

Aus diesen wenigen Beispielen, die noch weiter ausgeführt werden könnten, geht hervor, daß die Kartäuser im 15. Jh. aus der Tradition heraus Gebetsübungen praktiziert haben, die sie an künftige Generationen überliefert haben und von denen einige noch heute gültig sind.

EVERYDAY LIFE IN A CONTEMPLATIVE ORDER IN THE FIFTEENTH CENTURY¹

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THOUGH A FAIR amount of source material is extant, which illuminates the daily life of the English Benedictines and Cistercians,² inevitably more limited documentation has survived for the strictly contemplative Orders, the Brigittines and the Carthusians, for the Brigittines only made one foundation in medieval England, Syon Abbey,³ and the number of Charterhouses was merely nine at the time of the suppression of the monasteries under King Henry VIII.⁴

In recent years a good deal of research has been undertaken on the English Brigittines, mainly due to the zeal and perseverance of F. R. Johnston and Roger Ellis. This activity, which has enjoyed the blessing of the present-day community at Syon Abbey in Devonshire, will reach its zenith with the publication of Ellis's Early English Text Society edition of the Middle English version of St Bridget's Revelations; but of greater relevance for our topic is his profound study of the Rule and its various additions with the commentaries on it, *Viderunt Eam Fide Syon: The Spirituality of the English House of a Medieval Contemplative Order from its Beginnings to the Present Day*,⁵ which, in passing, admirably commented on the three volumes of texts which I had issued in the Salzburger Studien zur Anglistik und Amerikanistik 6 under the general title: *The Rewyll of Seynt Sauioure and other Middle English Brigittine Legislative Texts*.⁶

For the medieval English Charterhouses supplementary source material has also been printed in the last few years, which, whilst perhaps not radically altering the treatment offered by David Knowles,⁷ Lawrence Hendriks,⁸ E. Margaret Thompson,⁹ David and Gervase Mathew¹⁰ and other more hagiographical writers, nevertheless offers interesting supporting evidence.¹¹

Most significant in this sense are the proceedings of the Carthusian General Chapter, which Professor Michael Sargent and I have been printing assiduously since 1982.¹² The second volume of the series¹³ contains material dealing specifically with the English province, drawn from the Bodleian Library MS. Rawlinson D. 318, – material which caused Richard B. Marks to comment in a recent review in *Speculum*:¹⁴ . . . the British *chartae* reflect liturgical practices quite different from those from

continental Europe'. The reviewer surely overstates the case, but I had already underlined the existence of liturgical material specifically compiled for the English Charterhouses in 1977¹⁵ and 1978.¹⁶ The original *Chartae* of the General Chapter¹⁷ – or immediate copies of them¹⁸ – have now been published for most of the fifteenth century, and more will follow over the next few years. These documents allow a substantial insight into the state of the observance in the *Provincia Angliae*, recording the movements of monks from one house to another and registering the reprimands issued to the negligent. Carthusian observance was secured by regular visitation – at least once every two years, sometimes even by continental visitors, – who also reported their findings to the central authorities at the Grande Chartreuse, who were thus able to regulate events in the distant provinces, even if the English priors were excused attendance at the General Chapter on account of the distance, except in leap years.¹⁹

As E. Margaret Thompson printed some extracts from the Bodleian MS. Rawlinson D. 318 and from the London Lambeth Palace Library MS. 413²⁰ in her chapters 'Some Capitular Acts after the Schism', 'Side-Lights on English Carthusian Life and Discipline' and 'Some Capitular Injunctions to English Charterhouses',²¹ the present paper will concentrate on the material unknown to Margaret Thompson; but it should be stressed that in the Rawlinson MS. the text of numerous questions concerning the liturgical books and specific readings is reproduced along with the replies from the Grande Chartreuse or the General Chapter. It seems certain that the English houses must in part have been employing liturgical books of non-Carthusian origin, probably due to the sudden expansion of the Order in England in the late fourteenth and early fifteenth centuries. The isolation of the English houses during the Great Schism may also have played a role. Furthermore, copies of documents are given for an acrimonious dispute at the London Charterhouse at the end of the fifteenth century concerning the application of mass stipends to the benefit of individual monks, – a deplorable state of affairs which renders the heroism of the London community barely thirty years later all the more surprising.²² Even John Houghton, the prior destined to martyrdom, was not, however, always satisfied with his community. Not only were there misfits at the London Charterhouse, like Andrew Borde – others even reputedly longed for the flesh-pots of Egypt! – but in the prior's view the monks sometimes chanted the night office too rapidly, so that, according to the contemporary testimony of Dom Maurice Chauncy, Houghton even left the church in indignation during an acceleration; but when we learn that the community rose in the winter around 10 in the evening and only returned to their beds at 3.00 a.m. or even 3.30 the modern reader might suspect that the superior was over exigent, if not masochistically inclined!²³

In the following documentation, the Charterhouse of the Vale of Virtues

at Perth in Scotland, authorised on 19th August 1426 and incorporated by the Carthusian General Chapter in 1430, will be excluded, as, for political reasons, it was seldom affiliated to the English province, but initially formed part of that of Further Picardy and later of Geneva or the Grande Chartreuse. Perhaps due to its very remoteness, it was the subject of repeated attention on the part of the central authorities of the Order, who intervened frequently to regulate the financial obligations of the house.²⁴ The standard of the observance over the decades does not seem to have been uniformly high.²⁵

In 1412 the prior of the London Charterhouse, who had requested permission to celebrate a Feast of Our Lady every week, was instructed to conform to the uses of the Order, though a Feast of the Trinity was conceded annually.²⁶ Furthermore, the whole province was urged to uniformity after the chaos of the years of the Great Schism.²⁷ In 1413 the prior of Witham petitioned for a special office of the Blessed Virgin, and was referred to the negative reply to the London Charterhouse of the previous year,²⁸ whilst the London community was again reminded to produce the inventory of their possessions.²⁹

In 1414 there were no entries for the English province and in 1416 the General Chapter remarked drily: *De domibus prouinciae Angliae quia nihil miserunt ad Capitulum, non potuit Capitulum ordinare conuenienter.*³⁰ In 1417 the Carthusian central authorities stipulated, however, that only in leap years was one of the Visitors expected at the Grande Chartreuse in person – and that only if convenient! Otherwise the business of the province was to be expedited via the Charterhouses of Further Picardy.³¹

In 1420 a member of the London community was confined to the monastic prison,³² and the prior of Sheen was admonished to conform to the liturgical uses of the Order and to see that he had sufficient books – presumably liturgical books.³³

In 1422 the question of liturgical uniformity was raised yet again,³⁴ and arrangements were made to arbitrate the disputes that the Charterhouses of Hull³⁵ and of Axholme³⁶ were independently engaged in. Rather touchingly, a foreign monk was to be transferred from the London Charterhouse to the sunny Italian climate he was accustomed to, because he could not get used to the English cooking and his health was suffering from the weather.³⁷

In 1423 the Province was urged to send a representative the following year, as the routes were safe.³⁸ The prior of Hull was expected in any case, as he had to collect a member of his community who had passed several years in jail at the Grande Chartreuse, and for whom he was considerably in arrears with the costs!³⁹ The monarch appears to have been interfering in the nomination to the priorate of the royal Charterhouse of Sheen, but his disposition was repudiated by the Carthusian authorities.⁴⁰

The patience of the General Chapter seems to have worn rather thin in

1423, for the diffinitory fulminated against those monks of the Charterhouse of Coventry who were still endeavouring to introduce special offices of Our Lady, threatening the disobedient with three abstinences on bread and water.⁴¹ The prior of Hull does not seem to have turned up either, as he was menaced with the deprivation of his beer and wine ration, if he did not pay up the arrears for his prisoner at the Grande Chartreuse by the end of May of the following year.⁴² The province as a whole was also criticised for not conforming to the sobriety of clothing customary in the Order.⁴³

In 1425 we hear once again of the Hull prisoner at the Grande Chartreuse,⁴⁴ and the London Charterhouse appears to have had a miscreant too.⁴⁵ More generally, the province was ordered to conform to the consolidation of estates around the individual Charterhouses, as was customary in the Order – a difficult matter not only for the urban Charterhouses, and, in fact, the English Charterhouses continued to possess the patronage of parishes and other property contrary to the prescriptions of the Statutes.⁴⁶

The *clerici redditii*, a form of second-class members of the monastic choir, seem to have been causing a certain amount of disquiet in the English houses, for their misconduct is mentioned twice in the *carta* for 1426.⁴⁷

The General Chapter of 1427 reports that there had been a general revolt at the Charterhouse of Witham, and the sacristan and two other monks were sentenced to terms of imprisonment with reduced alimentation. The criminals appear to have even engaged in fisticuffs with their prior!⁴⁸ The poor prisoner of the Charterhouse of Hull was still languishing at the Grande Chartreuse.⁴⁹

According to the dispositions of the *carta* for 1429 a monk of Gosnay was to be returned from Beauvale to the house of his profession under close arrest at the expense of the Charterhouse of Gosnay.⁵⁰ In the same year the General Chapter waxed sarcastic at the complaint of the English houses that they had received no reply to their requests for information, suggesting that they engage better messengers in the future.⁵¹

In 1432 the General Chapter refused a monk of the Charterhouse of Coventry permission to retain books, on the grounds that he would thereby commit the crime of possessing private property.⁵²

Two years later the Charterhouse of Coventry petitioned that their procurator might be permitted to attend to the business of the house on horseback,⁵³ and the prior of Sheen was instructed to settle the unfortunate disputes about the revenues from the alien priories transferred to the Charterhouse as the endowment under the parsimonious King Henry V, which had led to the prior's excommunication at the Council of Basel.⁵⁴

In 1435 the death of poor brother William of the Charterhouse of Hull, still imprisoned at the Grande Chartreuse, is recorded, and, rather touchingly, the General Chapter recorded the criminal a *tricenarium*

throughout the Order.⁵⁵ One might in any event hope that he had served his purgatory on earth.

In 1438 the Carthusian mistrust of the nefarious influence of the female sex on solitaries was underlined, when permission was refused to allow women to enter the church at Mount Grace on the burial of a prominent benefactor.⁵⁶

In 1440 the Charterhouse of Witham requested a general licence to enable novices to anticipate their profession – a privilege which could hardly have been essential, in view of the fact that the duration of probation before solemn profession at the period was only one year. The General Chapter refused the request in general terms, but promised to be indulgent in specific cases.⁵⁷ If the candidate was not prepared to persevere for a year on trial, one wonders how serious his vocation really was!

In 1441 a monk at the London Charterhouse, who had fled from the monastery, was threatened with more serious imprisonment, if he failed to behave,⁵⁸ whilst the prior of Hinton was relieved of his priorate after successfully repairing his Charterhouse, because his building skills were required at Axholme, to which he was nominated as superior.⁵⁹

In 1443 a professed monk of Hinton, though he was currently at the Charterhouse of Bruges, was jailed for having forged a letter to the Reverend Father of the Grande Chartreuse and the General Chapter of the Order. Hope was, however, given him, that if his sincere penitence became apparent, he might only have to support the penal discipline of the Order for malefactors.⁶⁰ Hinton seems to have been going through a bad patch at this period, for in the following year Dom William Burton was threatened with a spell of imprisonment for his perverse morals.⁶¹

In 1447 the Order endeavoured to terminate the unfortunate case of Thomas Pollard, who had been dismissed from the priorate of Witham in 1443 after a mere year in office.⁶²

In 1451 the General Chapter recorded certain disorders that had recently troubled the peace at the Charterhouse of Witham,⁶³ and the prior of Sheen was again urged to settle the controversy arising from the possession of properties belonging to alien priories.⁶⁴

In 1456 the General Chapter detected another curious case of forgery in a letter denouncing the prior of Hinton. The signatures of several priors of English Charterhouses oddly failed to correspond with those on business letters to the Grande Chartreuse. The prior of Mount Grace and a colleague were instructed to investigate.⁶⁵ Somewhat disappointingly, in the following year Dom William Marshall of Hinton was merely told to behave himself in the future, and so the mystery is not entirely solved.⁶⁶ Apparently good carpenters were in short supply in the province, for brother William was sent from Mount Grace to Sheen to help with the furnishing of the new cells.⁶⁷

In 1469 the General Chapter refused to answer the scribe Dom Stephen Dodesham's prolix and irreverent letter,⁶⁸ and poor Dom William Everton, who had been wandering from one English Charterhouse to another over the years, finally found himself deprived of his vote in community affairs at Hull.⁶⁹

In 1471 Stephen Dodesham was again in trouble, this time for making false accusations against the prior of Witham,⁷⁰ whilst the London Charterhouse achieved a minor liturgical triumph with the approbation of a special mass for the Blessed Martha.⁷¹

In 1473⁷² and 1474⁷³ there are references to a professed monk of Hinton, Dom Richard Dixton, who had died at the distant Charterhouse of Naples, presumably whilst seeking a change of scene from his English confrères. It was in 1474 too that the prior of London was censured for allowing hunting, presumably in the cemetery in which his house had been constructed!⁷⁴

Viewed as a whole, the scandals revealed in the admonitions of the Carthusian General Chapter to the English Province during the fifteenth century would have done little to whet the knife of G. G. Coulton, that hammer of medieval monks, and the general picture only confirms the impression of the seriousness of Carthusian life on the eve of the Reformation as it is reflected in the copious autobiographical writings of Richard Methley⁷⁵ and John Norton,⁷⁶ where a graphic picture of the lived reality of the observance is to be found. This should not, however, blind us to the fact that the *Consuetudines Guigonis* would never have tolerated the school that was run by the Carthusians of Coventry, at which the unfortunate Dom James Grenehalgh, expert on mystical theology,⁷⁷ may well have taught Latin for a time whilst on his travels after being expelled from Sheen Charterhouse; nor would the early Carthusians have dreamt of the gear that Dom Thomas Golwynne took with him in January 1519 on his transfer from the London Charterhouse to Mount Grace:

In primis iij habites as they come by cowrse.

Item ij newe stamyn shyrtes and j. olde.

Item ij newe stamyn colis and j. olde.

Item ij newe hodes and j. olde.

Item a newe coote lynyd; an olde mantelle.

Item a wyde sloppe furryd to put over all my gere, of the gyfte of my Lady Convay.

Item anewe cappe and an olde.

Item a newe pylche of the gyft of Mr. Saxby.

Item an olde pylche and iij payer of hosen.

Item iij payer of newe sokkes and ij payer of olde.

Item iij olde sylecis and a lumbare.

Item a new payer of korkyd shone lynyd, and a payer of dobled solyd shone.

Item a payer of blankettes and ij goode pylows and ij lytell pylows and a kosshyn to knele on.

Item a newe mantell by the gyfte of Syr John Rawson knyght of the Roodes.
Item a lytell brasyn mortar with a pestyll gevyn by the gyfte of a frende of myne.

Item ij pewtyr dysshes, ij sawcers, an[d] a podynger and a lytell square dysse for butter.

Item a new chafyngdysshe of laten gevyn to vs.

And ij new tyne botylles gevyn by a kynsman of owrs.

Item a brasyn chafer that ys to hete in water.

Item a brasse panne of a galone gevyn to vs lyke wyse.

Item a lytell brasyn skelett with a stele.

Item a Payer of new felt bootes, and a payer of lynyd sleepers for mateyns.

Item a fayr laten sconse.

These bokes drawne to gether by lyne be yn velome.

Item a fayer wrytten yornalle made by the cost of Master Saxby havynge a claspe of syluer and an Ymage of seynt Jerome gravyn ther yn: the second lef. of Advent. begynnyth *Jersalem Alleluia*; this boke standyth in makynge iij li.

Item a fayer wrytten primer with a kalender, and many other Rewles of owre religyon ther yn.

Item a fayer wrytten Sawter with a fayer ymage of seynt Jerome theryn in the begynnyng; the ij^{de} lef of the sawter begynnyth *te erudimini*.

Item a large fayer boke wrytten with the lessons of dirige, and the psalmys of the buryinge and letany and the Response theryn notyd.

Item a boke wrytten conteynyng certeyn masses with the canon of the masse and a kalender in the begynnyng of the boke with a fayer ymage of Jhesu standynge be for.

Item a lytell penaunce boke wrytten.

Item a wrytten boke of prayers of diurse seyntes with ymagys lymyd, and a dirige wrytten theryn.

Item a wrytten boke of papyr with diuers storyes, and of *Ars moriendi* theryn.

Item a printed Portews by the gyft of Master Rawson.

Item a yornalle and a prymer gevyn by Master Parker.

Item a lytell legent aurey in printe.

Item the sheperds kalendar in printe.

Item Ysops fabylls in printe.

Item a directorium aureum in printe.

Item a complete frame for to wefe with corsys, with ix. polyffes of brasse, and ix plumettes of lede with ij swordys of yryn to worke with in the frame.

Item a dowbyll styll to make with aqua vite, that ys to say a lymbkeke with a serpentyne closyd both yn oon.

Endorsed: Billa pro domino Thoma Goldynge.⁷⁸

One wonders how many horses and carts threaded their way along Watling Street heading for the north! If the Tudor Carthusians were much more sumptuously equipped than their twelfth century precursors, how many in either epoch attained to mystical graces must unfortunately remain a *mysterium dei*. The secular historian is unable to draw back the veil.

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NOTES

1. Cf. for a general treatment of the available source material concerning the Carthusian Order: James Hogg, 'Everyday Life in the Charterhouse in the Fourteenth and Fifteenth Centuries', in *Klösterliche Sachkultur des Spätmittelalters*, Veröffentlichungen des Instituts für mittelalterliche Realienkunde Österreichs 3, Vienna, 1980, pp. 113-146. A later treatment of the topic is to be found in Gerhard Jaritz, 'Klosteralltag und Welt im Spätmittelalter: Das Beispiel der Kartäuser', in *Kartäuserregel und Kartäuserleben*, *Analecta Cartusiana*, 113:3 (1985), 47-68.
2. For a magisterial survey, with full bibliographies and assessment of the sources, cf. David Knowles, *The Monastic Order in England*, Cambridge, 1940, and his *The Religious Orders in England*, 3 Vols, Cambridge, 1948, 1955 and 1959. Much information can be gleaned from cartularies, monastic account books and similar documents.
3. David Knowles & R. Neville Hadcock, *Medieval Religious Houses: England and Wales*, London, 1953, p. 491, give the number of Brigittine monks as seventeen early in the fifteenth century. The number had sunk to twelve in 1540. In addition, there were six to eight laybrothers in the fifteenth century. The authors unfortunately do not offer precise statistics for the nuns on p. 493, where the Brigittine sisters are included with Dominican and Franciscan nuns.
4. David Knowles & R. Neville Hadcock, *op. cit.*, p. 490, note that the Carthusians were strongest around 1422 with one hundred and eighty-two monks. In 1534 the number was still one hundred and seventy-one, but it had fallen to one hundred and sixteen at the suppression in 1540.
5. *Analecta Cartusiana*, 68:2 (1984).
6. Vol. 2: *The MSS. Cambridge University Library Ff 6. 33 and St John's College Cambridge 11*, 1978; Vol. 3: *The Syon Additions for the Brethren and The Boke of Sygnes from the St Paul's Cathedral Library MS.*, 1980; Vol. 4: *The Syon Additions for the Sisters from the British Library MS. Arundel 146*, 1980. These volumes largely replace G. J. Aungier's pioneering study, *The History and Antiquities of Syon Monastery*, London, 1840, which offered a conflated text of some of the documents. Vol. 1 of this series will contain the Middle English version of the Rule and a history of medieval Syon. The catalogue of the monks' library was published late in the nineteenth century: *Catalogue of the Library of Syon Monastery, Isleworth*, ed. M. Bateson, Cambridge, 1898. The collection was certainly superior to anything to be found in a contemporary English Charterhouse and underlines the humanistic tendencies of the Brigittine monks.
7. David Knowles & W. F. Grimes, *Charterhouse*, London, 1954, are basically concerned with the excavations made on the site of the London Charterhouse after the severe damage to the buildings during the Second World War. For Knowles's assessment of the English Carthusians the reader is referred to the relevant chapters in *The Monastic Order in England*, *op. cit.*, pp. 375-391, *The Religious Orders in England*, *op. cit.*, Vol. 2, pp. 129-138; Vol. 3, pp. 222-240.
8. *The London Charterhouse: Its Monks and its Martyrs*, London, 1889. It is somewhat disillusioning to realise after reading Hendriks's tear-stained pages that the author was unable to persevere in his Carthusian vocation and ended his life as a parish priest. Much of his information was drawn from Dom Maurice Chauncy, *Historia Aliquot Martyrum Anglorum Maxime Octodecim Cartusianorum Sub Rege Henrice Octavo*, which had been reissued from the Carthusian press at Montreuil-sur-Mer in 1888. Chauncy, who was a member of the London Charterhouse community at the time of the martyrdoms, subsequently compiled a number of accounts of the heroism of the English Carthusians. These - and the survival of the English Carthusians as a distinct body on the continent until 1783 - are dealt with in detail by Jan de Grauwe, *Histoire de la Chartreuse Sheen Anglorum au Continent: Bruges, Louvain, Malines, Nieupoort (1559-1783)*, *Analecta Cartusiana*, 48 (1984), and in the same author's *Historia Cartusiana Belgica*, *Analecta Cartusiana*, 51 (1985), 243-252. Dom Chauncy's account, for all its polemical intent as a fund-raising manifesto, remains a contemporary document of the first importance as a witness of the life of the London community.
9. *The Carthusian Order in England*, Church Historical Society New Series 3, London, 1930, a much more mature work than her earlier *A History of the Somerset Carthusians*, 2nd ed., London, 1896. She also provided the historical introduction to the Church History Society edition of Maurice Chauncy's *The Passion and Martyrdom of the Holy English Carthusian Martyrs*, London, 1935.
10. *The Reformation and the Contemplative Life: A Study of the Conflict between the Carthusians and the State*, London, 1934 - a much superior work to Donald Benedict Christie, *While the World Revolves, being the Life and Martyrdom of Blessed John Houghton Carthusian Monk and Martyr*, London, 1932, and more generally useful than L. E. Whatmore's heavily documented *The Carthusians under Henry the Eighth*, *Analecta Cartusiana*, 109 (1983) - a study which places much emphasis on genealogical aspects of the martyrs' families.
11. H. E. J. Cowdrey, 'The Carthusians in England', in *La Naissance des Chartreuses*, eds Bernard Bligny and Gérard Chaix, Grenoble, 1986, pp. 345-356, has no new insights to offer, nor had J. D. Lee, *Carthusians: An Historical and Spiritual Study devised and compiled from Carthusian Sources*, Henry VI Society, London, 1981, though the latter contains some interesting photographs portraying Carthusian life. For the Carthusian sites cf. David Knowles & J. F. St Joseph, *Monastic Sites from the Air*, Cambridge, 1952, pp. 234-241, with aerial photographs of Mount Grace, Beauvale, the modern Parkminster and Hinton; Lionel Butler & Chris Given-Wison, *Medieval Monasteries of Great Britain*, London, 1979, pp. 298-300, Mount Grace with a plan and a photograph; James Hogg, *The Architecture of Hinton Charterhouse*, *Analecta Cartusiana*, 25 (1975), with 76 photographs of Hinton; James Hogg, *Surviving English Carthusian Remains: Beauvale, Coventry, Mount Grace*, *Analecta Cartusiana*, 36 (1976), with 136 photographs; 'Supplementary Photographs of Beauvale Charterhouse', in *The Scottish Border Abbeys and Other Studies I*, *Analecta Cartusiana*, 35:5 (1986), 128-129. The Carthusian manuscripts which can be definitely allocated to specific charterhouses are listed in N. R. Ker, *Medieval Libraries of Great Britain: A List of Surviving Books*, The Royal Historical Society, London, 1941, under the various English Charterhouses, whilst James Hogg, 'Mount Grace Charterhouse and late Medieval English Spirituality', in *Collectanea Cartusiana* 3, *Analecta Cartusiana*, 82:3 (1980), 1-43, deals with the spiritual writings of the Mount Grace Carthusians, giving indications of the extant manuscripts. A critical edition of Nicholas Love's *Myrrour of the Blessed Lyf of Jesu Christ* is in the course of publication as *Analecta Cartusiana*, 91. E. Margaret Thompson, *The Carthusian Order in England*, *op. cit.*, has a chapter on 'English Carthusian Libraries' (pp. 313-334), in which a number of book lists are printed, showing items which were loaned from one Charterhouse to another.
12. The first volume, *The Chartae of the Carthusian General Chapter: Cava MS. 61; Aula Dei: The Louber Manuale from the Charterhouse of Buxheim*, eds James Hogg & Michael Sargent, *Analecta Cartusiana*, 100:1 (1982), contains no specifically English material, but the introduction 'The Charta Project' (pp. 1-5) lists the known manuscripts. Cf. for a more detailed survey, with tables for the period 1405-1535, Michael G. Sargent, 'Die Handschriften der Chartae des Generalkapitels: Ein analytischer Überblick', with appendices, in *Kartäuserregel und Kartäuserleben*, *Analecta Cartusiana*, 113:3 (1985), 5-46.
13. *The Chartae of the Carthusian General Chapter: Aula Dei: The Egen Manuale from the Charterhouse of Buxheim; Bodleian Library MS. Rawlinson D. 318*, eds Michael Sargent & James Hogg, *Analecta Cartusiana*, 100:2 (1983). The transcript of the Bodleian MS. occupies pp. 81-223, with an introduction on pp. 77-80.
14. 60 (1985), p. 506.
15. James Hogg, 'Carthusian Liturgical Documents from the MS. British Museum Nero A. iii', in *Analecta Cartusiana*, 31 (1977), 120-125. Part of the manuscript had been edited by J. Wickham Legg in his *Tracts on the Mass* 8, Henry Bradshaw Society, 27, 1904, pp. 99-110. The matter was also dealt with in James Hogg, 'Quidam tractatus statutorum ordinis cartusianensis pro nouiciis eiusdem ordinis proficere in ipsius obseruantiis consuetis cupientibus, valde utilis', in *Mittelalterliche Caerimonialia der Kartäuser*, Teil 1, *Analecta Cartusiana*, 2 (1971), 306-330.
16. 'Further Liturgical Documents from the MS. British Museum Nero A. iii', in *Analecta Cartusiana*, 42 (1978), 70-101.

17. *The Chartae of the Carthusian General Chapter: Paris, Bibliothèque Nationale MS Latin 10887, Part 1 1438-46 (Ff 1-144)*, eds Michael Sargent & James Hogg, *Analecta Cartusiana*, 100:3 (1984); *The Chartae of the Carthusian General Chapter: Paris, Bibliothèque Nationale MS Latin 10887, Part 2 1447-56 (Ff 145-333v)*, eds Michael Sargent & James Hogg, *Analecta Cartusiana*, 100:4 (1984); *The Chartae of the Carthusian General Chapter: Paris, Bibliothèque Nationale MS Latin 10888, Part 1 1457-65 (Ff 1-157v)*, eds Michael Sargent & James Hogg, *Analecta Cartusiana*, 100:5 (1985); *The Chartae of the Carthusian General Chapter: Paris, Bibliothèque Nationale MS Latin 10888, Part 2 1466-74 (Ff 159-307)*, eds Michael Sargent & James Hogg, *Analecta Cartusiana*, 100:6 (1985).
18. The MS. Grande Chartreuse 1. Cart. 15 contains copies of the originals for the period 1411-1436, made by Dom Claude Duchesne, professed at the Grande Chartreuse on 24th June 1689. He died at the Grande Chartreuse on 7th March 1740. Dom Duchesne was an assiduous scribe. His work on the *Cartae* has been printed in 3 volumes: *MS. Grande Chartreuse 1. Cart. 15: Cartae Capituli Generalis 1411-1436*, Vol. 1: 1411, 1412, 1413, 1414, 1416, 1417, ed. James Hogg, *Analecta Cartusiana*, 100:7 (1985); Vol. 2: 1420, 1422-1427, ed. James Hogg, *Analecta Cartusiana*, 100:8 (1986); Vol. 3: 1428, 1429, 1431, 1432, 1434-1436, ed. James Hogg, *Analecta Cartusiana*, 100:9 (1986). As can be seen, some years are unfortunately missing. In quotations from the source material indicated in notes 17 and 18 only the *Analecta Cartusiana* volume number, with year and page, will be indicated in this paper.
19. That the Prior of the Grande Chartreuse and the General Chapter sometimes had difficulty in assessing the political situation in remote provinces becomes apparent in David & Gervase Mathew, *The Reformation and the Contemplative Life*, op. cit.. After the martyrdom of the first English Carthusians, it was suspected by the central authorities that the English priors had behaved in a politically imprudent manner, and Thomas Cromwell was regarded as a friend of the Order!
20. The text of the Lambeth Palace Library MS. 413, edited by Michael Sargent & James Hogg, will be printed in *extenso* in *Analecta Cartusiana*, 10-12 in 1987.
21. *The Carthusian Order in England*, op. cit., pp. 263-312.
22. Margaret Thompson's transcripts should be treated with a certain caution, as neither her palaeological training nor her Latinity were impeccable. There is a summary indication of the main divisions of the Carthusian section of Rawlinson D. 318 in *Analecta Cartusiana*, 100:2, pp. 77-80. For the dispute about the stipends, cf. *ibid.*, pp. 216-218.
23. Cf. Dom Maurice Chauncy, *Historia Aliquot Martyrum Anglorum Maxime Octodecim Cartusianorum Sub Rege Henrico Octavo*, op. cit., p. 69: 'Verum divini Officii prolixitas, dulcedo et modulatio cantus, incitabant animos audientium ad devotionem et copiosam lacrymarum effusionem. Vulgo dicebatur: Si volueritis audire servitia Dei devote celebrata, pergite ad domum cartusiae. Illuc destinabantur Legati aliarum Nationum, illuc ascendebant tribus, tribus Domini, senes cum junioribus, pusilli et magni, ad confitendum nomini Domini. Vigilia cujuslibet noctis apud eos, a festo Omnium Sanctorum usque ad Pascha, ad minus durabat per quinque horas. Surgebant enim ferialibus diebus hora decima, diebus etiam Capitulorum; festis vero Candelarum ante decimam, perseverantes in ecclesia post secundum pulsum usque post tertiam; aliquando usque ad dimidium post tertiam. A Pascha usque ad festum Omnium Sanctorum, ferialibus diebus, hora undecima'.
24. The first prior, Oswald de Corda, professed at the Bavarian Charterhouse of Nordlingen and later Vicar of the Grande Chartreuse, was a close friend of the noted spiritual writer Gerson. Cf. James Hogg, 'Oswald de Corda: A Forgotten Carthusian of Nordlingen', in *Kartäusermystik und-Mystiker 3*, *Analecta Cartusiana*, 55:3 (1982), 181-185. Oswald was the author of the *Opus Pacis*, a practical manual concerned with the celebration of the Carthusian liturgy.
25. Cf. however, for a more positive assessment of the period shortly before the Reformation, Aelred Hogg, 'Sidelights on the Perth Charterhouse', *Innes Review*, 19 (1968), 168-169.
26. *Analecta Cartusiana*, 100:7, p. 32: 'Priori Londoniarum non fit misericordia, et iniungitur sibi ut bona domus faciat registrari sine mora, et de festo beatae Virginis singulis hebdomadibus celebrando ordini se conformet, conceditur autem ut semel in anno possint celebrare festum Sanctae Trinitatis prout a Capitulo petierunt'.

27. *Analecta Cartusiana*, 100:7, p. 32: 'Volumus autem et exhortamur omnes domos Provinciae Angliae, ut in diuino officio et extra Studeant se toto ordini conformare'.
28. *Ibid.*, p. 46: 'Priori de Witam non fit misericordia, et de his quae scribit Capitulo generali specialiter de officio beatae Mariae Virginis celebrando fuit sibi per Capitulum anno praeterito responsum'.
29. *Idem*: 'Priori domus londoniarum non fit misericordia, et faciat diligentiam registrandi bona temporalia domus sicut per Capitulum generale fuit alias ordinatum'.
30. *Ibid.*, p. 75.
31. *Ibid.*, p. 89: 'Et concedimus omnibus domibus Angliae quod non teneantur venire ad Capitulum generale nisi anno bissextili in quo ueniat unus uisitorum si commode fieri poterit, uel alius Prior nomine ipsorum sub expensis provinciae, in aliis autem annis mittant litteras provinciae suae prioribus sibi propinquioribus provinciae Picardiae remotioris, uidelicet Brugis, Hollandiae, Gelriae, uel Antuerpiae citra mare qui expediant sua negotia contribuendo uel satisfaciendo eisdem in expensis secundum eorum bonam discretionem'.
32. *Analecta Cartusiana*, 100:8, p. 11: 'Priori domus Salutationis beatae Mariae prope Londonias non fit misericordia et de incarcerato de cuius poenitentia scribit releuando remittitur uisitoribus'.
33. *Ibid.*, p. 12: 'Priori domus de Bethlehem non fit misericordia, et in his quae concernunt diuinum officium conformet se ordini prout responderetur eis priuatim, et iniungimus et ut prouideat domui suae de libris ordini necessariis et sufficientibus'.
34. *Ibid.*, p. 30: 'Priori de Witam non fit misericordia, et committitur uisitoribus ut faciant uniformitatem festorum de quibus Prior de Witam scribit obseruari secundum formam ordinis in sua provincia'.
35. *Idem*: 'Priori domus Sancti Michaelis in Hull non fit misericordia, et de iustitia quam petit de domo Sanctae Annae committimus uisitoribus'.
36. *Idem*: 'Priori domus Visitationis beatae Mariae de Axeholme non fit misericordia, et de iustitia quam petit de domo de Witam committimus Priori Londoniarum prout petunt'.
37. *Idem*: 'Priori Salutationis beatae Mariae Londoniarum non fit misericordia, et conceditur sibi ut domnum Petrum Iustinum possit ad uisitatores lombardiae transmittere collocandum in terra suae originis casu quo in cibis anglicanis se non poterit conformare nec sanus existere'. In the same year mercy was shown to a monk of Mount Grace: 'Priori domus Assumptionis beatae Mariae in Monte gratiae non fit misericordia, et ad instantiam Prioris et conuentus domno Ioanni lebe monacho eiusdem domus uocem et locum restituumus'. (*Idem*).
38. *Ibid.*, p. 49: 'Mandatur Visitoribus Angliae ut anno sequenti qui est bissextilis ueniant personaliter ad Capitulum generale cum sint uiae multae securae eisdem, aut saltem alter ipsorum'.
39. *Ibid.*, p. 49: 'Priori Domus Sancti Michaelis in Hull non fit misericordia, et iniungitur sibi ut sequenti anno ueniat ad Capitulum secum reducturus suum clericum redditum in Cartusia incarceratum et portaturus taxam expensarum pro dicto clerico reddito factarum uidelicet pro annis 19^o 20^o et 21^o cum solum miserit pro anno uigesimo secundo'.
40. *Ibid.*, p. 50: 'Priori domus Iesu de Bethlehem uidelicet domno Ioanni Bokinghin anno praeterito instituto in eadem domo non fit misericordia etsi pro commisionem factam per domnum Cartusiae priori londoniarum uisitori fuerit absolutus, et domnus Ioannes Wydryn anno eodem ad instantiam domini Regis nuper defuncti absolutus de nouo fuerit restitutus, ipsum nihilominus per praesentes a dicto officio prioratus absoluimus, et alium scilicet domnum Ioannem Bokinghin ad idem officium reponimus causis certis ad hoc nos mouentibus'.
41. *Ibid.*, p. 69: 'Priori Sanctae Annae prope Conuentre non fit misericordia, cui priori et caeteris domorum dictae insulae imponitur perpetuum silentium de se conformando religiosus et clericus dictae insulae in officio beatae Virginis cum sit contra Statuta de uniformitate in diuino officio, et si alias Capitulum generale infestauerint super hoc, qui culpabiles fuerint faciant tres abstinentias in pane et aqua'.
42. *Idem*: 'Priori Sancti Michaelis in hul non fit misericordia, et quia de nouem nobilibus debitis pro suo in cartusia incarcerato fuisse solutum nisi 24 franci per priorem londoniarum anno 17. et anno praeterito et praesenti 18 nobilia, iniungitur priori ut

- soluat restas nisi solutionem aliam ostendat, alias lapsa ultima maii anno futuro absteineat a ceruisia et uino'.
43. *Ibid.*: 'Nouiter inoleuit consuetudo in domibus ordinis Angliae, ut famulos suos uestient discoloribus uestimentis, et cum talibus habent etiam priores et caeteri exire, quod non uidetur ordini congruere, quapropter iniungimus uisitoribus eiusdem prouinciae ut imponant prioribus eiusdem prouinciae ut teneant famulos suos quod non utantur huiusmodi discoloribus uestibus'.
44. *Ibid.*, p. 95: '. . . et quia prior de Wytham recepit a priore domus Sancti Michaelis anno praeterito quinque libras anglicanas pro reductione redditu praedictae domus de Hul qui in Carcere in Cartusia detinetur, quem non reduxit, iniungimus eidem quod defalcata taxa pro itinere ad Capitulum uidelicet quatuor nobilia, residuum restituat infra festum Sancti Michaelis, alias absteineat a uino et ceruisia quousque adimpleuerit cum effectu, et de illo residuo contentetur dictus prior de Hull'.
45. *Ibid.*: 'Priori domus Salutationis beatae Mariae prope Londonias non fit misericordia, et eidem iniungimus quatenus domnum Ioannem Vrellis monachum dictae domus mittat ad aliquam domum suae prouinciae ibidem incarcerandum suis expensis, . . .'
46. *Ibid.*, pp. 95-96: 'Et quia domus in Anglia non habuerunt nec habent terminos possessionum secundum tenorem Statutorum, ideo cuilibet domui eiusdem prouinciae concedimus uiginti leucas anglicanas in circuiu'.
47. *Ibid.*, p. 116: 'Priori domus Londoniarum non fit misericordia, et uolumus quod frater Richardus teympencon Clericus redditus qui pro parte dono dei ut intelleximus emendatus est, si ad consuetas suas insolentias redierit, emittatur secundum ordinationem uisitorum transmarinorum'. 'Priori domus Sanctae Annae prope Conuentre non fit misericordia, et priori Londoniarum committitur quod ordinationem uisitorum transmarinorum factam de fratre Willelmo Gibbis clerico reddito dictae domus mitiget secundum quod uiderit expedire'.
48. *Ibid.*, pp. 131-132: 'Priori domus de Wytham fit misericordia, et iniungitur Prioribus domus Bellae uallis uisitori, et Sanctae Annae iuxta Conuentre ut quacitius uadant ad dictam domum pro futura electione si canonica fuerit confirmanda, alias, uel si concordare non potuerint ad prouidendum dictae domui de priore ex autoritate Capituli generalis, Quique confirmatores eadem autoritate domnum Robertum sacramitu qui rebellis et inobediens fuit priori et in augmentum sui delicti saeculares introduxit in claustrum unde scandalum et magna infamia fuerunt suborta confestim incarcerent spatio trium mensium, duos uero alios qui impediabant priorem in executione sui officii, manus etiam apponendo uiolentas in ipsum priorem similiter incarcerent per mensem, et omnes tres praedicti careant electione hac uice, et feria secunda et quarta pitantiam non habeant, et feria sexta abstinentiam faciant indispensabiliter excepta causa manifesta infirmitatis, et ipsis eductis de carcere teneant generalem ordinis disciplinam per annum, . . .'. One wonders how extensive the Witham jail was to house so many inmates!
49. *Ibid.*, p. 132: 'Priori domus Sancti Michaelis in Hull prope Lyngesthon non fit misericordia, . . . et fratrem guillelmum in domo Cartusiae incarceratum ad se quantocius reducat, sin autem duplicem taxam soluat pro ipso, et de praeterito soluat pensiones'. Presumably the prison accomodation at the Grande Chartreuse was getting limited!
50. Cf. *Analecta Cartusiana*, 100:9, p. 31.
51. *Ibid.*, p. 32: 'Et quia patres Priores domorum de Wytham, bellae uallis, Londoniarum et bethlehem scripserunt capitulo generali conquerendo quod eorum scriptis missis capitulo generali non responderetur sed negliguntur tanquam non sint filii et fratres ordinis, eis praesens Capitulum notificat quod salua eorum pace dictum capitulum eis respondit quotiens scripserunt; si autem litterae responsales aliquando ad eos non peruenerunt non est culpa Capituli sed potius ipsorum qui proprium nuncium sicut aliae prouinciae remotae faciunt non mittunt, nec ad Capitulum ueniunt sicut tenentur, et ideo quia per plures manus dictae litterae responsales transeunt non mirum si ad eos quandoque non perueniunt, non ex Capituli generalis, sed potius eorum culpa'.
52. *Ibid.*, pp. 77-78: 'Priori domus Sanctae Annae prope Conuentre non fit misericordia, et de usu librorum quem quidam monachus dictae domus petit denegatur sibi ne uicium proprietatis incurrat'.

53. *Ibid.*, p. 101: 'Priori domus Sanctae Annae prope Conuentre non fit misericordia, et de licentia quam petit pro procuratore quod possit equitare, committitur prout petitur Priori londoniarum'.
54. *Ibid.*: 'Priori domus Iesu de Bethlehem iuxta Schene non fit misericordia, et miramur ualde cum se sciat excommunicatum per Concilium Basileense et in ualuis Ecclesiae affixum in Scandalum ordinis quod non apponat remedium'.
55. *Ibid.*, p. 124: 'Priori domus Sancti Michaelis in Hul iuxta Kynston non fit misericordia, et quia frater Guillelmus eorum professus, et in domo Cartusiae multis annis incarceratus sub taxa nouem nobilium quam miserunt ultimo per priorem Gandau de tribus annis tunc praeteritis restant debentes pro duobus annis et ultra pro certis mensibus mittant uel apportent anno Sequenti, et sicut in Carta Capituli continetur misericorditer concessum est sibi tricenarium per totum ordinem'.
56. *Analecta Cartusiana*, 100:3, p. 27: 'Priori domus Assumptionis Beate Marie in Monte Gratie non fit misericordia. Et sepulturam quam petit concedimus, sed feminarum introitum denegamus'.
57. *Ibid.*, p. 68: 'Priori domus de Witham non fit misericordia. Et licentia pro anticipatione professionis nouiciorum cum sit nimis generalis, eis denegatur; poterunt tamen si causas habeant scribere Reuerendo Patri nostro Cartusie aut Capitulo Generali pro qualibet uice, qui eis generose respondebunt'.
58. *Ibid.*, p. 88: 'Priori domus Salutationis Beate Marie prope Londonias non fit misericordia. Et nisi dominus Richardus Wijdyriton qui Ordini reconciliatus est steterit contentus desistens a mjinis fugiendj ab Ordine, pro mjnia disciplina sibi pro magnis suis excessibus imposita, carceri firmjori sine mora mancipetur, prout in capitulo secunde partis Nouorum Statutorum continetur'.
59. *Ibid.*: 'Priori domus uisitationis Beate Marie de Axeholme fit misericordia. Et praeficimus ibidem in Priorem domnum Richardum Borton, nuper absolutum a domo Loci Dei de Henton, vt per ipsum domus reparetur, sicut per ipsum domus Loci Dei reparata est'.
60. *Ibid.*, p. 130: 'Priori domus Loci Dei de Henton non fit misericordia. Et quia dominus Henricus monachus et ultimo dictae domus professus in domo Brugis in Flandria existens falsificauit quandam litteram Patri Reuerendo et Capitulo Generali directam vnde non pauca scandala prouenerunt sicut post eius recessum compertum extitit; Ideo tanquam falsarius carceri mancipetur, a quo si eius humilis penitentia meruerit poterit per uisitatores prouincie liberari, et eductus maneat in disciplina Ordinis generali ad Ordinis uoluntatem'.
61. *Ibid.*, p. 151: 'Priori domus Loci Dei de Henton non fit misericordia. Et iniungimus Willelmo Burton monacho dicte domus ut Priori suo obediat et de cetero quiete uiuat in silencio et pace, carnales affectiones deuitando suam operetur salutem, nec litteras aliquas sine licentia Prioris sui alicui mittat sub pena discipline Ordinis generalis. Et iniungitur uisitoribus ut dictum Willelmum si de cetero Ordinem scandalizauerit suis peruersis moribus per penam carceris coerceant'.
62. Cf. the lengthy text dealing with the case in *Analecta Cartusiana*, 100:4, pp. 18-19.
63. *Ibid.*, p. 115: 'Priori domus de Witham uidelicet domino Johanni Pester non fit misericordia. Et quia super statu dicte domus de Witham & contingentibus in eadem, tam per Priores domorum de Henton et Londoniarum quibus Reuerendus Pater noster Prior Cartusie commissionem fecerat super annum, quam eiam per alios de Ordine, et extra Ordine viros utique notabiles et fide dignos, plenarie informati sumus: Omnia et singula per dictos commissarios parte dicti Reuerendi Patris nostri Cartusie inquisita, examjnata, declarata, executata et tandem Deo gratias optata pace terminata fuerunt, rata habentes et grata, laudamus et approbamus ac eiam confirmamus. Ordinantes quod dominus Richardus Viell, nuper Prior domus prefate de Witham, in aliqua domo prouincie Anglie, se ordinj conformando, et in omnibus licitis et honestis in statu simplicis monachi ad quem reductus est obediendo sicut promisit habeat permanere, et se iuxta votum emissum absque ulteriori discursu et euagatione in eadem domo exemplariter stabilire'.
64. Cf. the text in *ibid.*, p. 116.
65. *Ibid.*, pp. 232-233: 'Et quia omnes Priores Prouincie Anglie vno contextu simul sua sigilla apposuerunt in quadam littera facta contra Priorem domus Loci Dei de Henton, cum

nullus de ipsis Prioribus in suis litteris directis Capitulo Generali aliquam mentionem fecerit de contentis in littera predicta sed nec conuentus domus de Henton aliquid scripserit contra Priorem suum, sed ipsam laudando et commendando scripsit et multi alij notabiles scripserunt Capitulo Generali dictum Priorem etiam commendando, miramur vnde hoc prouenerit uel qualiter hoc sic factum fuerit quia adhuc talem practicam non vidimus in Ordine ymmo ipsam litteram tanquam ab aliquo studiose procuratam suspectam habemus quia alique suscriptiones nominibus et manibus Priorum in dicta littera apposite non concordant cum manibus Priorum in litteris suis particularibus Generali Capitulo scribentium. Ideo pro veritate clarius elucidanda, et ut omnis nota suspicionis pro honore Ordinis et debito conscientie tollatur de modo ordinamus quod Prior Assumptionis Beate Marie in Monte Gratie cui mittimus dictam litteram cum socio monacho non suspecto quem duxerit eligendum habeat istam materiam prout decet et expedit examinare et futurum Capitulum informare, ut sic Patres Diffinitores salua conscientia valeant iusticiam exemplariter ministrare'.

66. *Analecta Cartusiana*, 100:5, p. 21: 'Priori domus Loci Dei de Henton non fit misericordia. Et electionem de se canonicè factam confirmamus precipientes insuper domino Willelmo Marchall monacho dicte domus ne amodo Capitulum Generale uel Visitatores suos, seu Priorem domus sue pro huiusmodi amplius infestet'.
67. *Idem*: 'Priori domus Assumptionis Beate Marie in Monte Gratie non fit misericordia. Iniungentes ut quam commode poterit fratrem Willelmum conuersum suum fabrum lignarium mittat ad domum Jesu de Bethleem ibidem permansurum donec conuentus dicte domus introducatur in nouas cellas'.
68. *Analecta Cartusiana*, 100:6, p. 97: 'Priori domus de Withan non fit misericordia. Et quia dominus Stephanus Dodesham monachus dicte domus njmjs confuse, prolixè et irreuerenter scripsit, non respondetur sibi pro presenti'.
69. *Idem*: 'Et anno futuro significet Capitulo Generali qualitatem criminjs propter quod Willelmus Euerton priuatus est uoce, loco & ordine et tunc Capitulum respondebit. Et interim dictus Willelmus habeat patientiam'. In 1470 he was at Beauvale! (*Ibid.*, p. 124).
70. *Ibid.*, p. 147: 'Et domino Stephano Dodesham professo dicte domus scribenti contra Priorem de Withan, non solum inordinate sed etiam false prout sufficienter informati sumus, super suis scriptis et articulis perpetuum silencium imponimus sub pena inobediencie et carceris'.
71. *Idem*: 'Et licentia quam Vicarius et conuentus dicte domus petunt, ad celebrandum missam de Beata Martha die suo conceditur eis'.
72. *Ibid.*, p. 198.
73. *Ibid.*, p. 224.
74. *Idem*: 'Priori domus Salutationis Matris Dei prope Londonias non fit misericordia. Et quia prefatus Prior ut fertur insolenter conuersatus est etiam circa domum suam tolerando venationes aliasque inordinationes, monemus eum ut amodo se emendet, et tales leuitates de cetero non admittat'.
75. For a discussion of Methley's works with extracts cf. James Hogg, 'Mount Grace Charterhouse and Late Medieval English Spirituality', *op. cit.*, pp. 25-39. The texts of his works have been printed as follows: 'Richard Methley: To Hew Heremyte: A Pystyl of Solytary Lyfe Nowadayes', ed. James Hogg, *Analecta Cartusiana*, 31 (1977), 91-119; 'A Mystical Diary: The Refectorium Salutis of Richard Methley of Mount Grace Charterhouse', ed. James Hogg, in *Kartäusermystik und -Mystiker*, *Analecta Cartusiana*, 55:1 (1981), 208-238; 'The Self-Verification of Visionary Phenomena: Richard Methley's *Experimentum Veritatis*', ed. Michael Sargent, in *Kartäusermystik und -Mystiker*, *Analecta Cartusiana*, 55:2 (1981), 121-137; 'The *Scola Amoris Languidi* of Richard Methley of Mount Grace Charterhouse transcribed from the Trinity College MS. O.2.56', ed. James Hogg, in *Kartäusermystik und -Mystiker*, *Analecta Cartusiana*, 55:2, 138-165; 'The *Dormitorium Dilecti Dilecti* of Richard Methley of Mount Grace Charterhouse transcribed from the Trinity College Cambridge MS. O.2.56', ed. James Hogg, in *Kartäusermystik und -Mystiker*, *Analecta Cartusiana*, 55:5 (1982), 79-103. A facsimile of Richard Methley's works has also been published: James Hogg, *Mount Grace Charterhouse and Late Medieval English Spirituality*, Vol. 2: *The Trinity College Cambridge MS. O.2.56*, *Analecta Cartusiana*, 64 (1978).

76. For a brief discussion of his works with extracts cf. James Hogg, 'Mount Grace Charterhouse and Late Medieval English Spirituality', *op. cit.*, 1980, pp. 40-43. It is hoped to print his Latin treatises from the Lincoln Cathedral Library MS. 57 in 1988.
77. Cf. for his life Michael G. Sargent, 'James Grenehalgh: The Biographical Record', in *Kartäusermystik und -Mystiker*, *Analecta Cartusiana*, 55:4 (1982), 20-54, and for a full discussion of his literary activities, Michael G. Sargent, *James Grenehalgh as Textual Critic*, 2 Vols, *Analecta Cartusiana*, 85 (1984).
78. Printed in E. Margaret Thompson, *The Carthusian Order on England*, *op. cit.*, pp. 327-328, from *State Papers of Henry VIII*, Vol. 9, f 170. Although the monk is called 'Goldynge' at the end of the list, a preliminary declaration runs: 'Beyt remembyrd that I Dane Thomas Golwynne monke professyd of the howse of London hadde with me by lycens of the honorable Fader Prior of the sayd howse of London Dan Wylliam Tynbegh, when I departyd frome London vn to Mounte grace All these thyngis vnder wrytten the xxv. day of Januarii the yere of owre lorde. Ml.cccccixth'.

Reprinted from Marion Glasscoe (ed.), *THE MEDIEVAL MYSTICAL TRADITION IN ENGLAND: Exeter Symposium IV, Dartington 1987*