

## CHAPTER X.

*Introduction of Machinery for making Hats—Preparations for last Feudal Struggle—  
Lord Darnley—Bosworth Field—Richard's Banner hung in Wigan—The New  
King—Dreadful Plague—Interesting Wigan Marriage—Bell, Book, and Candle—  
The Mayor—Valor Ecclesiasticus—Lawsuit about the Advowson of the Church—  
Decision of the Arbitrator—Another Rector—Grant of Land.*

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**W**HE borough now entered into a transition state. From a condition of prospective prosperity the unsettled nation caused in the ancient town that perturbation from which no man could say whether progression or retrogression would result. There was only the certainty of its being unable to stand still. It was an influential member of the body politic, and the whole body was convulsed with civil contention. There were indecision, division, and contention in the town. Some of the leaders were for one party, some for the other, and the conclusions they came to were the determinations of the followers. Each man despised his trade, and displayed his rose. Local history was swallowed up by stirring national events, consequently there is exceedingly little known of the history or condition of Wigan during the fifteenth century. Even few of the names of the sheriffs of the county are known; there were no members of Parliament returned for the borough, and rectors, as far as history relates, might not have existed. The long and glorious but disastrous war with France was still going on; wars on the borders and wars in Wales were constantly recurring. Few places are mentioned as worthy of notice that did not bring honours to one of the rival houses, and Wigan had no such special honour. It was the special scene of no civil strife. Every family in the county was represented on the field, victory was now on this side, now on that, and consequently the history of counties and towns was forgotten in the all-absorbing history of the country. Local families whose members had distinguished themselves in the civil strife are never mentioned. The history of the loyal borough during the Lancastrian and Yorkist rule is almost entirely a blank. Nevertheless, during this quiet locally unrecorded time Wigan must have been making comparatively great commercial progress, for at the beginning of the Tudor period it presented a

superior appearance in houses, comforts, and customs, and this in spite of the civil war opposition that threatened its very existence.

The introduction of machinery to the manufactures of Wigan has, until recently, when familiarity has begotten indifference, been looked upon with mixed feelings of admiration and determined opposition, giving rise to riots and rattening. Especially was this the case when mechanical inventions first usurped the place of manual labour. Among the ignorant the innovation produced a great scare, and at a superficial glance their reasons seem to be justifiable. One of the first recorded instances took place at this period of Wigan's history. Until nearly the end of the fifteenth century hats had always been hand-made. Thousands of poor people were employed in the business at their homes, but in 1482 mills were erected for that special manufacture. The operatives were alarmed, rose unanimously against the innovation, and petitioned Parliament to have it stopped, otherwise the operatives would be left without work, without food, and poverty would be the lot of the labourer. It was as in all other manufactures, one machine could be made to do the work of 20 men, and therefore, they believed, these 20 men would be thrown out of employment, forgetting the important fact that work would be done better and sold cheaper to consumers, as well as new artisans of a higher nature demanded for the making of the new machinery. Wigan, like Manchester and Bolton, shared in the scare. It was the belief of the people that every person should be protected by Act of Parliament, as the trades of towns were by the merchant guilds. The cheapness of merchandise to consumers was never considered, and the laws of supply and demand were unknown, and never believed to influence the wealth of both producer and consumer. The petition to Parliament for the protection of hat manufacturers was seriously discussed, and both labourer and manufacturer, according to the intellectual light of the time, were benefited by the interference of the Imperial Parliament.

Notwithstanding the civil strife and the fears entertained for the welfare of the old town at the beginning of the rising, Wigan continued to make satisfactory commercial progress, although it had sent large contingents to the rival parties. The last great struggle of Feudalism divided against itself was about to be made. Eleven fixed battles had not been sufficient to finally settle affairs. The last struggle of the Roses was about to be made. It was the eve of Bosworth Field. The country was in a most unsettled state. Many were in arms without actually knowing whither they were bound or on what side they were to fight, whether for the newly arrived Henry of Richmond or for the usurper, Richard III. Commercial men took as little active interest in the warfare as their independence made it possible, consequently trade prospered more than during any of the civil

wars. Nobles had been slain in the field or executed on the block, whilst the burgesses of towns were pushing their trades both in home and foreign markets, and so were gradually attaining a power and influence in the State that have never waned. Thus prosperity had grown and wealth accumulated in Wigan, and yet, on account of the raw levies drawn from the town, the population is more likely to have decreased than increased during the next century, at the end of which many houses were unoccupied, and many conspicuously good ones were allowed to fall into a dilapidated condition merely from disuse. In less than three-quarters of a century from the last of the wars of the Roses the population was ascertained to be two thousand six hundred, exactly one thousand less than that of Ormskirk. In preparation for the coming struggle Lord Strange had collected at Lathom House a force of 10,000 men. He was loyal to Richard, but because of his relationship to Henry all was doubt and conjecture as to what side he was preparing to espouse. Edward Plumpton, at Lathom, wrote:—"People in this country be so troubled in such commandment as they have in the King's name and otherwise, marvellously—the King ordering them one way, lords and landlords in the rebel interest ordering them another—that they know not what to do. My lord Strange goeth forth from Lathom upon Monday next with 10,000 men, whither we cannot say. The Duke of Buckingham has so many as that it is said here that he is able to go where he will; but I trust he shall be right withstanding, and—or—else were great pity."

Many of Derby's followers were Wigan men. For a fixed time every day a body of the distinguished Lancashire archers practised at the butts on Wigan school common and meadows. Who was rector or mayor is alike unknown. The people were led by the nobles from the mere belief of feudal duty. The barons were enraged at the usurpation and conduct of Richard, and kept alive the factious flame. Edward V. was but a lad when his father died, and was never crowned, although declared king. The "crook-backed" Richard deceived his faithful nobles, courted the favour of the people after the manner of usurpers, killed the prince, and seized the throne. The die was cast, the diabolical deed irretrievably done, and the whole country murmured and rose in arms. Lord Stanley was the most distinguished and powerful of the king's followers. He had married Margaret, the mother of Henry Earl of Richmond, who by the results of Bosworth battle became Henry VII. His first wife had been the niece of the great Earl of Warwick, "the king maker." He had been imprisoned by Richard III. for his loyalty to Edward V., but was afterwards released and made Lord Steward of the king's household. He, with his son, Lord Strange, had been Justice of Chester in the reign of Edward IV., and again until the first year of Henry VII.

The murders, marriages, and deep designs of the crafty Richard did not bring

him all the peace and honour he had expected. All seemed to go well at first, when he lavishly and expensively tried to please the people, but he could not continue for a whole lifetime to bribe them to favour him. The inevitable reaction came with rebellion and revolution, and, as usual, the divided nation met on the battle-field to decide and settle their grievances. A gallant army marched under Richard and Lord Stanley to meet the opposing forces of Henry, who had hitherto been in exile. By the fortuitous circumstances of war Lord Strange, son of Stanley, had been captured, and was a prisoner in the camp of Henry, who threatened to behead him at once if Stanley, his stepfather, remained his foe. The battle commenced. Mounted on a good charger, the king, wearing his crown, determined to conquer or die; but he was horrified to see his men in large numbers pass over to the enemy without attempting to receive the charge of the first onset. Still he determined to try, for he had grown furious in despair. The order was given to attack, when Lord Stanley, as if aiding the furies to goad the king to madness, deserted to Henry with three thousand men, and became the king's most furious antagonist. In mad despair Richard galloped into the very thick of the battle, calling "Treason! Treason!" He was slain, the victory won, and the renegade Stanley crowned Henry on the field.

In the fatal affray that ensued Stanley captured the king's banner, and brought it away with him to Wigan. The incident is celebrated in the old doggerel rhyme.

"Jack of Wigan he did take  
The Duke of Gloucester's banner,  
And hung it up in Wigan Church,  
A monument of honour."

For his services that day the estates of the Pilkingtons and the Harringtons in Lancashire were given to Stanley, and he was created the first Lord Derby.

The proud Henry had been established on the throne by being compelled, against his wish, but in order to please his subjects, to marry Elizabeth, the representative of the house of York, and the true lineal heiress of the throne. The Simnell conspiracy had failed, and the puppet prince was a menial in the royal kitchen; there was a lull after the long disturbance, and the king devoted himself to affairs of home administration in a heartless, selfish, greedy, and subtle manner. Acts were passed to diminish the power of the nobles who had helped him: benevolences were levied, and the civil and criminal code of laws remodelled. To be rich and secure on his throne were the objects of his life. He seemed as anxious to hoard up wealth as nineteenth century manufacturers of fortune, whose chief ambition would appear to be to accumulate colossal riches. Ambitious aspirants vow eternal friendship to their devoted adherents, and make solemn pledges that weigh but little with their judgments and actions when success has crowned their hopes. The first Tudor, raised to the throne by the timely and

effective assistance of Lord Stanley, who was created Earl Derby after the success at Bosworth, was a selfish, money-grasping miser, whose memory of former help failed him when convenient. He overlooked the obligations by which he was bound to the Stanleys when his throne was secured, and for a trivial treason sent Sir William Stanley, the brother of his benefactor, to the block, as if chiefly that his greed might gloat over the nobleman's great wealth, which he confiscated.

Another dreadful plague, called the "Sweating Sickness," was carrying off thousands of the inhabitants during the autumn of the year 1484. Those who could afford it fled from the towns as from an enemy unseen except in its destructive consequences; and Stanley himself was said to be afflicted by it. It was as fatal as the Asiatic Cholera, affecting and cutting down on the same day. Wigan is not specially mentioned, but, in all likelihood, it had its share of that suffering which prevailed in the locality.

There was in 1458 a very interesting Wigan marriage arrangement between Thomas, son of Lawrence, of Tyldesley, and John Birkenhead, of Wigan. The agreement was drawn up, as was the custom of the time, after the same fashion as trade indentures, showing that people of property then, as now, believed matrimonial transactions were somewhat similar to, although more jubilant than, commercial ones. The above-named Thomas was the father of the bride, and John was the proposer for the hand of his fair daughter, Janet. Everything was settled but the dowry. The agreement was written on parchment, and sealed with the family seal, that Thomas was to pay John £20 by instalments as dowry of the heiress Janet. On the day of espousal ten marks were paid, then five marks at the feast of Easter, six marks at the feast of Saint Michael the Archangel, and so on, until the whole of the £20 was paid up. But this was not all, for "messuages, tenements, reversions, rents, and pence, with the appurtenances," to the yearly value of sixteen shillings and fourpence were also bestowed. John was "sworn upon the Holy Evangelist, and also bound in sufficient surety of £40 . . . and Thomas also was sworn on the Holy Evangelist and bound by the same surety of £40." According to usage, this impressive ceremony took place at the church door, the recognised and legal place for assigning dowers. Solemn contracts were thus publicly proclaimed almost on the very ground on which cattle were bought and sold at the fairs. Market and marriageable transactions in many of their phases strongly resembled each other, and provided subject-matter for books of philosophy or satire.

There can be no such thing as an Atheist, except in theory. Civilised or savage men may say there is no God, yet every man feels there is. To be a Unitarian is another matter altogether. In all countries and ages there have been religions, and always will be, whether true or false. It is inhuman and unnatural

to have no religion, but the religion of many is merely a superstitious belief, which is credited simply because the believer has been taught that creed from youth. The creed is not always adopted after reasonable consideration. Religions in all ages have been modified by the customs and manners of the times, and it is too often the case that a national creed is altered to suit the tastes of the age; indeed religious and social fashions are alike variable, but whether they ought to be is no business of the historian. Religious works of the middle ages were more the results of superstition than of true faith, but superstition certainly strengthens faith. The power accredited to the Popish priests of the middle ages seems fabulous to the modern Christian, and the strides in religious belief and reform are as great as those of civilisation. To take an incident prevalent up to the end of the 15th century of the now supposed absurdity of beliefs to the parson and people, let us consider cursing by bell, book, and candle, so beautifully and accurately portrayed and caricatured in Mr. Barham's "Cardinal of Rheims."

Such excommunicatory cursing was read and solemnly believed in in all churches four times a year, viz., on Advent Sunday, the first Sunday in Lent, the Sunday in the Feast of Trinity, and the Sunday within the octave in Lent, after a solemn procession of priests and friars, bearing in front the symbolic three wax tapers, lighted, whilst the believing parishioners are eagerly anxious to see something awful. A priest, all in white, solemnly mounts the pulpit, and in woeful tones that thrill the superstitious audience looking for the immediate judgments of wrathful vengeance justly deserved, reads the denunciation, after calling upon saints, angels, martyrs, and virgins, and curses those who have neglected to give alms and those specially named as guilty of moral or social sin. At the end of the awful denunciation, amidst melancholy silence, he suddenly closes the book, blows out the candles, and orders the bell to be tolled. With these ceremonies everlasting damnation is supposed to seal the guilty.

" But what gave rise  
To no little surprise,  
Nobody seemed one penny the worse !"

No special case is mentioned as having taken place in Wigan, but it was a usual custom in all churches, and one definitely authenticated case happened in Leigh Church, 4th December, 1474.

The mayoralty of any English town is now-a-days a very expensive honour, and, at this early period distinguished for the scarcity of money, it is no surprise to find that the chief magistrate was not what is now called mayor. In order to be a popular and successful mayor one must, as a *sine qua non*, have money (even if no brains, although that by reason of the keen competition is an improbability, if

not an impossibility), and be willing to part with it. He is supposed to stimulate local trade, give a new impetus to a healthy circulation of money, and be himself a living example of benevolence. Wise philosophers would soon be forgotten as mayors; philanthropists might win the affection of their contemporaries, but men of wealth, tact, liberality, and experience carve their names on the lasting improvements of their boroughs. The name mayor, or any equivalent for it, nowhere appears in any of the first six royal charters which were all directly given to the rectors, as lords of the manor. From amongst the burgesses, however, officers were chosen as representatives of the town, and, like members of Parliament, were paid for their services. This paid municipal body consisted of the Chief Seneschal, Bailiff, and sub-Seneschal, or Clerk of the Court, whose fixed salaries were deducted from the rector's income, which was derived from the whole parish. At the end of the fifteenth century the rector, after paying all charities and compulsory charges, had an income of £72 12s. per annum. In 1539 the Chief Seneschal, Robert Langeton, and Bailiff, Robert Hatton, each received a salary of £4 per annum, whilst the sub-Seneschal, or Clerk, only received £1 6s. 8d.

Previous to 1534 tithes or tenths of ecclesiastical incomes, were paid to the Popes, but in that year a special Act of Parliament was passed to transfer these to Henry VIII., the original F.D. (Defender of the Faith). Every living in the country was valued by order of the king, and deductions and claims ascertained. From this valuation, or "Valor Ecclesiasticus," the exact income attached to the Rectory of Wigan is known. The entire income was £110 16s. 8d., from which were deducted, as fees and pensions, £30 13s. 4d.; the tithe or tenth of which, £8 1s. 4d., went to the royal exchequer.

"The Rectory of Wygan; in the hands of Richard Kyghley. It is worth, in rents and farms, as well of free tenants, as tenants at will in Wigan aforesaid, £25 per annum; also the rent of two water mills there, £3 6s. 8d. per annum; in corn tithes there, £56 13s. 4d. per annum; in hay tithes there, 13s. 4d. per annum; tithes of lambs, wool, calves, and flax, annually estimated at £3 16s. 8d.; oblations, with other small tithes and *rotulis* £18 per annum; perquisites, together with market tolls, estimated in common years at £3 6s. 8d. per annum; total value, £110 16s. 8d. From thence there have to be deducted the fee of Robert Langeton, Chief Seneschal of Wygan, £4 per annum; also the fee of Robert Hatton, Bailiff of Wygan, £4 per annum; also the fee of William Walton, sub-Seneschal and Clerk of the Court, £1 6s. 8d. per annum; also the annual pension due to the Cathedral Church of Lichfield, in the county of Stafford, £20; also pence annually due to the Archdeacon of Chester for synodals and procurations, 16s. 8d.; total amount of deductions, £30 3s. 4d.; and there remains thereon a clear £80 13s. 4d. The tithe thereof is £8 1s. 4d."

The following historical notice of the Parish Church is taken from the Harl. M.S., 473 :—" Mr. William Stokes (about 1551) told me that at Wigan, in Lancashire, the church thereof was of three sundry buildings and reparings ; as was to him by ancient men proved, who had seen, in the last repairing thereof, fragments of idols, some of the Roman features, and symmetry some of the Saxons, &c."

The following account of Wigan at this period occurs in the Itinerary of Leyland (vol. VII., fo. 56, p. 45) :—" *Wigan*, pavid, as higge as *Warington*, and better builded ; there is one Paroch Church amidde the Towne, summe Marchautes, sum Artificers, sum Fermers. Mr. Bradshaw hath a place caullid *Hawe* a Mile from *Wigan*. He had found mock canal like *Se Coole* in his Ground very profitable to him and *Gerade*, of *Ynse*, dwellith in that parish. The great Myne, of *Canale*, is at *Hawe*, 2 miles from *Wigan*. One *Bradshaw* dwellith at *Hawe*."

There were frequent law-suits about the advowson of the Wigan Parish Church. Families and their interests had become so mixed that direct inheritances for the want of legal proof were no easy matters to unravel. At happy matrimonial unions every one, in the best of humours, is anxious to do everything for the happy pair, who might for the time be owners of all they survey ; but after generations look more callously, or, at least, indifferently, on these natural and every day ceremonies, and, laying aside all conventional feelings of sympathy, enquire in a business-like spirit whether the matter of fact man of law had been employed in the auspicious event to make legal tenders of estates, to which, if not, they themselves are entitled to look upon as inheritances. In the 15th century the advowson of the Parish Church was claimed by the Standish family, as well as by Sir Ralph de Langeton ; but the Standishes claimed it as an appurtenant chapel of Standish Church, whereas the Langetons maintained that it had been a family living of theirs from time immemorial, and, moreover, that it was an independent parish. The Standishes never had presented any person to the living, whereas the Langetons had for at least a hundred years. The only agreement the parties could come to was that they should arbitrate, and meanwhile bind themselves in heavy amounts to abide by the awards of the arbitrators. To this end, and pending the settlement of the dispute, a bond was entered into by both parties for 1,000 marks in 1414-15. Fourteen years after, the dispute being still unsettled, the bond was made to the extraordinary amount of £1,000. In 1430 both sides agreed to refer to one more arbitrator and abide by the decision. Alice, daughter of Gilbert de Standish, and sister of Lawrence de Standish, claimant to the advowson, was chosen arbitrator. She was the wife of Thomas Gerard, of Bryn, knight. It would be a remarkable thing if a woman should decide such a legal matter without being prejudiced in favour of her own family, but both sides seemed to have the utmost confidence in



her, and her enquiries, researches, and judgment proved her worthy of trust. She did her work with a resolute spirit of honest enquiry. Spiritual and temporal advisers were called to her aid. Records, even then ancient, were turned out of their musty boxes to give evidence. Wigan vacancies, as far as known, were inquired into, and deeds recording the presentations were consulted. Alice came to the conclusion that the Langetons had presented from time immemorial, and that her relatives, the Standishes, had no right or title to the advowson nor to any part of it. Her judgment reads like the summing-up of a very learned Portia, skilled not only in the intricacies of law, but in the subtleties of human nature. The living witnesses of her own family and their determined claims were not evidence sufficient for her against the written and duly signed and sealed records brought from old chests in the Wigan Parsonage or Hall. If her friends still maintained their right, she asked them to bring forward evidence of weight, and she would gladly hear it. "Let Lawrence," she says, "take out his writ of right, and before the Justices of Lancaster show his title, and have his champion ready."

Claims for land could either be settled by duel or at the grand assize. At the first trial both parties had to be present in court, the claimants had to make a formal demand, and the defendant could either settle the dispute by combat or by referring the charge to the king's assize. It was not necessary for the defendants to take a personal part in the duel, but if his hired champion were defeated, the result was a final settlement of all claim. It was open to the claimant to object to the champion, but he had to prove his objection or meet him in the list. Assize simply means statute, or Act of Parliament. The law for holding assize courts was passed in the reign Henry II., solely for trying titles to property.

The arbitratix also showed that testimonies of great antiquity proved that Wigan was a parish church, and not a chapel. She finishes her judgment thus:—"And also that both the said parties shall be sworn on a book before me, the aforesaid Alice, in the presence of Sir Philip Boteler, Sir Richard Houghton, and Henry de Byghley, truly and faithfully to hold this award in all points according to the true intent thereof. And if any altercation, case or variance, fall of matter of any circumstance or dependence thereof amongst the said parties shall be ruled by me, the said Alice, and my counsel therein unto the time that this matter be at effectual end, so that I, the said Alice, make end of this matter between the said parties before the feast of S. Michael next coming."—(1430). Constance, the daughter of this Alice, was afterwards married to her cousin, Lawrence de Standish. By the above decision of Alice 40s. a year was to be paid out of Langeton's Wigan estates to Standish, by a statute passed in the time of Edward I., by which lands could be charged for

debts. This debt of 40s. was not paid, and Alexander "seized on the obligation of statute merchant, and took out letters of administration in the name of Oliver de Standish, an infant, his son, and in the name of John Dale, a poor labourer, to administer the goods of the said Lawrence, his father."

Another short document of 1441 reveals one more link of the broken chain of rectors of Wigan. It is recited in this parchment that the parson of Wigan, James Langeton, had a commercial dispute, which was referred to arbitration, and the disputing parties, Langeton, Orle, and Hindley, were bound in an arbitration bond of £1,000 to abide the award of the arbitrators, Workesley, Scarisbrick, and Rigby. James Langeton may, therefore, reasonably be considered to have been Rector of Wigan in the 20th Henry VI.

In 5th Henry VII. (1489-90) a grant of land in Wigan and Winstanley was made by Edward Winstanley to Sir Alexander Standish, knight.

Copies of the fifth and sixth royal charters to Wigan, the repeated portions being deleted, are here given for the perusal of the reader. Besides these there are four more charters received in the times of Elizabeth, Charles II., James II., and William IV.

1mo. HENRICI IV.

"Henricus Dei gratia Rex Angliæ et Franciæ et Dominus Hiberniæ Omnibus ad quos presentes Literæ pervenerint Salutem: Inspecimus Literas Patentes Domini Ricardi nuper Regis Angliæ Secundi post Conquestum factas in hæc Verba:—(*Cartam precedentem, recitantes.*) Nos autem concessiones et confirmationes predictas ratas habentes et gratas eas pro nobis et Hæredibus nostris quantum in nobis est acceptamus approbamus ac præfatis Jacobo nunc Parsonæ Ecclesiæ predictæ et Successoribus suis prædictis necnon præfatis Burgensibus et Successoribus suis *concedimus et confirmamus* sicut Literæ et Cartæ predictæ rationabiliter testantur et prout idem Jacobus et Prædecessores sui Parsonæ Ecclesiæ predictæ ac dicti Burgenses et Antecessores sui Libertatibus et Quietantiis a tempore Confectionis Literarum et Cartarum predictarum rationabiliter usi sunt et gavis. In cujus Rei testimonium has Literas nostras fieri fecimus patentes. Teste meipso apud Westmonasterium decimo die Maii Anno Regni nostri primo.—WAKERYNG.

Examinate per J. Wakeryng et Willhelnum Mirfeld, *Clericos.*"

1st HENRY IV.

"Henry, by the grace of God, King of England and France and Lord of Ireland. To all to whom these present Letters shall come greeting: We have inspected the letters patent of the Lord Richard, late King of England, the second after the Conquest, made in these words:—(*reciting preceding charter.*) And we, esteeming the grants and confirmations aforesaid authentic, do accept and approve and do grant and confirm them for us and our heirs, as much as in us is, to the aforesaid James, now parson of the church aforesaid, and his successors aforesaid, like as the letters and charters aforesaid reasonably testify, and as the same James and his predecessors, parsons of the church aforesaid, and the aforesaid burgesses and their ancestors have reasonably used and enjoyed the liberties and quittances aforesaid from the time of making the letters and charters aforesaid. In testimony of which thing we have caused these our letters to be made patent. Witness myself at Westminster, the 10th day of May, in the 1st year of our reign.—WAKERYNG.

16 Marks paid in the Hanaper.

Examined by John Wakeryng and William Mirfeld, *Clerks.*"

## 1mo. HENRICI V.

"Henricus Dei gratia Rex Angliæ et Franciæ et Dominus Hiberniæ Omnibus ad quos presentes Literæ pervenerint Salutem: Inspeximus Literas Patentes carissimi Domini et Patris nostri Henrici nuper Angliæ Regis Quarti factas in hæc Verba: Henricus Dei gratia, &c. (*Cartam præcedentem Henrici 4<sup>ti</sup>. verbatim, ab initio ad finem, recitantes; quæ Carta quidem eas Richardi 2; Edwardi 3; Edwardi 2, et Henrici 3 etiam recitat*). Nos autem concessionem et confirmationem prædictas ratas habentes et gratas eas pro nobis et Hæredibus nostris, quantum in nobis est, acceptamus approbamus ac præfatis . . . . nunc Parsonæ Ecclesiæ prædictæ et Successoribus suis *concedimus et confirmamus* sicut Literæ et Cartæ prædictæ rationabiliter testantur et prout idem . . . . et Prædecessores sui, Parsonæ Ecclesiæ prædictæ, ac dicti Burgenses et Antecessores sui Libertatibus et Quietantiis a tempore confectionis Literarum et Cartarum prædictarum rationabiliter usi sunt et gavisii. In cujus Rei testimonium hæc Literas nostras fieri fecimus patentes.—Teste meipso apud Westmonasterium . . . . die . . . . Anno Regni nostri primo."

1<sup>ST</sup> HENRY V.

"Henry, by the grace of God, King of England and France and Lord of Ireland. To all to whom these present Letters shall come greeting: We have inspected the letters patent of the very dear Lord and our Father, Henry the Fourth, late King of England, done in these words: Henry, by the grace of God, &c. (*reciting the preceding charter of Henry 4<sup>th</sup>, word for word, from the beginning to the end; which same charter recites also those of Richard 2; Edward 3; Edward 2, and Henry 3*). And we, holding the grants and confirmations aforesaid ratified, do accept and approve and do grant and confirm them for us and our heirs, as much as in us is, to the aforesaid . . . . now parson of the church aforesaid and his successors, like as the letters and charters aforesaid reasonably testify, and as the same . . . . and his predecessors, parsons of the church aforesaid, and the aforesaid burgesses and their ancestors have reasonably used and enjoyed the liberties and quittances aforesaid from the time of making the letters and charters aforesaid. In testimony of which thing we have caused these our letters to be made patent. Witness myself at Westminster, the . . . . day of . . . . in the 1<sup>st</sup> year of our reign."