

CHAPTER II.

THE CHURCH,

AND RELIGIOUS CUSTOMS AND CEREMONIES.

THE church is a rectory endowed with the great and small tithes, subject only to one modus, which will be mentioned hereafter. Its annual outgoings are;

	£.	s.	d.
Tenths (with acquittance <i>6d.</i>)	1	4	2½
Procurations due to the archdeacon of Sudbury at Easter, 8 7½			0
One synodal due to the bishop of Norwich at the same time (with acquittance <i>4d.</i>)	0	1	4
		1	14 2
Procurations due to the bishop on his visitation (with acquit- tance <i>4d.</i>)	0	3	¾

It would be impossible, and perhaps tedious, to give a minute and continued ecclesiastical history of a private church. All that is here attempted is, to arrange in chronological order such notices on the subject as the author has been able to collect.

We learn from Domesday Book (which was compiled between the years 1081 and 1086) that here was a church at that time: a benefit which, from the silence of that record in this particular, it is probable several villages did not then enjoy. And that this village enjoyed it, might perhaps be owing to the neighbouring monastery of St. Edmund,

which

which was now grown to great power and wealth; for all these religions foundations diffused, as far as their influence reached, every kind of civilization. Its possession in land was then 30 acres, to which, it is remarkable, scarcely any addition has since been made. It has been uninterruptedly appendant to the principal manor from the earliest times of which we have any record to the present; for in 1272 the abbot of Bury St. Edmund's, in the right of his ward-ship of Eustace Fitz-Thomas, the principal lord of the village, let the manor, and advowson, to William de Clifford, the king's escheator, during the minority, in which time the church happened to become vacant, and Clifford presented to it.

The church, as to its present structure, is of no antiquity; nor are there any documents of its antient state: the description of it, therefore, shall be postponed to the end of this division of the work.

In 1255, when Walter bishop of Norwich drew up, by command of the pope, the first account of the value of all the church preferments in England (called from him "the Norwich taxation") Hawsted was thus rated.

Snaylwell* xxij m'rc –Haustede –xx m'rc.†

In 1281, Cecelia, the widow of William Talmache, who had been of consequence enough to give name to a manor here, died, and left her son William, and Gilbert de Melton, chaplain‡, her executors; the latter with a legacy of Liijs. iiijd. In these early times, and indeed much later, ecclesiastics had greater power over mankind: for, exclusive of that superiority which lettered will always have over unlettered, their religious character, as well as the laws in their favour, gave them an opportunity of acquiring a strong influence over the human mind. They could not, however, be executors of testaments without the licence of the ordinary; so that in the present instance a permission of that sort must

* What Snaylwell means is uncertain; it occurs regularly through the archdeaconries of Sudbury and Suffolk, and seems to imply a different taxation: it was followed twice afterwards. Harl. MSS.

† In Pope Nicholas's Valor, Hausted is XXII marcs.

‡ A chaplain (*capellanus*) was the assistant, or curate, to the rector.

have been procured. The will itself of Cecilia is not extant: but some particulars of it, as well as some religious customs of the time, may be collected from the chaplain's account, who appears to have been the acting executor, and the state of whose receipts and expences, most fairly written, is in my possession. The following items are taken in the order they occur.

The offerings and dinner of a carter, and two days, on Easter-day, *iiij d. ob.* that is, an *ob.* each for their offerings, and *jd.* each for their repast. The offerings made by masters for their servants frequently occur; so that it should seem to have been a custom. Of the *daye*, who was an inferior servant, something will be said hereafter. The allowance for a repast was probably because they were not domestics, and so did not partake of the festivity of the season at the house.

Wax, that is, wax-candles, bought for the executors and their servants against the feast of the Purification of the Lady Mary, *vijd.** This festival was on the 2d of February, and celebrated with abundance of candles, both in churches and processions, in memory, as is supposed, of our Saviour's being on that day declared, by old Simeon, to be "a Light to lighten the Gentiles". On this day were consecrated all the tapers and candles which were to be used in the church during the year. Hence it was also called Candle-mas-day; a name still familiar to us.

To the sacrist of St. Mary's church at Bury, to pray for the lady's soul, *ijd.* One mass celebrated for the soul of the Lady, and a ringing for her soul at Hawsted *ijjd.* The same at Bury, *ijjd.* The ringing of bells was no inconsiderable part of the ceremony at ancient funerals, and is still continued among us. The design of it was, that the living might be put in mind to pray for the soul of the departed. Old wills abound with legacies for these ringings.

A pair of shoes to a priest for assisting Gilbert the chaplain in celebrating mass for the lady's soul, *ijd.* A pair, of shoes, as well as of

* Wax 5½d. per pound in the beginning of Henry VIII. Nichols's Illustrations of the Manners and Expences of antient Times in England, 1797 p.151. At this time, 1809, yellow wax is sold from 2s. 2d. to 2s.6d. per pound.

Were the wax candles at that time made of the common unbleached yellow wax?

gloves, seems to have been a common present of old. In one of archbishop (of Canterbury) Mepham's Constitutions in 1328, where mention is made of those who obstructed the payment of tithes, it is said, "others consume and carry away, or cause damage to be done to such tithes, unless gloves or shoes be first given or promised them*."

Our ancestors, when they ordered religious services to be performed for their souls, not only left money, but frequently also victuals and drink, to the performers. In a will dated 1506 is this; "Item, I will myn executors, as sone as it may come to ther knowledg that I am dede, that they make a *drynkyng* for my soule to the value of vjs. Viijd. in the church of Sporlet†." In 1526, *vs.* were left for *bread and hale* to be spent in the porch (that is, chapel) of St. John, after the Dirige‡. And in 1531 land was tied by will for brewing 6 bushels of *malt*, baking 3 bushels of *wheat*, and buying ijs. worth of *cheese*, annually on the Monday in Easter week, for the relief and comfort of the parishioners of Garblesham, "there being a dirige," says the testator, "on the said Monday, to pray for my soule §." These repasts at funerals, and at other memorials for the dead, were charitably designed, as is expressed in the last extract, for the relief and comfort of the poor, who were doubtless expected to assist with their prayers: it is probable, however, that they often ended, as many festivities do, in a manner very little akin to the piety with which they began. The custom, however, will explain the reason of the various articles of food that occur among the following items, ranged under the title of, "Monies paid to divers persons for divers things bought for the funeral of the lady Cecilia."

To Henry Belcher, of Bury St. Edmund's, for fish and herrings, ixs.

To Allan Fouks for pikes || and eels (*piks et anguillis*) xxvjs; For cups

* Johnson's Eccl. Laws, 1328, 7

† Hist. Norf.vol.III p.443.

‡ Hist. Westm. and Cumb vol. I. p. 613.

§ Hist. Norf. vol. 1. p. 183.

|| This is an instance of this fish being in England long before the reign of Henry VIII when it is said to have been first introduced. The author also of Fleta, who wrote in this reign, mentions it; and because the passage is curious, I will transcribe it: "Pis-

and dishes, &c. xivs.vijd. *ob.* To Thomas Fitz Thomas, of Heyham, for rabbits, xijs. To Ralph le Smeremonger for meat (*carne*) xxs. To Adam le Seper Cook for poultry (*volatilibus*) iijs. in part. To bailiff Alexander de Walsham for xvj geese, iiijs. viijd. To John Stowe for wine, xxxiijs vjd. To a baker of Bury St. Edmund's for wastle bread to make mortarrels * (*pro gastellis emptis die sepulture domine, pro mortarellis inde faciendis*) iijd.

The bakers at Bury had 2 quarters and 2 bushels of wheat delivered them to make bread for the poor there.

To Thomas Battersford for cloth for black coats xxxs. in part. To Thomas Fuller for white cloth for the poor, xvs. in part. To John Camp, of Bury St. Edmund's, furrier, for furs for the black coats, viijs. *xjd.* To John de Northfolck for mending the cloaths of the poor people, iiijs. To Margery Ely for beer† for the burial, xixs, *xjd.*

The cloathing of the poor was a judicious act of charity, as it could not well be abused. We should now, indeed, think that a black coat bestowed on a poor person wanted not the addition of fur: such however was the fashion of the time; and a sumptuary law of 37 Edw. III. allows handicraft and yeomen to wear no manner of furre nor of *bugg* ‡, but onely lambe, coney, catte, and foxe,

-carias suas quisque discretus Bresmiis et Perchiis faciet instaurari ; sed non de *lupis aquaticis*, Tenchiis vel Anguillis, qui effusionem em Piscium nituntur devorare." . L. ii. c. 73.

* A mortarrel was made of wastel bread (which was one of the better sorts) and milk. It was one of the messes for the poor people of St. Cross's Hospital near Winchester. Lowth's Life of Wykeham, P: 68. -The making of *mortrewes*, was one of the qualifications of Chaucer's Cook. Prol. 586. Lord Bacon's *mortress* was a more savoury composition than that just mentioned, being made of the brawn of capons *stamped*, probably in a *mortar*, whence, Mr. Tyrwhitt conjectures, it had its name. See Archreologia, vol, XI. pp. 421, 422.

† It is well known that the art of brewing was formerly exercised by women; as it is to this day in Wales. See Mr. Barrington on the more ancient Statutes, p.54.

‡ *Bugg*.] Dr. Jamieson, in his Scottish Etymological Dictionary; says, *Buge*, lamb's furr. Bailey, and others, spell the word *budge*; *budge batchelors*, a company of poor old men-clothed in long gowns lined with lamb's furr, who attend on the Lord Mayor of the city of London, at the solemnity of the public shew on the first day that he enters upon his office.

If this comfortable provision was made for the bodies of the poor, the following charges shew that no small cost was bestowed on the lady's own person. To the chandler (*candelario*) of Bury St. Edmund's in part, ix*s*, ij*d*. To John Sencle of the same, for wax and divers spices, iiij*l*. iiij*s*. ij*d*. To Alexander Westlee of the same, for fine linen and silk, and other necessaries for attiring the lady's body (*pro sindone et serico et aliis necessariis pro corpore domine attiliando* *) xxxij*s*.

The *chandler* was the person who made and applied the cere-cloth.

Elizabeth Tudor, second daughter of Henry VII. was cered by the *waxchandlert*. And in a MS ceremonial of the funeral of queen Mary, daughter of Henry VIII in the College of Arms, we are told that the *officers of the chaundry*, and the *clerks of the spicery*, came and *cered* the queen with linen cloth, wax, and with a number of spices very costly‡. These quotations sufficiently illustrate the meaning and design of the last three articles. The silk was probably designed as an envelope for the corpse after it was embalmed.

This embalming, when considered as performed for a private person, is a striking instance of the costly extravagance of funerals at this time. The bills relative to it (and one of them not fully paid) amount to *vjl. vs. iiij*d**. Now this year, which was not a cheap one, the highest price of wheat was iiij*s*. viij*d*. a quarter. Rating it therefore at the average price of iiij*s*. v*d*. this embalming cost as much money as would purchase about xxviiij quarters of wheat, which at this time [1784] are worth about l*xl*.

The stipend to Sir § Gilbert de Melton, chaplain, for celebrating

* Du Cange has *attilium* and *attiliamentum* for the *attelage*, *equipage*, or *harnois* of horses, and other beasts of draught, and of ships. The verb does not occur. I know not how to translate it better.

† Dart's Westm. Abb. vol. II. p. 28.

‡ Archæologia, vol, III. p.401.,

§ This is the only time he has, the honourable distinction of *Sir* prefixed to his name. It was a title of respect given formerly to several persons besides knights: as Sire Clerke, Sir Monk, Sire Man of Laws, &c. in Chaucer; and so frequently bestowed on priests, that it has crept even into acts of parliament. Tyrwhitt's Glossary to Chaucer. Malone's Notes on Shakspeare.

masses for the lady's soul, from Easter to Michaelmas, xxxiijs. iiijd. This would purchase just 200 masses, at ijd.each. A mass and a ringing was iijd. as we have seen before.

The distresses in which Edward III soon involved himself by his foreign wars, bring us acquainted with the value of this rectory at that time. In the parliament which met in March 1340, the prelates, earls, barons, and knights of shires granted the king for two years the ninth sheaf, fleece, and lamb. The contribution which this village was to make, is thus recorded in the Rot. None Garbarum*,. &c. taken April 20, 14 Edw. III at Henhow, near Bury, before the abbot of Leyston, Nic, de Laste, Roger de Tode, Phil. de Risby, Thomas de Asshe, Jonn Deneyt, and others, jurors†.

They say that the church of Hausted is extended to xiiijl. xiijs. iiijd. They say also that the extent does not amount to this. And they say that the ninth-part of the sheaves, fleeces, and lambs, is worth this year cxiijs. iiijd. and no more, because the rector of the church holds divers possessions (*tenementa*), consisting of lands, meadows, pastures, rents, with the tithe of hay, and other small tithes, the great tithes and offerings, which are worth yearly ixl as is represented by six men of the said village, on their oaths, viz. Robert Aldred, Nich. de Areford, Adam de Wrighet, Walt. Coo, Hugh Raison, and John Lambard.

- In 1358, the customary tenants paid their lord at Christmas a small rent, called *offering silver*. Eleven of them paid in all xviijd.‡.

* Nonarum Inquisitiones in Curia Scaccarii temp. regis Edward. III. 1807, folio, published by order of his present Majesty, George III. for the use of Parliament.

† The commissioners for Suffolk were, the Prior of St. Peter of Ipswich, Ralph de Bockyngg, John de Hemenhale, Ralph de Wylyngham; 20 April 1339; 1340; afterwards, on the 10th of June, the abbot of Leyston was appointed in the place of the Prior of St. Peter of Ipswich.

The Prior of the Holy Trinity of Norwich receiver of the subsidie of the ninth (Nonarum Inquisitiones, page 67, col. 1.)

‡ In the manor of Sudbury in Harrow on the Hill, Middlesex, the customary tenants' service seems to have been commuted for certain sums of money called *work silver*, which is frequently mentioned in the old Survey. (Lysons's Environs of London, vol II p563, 564.)

- In 1386, the Christmas-offerings, made by the master for his domestics, were much increased: for then they were xiiijd. for 7 servants. And the candles bought for them against the Purification of the Lady Mary cost vd.
- In 1387-9-90, the same sum was paid, and called *clothing-silver*. I know not the design of this payment.
- In a deed of 1399, mention is made of a cross in Pinford Street.
- In 1448, one of the outgoings of the manor was, pro *Romescot*, ijs.*

From the middle of this century are preserved several wills† made by the inhabitants of this village, and which exhibit to us several religious customs and modes of thinking that prevailed in former times. From their general tendency, they were evidently the manufacture of ecclesiastics; the duties of whose office called them to the bed-side of the sick, who frequently (as is usual at all times) deferred executing this solemn act to that season, when the mind, intent upon futurity, was little anxious about the disposition of temporal riches, except as the means of purchasing that happiness which it was thought they could procure in another state. Even if the sick man had wished to decline the interference of a religious, he could scarcely have done it; for his physician was ordered by an ecclesiastical law, first effectually to persuade him to call for the physicians of the soul, that when his patient had taken spiritual cure, he might with better effect proceed to bodily medicines: and laymen were often to be dissuaded from making their wills without the presence of a parish priest, as they desired their wills to be fulfilled‡. Nay, it should seem as if the religious expected a third (or some other part, according to circumstances) of the moveables

* Peter-pence.

† They are lodged in the registrar of the archdeaconry of Sudbury's office at Bury; and I am happy in this opportunity of acknowledging the liberality of Mr. Isham Dalton, the present registrar (1784), in permitting me to make such extracts from them as I thought proper - without a fee.

‡ Johnson's Ecclesiastical Laws, 1229-1236.

of those that died intestate, and which they ought to have bequeathed for pious purposes*.

Margery Muryell of Hausted, widow, made her will Dec. 12, 1451; and her first bequest was xiijs. iiijd; to the high altar of the parish church there for tithes forgotten. She then bequeathed xiijs. iiijd. to the fabric of the church; xls. To be spent on her burial day, in victuals and drink for the poor and her neighbours; v mares to be reserved for celebrating her obsequies, the day of her death, for xx years, being iijs. iiijd. for each anniversary, to be expended in works of charity for the health of her soul, and of those of her parents and benefactors deceased; vjs.viijd. towards the repairs of the common way† at Herdwick; and iijs. iiijd. towards those of the king's commn way in Hausted, opposite the tenement of Robert Pyper. To her god-daughter (*fillie spirituali*) Margery Fuller, vjs.viijd. all her beds and cloaths, and such a girdle as she should choose. To another god-daughter, a sheep. After bequeathing 3 more sheep and xijd. each to three persons, and half a marc to a poor woman, she appoints two executors, with a legacy of half a marc to each for their trouble; and directs them, that with the consent and advice of John Clopton, esq. they dispose of all the residue of her goods and chattels in charitable works, for the welfare of her soul, and of those for whom she was bound to pray.

In 1452 Alice, the widow of Jolm Bokenham, late of Hausted, gentyman, bequeathed iijs. iiijd. to the high altar of the church there. Also v marcs to a proper chaplain to say masses in the said church a whole year for her soul, and for that of her husband; and for the souls of those for whom she was bound to pray. To Richard Borle, gentyman, a blackcoat.; the same to his wife. To John Makeroo, a black coat, and one of kendal. To Isabel Stanton, her serving-maid, a black coat, one of a green colour, and two veils-*flammeola*. The residue of all her goods she left to be disposed of by her executors, as they should

* Johnson's Ecclesiastical Laws, 1261. 15 – 1268.23

† Such legacies were very common in former times, before any effectual laws were made for the repairs of the highways.

think proper, for the welfare of her soul, of her husband's, and of those of all her benefactors. Proved at Fornham St. Martin*, Oct.2,1452.

In 1480 John Meryell, junior, of Hausted, bequeathed his soul to God Almighty, and to our Lady Saint Mary, and to all the company in Heaven, and his body to be buried in the holy sepulchre, that is, in the cherch-ycrd of Hausted†. He left to the high altar there xijd for tithes forgotten: and to the friars of Babwell to pray for his soul a trental of masses‡, xs. This is in English.

Babwell was about one mile out or the North gate of Bury. Some ruins of it still remain; and a house built within its precincts retains the name of *the Friary*. These friars were first settled near the abbey, but displaced by the monks, who every where held them in abhorrence. They were, however, great favourites with the people in general; for in turning over a multitude of wills, I observe they had frequent legacies left them. And in one of the accounts of the bailiff of this manor, in the time of Richard II there is the payment of a carter for fetching tiles for them from Sudbury, which was 18 miles from their house. They assisted the sick (says Sir William Dugdale §) in making their testaments; which accounts for their appearing so often in them.

Robert Parker of Hawsted, in 1492, bequeathed his soul to Almighty God, &c. and his body to be buried in the holy sepulture; and to the high auter in the cherche, in recompence of his dewes too little paid,

* A village two miles from Bury. The wills of this neighbourhood were generally proved in that church, as the abbot of Bury would not suffer the archdeacon of Sudbury, or his deputies, to exercise any act of authority within the town.

† The holy sepulchre is not usually placed in the church-yard; the situation is generally on the North side of the chancel, and makes part of it. (*Archæologia*, vol. III. P 1, 2, 3.

‡ A trental of masses was, as its name implies, thirty masses, performed either one a day for thirty days together, immediately after the burial; or all together, on the 30th day. When the testator was so poor that he could not afford a whole trental, he sometimes ordered half a one. Thirty seems to have been a favourite number in these post-humous ceremonies. The thirtieth day, or month's mind, frequently occurs in ancient wills.

§, *Warwickshire*, p. 113.

and for the helthe of his soul, ijs. vjd. To Margaret his wife all his hostiliaments*, utenselys, and jowellys†, to his house pertaining.

His son Henry Parker soon afterwards ordered a priest to sing for his soul a year after his decease: a quarter in each of the two years next following, and half a year in the third.

In 1493, Roger Drury of Hawsted, Esq. being in hole mende, and belevyng as God and the church wuld he shuld, made his testament. Such a profession of orthodoxy was not very common: but some of the enemies of Lollardism might think it necessary, or decent, to profess in their wills the steadiness of their faith, especially in this reign, which was particularly unfriendly to the doctrines of Wickliff. He left c marcs to maintain a scholar of divinity at Cambridge for x years, who was to preach once a year at Bury, and once at Hawsted. But if he declined preaching, he was to have but vij marcs yearly. He had a well-furnished chapel in his house, as will farther appear by his will, which will be given at length.

In 1503 Johanne Cowper, late wife of William Cowper of Hawsted, among other legacies, bequeathed to her son John "one acre of land errabyll, lying at Wynesmere Hill, under the condycion that he fynde a lampe before the roode in the cherche of Hawsted, with the rent thereof as long as he leve -and yff it may be re red, then I wyll that the foreseyd John Cowper fynde it, or ellys it to be fonde as long as the worlde stonde."

Wiser people than Johanne Cowper could not, at that time, foresee for how few years their pious legacies would be applied to the purposes for which they were left. This piece, 25 Henry VIII was in her son Thomas, who then enfeoffed Robert Drury, Esq. and several others in it, without declaring the uses to which it was to be applied. It was then called *Lamp-lond*, a name it retains to this day, and belongs to the

* *Hostiliaments* mean *Stuff of Household*, as it is expressed in the wills of Sir Roger and Sir William Drury, that will be recited hereafter.

† *Jocalia*; any valuable furniture, or utensils.

parish. The rood before which this lamp was to hang, was the representation of our Saviour on the Cross, with the Virgin Mary on one side, and St. John on the other, placed on the top of that wooden screen of Gothic work which still divides the church and the chancel. This screen, from the use above-mentioned, was often called the *Rood-loft*; and from its being latticed, or cancellated, gave name to the chancel.

The revenues left for the support of lamps and candles must have been of considerable profit to the church. Not only the images of saints had lights burning before them, but the graves of those who could afford it were beset with them, either occasionally, or constantly. The dirty vapours issuing from these lights begrimed the very objects they were designed to embellish – *fæda nigro simulachra fumo*. Whoever has been in Roman Catholic countries must have observed this effect, particularly in the small chapels: nor are the fumes produced by the flames of so many unctuous bodies either agreeable or wholesome: though this is a little remedied by the incense-pots that are tossed about, during some parts of divine service.

In 1506 William Wyffin the older willed, that an honest prest should syng for his sowle, and all his good frends sowles, in the chirche of Halstede, be an hole yere, takyng for hys stypend as his executors and he should agree. Item, he beqwethed to the fryers of Babwell, to pray for his sowle, iijs. iiijd.

William Clark of Hawsted in 1512 - Item, I will that they doo for me and my friends xxs. at my buriall daie and yeerdaie.

Robert Legat, who died in 1526, is the only testator who bequeathed nothing to pious uses, though he left his two daughters xxs each. And this is the more remarkable, as the Reformation was but now beginning to dawn. Soon after, indeed, religion was so unsettled, that testators were often afraid of leaving any pious legacy; and when they did, the more cautious ones frequently subjoined the condition, "if the laws would let it stand good."

In 1528, Robert Wefyn of Halsted. - The residue of my goods not wylled, I wyll that my wyffe have them, to bryng me honestly to the erthe, and in dedes of charite.

The same year William Wyffin.-. Item, I will that the xxvjs. viijd. That my sone Robert ows unto me, I wyll that a prest. shall have it for to synge a quarter for me and hym in the chyrche of Halsted.

In 1533 Alen Legett, who seems to have had considerable property here, among other things a house called *Morelles*, left iijs. iiijd. to the high altar, and legacies to his children; and if they should die without lawful issue, "than I woll that yt be towlde (tolled or rung) and don for me and my wiffe, and all Christen sowles, in dedys of charyte, and to the scherche, and of heyweys, and to pore peple." He bequeaths also to the reparation of the church xls. "and the seyde Alen Legett hath gevine up all and tytyl in the *Churche-housse* of Hawstede, otherwisse callid the *Gylde Hall*, in the hands of John Macrowe and Thomas Wyffine, to the use of the towne." William Eglyn, the parson, was one of the witnesses; the canon law requiring that the parish priest, or the proper curate, if it conveniently might be, should be one of the witnesses to a will.

The *church-house* (as it is still called) or Guild-hall, is close to the church-yard, and continues the property of the parish, being within a few years converted to a work-house.

A guild-hall (a name still familiar to us) was a room where a society, or brotherhood, met. These, societies were formed for the advancement of charity, religion, or trade; and called gilds, or guilds, from a Saxon word, signifying money, because every member contributed some money towards the support of the brotherhood to which he belonged.

The little *Parochial Guilds* were sometimes so poor, that they could not afford to have a room of their own, but met at the members' houses. In general, however, they were in a better condition, and possessed or hired a house near the church, which was called the Guild-hall, or Church-house. This situation was convenient for them, as their business was to pray as well as eat. They consisted of an alderman, brethren and sisters: the parson of the parish, and the principal persons of the neighbourhood, were generally members. They had lands, received legacies, &c.: they frequently met; but their grand assembly was on the day of their patron saint, when they went to church, and offered up their prayers at his

altar

altar for all the members of the society, both living and dead. From this saint they took their distinction, as St. Thomas's guild, St. John's guild, &c. They bestowed annual salaries upon the poor, received travelling strangers, and did other acts of charity, as far as their revenues allowed. Their meetings were crowned by a dinner, and ended frequently in a manner not very consistent with their beginning.

Of these guilds Mr. Blomefield in particular, in his History of Norfolk, has preserved many records, which shew the design of their institution, and exhibit a lively picture of ancient manners. Of that in question I find no memorial, except on a perishing fragment of paper in the church chest, dated 15 April 1637.

Certayne goods in the Gilde Hale .

Imprimis, 6 plaunkes for 3 tables, with tressels that they ly on, and
2 formes.

Item, 2 large spits.

These were doubtless the wreck of the former furniture, and were used, as tradition reports, besides at the meetings of the brotherhood, at the celebration of the nuptials of the poor people, who sometimes here held their wedding feast, which was occasionally honoured by the presence of the principal persons of the village, who, from a gallery at the end of the large room, took a view of the rustic merriment on the unpaved floor below.

From these ancient guilds are derived our *modern clubs*, which, in some of the distant parts of the kingdom, where manners are slow in changing, still retain very strong marks of their origin. Of this I have a curious instance now before me in the "Rules and orders agreed on " by the Good-Intent Society, meeting at the house of Richard Treeve, inn-keeper, in Sennen* Church Town, in the county of Cornwall, begun the 2nd day of May 1778". From a copy of these, with which the landlord himself presented me in 1779, I shall select a few particu-

* Sennen is that extremity of Cornwall, which is commonly called *the Land's End*.

lars, which have such an air of antient piety and rude simplicity, that they might well pass for the ordinances of a guild three or four centuries ago.

The grand object of the society is, by a monthly contribution of 1s. by every member, to provide for such of the body as shall be sick or infirm.

" If any member shall be afflicted with the *venereal disease* or *itch*, or shall receive any hurt by attending *smugglers, officers, bailiffs*, or through *drunkenness, quarrelling*, or any other thing of his own seeking, he shall receive no benefit for such misfortune from the club.

"Every member is to attend the *funeral* (the expence of which is not to exceed three pounds) of a deceased member; and is to meet an hour before the time appointed for the funeral, to *attend the corpse to church and interment*; then *return to the club-room, and spend two-pence each member*, then depart the room, on forfeiture of three-pence.

"No bailiff, bailiff's follower, soldier, major's servant, or apparitor of the spiritual court, shall be admitted a member,

" If any member appear in the club-room *disguised in liquor*, he shall forfeit six-pence.

"If on any extraordinary occasion the stewards shall summon all the society together; each member shall then, and at all other times, *expend for his club two-pence*.

" If any member *shall profanely curse or swear*, he shall forfeit sixpence for each offence therein. If any member shall *brawl*, sing songs; or refuse to keep silence at the steward's command, he shall forfeit four-pence. If any member shall *give scurrilous and abusive language* to any other member, he shall forfeit six-pence. If any member shall *strike* another member in the club-room in club hours, he shall forfeit five shillings, or be excluded. If any member shall be *guilty of theft*, he shall be immediately excluded: or if any member shall live *a scandalous and base manner of life*, he shall be excluded.

"The society shall have *an annual feast* on 25 June (except it happens on a Sunday, and then on the day following) at the house of the said John Treeve, where every member shall meet at 9 o'clock in the fore-

noon,

"noon, and then *proceed in an orderly manner to the parish church of Sennen to hear a sermon*; preached by the minister, who shall be allowed half-a-guinea for the same; then return in the same manner to the club-house, where a dinner is to be provided at one shilling a head: the expence of the whole day, including dinner, is not to exceed one shilling and six-pence.

" *No woman to be admitted a member of the society, nor shall come into the room in club hours, the mistress or the maid of the house excepted, or to pay for an absent member, and to depart in a quarter of an hour: and if they abuse any member, the person who was the cause of their coming shall forfeit three-pence *.*"

It would be curious to contrast with the above some extracts, from the code of laws, by which some of the clubs in the neighbourhood of St. James's are regulated.

In 1536, Henry VIII caused a valuation of all ecclesiastical preferments in England to be made. This rectory was then rated at xjl. xvjs . xd. ob, its present valuation in the king's books. About the same time a composition probably took place between the patron and the rector for the tithes of the park, which was enclosed in this reign. In the reign of Elizabeth, the payment was a buck and doe, in lieu of tithes for the demesne lands. Afterwards vijl a year, under the name of a modus. Since the park has been converted into a farm, so much of it has been broken up, that vijl. a year becomes nearly an adequate composition for the tithes of the remaining pastures, for which only, and not for the demesne lands in general, the modus has, for this last century, been understood to be paid. To answer a private purpose, the mention of this modus was omitted in the terrier made about 60 years ago†, and preserved in the church chest. It was however acknowledged by my predecessor; and will, I trust, be never thought an object worth disputing.

* An act of parliament was passed in the year 1795 to protect these clubs or benefit societies, provided their Rules and Orders are approved and registered at the quarter sessions.

† This was written in 1784.

Alice Semar, widow, of the town of Hawsted, in 1552, bequeathed to her sister Anas, xls of lawful money of England, and her best gown and best kirtle*. To Cecily, the said sister's daughter, a red petticoat. To Hawsted church, to the building of the roof, xs. To eleven poor householders in Hawsted, which she named to the rector thereof, xis. To John Baker's daughter, god-child to her husband, xijd. Also to *Sir William Sebotson, parson of Hawsted, her curat, xxd.* Witnesses, William Sebotson, and John Macrow, of Hawsted.

Proved in the church of Fornham St. Martin, before Thomas Symonds, clerk, commissary and official within the archdeaconry of Sudbury, 17 Oct. 1552.

Rose Sparke, of the township of Haulsted, widow, in 1553 directed her executors to bestow at her xxx day† xxs, with mass and dirige : and that poor people should have other xxs. among them shortly after her xxx day. She bequeathed to Rose Sparke, her son Rauf's daughter, a bullock, a brass pot, and her second gown. To Roger Cowper, her godson, ijs. To Robert Sparke, her son, her best feather-bed, with all thereto belonging. To young John Sparke, her grandson, her second best feather bed, with all thereto belonging. To Audrey, Agnes, and Robert Sparke, her grand-children, a cow amongst them. To her son John her *buffed stool*.‡ To Rauf her son's wife, her best kirtle. To her sister Anne, her round gown. To John Sparke's wife, her best

* The kirtle was the garment under the mantle. The latter was a loose cloak fastened at the neck or breast. Even our best lexicographer has called them both upper garments. 'The difference is well ascertained by Sandford, in his Geneal. Hist. p. 322.

† Called, *month's day*, in the will of Margaret countess of Richmond. Elsewhere, *month's mind*.

‡ A *buffed* (for such is its orthography in the will) stool is made all of wood, of an oval or angular shape, with frequently a hole cut in the seat for the convenience of lifting it up; and may be often seen in counting-houses. It is also not an uncommon piece of furniture in the cottages of the poor, who set drinking vessels upon it, and such other things as in families of higher rank used to be placed in buffets: whence perhaps its name.

hook *. To a grand-daughter, her second hook. She made her son Robert executor, and Thomas Cowper to be to hym a guide and a helper, and to see her will fulfilled. Witness, William Sebotson, her curate, Rauf Sparke, Edmund Randall.

Gyles Wyffin of Hawsted, husbandman, being of whole mynde and perfect remembrance, for which he thanked Almighty God, made his last will in 1554, and directed the charges of his funeral to be done honestly by the direction of his executors. He bequeathed to the high altar, for his tithes forgotten and negligently paid, iijs. iiijd. After leaving his principal property to his wife and children, he adds: Item, I give to Alice Stuarde, my god-daughter, to the preferment of her marriage, vjs. viijd. And to Elen Stuarde, her sister, a yearling calfe for a remembrance. The residue of my goods, cattels, with all my stuff of householde and utensells, I give wholly to Elyn my wife, to bring me honestly, honnêtement, *decently*, to the yerthe, and paying my detts. I will also, and charge my said wife, that she kepe, or cause to be kept, a yearly obyt for my sowle, by the space of three years next after my decease, expending yearly for the same vs. And I make and ordayne executors, the same Lyn my wife, and Marten Gyllye; and Edmund my son to be supravisor; and I give to every of them for their labour and paynes iijs. iiijd. These being wytness, Sir William Eglyn, clerke, William Adams, Henry Wyxe, Thomas Rutlecke, and Edmund Matyward, with other. And in further wytness hereunto I have put my seale.

Thomas Green of Hawsted, husbandman, in April 1555, bequeathed his soul to Almighty God, and all the company in heaven; without one religious legacy.

John Macrow, of the township of Hawsted, husbandman, in August 1557, bequeathed his soul to Almighty God, and to his blessed Mother, our Lady Saint Mary, and to all the company in heaven. He gave to the high altar, for his tithes and oblations forgotten, xijd. He had

* The hook, worn at the bottom of the stays, to regulate the sitting of the apron, remained in use when this History was first published; but is now no longer visible.

property at Hawstead, Great Welnetham, and Bury; at which latter he gave his house and yard to Robert his son. His wife's name was Alice, to whom, among other things, he gave one of his best pots, the bed he lay on at that time, and a chyst with all that was in it, except a payre of beades that was his first wife's, and which he gave to Anne, his daughter. He has no particular religious bequest, saying only at last, "The residue of my goods not given or bequeathed, I put them to the disposition of mine executors." William Sebotson, parson of Hawsted, was one of the witnesses.

A pair of beads mentioned above was a set of strung beads, which our ancestors used as a mechanical help to ascertain the number of their prayers. They had their name from a Saxon word, which signifies to pray. Sometimes they were called a pair of Pater-nosters. A pair, or set, consisted of various numbers of pieces from 30 to 70, and perhaps more; besides that, every tenth was succeeded by one larger and more embellished than the rest; these larger ones were called *gaudes*. So Eleanor, Duchess of Gloucester, who died in 1399, bequeathed a pair of Pater-nosters of 50 piece coral, with 5 *gaudes* of gold*; another pair pf 30 pieces, with 4 *gaudes* of jet; a *gaude* beginning and finishing the set. So Chaucer,

"Of small coral about her arm she bare
A pair of bedis, *gaudid* all with green."

They were also frequently worn dependant from the girdle, as may be seen in some old portraits, and in monumental sculptures; of the latter I have fac-similes, which distinctly shew the *gaudes*. Even the girdle itself, when studded, seems antiently to have served for a pair of beadst†; as I have been informed some finger-rings have done when set round with stones. The *gaudes* were for Pater-nosters, the common beads for Ave Maries.

* Royal Wills, p. 180, 182:

† A pair of coral beds (beads) gawdyd with gawdys of silver and gilt, 10 oz. at 3s. 4d. per oz. Nichols's "Illustrations of the Manners and Expences of Antient Times in England."

These devotional trinkets were often blessed by the pope, and as such were forbidden to be brought into the realm, 13 Elizabeth*. Some of them are still preserved in the cabinets of the curious: they are of various materials and workmanship; some are extremely valuable; particularly a set belonging to the late duchess dowager of Portland, who possessed an immense collection of curiosities both natural and artificial, with an intelligence excelled by none. It consists of 32 pieces, which are plum-stones about half an inch long, on which are exquisitely carved the heads of Roman emperors, heathen deities, &c. from antiques. The lowest represents the bust of a pope, on whose cope are the figures of St. Peter and St. Paul, executed with such minuteness and delicacy as to require and well bear a glass. This pope is supposed to be Clement VII to whom these beads are said to have belonged, and which are judged to have been the work of Benvenuto Cellini†.

Sir William Drury, in December 1557, bequeathed his soul to Almighty God, our Lady Saint Mary, and to all the holy company of heaven; and his body to be buried in the church of Hawsted, after and according to his degree, by the direction of his executors.

John Cavendish, of Cavendish in Suffolk, chief justice of the King's Bench in 1366, dates his will at Bury St. Edmund's (and which was proved 26 August 1381). He begins his will in *Latin*, directing to be buried in the chancel of Cavendish church, before the high altar, near where his wife Alice is buried; and immediately after these few lines he says, "et quia lingua Gallica amicis meis et mihi plus est cognata et magis communis et nota quam lingua Latina, totum residuum testamenti mei prædicti in linguam Gallicam scribi feci, ut a dictis meis amicis facilius intelligatur." (T. Ruggles, esq. in *Archæologia*, vol. XI. p.55.)

It is needless to give any more extracts from wills, as those already adduced sufficiently delineate the manners of the times, as far as they can be collected from these documents: and as the reformation of religion,

* Johnson's Ecclesiastical Laws, 816, 10.

† This Rosary, as it was called, was sold by auction in 1786, after the death of the duchess dowager of Portland, for 81s. 18s. od.

which

which was soon to be confirmed, obliterated their leading character, and threw them much into that cast in which they at present appear.

In perusing the above wills, the circumstance that must first strike, is the abundant piety that pervades almost every one of them. They generally begin with a legacy to the high altar, and conclude with leaving the residue to be disposed of in works of charity, according to the discretion of the executors. With regard to the kind offices that were to be performed for the souls of the deceased, the testators seem to have shewn as great a variety of fancy, as they could have done in their dress, or the furniture of their houses; scarcely any two agreeing in the same mode of these religious services. That they should be extremely solicitous about their performance cannot be wondered at, when we consider of how great value they were taught to believe them. The salvation of the soul was thought to depend upon them. And even if some of better understanding had harboured some doubts about their efficacy; still the expectation of being barely remembered after death, is so soothing and flattering to the human mind, that we cannot be surprised at the care and expence bestowed upon these posthumous attentions. We should therefore be reserved in our censures of this custom of our ancestors; if we cannot but pity their too easy faith in believing that the prayers of the living could benefit the souls of the dead, still however we must allow that they gratified one of the fondest wishes of the heart of man, that of surviving, as long as we can, in the memory of others. With this view, we still erect to our departed friends the monument in the church, or the still more perishable memorial in the church-yard*, in hopes that our

* It has been observed by the late Sir John Cullum and others, that of the common stones few are legible that are older than 60 or 70 years. I have seen the letters on grave-stones filled with lead. If this is well done, the inscription may be legible for a long series of years. The following advertisement appeared in a London newspaper; to which I would add, that in some parishes in or near London a register-book is *kept* of all the inscriptions and dates on the monuments and tombs put up, both in the church and church-yard. With what trifling expence to a parish might this record be kept! and perhaps in many instances would prove more than the common entries made in the present parish-registers." The parish of Camberwell, in the county of Surrey, Sep-
tember

survivors will bestow the same upon us; and the ancient month's mind, when divested of all superstition, and the modern mourning ring, both speak the same language.

Besides, though prayers for the dead could do them no service, they might still be useful to the living. For the person who prays with earnestness and devotion for another, must necessarily reduce his mind. To such a serious and collected state, as must be very favourable to his own spiritual welfare; so much truth is there in the old rhyming distich;

"Qui pro alio orat,
Pro se laborat."

It is far from my intention to become the apologist for prayers for the deceased; I would only set them in their proper light. The unprejudiced part of mankind have no doubts of their inefficacy to the purpose designed. They were often performed (if we may judge from what may now be observed in Catholic countries) in a manner very far from devout; and money was frequently left for them, which ought to have descended to necessitous relations.

The thanking of the Almighty for the blessing of a sound understanding, when a man was about to perform one of the most serious acts of his life, was surely not an ill-timed gratitude. Not less proper seems to have been the commendation of the soul to those powers, who were supposed

tember 30th, 1809. Whereas there are in this church-yard several tombs, and head and foot-stones to a great number of graves, which are in a very ruinous and decayed condition; and the officers of this parish, being unacquainted with the respective families to which a number of those tombs, and head and foot stones belong, are desirous that such respective families will come forward and repair the same; otherwise such tombs and head and foot-stones must necessarily be removed, of which all persons concerned are desired to take notice - The churchwardens will attend in the vestry-room of the said church, to confer with all persons that shall wish to communicate with them upon the above subject, on Wednesday the first day of November next, between the hours of ten o'clock in the forenoon and three o' clock in the afternoon.

W. Law, D. Newman, W. Jenkins, Churchwardens,"

to

to be the guardians and patrons of human happiness, when a deed was to be executed; which was to take, effect immediately upon the separation of that soul from the body: an event of the utmost importance to man, and which generally was likely soon to take place. It seems, as if we now thought that these were the effusions of an excessive devotion. Even a bishop* can now make his will without mentioning the name of God in it†; while, by a strange perverseness, a treaty of peace between two belligerent powers, which, they and all the world know, is nothing but a rope of sand, begins, "In the name of the holy and undivided Trinity."

The relationship between sponsors and their god-children, who were called *spiritual sons and daughters*, was formerly esteemed much more sacred than at present‡. The presents at christenings were sometimes very considerable: the connexion lasted through life, and was closed by a legacy. This last mark of attention (even still not quite disused by some old-fashioned people) seems to have been thought almost indispensable. For, besides the instances above-cited, in a will from which no extracts have been given, the testator left every one of his god-children a bushel of barley. This was in 1469, when the, legacy was not worth above iijd. or iiijd.

The wish of our forefathers to be brought honestly to the earth, and to be buried according to their degree, is now much fallen into disuse. The funeral expences of former times are now diverted into other, perhaps not better, channels. Nothing is now more common than to read of the private interments of persons of the first distinction. The lifeless carcase, it is said, is of no value, and therefore cannot be committed to the ground with too little expence. But surely it was lately the residence of a noble inhabitant: and we view, and treat with reverence, even the tattered

* Cornwallis, archbishop of Canterbury. His will was made when bishop of Lichfield and Coventry.

† It was observed, as a novelty, that the will of the duchess dowager of Marlborough, who died in 1744, had not the usual preface, *In the name of God, &c.*

‡ There were even some ecclesiastical laws that forbad the marriage of spiritual relations. Johnson, 740, 129-1009.8-1017.7

garment of an illustrious person, long since departed. Besides, though the corpse itself be insensible of the honours bestowed upon it; still, however, those honours express the grief and respect of the surviving relations, and may make proper and lasting impressions upon the attendants. A funeral, with all its "pride, pomp, and circumstance," is one of the most eloquent lessons of morality.

From the very small importance of some of these wills, it should seem, that to make a will was the fashion of the times; and a ceremony thought proper for the last scene of life. Otherwise one would have imagined, that a dying person's request to some of his nearest relations and friends might have secured the expenditure of a few shillings for the welfare of his soul. Thus Elizabeth, the widow of Edward IV seems to have judged this formality necessary. She expressly declares, that she had been plundered of all her possessions by her son-in-law, Henry VII and that she had no worldly goods to do the queen's grace, her dearest daughter, a pleasure with, nor to reward any of her children: yet she makes her testament with all due solemnity; appoints three executors, and requests her daughter, the queen, and her son, the marquis of Dorset, to put their good-wills and help to its performance*.

About the beginning of the reign of Elizabeth, there was a custom (not yet quite abolished) of recording the funerals of persons of distinction in the Heralds' College†. Among the entries of this sort is the following:

" Mem. That the right worshipful Sir Robert Drury, of Hawsted, in the county of Suffolk, knight, married Anne, daughter of the worshipful Sir Nic. Bacon, of Redgrave, in the county of Suffolk, knight and baronet; and had issue two daughters, Dorothy and Elizabeth, both which died young, sans issue.

* Royal Wills, p. 350.

† One of the latest of these entries is for the late duke of Kingston, in which it is certified, that his obsequies were performed with all due solemnity, "except the attendance of the officers of the College of Arms to marshal the funeral, which, on account of his grace's decease at Bath, and the great affliction of his most noble duchess, was not recollected by her grace till too late to prepare the ceremonial. E. KINGSTON."

The said Sir Robert departed this present life the second day of April, anno Domini 1615, and was interred in the chancel of the parish church of Hawsted aforesaid. His funeral was worshipfully solemnized by his aforesaid right worshipful ladie dame Anne Drury, Sir Henry Drury of Hewgeley*, in com. Buckingham, knight, being chiefe mourner, being assisted by the right worshipful Sir William Wray of Glentworth, in com. Lincoln, knight baronet, Sir Robert Drury of Rougham, in com. Suff. knight, Mr. Drwe Drury, Ar. and Mr. Robert Drury, Ar. the said funeral being ordered by Richmond Herald, deputy to Mr. Clarencieux, king of arms, and Chester Herald, the first of July† in the yeare abovesaid.

Dru. Drury. A. Drury. Ed. Bacon. Ro. Bacon. Butts Bacon.
Bacquevil Bacon. Thomas Drury. Henry Felton. Phill. Colby‡."

From the above memorandum it appears, that though the Reformation had made funerals less chargeable in some respects than they had been before; still however they were attended with very considerable expences. In the reign of Elizabeth bad been also introduced, and was still continued, a costly style in monumental architecture; the altar-tomb, with its cumbent figures, having now raised over them elaborate canopies, supported with Grecian pillars. These monuments were, I believe, more expensive than those which had in general been erected for some time before the Reformation.

The following is "a note of all the church goodes of the parish church of Hawsted, made this 15th of April, 1637," from a decaying piece of paper in the church chest.

Imprimis, the communion table with 2 carpets; one of them of sattine, and the other of fustine.

Item, one table-cloth of dyoper, and 2 napkins of dyoper.

* Hedgerley.

† The parish register says, 1 June.

‡ MS in Heralds College, l. 16. fol. 369

Item,

Item, one communion cup of silver, with the plate to lay bread on, of silver also; and one flaggon of fine pewter.

Item, one surples and the houde.

Item, one church bible* of the largest vollum.

Item, one boucke of common prayer.

Item, two bouckes of homiles.

Item, the boucke of canons.

Item, two other bouckes, one of Juel's works, and the other of Erasmus upon the Evangelest†, with a desk belonging to them, standing in the middle space.

Item, two register bouckes.

Item, one statute boucke‡ made the 3d of king James.

Item, one boucke for the right of kinges.

Item, one paper boucke § to set in the name of strange preacheares.

* A bible of the larger volume was enjoined by Henry VIII. Edward VI. and the 80th canon. The present one was probably king James's bible, printed in folio, 1611.

† Edward VI in the first year of his reign, enjoined, that within 12 months Erasmus his Paraphrase on the Gospel be provided, and conveniently placed in the church for people to read in. Bishop Juel's Defence of his own Apology, was in such esteem (says Granger) that it was commanded by Elizabeth, James 1. and Charles 1. and four archbishops, to be chained in all parish churches for public use. He was one of the greatest champions of the Reformed religion.

‡ I suppose a book that contained the act for the annual observance of November 5, and those passed at the same time against those concerned in that plot, and Popish recusants.

§ This book is now lost, but I have seen part of one belonging to a neighbouring parish continued down as low as 1706. And so great was the number of names, that it seems to have been the fashion of the times to entertain the audience with a variety of preachers. This book was enjoined by the canons of 1571 and 1603; and continued to be an article of episcopal enquiry in this diocese till at least as late as 1686. " Have you a book of paper, wherein are duly recorded the names and licences of all such strangers as are admitted at any time to preach in your church or chapel ?" The introduction of new doctrines both civil and religious, about which people thought so differently, made it necessary for Government, for a long time after the Reformation, to lay frequent restraints upon preachers. These books are now become useless, and bishops cease to enquire after them. - They are still, however, retained in the London churches.

Item,

Item, ten other small prayer bouekes which-were enjoined to have.
 Item, two payer of orgaynes* standing in the chansell,
 Item, one cushing belonging to the pulpet, one curten of bu
 Item, one oure glase†, with an iron frame to it.
 Item, one great cheaste‡ with three locks and 3 keis, and one little
 bockes within it, which hath the town evidences, and two brasses
 for the B and one large peese of iron.

* These must have been of small dimensions to have been placed conveniently in a room only 33½ by 18 feet.

"Note, a pair of organs was the term used at that time, when these two kinds of organs, one fixed, and the other portable, adapted perhaps to the size of the church or to its revenues.

The portable organs were probably divisible into two parts, hence a pair. (See Sir John Hawkins's History of Musick.)

1521. To the organ maker for a pair of new organs, and bringing them home, 10s. 3d.

1536. Paid for a pair of organs for the church of St. Michael's, Spurrier's gate; York, 8l. (Nichols's Illustrations.)

27 May, 1618. Bought a pair of organs of Mr. Gibbs of Paules (St. Paul's)" 8l. [Lysons's Environs of London, vol. I. p. 115]"-T. G. C.

† In the account of the church-wardens of St. Helen's, in Abingdon, Berks, *iv d.* was paid for an hour-glass for the pulpit, in 1591. Archæologia, vol. I. p. 22. There is scarcely perhaps an earlier mention of this implement. It was used at Paul's Cross in 1616; for in a painting of that and the church, of that date, now ill the Library of the Society of Antiquaries of London, I observed an hour-glass near the preacher; and the custom continued till after the Restoration; for a very fine one, which cost xviijs. was brought from Holland to Lynn, in Norfolk. (Blomefield's History, vol. IV. p. 131.) The iron frames in which they stood are sometimes still seen near pulpits.

"In the accounts of the parish of Lambeth, amongst other curious articles, in the year 1615, is an iron for the hour-glass, 6s. 8d (Lysons's Environs of London, vol. I p. 314.) Dr. Donne, one of the Lent preachers, begins his discourse on 1 Tim. chap. iii. v. 16, "This is no text for an *hour glass.*"

T. G. C.

‡ The large chest with 3 keys still contains the evidences belonging to the parish; and was probably in being before the Canons of 1603 enjoined every parish to provide a sure coffer, with 3 locks and keys, in which the parish register was to be kept. It has a narrow hole on the top, exactly over the little box lodged within, through which the money of the charitable was to be dropped. A box of this sort, called *the poor men's box*, was enjoined by Edward VI. The alms so collected were to be distributed among the poor, at convenient times, in the presence of the parish. The Canons of 1603 ordered it

Item, the cover of the funte of winescot.

Item, ten forms great and small.

Item, in the steeple three great bells, with all things belonging to them.

Item, one little bell*, hanging between the church and chansell.

Item, one beere and three ladders standing in the steeple.

Item, two great ches† standing in the neather sollar‡ of the steeple.

Having thus put together whatever this place could supply towards illustrating some of the religious customs and modes of thinking of our ancestors, I shall now proceed to the description of

THE CHURCH;

But I must first hope to be indulged in a short pause in the churchyard, which I can never enter without a variety of reflexions rushing in upon my mind; for, exclusive of those serious thoughts, with which these scenes of mortality, wherever they occur, must necessarily inspire a contemplative mind, I consider this and other rural repositories of the dead, as the last resting-places of some of the most valuable members of society; of those who have spent their days in incessant labour and poverty, cul-

to have 3 keys; and the placing it within the large one that had that number, appears a frugal compliance with the law. The brasses and the long piece of iron, whatever were their uses, have escaped the three locks and keys.

* It still hangs there on the rood-loft, and is about 6 inches diameter. It was rung probably at some particular parts of divine service (as at the consecration or elevation of the Host, whence it is sometimes called the *sacring*, q. d. consecrating bell), to rouse the attention of the audience, some of whom, who sat at the S. E. and N. E. corners of the church, could not well see what was transacting at the high altar. I recollect not to have elsewhere seen one of these bells; and wonder that this has escaped all the reformations that this church has suffered. The saint's bell was hung on the outside, and gave notice to those abroad when the more solemn acts of religion were performing.

† These were probably the old ones used before the Reformation, when the various vestments belonging to the church required much more room than they do at present; they are now gone.

‡ *i. e.* the lower story.

tivating

tivating the lands of others, and reaping harvests, which fill the kingdom with plenty, and of which they themselves can purchase but a scanty pittance. It is from these rude "forefathers of the hamlet" that our fleets and armies are supplied with .an intrepid race of warriors; from these, that our manufacturing towns are furnished with useful mechanics, and imperial London itself prevented from becoming a desert. What unformed Hampdens, Miltons, and Cromwells, may here repose, I indulge not my fancy in conjecturing; while I am certain that under these neglected hillocks lie those who, with persevering patience, performed the task allotted them by heaven; and, at the close of it, laid down their lives with a resignation, which I can witness would have done credit to philosophers*.

In this church-yard the ashes of two pastors are mingled with those of their flock. On an altar monument close to the chancel door is this inscription:

Reader,
 If virtue and goodness could have saved from death,
 Thou hadst not here been stopt.
 Underneath is interred the body of the Rev.
 Anthony Pitches,
 Late rector of this parish;
 Whose modesty and sincere love of truth was such,
 That to flatter his memory would be to insult
 His ashes.
 A man of great humanity, equal probity, and
 Undissembled piety.
 In preaching the word of God, he was
 Diligent and successful;

* In the second edition of the Biographia Britannica, 1793, under the name of Day, speaking of *farmers*, it is said that Mr. Day had a pleasure in promoting-the cheerfulness and happiness of that class of men, who, though overlooked in a country of opulence and luxury, may be considered as the centre pillar of the great fabric of society, and who at this day are an emblem, more perhaps than any other set of people in the kingdom, of the old English character. T. G. C.

In doing it, most exact and exemplary.
 The firmness of his virtue carried him with credit
 Through all the difficulties of his time.
 His notions of God were, like that great Being,
 Just and venerable:
 Of Religion, like the doctrine he taught,
 Pure and scriptural:
 Of Government, like the Laws of his Country,
 Free and manly.
 In a word,
 He really was, what he would others to be,
 A true Englishman, and a true Protestant,
 A Loyalist, and a Churchman.
 He died August 15, 1720, aged 63.

Under the East window of the chancel a mural tablet of stone, fronting four coffin-shaped monuments, is thus inscribed:

H.M.S.

To the memory of the Rev. Mr. Rich. Pitches, A. M. rector of this parish, and son to the late Rev. Mr. Anth, Pitches, rector of this parish also; who, to the great grief and loss of all that knew him, after a long and tedious illness, resigned his soul to God who gave it him, in hopes of a blessed resurrection to life eternal, on the 6th day of Oct.

Anno Aetat 40, Salutis 1727.

To the memory of Mrs. Henrietta Maria Pitches, wife to the Rev. Mr. Rich. Pitches, and daughter of William Capell, Esq. of Stow Hall, in Suffolke. She left behind her one son and two daughters, and resigned her soul to God who gave her it, on the 5th day of Nov.

Anno Aetat 43, Salut. 1726.

To the memory of Sarah Tyrrel, widow, sister to the late Rev. Mr. Anthony Pitches, rector of this parish, and wife to Mr. Henry Tyrrell,

Attorney

Attorney at Law, in London. She departed this life in a good old age, on the 5th day of February,

Anno Aetat 86, Salut. 1724-5.

To the memory of Mrs. Mary Capell, daughter of the above-mentioned William Capell, Esq. She departed this life on the twentieth day of Jan.

Anno Salut. 1724-5.

Arms. A lion- rampant crowned; empaling, Gules, a lion rampant between three cross crosslets fitché Or. Crest, a lion's head erased, crowned.

On the South side of the church-yard an upright stone, inclosed with iron rails, inscribed,

For ever sacred
to the
memory
of
Mary Viscountess Carleton,
March 13,
1810

The humble efforts of the Rustic Muse should not be despised. They have often a very affecting simplicity, and tell the moral tale full as well as more laboured compositions. The following are selected from some others of an equally sober and rational cast.

Here lieth the body of Joseph Pavis,
who dyed May the 6th, 1701.
Think oft of death,
And feare to sin;
When this life ends,
Eternity begin *.

Here lyeth the body of Edward Passey
who dyed the 10th of May, 1701.
Few were his years on earth
But yet in living well,
He is more safe
Than they that fourscore tell.

* A singular substantive and a plural verb do not shock a Suffolcian - such a barbarism is one of the leading features of his language.

<p>Mr. Thomson Wycks dyed March the 9th, 1714, aged 24 years. Behold I'm dead, yet shall I live. Take heed, all ye that me survive .</p>	<p>Here lyeth the body of Mercy *, son of Robert Hayward, who dep. this life July 4, 1694, aged 40 years.</p>
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There is a great partiality to burying on the South and East sides of the church-yard†. About 20 years ago‡, when I first became rector, and observed how those sides (particularly the South) were crowded with graves, I prevailed upon a few persons to bury their friends on the North, which was entirely vacant; but the example was not fol-

* It was a puritanical fashion to christen by such names.

† Mr. Gibson, in his account of a stone cross at Hemsby in Norfolk, thinks it was intended to mark the limits of the *sanctuary*, or privileged space of refuge, appertaining to the church; hence, says he, the portions of church-yards lying towards the Southeast and West are by the inhabitants of these neighbourhoods, and by those I believe of other places, held in superior veneration, being still emphatically styled *the Sanctuary*. Opinions are seldom, perhaps never, generally established without some basis: whencesoever this prejudice arose, it is now become traditionary among the lower ranks of people; and indeed is so strong, that if, in my contiguous parish of Winterton, I were on any occasion to urge a parishioner to inter a deceased relative on the North side of the church, he would answer me, with some expression of surprise, if not of offence, at the proposal, "No, Sir, it is not in the Sanctuary!" Hence it happens that there are scarce any graves visible in that portion of most of our church-yards, except in towns, or some very populous villages, where necessity may have overcome choice, or the Sanctuary for obvious reasons has been originally extended quite around the church, or where, from peculiarity of situation, the principal approach to and entrance into it have always been on that side; or, as at Hemsby, from the extent of the Sanctuary on the North side having been ascertained and pointed out by the cross, or pillar, it has long been the practice to bury corpses on that side as well as on the South-east and West. The extent of the Sanctuary was doubtless different in different places, as circumstances varied; in some, as at Hexham in Northumberland, at St. Edmund's Bury, and a few other places, reaching a mile, terminated by a cross towards each of the cardinal points. (*Archæologia*, vol, XIV. p. 40 – 54,) T. G. C.

‡ Sir John Cullum was Presented to the rectory-in 1762.

lowed

lowed as I hoped it would: and they continue to, bury On the South, where a corpse is rarely interred without disturbing the bones of its ancestors*.

This partiality may perhaps at first have partly arisen from the ancient custom of praying for the dead; for as the usual approach to this and most country churches is by the South, it was natural for burials to be on that side, that those who were going to divine service might, in their way, by the sight of the graves of their friends, be put in mind to offer up a prayer for the welfare of their souls; and even now, since the custom of praying for the dead is abolished, the same obvious situation of graves may excite some tender recollection in those who view them, and silently implore "the passing tribute of a sigh." That this motive has its influence, may be concluded from the graves that appear on the North side of the church-yard, when the approach to the church happens to be that way; of this there are some few instances in this neighbourhood. Still, however, even in this case, the South side is well tenanted; there must therefore have been some other cause of this preference. The supposed sanctity of the East is well known, and is derived from our Saviour's, that SUN of Righteousness, appearing in that quarter with respect to us; from the tradition of his ascending to Heaven Eastward from mount Olivet; and from an opinion that he will appear in that quarter at the last day. Hence the custom of building churches with one end pointing towards the East; of our turning ourselves in some parts of our prayers towards that point; and being buried with our faces directed that way†. Has then the idea been extended, and any, analogy conceived to be between the SUN of Righteousness and the material sun; so that those who are buried within the rays of the latter may have a better claim to the protection of the former? However this may be, and whatever

* See, in a future page, the note at the bottom of the monumental inscription on the Author of this Book. T. G. C.

† The Minister stands at the East end of the grave. Christ is to appear from the East; The dead rise up to face him. T. G. C.

origin this preference of the South and East to the North may have had, the fact itself is certain. Moresin, as quoted and translated by Brand, in his "Popular Antiquities," p. 53, says, in Popish burying-grounds, those who were reputed good Christians lay towards the South and East; others, who had suffered capital punishment, laid violent hands on themselves, or the like, were buried towards the North: a custom that had formerly been of frequent use in Scotland.

In this church-yard stood formerly a *Cross*, two fragments of which lie close to the fence on the South side; and its handsome pedestal, charged with the Drury arms, is cut in two, and serves as steps to the North door of the church.

Another stood where the direction-post now stands, close to the church yard, and gave the name of Cocks-crouch* Lane (as appears by old deeds) to the lane at the East end of the Church House.

Crosses were very early erected in church-yards, to put passengers in mind to pray for the souls of those whose bodies lay there interred.

In 1501, a cross was also ordered by will to be erected in Hadley church yard, Norfolk, "pro Palmis in die Ramis Palmarum offerendist."

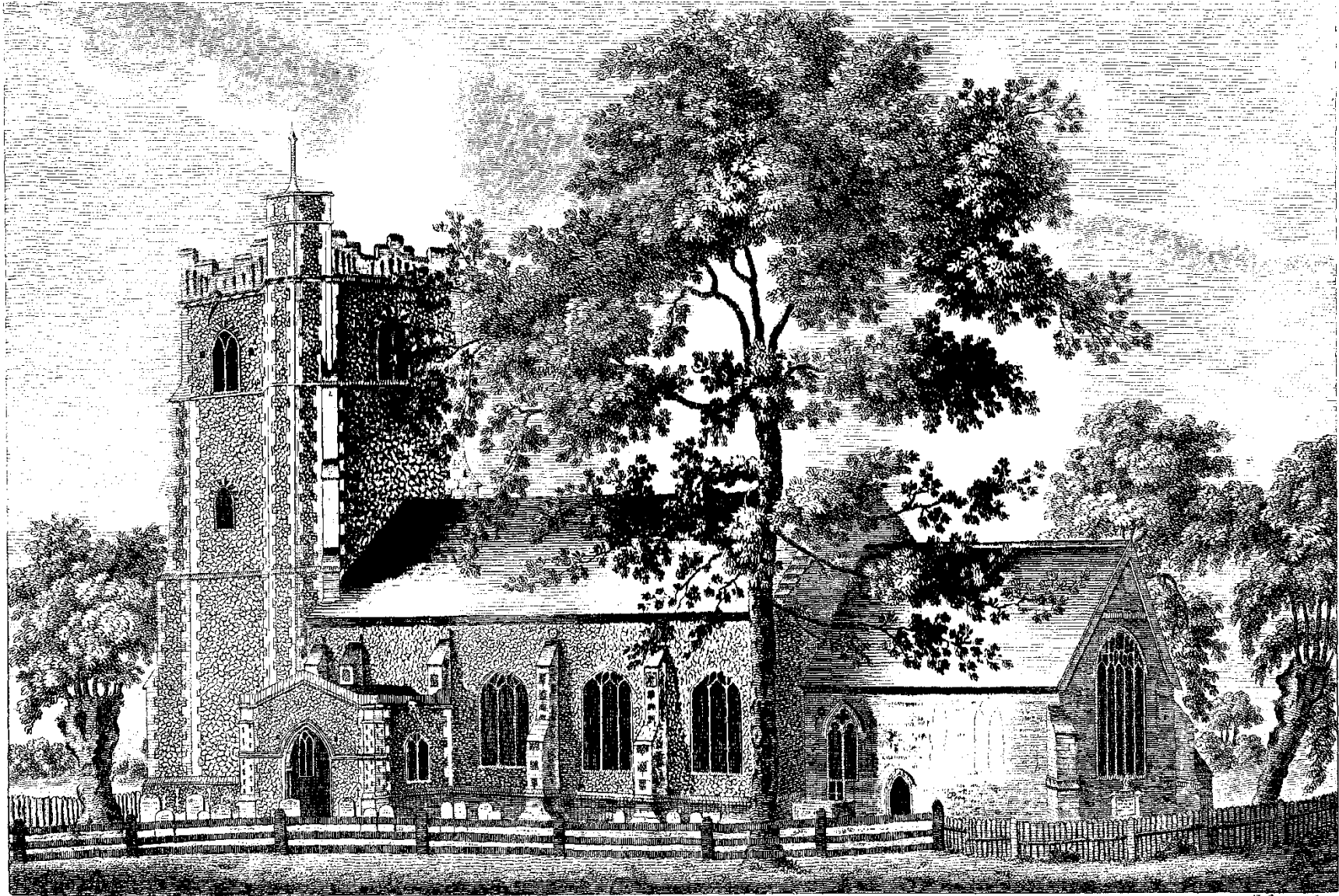
Though few perhaps would wish to see these ceremonies revived, yet may it be doubted, whether, if these crosses were now standing, the morals of the parishioners would be injured by them. The peasant passing by them, in the morning, to his daily labour, might, by casting his eyes upon such objects, receive an impression, that would have a happy influence on his conduct the rest of the day.

No cattle but sheep are suffered to feed in this enclosure, so that the precaution mentioned in the following lines is never necessary here;

* Cock's Crouch is God's Cross. The first word is corrupted in that manner more than once in Chaucer.

† Blomefield's History, vol, V. P: 1133.-Id. new ed. 4to. vol. X.p. 141. It is remarkable that Staveley, in his good History of Churches, 2d ed, 1773, never mentions Crosses and Crucifixes. T. G. C.

With



J. Price del. April 1768.

E. Cary sculp.

South East View of Harsted Church.

"With wicker rods we fenc'd her tomb around,
To ward from man and beast the hallow'd ground:
Lest her new grave the parson's cattle rase,
For both his horse and cow the church -yard graze." Gay.

Let us now consider the Church itself.

It is dedicated to All Saints, and situated near the centre of the village. It is built of freestone, and flints broken into smooth faces; materials most durable, and by contrast of their colours producing a very good effect. Of this kind of work more is to be met with in this diocese than in almost the whole kingdom besides. The porches, buttresses, and embattled parapets, are, in general, the most laboured parts; the flints not being only mixed with the free- stone, but beautifully inlaid in a variety of patterns. Of this inlaying, the lower part of this steeple exhibits no inelegant specimens, in mullets, quatrefoils, interlaced triangles, &c.

Of the exact age of the present building I have no records: but it speaks sufficiently plainly for itself. The very obtusely pointed arches of the windows shew it at first sight to be of no considerable antiquity; for the very sharply pointed arch which succeeded the circular one about the year 1200 expanded itself by degrees, and grew more and more obtuse, till in the reign of Henry VII, it approached the segment of a large circle. The munnions also of the windows carried a strait from the bottom to the top bespeak of a modern date; for before the reign of Henry VII these munnions diverged at the top, and formed a variety of beautiful tracery in the upper part of the window. These particulars are sufficient to prove the building to have no pretensions to antiquity. The arms of the Druries, in stone, in the steeple, will go very nearly to ascertain its precise date. That family did not purchase the manor and advowson till 20 Henry VII; and the arms of the purchaser, Sir Robert Drury, empaling those of Calthorpe his wife; as also those of his son Sir William empaling those of his first wife, Jane St. Maur, are

over

over the West door of the steeple, and were doubtless wrought into it at the time of its construction. Sir Robert died in 1520, and his daughter-in-law Jane in 1517; the age therefore of the present building may be fixed at the beginning of the 16th century*, and the excellence of its workmanship would not disgrace any period. Its walls for about two feet above ground are of free-stone, and project all round in the nature of a buttress, exactly like those at Windsor-Castle; a particular which I recollect not in any other country church. Of the handsomely embattled steeple, 63 feet high, the engraving will give an idea. At one of its corners is an iron weather-cock, which has solicited the electric shock for centuries; but the fabrick still remains entire; and I can not help observing, that if modern philosophy did not seem to ascertain the power of iron rods to conduct the lightning, I should almost doubt the fact; for there is another fact that appears to warrant a different conclusion, and this is, that almost every country steeple, exclusive of its weather-cock, is furnished with several iron rods that are let into the stone battlements to strengthen them; these rods ought to conduct the lightning into the buildings and shatter them to pieces; still, however, these buildings brave the tempest, and stand unstricken for ages.

The *Chancel* is of a different age and inferior style, its walls being of rough flints† plastered over; its South window next the church, sharp pointed at top, and ornamented with a quaterfoil, is certainly older than those of the church; but this is later than the building itself; for close to it are the vestiges of a lancet window, which was stopped up to make room for it. The bottom of this window, as well as of that opposite to

* Yet, in 1533, one of the parishioners left xl.s, to the reparation of the church: and another in 1552, xs, to the building of the roof. The first bequest was meant probably for the general support of the church; the second might be for the new-tiling of the roof, or the repair of some accidental breach.

† Mr. Wilkins, in the XIIth volume of the *Archæologia*, mentions the beautiful tracery formed of black flints to be observed in one of the chapels in St. Michael Coslany, Norwich, built in 1500; and another building in St. Andrew's parish, recorded as a very rare and beautiful piece of *flint-work*, built in 1403, by William Appleyard, the first mayor of Norwich. T. G. C.

it (which is of the same age, though larger) comes within two feet, or less, of the ground; much lower than those in the church, or the old ones in the chancel: a particularity which I have noted in some other country churches in these parts, and for which I cannot well account. There was also on this side another lancet window, and a third much wider, both stopped up, perhaps for the monuments within. These lancet windows (so called from their slender shape terminating in a point) succeeded the circular ones, and had a very mean appearance. If ever they were tolerable, it was on the North side, that as little air as possible might be admitted from that quarter; when they were in triplets; and adorned with taper columns, they had a good effect. The East window is evidently of the same age with those in the church, and probably put in to correspond with them. The North window, though exactly opposite that on the South, and of the same age, is different from it both in size and pattern. The North and South windows of the church are also different from each other. This particular is mentioned, as the want of uniformity in most antient buildings is one of their most striking characters. Our old architects seem to have thought that beauty consisted in variety. The roof was entirely made new in 1780, when the thatch was exchanged for tiles, at the expence of 100 *l*.

The usual entrance into the church is by the South porch, at the right hand corner of which, close to the door, stands a pillar of Sussex marble two feet high, and nine inches in diameter, on which doubtless stood a bason for the holy water*, into which those who entered the church dipped one of their fingers, and then crossed themselves, as is still the constant custom in Catholic countries. This door-case, as well as that opposite to it, have both circular arches, with zig-zag mouldings, evidently of a much older style and date than, any other part of the building;

* It was formerly called a holy water *stop, or stoup*; and was generally a stone bason inserted in the wall, close to the door, sometimes within, sometimes without. The vestiges of them are still common. They were also frequently near altars in the church, on the North side, or at the right hand of the officiating priest; so that where one of these appears (except just at the entrance) it may be concluded that an altar formerly stood close to it.

nor is this an uncommon circumstance; for which I have elsewhere*, and I think satisfactorily, accounted, by supposing that these antient door-cases, in comparatively modern buildings, belonged to former churches; and when these went to decay, and were to be rebuilt, the arched door-cases, both from their materials and construction continuing sound and entire, were wrought up in the new work, and now exhibit a great diversity of style.

The *Church* consists of a body or nave only, and is within the walls 58 feet long, 29¼ wide, and about 36 to the highest point of the roof. There are some pews for the principal inhabitants towards the East end, in the neighthood of the pulpit. The rest of the seats are probably coeval with the church, being regular benches; all alike, with a low backboard to each. Pews, that so much deform our Protestant churches, were not common till the beginning of the last century; but, however uniform and undistinguished the ancient seats were, and however peculiarly improper subjects to excite any of the ungentle passions, they were very early the causes of contentions, which the synod of Exeter endeavoured to obviate in 1287, by declaring, that all persons, except noblemen and patrons, when they came to church to say their prayers, might do it in what place they pleased†. Early in the last century, there seem to have been some disputes about the seats in this church; for, from a decaying paper, some years ago in the church chest, it appeared, that Richard Pead, Reg'rar'us, directed an instrument to the church-wardens, charging and commanding them to place the inhabitants in such seats in the church as the, should think proper, according to their estates, degrees, and callings; but their power was not to extend to seats belonging to houses of note and worship. Returns were to be made of those that were refractory; dated 1 December, 1623. "Is there any strife or contention about seats in the church?" is still an article of episcopal enquiry.

* Antiquarian Repertory, vol. II. p. 238.

† See Staveley's History of Churches, p.277, last edition, 1773. The editors of the History of Westmorland and Cumberland inform us, that in several churches in those parts the seats are to this day unappropriated. The contrary practice, add they, is extremely inconvenient in many places, particularly in the metropolis, where one may frequently see most of the congregation standing in the alleys, whilst the pews are locked up, the owners thereof being in the country, or perhaps in bed. Vol. I. p. 485;

The roof is formed of the rafters on which the tiles are laid, the intervals being filled with oaken planks. The braces and principals are carved; of the latter every other one is supported by an angel. These angels, when well executed, I have always reckoned among the most agreeable ornaments of our ancient churches. Their drapery and different attributes admitted much variety and elegance of sculpture; and their being represented as hovering over the congregation, and assisting their devotions, must have conveyed the most pleasing and animating ideas to our ancestors. There is no doubt (says an old Capitulum) but the presence of God's angels is in churches*. And in the Communion Service set forth by Edward VI the Almighty is beseeched "to accept this our bounden duty and service, and to command these our prayers and supplications by the ministry of thy holy angels to be brought up into thy holy tabernacle, before the sight of thy Divine Majesty." And in the present Communion Service, we seem to associate ourselves with them in our addresses to the Almighty, where we say, "Therefore with angels and archangels, and with all the company of Heaven, we laud and magnify thy glorious name." The angels in this Church have had their heads and wings taken away, probably by Mr. Wm. Dowsing, of Stratford, in this county, who made his reforming circuit in the years 1643 and 1644, to destroy the superstitious images and inscriptions in churches; and did incredible mischief. I have part of the journal of his transactions; the angels and cherubim in the roof are constantly ordered to be taken down: to have taken them down would often have endangered the roof; so defacing was thought sufficient.

The font, elevated on two steps, stands at the West end, in the centre; placed there, I apprehend, since the Reformation; for, in its present situation, it would have obstructed the antient processions, which entered the West door of the steeple, and advanced to the high altar. It is of plain stone, square without and circular within, $1\frac{3}{4}$ feet in diameter, 11 inches deep, lined with lead, and having a hole at the bottom.

* Johnson's Ecclesiastical Laws, 994, 10.

Through this hole the consecrated water*, when it was to be renewed, was let off, and descended into a cavity below, where it was absorbed by the earth, that it might not be irreverently thrown away, or applied to any profane or superstitious use. At the upper edge of it are the remains of the iron fastenings, by which the cover was formerly locked down, for fear of Sorcery†. How long this custom continued I cannot say; but a lock was bought for the font in Brockdish church, Norfolk, as late as 1553‡. A cover is all the Canons now require.

The Ten Commandments are painted on the East walls of the church, and near them the Lord's Prayer and the Belief. The former only are required by the 82d Canon, which directs them to be set at the East end of every church and chapel, where the people may best see and read them. Queen Elizabeth ordered them to be placed at the East end of the chancel. This might be convenient formerly, when Prayer books were not so common as at present; but now they scarcely answer any other purpose than to disfigure the walls, by being generally ill executed, and becoming obscure.

The *Chancel* is 33½ by 18 feet, and about 24 feet high. The ceiling is covered and plastered, and divided into compartments by mouldings of wood, the intersections of which are adorned with antique heads, and foliage, preserved from the old one. All its windows have been handsomely painted. Several coats of arms of the Drurys and Cloptons still remain, as also some headless figures of saints and angels. The destroying the faces of " Superstitious Images" was a sacrifice that often satisfied Oliver's ecclesiastical visitors. The communion table is raised two steps, which (as well as the area within the rails) are of black and white marble, and must have been made since the Restoration; for the levelling

* The consecrated baptismal water used to be kept in the font. In 1236 it was not to remain more than seven days, after the baptism of an infant. 2 Edward VI it was to be changed every month once at least.

† "Fontes baptismales sub serâ clausi teneantur, propter sortilegia." Constitution of Edmund in 1236. The sorcery here guarded against was some vulgar superstition, says Lindwood, better concealed than explained.

‡ Blomefield, vol. III. P. 228.

of the steps in chancels was a great object with the Fanatics, and one of Dowsing's constant directions. It was designed to diminish the dignity of the communion table, which was sometimes placed in the middle of the chancel. Without the faith of history, posterity would hardly credit the disputes of their forefathers about the name and situation of this piece of church furniture*. That in question is furnished with a green cloth fringed, a linen cloth and two napkins, two cups and two patins of silver, and a pewter flaggon.

At one corner stands a wooden lectorne, on which lie Erasmus's Paraphrase, Bishop Juel's Works, and the Book of Homilies; the last very lately ordered by the visitors to be procured, in compliance, I suppose, with the 80th Canon, though it was not an article of enquiry in the primary visitation of the late bishop†. It will take probably a long undisturbed slumber with its companions.

The West end, and part of the North and South sides, are furnished with sculptured benches and desks. All rectors were commanded to find these at their own expence; they were for the priests and clerks to sit in, and lay their books, while they were reading or singing their hours or breviaries‡. On the North side is a vestry, under which is a vault.

In the middle of the pavement at the West end is a soft light-coloured stone, 5 feet 4 inches, by 2 feet 11 inches, with a small cross engraven at one corner; it had formerly, no doubt, one at each corner, and a fifth in the middle; but these are worn out by being much trodden upon. It was the upper part of an altar, which was always marked in that manner upon its consecration. Sometimes the upper stones of tombs are so distinguished; as that for the French queen, afterwards duchess of Suffolk, in the neighbouring church of St. Mary, at Bury. In the South aisle of St. Alban's Abbey-church, at entering, is a tomb covered by a most beau-

* In 1589 the altar was taken down; and the year following the communion table was put in its place, agreeably to the injunctions then given by Queen Elizabeth. Nichols's "Illustrations of the Manners and Expences of Antient Times in England," p145. T. G. C.

† Dr. Phiip Yonge, bishop of Norwich, 1781 – 1785.

‡ Johnson's Ecclesiastical Laws, 1250, and Addenda.

tiful and thick slab of dark Derbyshire marble, richly inlaid by the hand of Nature, with great variety of fossil shells, and having a cross cut in it at the four corners, and a fifth in the centre, and probably a table of some altar in that superb building.

The church and chancel are divided by a wooden screen of Gothic work. This used to be called the Rood-loft, from the representation of our Saviour on the *Rood* or Cross, usually placed upon it, between the figures of the Virgin Mary and St. John. It was before these that the lamp was to burn, for which a piece of land was bequeathed in 1503. These images were ordered to be taken down, 1 Edward VI set up again by queen Mary, and finally abolished 2 Elizabeth. Their place is at present not very ornamentally supplied by a painted tablet of the royal arms, which I wonder to see so almost constantly in churches, as I know of no law that enjoins it; as it is often a shabby, never an elegant piece of furniture, and as the church: has badges enough besides of her dependance on the state. The little bell on this screen has been mentioned before, p.34.

In the steeple are three bells; the two largest were cast since the fashion ceased of christening and naming bells; and have only the names of the founder and church-warden. Henry Pleasant made me, 1696, Thomas Cason, church-warden. The smallest is inscribed,

Eternis annis resonet campana Joannis

The rector made a note in the register, that the great bell, when new cast, weighed ten hundred and a half and twenty-five pounds; the other, eight hundred and three quarters and seven pounds.

Having thus given some account of the church, and its furniture, I shall proceed to describe, in chronological order, the sepulchral monuments it contains*.

* At the first erection of churches, no places either in or about them were allotted for the interment of the dead, but were appointed for that purpose apart. In the 7th century, however, it began to be a custom to bury in the body of churches; and this custom increased to such a degree that it was at length found necessary to restrain it

Within an arched recess, in the middle of the North wall of the chancel, and-nearly level with the pavement, lies a cross-legged figure of stone. The late Sir James Burrough, in the Appendix to *Magna Britannia*, in Suffolk, says, I know not upon what ground, it is for one of the family of Fitz-Eustace, who were lords here in the reigns of Henry III and Edward I. It is certainly coeval with the chancel, which is of that age. That all these cross-legged figures are for Knights Templars, as has been supposed, is certainly not true; those in the Temple church at London were not for persons of that Order; it is probable they were for those who had been in the crusades, or had by any means contributed to that service. However that may be, this kind of monumental figure seems to have been much in fashion till the year 1312, when the order of Templars sinking into ruin and contempt, whatever had reference to them fell almost entirely into disuse*. That in question is a very handsome one; the arch being elegantly sculptured with foliage, and a Gothic turret rising from the head and feet, connected by a battlement at top.

As ancient perhaps as the last, is a flat slab of Sussex marble, near the chancel door, 7 feet long, and wider at one end than the other. It has been misplaced, lying North and South; it was probably for an ecclesiastic; but no vestige of an inscription remains. Stones of this shape were frequently the lids of coffins, which lay no deeper than their own depth in the earth, so that their coverings formed part of the pavement.

In the middle of the church, towards the East end, is a flat slab of Sussex marble, $8\frac{1}{4}$ by $4\frac{1}{4}$ feet; by its escutcheons in brass, it appears to be for *Roger Drury*, esq. who died in 1500, and was buried here. The escutcheons are,

by an express Canon, "de non sepeliendo in Ecclesiis," but it was not till after the promotion of Lanfranc to the see of Canterbury, in the year 1070, that the practice of making vaults in chancels, and beneath the altar itself, commenced. (Gibson in *Archæologia*, vol XIV. p. 52.) T. G. C.

* *Archæologia*, vol. II. p. 294.

1. A tau between 2 mullets in chief. *Drury*,
2. *Drury*; empaling a coat charged with a chevron. *Hanningfield*.
3. *Drury*; empaling, first, a coat charged with a chevron, on which is a cross-crosslet; second, 2 lions passant guardant. *Denston*.
4. *Drury*; empaling, Quarterly, 1st. 3 mullets on a bend, 2d obscure, except a chief; 3 as 2, 4 as 1.

On a flat stone, close to the steps that lead to the communion-table, is the portrait of a lady in brass, in one of the head-dresses that were in fashion in the reign of Henry VII triangular at top, with long depending lappets ; at her girdle hangs a bag, or purse, by a long string, as also her beads; consisting of 30 small pieces and 4 large ones. On this stone are four escutcheons in brass:

1. *Allington* and *Argenton* quarterly.
2. *Lillington*, and *Argenton* quarterly, empaling *Drury*.
3. *Allington* and *Argenton* quarterly, empaling *Gardener*.
4. *Drury*; empaling, chequée a fess ermine. *Calthorpe*.

whence it appears that this stone is for *Ursula*, fourth daughter of Sir Robert Drury and Ann Calthorpe: she married Giles, son of Sir Giles Allington by Mary Gardener.

At the head of the last is another, with only one escutcheon in the centre, for *Jane* daughter of Sir William *Saint Maur*, first wife of Sir William Drury, who will be next mentioned; she died in childbed, in 1517; the escutcheon is,

Drury,. empaling Quarterly, 1 quarterly, 2 chevrons, 2 eight pellets, 3, 2, 3. 3d as 2d, 4th as 1st. 2. a pheon. 3. a lyon passant guardant semée of cross crosslets. 4. 3 escallops in a border engrailed.

All these three last had inscriptions; but I suppose an unfortunate *Orate pro animâ* was their ruin*.

*. The late Sir John Cullum, about the year 1780 began to take off, with printers' ink, the impression of brass plates in churches. He thought the execution of the figures on the old brasses no bad specimen of the art of engraving four centuries ago; but he

On the top of an altar-monument of Sussex marble, in the South-east corner of the church, is the portrait in brass of a knight in armour, between his two wives, about two feet high; his hair is clipped short, his whiskers and parted beard are long; his armour is flourished with some different metal, with large protuberances at the shoulders; at his neck and wrists are similar narrow ruffs or ruffles; his toes are very broad. The ladies are habited both alike; though this should not have been, for one died at least forty years before the other; the first dying, as has been said before, in 1517; the other surviving her husband, as is represented by her eyes being open, whilst those of the other are closed. The hair had now been dressed for some time in a much less forced and unnatural fashion, parted in the middle, and gracing each temple. The cap, now become of a moderate size, had assumed a not inelegant curve in front, and was embellished with a fillet; the mantle, or upper garment, has round hanging sleeves, reaching to the ground; the ruffs at the neck and wrists are the same as the man's; as are also the broad toes, and unbecoming protuberances at the shoulders; the sexes, it is observable, at all times following each other's fashion in several particulars of their dress. The beads had quitted the girdle, and given place to the Bible, which hung by a ribbon almost as low as the feet. This description has been the more minute, as it may ascertain the date of similar figures, that have lost their inscriptions.

The age of these is fixed by the following epitaph on a brass plate:

Here lyeth clothed now in earth Syr William Drury, knight,
Such one as whylest he lyved here was loved every wyght;
Such temperance he dyd retayne, such prudent curtesy,
Such noble mynde, with justice joynd such liberality;
As fame ytself shall sound for me the glory of his name
Much better then this metal mute can ay pronounce the same.

observed one blemish, which he believed is not uncommon amongst the antient artists, which is the very diminutive bulk in proportion to the height; the faces and limbs of the portraits are perfectly infantine. T. G. C.

The seventh of frosty Janyver, the yere of Christ, I fynd,
 A thousand five hundred fifty seven, his vyttall thryd untwind,
 Who yet doth lyve, and shall do styll, in hearts of them yt knew hym,
 God graunt the slyppes of such a stok in vertues to ensue hym.

Beneath the two ladies are figures of several children, with their names; Robert, William, Henry, Roger, Anne, Mary, Elizabeth, Fraunces, Bryget, Wynefyrd, Ursula, Audrey, Dorothy, Marget, Kateryn, Dorothy, Elizabeth.

The monument next in antiquity to this is a mural one in the Southeast corner of the chancel. It consists of a basement about three feet high, on which, under an ornamented arch, lies the figure of a young female large as life, her head reclining on her left hand; her mantle is drawn close about her neck, and edged with a small ruff; her hair is in many small and short curls, without any cap or covering; above is an emblematical female personage, surrounded with a glory, and scattering flowers on the figure below: on each side of the basement sits a greyhound, the cognizance of the family. This is a very pleasing monument, of painted alabaster*, and well executed; only disgraced by an ugly death's head. All such representations and emblems as this, bones in saltire, &c. I could wish to see banished from sepulchral monuments; they are disagreeable objects in themselves, answer no purpose of morality, and seem not consistent with the spirit of Christianity, which never paints death in frightful or disgusting colours.

The inscription, on a tablet of black marble, is,

QUO PERGAS, VIATOR, NON HABES.
 AD GADES † OMNIUM VENISTI, ETIAM ET AD TUAS:
 HIC JACES, SI PROBUS ES, IPSE,
 IPSA ETENIM HIC JACET PROBITAS,

* The antients, as well as the moderns, used to paint their statues. Some statues dug up of late years at Pompeii were evidently painted. See Steevens's Note, Winter Night's Tale, act V. Scene ii.

† The word is plain enough. In the Monumenta Anglicana it is *Cades*, with *Clades* q .

ELIZABETHA,
CUI*,
CUM UT, IN PULCHRITUDINE ET INNOCENTIA
ANGELOS ÆMULATA STRENUE FUERAT, ID ET IN HOC PRÆSTARE NISA EST,
UT SINE SEXU DEGERET:
IDEOQ. CORPUS INTACTUM, QUA FACTUM EST INTEGRITATE
(PARADISUM SINE SERPENTE)
DEO REDDERE VOLUIT.
QUÆ NEC ADEO AULÆ SPLENDORIBUS ALLICEFACTA, UT A SEMET EXULARET, NEC ADEO SIBIMET
COENOBIIUM FACTA, UT SE SOCIETATI DENEGARET:
NEC OB CORPORIS FORTUNÆVE DOTES MINUS IN ANIMO DOTATA;
NEC OB LINGUARUM PERITIAM MINUS TACITURNA.
VITAM MORTEMVE NEC PERTÆSA, NEC INSECTATA,
SINE REMIS, SINE REMORIS,
DEUM DUCTOREM SEQUTA,
HUNC PORTUM POST XV FERE ANNOS ASSEQUTA.
ROB. DRURI EQ. AUR. ET ANNA UXOR,
UNICA FILIA, ITAQUE ET IPSO PARENTUM NOMINE SPOLIATI,
HOC MONUMENTUM EXTRUENDO,
FILIÆ SUÆ (EHEU DEPERDITÆ) ALIQUANTILLA PRÆSENTIA
LUCTUOSISSIMÆ SUÆ ORBITATI BLANDIUNTUR.
SECESSIT
ANNI ÆTAT, XV MENSE X, ET SUI JESU CICICCX. (=MDCX = 1610)

Opposite the last is a noble mural monument, consisting of a basement, on which is a sarcophagus of black marble, beneath a double arch, supported by Corinthian pillars. Over the arch, in an oval frame, is a most spirited bust in armour, large as-life. The warlike implements on the arch, and the rest of the ornaments, are all in a good taste. This is a performance of Nicholas Stone†, who received for it £.140‡.

* QUÆ q.

† The monument of Mr. Thomas Sutton, the noble founder of the Charter-house, was the work of *Nicholas Stone*, who (including a little monument to Mr. Law, one of Mr. Sutton's executors, in the same chapel) had 400*l.* for his performance. Pennant's London, 4to, p. 190.-T. G. C.

‡ Anecdotes of Painting in England, vol. II, P: 28; and 4to ed, 1798, vol. III. P: 168.

The oval frame which surrounds the bust is thus inscribed:

MEMORIÆ GULIEL DRURII EQUIT : AUR:
 QUI TRIBUNUS MILITUM OBIIT IN
 GALLIA ANNO DOMINI 1589.
 HOC MONUMENTUM FIERI JUSSIT
 ROBERTUS DRURIUS FIL. EQUES AUR:
 UXOR FACIENDUM CURAVIT

In two compartments over the sarcophagus is:

ROBERTI DRURI,
 QUO VIX ALTER EJUS ORDINIS MAJORIBUS MAJORIBUS ORTUS,
 CUM NEC EPHOEBOS EXCESSERAT,
 NEC VESTEM DE PATERNA MORTE LUGUBREM EXUERAT, EQUIT: AUR: HONORE (NEC ID DOMI)
 SED OBSIDIONE RHOTOMAGENSI ANNO 1591 INSIGNITI, QUEM
 ET BELLICÆ EXPEDITIONES,
 ET EXTERÆ PEREGRINATIONES,
 ET AULICLÆ OCCUPATIONES,
 SATIS (IPSA INVIDIA, QUA SÆPE TACTUS, FRACTUS NUNQUAM,
 TESTE) INSTRUXERANT,
 TAM AD EXERCITUS DUCENDOS,
 QUAM AD LEGATIONES PERAGENDAS,
 AUT RES CIVILES PERTRACTANDAS,
 JAM ANNO SUO 40, BT SUI JESU 1615,
 ANIMA SUMMA CONSTANTIA, EAQUE CHRISTIANA, DEO TRADITA,
 BONORUM: BONA PARTE PAUPERIBUS,
 V ANTE FEBREM QUA CORREPTUS, ANNIS (IDQUE PERENNITER)
 EROGATA,
 CORPUS OLIM SPIRITUS SANCTI TEMPLUM,
 ANIMÆ POSTLIMINIO REDDENDUM,
 TERRÆ POSTLIMINIO REDDI,
 HOC LOCO CURAVIT
 ANNA UXOR,
 NEC INFOECUNDA, NEC MATER TAMEN,
 DOROTHEÆ ET ELIZABETHÆ FILIARUM ORBA,

ILLUSTRI

ILLUSTRI FAMILIA BACON ORIUNDA,
 CUI UNICE HOC DEDIT DEUS STIRPI,
 UT PATER ET FILIUS EODEM MUNERE. EOQUE SUMMO FUNGERENTUR
 NICOLAO PATRE SIGILLI CUSTODE,
 FRANCISCO FILIO CANCELLARIO.
 ETIAM*
 OFFICIO ERGA DEFUNCTUM PIE, PIE FUNCTA,
 HOC QUOD RESTAT SAXI SPATIUM†,
 QUÆ DE IPSA DICENDA ERUNT INSERENDIS,
 (ITA VELIT DEUS, ITA VELINT ILLI)
 POSTERIS RELIQUIT.

On two small pannels in the basement:

Dorothea Roberti et Annæ
 Drury filiola pulcherrima, annis
 4 nata, mortua, hoc etiam
 tumulo tegitur.

She littlepromis'd much,
 Too soon untide:
 She only dreamt she liv'd,
 And then she dyde.

The two last epitaphs are, I apprehend, from the pen of Dr. Donne. His connection with the family makes the supposition probable; and the singularity of the expression, "Anno sui Jesu," in both of these, and in his own written by himself, seems to confirm it‡.

Contiguous to the last but one is another large mural monument, consisting, as the last, of a sarcophagus on a basement, over which is a lofty entablature, supported by two square fluted pillars of the Ionic order, and surmounted by a large escutcheon of the arms and crest. The whole is made of a white hard plaster, painted of a dark gray colour, and orna-

* *Et jam q.*

† The space continues uninscribed, no friendly hand having been found to fill up the void.

‡ Some curious particulars of Dr. Donne may be seen in Dugdale's History of St. Paul's, Biographia Britannica, in Chalmers's Biographical Dictionary, Zouch's Life of this celebrated person, and in Lysons's London. T. G. C.

mented with gilding and flowers. It was the work of an Italian*; for, in the steward's accounts in the year 1675, I find £5 were three times advanced "to the Italian on account of the monument." And on the North side of the arch that divides the church and chancel the artist has thus recorded his own name and performance:

D IACINTO: COWCIJ: FECIT: DE: MONUMENTO, 1675.

It is rather a heavy performance, and scarcely justifies the employing of a foreign workman in preference to a native. A tablet over the sarcophagus has this inscription in gold letters:

GLORIA
DEO.
QUÆRIS, VIATOR, QUORSUM MONUMENTUM
HOC .ERIGITUR?
EST VERUM RELIGIONIS EXEMPLAR
OCULIS TUIS PROPONERE;
ET VIRTVTUM (ETIAM THURICREMO)
MENTEM INFLAMARE ZELO.
HABES ENIM SUB OBSCURO HOC MARMORE
SACROS ET PERQUAM CHAROS CINERES
D'NI THOMÆ CULLUM BARONETTI;
QUI ADEO VIXIT, UT EUM VIXISSE
NEMINEM POENITERE POSSIT.
FUIT ENIM DEO DEVOTISSIMUS,
PROXIMO CHARISSIMUS,
UNICUIQUE GRATISSIMUS.
.CONJUX CHARUS:
PARENS PELICANO CHARIOR.

* There is another monument, evidently of the same artist, but upon a much smaller scale, in the chancel of Mildenhall Church, for Sir Henry North, Bart. who died in 1671. The Norths and Cullums were at that time closely connected by marriage.

FIDEI POTESTATE,
SPEI FIRMITATE,
MORUM SUAVITATE,
MENTIS HUMILITATE,

}

VERUS CHRISTI
DISCIPULUS.

CÆTERA MEMORENT PAUPERUM LINGUÆ,
NEQUEUNT RHETORUM PENNÆ.
HIC HEROS X'TIANUS EXUVIAS MORTIS
(PRÆTERQUAS NIHIL HABUIT MORTALE)
EXUEBAT, ET OBDORMIEBAT VI APRILIS
A'NO D'NI MDCLXIV, ET ÆTATIS SUÆ
LXXVII.

[Hoc monumentum reficiendum curavit,
Thomas Gery Cullum Baronettus, Abnepos, 1794.]

A flat slab of black marble, at the foot of the last, has this:

Hic,
Animis cœlo redditis,
Deposuerunt
Corporum exuvias
Rev'dus. Georgius Pitches,
Olim hujus Ecclesiæ
Pastor fidissimus;
Et
Sara uxor ejus charissima:
Quorum morum probitatem,
Tum vitæ per omnia sanctimoniam
Superstites
(Quod possunt maxime)
Æmulentur.
Obierunt

Hic A. D. 1672
Ætat suæ 65.

}

Illa A. D. 1706
Ætat suæ 90

Sarah Tyrrel filia eorum nata maxima
In insigne pietatis erga defunctos
Hoc marmor posuit.

On a flat slab of white marble, bordered with black, close to the cross legged figure, is this;

Hic infra situs est
 Thomas Cullum,
 Frater natu minor Dudleii Cullum, Bar'ti,
 Obiit 22 die Decembris,
 Anno {Redemptionis 1700.
 {Ætatis sure 38.
 Cui tanta fuit, etiam in hac turba, animi serenitas,
 Tantus amoris . et harmoniæ affectus,
 Ut subitus et inopinatus ejus decessus
 Fidem fecerit,
 Harmonicos Angelorum choros
 Animam iis adeo similem et adoptivam
 Intempestive
 (Et nobis accidit)
 Rapuisse,
 Intrepida pone reliquit Angelos
 Sursum celeriter exurgens anima;
 Et quam primum cantus cœlicolarum audit,
 Voce haud minus divina
 Ipsa cantabat.

On three mural tablets on the North side of the chancel, adorned with neat pillars, &c. of marble, are the following inscriptions:

1. Hic jacet
 Quod mori potuit
 D'ni Dudlei Cullum, Baronetti ,
 Viri, non una sed multis,
 lisque præstantissimis virtutibus insigniti.
 Nimirum Dei Optim. Maxim. assiduus
 Et sincerus erat venerator:
 Regiæ Majestatis fidelis subditus,
 Patriæ amator fortis,
 Libertatis vindex acerrimus.
 Nec vitæ privates minus inclaruit
 Ornamentis:

Studio conjugali erga binas uxores
 Nedum superandus,
 Vix fuit assequendus ;
 Et, ne te diutius morer,
 Lector,
 Summa erga omnes humanitate
 Celeberrimus.
 Cui parem non facile nos invenimus,
 Nec posterum sunt visuri.
 Obiit anno (Ætatis LXIII, Salutis MDCCXX°.

2. Depinge, Marmor,
 Sublimem, justam tamen, iconem hon'lis Annæ
 Filiæ augustissimi Joh'is d'ni Berkley, Baronis de Stratton,
 Et
 Dilectissimæ uxoris d'ni Dudleii Cullum de Hawsted, Bar'ti.,
 Cujus egregia tam externa quam interna ornamenta
 (Numero et: splendore
 Galaxiæ similia)
 Quaquaversum effulgebant.
 Inaffectatam humilitatem in secundis,
 Inexhaustam patientiam in adversis,
 Diffusam charitatem pauperibus,
 Benignam clementiam universis;
 Precipue
 Catholicarum pietatem Deo
 Hujus præclaræ Fœminæ
 (nunc cœlicolæ)
 Agnoscebant mali;
 Maximi pendebant omnes.
 Nosce ergo, viator,
 Quod fortunæ corporisque dotibus
 Erat illustris,
 Natu illustrior,
 Virtute illustrissima.

Abi,
 Æstima, et æmulare.
 Obiit anno Ætatis XLIIII
 Salutis MDCCIX

3. Marmor,
 Tandem in scriptum feras,
 (Quod ipse olim voluit et curavit)
 Hic juxta requiescere
Annam, alteram
 D'ni Dudleii Cullum, Bar'ti, uxorem:
 Quæ sanguine illum attingens,
 Virtutibus autem conjunctior,
 A teneris annis intra castum ejus limen
 Enutrita,
 Disciplinis optimis ab ipso instituta,
 Visa est precipuè digna,
 Ut sibi in matrimonium adscisceretur,
 Orbitatis suæ, et jam ingravescentis ætatis,
 Oblectamentum et solatium.
 Huic vero superstes,
 Secundas experta est nuptias
 Cum reverendo viro Johanne Fulham,
 Honesta gente orto,
 Et de Compton in agro Surriensi rectore*,
 Ita deinceps per quindecim annos vivitur,
 Ut merito dubium sit,
 An esset amantior ille,
 An hæc amabilior.
 Nempe unum quemque vitæ statum
 Pietate, fide, prudentia,
 Morum suavitate exornans,
 Obiit anno Ætatis LII.
 Salutis MDCCXXXVII

* He died at Compton, in July 1777, aged 80, being then also archdeacon of Landaff, canon of Windsor, and vicar of Isleworth. His first wife was Sarah, one of the daughters of Thomas Greene, S. T. P. bishop of Ely. (Masters's History of Bene't College, Cambridge, p. 182.)

Another mural monument of marble, near the last, is thus inscribed:

To the sacred memory
of Dame Anna Cullum,
wife of Sir Jasper Cullum,
of Hawsted Place, Baronet.
She lived and died
a pattern of piety, charity, and humility,
on the 9th of Feb. 1735-6.
aged 56 years.

On a flat stone near the chancel door is,

To the respected
Memory of the Rev.
Mr. John Smith, A, M.
Rector of this parish
Twenty-three years,
And of Elizabeth his beloved mother.
She departed this life
3d Oct. 1740.
He - 2d Jan. 1762.
aged 54.

On a flat marble in the chancel:

Ashley Palmer, Esq.
born at Eaton-Socon,
in Bedfordshire,
died at
Bury St. Edmund's, Suffolk, 22 May,
1792.

On another flat marble:

Mary Ann, the wife of Edward Gosling, Clerk, M. A. Rector of this Parish, died
July 8, 1802, aged 32.

In the chancel, near the vestry, a neat white mural tablet, put up about 1806.

To the memory of Thomas Hammond Esq. who was buried here August 14, 1640. He married Susan, daughter of Francis Asty Esq. of Bury St. Edmund's, who survived him.

In the middle of the church, opposite the reading-desk, a flat slab of black marble bears this inscription:

In a vault beneath this stone are deposited
the Remains of
Sir John Cullum, Baronet,
the only issue of Sir Jasper Cullum, Baronet.

His first wife was Jane daughter and heir of Thomas Deane of Freefolk, in Hampshire, Esq. by whom he had one daughter, who died an infant; his second (whom he left an inconsolable widow, and who dedicates to his memory this slight testimony of her affection) was Susannah, second daughter and coheir of Sir Thomas Gery, of Great Ealing, in Middlesex, knight, by whom he had twelve children, seven only of whom, John, Thomas-Gery, James, Susannah, Isabella, Jane, Mary, felt the affliction of surviving his death, which was on the 16th of

January, 1774, in his 75th year.

Stop, Reader, nor with heedless steps pass by,
Where all the amiable virtues lie.

Open and candid through life's ev'ry part,
Whate'er he spoke flow'd genuine from the heart.

Himself thus guileless, he suspected none.

And suffer'd many wrongs, but ne'er did one.

Though clouds o'er cast this good man's middle day,
Bright he beheld his sun's declining ray.

At last, all peace and harmony within,

His body free from, pain, his soul from sin,

He pass'd to Heav'n without one groan or sigh-

God grant me thus to live, and thus to die *.

* "Tu, Deus alme,
Sic mihi concedas vivere, sicque mori."

He died so easily, and apparently so free from pain, that the remarkable words of

Cicero

Most honour'd, best of fathers, thus a son,
 With painful piety inscribes this tomb.
 T. R. S. I. C. B.

On another slab:

In the vault beneath
 are deposited the remains of
 Dame Susanna Cullum,
 Relict of Sir John Cullum, Baronet,
 and the last of the family of
 Sir Thomas Gery, of Great Ealing,
 in the County of Middlesex, Knight,
 by Elizabeth, Granddaughter of
 Sir John Wittewronge,
 of Rothamsted, in Hertfordshire, Baronet
 She departed this life
 the twelfth of November, MDCCLXXXIV,
 in the seventy-second year of her age.
 Her surviving children have caused
 this marble to be engraved,
 to perpetuate the memory
 of an
 Affectionate Parent.

On a marble tablet over the North door:

Sacred to the memory
 of the Rev. Sir John Cullum, Baronet,
 M.A. F.R.S. & F. S. A.
 late Lord of this Manor,
 and Patron and Rector of this Church.
 Whose life was an ornament to his profession;
 and who, mingling the researches of the Antiquary
 with the studies and practice of the Divine,

Cicero may be said of him (as lately of Sir George Baker, Baronet) "Non illi fuit vita erepta, sed mors donata." T. G. C.

has

has faithfully transmitted
 the History and Annals of this his native place
 to latest posterity.
 He departed this life October the 9th, 1785,
 in the 53d year of his age.

The body was buried (according to the express direction in the will, dated Dec. 1, 1784) "in the church-yard, under the great stone that lies at the North door of the church."

The above tablet has been removed, and put up on the North wall on the inside the church; and, immediately underneath it, a black marble with white letters thus inscribed:

Peggy and Elizabeth Blgrave
 dedicate this memorial
 to their much-loved and affectionate relative
 Dame Peggy Cullum,
 Relict of Sir John Cullum, Baronet.
 She departed this life Aug. 2, 1810,
 aged 78 years.

On the wall in the South aisle, on the right hand side of the screen that divides the chancel, is a beautiful monument of white marble, with a recumbent figure of a female on a sarcophagus, holding a scroll, on which is the following inscription:

In the church-yard
 lie the beloved remains
 of
 Mary Buckley, Viscountess Carleton.
 On the 13th March, 1810,
 It pleased the Almighty to take from this world,
 after a long and severe illness,
 borne with the patience, fortitude, and resignation
 of a Christian,
 this tender and affectionate Wife,
 this inestimable Friend!

As a just tribute to her many and distinguished virtues,
 this Monument
 is dedicated to her memory,
 by
 her afflicted husband,
 Hugh Viscount Carleton*.

J. Bacon, jun. sculpsit, London.

In the nave, near the reading-desk:

Sacred to the memory of
 Isabella Cullum,
 Second daughter of Sir John Cullum, Baronet;
 born 26 July, 1738 ;
 died 28 March, 1806.

A flat black marble, near the font, has the following:

Beneath this stone lie the remains of Ellen the wife of Christopher Metcalfe, of this parish, esq. who, at the age of 41 years, was torn from her afflicted family and friends, on the 6th of March, 1775.

On a neat mural tablet, at the East end of the North aisle, on an urn, is the following :

In memory of Lucy, youngest daughter of Christopher Metcalfe, esq. of this parish, who was snatched from her family in the prime of life. Her universal benevolence and many excellent virtues made her die lamented, as she had lived beloved, by all who knew her.

Born Nov. 17, 1769; died March 11, 1793.

In the same vault are deposited the remains of Sarah, daughter of the above-named Christopher and Ellen; who died on the 7th day of February 1777, aged 21. Of Margaret, relict of Christopher Barton, of Bromley, in the county

* At the base of the monument is a shield of the arms of Carleton, impaling, by parti coupé in chief, the coat of his *first* lady (Mercer); in base, that of his *second* (Mathew); with quarterings of Buckley; but they are badly and faultily executed. T. G. C.

Of Middlesex, Esq: and mother of the above-named Ellen, who died on the 19th day of June, 1780, aged 88.

Of Jemima, daughter of the said Christopher and Ellen, who died on 28 May 1781, aged 9.

Of Lucy, daughter of the said Christopher and Ellen, who died on the 11th of March 1793, aged 24.

The above-named Christopher Metcalfe, esq. who departed this life on the 24th of June 1794, aged 62.

Of Christopher Barton, son of the said Christopher and Ellen, who died on the 15 of August 1801, aged 42.

Of Philip, son of' the said Christopher and Ellen, who died on the 24th of April 1809, aged 34.

On an altar-tomb in Great Ealing church-yard, Middlesex:

Here lie the remains of
Sir Thomas Gery, Knight,
and Dame Elizabeth his wife.
He died the 15th of August 1727,
aged 69 years ;
She died the 28th of September 1735,
aged 61 years.

In the same vault are deposited also the remains of
Susanna Cullum,
great grand-daughter of
Sir Thomas Gery and dame Elizabeth his wife,
and the only daughter of
Sir Thomas Gery Cullum, Baronet,
of Hawsted, in the county of Suffolk;
She died in London 20th May 1803,
aged sixteen years.

REC-

RECTORS

The following list is taken partly from bishop Tanner's index,* to the institution books, preserved with them in the bishop's office at Norwich, partly from the books themselves, and partly from the parish register. The two first articles are the bishop's own notes.

Registrum Nigrum S. Edm. fo1.171. Abbas et conventus quiet. clam. et remisit Thome Noel et hered. advoc. eccl'ie de Halstead, 1 Henry II.

Registrum, Alb. S.Edm. fo1.278. 14 Edward I Thomas fil. Eustachii (capitalis d'n's ville) tenet advoc. ecc.

- 2 kal. Apr. 1308, ROGERUS fit Eustachii de Halsteade, ad pres. d'ni Thome fil. Eustachii mil. et d'ne Joanne la Colevyle de Halstede matris sue, patronorum ejusdem.

- 4 ka1.Jul. 1330, Jo'Es fil. Will'i de Bradfield de Radswell, ad pres. d'ne Alicie de Gray hac vice vere patrone ejusdem.

- 10 Nov. 1361 Jo'Es DE BEDFORD, ad pres. Will'i Clopton, mil.

- 8 Mar 1404, CCLEMENS COOKE presb. Ad pres Will'i Coggeshall de Clare.

- 19 Maii, 1422, ROB. IVE, per lib. resig. Clem. Cooke, ad pres. Roberti Clerk, rectoris de Waldingfield, Will'i Clopton, arm. Roberti Cooke de Lavenham, verorum ipsius ecc. patronorum.

- 26 Junii, 1422, GILBERTUS MYLDE, de Stradeshill, presbyter, ad pres. Rob. Cooke, per lib. resig. Roberti Ive. This was a family of note in these parts. The seat of the Cloptons at Kentwell, in Melford, was acquired by marriage with an heiress of this name.

- 26 Mar. 1453, WILL. COLMAN, ad pres. Jo'is Clopton, arm.

- 21 Dec. 1456, magister THOMAS COOTE, in deer. Baccalaureus, ad pres. ejusdem, per lib. resig. Will. Colman.

- 18 Jun. 1505, THOMAS THORNEY, per lib. resig. Tho. Coote, ad pres. Roberti Drury, mil.

* This index is a work of great labour, and extremely useful to those who want to procure the regular succession of the incumbents of any particular parish; it was made in the beginning of the eighteenth century, when the compiler was chancellor of Norwich.

- 11 Jul. 1526, d'n's WILL. EGLYN, presbyter, ad pres. Rob. Drury, mil. He resigned, I suppose, some years before .his. death; for he was witness to a will in 1554, under the title of Sir William Eglyn, clerke.

- 22 Jul. 1547 , WILL. SIBOTSON, capellanus, ad pres. Will. Drury, mil. He was witness to the wills of two of his female parishioners, in which he was called their *curate*; and in one of them, dated 1552, parson of Hawsted. He was buried 19 April 1565. He had also the contiguous rectory of Nowton.

- 22 Maii, 1565, RIC. ADAMS, ad pres. Eliz. Drury, vid. et relict. Will. Drury, mil. He was chaplain to the earl of Bath, and buried here 28July, 1601.

- 2 Dec. 1601, Jos. HALL, A.M. ad pres. Rob. Drury, mi1. He was afterwards bishop of Exeter and Norwich, well known for his learned and pious writings, as well as for his sufferings. This living was his first ecclesiastical preferment, to which he was invited by a letter from lady Drury, which was delivered him in the street as he was going to receive from Judge Popham the appointment to the mastership of Tiverton school in Devonshire. He accepted most thankfully the lady's offer; saying, he was going to the West, but God had pulled him back, and he must turn Eastwards. Being thus settled in the sweet, and civil country of Suffolk, as he expresses it, his first work was to rebuild his ruinous parsonage-house; which, if we may judge from its present appearance, he did in a very humble style of architecture. About two years after, he married a daughter of Mr. George Wenyewe, of Brettenham, in this county; and his eldest son Robert was christened here, 26 Dec. 1605. That year he attended Sir Edmund Bacon to the Spa; and. In that journey had an opportunity to inform himself, with his own eyes, of the state and practices of the Romish church. Upon his return, he found not that satisfaction which he expected in this place; his patron Sir Robert Drury refusing to restore to the rectory about ten pounds a year, and insisting, as tradition reports, upon his acceptance of a modus for the herbage of the park. By this unjust detention, as he called it, the living was not a competent main-

tenance,

tenance, and he was forced to write books in order to buy some*. He resolved therefore to embrace the first opportunity of quitting this place, which he did in 1608, when lord Denny gave him the donative of Waltham Holy Cross in Essex. I conjecture he did not much reside here: for during his time there are not above two years in the register of the same hand. While he did reside, he preached three times a week. Till within a few years, there was (as I am informed by a gentleman who has seen it) in the parsonage-house a plate of lead, with his motto, *Imum nolo. Summum nequeo. Quiesco*: adopted, I suppose, when he first settled here, and expressive of a mind, not totally unambitious, yet content: and it is probable, if his situation here had been comfortable, he would have lived and died in the same obscurity with his predecessors and successors in this rectory. He died under sequestration and in poverty, 8 Sept 1656, in his 82d year; and was buried at Heigham, near Norwich†.

Mr. Hall was about 27 years of age when he was presented to the rectory of Hawsted. He was sent in 1618 to the synod of Dort: where he stayed only two months. However, the deputies of the States sent after him a rich golden medal bearing the portraiture of the synod; which he wore suspended: on his breast, as appears by the Bishop's

 * The oppression of the clergy by their patrons seems to have been usual about this period: thus Burton, in his *Anatomy of Melancholy*, says, "Many poor country vicars, " for want of other means, are driven to their shifts, to turn mountebanks, quacksalvers, empiricks; and if our greedy patrons hold us to such hard conditions, as commonly they do, they will make most of us work at some trade, as Paul did, at last turn taskers, malsters, costermongers, grasiers, sell ale as some have done, or worse." Democritus to the Reader, p. 16.

† The Bishop particularly disliked burials in churches, for by his will he desires to be buried without any funeral pomp, at the direction of his executors, with this only monition," that he did not hold God's house a meet repository for the dead bodies of the greatest saints." Accordingly he was buried in the church-yard at Heigham. Zouch's Life of Dr. Donne; and Blomefield's Norfolk, 4to, vol. III. p. 580 (note).-This is a mistake x he was buried in the chancel, and over his grave or vault lies a marble, and on the South wall over his stone is a mural monument, erected to his memory. Id. T. G. C.

portrait. This medal came into the possession of the family of Jermy, of Bayfield Hall, near Holt, in the county of Norfolk; and was bequeathed to William Jermy, esq. at his death (which happened in January 1752. Gent. Mag.) to Emanuel College, Cambridge; whereof the Bishop had been many years fellow. (Masters's History of Bene't College, Cambridge, p. 376) -He was consecrated bishop of Exeter in November 1627, and of Norwich in November 1641. On the 30th of December he was voted, amongst other Bishops, to the Tower; and was committed the 30th of January following; where he was confined till June. In 1643, he was expelled from Norwich: and shortly after he retired to a little estate which he rented at Heigham; and in this place he finished his life. See Blomefield's Norfolk, 4to, vol. III. P. 575-582. T.G. C.]

- 4 Jul. 1608; EZEKIEL EDGAR, clericus, in Art. Mag. super præes. Roberti Drury, mil. vacan. per resignationem ult. incumb. He was deprived of this rectory in 1643, by the same fatal ordinance that ejected his predecessor from his bishoprick: but resided here till his death, which was in 1648; and he is entered, in the register, parson of Halsted. He had a son of both his names, born in 1620; and, in a feoffment of 1647, styled Ezekiel Edgar the younger, clerk. He was admitted to the rectory of Great Stanmore, in Middlesex, in 1662, and died the next year.

- 1643, THEOPHILUS LUDDINGTON became rector upon Edgar's deprivation. It is needless to say, his name occurs not in the Institution Book. He had the good fortune to retain his preferment after the Restoration, when many, who had been put into the livings of deprived ministers, were in their turn dispossessed. He was buried here 24 June, 1670.

Upon his death, the inhabitants presented a petition to the patron, recommending a successor in the rectory. This petition, as it is not very long, and for its decency and good sense might serve as a model for similar addresses *, is inserted here at length.

* These addresses, which perhaps would not be well received in this century, were not, I believe, very unusual in the seventeenth. Sir Symonds D'Ewes bestowed the

To the right worshipful Sir Thomas Cullum, knight and bart.

The humble petition of the inhabitants of the town of Halsted

Sheweth,

That whereas it hath pleased God to take from us, by death, our late incumbent Mr. Luddington, who, by reason of his long and languishing sickness was not able by himself to officiate or supply his cure for several years before his death ; but did, with your worship's consent, and our very good liking, procure the same to be supplied by Mr. John Smith, who hath officiated and supplied the cure for these three years last past and upwards, with extraordinary care and pains; whose knowledge, integrity, and quiet and peaceable living and conversation, hath sufficiently appeared and been shewn to us, during the said time. Wherefore we whose names are subscribed, out of the tender care both for ourselves and the rest of the parish, do freely, voluntarily, and of our own accord (in this matter, wherein not only our bodies and estates *,but our souls also are highly concerned) most humbly request and beseech your -worship, .that the said Mr. John Smith (of whose abilities and good life and conversation we have had sufficient knowledge and assurance) may be still continued amongst us, and settled as our minister, and have the benefice conferred upon him; or that your worship will please to respite the settling of any man in that place, until your return into the country: and that we may not have a stranger imposed upon us, whose learning, life, and manners, we shall be altogether ignorant of. And your petitioners, as in duty bound, &c. Thomas Gilly, Edward Sparke, Susan Hammond, Susan Edgar, John Mosse, Thomas Page, John Sparke. Church-wardens, Charles Sparrow, Ambrose Death.

valuable rectory of Lavenham, in this county, freely and very willingly, upon Mr. William Gurnall, then unknown to him, at the request of the parish. Ryece's Breviary of Suffolk. -This living is now in the patronage of Caius College, Cambridge.

* By this probably they meant, that their temporal as well as spiritual welfare depended, in some measure, on their rector - he gathered their tithes, was sometimes perhaps referee in their disputes with one another, &c.

This

This modest and sensible application, for some reason or other, proved ineffectual; for

- 1670, GEORGE PITCHES was presented, Sir Thomas Cullum, bart. patron; he enjoyed his preferment but a short time, being buried here 17 March, 1672.

- 1672, JOHN HARRIS. The same patron. He was buried here 4 Feb, 1689.

- 1689, ANTHONY PITCH: Sir Dudley Cullum, bart. patron. From several letters I have from him to his friend and patron Sir Dudley, he appears to have, been a man of good understanding and morals. He was buried here 17 Aug. 1720.

- 1720, RICHARD PITCHES, succeeded his father. The same patron. He was buried here 12 Oct. 1727.

- 1727, RICHARD WILLIAMS. Sir Jasper Cullum, bart. patron. He gave a bond of resignation; but would not quit, till compelled by a law-suit.

- 1737, JOHN SMITH. The same patron. He was son of Mr. William Smith of Southampton and Elizabeth his wife; and grandson of captain John Smith, of Leckford-abbess, in Hants. His mother was buried here in 1740, when he inserted the above note of his family in the register. He was buried here 8 Jan. 1762.

- 20 April, 1762, JOHN CULLUM; M. A. fellow of Catharine Hall, Cambridge: his father patron. He was born 21 June, 1733; and educated at Bury School; whence he went to Catharine Hall, Cambridge * ; of which, after having taken the degrees of batchelor and master of arts, he was elected fellow, 7 Dec. 1759. In March 1774, he became a member of the Society of Antiquaries; in December that year, was

* Sir John Cullum took the degree of A. B. in January 1756. Amongst the different degrees of honour conferred on the students at taking their bachelor's degree, my brother was ranked the fourth amongst the fifteen Junior Optimes. Mathematicks was not his favourite study; but the Classicks were always pleasing to him, from a very early age. Hence he obtained, in 1758, one of the prizes given to the two Senior Bachelors by the University Members for the best dissertation in Latin prose. T. G. C.

instituted

instituted to the living of Great Thurlow, in this county; in March 1775, was elected a Fellow of the Royal Society; and in this year [1784] is innocently at least amusing himself in compiling the history, such as it is, of his native place*.

- 28 March, 1786, William Steggall†, M. A. rector of Wyverstone; presented to the rectory of Hawsted, Sir Thomas Gery Cullum, bart patron. He died at a very advanced age, Feb. 28, 1794.

- 8 March, 1794. Edward Gosling‡, M. A. The same patron.

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Some Extracts § from the Church Registers 11, the first of which begins in 1558.

The buriall of Joane Grene, wedow, and sister to William Sebotson, parson of Hawsted and Newton, 1 Feb. 1560.

* This worthy and conscientious Divine and truly elegant Scholar died of a pulmonary consumption, esteemed by all who knew him, October 9, 1735. See his epitaph, p.63. N.

† He was of Christ's College, Cambridge; aB. A. 1738; M. A. 1753; and held the rectory of Wyverstonem more than thirty years. N.

‡ Of Pembroke College, Oxford; M. A. 1789. N.

§ Church Registers were first enjoined to be kept by Cromwell, the king's vicegerent in spiritual affairs, in 1538, just upon the dissolution of religious houses. In 1547, Edward VI enjoined the same; as did Elizabeth in 1559; from which last period, these parochial records were in general kept with ~ tolerable regularity; and since the abolition of Inquisitiones postmortem by Charles II are the best evidences of family descents. See the note in p. 27.

11 "Paid for a book to registre in the names of buryals, weddings, and christenings, 2d. Churchwardens' Account of St. Margaret's Westminster, 1538." Nichols's Illustrations, 1797, p. 10. Amongst many other cautions concerning registers, two things may be mentioned; the leaves of the book, if made of parchment, should be of that sort called vellum, or at least of the best sort of parchment, free from grease; and in making entries, the best stationer's ink should be used, not what is called japan ink. If the parchment is not of the best sort, it is difficult to make the ink from the pen form the letters; and if japan ink is used, it will not sink sufficiently into the parchment; and in the course of a few years it will perish, or *scale off*, and leave not a trace behind. T. G. C.

The buriall of Mrs. Anne Wenteworth, wedow, 26 Nov. 1561.

The christenings of Mrs. Elizabeth Rookwood, daughter of Mr. Robert Rookwood the younger, 26 Jan 1563. – She was buried 29th.

The christening of Henry Drury, the son of Mr. Henry Drury, 28 June, 1564.

He was buried the same day.

The christening of Elizabeth Drury, daughter of Mr. Robert Drury, of Rougham, 14 July, 1564.

The christening of Henry Rookwood, son unto Mr. Robert Rookwood, 25 Feb. 1564.

William Sebotson, parson of Hawsted, was buried 19 April, 1565.

The mariage of Mr. John Tirril, of Gipping, and Dame Mary Corbett, 24 June, 1565.

The 11th day of November, 1565, et Re. Elizabeth 7th, was baptized Mr.

Henry Drury, the son of Henry Drury Esquire, and born the Tuesday night before, the 7th Nov.

M'd', That Margaret Sparke gave to the repaying of the church iijs. iiijd. paid by William her sonne.

Anno Domini 1575.

M'd'. That Mr. Robert Drury, the first sonne of Mr. William Drury esquire, was born 30 Jan. betwixt 4 and 5 of the clock in the morning *, the Sunne in Libra, anno 1574, at Durham House, within the Precinct of Westminster.

Dame Elizabeth Drury, wedow, late wife of the right worshipfull Sir Wm. Drury, knight, was buried 20 Maye. Eadem Elizabetha animam in manus d'ni commendavit, 19^o hora media into 5 et 6 mane.

1576. Mrs. Frauncis Drury, daughter of Mr. William Drury, esquire, was born 8 June, between twelve and one of the clock after noone, and was baptized, the 13th, being Wednesdaie in Whitson Week.

1577. Mr. Edward Barnes and Mrs. Dorothy Drury were married 26 August.

1578. Mrs. Elizabeth Drury, the second daughter of Sir William Drury, knight, was born 4 Jan in Essex, at my Lord Riche his place, ut die.

From 1581 to 1587, the register is defective.

1587. Mr. George Parker, and Mrs. Auderie Drury, were married 28 Dec.

* The reason of this minuteness probably was that, when his fortune was to be hereafter told, the Astrologer would want to be informed of the precise time of his birth.

1589. The funerall of the right worshipfull Sir William Drury, knight, was executed 10 March.

1601. Mr. Richard Addams, parson of Hawsted, was buried 28 July.

1604. John Crofts, the sonne of William Crofts, Gentleman, was baptized 21 October.

1605. Robert Halle, the sonne of Joseph Halle, was baptised 26 Dec.

1606. Barbary Powell, the daughter of Mr. Crofts, was buried 14 April.

1610. Mrs. Elizabeth Drury, daughter to Sir Robert Drury, was buried 17 Dec.

1611. Ezekiel Edgar and Susan Ward were married 16 October.

1613. The register is signed for the first time by Ezekiel Edgar, rector eccl'æ, and Gilbert Spalding and Robert Nunn, Churchwardens.

1615. The funeralls of the right worshipfull Sir Robert Drury, of Hawstead, knight, were celebrated, and his corpse buried in Hawsted church chancell, 1 June.

1621. These are to testify and acknowledge, that Susan Lillye, the wife of Thomas, dwelling and dying in the Dayrie-house of Hawstead House, was, with the consent and leave of Mr. Thomas Rewse, on my lady Wraye's behalf, and Ezekiel Edgar, parson of Hawstead then being, on the Churche's behalf; upon special desyre, carryed to Wheapstead church to be buried there, 28 Nov. *

1624. The buryall of the right worshipfull lady the lady Anne Drury, widow, once the wife of the right worshipfull Sir Robert Drury lord of Hawstead. Shee dyed in Hardwick House, 5 June, about ten o'clock in the night, and was buryed in Hawstead church chancel, 6 June, about eleven o'clock in the night.

1627. Mrs. Elizabeth Ayscoghe, the daughter of Sir Edward Ayscoghe, and the lady Frances his wife, was baptized 15 Nov.

1634. Anne Wingfield, the daughter of Mr. Anthony Wingfield, Captayne, and Anne his wife, was baptized 26 Feb. ---- buried 17 Sep. 1638.

1636. Mr. Thomas Coventrye was buried 18 Aug.

1638. Anthonie Wingfield, the sonne of Anthonie Wingfield, Captayn, and Anne his wife, was baptized 23 May.

1648. Mr. Ezekiel Edgar, parson of Halstead, was buried 15 Feb.

From 1653, to the Restoration, marriages were performed by the civil officers at Bury; and some of this parish were so married there, as I have seen in the register of that town.

* In 1626 there is another entry of the like cautious and jealous import.

1653. 17 July. Collected towards the Relief of Marlborough, in the parish of Haulstead, the sum of 1*l*.11*s*.6*d*.

24 July. Collected in this parish, for the Propagation of the Gospel in New England, the sum of 2*l*, 5*s*. 5½*d*.

1655. 20 June. Collected towards the relief of the Protestants in Savoy, the sum of 2*l*. 9*s*. 1*d*.

1658. Mary the daughter of Sir Thomas Cullum, Bart. and Dudly his lady, was baptized 6 Feb. --This entry and the next must have been made after the events, as Cullum was not a baronet till June 1660.

1660. Elizabeth the daughter of Sir Thomas Cullum, Bart. and Dudly his lady, was baptized 30 March.

1662. Tho. the son of Sir Thomas Cullum, Bart. and Dudly his lady, was baptized 20 April.

1664. Sir Thomas Cullum, Baronet, was buried 9 April.

1670. Mr. Theophilus Luddington, rector of Hasted, was buried 24 June.

1672. Mr. George Pitches, rector, was buried 17 March.

1675. M^r. William Hanmer and Mrs. Peregrine North * were married 2 Oct. 1678. Mrs. Edgar, widow, was buried 28 May.

An account of such as have been buried in or at the parish church of Hawsted, since the 1st of August 1678, when the act for burying in woollen took place†,

1680. The lady Dudly Cullum, wife to Sir Thomas Cullum, Bart. buried 10 September.

Sir Thomas Cullum, bart. buried 16 October.

1685. Mr. Jo. Burton, B. D. and Fellow of St. John's Coll. Camb. buried 10 June.

1689. Mr. John Harris, rector of this parish, buried 4 Feb.

1692. Mr. Henry North, of Woodbridge, and Mrs. Mary Cullum of this parish, were married 21 Jan.

* The father and mother of Sir Thomas Hanmer, Speaker of the House of Commons.

† The day when the affidavit was brought was (according to the direction of the act) registered till 1724; but this is generally now neglected as useless. Perhaps no act of Parliament is better observed than that for, burying in woollen. The common shroud is so cheap and decent a dress, that there is no temptation to use any other. And in this parish at least, the persons of chief note adopted it as soon as the act passed; for there is but one instance (and that in the case of an inferior person) of the forfeiture for burying in linen.

1698. Memorand. That the 3d of May there fell a deep snow, and it froze hard the night following.

William Cawstone and Mary Baldwin, of this parish, were married 8 Sept.

The said William is a Husbandman, and liable to pay 2s. 6d. as the King's Duty.

1700. Mr. Thomas Cullum buried 27 Dec. As the said Mr. Cullum was a Gentleman, there is 24s. to be paid for his buriall.

1791. 18 Jan. There was a sort of a Hurricane that did great damage both by sea and land.

5 Feb. There was thunder and lightning, and hail, in a terrifying manner; and on the 7th, there was hail and thunder, and wind almost as great as the former, on the 16th there was another dreadful storm of thunder and lightning.

1703. Nov. 25 and 26. In the evening of both those days there were very considerable tempests of thunder and lightning, and 27th in the morning, there was a most terrifying hurricane, intermixt with thunder, that threw down chimnies, barns, trees, and houses, in several places, and destroyed many persons by land: and at sea there were 14 men of war lost, among which was a rear admiral, besides abundance of merchant ships to an extraordinary value.

1706. The number of men and women above 16 years of age in this parish, as given in to my lord Bishop of Norwich at his visitation, 29 April, Men 81; Women 93.

Mrs. Sarah Pitches, relict of Mr. George Pitches, sometime rector of this parish, buried 28 Nov.

1708. Mr. Robert Bugg, of Bardwell in Suff. and Mrs. Battina Capell, of Stanton, were married 28 Sept.

1709. The hon. Anne, daughter of the right hon. John Lord Berkley, baron of Stratton, and wife to Sir Dudley Cullum, Bart. was buried 2 June.

About 7 score and 10 communicants in this parish, 19 July.

Mr. Robert Eyton, rector of Eyton in Shropshire, and Mrs. Elizabeth Butts *, daughter of Mr. William Butts, late rector of Hartest, deceased, were married 14 Oct.

1710. Sir Dudley Cullum, Bart. widower, and Mrs. Anne Wicks, singlewoman, both of this parish, were married 12 June.

* She was sister of Robert Butts, afterwards Bishop of Ely.

1712. Antony son of the rev. Mr. Robert Butts, cl. and Elizabeth * his wife, buried 11 May.

1714. The Rev. Mr. John Warren, rector of Fornham All Saints and St. Martin's, and Mrs. Dudley Pitches of this parish, were married 29 April.

1716. Robert, son of the Rev: Mr. Robert Butts, minister of Bury, and Elizabeth his wife, buried 14 May.

1720. Rev. Anthony Pitches, rector of this parish, buried 17 Aug. Sir Dudley Cullum, Bart; died 16 Sept. and was buried 27th.

1723. 18 June. The number of communicants given in then, being the primary visitation of Thomas lord bishop of Norwich. - Men 86. Women 89.

1724. Mrs. Mary Capell: buried 23 Jan.

Mrs. Sarah Tyrrell, widow, buried 8 Feb.

1726. Mrs. Henrietta Maria, wife of Rich. Pitches, rector of this parish, buried 8 Nov.

1727. Rev. Mr. Richard Pitches, late rector of this Parish, buried 12 Oct.

1728. Richard Brixey, gent. Buried 1 Jan.

1729. Mr. Michael Brixey†, gent. from the Place, buried 6 Dec.

1730. Jane, the daughter of John Cullum, Esq. (by his first wife Jane Deane), buried 28 Jan.

1733. John, son of John Cullum, Esq. and Susan his wife, was baptized in the chapel at Hawsted Place, 19 July, by me John Smith, then curate of Nowton, now (*viz.* 1739) rector of Hawsted.

1735. Elizabeth, relict of the late Rev. Mr. Anthony Pitches, rector, buried 25 October.

1736. Lady Cullum, wife to Sir Jasper Cullum, Bart. buried 17 Feb.

1737. Anne Fulham, wife of the rev. Mr. Fulham, of Guilford, Surry, widow of Sir Dudley Cullum, Bart. buried 3 Feb.

1744. Mary, daughter of John Cullum, Esq. and Susan his wife, buried 29. March‡.

* She was daughter of Mr. Pitches, rector of this parish, and died when her husband was bishop of Norwich, where she was buried in the chapel belonging to the bishop's palace, with an elegant epitaph. See Blomefield, vol, II. p.428.

† Michael Brixey was the second husband of Mrs. Brixey, whose death is registered in 1757. Her first husband was Mr. William Wyat, who died June 1693, in the 39th year of his age. T. G. C.

‡ Born Sept. 1739.

1745. Anne, daughter of John Cullum, Esq. and Susan his wife, buried 20 July *.

1754. An Act for the better preventing clandestine marriages takes place 25 March.

Sir Jasper Cullum, Bart. aged 84, buried 8 Nov.

1756. Sarah, daughter of Christopher Metcalfe, Esq. and Ellen his wife, baptized 15 Sept.

Jasper, son of Sir John and Lady Cullum, buried 21 May.

1757. Mrs. Brixey (born 1 April, 1658) Grandmother to Sir John Cullum, buried 16 Jan.

1762. Rev. Mr. Smith, late rector of this parish, buried 8 Jan.

1763. Frederica Sophia, daughter of Christopher Metcalfe, Esq. and Ellen his wife, baptized 20 Nov.

1769. Lucy, daughter of Christopher Metcalfe, Esq. and Ellen his wife, baptized 26 Nov.

1773. Jemima, daughter of Christopher Metcalfe; Esq. and Ellen his wife, baptized July 4.

1774. Sir John Cullum, Bart. buried 22 January.

1775. Philip son of Christopher Metcalfe, Esq. and Ellen his wife, baptized 6 March.

Ellen, wife of Christopher Metcalfe, Esq. buried 13 March.

1777. Sarah, daughter of Christopher Metcalfe, Esq. and Ellen his wife, buried 15 February.

1778. John, son of Thomas Gery Cullum, Esq. of Bury St. Edmund's, and Mary his wife, buried 29 October.

1780. Mrs. Margaret Barton, widow of Mr. Christopher Barton, of Bromley, in Middlesex, and mother of the late Mrs. Metcalfe, aged 88, buried 24 June.

1782. Jemima, daughter of Christopher Metcalfe, Esq, and Ellen his wife, buried 6 June, aged 8 years.

1783. An act took place 1 October; that imposed a tax of 3*d.* upon the entry of every christening, marriage, and burial, except those of some poor persons, particularly circumstanced. A tax, most vexatious to the Clergy, and which, it is thought, will be unproductive to the State†.

* Born May 1735.

† This was written in 1784. The Act was repealed in 1794. N.

1783. Dame Susanna Cullum, from Burt St. Edmund's, widow of the late Sir John Cullum, bart. buried 18 Nov. aged 71.

1783. Samuel Payne, farmer on the Green, buried 8 Nov. aged 81.

1784. Henry Powell, farmer, buried 11 Feb. aged 50.

In April 1784, the bishop of the diocese, among other directions to his clergy, gave some very judicious ones relative to the proper keeping of parish registers - an object to which, in this diocese at least, episcopal attention was never before extended. I hope his lordship's care in this respect will be properly regarded, and that we shall never again meet with such entries as this; "the son of Jankin the shepherd baptized."

1784. Rose, daughter of Margaret and James Deeks, baptized 1 Oct.

1785. Sir John Cullum, Baronet, rector of Hawsted, buried 15 Oct. 1785, aged 52.

1787. Samuel, son of Christopher Payne and Elizabeth (late Denton, spinster) his wife, born July 8.

1790. James Mure, of Great Saxham in the county of Suffolk, single man, and Frederica Sophia Metcalfe, of this parish, single woman, were married in this church by licence, 8th Nov. 1790.

1792. Ashley Palmer, Esq. of Bury St. Edmund's, buried 28 May.

1793. Lucy Metcalfe, daughter of Christopher Metcalfe, esq. buried 21 March, aged 23.

1794. Christopher Metcalfe, Esq. widower, buried 1 July, aged 63.

1796. Sophy, daughter of Elizabeth and John Deeks, born 16th Sept. 1792; publicly bapt. 19 March 1796.

1798. Rose Manning, wife of Edward Manning, buried 15 March, aged 80.

Edward Manning, farmer, buried 22 Aug. aged 87.

William Bigsly, shopkeeper, buried 16 Nov. aged 68.

1799. Sarah Bigsly, ditto, buried 26 April, aged 61.

1800. Samuel Payne, of London, distiller, buried 15 July, aged 52.

1801. Robert Taylor, formerly a farmer at Hausted, late an inhabitant of Bury, Buried 2 March, aged 79.

1801. Christopher Metcalfe, distiller (at West Ham), buried 22 Aug. ret. 42.

1801. Catharine, daughter of Thomas and Mary Thickpenny, bapt. 30 Nov.

1802. Mary Ann Gosling, wife of the Rev. Edw. Gosling, rector (and daughter of Mr. Mills, banker, Colchester), buried 16 July, aged 32.

1804.

1804. James Paurey, formerly a farmer at Hausted Lodge, late an inhabitant of Bury, buried 24 June, aged 82.

1806. Isabella Cullum, Bury, sister to Sir Thomas Cullum, buried 5 April, aged 68.

1807. Abraham Jenkin, attorney, Bury, buried 9 June.

Mary-Ann Jenkin, Bury, daughter of the late Abraham Jenkin, buried 3 Sept. aged 19.

1808. Jane Payne, daughter of Christopher Payne, farmer, buried 25 Nov. aged 17.

1809. Philip Metcalfe, the youngest and last surviving son of Christopher Metcalfe, Esq. buried 3 May, aged 34.

BENEFACTIONS to the town of HAWSTED; extracted from a vellum book in the church chest, into which the original Deeds were fairly transcribed in 1719.

For the explanation of the beginning of the first deed, it is necessary to premise, that from some deeds in my possession it appears, that Robert Drury, Esq. father of Sir William, had on 20th Dec. 25 Henry VIII with many other gentlemen, been enfeoffed in the four parcels of land specified in Sir William's feoffment; but no declaration had been made to what uses they were to be applied. They had all probably been formerly bequeathed for religious purposes; but at that critical time it might be thought prudent to throw them unconditionally into the hands of persons of power, who might preserve them for the benefit of the village. The Reformation had now taken such strides, that there was no longer any hope of appropriating them to their original uses; and therefore the inhabitants requested Sir William, that they might be applied to the general advantage of the place. This is called "Sir William Drury's feoffment:" but it certainly was not his benefaction.

I. Sir

1. Sir William Drury, Knt. at the request of the inhabitants of the town of Hawsted, and according to a promise which he had lately given them, did on 6 June, 36 HenryVII enfeoff Richard Corbett, Esq. Henry and Roger Drury, gentlemen, his sons, Henry Pain, gentleman, William Eglin, clerk, John Sparrow, Ralfe Sparke, Martin Gylly, Thomas Cowper, Edward Wyffin, and Robert Sparke, in one messuage, called *The Church-House*, with its appurtenances, bounded on the North by a way belonging to the manor of Hawsted Hall, and contiguous to the church-yard; and on the South by the king's highway, antiently called *Cokkescrowch Lane*; abutting towards the West upon lands belonging to the said manor, called *Park Field*; and towards the East on the highway that adjoins to Langage-Meadow. Also in a Close called *Brown's Tuft**, in the town of Hawsted, computed at three acres, lying between a Close called Matterel's towards the West, and the land of Robert Rookwood towards the West, abutting at both ends on the lands of the said Robert Rookwood. Also in a piece of land called *The Lampe Lond*, lying between the common way called Wynnesmere Lane on the East, abutting on one side upon a piece of pasture in the tenure of Giles Wyffin towards the South, and on the other, upon a way called the Drift Way towards the North. Also in *three acres* of land, lying between the lands of Sir Wm. Drury on the North, abutting at one end upon Coldfield, otherwise called Hongredown, towards the West, and at the other upon the meadow of the said Sir Wm. Drury towards the East. The. said feoffees, their heirs and assigns, to have and to hold the said house and lands, for the perpetual relief and use of all the inhabitants of the town of Hawsted for the time being (Ad opus semper et usum omnium inhabitantium villæ de Hawsted pro tempore existentium),

* John Cowper, of Bury, the son and heir of William, who held this Close conjointly with three others, to the use and benefit of him the said William, his heirs and assigns for ever, as appears by a deed, dated 4 Henry VII did on 20 Dec. 13 Henry VIII enfeoffe William and Robert Drury; Esqrs. of Hausted, and fifteen more, in this Close, for the purpose of supporting the king's taxes, and other burdens and impositions that should be laid on the said inhabitants for ever, as far as the rent of the Close would go (ad opus et usum omnium pauperum inhabitantium ville de Hawsted, ea intentione ad supportandum taxationis domini regis, ac alia onera et impositiones predictis inhabitantibus imponendas, in perpetuum; secuudum quantitatem proficui dicti clausi) which Close was purchased by the said John Cowper, by John Clerk of Hausted, lately deceased, who bequeathed it of his own free will to the said inhabitants for the purposes above mentioned.

paying to the said Sir William Drury, his heirs and assigns, the services before due and customary; and an annual rent of 2s. 8d. of English money, to be paid half-yearly.

This feoffment was renewed in 1592, and 1635; after which it was neglected till 1719, when it was renewed by William Leppingwell and Robert Carter, sons and heirs of the two daughters and coheirresses of George Nunn, deceased, who was the eldest brother and heir-at-law to Robert Nunn, deceased, the last surviving feoffee. The last renewal was in 1769.

II. Sir Robert Drury, of Hawsted, in the county of Suffolk, knight, "being by the Grace of Almighty God, minded to build *an almshouse for the perpetual habitation and dwelling of six poor women unmarried*; and to allow every one of them five pounds a year of current English money, to be paid quarterly by the lord of the manor of Hawsted Hall cum Buckenham's; the said six women to be at the nomination of the said Sir Robert during his life; and after his death, at the nomination of the feoffees for the time being, for ever, out of the poor inhabitants of the following towns: out of the town of Hawsted, one poor woman for the first place that shall be void; one out of the town of Whepsted for the second place; one out of the town of Brockley for the third; one out of the towns of Chedburgh and Reed by turn in course, for the fourth; and two out of the burrough of Bury St., Edmund's for the fifth and sixth; so as the overseers of the parish in the said burrough, out of which any poor woman shall be placed in the said almshouse, do provide relief and maintenance of all things necessary unto such poor woman, as for whom, by her becoming impotent and weak, the said allowance of five pounds a year shall not be sufficient: in default of which provision, the feoffees for the time being, shall supply the said fifth and sixth places for ever, with such poor out of any of the towns within five miles of the said almshouse, as to them shall seem meet; such towns putting in sufficient security for relieving the poor woman with all things necessary, in case she should grow impotent and weak, so that her five pounds a, year allowance shall not be sufficient. The same Sir Robert, out of his charitable disposition to the poor, being also minded to allow yearly for ever for the better relief and maintenance of the poor of the following towns, twenty and two pounds of current English money, that is to say, to the poor of the town of Hawsted 6 pounds; of Whepsted 5 pounds, of Brockley 4 pounds ; of Chedburgh 4 pounds; and of Reed 3 pounds; to be paid quarterly by the lord of the manor of Hawsted Hall cum Buckenham's,

to

to the overseers of the poor of the said parishes, with this intent and purpose, that if any poor woman placed in the said almshouse should grow poor and impotent, so that she shall want relief, the overseers of the parish out of which she was chosen, shall relieve and maintain her with all things necessary; in default of which relief, the lord of the said manor shall relieve her, and detain so much of the summs payable to such overseers as will satisfy himself. - To carry the above designs into execution, the said Sir Robert did, on 18 March, 1610, give, grant, enfeoff, and confirm to Sir Nicholas Bacon, of Redgrave, in the said County, Knight, Sir Edmund Bacon his son and heir, Sir John Heigham of Barrow, Sir Robert Jermyn of Rnshbrook, Sir Robert Drury of Rougham, Thomas Drury of the Inner Temple, Esq. Richard Brabon, clerk, parson of Wkepsted, John Hely, clerk, Ezekiel Edgar, clerk, parson of Hawsted, Gilbert Spalding of Hawsted, yeoman; all those lands and tenements, &c. then or lately called Hardwick, or Hardwick Wood, in the said county, sometime belonging to the late monastery of Bury St. Edmund, then dissolved: As also an annuity of 20 pounds, issuing out of the manor of Hawsted-Hall with Buckenham's, and all his possessions in Hawsted, to be paid quarterly to the said feoffees, their, heirs and assigns for ever, in the church porch of Hawsted; to the *only use, behoof, intents and purposes*, that they the feoffees, the survivor and the survivors of them, and the heirs of the survivor; should, at the costs and charges of the lord of the manor of Hawsted Hall with Buckenham's, convey the said estate at Hardwick, and the annuity of 20 pounds, to the said feoffees and others, as to them should seem meet and requisite, to the number of twelve; and such renewal to be made in like manner for ever hereafter in all ages, for continuing the said premises in feoffees' hands for ever. *To the end*, that the feoffees for the time being, should for ever, and at all time and times, after the death of the said Sir Robert Drury, upon reasonable request to them made, and at the costs and charges of the lord of the said manors, demise and to farm let, the said estate at Hardwick, and the annuity of 20 pounds, to such person as shall he lord of the said manors, for such term of years (if such-person shall be so long lord) and such conditions as to them shall seem meet, reserving always the rent of 52 pounds to be paid quarterly to the six almshouse women, and to the overseers of the poor, as aforesaid, by the lord of the said manors for the time being, or his assigns. *Provided always*, That the lord of the said manors, shall from time to time as is necessary, repair and rebuild the

almshouse intended to be builded, in such sort as the same shall be first founded and erected.

Sir Robert reserved to himself the power of revoking and making void this deed, by any writing sealed and subscribed by him with his name, or by his last will and testament.

The original was subscribed by Sir Robert with his name, in letters of gold; and always kept in the church chest of Hawsted, till the year 1754, when for some reason or other it was deposited in that of Whepsted, where it is still kept (1812).

This feoffment was renewed in 1647, when there were three surviving feoffees; in 1682, when there was but one; in 1712, when there were three; and in 1754, when there were two; and in 1799, when there was only one.

III. John Frost, of Hawsted, labourer, in consideration of 221. paid him by John Alvis and Giles Frost, churchwardens, *Procuratores* (part of which 221. was the gift of Robert Kidd, late of Hawsted, labourer, deceased, and of Anne Spalding, spinster, and part was in the hands of the churchwardens), did on 30th Sept. 1622, convey to twelve persons named in the deed, a piece of land with a cottage or tenement built upon it, at Pinford Inn, near the Park Gate, containing by estimation 7 perches: the said twelve persons, their heirs and assigns, to have and to hold the said land and cottage to their own use and benefit for ever, absolutely and without any condition; yet with, this hope, intention, trust, and confidence, that at all future times, sixteen shillings of the rents and profits arising from the estate, should be employed and paid annually for the relief and support of the poor, aged, and needy inhabitants of the town of Hawsted, who live honestly, quietly, and piously, and of none other; and that the remaining part of the rents and profits should be paid every year to the churchwardens, to be disposed of according to their discretion, for the general benefit of the inhabitants of the said town of Hawsted.

This feoffment was not renewed till 1719, by Robert the grandson of Robert Mayhew, the last surviving feoffee; again in 1769.

IV. 1 Jan. 1647, Thomas Tyrrel of Hawsted, gent. and William Barker, of the same, yeoman, purchased of John Pilborough, and Anne his wife, for the sum of 45 pounds, paid by the chief inhabitants of the said town, one

*piece of land and pasture, sometime parcel of a field called Mellpost Field, and a certayn way or lane thereunto adjoining, lying in Hawsted, containing by estimation 5½ acres. Also contiguous to the last, a pightel of land, called Barnard's, or Little Parkers, containing by estimation 1 acre. One end of it abuts upon the king's highway, leading from Halsted Green, towards Mennold Green. Of the said purchase money, 40 pounds were given by the lady Frances Wray, widow, deceased, to be a town stock for the benefit of the poor people of the said town; the other five pounds were given by Bridget Spalding, widow, deceased, for the same purpose *.*

In 1651, Thomas Tyrrel the survivor, enfeoffed 12 persons in the above two pieces of land. After which this estate, like some of the former, was neglected till 1719, when Robert the grandson of John Sparke, the last surviving feoffee, renewed the feoffement. It was last renewed in 1769. The lands in this and Sir William Drury's feoffement (including a house valued at 21. 2s. a year), are let for 91.16s a year.

Lady Wray's charity is distinguished by the distribution of 28 shillings every half year, in her name, to the poor, in the church.

V. Sir Thomas Cullum of Hawsted Place, Bart. by his will, dated 2 May, 1662, and proved 20 May, 1664, bequeathed to the master and wardens and worshipful Company of Drapers, London (of which he was a member), and to their successors for ever, four houses in Trinity Minories parish in or near London, then leased to several tenants for 411. 10s. a year, in trust and confidence, and to the intent and purpose, that they and their successors should (among other annual charitable payments) pay every year for ever 5l. 10s for and towards the relief of the poor of the parish of Hawsted, in the county of Suffolk; of which 5l 10s. two shillings were by the churchwardens of the said parish to be weekly laid out in bread, to be by them and the overseers of the poor, or the more part of them, according to their best discretions, with the consent of the lord of the manor, distributed every Sabbath-day in the year, among such poor people of the; said parish, as usually come to the church, having no lawful or just cause to the contrary. The remaining six shillings, the churchwardens for the time being, are to receive for their trouble.

According to the above bequest, 12 two-penny loaves are every Sunday distributed to poor people in the church.

* The two pieces of land - estimated at 5½ acres, and 1 acre, are now calculated at 10 acres, and let in 1805, on a lease of 14 years, at 10l. *per annum*.