, and not under sentence of excommunication, were communicants, and the great Mass of the year was on Easter Day. Every one was expected to communicate then, and to confess at the least once a year before Easter. The devout did so more frequently.

By the time the sixteenth century had come it was evident that there were many abuses in the Church system, as, indeed, there are in every system. But the Papal supremacy was an intolerable yoke ; it had to go. Rome had too much to say in the matter of appointments to offices in the English Church ; her officials swarmed everywhere. Nevertheless the Reformation was far more a political than a doctrinal movement at the outset. Henry VIII had many schemes of his own ; some were wise and some were vastly foolish, but his determination to be master within his own realm was necessary. Out of it all the rest sprang. Friars, monks, chantry priests — all had to go. But the parish priests could not be turned out. English people had borne much; they would not bear that. They were religious folk after their kind ; to have no religious services in the beautiful parish churches which their forefathers had built, and which they had known from infancy, would have been abhorrent to them. So in the great upheaval — some of which was moral, some of which was doctrinal, and most of which was political — when every religious institution in England was shaken to its foundations, the parish priests retained their position in the churches of the land.

In Bridgwater they were quiet and good men on the whole. Frail, no doubt, with all the frailty of erring human nature, but yet popular. They were continually in touch with the people. The vicar's house was in St. Mary's Street, opposite the south porch, very near to that of the chaplain of St. Mary's Chantry. In fact, the four groups of men who represented the officials of the church within the town — the Friars, the Augustinian Canons, the Chantry Priests and Chaplains,

and the Vicars — fraternized thoroughly and well. It is a popular delusion, frequently advanced, that it was otherwise, yet it is a delusion. There was greater religious unity before the Reformation than ever came after it.

Of the vicars of Bridgwater, those who were here after the founding of St. John's Hospital were appointed to their office by the master and brethren of that house. After the Reformation (with a significant exception at the time of the Commonwealth, of which more anon) they were nominated by the reigning sovereign. This is still the case, save that the appointment, which yet runs in the King's name, is by law vested in the Lord Chancellor. The names of the original rectors of the parish have not been preserved, and it is not definitely known who acted as patrons of the living in the days from Walter de Douai to William Briwere.

Thus the parish church is the oldest and most venerable building and institution in the town. It was here when first we hear of Brugie under Merleswain ; it has maintained its offices ever since. It came, and saw the

town and castle grow up all around it. The town has expanded ; the castle has gone. The thoughts of men have widened with the process of the suns, and religious thought has grown, as everything else has grown. There is an evolution, not in the revelation of things divine, but in men's apprehension and conception of them. Hence the presentation of religious truth, in its outward manifestations, changes with the stride of the passing years.

The following is the most complete ascertained list of vicars of Bridgwater now available. The term vicar is not necessarily used technically, but as the Vicarius of a rectory which subsidized, first, the priory of Bath ; secondly, as is supposed, the abbey of Marmoutiers ; and thirdly the Augustinian House of St. John in Bridgwater. Ordination of vicarages did not as a rule take place until the thirteenth century was well advanced, and sometimes even later. The Lateran Council of 1213 decreed that all appropriators should appoint, and competently maintain, perpetual vicars.

Ralph, the Clerk of Bruges	1170	Robt Mitchel (in decretus bac)		Laurence Payn .	1723
Wiliam			1499	Moses Williams	1732
James		John Hooper, A.M.	1520	John Coles .	1742
Walter de Stocklinche	1296	Thomas Strete .	1528	George Rawley	1785
Walterus	1309	Edward Craftes .	1571	William Wollen	1785
John Paris	1316	Cadwallader Hughes .	1593	James Wollen	1822
John de Torrebian	1340	Henry Willes 1	594	Daniel Nihill	1844
Richard de Exburgh	1348	John Devenish .	1605	Thomas George James	1848
John Bodeley	1373	George Wotton (Canonical		Michael Ferrabee Sadler .	1856
John Comyn		Vicar)	1644	William George Fitzgerald .	1864
Wm. Hurst	1389	John Norman (Minister under' the		William H. H. Bircham	1896
John Cors	1415	Commonwealth)		Arthur Herbert Powell	1901
John Coswayn	1423	George Wotton (restored to his			
John Coswayn	1431	benefice)			
Richard Croke	1474	William Aley, A.M	1669		
Frater Thos. Spenser	1498	Benjamin Bulkley, A	1730		



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* *Town Life*, Vol; I, p. 153.

** The George Inn.

p.2

* This is where the vicar of Bridgwater afterwards lived.

** This means that the vicar of Bridgwater was Rural Dean.

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Town Life, Vol. II, p. 214 p.5

**Churchwardens' lists of Church ornaments and vestments at St. Mary's, 1447: *The delyverauns of the Goodys of the Chirchis of Briggwater, by the Vycary William atte Well, Johan Sely, and others, to Johan Martyne and William Snothe, Wardens of the seidechirche, the yere of oure Lord MCCCCXLVII^o, the iiiii day off October : — In primis, i crosse with ii y mages of Mare and Johan, of sylvere and gylte. Item, i ffote and i staffe to the same crosse, of coper and gylte. Item, i de- monstracion [monstrance, or ostensory] for the Sacrement, off silvere and gylte. Item, ii sensurys off sylvere, with ii casis. Item, iii*

chalys of sylvere and gylte. Item, ii crewetes of sylvere. Item, ii candel- stikkes of sylvere. Item, i crismatory of sylvere gylte. Item, i schip [incense boat] off sylvere. Item, ii crossis of latone and gylte. Item, vi corporas. Item, iiiL casis. Item, i rede purse of veluet with i corporas ther in. Item, i relique of Seynt Stephyn, closed in sylvere. Item, ii coupis of sylvere for the Sacrement. Item, i box of latone for the Sacrement. Item, ii candlestikkes of latone. Item, broke sylvere in a box. Item, i holy waterboket, with a spryngell of latone. Item, iii massebokys. Item, a Grayles [Gradal]. Item, ii Proceessionaries. Item, i Pystolar [Epistolar]. Item, i Colitare [CoUectary]. Item, i Mortylage [Martyrology]. Item, i Antiphoner tofore Seynt Mare preste. Item, i Portas [Portehors, or Portifory] of the bequest of Will. Hurste. Item, i Antiphoner before the Dekyn. Item, i Mauiuell Item, i Ordynal. Item, i seute of vestement? callid the gylte seute. Item, ii copis, i chesepill [chesuble], ii tunydis with other omamentes of blew veluet, with lipardys hedys of golde, that Alexander Hody yaffe inne [gave in]. Item, i cope of white damaske with eglis of g'old displayed, that Johan Cosyn yaf inne. Item, i hole seute of clothe of golde callid Boundys seute. Item, i seute of grene sylke, callid Hurstys vestementes. Item, ii rede copis for chauntours. Item, ii yellow copis for chauntours of borde Alexander [?colour of sandalwood]. Item, i seute of grene sylke withoute cope. Item, iii copis, i chesepill, ii tunyclis with sterns [stars] of sylke. Item, ii olde grene copis. Item, i olde pall of sylke. Item, i olde cope of purpur. Item, i auterclothe of rede damaske. Item, i veyle for Lente. Item, alle thapareyll for the hye auter of conterfet damaske, with lipardes of golde. Item, i clothe to hange aboue the hye auter with the xii Appostolis. Item, ii dex [desk] clothis. Item, v auter clothis, with v ffrountelles. Item, i seute of ray [striped] grene sylke. Item, i Sepulcre clothe. Item, i peynted clothe of rede, with i ymage oife oure Lady. Item, iii coverlytes, bad and gode. Item, xvi pilowys of sylke. Item, X auter clothis of playne and napery. Item, xviii towelles playne and disperid. Item, ii auter clothis dysteyned, of the Assumpcioun of oure Lady. Item, i auter clothe of the Passioun; i peyre of white vestementes for Lente; i white cloth for the hie auter for Lente, with ii curteyns of bustian to the same ; i white tynacle of fustian ; i white cloth for the high auter, with a crosse of blew bokeram ; i stenyd cloth to hang by for the auter, yn the rode lofte. Item, there lackyth iii towellys ; i white cloth to hang by fore the crosse yn the rode lofte ; i old Lent cloth to be put uppone Sent George."

Endorsed — Bonorum Ecclesiae de Brigfwater" (Bridgwater documents).

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* There is no reason to think that simultaneous services at various altars in the church were not held (as in continental churches to-day) subject to the restriction about the parish altar. It is probable that groups of worshippers in the different chapels were hearing Mass at the same time.

Edited by Tony & Jane Woolrich, 06/02/2020