



POCKLINGTON 500

Celebrating the school's 500th birthday

THE FOUNDATION CHARTER TRANSLATED

In the last issue we reported the discovery of a contemporary copy of the School's Foundation Charter. Since then the School has received a full translation from the Latin, undertaken by David Stather OP in consultation with Keith Walls OP (both 1949 - 1957) from which it is possible to give the following summary of its principal contents.

The Charter is dated 3rd February, 1516 (17). After a lengthy recital of the powers granted to him by Henry VIII in letters patent dated 24th May, 1514, John Dowman sets out his provisions establishing firstly his religious guild in 'Poklyngton' and then the 'grammar school' there. The guild was to meet in the Church to commune upon the good governance of both the guild and...

"... a certain grammar school which school I ... shall cause to be constructed and shall build anew God helping in the said town of Poklyngton ... with this intent that poor scholars gathering there for the sake of learning or of instruction in grammar and desiring to obtain sound instruction in the science of grammar who are not able to be helped fully by the riches of parents may be able the better and more aptly to aspire unto other sciences ..."

The guild was to take annually 20 marks (£13. 6s. 8d.) from the income of its lands for the maintenance of the Master of the School and for "other works of piety and mercy". Out of this sum the Master's annual salary of 15 marks (£10) was to be paid. It is clear that the management of the School was to be by the guild under guidance from the Chancellor of the Cathedral Church of York in specified instances.

Walter Carr was named as the first Master of the School with a recital of his many qualities and virtues which were to be required of his successors; and the Founder also specified the books to be used in teaching and the place of instruction i.e. "some house next to le Westgrene" to be assigned by him. The scholars were to pay nothing for their teaching.

The teaching was to be in accordance with a Statute of Pope Leo the Tenth which Dr. Dowman quotes in the Charter, adding his own requirement that nothing might be read which might result in "lasciviousness and in provokings to evil", in the comedies of Terence nor in musical or poetical works in verse. The hours of teaching, described as "fitting and convenient", were to be from 6 a.m. until 11 a.m. and from 1 p.m. until 6 p.m.

There follow his detailed requirements for morning and evening prayers at the start and end of each day's lessons respectively. The latter were to include prayers for the souls of King Henry and Queen Catherine, of the Founder himself, his ancestors, benefactors, members of the guild and all the faithful departed. We are given here and in other passages a glimpse of Pre-Reformation liturgy.

The Master and scholars were required to attend special masses on set days in the week, going over to the Church from the School and back again two by two, their precise mode of participation by recitations being specified. These masses the Founder required to be sung by the Master himself, if he were a priest, and by the scholars experienced in singing; in such case the guild would pay a 'substitute' master a yearly salary of 26s. 8d.

The founder expressed his will above all things that the School should always be sustained, even at times when the buildings might fall into ruin and the income from the guild's lands might prove inadequate. The procedure for choosing a new master was laid down, with the choice firstly resting (after the Founder's death) with five members of the guild and, upon their default, with the Chancellor and Dean of York successively, and finally, upon the default of all of them, with the master and wardens of the guild.

The form of induction of the Master of the School is set out in Middle English, the Master being required to continuously reside in the

house assigned to him within the School. After admission, the Master, having had the Founder's instructions read and explained to him, was required to take a 'corporal oath' on the Gospels that he would observe them (the ordinances and resolutions) in every article and would have no other annual service but that of the scholars. (Office-holding priests were disqualified).

The Master and scholars were required to be present at 'divine offices' in Church on the Lord's and festival days; and on festival and semi-festival days scholars were to construe, turn into Latin and even versify the readings, prayers, epistles, gospels etc. On the Feast of St. Martin in the Winter they were also to celebrate 'exequies' and, on the day following, a requiem mass in Pocklington Church for the souls of King Henry and Queen Catherine, after their deaths, and also of the Founder, his ancestors, kindred, guild members and benefactors.

There was to be a chest to house the guild's cash balance, the foundation documents, its seal and other precious objects. The Schoolmaster was (apparently) only to be entrusted with one of the three keys if he were a priest! The need for the Master's personal attendance at School is stressed, and in case of temporary illness he was to find a suitably qualified deputy. On permanent incapacity he was to give up six pounds of his salary for the stipend of another Master "well learned and erudite in grammar".

The Master was to have leave of absence of no more than seven days per quarter and then only with the leave of the guild. If found blameworthy or in breach of the Founder's ordinance he was to be canonically corrected and censured by the Dean or, failing this, by the Chancellor. Failure to amend would mean deprivation of office. Reported insolence or wantonness in a scholar was to meet with correction and chastisement by the Master; and only the master and wardens of the guild had power to expel the scholar, if he proved incorrigible, or to readmit him.

In the concluding words of the Charter the Founder speaks directly to scholars in all ages by asking that "...all and singular the scholars of the said school now and to come in times everlasting may not deliver me their founder living or dead up to oblivion...". He goes on to specify acts of remembrance to be observed and he plainly envisaged that his burial would be in Pocklington Church. The whole Charter is permeated with his conviction that he was creating a permanent institution which would endure "unto future times everlasting" – a phrase which recurs throughout the Charter.

[All quotations in this article are from David Stather's translation]



A view from St John's

DOWMAN'S LIBRARY

A SURVIVING LIST OF DR. JOHN DOWMAN'S LAW BOOKS

In his will of 8 November 1526 John Dowman stipulated "I will and bequethe all my chieff books of Councells and Doctours of the Lawe which be in my study or in my howse to the Universitie of Cambridge. The other books of Lawe that be duplicate I will that they Remyayne in Clement hostel in Cambridge".

These 'chieff books' were, on 1 October 1529, received by John Dakin, the principal of Burden hostel (which housed mostly students of civil or canon law). These 26 books, bound in 46 volumes, formed only part of his library. His folio volumes of divinity he had left to the recently founded St. John's; he had also owned books of (Latin) sermons in smaller format: and as a prominent clergyman will have daily read his vulgate Bible, missal, breviary and psalter. But through these legal texts we gain a precious insight into his professional life and studies.

They fall into three categories: civil, canon and feudal law. Importantly, the absence of writings by Glanville and Bracton makes clear that it is not in the Common Law and the London Inns of Court that Dowman was trained. The eleventh entry in our list is the mighty *Corpus Iuris Civilis*: one of the most influential written works ever produced in Europe. Its constituent parts are the *Institutiones*, *Digestum*, *Codex* and *Novellae*, all published in Constantinople between 533 and 545.

These four compilations were later glossed by Accursius (1185 – 1263) in over 96,000 separate annotations.



The fifth entry, doubtless Dowman's most expensive purchase, introduces the towering

figure of Bartolo da Sassoferrato (c.1313 – 1357) who not only commented on its vast complexity in eight folio volumes but sought to apply that law to the needs of contemporary society. Dowman thus approached a triple-layered text: Bartolo, Accursius, Justinianus.

By the twelfth century two books of feudal law had attached themselves to manuscripts of the *Corpus*: entry 20 is Dowman's copy of Jacopo Alvarotto's commentary.

As Archdeacon of Suffolk for the last 21 years of his life Dr. Dowman will have presided over his own court and also dealt with his clergy's conduct. Canon Law had been placed on firm, rigorous foundations by a monk of Bologna, Gratianus, c.1140, with his massive *Decretum*. Its structure and clarity owed a profound debt to Roman Law. Dowman's copy is twelfth in our list. Remarkably, four other primary texts of the *Corpus Iuris Canonici* are missing: though he did possess four separate commentaries on the *Decretales* of 1234 (no.21, by the Breton, Henri Bohic, in manuscript), and two on the *Clementinae* of 1298. He may have disposed of the four texts earlier. He was, however, primarily a civil lawyer, earning his D.C.L. from Cambridge in 1494.

[Keith Walls \(OP 1949 - 1957\)](#)

FROM THE ARCHIVES

The Revd. Frederic Gruggen was a remarkable man, and thanks to the extensive archive relating to his headship we know a lot about him. He had his work cut out when he came to Pocklington after the disastrous reign of Thomas Shield. Not only was the school barely functioning, but the lands, property and investments were all in need of attention. To make matters worse, Gruggen met with considerable hostility, especially from those who had benefited from the lax state of affairs. But he was a fighter, and whereas the tasks that lay before him would have defeated many a man, Gruggen was able to do battle with his detractors. Early in his headship he had to deal with an actual battle, fought on one of the school farms, when a group of disgruntled locals attacked. As Gruggen put it in a letter to the Master of St. John's: "About half an hour after we had left Acklam, the natives commenced assembling, and headed by a ferocious individual made a furious onslaught ... " Very soon Gruggen had the perpetrators up before the local magistrates.

It helped that Gruggen was a trained draughtsman. He was determined to secure the best rents possible for school land, and also to ensure that such holdings were well looked after. The illustration shows a large plan which Gruggen drew on tracing paper. This he sent to the Master of St. John's to explain the policies he

was adopting. He has titled it 'Plan of the landed estates of Pocklington Grammar School A.D. 1862'. A list of rents is given for 'Land within 3 miles of the School House', following which is property further afield at Acklam, Cayton and Wetwang. Almost all this land is not now in school ownership.

Earlier in its history the school owned a considerable amount of land and property,

including houses in York and land which was sold to the railway company. Even as far west as Rotherham the school had been given large tracts of land by John Dowman, which were the subject of enquiries and law suits as early as the seventeenth century. We are hoping to expand on Gruggen's beautifully detailed plan to show a large map of Yorkshire giving details of all such assets the school has ever owned.



DOWMAN'S MEMORIAL

John Dowman was connected with many organisations, including a number of great churches. Most of these buildings would have provided a fitting repository for his bones, but he left clear instructions that he was to be buried in St. Paul's Cathedral, where he had been Prebend for many years. Although Pocklington Church has later Dowman burials, it was thus deprived of a grand memorial to the Founder of the town's grammar school.

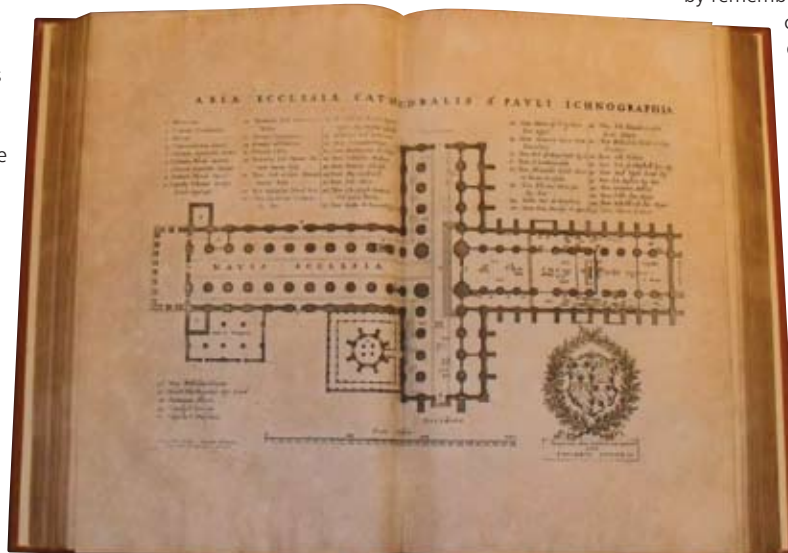
However, in the newly discovered foundation charter, it is clear that at this date – 1514 – he was thinking of burial and a monument in Pocklington Church. The text finishes with this request: "I ask and in God I entreat that whensoever any one of these scholars or masters of the school shall have first approached the place of my sepulture and as often as their conscience or devotion should induce those passing by to such a thing, let them, genuflecting, say in the same place either the psalm 'De Profundis' or at least the Lord's Prayer and the Angelic Salutation in pious memory of me."

Later, Dowman was to change his mind. In his will he sets out the exact spot where he wished to be buried: "within the chapel of S. Catherine on the south side of the cathedral of S. Paul against the pavement under the altar there by him made." The chapel was in the south aisle of the nave. As can be seen from this early plan of the cathedral, there were a number of illustrious figures with memorials on the south side, including that of John Colet, the Dean in Dowman's time, and the later monument to an equally famous Dean, John Donne.

Sadly the Great Fire of London was to sweep nearly all of these monuments away (although Donne's survived). We have asked the present architect for St. Paul's Cathedral, Martin Stancliffe, if he can help us find out any more about Dowman's remains and memorial, and what happened to them. Some of the more important burials were rescued and reinterred in one large grave within Wren's St. Paul's. Was Dowman's among them?

We hope to mark the school's 500th anniversary by remembering our Founder at one of the cathedral's services, maybe an evensong, when Pocklingtonians past and present could attend such a thanksgiving. We would like to lay a wreath close to the spot where we believe he was originally laid to rest.

Dowman's request to be remembered by the scholars of his school is strongly urged, and it would be fitting if a pilgrimage could be made annually to St. Paul's in order to recall our Founder with gratitude as he would have wished.



Plan of the old St. Paul's

ARCHIVES APPEAL

'PROJECT ARCHIVE 1514' - SECURING AND CELEBRATING OUR HERITAGE

Thank you to everyone for the wonderful support and encouragement that has grown out of the launch of Pocklington 500. There is clearly enormous affection and loyalty within the 'family' for both Lyndhurst and Pocklington Schools.

In the last edition of the Pocklington 500 newsletter, I asked you if you would be kind enough to drop us a line or email and give us your ideas and priorities for the 500th birthday. Thank you to all of you who have replied – please keep the communications and ideas coming. Each of the five action teams (events, history, monuments and buildings, fundraising and extending the family) have been sorting through the many ideas and have begun the planning and organising of celebrations for the period 2009-2014.

One project has undoubtedly emerged as a 'cornerstone' that needs to be given immediate priority. That venture we have called 'Project Archive 1514'.

Many of you will know that Christopher Solomon did tremendous work in his time at the school, both as Head of History and Archivist, in securing our heritage. With your help he has gradually built up a catalogue of a sizeable

collection of historic documents, photographs and memorabilia. Our most valuable manuscript items he has housed for the moment at Beverley Archive. Other items, including the recently discovered and now translated foundation charter, are in the possession of St John's College, Cambridge.

The enclosed 'Project Archive 1514' brochure outlines our desire now to build on what Christopher has done in the past by establishing a dedicated archive room within the campus. It will act as a teaching and learning resource and serve as a museum of school life. The brochure appeals for your financial support in achieving this ambition. I hope you will take time to consider the proposal and join with others in bringing it to fruition. Please will you be as generous as you can in joining in and supporting this important work.

Andrew Dawes
(Deputy Headmaster and Chair of Pocklington 500 Executive Steering Group)



Pupil examining the pre-reformation seal

NOTABLE OLD BOYS

JOSEPH HILL OP, CLERGYMAN, SCHOLAR, AGITATOR AND SPY

Joseph Hill came early to know conflict and calamity. Born in October 1625 at Bramley near Leeds, the son of a clergyman, he was no more than seven years old when his father was cited to appear before a church court for refusing to wear a surplice when conducting services, but died before the citation arrived.

Joseph spent some of his schooldays at Pocklington, where Robert Sedgwick was Master. He went up to St. John's College, Cambridge in 1646 and having taken the degree of Bachelor of Arts was elected as a Fellow of Magdalene. There he admonished the young Samuel Pepys on 21st October 1653 for having been 'scandalously in drink' the night before. He and Pepys were to be lifelong friends. Joseph was a popular tutor and was Senior Proctor of the university in 1658. By 1660 he was qualified for the degree of Bachelor of Divinity and seemed to be approaching the middle stage of a successful academic career.

In that year the monarchy was restored. Joseph's father had objected to the High Anglicanism of Charles I and his bishops. Joseph himself had prospered at Cambridge under the Commonwealth and the Protectorate. He was preaching in London in the first two years of Charles II's reign and told Pepys in July 1661 over drinks in a tavern in Pope's Head Alley that he believed the King would be unable to restore the intolerant Anglicanism of which his father had fallen foul; the City of London, he was sure, would not allow it.

Events proved him wrong. "Considering the dissension in England about church government etc., I resolved to settle beyond the sea, that I might be quiet." Cambridge no longer had a place for a man of Joseph's convictions. He left for the Netherlands where he lodged with a minister of the English church at Leiden and in 1664 enrolled as a student at Leiden University.

In 1666, during the second Anglo-Dutch War, Joseph landed from a Dutch vessel on the coast of Suffolk. He was arrested, being considered "as dangerous a person as could have been sent ... to do the Dutch intelligence in England." Papers found on him were confiscated; they were in fact innocuous. Joseph maintained that he had come home to settle his affairs before marrying the daughter of the minister of the English church at Amsterdam, Richard Mayden.

Joseph was soon released on condition that he did not return to the Netherlands, but by the next year he had gone back, married Elizabeth Mayden and been elected minister of the Scottish church at Middelburg in Zeeland. A dissenting clergyman's ministry to an expatriate community gave him an acceptable reason for

residing abroad; it also provided cover for other activities.

By 1673 the Dutch were in conflict with France. There then appeared an anonymous work entitled 'The Interest of these United Provinces', written purportedly by a patriotic Dutchman, in which it was argued that the Netherlands' best interests would be served by closer association with England.

Joseph was discovered to be the author. France was not without friends in the Netherlands and at their behest Joseph was banished until the end of the war. His reception in England was very different from his reception on the Suffolk coast seven years before. Charles II granted him the income of a rich church living in Wales, even through Joseph, as a dissenter, was not entitled to hold office as rector: it was arranged that he could enjoy the remuneration without performing the duties. This was almost certainly a discreet means of payment for services as an English government agent. Had he been a Dutch spy until 1666, and was he then 'turned' in exchange for immunity from prosecution? Was he in fact working for both sides even afterwards?

In or before 1702 Joseph wrote to Lord Nottingham, then Secretary of State, offering the services he had performed for previous secretaries. He had by then been settled back in the Netherlands for many years. The letters of Aphra Behn the playwright, herself a spy, contain tantalising references to Joseph which provide evidence of his secret work during Charles II's reign.

While he served both as a minister and as a spy, Joseph continued his scholarly work. In 1663 he produced an expanded version of the Greek-Latin Lexicon of Schrevelius; Joseph's preface to it is a sparkling display of the Ciceronian Latin he had learnt at Pocklington and polished at Cambridge.

In January 1678 Joseph became minister of the English church at Rotterdam. Three years later he wrote to Pepys: "I live to my content in great peace and quietness, above the frowns of fortune and below the envy of my enemies." In 1707 he wrote to Queen Anne's minister Robert Harley to complain that he had not been paid for some years for his services as a government agent and offering to sell Harley his coin-collection. He died at Rotterdam later that year and according to one tradition left his books to Pocklington.

Canon Stephen Deas (OP 1963 - 1970)

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Contacting us: If you'd like to be in touch with us about any aspect of the 500th, then please contact Rachel Dare at Pocklington School, West Green, York YO42 2NJ, **Tel: 01759 321307**, **e-mail: pock500@pocklingtonschool.com**

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Coming up in the next issue: Dowman's coat of arms, & activities planned

FUNDRAISING DINNER

With the 500th now just over four years away we need to turn our attention to fundraising. Ideas are invited for how we might do this. A spread of activities would be advisable, and we also need to ensure that the school itself isn't overloaded with requests to host events.

One idea that emerged early was to hold fundraising dinners in interesting houses. A similar approach could be applied to each one: after reception drinks a brief introduction to the house, its architecture and its history, followed by a five-course dinner, and then a fifteen-minute cabaret using material from the school's history and performed by sixth formers.

We are keen to try out this idea and have the first date planned, Friday 12th March at 7pm. The venue will be an 1830s' villa, Knavesmire Lodge, overlooking York Racecourse. Former owners have included Sir Edward and Lady Lycett Green, the couple who set in motion the notorious Tranby Croft scandal. The cost of the evening is £40, and places can be booked by contacting Rachel Dare in the OP Office on 01759 321307, darer@pocklingtonschool.com. All funds raised at the dinner will go towards Project Archive 1514, the new school archive room we are planning to create to celebrate our 500 years of history. [Booking forms are also available to download from 'Forthcoming Events' in the Pocklington 500 area of the school website: **www.pocklingtonschool.com**](#)



'A Quiet Round Game', the famous print of the incident. The Lycett Greens are the couple on the far left.

REUNITE THE YEARS SUPPER

In November 2009 a supper was held at school to bring together those pupils who, in the past 50 years, have held a post of seniority during their time at Pocklington. Current and retired members of teaching staff were also invited to the event which was part of the school's efforts to expand and develop links with past pupils in the run up to the 500th birthday in 2014. Guests were able to go on a tour of the school before a drinks reception in the library (previously the school gym!). This was followed by dinner in the dining hall with guests taking trays, school dinner-style, to the counter where a carvery was served by Andrew D'Arcy and his team. A self-serve cheese and port course offered another opportunity for guests to mingle and an enjoyable evening was had by all. 'Homework' comprised a file for each guest with a list of 'lost boys and girls' from their year group and a request for help to find them and put them back in touch with the school. To view the guest list and photos from the evening please go to 'Recent Events' in the Pocklington 500 area of the school website: www.pocklingtonschool.com.