

From the *Transactions* of the
Bristol and Gloucestershire Archaeological Society

The Grey Friars, Gloucester

by W. H. S. Davies
1888-89, Vol. 13, 173-187

© The Society and the Author(s)

THE GREY FRIARS, GLOUCESTER.

BY THE REV. W. H. SILVESTER DAVIES, M.A.

Read at Gloucester, July, 1888.

BEFORE attempting to sketch the history of the above-mentioned house, it may be well to say something about the religious order to which its inmates belonged.

The order was founded early in the 13th century. It was an important period in the history of Europe.

The crusades, which had failed in the primary object—the recovery of the Holy Land from the hands of the infidel—had nevertheless exercised a vast influence on western Christendom. Contact with eastern lands had led to new channels of commerce being opened out, and the habits, modes of thought and science of the east, and, one must also add, its moral and physical diseases were rapidly advancing throughout the west.

At the same time the political ambition of successive occupants of the papal see, now at the height of its power, their ruthless exactions, their shameless use of spiritual powers for purely secular ends, as well as the ignorance and laxity of morals of many of the clergy, regular and secular, had brought about a revulsion of feeling on the part of the people with regard to the church. She was daily losing the position which she once held in their reverence and affections. In such a state of things new agencies were absolutely needed to cope with the spiritual, moral and physical diseases of the age.

One of the first to recognise this was a certain Francis Bernardone. Born at Assisi in 1184, he had been brought up in the business of his father, a well-to-do merchant, and had learned among the neglected population of his native town the real wants

and miseries of the times. The better to compass his design, he composed a rule which he submitted to the pope, Innocent III., who, probably perceiving that Francis was one of those exceptional men of whom the church of Rome has always been wise enough to take advantage, after a period of hesitation, confirmed it.

Like other monastic rules, it consisted of the three great vows of poverty, chastity and obedience, only the poverty ordained by Francis was absolute. In other rules, though the individual is not allowed to possess anything, the community often has rich possessions, but *his* followers are to live from day to day dependent on the alms of the charitable.

Even the name which Francis chose for his followers is full of significance; not Franciscans or Grey Friars, but *Fratri Minores*—Lesser Brethren—a name intended to impress upon them the duty of humility.

Clad in a long grey robe of coarse material, which, when necessary, “they may pece and amende with pecis of sak clothe, or with other pecis, with the blissyng of God,”¹ and without shoes, they are to visit the towns, two and two, to beg alms like strangers and pilgrims in this world.

In this rigid poverty not even books were allowed, and so strictly was this rule observed that Roger Bacon, in the succeeding age, told the pope that he could not put the result of his researches into writing without a special dispensation from his Holiness to allow him ink and parchment.

“They are to sleep at nights,” says Mr. Brewer, in the valuable preface to his work entitled “*Monumenta Franciscana*,” to which I am chiefly indebted for these particulars, “under arches, or in the porches of desolate and deserted churches, among idiots, lepers, and outcasts.” It is difficult for us to realise the social condition of the towns in those days. They were behind the country in civilization. Monasteries had provided for the spiritual rule and welfare of the rural population, but for the towns there was no such provision.

¹ Cott. MS. Faustina, D. IV.

Least of all did the inhabitants of the low and squalid suburbs, herded together close upon the town ditch, know anything of the elevating influences or experience any of the Christian charity of the times. Here it was that the plague and fever spread with unexampled rapidity ; here, too, leprosy took up its abode.

It was to this class of the population that the Franciscans, following the injunctions of their founder, first directed their attention. Their convents were planted, by choice, in the poorest and most neglected quarters. Near the shambles at Newgate, on a spot appropriately called Stinking Lane, rose the chief house of the order in England. Their early buildings, in accordance with their rule of poverty, were mere hovels of wood and mud. At Cambridge their chapel was erected by a single carpenter in one day. At Southampton some stone cloisters, which had been erected by the liberality of the townsmen, were pulled down by order of the provincial minister. The same same thing took place at Shrewsbury with regard to the dormitory walls. Nor were ornaments or decorations of any kind allowed. Here at Gloucester a friar was deprived of his hood for painting the pulpit, and the warden suffered similar punishment for tolerating pictures.

It is true that many of these restrictions were afterwards relaxed, and buildings of a more ornate kind erected, but in one respect the rule of S. Francis was obeyed almost to the letter during the whole time of the existence of the order in England. With very few exceptions the Franciscans could never be called land-owners. The site of their friary and garden was usually the limit of their possessions.

Such then was the order to which the following papers refer.

The Franciscans first came to England in 1224, four years before the death of S. Francis, their founder, being the 9th year of Henry III. and of pope Honorius III.¹

On the 10th of September in that year four clerks and five lay brethren of the order landed at Dover, Agnellas of Pisa, whom S. Francis had appointed provincial minister in England, being their

¹ Eccleston, De Adventu Minorum, cap. I.

superior. From Dover they journeyed to Canterbury, where they were hospitably received by the monks at the priory of the Holy Trinity. Four of them then proceeded to London, while the five others went to the Priests' Hospital, and remained there till they had provided a place for themselves. The four who went to London, and founded the first settlement in the metropolis, were entertained for a fortnight by the already established community of Black Friars.¹ They then took a house in Cornhill, and made cells in it, filling up the interstices with grass. Before many weeks were over two of them set out for Oxford, where again the Black Friars kindly sheltered them for a week, till they hired a dwelling for themselves in S. Ebbe's parish. After the community there had received some accessions they sent forth an offshoot to Northampton, and in the same way new houses were founded at Lincoln, Cambridge and other towns.

Within thirty-two years of their first arrival in England the number of their houses was 49. These were distributed between seven custodies or wardenships; viz., those of London, York, Cambridge, Bristol, Oxford, Newcastle and Worcester. The house at Gloucester belonged to the wardenship of Bristol, which, besides the convent at Bristol itself, contained those at Bridgwater, Hereford, Exeter, Caermarthen, Dorchester, Cardiff and Bodmin, nine in all.

The exact date of the foundation of the Gloucester house is uncertain. Fosbroke, quoting Tanner, says that it was founded before 1268, but we may place its foundation at least thirty years earlier for the following reason: In 1239 Ralph de Maydestane, Bishop of Hereford, resigned his See, and, taking the habit of a grey friar, became an inmate of this convent, where he died five years later.² The house, therefore, must have been founded before 1239, and thus within fifteen years of the introduction of the Franciscan order into England, which, as we have seen, was in 1224.

Owing to the stringent rules of S. Francis, forbidding the possession of parchment and writing materials, the contemporary

¹ Eccleston De Adventu Minorum cap. II.

² Anth. Parkinson's Collect. Anglo. Minor., Vol. II., p. 21.

history of the order, written by the brethren themselves, is exceedingly meagre, so that but little is known of the inner life of any of their houses, and for the most part one is obliged to look to other sources for information respecting them. The house at Gloucester is no exception to this rule. No cartulary, no register of it has been preserved, so far as we have been able to discover, if, indeed, such ever existed.

It appears, however, from the register of Llanthony priory, near Gloucester, that that priory conveyed to Thomas, Lord Berkeley and William de Chiltenham (his steward) in fee all John le Boteler's tenements in the South Street, and that was the foundation of a house of Friars Minors by the same Lord.¹

The house was built by Friar William of Abingdon, a preacher of great note. When, however, he took to building it is said that his sermons lost much of their power, so that one day the king, Henry III., remarked to him "Friar William, you used to preach so spiritually (*tam spiritualiter*), but now all you say is, 'Give, give, give!'" At another time when he was flattering him, expecting something from him, the same prince called him a serpent.² The house was, probably, of humble dimensions, as in the course of a very few years it seems to have been necessary to enlarge it. As early as 1250 additional land was given to the brethren for that purpose by Thomas, Lord Berkeley at the urgent entreaty of his wife, Friar Haymo of Faversham, the third provincial minister of the order in England, saying on that occasion, that he thought it better for the brethren to have more land and cultivate it, so as to have food at home, than to beg of others.³ In less than forty years, namely in 1285, the brethren applied for permission to acquire a plot of ground near their church, at one time possessed by Wentiliana, formerly a nun of Gloucester, though it is uncertain whether their application was granted.⁴ Again, in 1364-5, Roger Norys of Gloucester gave half-an-acre of land to the warden and brethren for the enlargement of their house.⁵

¹ Reg. Llanth., f. 53, B.

² Eccleston De Adventu Minorum, cap. IX.

³ Ibid.

⁴ Inquis. ad quod damnum, 13 Edw. I. No. 62

⁵ Idem., 38 Edw. III., No. 3.

The very rapidity, however, with which the order increased throughout the country, and their great popularity, caused them to be looked at with dislike and jealousy by the older foundations. Thus in Gloucester signs are not wanting to show that the relations between the Grey Friars and their powerful neighbours, the Benedictine monks of S. Peter's Abbey, now Gloucester Cathedral, were, at times, considerably strained, and occasionally this ill-feeling is shewn in a very strange manner.

Archbishop Peckham, himself once a Franciscan, writes from Schyreburne (Sherborne) under date 11th June, 1285, to the abbot and convent of S. Peter's, Gloucester, complaining that they had forcibly taken the body of a certain citizen who had wished to be buried at the Grey Friars, and buried it in their own monastery.¹ Again, in the middle of the 14th century a dispute arose between the abbot and convent of the Monastery of S. Peter and the warden and convent of the Friars Minor about their water supply; the latter claiming the right of obtaining all the water from a certain spring at Breresclyft, in the field of Mattesdone, which formerly belonged to William Geraud, and of bringing the water by an underground pipe to their house at Gloucester; the former denying their right. In order to put an end to the dispute the Prince of Wales, better known as the Black Prince, visited Gloucester, and after a searching enquiry on the spot, and hearing witnesses on both sides, made the following award: viz., that on account of the sad straits the friars were in from want of water, the abbot and convent of S. Peter should grant to the Friars Minor and their successors for ever the right to a third part of the water coming from the said spring, which should be brought to their convent in a leaden pipe. Accordingly on the 28th Oct. 1357, an agreement was duly entered into between the two houses, which gave the Friars Minor the right to a third part of the water; they on their part renouncing whatever title they may have had previously, wishing to possess the right by the new grant of the abbot and convent.²

Arch. Reg. Lambeth, fol. 116B.

² Gloucester Municipal Records, No. 956.

From time to time one meets with records of benefactions to the Grey Friars, some of them of very trifling amount. About the year 1250, Alexander Derk, chaplain of Elmore, for the health of his soul, and for the soul of Walter his father and Goldthive his mother, left to the wardens of the work of the church of Shottesover three shillings, on receipt of which they were to pay twelve pence to the Friars Minor, and twelve pence to the Friars Preachers, without delay.¹

Grosseteste, bishop of Lincoln, gave, about the same time, 23 shillings to the friars towards the expenses of a chapter of their order held at Gloucester.²

By will dated 1268 William de Beauchamp, who died the same year, gave a mark each to the Friars Minor and Carmelites of Gloucester.³

But the family of the Berkeleys, who, as we have seen, were the original founders of the house, continued to be its chief supporters.

Thomas, Lord Berkeley, who flourished between 1281 and 1321, gave yearly during his life to the Friars Minor in Gloucester divers quarters of wheat out of his several granaries.⁴

In 1335-6 Thomas, his grandson, when the houses of the Carmelites and other orders of friars in Bristol and Gloucester were taxed to pay any fifteenth or other duty to the king, sent to them (as he did in other years) either all or most part of the money in case thereof.⁵

The next year the friars received a Royal benefaction, for on October 5th, 1337, Edward III. gave a groat each to thirty-one Dominicans who, with the same number of Carmelites and also of Friars Minor, had gone in procession to welcome him on his arrival at Gloucester on the 15th of the previous month.⁶

Elizabeth de Burgh, Lady de Clare, by will dated Sept. 25th, 1355, and proved Dec. 3rd, 1360, bequeathed £8 to the four orders of friars at Gloucester.⁷

¹ Gloucester Municipal Records, No. 500.

² Monumenta Franciscana, Vol. I., p. 242.

³ Dugdale's Bar., Vol. I. p. 227.

⁴ Smythe's Lives of the Berkeleys (Maclean's edition), Vol. I., p. 202.

⁵ Ibid., Vol. I., p. 334.

⁶ Comp. Garder Reg. 11-12 Edw. III.

⁷ Nichols' Royal Wills, p. 33.

By his will dated Feb. 5th, 1491, William, Marquis Berkeley directed that a friar should pray at the Grey Friars at Gloucester for his soul, and for the souls of his father and mother, and for the soul of his son Sir Thomas Berkeley for evermore: towards the repair of which Grey Friars he gave £20.¹

But that which was of the greatest benefit to the Grey Friars was the burial there of Isabel, second wife of James, Lord Berkeley. This excellent lady, daughter of Thomas Mowbray, Duke of Norfolk, and Earl Marshal, in her efforts to advance her husband's cause during his lawsuits with the powerful Earl of Shrewsbury, journeyed to London and became greatly reduced in circumstances. In a letter to her "Right Worshipfull and Reverent Lord and Husband," she says, "for the reverence of God send money, or else I must lay my horse to pledge and come home on my feete."²

Having fallen into the hands of her enemies, she was imprisoned in Gloucester Castle, and dying, or as some say, being murdered, there on the Saturday before Michaelmas Day, 1452, was buried in the choir of the Grey Friars church.³ This interment brought much money to the convent some seventy years afterwards from one of this lady's grandsons—indeed, we may attribute the buildings which are now standing to his liberality. This grandson, the 6th Maurice Lord Berkeley, gave annually for some years £6 13s. 4d. towards the repair of the church, and by a codicil to his will, 12th year of Henry VIII. gave "a great portion of money for the re-edifying and building of the church and chancell and stalls of the fryars minors in Glouc. whereof (saith his will) I am founder, and where dame Isable Berkeley my grandame lyeth buryed; which work (saith the said will) I have now began, and in case I dye, then my executors substantially to finish the same."⁴ Another of the Lady Isabel's grandsons was also a benefactor of this house.

¹ Smythe's Lives of the Berkeleys (Maclean's edition), Vol. II. p. 134.

² Ibid., Vol. II., p. 62.

³ Ibid., Vol. II., p. 81.

⁴ Ibid., Vol. II., p. 201.

“In the 18th of king Henry the 8th the warden of the fryars Mynors in Glouc. and his covent, did by their deed covenant with the lord Thomas and in their consciences bind themselves thenceforth, to say during the life of the said lord, for the soules of his father and mother, and for the soule of his brother Maurice late lord, and of Katharine late wife of the said brother, and for the soules of himselfe and of Alienor and Cicely his wives, and for all christian soules, these divine services: viz., Every munday placebo and derige with nine lessons, And every teusday one masse of requiem, And every thursday placebo and derige with nine lessons, and every fryday a masse of the five wounds, with the collect deus qui justificas impium; for which this lord doth covenant to pay to them fower pounds by the yeare, The one halfe for the warden, and the other halfe for the pitances of the covent to amende their fare.”¹

But notwithstanding these and other benefactions the brethren had a hard struggle for existence for many years. The wars of the Roses, by unsettling and impoverishing the whole country, made the position of the mendicant orders well nigh unendurable, so that even if Henry VIII. had not suppressed the religious houses, it is only too likely that many of the convents of friars must have come to an end shortly from sheer starvation.

When the storm broke which was destined to effect so momentous a change in the religious life of England, the Franciscans were the first to feel it; partly, no doubt, because of their violent opposition to the divorce of Henry from Catherine of Aragon; and, partly because of their loyal obedience to the pope, which made them particularly obnoxious to a prince whose policy it was to become independent of Rome.

The first suppressions of friaries took place in 1534: it was not till four years after that those of Gloucester shared the same fate.

On the 11th of February, 1538, Richard Ingworth, suffragan bishop of Dover, received a royal commission to make the visitation of the mendicant orders of the kingdom, and on the 5th of

¹ Ibid., Vol. II., p. 223.

May following, a royal mandate required him to sequestrate the seals, goods and ornaments, and to take inventories of them in all places visited by him. In a letter to Crumwell, dated the 23rd of the same month, after mentioning several places which he had visited and what he had done, he says, "As for Glosceator, wher that now I am, I thinke their be ij howseis that will give up their howsies, for thei have no living. I schall order them so well as I can, and at my next letter I schall certefey your lordeschipe of them."¹

At this visit he seems to have contented himself with examining into their property and goods, but in July he is again in Gloucester, and in the following letter to Crumwell, dated 28th of that month, he goes into detail: he says, "before I receyvdy yower letter by my servantt I had beyn in Brystowe at the Whyte Fryers and also in ij howsys of Glowsetur, and ther for the gret clamor that was for dettes ther, I had men assyngneyd by the mayeres of bothe towneys to prise suche as was in thoys iij howsys, and solde all and payd the dettes, as by my accounttes yt shall appere, and the howsys put in saffe custody, tyll the Kynges plesur be forther knowyn. The substens in the more parte of the howsys ys very small: in dyverse placeys lytyll more than the dettes, and the clamor of pore men to whom the moneye ys oweynge ys to tedyus. Wherefore thys order I toke tyll yower letter cam speccially, where that the dettes were moche. But now that I knowe your forther plesur, I shall folowe yower commandement so nere as I can, and accordeynge to yt I have begon with the Grey Fryars of Glowsetur."

The same letter thus describes the house:—

"The Grey Fryers ys a goodly howse, moche off yt new byldeyd, speccially the chyrche, quere and dorter; the rest small logeynges; dyverse leseys owt for yeres off logeynges and gardens; no led but a condyte and small gutturs.".....

"My singular goode lorde, I mekely beseche yow pardon me of my rude and longe wrytynge and yff yt plese yow to be goode lorde to me to send the dyscharge for the fryeres and yower

¹ Cotton MSS. Cleop E. IV., p. 301.

forther plesur by thys brynger, he shall sende yt to me to Ludlowe or Harforde thys nexte weke, and I ever yower orator to Jhesu, whom I hartely beseche to gyve me that grace to do that thyng that shall be to hys hey honor, to the kynges graceys plesur and yowers, to the whyche I woll appley myselfe to the uttermost of my pore.

Your servantt and orator

RICHARD DOVORENS."

In a postscript he asks for a hundred blank warrants for the surrender of friaries, that he may fill them up during his progress, and so facilitate the work of spoliation.

"To my singuler goode lorde
Crumwell, lorde prevy seale,
be thys delyveryd
with honor." ¹

The following memorandum shows the visitor's manner of proceeding:—

"This xxviiij day of Julij, in the xxx yer of ower most dred soveren lord kyng Henry the VIIIth Rychard byschop of Dowor and vesytor under the lord prevy selle for the kynges grace was in Glowseter, and ther befor the meyar and aldermen in the howseys of freeres ther at ij tymeys in ij days, putt the seyde freeres att ther liberteyns, whether they wold contynew in ther howseys and kepe ther relygyon and injuxcyons accordeyng to the same or ellys gyffe ther howseys into the kynges handdes. The injuxcyons he ther declareyd among them, the whyche war thowthe by the seyde meyar and alderman to be good and resonabyll; and also the seyde freeres seyde that they war accordeyng to ther rewlys, yet as the warlde ys nowe they war not abull to kepe them and leffe in ther howseys; wherefore voluntarily they gaffe ther howseys into the vesytors handes to the kynges use. The vesytor seyde to them, 'thynke not, nor hereafter reportt nott, that ye be suppressyd, for I have noo such auctoryte to suppress yow, but only to reforme yow, wherefor yf ye woll be reformeyd accordyng to good order, ye may contynew for all me.' They seyde they war nott abull to contynew. Wherefor the vesytor toke ther howseys and

¹ Cotton MSS. Cleop. E. IV., p. 302.

charytabully delyveryd them, and gaff them letteres to vesyte ther fryndes, or so to goo to oder howsys ; with the whyche they war very well contente, and soo departeyd. Thys whe the seyde meyar and aldermen testyfy by ower handes subscrybeyd.

Maister WYLLYAM HASARD, meyr.

Master WYLLYAM MATHEW, Aldermon.

Mr. THOMAS BELL, the elder, alderman.

THOMAS PAYNE, alderman."

So the friars' poverty was made the engine of their charitable (?) suppression. The following inclosure gives the names of those who were thus robbed and turned out.

"To my synguler goode lorde Crumwell lorde prevy seale. I beseeche yower lordeschype to have dyscharge for theys fryers to change ther apparell."

Then follow lists of the Black Friars and the White Friars, and the memorandum continues :

"The Grey Fryers off Gloseter
Fryer WYLLYAM LYGHTFOTE
Fryer JOHAN BARCLAYE
Fryer HENRY JAKET
Fryer GEORGE COPER
Fryer JOHAN KEBULL."¹

Of these William Lyghtfote afterwards became vicar of Tetbury, in Gloucestershire, and John Kebull, rector of St. Aldate's, Gloucester, in 1547.

In obedience to the instructions contained in the royal mandate the visitor made an inventory of the goods of the house at the time of its suppression : the document is headed :

"The Invetory of the Gray frearys in Glowceter made by the vysytor and mayst thomas payn alderman there, assyngnyd by mayster mayre.

In the quere.

In p'mis iij alt^r clothys for y^e alt^r vay pore one hangyng before the alt^r of say.

Itm y^e booke of the quere of lyttyll valewre.

¹ Cotton MSS. Cleop. E. IV. p. 304, 305.

In the vestrye.

Itm a fayr cope of whyte damaske w^t flowre.

Itm a pore kay cope stryppyd.

Itm a pore cope of grene sylke.

Itm a nother grene cope.

A westymēt w^t deakyn and subdeakyn of whyte damaske.

A pore old vestyment of sylke.

A vestyment of yelow.

A noÿ of cheker warke w^t ij tunakyls.

A noÿ of black worsted.

A noÿ black w^t deakyn and subdeacon

A pore olde chesable aft^r sylke dornyske ^(a)

A noÿ cheasable w^t deacon and subdeaċ

Tappeta^(b) blew w^t byrde and Lyons

A noÿ chessable of the same

Thre chesables dorneke^(c)

iiij other chesabuls, w^t ij other pore

ij albys and ij amycte^(d) w^towt pelles ^(e)

ij black tunakyls w^towt albys.

A lytyll pyllow nedylworke

ij old raggyd alter clothys.

An old cope, and an old surples w^t a lyttle rochet.

A noÿ old cope pore, a pore albe and ij amysseys.

A dyap clothe olde, ij small hangyngs of say red and yelow.

ij olde tunakyls, iiij old chesables w^t dyv^se stolys of no valure.

} all these
want albys.

The lybrary.

In the lybrary be many bookes of no valeure.

In the kechyn.

iiij potts, a pan and a cauderon. v pewt^r dysshys.

A chaffer ij broochys

ij aundryrns A gredyron

A fryyng pan A cop in a fornes.

(a) i.e. "like silk darnex," a coarse sort of damask made at Tournay.

(b) "tappeta," probably a mis-writing for "taffeta," a thin silk.

(c) "dorneke," same as darnex.

(d) "amyctes" is the amice.

(e) "parelles" or apparels, i.e. the richly embroidered ornament stitched to the collar of the amice.

In the buttre.

ijj table clothys and a towell nowght.

In the chambers.

ii old fether beddys and ij bolsters. A mattres and a bolster.
 iij old cowlettes. An old carpet. A payr of old blanckettes.
 certain old wodd and bordys wythe beys (f) corne, tasylys, onyons,
 and appollys y^t cowd not be savyd, sold and payd 3vanttes and
 freerys."

Below is written, apparently in the hand of the bishop of Dover.

"Thys delyv^yd to mas^r payn by identure, and for plate vij schore
 unc vij unc di^m. RICARD DOVERIENS."¹

The convent seal was probably taken possession of by the visitor ; at all events it is not forthcoming.

Of the buildings only the church remains, and that in a terribly mutilated condition. It consists of nave, with north aisle of the same size, of late 15th or early 16th century architecture ; there are indications of a building, most likely a lady chapel, having been attached to the east end of the nave. Over the south doorway of the nave are two shields. One of them bears the arms of the Cliffords of Frampton : *Chequy or and az. on a bend gu. three lions passant ar.*, but what connection that family had with the house of the Grey Friars it is impossible to say. On the other is a *simple pile* (? *Chandos ar. a pile gu.*)

The prior's lodgings and other conventual buildings were south of the church ; some small fragments remained, it is stated, as late as forty years ago.²

Soon after the dissolution the church was turned into dwelling houses and a brewery.

At the time of the siege during the civil war, it was the quarters of Sir William Massey, the parliamentarian commander, and suffered considerably from the king's artillery. Sir John Powell, a native of Gloucester, who was one of the judges at the

¹ "beys," i.e. bees.

¹ Chapter House Books, Pub. Rec. Office, A₁₁^r, Inventory of Friaries, &c.

² See also plate in Stukeley's *Itinera Curiosa*. 'The Grey Friars in 1721.' By mistake Stukeley puts *White* for Grey.

memorable trial of the seven bishops, is also said to have lived in it. Swift describes him as "an old fellow with gray hairs, who was the merriest old gentleman I ever saw, spoke pleasing things, and chuckled till he cried again."

The site was granted, 35th Henry VIII., to John Jennings. From Jennings it passed to Hugh Gethyn, and through a person named Fowler to Thomas Payn, one of the aldermen of the city, and in all probability the same who assisted the visitor in making an inventory of the convent goods. Payne, in 1556, for a consideration of £300, demised the premises, the leaden water-pipe "from the hill called Matteshill," otherwise Matson hill, being specially included, to Thomas Pyrrye, alderman, and Johan his wife. Since then the property has been much divided: a part of it, known as Friars' Orchard, passed into the possession of the corporation of Gloucester, and has lately been sold by them to the governors of the Endowed Schools as a site for the Crypt School; the remainder is in the hands of private individuals.
