

very largely of potions and charms, and these, it was thought, were most effective when administered by a priest upon consecrated ground. Some of the drugs were laxative, some sedative, and some tonic or stimulating; they were nearly all vegetable, and often as many as fifteen were found in one prescription. These, no doubt, did good in certain cases, but the chief effect of the leechdoms, with their charms and spells, was mental rather than physical. . . . A very favourite prescription was 'Hiera Picra' or holy bitters, which, in a simple form, contained aloes, mastic, saffron, Indian navel, carpo balsam, and assarum; though for more important cases fourteen ingredients were used. It is probable, therefore, that the hospital apothecary of the twelfth century was quite a busy man. . . . It may be asked where those canons who attended the sick in St. Mary's and St. Thomas's received their medical training, and I can only reply that probably they learnt their simple craft by working in the infirmary with older men of fuller experience."

St. Thomas's was not and could not be called St. Thomas's until after Becket was canonised in 1173, but the hospital was gradually evolved in connection with the Augustinian Priory of St. Mary the Virgin until separated from St. Mary's in 1215.

After a disastrous fire, in which most of the Priory and nearly the whole of Southwark were burnt down, which, the *Annals of Bermondsey* say, occurred in 1207, Peter de Rupibus, Bishop of Winchester, appealed for funds to rebuild the Hospital. "Behold," he says, "at Southwark an ancient spital, built of old to entertain the poor, has been entirely reduced to cinders and ashes." As an incentive to gifts he remitted to all who would give toward the rebuilding twenty days of penance, and ample funds were raised. Before they began to rebuild, the Bishop and Canons decided that the latter should move their quarters to a new site, and chose a spot about a hundred yards farther from the river, where the air was said to be purer and water more plentiful. This is described as "the land of Amicus, the Archdeacon of Surrey."

Permission was "granted to the brothers and sisters of the old hospital of St. Thomas to go with the new hospital of St. Thomas, founded on ground of Winchester Church."

The author gives a lucid explanation of the founding of the Priory of Bermondsey, as distinct from the Collegiate Church and Priory of St. Mary the Virgin, with which we have hitherto been dealing, and of which St. Thomas's Hospital was an off-shoot. "It seems certain that the land upon which the Priory of Bermondsey was built was given by William Rufus in 1089, in which year four Cluniac monks came over from La Charité sur Loire—a daughter house of the great monastery at Clugny on the Saône, which was one of the richest seats of learning in Christendom. The Cluniacs were a reformed Order of the Benedictines or Black Monks, and must be carefully distinguished from the Augustinians, or Black Canons of St. Mary the Virgin, since the canons regular had a much less strict discipline than the monks, did not adopt the tonsure, and wore a black gown over which was a white rochet or short surplice, with lace round its hem, and a black cape over all. On their heads they wore a biretta and instead of being shaven like the monks they allowed their beards to grow. On their feet they wore shoes instead of the monastic sandals. . . . It is said that the Augustinian robes were the favourite dress of Thomas à Becket, and that it was arrayed in this way that he met his death at Canterbury in 1170.

"In the agreement between the Prior of St. Mary Overie's and Amicus, the first Warden or Master of the new hospital, it is stated that 'the brethren and sisters of the old hospital of St. Thomas's may transfer themselves into the new hospital.'" There is no doubt that these sisters

were "Augustinian canonesses or nuns, and that the hospital, as well as the Priory of St. Mary's, had the ecclesiastical status of a mixed convent, like the great Augustinian House of Sion, at Isleworth."

The Austin Canons and the Cluniac Monks.

Though it is possible that the Bermondsey St. Thomas's Hospital and the St. Thomas's built at Southwark, an off-shoot of St. Mary Overie, were later united, the author cannot think any arrangement likely by which Austin canons who were subject to the visitation of the Bishop of Winchester, and alien Cluniac monks, who were quite free from his control, worked together at Bermondsey, nor are there any records to show that such an impossible arrangement existed. We arrive, therefore, at the inevitable conclusion that the origin of St. Thomas's Hospital was at the Priory of St. Mary Overie, Southwark, and that after the canonisation of Archbishop Becket in 1173, the new and separate hospital was called by his name.

"In the thirteenth century the hospital was 'one of the sons of the Holy Roman Church,' and its possessions were therefore Church property, and much more secure than if they had belonged to a temporal authority. Realising this, the various Bishops of Winchester obtained from the Popes special bulls recognising and confirming the right of St. Thomas's to a quiet enjoyment of its lands and goods. In the Chartulary will be found nine bulls of this kind, the manuscript of all these, we are told, has been crossed through, probably after the Reformation, in order to show the contempt with which they were then regarded.

"The urgent need at St. Thomas was to give shelter to the more serious cases of sickness and destitution reaching London along the great southern roads and to provide a temporary home for the canons of St. Mary until their priory was rebuilt.

"Every reference we have tells us that there were four canons or brethren and three professed sisters or nuns, presided over by a keeper, warder, rector or master, and, so far as we know, this is the number of the staff which had worked the old hospital across the road. There must also have been a considerable number of lay brethren who acted as surgeons, porters, brewer, baker, cook, etc., as well as lay sisters, the prototypes of our modern nurses. The sick, in the early days, lay upon rushes or straw mattresses on the floor. Beds became common in the late thirteenth century and were occupied by two or even three patients, who in those days wore no night clothes of any sort."

The three men to whom the hospital owes more than to any others were the Bishops Peter de Rupibus (who died in 1238), Giffard (who replaced the collegiate priests with the Black Canons of the Order of St. Augustine), and Ridley (the "unassuming, self-effacing bishop and martyr to whose energy and capacity the refounding of the hospital was really due.")

In the *Collections of a London Citizen* (Camden Society) it is incidentally disclosed that St. Thomas's Hospital had a maternity ward in the fourteenth century due to the liberality of that popular Londoner "Dick Whittington":—

"Thomas Spetylle. And at that same place is an ospytalyte for pore men and wymmen, and that nobyl marchaunt, Rycharde Whytyngdon, made a newe chambyr with viii beddys for yong women that had done a-mysse in truste of a good mendment. And he commaundyd thatt alle the thyngys that ben don in that chambyr shulde be kepte secrete with owte forthe, in payne of lesyng of hyr levyng; for he wolde not shame no yonge women in noo wyse, for hit myght be cause of hyr lettyng (hindrance) of hyr maryage."

Two Important Pieces of Work.

Two important pieces of work of which St. Thomas's Hospital is justly proud were the printing of a complete

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