

**THE HISTORY OF ST. ANTHONY'S  
HOSPITAL, NOW THE BLUE COAT  
BOYS' CHARITY SCHOOL, IN  
PEASEHOLME, IN THE CITY OF  
YORK**

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The history of St. Anthony's hospital, now the Blue coat boys' charity school, in peaseholme, in the city of York by Robert Davies

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THE ENTIRE PROCEEDS OF THE SALE OF THIS TRACT WILL BE  
APPROPRIATED TO THE FUNDS OF THE CHARITY.

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WILLIAM RICHARDSON, Esq.,

THE CHAIRMAN; AND TO THE

HON. AND VERY REV. THE DEAN OF YORK

(AUGUSTUS DUNCOMBE, D.D.),

THE RIGHT HON. THE LORD MAYOR OF YORK

(ALFRED ELF HARGROVE, Esq.),

AND THE OTHER MEMBERS OF THE

ANNUAL COMMITTEE OF DIRECTORS OF THE

BLUE COAT BOYS' CHARITY SCHOOL,

THE FOLLOWING PAGES ARE RESPECTFULLY DEDICATED,

YORK, January 1st, 1869.



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# SAINT ANTHONY'S HOSPITAL

## IN PEASEHOLME.

THE Itinerary of John Leland, the celebrated antiquary who visited York about the year 1588, contains the following brief account of St. Anthony's Hospital, in Peaseholme:—  
"The hospital of S. Antony was foundid about a 100 yeres sins by a knight of Yorkshir caullid John Langtoun. Sum say he was mair of York."<sup>a</sup>

Our own historian, Mr. Drake, adds little to this slight notice, but he inconsiderately assumes that the knight of Yorkshire named in the Itinerary was the John de Langton who was mayor of York many years in succession during the reign of King Edward the Third, and this has led him erroneously to represent Leland as stating "that the hospital was founded about two hundred years ago."<sup>b</sup>

The fact is that the author of the Itinerary was nearly right as to the time when the hospital was founded, but he was incorrect in saying that Sir John Langton was the founder. Nor was there any truth in the tradition he alludes to that the Yorkshire knight was mayor of York.

The erection of the picturesque edifice which yet exists to grace our city, called the Hospital of St. Anthony in Peaseholme, was the work of one of those guilds or fraternities which were of novel introduction and became numerous in this country during the earlier half of the fifteenth century. These institutions were of a more comprehensive character than the existing trade-guilds or companies, each of which was composed exclusively of persons following the same business or occupation. They originated with a few of the better class of citizens, who invited all persons to join them, without distinction of sex or employment, who were desirous

<sup>a</sup> Leland's Itinerary. 2nd ed., vol. L., p. 56.

<sup>b</sup> Eboracum, p. 816.

of becoming members of the guild and of contributing to promote the object of its founders. In the constitution of the new guilds or fraternities, the religious, the charitable, and the secular elements were combined. The buildings erected for the purposes of the guild usually consisted of (1st) a chapel in which one or two priests were appointed to officiate as chaplains and confessors; (2nd) an hospital or almshouse for the reception of a certain number of poor and impotent persons selected by the guild; and (3rd) a hall in which the members of the guild might hold their periodical meetings or assemblies on occasions of either business or festivity. To these were added certain useful domestic offices, as kitchen, larder, buttery, &c.

In the year 1446, the twenty-fourth of the reign of King Henry VI., half a dozen respectable and wealthy citizens of York, whose names were William Balle, Thomas Crathorn, John Kelyngham, Thomas Cotys, Richard Thornton, and John Ase, obtained from that pious and benignant monarch a charter of incorporation whereby they were licensed to found and establish in the city of York, to the praise and honour of God, of the blessed Mary his mother, and of Saint Martin the Confessor, a Fraternity or perpetual Guild, to consist of themselves and others who were willing to be of the same fraternity. The charter required that the brethren of the guild should elect annually from themselves, on the Sunday next after the Feast of the Annunciation of the Blessed Mary, one master and two keepers for the good government of the guild, which was to be called the Fraternity or Guild of St. Martin of York. The charter also licensed the master, keepers, brethren, and sisters of the guild for the time being to accept a grant of a piece of ground called Hiknas otherwise Haknas, with a house annexed to it which Sir John Langton, knight, out of his abundant liberality and charity proposed to assign and give to them, on which piece of ground a chapel and other buildings were to be erected, with the intention that one chaplain should perform divine offices daily in the same chapel, and that seven poor men should assist in offering up constant prayers therein for the good estate of the king and his consort, and for their souls after they had departed this life, and for the souls of their deceased ancestors, as well as for the souls of all the brethren and sisters and all the benefactors of the guild.

Although "The Fraternity or Guild of Saint Martin of York," was the designation prescribed by the charter, the