ESSEX SOCIETY FOR ARCHAEOLOGY AND HISTORY
(Founded as the Essex Archaeological Society in 1852)

Digitisation Project

THE ESSEX REVIEW

AN ILLUSTRATED QUARTERLY RECORD OF EVERYTHING OF PERMANENT INTEREST IN THE COUNTY

VOLUME 5
1896

2018

ESAH REF:
R1050000

Hayman, Christy & Lilly, Ltd., Printers, 113, Farringdon Road, E.C.

HORNCHURCH CHURCH.

THE

ESSEX REVIEW:

AN ILLUSTRATED QUARTERLY RECORD

OF EVERYTHING OF PERMANENT INTEREST

IN THE COUNTY.

EDITED BY

EDWARD A. FITCH, F.L.S.

VOLUME V.

"*He who recalls into existence that which has vanished, enjoys a bliss like that of creating.*"—NIEBUHR.

CHELMSFORD:
EDMUND DURRANT & Co.

LONDON:
T. FISHER UNWIN, PATERNOSTER SQUARE.

1896.

HAYMAN, CHRISTY & LILLY, LTD.,
PRINTERS,
HATTON WORKS, 113—115, FARRINGDON ROAD,
AND 20—22, ST. BRIDE STREET, E.C.

INDEX TO VOLUME V.

*** *Entries in Italics refer to Notices of Books.*

THE

ESSEX REVIEW:

A Quarterly Journal for the County.

No. 17.] JANUARY, 1896. [VOL. V.

NOTES OF THE QUARTER.

Ecclesiastical Boundaries.

By an Order in Council, dated Osborne House, 13th August, 1895, the parish of Wimbish, with Thunderley, has been transferred from the rural deanery of Dunmow, in the archdeaconry of Essex, to the rural deanery of Sampford, in the archdeaconry of Colchester. As the diocese of Saint Albans was created and taken wholly out of the diocese of Rochester subsequent to the passing of 37 and 38 Vict., c. 63, no statutory schedule of the rural deaneries in the three archdeaconries of this diocese exists. A schedule of these is now added to this scheme "to the intent that so far as legally may be the said Schedule may be and be held to be the Statutory Schedule of rural deaneries in the said three archdeaconries contemplated by the provisions of the thirdly hereinbefore mentioned Act." This Order was directed to take effect immediately upon publication. It was published in *The London Gazette* for August 23rd, 1895 (pp. 4,780—4,796). Comparing the new schedule with last year's *St. Albans Diocesan Calendar*, in addition to the change of Wimbish, in the archdeaconry of Colchester we find Stanway and Lexden All Saints transferred

from Coggeshall to Colchester rural deanery, and Salcot from Hatfield Peverel to Mersea. In the archdeaconry of Essex, Little Burstead is transferred from Ingatestone to Barstable, and Widford from Ingatestone to Chelmsford, while the very large rural deanery of Barking South has been divided into South Barking and West Barking, the latter comprising the old ecclesiastical parish of West Ham. The new deaneries are as under:

SOUTH BARKING.

1. Barking (with Saint Paul).
2. Aldborough Hatch, Saint Peter.
3. Barking Side, Trinity.
4. Ilford, Great (with Saint Clement).
5. Ilford, Great, Saint Mary's Hospital.
6. Ham, East (with Saint John).
7. Forest Gate, All Saints.
8. Upton Park, Saint Stephen.
9. Ilford, Little.
10. Woolwich, North, Saint John the Evangelist.

WEST BARKING.

1. West Ham.
2. Barking Road, Holy Trinity.
3. Canning Town, Saint Gabriel.
4. Forest Gate.
5. Forest Gate, Saint James.
6. Forest Gate, Saint Mark.
7. Forest Gate, Saint Saviour.
8. Ham, West, Saint Thomas.
9. Plaistow, Saint Andrew.
10. Plaistow, Saint Mary.
11. Stratford, Saint John.
12. Stratford Marsh, (Christ Church).
13. Stratford New Town, Saint Paul.
14. Upton Cross, Saint Peter.
15. Victoria Docks, Saint Luke.
16. Victoria Docks, Saint Mark.

Mayors. ON November 9th, the following gentlemen were elected as mayors of our seven Essex boroughs: *Chelmsford*, Alderman FREDERIC CHANCELLOR (re-elected, for the third time); *Colchester*, Alderman JAMES WICKS; *Harwich*, Councillor WILLIAM JOHN NALBOROUGH; *Maldon*, Councillor LEONARD BENTALL (for the second time); *Saffron Walden*, Councillor JOHN GILLING; *Southend-on-Sea*, Councillor ALFRED PREVOST; *West Ham*, Alderman WILLIAM CROW. On December 2nd, Mr. HENRY MINTER was elected Deputy-Mayor of Brightlingsea. Portraits of the mayors of Colchester, Chelmsford, Maldon, and Harwich appeared in *The Essex Standard* for November 16th.

Parliamentary Electorate.

The number of Parliamentary electors in each Essex Division on the new register for 1896 is as follows :

Division.		*Increase on 1895.*	*Decrease on 1895.*
Walthamstow ...	18,826	1,077	—
Romford	22,203	1,425	—
Epping	9,831	58	—
Saffron Walden ...	8,895	—	25
Harwich	11,629	333	—
Maldon	10,109	68	—
Chelmsford	9,865	91	—
South Eastern ...	13,637	—	7

The total number of Parliamentary electors for the county is 104,995, an increase of 3,020. In addition to these there are also 17,767 county and parochial electors who are not Parliamentary electors, so that the total number of names appearing upon the new register is 122,762. The Parliamentary register for the borough of Colchester contains 5,367 names against 5,258 in 1895; the new parochial register contains 6,551 names.

Harwich Harbour.

At the meeting of the British Association, at Ipswich, a paper of considerable local interest was read on Sept. 13th by Mr. William Birt, General Manager of the Great Eastern Railway, on the "Growth of the Port of Harwich." After dealing with the older history of the place, from the granting of the Charter in 1318, Mr. Birt pointed out that in spite of all its natural advantages, Harwich had at no time till within the last thirty years a large trade. In 1853 the number of sailing vessels entered at the port was 664, and the tonnage 48,183 tons; of steamers the number was *nil.* In 1862 the number of sailing vessels entered was 621, and the tonnage 42,195 tons; of steamers the number was one, and the tonnage 383 tons. In 1855 and 1857 several unsuccessful attempts were made to establish a steamboat service with the Continent. In October, 1863, the G.E.R. Company commenced a service to Rotterdam. The passenger steamers commenced running in July, 1864, three times a week, and the service was not made daily until 1875. To Antwerp this was accomplished in 1882. Since June, 1893, when the Hook of Holland Railway opened, a Sunday service has run to Rotterdam. The formation of Parkeston Quay was, of course, the important event in the progress of the G.E.R. continental traffic. The gross tonnage of the steamers

owned by the Great Eastern Company with which the passenger service was commenced in 1864 was about 750 tons and their running speed 10 knots per hour; that of the new steamers now running is about 1,700 tons and their speed is about 16 knots.

There is no doubt that Harwich will again soon become a mail station; efforts have been in progress for many years to attain that end; one by one they are being attained. The prosperity of the port of Harwich suffered a rapid decline after the peace of 1815. Steam, which, in its effects, enriched many towns, had, for a time, an opposite effect there. The trade of the port of late years has shown continuous and material growth. The tonnage of the sailing vessels entered at the port in 1894 was 83,108 against 45,082 in 1864, and of the steamers 775,990 tons against 93,159 tons. Harwich stands fifth amongst the ports of the United Kingdom in regard to the declared value of the total imports and exports, the amount for 1894 being £21,706,073, and the amount of customs duty paid during the same year was £86,382.

The condition of Harwich Harbour has been the subject of frequent complaints. It seems that on the "Gristle" shoal, lying between the Guard and North Shelf Buoys, there is as little as 14 feet at low water ordinary spring tides, and on the "Glutton" shoal, extending from the North Shelf Buoy to the North Cliff Buoy, there are several patches on which there is but the same depth of water; but when, at spring tides, there is a continuation of south-westerly winds, the water falls more than a foot below the figures shown on the Admiralty charts. It is true there is a narrow channel between the "Gristle" and the "Guard" shoals with 20 feet water, and also a channel between the "Glutton" shoal and Felixstowe Beach with 19 feet at low water; but this is only narrow, and there are no lights to lead vessels through. This channel, therefore, cannot be used at night, nor can it often be used by day, as it is almost invariably blocked up with vessels at anchor, so that it is impossible to get into deep water. The result of all this is that not only do the four Great Eastern vessels of the new type, which draw about 15 feet 6 inches, frequently touch the ground at low tide, owing to the shallowness of the water, but what is regarded as a much more serious matter, the larger vessels of Her Majesty's Navy cannot now enter the harbour at all, whatever may be the state of the tide. Vessels of the next class can only enter or leave the harbour at the time of high water, and the present guardship, the *Mersey*, which may be included in

the third class, with a draught of about 19 feet 6 inches, can enter or leave the harbour only at half tide. Should, therefore, one or more of our ironclads sustain any serious damage in time of war, and try to make the harbour, the larger type would not be able to enter at all, whilst the smaller ones would have to wait outside—exposed to the fire of a hostile fleet—until the tide allowed of their entering. Harwich is, in fact, the only harbour between London and the Humber offering supposed protection for vessels of any size; but although during the last twenty-five or thirty years the military authorities have spent thousands of pounds on Harwich and neighbourhood, and although the harbour itself is now strongly guarded by forts and batteries mounted with heavy guns, and garrisoned by detachments of Artillery and Marine Artillery, nothing has been spent during the whole of this time in rendering the harbour itself more accessible to Her Majesty's ships. The attention of the Admiralty has been called to the matter, and a reply has been received stating that, "Sounding has been carried out at Harwich at frequent intervals during the last ten years, and the variations discovered last spring were much less than usual. So far as the soundings made at the request of the Board of Trade are concerned, there is no ground for apprehension that the harbour is 'silting up.'" It is, however, urged that the real question at issue is not whether the harbour is becoming still shallower, but whether it should not be dredged sufficiently deep to allow not only of passenger ships navigating it without touching the ground, but also, of the large vessels of our Navy being able to enter in case of need. This latter point, it is contended, should be regarded as having an important bearing on the question of national defence.

Undoubtedly Harwich harbour, scarcely equalled by any in the kingdom, has been allowed to remain too long neglected. It has altered greatly even of late years, witness the three still existing lighthouses, but much of this *barring* by the shifting shoals of sand might be controlled. Many are the traditions of that continually changing coast and channel. The "auncient town" of Orwell went ages ago, and the stones of the West Rocks are supposed to be part of its old building materials. The village of Burham, where it is said there was a church visible within the memory of man, has gone; so has Old Walton, and Walton-on-the-Naze seems to be going. On the other side, Landguard Fort, behind the Glutton, was traditionally in Essex, and is still said to be so officially. When the

Gristle became dry in 1784 it is said that the foundation of a castle, with fortifications, was discovered. "Yon muddy Gulch" must be controlled; its advantages are likely to be enormous.

Coal. MR. BIRT concluded his paper, previously alluded to, by saying: "There are three very successful ports on the Humber, viz., Hull, Grimsby, and Goole; and the three East Anglian ports of Ipswich, Harwich, and Felixstowe may, with advantages all round, endeavour to emulate that success, which will be aided if the boring now going on in Suffolk should result in coal being found." A bright prospect, indeed; but we are sorry to have to record that the first venture of the Eastern Counties Coal-boring Association has not met with success. The boring upon the land of Mr. Graham, of Crepping Hall, Stutton, which has been proceeding for a year past, has reached a depth of 1,525 feet, passing through about 500 feet of apparently Lower Carboniferous rock without recognisable fossils, and the hope of there finding coal has been abandoned in favour of a new boring to be commenced in the neighbourhood of Great Bentley or Weeley, in the Tendring Hundred of Essex, some eight miles S.E. of Harwich. The Stutton bore shows a general similarity to that at Harwich; it reads:—

Drift (River gravel)	16 feet.
London Clay and Reading Beds .	54 ,,
Upper and Middle Chalk . . .	720 ,,
Lower Chalk	154½ ,,
Gault	49½ ,,
Palæozoic Rock, with a high dip .	531 ,,
Total	1,525 feet.

Epping Forest Museum. ON November 2nd, the Epping Forest Free Local Museum, established by the Essex Field Club under the sanction of the Corporation of London, was formally opened to the public by Mr. Deputy Halse, chairman of the Forest Committee. The museum has been established mainly for the purpose of affording plain information about the animals, plants, geology, and antiquities of the district, and so promote a love for the out-of-door study of natural history, etc., among the intelligent visitors to the Forest, and of forming ultimately a storehouse for the preservation of authentic series of forest specimens, not only as a matter of scientific importance, but also as aids to the studies of the

many amateurs who frequent the Forest. The museum is intended to be a purely local one; and the limits of the old Forest of Waltham, as defined by the last perambulation (that of the seventeenth year of Charles I, 1641) have been chosen, for several considerations, as an excellent basis of operations. The collections have been housed in the banqueting room of the Queen Elizabeth's hunting lodge at Chingford, which was transferred by the Crown to the Corporation of London at the passing of the Epping Forest Act, 1878, to be preserved as an object of antiquarian interest.

New Churches, etc.

HAM, EAST.—The now completed Plashet Park Congregational Church, upon the site of the old iron chapel, was dedicated on November 28th. It is of red brick in the Gothic style, with two aisles, and the roof is supported by iron columns. The building is well-lighted with six chandeliers suspended from the roof and twelve artistic gas brackets in the aisles; altogether the new church, which has cost £2,300, is a substantial and decidedly comfortable building.

ILFORD.—The new Roman Catholic Church of SS. Peter and Paul, Ilford Lane, was opened on October 27th by the priest-in-charge, the Rev. Father Bede. The church, which is a well-arranged structure providing kneeling accommodation for 250 persons, although in an unfinished condition, presented a very devotional aspect.

The new Wesleyan church, which occupies a central position in the High Street, was dedicated on November 14th. It is Gothic in design, of red brick with Bath stone dressings, and is highly finished both inside and out. Accommodation is provided for 730 persons, and the cost of this handsome structure has been about £4,300.

KELVEDON HATCH.—The new church and churchyard of St. Nicholas, Kelvedon Hatch, were consecrated by the Bishop of Colchester on November 1st. The church, which is in the Early English style of architecture, is built of red brick, with a red tiled roof, while above the entrance porch rises an oak spire, surmounted by a weathercock, and containing the bell, which belongs to the pre-Reformation period, and was in the belfry of the old church. The new church has been built on a site which covers an acre, and which is situated in the centre of the populous part of the parish. The old parish church is situated about a mile and a half from the village, and is two or three miles from the homes of a great number of the

parishioners. The new church will accommodate nearly 250 persons, the interior being comfortably fitted for public worship. The font from the old church has been removed to the new building. It is not intended that the old church shall be entirely closed.

RUNWELL.—A handsome little mission church, dedicated to St. Andrew, to accommodate the inhabitants living at the Chalk Street end of this scattered parish, was opened by the Bishop of Colchester on December 6th. It is a timber-built structure with iron roof, painted to resemble tiles, matchboarded and varnished within, with octagonal bell-turret and block floor; there is a small vestry attached.

WALTHAM, GREAT.—On December 5th the Bishop of Colchester dedicated the mission church which has just been erected at Ford End. The interior of the building is so arranged that the chancel can be screened off, and the other part used as a Sunday-school or for any parochial purpose. The structure is principally of wood, being lined inside with light varnished wood. It is well built and is well lighted. Its length is about 60 feet, and breadth about 16, while it has seating accommodation for between 70 and 80 people. The church is situated in a rather outlying portion of the parish, and meets a long-felt want. The builder was Mr. Milbank, of Waltham.

Church Restorations, etc.

ALDBOROUGH HATCH.—The church of St. Peter was reopened, after extensive repairs, on November 17th.

BRENTWOOD.—A handsome new reredos, in the chancel of the church of St. Thomas the Martyr, in memory of the late Mr. George Larkin, of High Street, Brentwood, who bequeathed £1,000 for its erection, was dedicated by the Lord Bishop of St. Albans on November 7th. The reredos has been beautifully executed in oak. The panels and columns are of a variety of red Mansfield stone, while the figures have been executed in white alabaster marble. The central figure is a representation of the crucifixion, this subject having been chosen owing to the fact that the death of Mr. Larkin occurred on Good Friday, 1894. On the right and left respectively are representations of St. John and the Virgin Mary, the features of St. John being chiselled in the likeness of the late Mr. Larkin. These two figures are surmounted by angels carrying scrolls. The reredos is finished with graceful pinnacles and a slender column bearing an angel, the total height being over 30 ft.

CHADWELL HEATH.—On December 7th, the Bishop of St. Albans dedicated a vestry which has been added at the side of the

chancel of the new church of St. Chad (see E. R. iv, 141), at a cost of about £170.

COGGESHALL.—The old organ, which was put in the parish church of St. Peter-ad-Vincula in 1873, was built by Messrs. Holditch; this has been rebuilt at a total cost of about £450 by Messrs. Bishop and Son, from a design by the Rev. E. Geldart. It was reopened on December 21st. The new case is of oak and is most elaborate and artistic; the carved work has been excellently done by Mr. W. B. Polley, of Coggeshall, the carving of the pulpit, benches, etc., in this fine church all being executed by him. The organ now consists of three manuals with a compass of CC to F, 54 notes, and an independent pedal organ from C C C, 16 ft. to F, 30 notes. The great organ contains the following stops: Double diapason 16 ft., large open diapason 8 ft., small open diapason 8 ft., stop diapason 8 ft., principal 4 ft., viola 8 ft., flute 8 ft., twelfth 3 ft., fifteenth 2 ft., mixture, three ranks, trumpet 8 ft. Swell organ: open diapason 8 ft., stop diapason 8 ft., double diapason (prepared for), echo gamba 8 ft., voix céleste 8 ft., principal 4 ft., mixture three ranks, fifteenth 2 ft., horn 8 ft., oboe 8 ft. Choir organ: dulciana 8 ft., stop diapason 8 ft., viol de gamba (prepared for), principal 8 ft., flute 4 ft., cremona 8 ft., piccolo 2 ft. Pedal organ: octave bass 8 ft., open diapason 16 ft., violoncello 8 ft., trombone 16 ft., bass flute 8 ft., bourdon 16 ft. Couples, swell to choir to pedals, swell to great, swell to pedals, swell sub-octave, great to pedals. There are also three composition pedals to great organ, and three ditto to swell organ.

DANBURY.—The unveiling of the tablet to the memory of the late Sir T. P. Bridges, Bart., for forty years rector of Danbury (*cf.* E.R. iv, 77) took place in the parish church on November 1st. The tablet, which has been fixed in the chancel immediately over the vestry door, consists of a plate of copper, set in a handsome carved oak frame. It is the design of Mr. Arthur Bartlett, son of the Rev. R. E. Bartlett, of Chelmsford. The inscription is as follows:

"In memory of the Rev. Sir Thomas Pym Bridges, Bart, for 26 years curate, and for 40 years rector of this parish. Born Oct. 22, 1805, died Feb. 28, 1895. This tablet was erected by the parishioners and other friends in token of their gratitude for his life-long devotion to the spiritual and temporal welfare of those committed to his care. All Saints' Day, 1895. 1 Peter iii. 8."

GRAYS.—The relighting of the parish church has been completed,

and the organ has been enlarged by adding a swell. The brass which was taken up from the floor of the south aisle a few years back has been cemented into the chancel wall. It commemorates a civilian with two wives, one son, and six daughters, *circ.* 1510. When Haines compiled his catalogue this brass was in the nave, only the son and inscription missing; now only the wives and daughters remain.

HEDINGHAM CASTLE.—A pair of handsome oak doors have been added to the south entrance of the parish church.

LEIGHS, LITTLE.—The church of St. John, which was fully described in E.R., iv, 146—157, was reopened on December 17th after a thorough restoration, carried out entirely through the munificence of the Rural Dean (Rev. H. E. Hulton, of Great Waltham). The dedication service was performed by the Bishop of Colchester, who delivered an earnest address. As the work proceeded several interesting remains were discovered, all of which have been carefully preserved—such as a credence, piscina, and sedilia at the east end of the nave (which show, as did the walls when the plaster was removed, that originally the church had no chancel), rood-loft stairs, Norman window arches, and stoop for holy water. When the wide semi-circular headed window, with oak frame, in the west wall was removed, the internal stone jambs and splays of an Early English lancet window were discovered and left, and the new window adapted thereto. The entire church floor has been covered with concrete. The aisles are laid with Yorkshire flags, and the platforms with oak slabs. The original open seats have been repaired and retained, but the more modern high-backed pews, which occupied the greater part of the chancel, have been removed. A carved oak screen and choir stalls have been introduced. The sanctuary has been raised three steps above the nave. The east wall, being defective, has been entirely rebuilt upon concrete foundations. The roof has been restored, but the old oak timber left. The door, being original, has been scraped and repaired, but not painted or varnished. In fact, in order to retain the ancient character of the church nothing has been painted or varnished. New windows with old-fashioned glass have been introduced. The three chancel windows are new. The pulpit is made of old carved wood taken from the pews. The altar table is surmounted by a stone reredos, upon which is the text, "Lo, I am with you alway, even to the end of the world." The altar and the cross and the beautiful altar cloth are also the gifts of

Mr. Hulton. A new porch and vestry have been added. The architect was Mr. Nutt, of Windsor, and the builders were Messrs. Wheeler, of Reading.

LEYTON.—A new church-room was opened by the Bishop of Colchester on October 26th; it has been erected on a site adjoining St. Katherine's Church, Hainault Road, by Mr. Courtenay Warner, the relative and executor of the late Mr. George Hibbert, according to his promise. On this occasion Mr. Biggs presented the church, on his daughter's behalf, with a three-quarter length portrait (framed) of the late Mr. Hibbert, who was so generous a benefactor to this new church (see E.R., iii, 4).

LOUGHTON.—Two alabaster tablets bearing the names of past rectors of Loughton from 1308, verified by Mr. W. C. Waller, have been placed in the parish church of St. John in commemoration of the jubilee of the present building.

MOUNTNESSING.—The new porch to the iron church was dedicated on December 15th, in the presence of a large congregation. The sermon was preached by the vicar's father, the Rev. R. Chilton, late vicar of High Wycombe, Bucks.

ONGAR, HIGH.—A beautiful painted window by Messrs. Lavers and Westlake has been inserted in the south wall of the chancel of the parish church of St. Mary, in loving memory of Dr. Nelson George Noble, who died in Edinburgh in 1893, but who is buried in High Ongar churchyard. The appropriate subjects represented in the window are: (1) Our Lord giving sight to the blind; (2) Saints Peter and John healing the lame man at the Temple gate.

RETTENDON.—An iron room with offices has been placed in the rear of the Congregational chapel. The Rev. W. McNaughton, the minister, prepared the plans, and has almost entirely re-decorated the chapel inside and out, even to the graining of the doors, with his own hands.

STANSTED MOUNTFITCHET.—The tower at St. John's, which forms the completion of the fabric of this new church, was dedicated by the Bishop of Colchester on October 29th. The Church of St. John's was erected by the Pulteney family, in 1889, to the memory of their mother, and recently, almost entirely at their expense, the tower has been added at a cost of about £2,000. It is of modern style, and, like the nave and chancel, is constructed of red brick, with facings of Bath stone. Over the porch in the south side of the tower is a beautiful carving representing the Apostle

St. John, to whom the church is dedicated. The spire is constructed of wood, covered with slates, the four pinnacles of the tower being embellished with very ornamental stone work. The tower contains a very nice belfry, and a place for the fixing of a peal of bells, which is reached by a turret at the left hand corner of the tower. Mr. W. D. Caröe was the architect, and Mr. J. A. Hunt, of Hoddesdon, the contractor.

TERLING.—The Congregational Church was reopened with special celebrations on December 10th. The history of the place is one of considerable interest to Essex Nonconformists, and dates back to 1600. The first regular minister was probably the Rev. John Stalham, who was ejected from the Established Church under the Act of Uniformity, and who at that time was vicar of Terling, and was one of the assistants to the County Commissioners for the removal of scandalous and inefficient ministers. He died in 1680. The congregation was returned in 1716 as containing 200 hearers, twenty of whom had votes for the county and eight of whom are described as "gentlemen." The old chapel was a square red-brick building, the interior for the most part being fitted with square high-backed pews, and there was a gallery running along the front of the building. It was in a terribly dilapidated state. Some years ago it was patent to those worshipping there that a renovation must soon be commenced. This work was placed in the hands of Messrs. J. Smith and Son, of Witham, who have succeeded in modernising the edifice and bringing it up to date. The outside has been well looked after and a new porch added. The interior has been re-benched in pitch pine, varnished, and the pulpit has been greatly improved and placed in a more suitable position. The old gallery has been removed, and the walls of the building have been made safe, re-plastered, and coloured.

WALTHAMSTOW.—On November 1st the Bishop of Colchester dedicated the new work at St. Saviour's Church. This church was erected in 1874, but the arches at the east end, which showed signs of giving way, have been rebuilt and the apsidal chancel has been further beautified, the cost of the work being borne entirely by Mr. Richard Foster, one of the original benefactors.

WENDENS AMBO.—The ancient and quaint little church at Wendens Ambo or Great Wenden, dedicated to St. Mary the Virgin, was re-opened, after partial restoration, by the Lord Bishop of St. Albans on November 2nd. The work of restoration, now carried

out from designs of the Rev. E. Geldart, has been entrusted to Messrs. Bell and Son, of Saffron Walden, and has consisted of placing a new oak roof to the nave, open to the ridge with moulded king posts and cross beams, covered with oak boarding, and the old tiles relaid. The south aisle has a new roof covered with oak boarding and outer covering of new lead. A new tiled floor has been laid, with oak block floor under the seats. With a view to preserving the old seats, they have been cleaned of their many coats of paint, repaired, and re-fixed. For the north aisle door a window has been substituted, a tile floor laid, and seating re-arranged to accommodate more persons. The walls have all been distempered, and new clerestory windows, filled with tinted glass, placed in. It was found necessary to put in new half timber work to the gable east end of the nave. A new oak floor is laid in the tower, and a new oak door with ornamental hinges. The old oak belfry floor and screen to the staircase leading to the tower has been cleaned and oiled. The fine old oak screen, said to be of Charles I period, has also been cleaned and done up, and the chancel walls have been redecorated. The stoup near the west door, of which there was only a trace left, has been restored to its original form, as is also the piscina in the south aisle. A heating apparatus in a sunken pit has been added. The tower and belfry, also its early Norman or perhaps Saxon doorway at the west end, now again used, of which the two reveals are entirely constructed of Roman tile, are still said to stand in need of repair, and the south porch, vestry, and partial reseating of nave need completion.

Obituary.

ALDERMAN JAMES SAMUEL BROWN died at his residence, Yverdons, Chelmsford, after a short illness, on October 22nd. He was one of the best known and most popular men in Chelmsford. He was born in the neighbouring parish of Springfield, on November 7th, 1835, so that he would have completed his sixtieth year in another fortnight. He was a son of the late Mr. Jas. Brown, slate merchant, of Coates' Wharf, Springfield, and he received his education at private schools. He first entered the business at Coates' Wharf in the year 1855, which he has developed considerably, being a good business man, and it is now of an extensive character. Mr. Brown first entered upon public life in 1888, when he was elected as a member of the Chelmsford Local Board. Upon the incorporation of the town a few months afterwards he joined the Town Council—being returned at the top of the poll in the South

Ward—and was at once elected to the aldermanic bench. He was one of the leading advocates of the incorporation of the town, and was one of the most active members of the Incorporation Committee. He also for some years represented the Town Council upon the Board of Governors of Chelmsford Grammar School. In November, 1889, he was unanimously elected the second mayor of Chelmsford. During his year of office the Prince of Wales visited the Essex Agricultural Show, and it fell to his duty to welcome H.R.H. to the new borough. Energy and liberality were the dominant characteristics of Alderman Brown, and his good work and kindly nature will be greatly missed in our county town.

The Rev. THOMAS WREN, who was vicar of Heybridge for thirty-seven years, but resigned the living about eighteen months ago, died rather suddenly at his residence, Bridge-end House, Heybridge, on October 30th, aged 74 years.

Mr. JOHN ANTHONY SPARVEL-BAYLY died suddenly on December 13th, after a very short illness. He was born March 21st, 1845, so was nearly fifty-one years of age at the time of his death. He was twice married: on June 9th, 1870, to Edith Anna Williams, by whom he had four children; and on July 23rd, 1884, to Mary Jane Pye, by whom he had six children. He was educated at Cambridge, where he received his degree of B.A. He was a fellow of the Society of Antiquaries, and qualified as a Justice of the Peace for Essex on February 22nd, 1881. In the annals of Swanscombe, Kent, the Bayly family holds a very prominent place, since 1765, as great supporters of the Church of England and most liberal in their aid to charitable and other enterprises; the first Mrs. Sparvel-Bayly presented brass standards and sconces to Swanscombe Church, where Mr. Bayly was churchwarden for several years. He left Swanscombe in 1874, and took up his residence at Burghstead Lodge, Billericay, where he also greatly identified himself with the Church and other institutions, which he continually assisted by pecuniary gifts of a most generous and munificent character, as is seen by a reference to the parish magazine. He was an energetic yachtsman, and for some time held the position of Rear Commodore of the Corinthian Yacht Club, now dignified by the prefix of Royal. In 1882 a generous compliment, in the shape of an exceedingly handsome illuminated volume containing the expression of a unanimous vote of thanks, passed on January 24th, 1884, was paid to him, which shows the estimation in which he was held. He was an enthusiastic antiquary

and a prolific writer in this field of literature, upon which he had in his latter years to depend principally for the support of himself and family. He wrote *A History of Swanscombe* (1875), *New Studies on Old Subjects*, several works which did not bear his name, and numerous articles in *The Antiquary* and various other publications chiefly relating to antiquarian subjects connected with Kent or Essex. At the time of his death he was engaged in assisting with an *Encyclopædic Index to Essex*, in which were set forth, alphabetically, subjects concerning the county, with references to the book or magazine in which the articles appeared, and it is to be feared that this work will now be greatly delayed. On August 30th, 1877, he was elected on the council of the Essex Archæological Society, and contributed to the *Transactions*, "Records relating to Hadleigh Castle," n.s. i, 86—108, 187—191, 1875; "Essex in Insurrection, 1381," n.s. i, 205—219, 1878; "Records relating to the Guild or Fraternity of Jesus in Prittlewell," n.s. ii, 153—164, 1880. A series of grievous pecuniary losses and other troubles appear to have overwhelmed him in his latter years, and reduced him to great straits, as in the precarious profession of literature he met with great opposition from literary rings, press societies, etc., which greatly diminished his field of labour. Mr. Alfred Cotgreave, chief librarian of West Ham, writes of him thus: "He used frequently to visit the Reference Library at West Ham for the purpose of consulting the various antiquarian works contained therein, and it was during the consultation on books we had together that I gained some little knowledge of his life and character. As I had various small literary enterprises of my own in view, which my duties at the West Ham libraries would not give me time to carry out, I mentioned my difficulties to Mr. Bayly, and was fortunate enough to engage his services, so that during the last three years of his life we were in almost daily communication, and I, together with the rest of the staff, learned to love and esteem him for his amiable character and the gentlemanly and scholarly instincts which were evidenced in everything which he did or said. It was with the deepest regret that we heard of his sudden death, though it is doubtful if his life had many charms left for him except his wife and little children, to whom he was much attached, and who, it is pitiable to think, are left entirely destitute. The members of the library staff made a collection on their behalf, but, of course, they could do but little, and that of a temporary character. I am not a man of many friends, looking at friendship in its true sense, but Mr.

Bayly was one of two or three, and his memory will ever be treasured by me as one of the few men I have known whose principles had not the slightest taint of prejudice or worldly policy, but were entirely influenced by a most generous and charitable spirit.

> "Shall he whose tears for suffering virtue flowed,
> Whose heart with every social feeling glowed,
> To friendless want his little all who gave,
> Sleep undistinguished in th' oblivious grave?
> Though virtue's fame all monuments surpass,
> The breathing sculpture and recording brass,
> Afflicted friendship to thy memory just
> Pays this small tribute to thy honoured dust."

Mr. ROWLAND TOWNSHEND COBBOLD, of the Lodge, Dedham, who died on the 19th December, in the seventy-fifth year of his age, was a much esteemed resident of Dedham, where he had lived for thirty-five years. He was the second son of the late Robert Knipe Cobbold, of Bredfield, Suffolk; a member of the well-known and influential family which has been associated for several generations with the history of the district around Ipswich. He was born on the 19th May, 1821, at Eye in Suffolk, and educated at the Grammar School, Dedham. About 1840 he entered St. George's Hospital, London, where he studied, and passed as a surgeon in 1844. He then went to Trinity College, Dublin, where he continued his studies, and in 1845 passed a special examination on the diseases of children. The next year he settled at St. Albans, practising as a surgeon for over seven years—1846-1853. On the 17th September he was married at Long Melford, Suffolk, to Miss Sarah Frances Westhorp, and several of their children were born in the "City of the Proto-Martyr of England." He became a member of the St. Albans' Architectural Society, which had been founded the previous year; and subsequently from March, 1847, to 1853, was one of the joint Honorary Secretaries; his colleague being the late G. W. Lydekker, M.A., of St. Peter's, St. Albans, and Hare Court, Temple. He was also a member of the Whist and Chess Club, being at the latter game a most proficient player. He retired from his practice in 1853, and went to Trimley St. Mary, Suffolk. In 1860 he purchased the residence, Dedham Lodge, a charming property with undulating grounds, commanding some grand prospects—some of the finest to be seen—of the beautiful valley of the Stour, so many of whose scenes have been immortalised by Constable; passing the balance of his life in this quiet and pleasant retreat; he rebuilt the house in

1868. In his younger days he was a keen sportsman, and an excellent shot, but his greatest pleasure was in the "gentle craft" of Izaak Walton, a pleasure he was able to enjoy from his boat till a few years ago. He took great delight in all branches of Natural History, having in his earlier years been associated with Professor Henslow and others in geological and like pursuits. Whilst resident at Trimley he made a good collection of fossils from the Coprolite pits worked there. He took especial interest in gardening, and the cultivation of flowers and fruits—a visit during the strawberry season was a time to be remembered—and when in good health, being of a genial and hospitable disposition, he was ever ready to welcome a scientific society, or other visitors, to "Constable country," and to show the mover his garden; but for many years past he suffered from frequent attacks of rheumatic gout, which deterred him from the enjoyment of many scientific pursuits in which he took an interest. Although Mr. Cobbold never took an active part in public matters, he was always willing to assist in any good work in a quiet and reserved manner, conscientiously carrying out the command, "Let not your left hand know what your right hand doeth."

At Dedham he was elected a governor of the Grammar School, a trustee of the Lectureship, and of Dunton's and Barker's Almshouses, also a manager of the National Schools, to all of which he attended carefully and punctually so long as his health permitted, only resigning these duties some two or three years previous to his decease.

His wife, who had been an invalid for some years, died in June, 1891, after forty-five years of happy married life, and was buried in the churchyard of Dedham, where he, too, was borne on the 21st December last, the funeral service being read by the Lecturer, Dr. Ashwin, assisted by the vicar. The latter, preaching the next day from the text, "In quietness aud in confidence shall be your strength," spoke of the loss they had all sustained, and said that "his text not inaptly described the character of his quiet, unostentatious, useful life. In religious matters he was a man of few words, but of simple, earnest faith. They would all sympathise with those who grieved for him, and those especially who through a long and trying illness watched over him with such singular devotion."

In the words of one of his family, who had thus watched over him, to the writer, we may say, "So death is sad to us, but not to

those whom it claims, as it is but the portal of a full and complete Life with those who are gone before."

Mr. JOHN PAGE, the representative of the Southminster Division on the Essex County Council, died on December 22nd at his residence, Rawlings, Mayland. Nine weeks ago the deceased had an apoplectic seizure, from which his medical attendant held out no hope of his recovery. Mr. Page was in his seventieth year, having been born in 1826, at Southminster Hall. Educated at Chipping Ongar, he married, in 1852, Frances, second daughter of Mr. F. B. Elvey, of Browhill, Yalding, Kent. All his life he had taken an active interest in public affairs in the Dengie Hundred; for thirty years he represented his parish at the Maldon Board of Guardians, for a long period acted as churchwarden of his parish and was chairman of the Mayland and Althorne School Board. On January 6th, 1892, he qualified as Justice of the Peace, and generally attended the sittings of the Latchingdon Bench. Mr. Page was a landowner, and he farmed some 1,200 to 1,500 acres himself. The deceased gentleman leaves a widow, three sons, and six daughters. Mr. Page survived his elder brother, Mr. Wm. Page, J.P., of Southminster Hall, six months to the day (*cf.* E. R. iv, 145).

ESSEX CHURCHES.

XVI.—ST. ANDREW'S, HORNCHURCH.

BY FRED CHANCELLOR, J.P., F.R.I.B.A.

HORNCHURCH is within the ancient Liberty of Havering, and this being a royal demesne in the time of Edward the Confessor, passed through Earl Harold to William the Conqueror; but although at this time the Liberty was divided into seventeen manors, Hornchurch does not appear in the list, and, as Morant says, the name does not appear until the time of Henry III, and he, even with all his ingenuity for discovering the derivation of place names, seems to be at a loss to suggest its origin. That there was some distinct reason for the prefix "Horn" we cannot doubt, because we have in the neighbourhood East Horndon, West Horndon, and Horndon-on-the-Hill. Salmon suggests that the horned bull's head affixed to the end of the church was the coat or crest belonging to

the religious house in Savoy to which this was a cell, hence the name; but it would seem that this could not be so, for the name of Hornchurch appears in the thirteenth century, whereas the earliest mention of a bull's horned head being on the church would apply to the Perpendicular church of the early part of the fifteenth century, and therefore it is more reasonable to suppose that this termination of the eastern gable was in allusion to the name of the church or monastery, rather than that the parish or church took its name from the termination.

King Henry II, according to Morant, was the original founder of the hospital or cell here for a prior or master and poor brethren, subject to the great Hospital of St. Bernard de Monte Jovis, in the diocese of Sedun, or Syon, in Savoy. This was confirmed by his son, King Richard I, and King Henry III again confirmed their possessions to them by the name of the Master and Brothers of the Horned Monastery, they bargaining at the time not to increase their possessions here.

Peter, Earl of Savoy, having built the house, from him called the Savoy, in the Strand, in 1245, gave it to the brethren of this hospital, of whom the wife of Henry III. purchased it, for her son Edmund, Earl of Lancaster. They also possessed a house in Fenchurch Street, for Stow, in his *Survey of London* (edit. 1633) says: "Then have ye on the South side of Fenne-church Street, over against the wall or pumpe, amongst other faire and large builded houses, one that sometime belonged to the Prior of Monte Iovis, or Monasterie Cornute, a cell to Monte Iovis, beyond the seas; in Essex, it was the prior's inne, when he repaired to this Citie."

Upon the breaking out of the war between England and France the priories alien were seized by King Edward I, and again by Kings Edward II and III, this being amongst the number; and the revenues of this cell were, with the leave of the Pope and King Richard II, purchased by William of Wykeham, the great priest architect, for his new college in Oxford. From that time Horn Church Hall and Suttons, with the advowson of the church and the tithes of the parish, have remained in the possession of New College. The warden and fellows are also ordinaries of the place, and the vicar holds the church of them, without taking institution from the bishop of the diocese, and without paying procurations, synodals, first fruits, or tenths. I have gone somewhat into detail as regards the early history of the parish because previous history at times

helps in determining the date of the erection of the parish church or parts of the church, and sometimes even of the actual builders.

Taking into consideration the fact that the place formed part of the Liberty of Havering, and was practically unnamed until about the time of Henry III, and that the only ecclesiastical edifice which at the time existed was the church attached to a small priory with a very limited income, we have no reason to presume that there was any church of any size here erected in the Norman period. There was no doubt a church in the time of Henry II, as is evidenced by some of the memorials to which I shall hereafter allude, but this

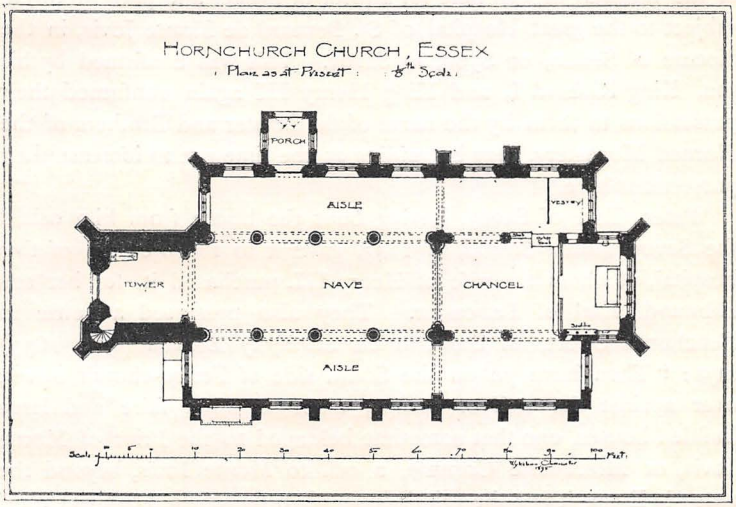


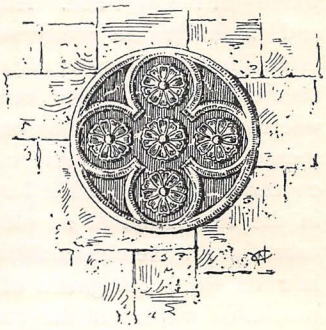
FIG. I. PLAN OF CHURCH.

would probably only be of sufficient size to accommodate the master and brethren and the small population surrounding them. At any rate I have not been able to discover a fragment of work about the present church which indicates a Norman origin. As the population had increased, and as the place itself had become a distinct parish, the necessity arose for a larger and more imposing building, hence the foundation of what has grown into the present church.

The present church, dedicated to St. Andrew, consists of a nave with north and south aisles, chancel with north and south aisles, tower and north porch. (See Plan, Fig. 1.)

The nave and north and south aisles are separated by arcades of four arches with three columns and two responds on either side, and

are of the Decorated period of the time of Edward I or II, which would seem to indicate the period when this church was founded; the details of the capitals, which are all alike, are very good. On the north side, in the spandril between the two western arches is a quatrefoil sunk in the stonework with a flower carved in each eye of the quatrefoil and in the centre. (Fig. 2.) There has been some speculation as to the meaning of this ornament, but I am disposed to think that it was added for decorative purposes, and with the intention possibly of repeating it or some similar ornament in the other spandrils; for the other spandrils, as far as they remain unplastered, are filled in with dressed stone similar to the first one, which seems to indicate an intention to continue the same kind of decoration. These two arcades are all that now remain of the early church, except perhaps the sedilia in chancel to be alluded to hereafter.



ORNAMENT IN SPANDRIL OF NORTH ARCADE OF NAVE.

FIG. 2.

Nearly 100 years after the erection of these arcades the present clerestory was added; it consists of four 3-light Perpendicular windows on either side, those on the north side are, except where they have been repaired in cement, in their original condition, but the clerestory on the south side has been rebuilt in modern times * in red and stock bricks, with the old stonework of windows, deprived of the external stone jambs and arches and with their internal stone quoins, built into the modern work; they are throughout of the same design.

The roof of the nave consists of boldly moulded wall plates returned at east and west ends, with three intermediate beams with the mouldings of wall plate returned on them, thus dividing the roof

* Dr. David Hughson, in his topographical work on *London and Thirty Miles Round*, published 1805-9, says (vol. vi, p. 198): "The south aisle has been lately rebuilt with brick; but the Gothic style being preserved it has a very good effect on the approach from Hacton Hill."

In *The Gentleman's Magazine* (1828, Pt i, pp. 305-6) a short description of this church is given by Mr. John Adey Repton, F.S.A., in which is stated: "The church was repaired in 1802, when the lead on the spire, which was ornamented with zigzags, was taken away and replaced with copper; at the same time the south aisle was taken down and rebuilt with bricks. In 1826 the church was again repaired, when the beautiful east window, which had been covered with mortar for nearly a century, was restored by the Rev. John Walker, the present vicar, who also had previously removed the weather-boards which disfigured the windows of the tower."

into four large panels; over each beam in the centre is a short post with brackets on either side supporting the ridge piece, which is also moulded; each bracket is supported on a small corbel in the form of a grotesque head carved on the beam. There is also a moulded purlin on either side which supports the rafters, but these rafters, which no doubt were originally exposed, are now plastered over; the whole is covered with lead; there is only a slight rise in the centre of the roof of about one foot. The woodwork of this roof is of the same date as the clerestory windows. The arcades prove that there must have been aisles to the Edwardian church, but they would seem to have been partially or altogether pulled down, as the north aisle was rebuilt in the Perpendicular period. It is lighted by three three-light windows on the north side, and one three-light window at the west end. All these windows are of the same design, and internally are pretty much in their original condition, but externally the stonework of jambs, arches, tracery, and mullions has been coated with Roman cement; we cannot, therefore, determine whether the outline of the original mouldings has been retained. I should say not, certainly not as far as the hood mouldings are concerned. I should like here to point out how very necessary it is in the restoration of an old church to scrupulously adhere to the exact form of the old mouldings, and better still, always to work in however small a fragment of the old stone; it remains as an unimpeachable witness of the correctness of the restoration. There is also a doorway on the north side, with a pointed arch, enclosed in a square head, and here the hood mould is original; and now by comparing the two—this one with the hood moulding of windows—the difference between the modern cement mouldings and the original stone mouldings will at once be seen.

The door itself is the original oak door, and is somewhat richly panelled, with cusped tracery and other good details (Fig. 3). The roof of this aisle consists of five beams, one over each column, and one at either end. They are moulded and strengthened by bold brackets resting on stone corbels. Similar brackets are introduced to support the moulded wall plate on the side next the nave, but there are none against the external wall. A moulded ridge framed into solid spandrils over beams receives the rafters, which here, although probably once exposed, are also now plastered over, the whole being covered with lead.

The east end of this aisle has an arch, supported on shafts, of

very peculiar section, with caps and bases, and of somewhat late character.

The south aisle was originally, no doubt, Edwardian, but it was pulled down and rebuilt the same as the north aisle in the Perpendicular period; but its fate has been more chequered, for it has again been pulled down and rebuilt with stock brick in modern times (see previous footnote), and the mullions, tracery, and part of jambs of the three old three-light windows built in on the south side and the old three-light window at the west end, the architect or builder dispensing with such superfluities as moulded external jambs,

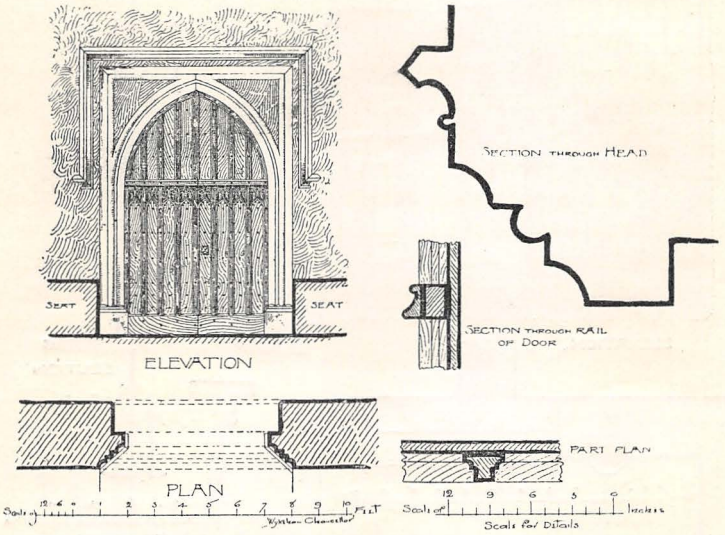


FIG. 3. NORTH DOOR.

arches, and hood moulds, and stone internal quoins; although the design of the three south windows is the same, yet they differ in design very considerably from those in the north aisle. The west window of the south aisle also differs in design from the south windows of that aisle. The roof of this aisle is the same in design as that of the north aisle, except that there is no woodwork at the east end, probably arising from the fact that the east wall and arch were pulled down and rebuilt at the same time as the rest of the aisle; and there is also no plate visible on the exterior wall, dispensed with, no doubt, when the south wall was rebuilt.

The chancel is separated from the nave by a chancel arch; the

clustered shaft on the north side is original, but that on the south side is modern, as are also the caps and bases of both and the chancel arch itself.

The chancel has an arcade on either side of one octagonal column, and two responds with two arches. These arcades are of the Perpendicular period; the shafts are octagonal, and the splays of arches are very much curved. Over the western arches were originally three-light clerestory windows; that on the south side has been wholly, and that on the north side partially, built up.

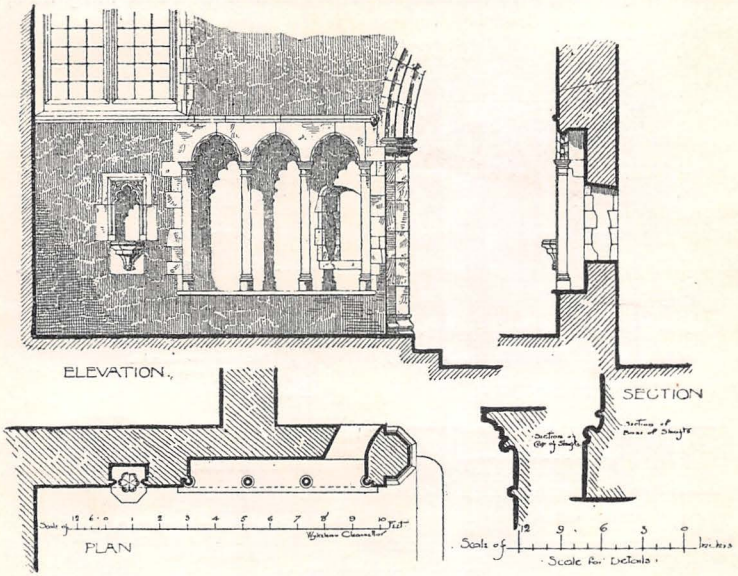


FIG. 4. SEDILIA AND PISCINA.

On the south side is a triple sedilia,* constructed with four shafts supporting cusped heads of Decorated character, and of the same date as the nave arcades (Fig. 4). The western one is pierced with a hagioscope.

There is also a piscina to the east of the sedilia, but all the stonework appears to be modern, and therefore it may be a restoration or otherwise of the original one. On the north side is a modern

* At a meeting of the Essex Archæological Society, held at Chelmsford on August 10th, 1871, the Rev. T. H. Griffith, Vicar of Hornchurch, contributed two drawings of the sedilia recently discovered in his church (*Trans. Essex Archæol. Soc.*, vol. v, p. 245), but I have been unable to find out what became of these drawings.

credence, and a priest's door, very narrow and with a very pointed arch.

The chancel is lighted by two two-light Perpendicular windows, one on either side, where it projects beyond the chancel aisles, and also by a five-light Perpendicular east window; this window has been badly repaired outside with cement, the cill, jambs, arch and hood moulding being entirely in cement.

The roof of the chancel is constructed in a very similar manner to that of the nave, but the two centre beams are not moulded; may be the old ones became decayed, and were replaced by the present ones; and the rafters also, which are exposed, appear to be modern. The roof is boarded and leaded.

On the north side the aisle is continued through as far as the arcade, and is lighted by two three-light north windows and one three-light east window, similar in design to windows in the north aisle of the nave. There are some fragments of old glass in the east window. Salmon says: "In the window of the north aisle of the chancel is a picture of King Edward, and several coats of arms, but it does not appear whose they are."

In the east window of the north chancel there are still some fragments of old glass. In the centre light is our Saviour on a cross, and over His head a label with I.N.R. over, the final I. being missing. In the tracery over the north light is the figure of a king seated, as depicted in Ogborne's *History of Essex* (1814), and said to be Edward the Confessor. In the north light is a shield, apparently a portion of the arms of Deyncourt, "Argent, a fesse dancette between ten billets sable," and under this is another shield, with fragments of the above coat and a fragment of the Segrave arms, "Sable, a chevron between three garbs or." The or is now argent.

The south aisle is similar in length to the north aisle, and lighted by two three-light windows on the south side, similar in design to those of the south aisle of the nave, and one three-light east window, similar in design to the west window of the south aisle. The roofs of these aisles are similar to the roofs of the north aisles.

The north porch has a pointed arched opening in front, and on either side is a two-light Perpendicular window, now much disfigured with cement. The original roof still remains, with moulded plates returned all round, with brackets at either end supporting the moulded ridge; the rafters are moulded, and are covered with

horizontal boarding, so that all the timbers are exposed, and the whole covered with lead. There is a verge over the entrance, but this is not original. This porch was evidently built at the same time as the north aisle, the work being bonded together. Externally the walls, as far as they can be seen (being in part covered with ivy), of the north aisles and porch and the chancel, are constructed of ragstone and flints, with here and there fragments of Roman brick and septaria. Mr. John Adey Repton in *Gent. Mag.* for 1828, before alluded to, says :

> In clearing away the whitewash within the church several rude paintings in distemper were discovered, but too imperfect to make any drawing of them. On the south wall of the chancel, near the altar, was discovered a painting of Lazarus in a coffin, with two angels kneeling, and a gigantic effigy of a bishop, and at the background were several heads in groups, with a row of windows. In the body of the church were outlines of skeletons and a dragon, but, being in a decayed state, they were not worth preserving. The church was at that period (1826) thoroughly painted and coloured.

I have a strong belief that when this church was rebuilt, at the end of the fourteenth or beginning of the fifteenth century, there were embattled parapets to the nave, chancel, north and south aisles, and porch. They probably became dilapidated, and when the roofs were releaded, at the end of the eighteenth or beginning of the nineteenth century, it was found that the easiest and cheapest mode of repair was to remove the parapets altogether, and continue the lead over the walls. This has given the church a mean appearance, and I do not believe the present arrangement is in accordance with the original design. If these parapets were restored they would add very much to the dignity and importance of the whole building.

The tower is a fine specimen of Perpendicular work, with a noble arch connecting it with the nave. The arch of the west doorway is pointed, enclosed in a square head very similar in design to the north doorway, but all the stonework has been encased in cement ; the door itself is original, but not so rich in design as the north door. Over the doorway is a three-light Perpendicular window, modern, and executed in Portland stone. In the ringing chamber over are four single-light windows, and the belfry is also lighted by four three-light windows. The tower is finished with a bold embattled parapet, with a hexagonal turret at each angle, the one containing the tower steps being somewhat larger than the others. Massive beams form the foundation of the spire, which is braced and strengthened in every direction and is well worthy of a visit, as it is

really a fine piece of carpentry, and has stoutly withstood the many gales to which it must have been subject during the period of its existence, and from its exposed position; the whole is covered with copper. From the base of spire and parapet of tower is obtained a fine panoramic view of the surrounding country. There are six bells; the inside of belfry is faced with rag and other stone and flints, of which materials, externally, the whole tower is constructed, the walls being 4 feet 6 inches thick on the ground storey, decreasing to about 3 feet in the belfry. On the west face of parapet of staircase turret is carved what appears to be a bishop seated with upraised hands (Fig. 5); its height from the ground and its peculiar position prevents one obtaining a very accurate drawing of it, but the accompanying illustration is as accurate a representation as can under existing circumstances be obtained. There is also on the west face of tower, over the string under the single-light windows of ringing chamber, a stone with the letter W reversed cut on it. Repton (*Gent. Mag.*, 1828, pt. i, p. 305) says: "On the battlements of the tower is to be seen R. *ff.*, perhaps the initials of one Richard Fermor, who lived in the reign of Henry VIII (see Morant), and perhaps contributed to the repair of the tower at that period." But as the tower was erected one hundred years at least before Henry VIII came to the throne, we must seek for some other solution. Mr. Fitch suggests that what Repton read as R. *ff.* may possibly be R. II, for Richard the Second, in whose reign the tower was most probably built. Walking round outside the church we find that the south aisles have been rebuilt in brick, as before mentioned; the chancel walls are built of rubble stone, flint, and septaria, with one or two fragments of Roman brick. There are also two good angle buttresses to chancel.

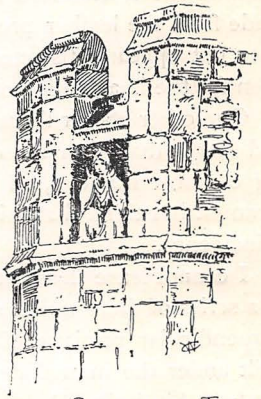


FIGURE IN STAIRCASE TURRET OF TOWER
FIG. 5.

The north aisle and porch is built of rubble stone and flint, with some modern brick buttresses, the plinth to this aisle is evidence of its later construction.

I cannot finish my description of the church without alluding to the horned bull's head affixed to the apex of the east gable of the chancel.

It is stated in one of the authorities that the head was of lead, but, if so, this has been replaced by one of stone, with natural horns inserted; the origin of this very unique termination to the gable end of the chancel is lost in obscurity. The monastery in Savoy is said to have been called Cornutum Monasterium—the Horned Monastery—and this by some is supposed to have been the reason for placing horns upon the church.

Again, the main street in Hornchurch in the time of Henry II was called Pell or Pelt Street, from the number of skinners that wrought there, Romford also being famous for leathern breeches made from the leather produced at Hornchurch; but this solution does not appear satisfactory, and therefore there is a field still left open for the imagination of those who are interested in such matters.

One other matter there is that I should like to draw attention to, and that is that, with the exception of the chancel, porch, and ringing chamber windows, all the windows in the church are three-light. I cannot but think that this was designedly done, and is not a mere coincidence.

I cannot leave this part of the subject without drawing attention to a series of facts which seem to point to the suggestion that the Perpendicular portions of the church, especially the tower, were built under the immediate supervision of William of Wykeham, if not from his designs.

1st. We find that he purchased this property in the time of Richard II, who reigned from 1377 to 1399, and that he endowed his college at Oxford with it. Naturally he would take great interest in the ecclesiastical buildings of the parish, and no building would be carried out in connection with the church without his concurrence.

2nd. The bishop died before 1410. The Perpendicular style had been introduced at the end of the reign of Richard II, and the architecture is of this period.

3rd. The carving of a bishop in the act of blessing on the topmost parapet of tower.

4th. The letter W observable on the west face of tower.

The font and other furniture of the church is all modern, not a fragment of any ancient internal wood fittings being left.

The memorials and fragments of memorials still left, and those described as existing in the time of Weever, Salmon, and others, but now missing, prove that this church must, at one time, have been very rich in brasses and other sepulchral monuments. Weever gives the following, which are all gone or not visible :

1. Hic jacet Henricus filius domini Richardi Arundel militis, qui obiit . . . 1412 anno ætatis primo, Cujus anime propitietur Deus.

2. Here lyeth Julian Roche wyf of Sir William Roche alderman of London who died . . . 1526, and Elizabeth Roche wyf to Sir John Roche, sonne of William and daughter of Sir William Forman Knight and alderman.

Note.—This Sir William Roche was Lord Mayor of London in 1540.

3. Here lyeth Katherin the daughter of Sir William Powlet Knyght, wyf of William Fermor clerk of the crown. Who died 26 May the second of Henry the eight.

4. Orate pro anima Tho. Seargile armig . . . 1475 et pro anima Elisabeth, uxoris ejus.

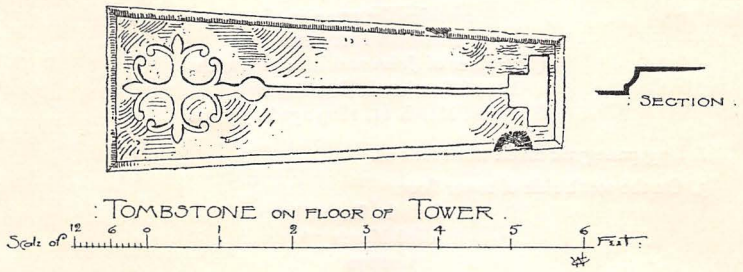


FIG. 6.

Ogborne gives the following :

5. Mrs. Bridget Carteret died May 29. 1792 aged 92 and her sister Isabella Cavendish died July 25. 1792 aged 90.

6. Rev. Francis Shaw, Vicar of this Parish 1696 and his wife and children (now in church yard).

7. John Massu died 1807 aged 47.

8 & 9. Rev. Richard Speed B.D. and John Mackrill 1772.

10. Rev. Francis Pyle A.M. who died 4th Oct. 1758 aged 68.

Salmon gives the following :

11. Three Children of William Witherings Esq. about 1660. This family was of Nelmes.

12. Mary, daughter of Thomas Legat of Dagenham Esq. and late wife of John Blount Citizen of London died 4 Dec. 1637.

13. M. S. Annæ et Susannæ filiarum Gulielmi Blackborne Arm. (Essexiae) Comitatus nuper Vice Comitis et Ianæ uxoris delectae. Anna nata 1 Jan. denata 25 Jan. 1704.

14. Here lieth buried by his Father William Drywood of Fobbing, Yeoman, he died 1602.

15. William Burston, Son of Richard Burston gent. died 1578.

16. Hic jacet Thomas Herde de Hornchurch qui ob. 1486.

17. Hic jacet Johannes Thoroughood de Hornchurch Hall, Armiger, qui obiit 9 June 1668.

The Monuments still existing are as follows :

In the Tower.

1. A flat coffin shaped stone with a raised cross thereon on a long shaft, resting upon a stepped base (Fig. 6.) This is late thirteenth century or early fourteenth century. and is probably a memorial of one of the Priors.

2. A fragment of a very similar coffin shaped stone of the same date.

3. On a slab on floor on north side of tower :

Here lyeth y^e^ body of George
Thorowgood Esq. Cityzē
& Draper of London who
departed this life y^e^ 20^th^ of
January 1648.

4. In centre of tower floor :

This sacred spot
contains the remains of
Elizabeth Pitt Letch
(Daughter of John and Eleanor Letch
late of Southend, Hornchurch)
Who died March 11, 1809 aged 27 years

A long panegyric much worn follows.

5. On the south side of tower floor.

Letetia Reynell
died March 3^rd^
1790
aged 21.

6. On south wall of tower is an alabaster monument, with a male and female figure kneeling at a faldstool, underneath are the figures of IX Sons and 1 daughter, and below the following inscription.

Here lyeth the bodies of Francis Ram Esq. and Helen his wife, wh. Francis departed March 19, 1617 of the age of 80 years and Helen departed July 11, 1613 of the age of 58, they lived together in holy matrimony 40 yeares having IX Sons and one Daughter.

Their godly life and godly end
Assureth us that gods their frend
They died in Christ to rise againe
Death is not losse to them but gaine
Their faith was strong their hope was suer
Their charitie doth still induer
Here and in heaven even after death
For love ends not w^th^ mortall breath
Their pilgrimage beinge passed well
Christ calleth them now in heavē to dwell.

7. Underneath the last is an alabaster mural monument with the following inscription :

Hic
jacet Carolus
Ryvius Blanfordiae
Durotrigū natus Iacobo
potentissimo Magnæ
Britanniæ regi a sacellis
sacræ theologiæ pro
fessor eximius Ecclessiæ
Cornutæ vicarius et col
legii Sanctæ Mariæ Win
ton in Oxonio quondā soci ?
obiit anno Dñi 1610
mensis Decembris die 14
et ætatis suæ anno 50.

8. On the north wall of tower is an alabaster mural monument, with a skeleton effigy of the deceased, and above it the following inscription :

Sacred
To the memory of Thomas
Withrings Esq. cheife postmaster of
Great Brittaine & Forreigne parts second
to none for unfathom'd pollicy unparalleld
Sagacious & diving genious witness his great
Correspondency in all parts of y^e^ christiā world
Here lies inter'd whom God from hence did call
By speedy summons to his funerall
Upon his sacred Day the world by love
May judge it was to sing his praise above
When on his way unto God's house Love brings
Him swifter passage upon Angells wings
Full spread with zeale whereon his soule doth fly
To mercies throne in twinckling of an eye
This epitaph may all him justly give
Who dies in Christ he dies not but to live
In Christo mori est vivere
Obiit An^o^ Dni. 1651 ætat suæ 55
His sonne and heire with him here doth lye
Scarce five yeares old but pregnant then did dye
Hopefull for virtue of those yeares but all
Both young and old must hence when God doth call
And happy are so good exchange to make
Of this vile world for that to come they take
Obiit ætatis suæ an: fere quinto
Filius sane tali patræ dignissimus

9. Under this is also another alabaster mural monument, with the following inscription :

Piæ memoriæ
Caroli Pratt armig^ri^
quem
Vice comitatu pariter
ac vita summa cum

authoritate
Integritate
Fidelitate
Anº Dnī MDCXXIIII ætatis
suæ : LV : mensis Febr : V
perfunctum
Christus in cœleste
habitaculum
asseruit
Elizabetha uxor Michael
filius & filiæ tres
Cū lachrimis
posuerunt
Qui rexit artus spiritus Pratti levis
Exivit hinc ad æthera
Animæ & sepulchrū dulce depositū Deo
Reddens suo est hic conditū
Quod corpori anima corp, hoc tumulo dedit
Hinc spirat hinc vivat lapis
Dabit exigenti rursus at corp, animæ
Suprema cū veniet dies.

On the floor of the chancel are the following memorials :

10. A Purbeck slab, 8 ft. long by 3 ft. 7 in. in which were the following brasses, now reaved.

Two semi-effigies of Priests (apparently), between them a floriated cross with long stem continued down to a stepped base at bottom of slab, above the heads of the effigies were three shields, in a border round the slab is the following inscription in Lombardic characters, only two of the original brass letters being left.

SIRE BONEFACE DE HART CHANNOINE
DE OSTE GIST ICI DEU DE SA ALME
EYT MERCI.

This Memorial is puzzling. The inscription, as I read it, limits it to Sir Boniface de Hart, Canon D'Oste, but to whom does the other effigy belong? The two matrices are identical in shape, and are apparently the heads of two Civilians or two Ecclesiastics. The matrix of the cross between them is good evidence in favour of their being Ecclesiastics. The shields are in favour of the Civilian theory, but it was by no means unusual for a Shield to be on the memorial of a Priest.

11. There are fragments of another slab with portions of an inscription in similar characters, but too much mutilated to decipher. There are three brass plates now fixed on to one stone, but originally no doubt on separate slabs.

12. The epitaph of James Pollexfen borne at Yeampton in Devō | Bacheler of the Civill Lawes and one of the fellowes of Sⁿ Mary | Colledge in Oxford who was Auditor and Steward of the same | Colledge and tooke to wife Katheryn Barefoote one of the daugh | ters of James and Alice Barefoote of Northlye in Oxfordeshiere | and by her had Issue six sonnes and two daughters and died the | XXVIII daye of September Anº 1587 in the xliiii yere of his age. |

Here lyeth he that learned was a lawyer by profession
Wise in his workes just in his deedes an hater of oppression
His vertues rare were noe defence gainst death's most dryry dart
Which soone (alas) to friends to soone pearst his most faithfull hart
Noe friend more true done what he saide his worde as good as land
He gave his hart with stedfast faith to whom he gave his hande
Though cruel death his life made short and soule from body parted
Yet still shall live his worthinesse in friends that are true harted.

13. Here lyeth the bodye of Homphry Drywod
by his brother Thomas Drywod whose Gran
father lieth hard by them who decesed the
first of June in the yeare 1595 when he had
lived 58 yeares where of in honorable state
of matrimonye were spent XXVIII yeres
with Parnell his wife havinge but one
daughter named An whos Father and Mother
lieth in ye South Chansell of this Church.

14. Here lyeth buried Peerce Pennante Esquire servante
to our late soveraigne Lord Kynge Edwarde ye syxte
and Queene Mary and also one of the gentlemen
usshers in ordynary the space of two and thirtie
yeres to our Soveraigne Ladie Queene Elizabeth
which said Peerce deceased the thirtethe daye of
November in the yere of our Lorde God 1590
being of the age of threscore and tenne yeres.

15. On the same stone are brasses of two ladies wearing large hats of the period of James I. Also a separate group of five girls, and a shield with a chevron.

16. Hic jacet
Edvardus Jackman de Hacton Armiger
qui dum vixit (ut longævam vitam duxit)
Extitit Deo Devotus
Proximo charus
Amico fidelis
Patriæ utilis
Omnibus desiderabilis
Quo senescente consenuit mun . . .
Et ipso moriente mortua est gentis . . .
Obiit
Anno verbi incarnati 1650
Tertio Nouas Decembris.

17. In memory of
Mrs. Ram only daughter
of William Hawkins Esq. Serj. at Law
married Humphreys Ram Esq.
.....County of Wexford in Ireland
.....of May 1738 had five sons and
.....ur daughters Died in London
16 Oct. 1769 aged 56.
(This inscription is partly covered by choir seats).

18. In a Vault underneath this Stone
lies interred the body of the
Right Honorable Thomas Clutterbuck Esq.
Treasurer of the Navey
in the reign of King George the second
He marryed Henrietta Daughter of the late
Right Honorable Lord Huntingtower and sister
to the present Right Honorable Earl of Dysart
by whom he left three daughters
Harriot Claranna and Charlot.
He dyed the 23^{d} day of November 1742
in the 46 year of his age.

19. Also on slab a brass plate with following inscription :
Ecce nunc in pulvere jaceo
Sed scio quod redemptor
meus vivit.

Then the effigies, man and his wife in civil costume, below this another brass plate with the following inscription :

Here lyeth the body of Thomas
Drywod who changed this life the
16. day of Marche in the yeare of grace
1591 when he had lived LVII yeares
whereof in honorable matrimony wth Ann
his wife wear spent XXVIII yeares.

20. Also on another brass plate on slab :
Sicut in die honeste ambulemus
Here lyeth buryed y^{e} body of Thomas
Hone of Garolens, Gent, who died y^{e} 7
of Septemb 1604 being of y^{e} age of
63 having had 6 sonns and 6 daughters
Below are six effigies in brass of the 6 sons and 6 daughters.

21. Also on flat stone the following inscription :
D^{r}. Johes Sudbury
de Ingatstone in côm. Essex Bar^{tus}
obiit 27 Martii 1691
Anno ætat 31, et

22. Sub hoc marmore jacet
Duxit in uxorem & post se reliquit
Bridgettam
Filiam unicam Dñi. Thomæ Exton
M^{tis} et Legum D^{ris}
Ex qua suscepit Annam
unicam prolem
Quæ quidem Anna
10 Sept. 1691
satis etiam cessit
& hic sepulta est
etat 3 an.

In the chancel are also fragments and matrices of several other brasses.

23. There is a slab under the arcade between chancel and north aisle with the matrices of a brass effigy and of four circular plates all reaved, but the following inscription still exists :

Orate p'aîa magri Georgii Reede* utriusque juris baccalarii qûodam istiuˢ eccliê Vicarii qui obiit XXV die februarii anº dñi MºVºtricessimo, cujus anime propiciet Deus. Amen. (On a label) Ihŭ fili . . . . misere mei.

24. There is also under the same arcade an Altar Tomb (fig. 7.) which is fully described in *Chancellor's Sepulchral Monuments of Essex*. The north and south sides are divided into three panels, each panel containing a cusped quatrefoil inclosing a shield, the west end has one similar panel with shield. Three of the shields are [sable] a lion rampant [or] collared [gules] between three crosses formy of the

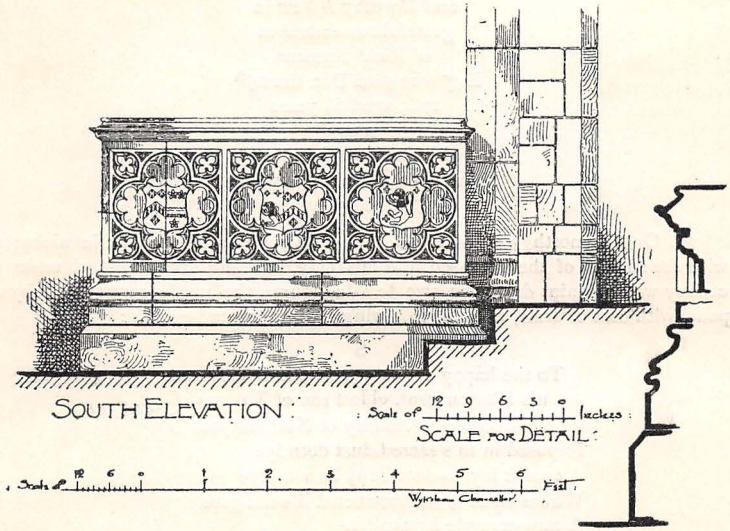


FIG. 7. AYLOFFE TOMB.

second. Ayloffe. Two other Shields. Ayloffe impaling [argent] a chevron between three lozenges ermine. Shawe or Shaa. One other shield Shaa impaling . . . a fess engrailed . . . between three cinquefoils . . . and the other Shield [argent] on a cross [sable] a leopard's head [or] in dexter chief a crescent for difference. Bruges or Bridges impaling Ayloffe. The brass legend from the top slab is gone, but Symonds in his notes at Herald's College gives it as follows :

Taken from yᵉ very brass.

Off yō charite p̂y for the soule of Ŵillm Ayloffe
gentylman owner of the manō of Bretensse yn the County
of Essex within the Lordshippe of Havering of the Bower.
And also owner of grete Braksted wᵗʰ diversse other to him

* George Reede, Vicar of Hornchurch by will dated 23 Feb. 1530-1 & prov. 2 Mar. 1531-2 desired "to be buried in the Church of S. Andrew, Hornchurch before the Altar of Jesus in the same Church." (See *Trans. Essex Archæol. Soc.*, N.S., vol. ii, p. 362 ; 1884.)

belonging. Which Willm weddyed Audrey daught to Sr
John Shawe Knight & Alderman of London et had 3
Children by the said Audrey. Willm Thomas et Agnes
which decessid the Xth day of August ye year of
Ô Lord God MVcXVII the IXth yeare of the Raign of King
Henry VIII. And lyeth buryed under this stone. On
whose soule and all christen soules Thee have mercy.
And for yō charite say a Pater Noster & Ave.

25. On the north wall of chancel is a marble tablet supported by angels with bas-reliefs of the profiles of the deceased by the celebrated sculptor Flaxman, with the following inscription :

This Monument
was erected by Henry
and Dorothy Askew in
grateful remembrance
of Richd Spencer
Esqr who died Dec. the 15th
1784 aged 68 years
also
Maria Elizth Spencer
his wife who died April the 8th.
1772 aged 51 years.

26. On the north wall of north chancel aisle is a monument in alabaster with the effigies of the deceased and his lady, kneeling at a faldstool under a canopy with curtains drawn by two female figures, the whole surmounted by a panel with coat of arms, with the following inscription underneath :

S
To the happy memory of Richard Blakstone
als Blaston gent. eldest son of Thomas of
Brabrooke in ye county of Northampton Ĝ
Reposed in this sacred dust doth lye
A true & fayre = sett Copy how to dye
Whose strict & wel instructed life did give
A rare example how to live
His righteous soule was a relligious shrine
Of virtues moral and Divine.
Well seasoned knowledg learning and ye arts
Inricht his soule wth honor, and such parts
As jeuwell like, the Vncurious vulgar eyes
Could rather wonder at, then prize :
He us'd the world, as of the world bereiven ;
His stage was earth, his scean was heaven :
Thus ripe for heav'n in worldly cares involvd
He liv'd relligious, and he dyed Resolv'd.
He dyed 2 of September,
in ye yeare of his Lord 1638
of his age 62.

27. On the east wall of south chancel is an alabaster monument represent-

ing a man in civil costume with ruff, kneeling at a faldstool, with the following inscription :

Humfrey Pie Citizen and writer of the Courte
letters of London—attorney of the Common Pleas
who died a bachelor 22nd October 1627 aged 57.

28. On the south wall of south aisle is a marble monument to Francis Prujean, with the following Latin inscription :

Franciscus Prujean
Mnae Doctor, et eques auratus
heic sepultus est
Vir medicinæ Dogmaticæ et empiricæ
juxta sciens
et,
ad hanc artem suam paulo serviorem temperandam ;
indeptus, Jusūs vice, Liberalem
prorsus, Benicilli, Torni,
ac lyræ peritiam,
Interea,
Ipse mediocorum Londinensium Præses diu at princeps,
in isto Collegio, unigenitum Filium suum, raro
exemplo, habuit socium quo post defuncto, et cum
matre Margaretâ ex antiquâ Legattorum stirpe
heic condito, jacturam tantam, utcunque
resarcivit spes duorum superstitum nepotum
quos avus supremis tabulis in spem
majorem, agris, nummis, libris,
et cemeliis, abunde, ditavit.
Summatium cupis habere, Lector omnia,
quæ in Prujeani nomine, primam facit prudentia, syllabam :
Hæc porro, in tota hominis vita, utramqꝫ fecit paginam
Deinqꝫ
Inter promptissima obsequia secundæ uxoris suæ,
nobilissimæ é Gorgesiorum gente, matronæ ;
priche D : Baptistæ, anno 1666.
placide expiravit.
Mea quidem morte, totiesqꝫ fugata, tum demum factus minor ;
Cum Autumni fermé septies deni, virtutem pristinam
exhausissant
Nec vere minor : cum mox secutos urbis deflagrationis
Tot diros dies, quasi usus morte, evaserit.

On the wall of south aisle are also the following marble monuments :

29. To the memory
of
Mrs. Alice Aylett
who lyeth interred
in a Vault
near this

Monument
she died
the 11th September
1731
aged 68 years.

Marble monument :

30. William Henry Reynell A.M.
died 18th Jan 1809
aged 68
and Thomas Reynell his son
who died 18th Sept. 1793
aged 5 months.

Marble monument :

31. In memory of
Martha Reynell
widow of the Rev. W. Henv Reynell
late Vicar of this Parish
who died the 30th October 1813
aged 54 years
Also Walter their only surviving child
who died the 16th September 1824
aged 29 years.

Other mural slabs in south aisle are :

32. One to Otho Hamilton who died Mar. 14. 1811 aged 88.
33. One to Sarah, wife of John Cooper died 27 April 1828 aged 43.
John Cooper died 23 Aug. 1844 aged 63.

There are also mural slabs to the memory of

34. Daniel George Stacey who died in 1863 after being Vicar of this Parish for 32 years.
35. Thomas Mashiter High Steward of Havering-atte-Bower who died in 1862 aged 83.
36. William Mashiter who died in 1811, and to his wife Blandinah who died in 1834 aged 92 years.
37. Betsy wife of Thomas Mashiter who died in 1860 aged 62 years.
38. John Mashiter who died in 1831.

In the north aisle is a marble mural slab :

39. To William Truston
died 20 July 1839
aged 78 years
also to Elizabeth Truston
widow of above
died 10 Oct. 1865.
aged 87 years.

40. Also slabs to J. Bearblock, Clerk, who died 1841
41. And to Mary Hugesson who died 1852.

The Registers commence in 1576.

The 1st Entry of Baptism is dated 15 January, 1576, of Elizabeth Shonk, daughter of Richard and ..... Shonk.

Under date April 17, 1603, is the baptism of Joan Marsh daughter of John Marsh borne in the Church Porch.

The 1st Entry of Marriages is dated 20 Feb^{y}, 1576, but is undecipherable.

The 1st Entry of Burials is 4 Jan., 1576, of John Blackmore.

In the Register Book, under date 21 December, 1618, is a memorandum of an agreement about the rent of some land in the parish; one of the signatures is that of William Ayloff. This William Ayloff was created a baronet in 1612, and was a descendant of the William Ayloffe whom the altar tomb in chancel commemorates.

LIST OF VICARS.

NAME.	DATE OF APPOINTMENT.	PATRONS.
John Fowler	1417	New College, Oxford
William Wayfer	1422	do.
John Rosson	1423	do.
William Sayer	1430	do.
Jeffrey Kenchurch	1434	do.
William Lowe	1475	do.
Thomas Skipwith	1478	do.
William Hokyll	1487	do.
George Reede	1494	do.
Thomas Duke	1531	do.
Richard White	1540	do.
Thomas Stempe	1554	do.
William Walker	1557	do.
*John Merick	1570	do.
William Lambert	1574	do.
Ralph Hall	1592	do.
Thomas Barker	1595	do.
Charles Ryves	1597	do.
Josiah White	1611	do.
Robert Polden	1623	do.
Thomas Man	1632	do.
William Whitaker	1648	do.
John Johnson	1655	do.
Matthew Lacock	1656	do.
Michael Wells	1658	do.
Francis Shaw	1686	do.
Thomas Roberts	1696	do.
Henry Levitt	1721	do.
Francis Pyle	1725	do.
William Harris	1758	do.

* Afterwards Bishop of Sodor and Man.

NAME.	DATE OF APPOINTMENT.	PATRONS.
Robert Speed	1762	do.
William Henry Reynell	1786	do.
William Blair	1810	do.
John Walker	1819	do.
Daniel George Stacey	1831	do.
Thomas Henry Griffith	1863	do.
Robert Johnson	1878	do.

OLD WEST HAM AND ITS NEIGHBOURHOOD.

BY THE LATE J. A. SPARVEL-BAYLY, B.A.

"Breathes there the man with soul so dead,
Who never to himself hath said,
This is my own, my native land?"

MORANT says, and rightly so, that in Saxon, if not in Roman times, the highway from London into the eastern parts of England passed very near what is now known as the Broadway, Stratford. It crossed the river Lea at the place still known as Old Ford, and from this road or street by the ford is derived the name of the modern town of Stratford. It probably soon branched off, the one way leading through the forest to the ford in the wood, where Woodford Bridge is now; another tending more to the east, and passing the river Roden by the hill ford. This latter road is mentioned in the *Acta Sanctorum*, in connection with the removal of the body of St. Erkenwald, in the year 685, from Barking to London. This saint was the fourth Bishop of London, and founder of the great abbey at Barking, where he died when on a visit to his sister Æthelburga, the first abbess. It appears that a violent quarrel arose respecting his place of sepulture. "After great strife, they of London took up the body and bare it towards London; and as they went there fell a great tempest, and so much water at Ilford that they might not pass." Here the quarrel was renewed, until, "after many words it was suggested to the people to seek the direction of God. And all the people consented thereto, and kneeled down and prayed devoutly; and as they were in prayer they saw the water divided; like as it did to Moses in the Red Sea; and likewise God gave a dry path to the people of London for to convey this holy body through the water to the city, and anon they took up the body with great honour and reverence, and by one assent they bare

it through the path, the water standing up on every side, and the people not wetting their feet. And so they came to Stratford, and set down the bier in a fair mead all full of flowers."

Weever, in his *Funeral Monuments*, published in 1631, says: "Queen Maud, wife of Henry I, passing over the river of Ley at Ouldforde, hardly escaped danger of drowning, after which she gave order that a little beneath, at Stratforde, there should be a bridge made over the water." The district through which this old road passed was called by the Saxons Hame or Ham, meaning "home or village." It included the whole of the present parishes of East and West Ham, marsh, arable, and forest. The marshes in East Ham were available property during the Saxon Heptarchy, because King Offa endowed the monastery of St. Peter, Westminster, with two hides of land in Hame, containing one carucate of arable. In 1542 this property of the Dean and Chapter of Westminster was described as a farm in the marshes of East Ham, near Barking, and later on it included the pleasure gardens at North Woolwich.

From the Domesday Book we learn that in the time of Edward the Confessor, two Saxon freemen—Alestan and Leured—held each a manor in Hame, and that Edwin the Priest possessed a small estate adjacent to that of Leured. In Ham, therefore, were located at least two Saxon gentlemen, and a former tenant of Westminster Abbey. For Edward the Priest there was doubtless a presbytery, and probably a church. The silence of the Domesday Book by no means proves that a church did not exist at East Ham, for several churches of undoubted Saxon origin still stand in places which are not stated in that invaluable record to have possessed such a building. Indeed, the architecture of some parts of East Ham Church certainly permits the idea that a portion of that most interesting edifice may have existed at this early date. Though there is undoubtedly Norman work in the Church of All Saints, West Ham, that edifice is not mentioned until the twelfth century, when it is alluded to in a charter granted by Richard I. We learn also from this document that the monks of West Ham possessed a grange near the Frith, or Wood, and that heath land affording pasture for a large number of sheep lay between the Frith and Walthamstow. In Wanstead Flats we see the remnant of this heath, whilst the situation of the Frith is indicated by the Manor of Ham Frith or Wood Grange, now commemorated by important streets.

In the year 1182 the distinction between East and West Ham

first occurs, and in the same document Stratford is mentioned as "the place of the said Abbot which is called Stratforde in West Ham." The woods of East and West Ham are frequently named in subsequent deeds, and the heath, with pasture for 800 sheep in Ham Frith, is also mentioned. In 1253 a weekly market was granted by the third Henry to Richard de Montfichet, to be held at West Ham on Wednesdays; and also an annual fair to extend over four days. When Richard de Montfichet died childless, towards the close of Henry's reign, his three sisters became his heirs, and each lady appears to have taken her third of every lordship or manor belonging to the deceased nobleman. The youngest sister was Philippa, wife of Hugh de Plaiz, and her portion became the Manor of Plaiz, and Plaiztow, or Plaistow, the seat of De Plaiz, derives its name from them. Plaistow, therefore, under its present name, did not exist before 1267. Mediæval West Ham derived all its importance from the great Cistercian Abbey, founded by William and Margaret de Montfichet in the twelfth century. The only object then existing which we should at all recognise would be the church. That stands where it did, and where it has stood for perhaps a thousand years, and it is no small matter, and no small privilege, that we can to-day worship where our fathers have done for more than ten centuries. But the church has changed somewhat in appearance; six hundred years ago it had, as now, a tower, but that tower was plainer and lower than the present one. The windows were smaller and narrower, though probably most of them were filled with painted glass; and the inside walls were bright and warm with colour, for they were covered with paintings representing scenes from the Bible and stories from the lives of the saints. Such pictures were in no case intended as objects of reverence or worship, but were in the absence of printed books used for the purposes of instruction, that the people might see and read in them the story of the life and death of the Saviour, and the events recorded in the Gospels. There was no pulpit and no reading-desk. A preaching parson—one who regularly exhorted his people, or expounded to them the Scriptures—would have been regarded as a wonder. Very few vicars of that period ever wrote or composed a sermon—sometimes they scarcely understood the Latin prayers they mumbled. On the rare occasions when the parson addressed his congregation he did so from the steps of the altar, and that altar was much more ornamented than now it is. There were always some large wax tapers upon it,

which were lit on festivals and great occasions, and over it there hung a small lamp which was kept alight night and day, and must have been the source of intense anxiety to the unfortunate vicar, for it was his first duty to look to it in the morning, and his last to trim it at night.

As for the houses they were squalid enough. The hall or manor house, surrounded by a moat, was probably built in great part of timber, for the art of making bricks seems to have been utterly lost in England for some hundreds of years. The poorer houses were dirty hovels, built anyhow of rough flints, timber, and plaster, sometimes covered with thatch, and sometimes with turf. None of them had chimneys, and the hole in the roof which let out the smoke rendered windows unnecessary. Even in the houses of the rich glass windows were rare. In many cases oiled linen cloth served to admit a feeble semblance of light, and to keep out the rain, wind, and snow. Behind most of the houses might be seen a croft or paddock, an orchard, or a small garden. But the contents of the gardens were very different from the vegetables we see now. There were, perhaps, a few cabbages, onions, parsnips, and carrots, but the potato had never been heard of. In the orchard were some apple, pear, and plum trees, perhaps even a cherry tree and a few walnuts. And as for the dress of the poorer classes, it was hardly dress at all. Few labourers, male or female, had more than a single garment, and that a kind of tunic leaving the arms and lower part of the legs bare. It was fastened round the waist by a girdle of rope or leather, in which a man carried a knife, to use sometimes in hacking his coarse black bread, and sometimes for stabbing his neighbour; for in those days murder and bloodshed were fearfully common. There was no civilising influence, no parson's wife to speak a kind word to the poor parishioners, no clergyman's daughter to teach the little ones at Sunday school. Tobacco was unknown, so that when a man sat himself down with his mug of beer he had nothing to do but drink, for he had no pipe to divert his attention from his beer. Probably that beer was more wholesome than that which he would buy now, for anyone who pleased might then brew beer without tax or licence, and everybody who was at all able to do so did brew his own beer to his own taste. Tea and coffee were undreamt of, and wine was the rich man's beverage.

Generally speaking, the lower classes in rural England had little amusement or excitement; but the good folk of West Ham, six or

seven hundred years ago, were more highly favoured, for they had always plenty of excitement—perhaps too much. During the siege of London, in the summer of 1267, Henry III with his court and army were located for two months at Stratford. "Upon three weeks after Easter the King came to Ham, three miles from London, and was lodged himself in the Abbey of the White Monks of Stratford. Hither came unto him the Legate [Cardinal Ottabini] soon after, and was lodged in the same abbey; where for straitness of lodging his horses and mules were stabled within the cloister of the said abbey. Then the King's host made daily assaults upon the city of London." Prince Edward, afterwards Edward I, the Counts of Boulogne and St. Pol, with many other noblemen, were with the king and legate during the months of May and June that the siege lasted. During this long period little privacy or solitude fell to the lot of the good monks and other inhabitants of West Ham. And we may be sure that the people frequently trooped up what is now known as West Ham Lane, full of excitement, to witness the passing of bands of pilgrims on their way to the various shrines, or the processions of great ecclesiastical dignitaries to and from London.

In 1324 Stratford had become a place of sufficient importance for Aylmer de Valence, Earl of Pembroke, to hold there the highly important Court of Pleas for the Forest; and in 1636 the Forest Courts were again held there. Charles I desired to revive the old forest laws in the hope, as is supposed, to obtain a revenue independent of Parliament. On this occasion Henry Rich, Earl of Holland, presided, and was assisted by four judges. Heath, the then Attorney-General, attempted to prove the boundaries from Stratford to Colchester, contrary to the perambulations made in the reign of Edward I. The county in general appeared to oppose this, but the judges broke up the court. Such discontent ensued that in the following year another "Justice Seat" was held at Stratford before the same judges, who confirmed their former unjust decision without relaxation or abatement. Before this court rose the Solicitor-General demanded in the name of the Crown that the fences should be kept no higher than a doe and her fawn could go over. Such a regulation, enforced from Bow Bridge to Colchester, would, it is said, have destroyed the agriculture of half the county. Thus was enacted at Stratford one of those fatal mistakes of the reign of Charles I, that produced the Civil War, led to his death, and the ultimate fall of his dynasty.

On the 27th of June, 1556, Stratford witnessed one of the most dreadful scenes attendant upon the Maryan persecution, for on that day eleven men and two women were publicly burnt in one fire upon the piece of ground now occupied by the church of St. John the Evangelist in the Broadway. Their names were Henry Adlington, Lawrence Parnam, Henry Wye, William Hallywell, Thomas Bowyer, George Searles, Edmund Hurst, Lyon Cawch, Ralph Jackson, John Derifall, John Routh, Elizabeth Pepper, and Agnes George. At Aldgate, they were early in the morning delivered to the Sheriff of Essex, "and then pinioned and placed in three carts, and so commenced their last sad journey." The strongly guarded cavalcade moved through Whitechapel, along Mile End, to Stratford, where more than 20,000 persons had assembled to witness the dreadful scene. "The eleven men were tied to three stakes and the two women placed loose in the midst, and so they were all burned in one fire, with so much love to one another that it made all the lookers-on marvel." Sturdy William Harris of Cricksea, who was that year High Sheriff of Essex, must have had a most unenviable office to discharge, when, "alarmed by the signs of sympathy on the part of the people at the sight of the sufferers, he ordered the light to be applied to the huge pile of wood and rushes, uttering the words: 'God knoweth best when His corn is ripe.'"

In the seventeenth and eighteenth centuries West Ham became the favourite resort of the wealthy citizens of London, who built fine and commodious mansions to which they betook themselves after business hours. During the Great Plague of 1665-6, the merchants of London held their exchange in a room in what is now called *The Spotted Dog* at Upton. In commemoration of this circumstance, a painting of the City arms is still preserved on a wall of that famous hostelry.

It is not generally known that in the eighteenth century Stratford boasted the possession of a celebrated china manufactory, producing ware of the finest quality, specimens of which now command most extravagant prices. In 1744 "Thomas Frye, of the parish of West Ham, in conjunction with one Edward Heylyn, took out a patent for a new method of manufacturing a certain material, whereby a ware might be made of the same nature and kind, and equal to, if not exceeding in goodness and beauty, china or porcelain ware imported from abroad." The patent, which was for fourteen years, bore date from the 6th of December, 1744, and the specification

was duly enrolled on the 5th of April, 1745. Frye was an artist of considerable skill, who is said to have come to London in 1738, and soon afterwards to have painted a portrait of Frederick Prince of Wales for the Saddlers' Company. A very curious and beautiful inkstand made at these works, and formerly in the possession of the present writer, bears the words, "Made at New Canton, 1750." Another, in the Museum of Practical Geology, is dated one year later, and bears a similar inscription. The marks used were various, sometimes incised, and are often difficult to distinguish from those upon Chelsea ware. When the works were closed through pecuniary difficulties, several of the workmen went to Scotland to work at a china manufactory in the neighbourhood of Edinburgh.

DANIEL DEFOE, THE TILE-MAKER OF TILBURY, ESSEX.

BY GEORGE DAY, F.R.M.S.

NOT as the tile-maker of Tilbury, in Essex, will Daniel Defoe live in the generations to come, but rather as the writer of *Robinson Crusoe*, which book some of us in our younger days literally devoured, until Crusoe and his man Friday became almost living realities.

It has been said, and truly, that Defoe was a writer of genius who has a distinct grievance against the world, which will persist in regarding him as a man of one book, whilst his many other writings have been almost neglected for two centuries. He was a most prolific writer, and many of the products of his pen are worthy of consideration, such as the *Memoirs of a Cavalier*, *Captain Singleton*, the wonderful history of his entitled *A Journal of the Plague Year* (1665), and the numerous political pamphlets and rhymed satires. Daniel Defoe is one of whom Essex should be proud, for the county had much to do with this remarkable man.

The name of Foe is said to be of Norman origin, and for centuries there was a family of that name in Warwickshire. This we learn from Defoe himself, who, speaking of the ancient castle of Warwick, says:

> Here we saw the ancient cell, or hermitage, where they say the famous Guy Earl of Warwick ended his days in a private retreat for his devotions, and is

from him called Guy's Clift, by others Gib Clift. 'Tis now, as Mr. Camden gives an account, which Mr. Dugdale confirms, the pleasant seat of an ancient Norman family of the name of De Bean Foe, whose posterity remain there, and in several other parts of the county, retaining the latter part of their *sir*name but without the former to this day. Mr. Dugdale gives the monuments of them; and it appears they removed hither, on account of some marriage, from Seyton in Rutlandshire, where they were lords of the manor and patrons of the church, and where several of the name still remain." (*Tour through Great Britain* (1724), vol. ii, page 129).

Whether Defoe was entitled to claim a remote affinity to this family is uncertain; but his immediate ancestors moved in a more humble sphere, and possessing only a slender patrimony, following the pursuits of trade. But what he wanted in titles of honour and the gift of fortune, was plentifully supplied by many other excellences, which make perhaps less noise, but are the more beneficial for examples.

Daniel was the son of James Foe, a butcher in Cripplegate, St. Giles; he was born in that parish in 1661, but his name does not appear on the parish register; no doubt this may be accounted for by the fact that his parents were nonconformists, and that the rite of baptism was performed by their own minister, whose religious views excluded him from the use of that document, and, also, the rector of St. Giles was of the number of those ejected during the reign of Charles II, forcing him to transfer his preachings to a small meeting house in Little St. Helens, Bishopsgate, to which place a number of his flock migrated, and amongst them, the Foes, which name was afterwards added to by Daniel, in the year 1703, by the prefix De, but for what reason is not known. Daniel's father, it is supposed, died in needy circumstances. The boy was educated at a school on Newington Green, kept by Charles Morton, another of the ejected ones, and in his writings Defoe speaks well of this academy, although no details are to hand of the life he led. Whatever his studies were, he here laid the foundation of the knowledge of which he afterwards boasted in answer to Swift, who called him a "stupid, illiterate scribbler."

From the circumstances of his embarking in trade the enemies of Defoe—and he had many—for want of some better ground, attacked him in this way, and spoke of him as a person of "no education."

Defoe replied to such:

The enemies of peace are not a few: and he that preaches a doctrine, men care not to follow, when they cannot object to the subject, they will against the

man. "He is no scholar," says one, that's true; "he was apprenticed to a hosier," says another, that's false; "and, therefore must know no Latin." Excellent logic this! Those gentlemen who reproach my learning applaud their own, shall have it proved that I have more learning than all; because I have more manners. I have no concern to tell Dr. Brown I can read English; nor to tell Mr. Tutchin I understand Latin; *Non ita Latinus sum ut Latine loqui.*

The writers of those days observed but little decorum in their language. One of his opponents, Defoe says—

makes merry himself with me, that I stand in need of a logician to mend my arguments, and a grammarian to mend my Latin. I wish this mirth may calm his temper, and I will not make myself amends upon him by telling him, that he can mend neither for me; that I am master of as many languages as himself, and may have forgotten as much Latin, as some may have learnt; because I have no mind to quarrel, or put any man into a ferment.

Defoe could speak French with ease, and he understood Latin, Greek, Spanish, and Italian; so it will be seen that his education was by no means superficial, and that he had been well looked after. He also knew mathematics, and was well versed in geography, modern history, and knew something of the commercial conditions of other countries.

A characteristic anecdote is related of him, which will serve to show the kind of youth he was. During that part of the reign of Charles II when the nation was under strong apprehensions of a Popish government, and religious persons were the victims of Protestant persecutions, it being expected that printed Bibles would become rare, or locked up in an unknown tongue, many honest people, struck with alarm, employed themselves in copying the Bible into shorthand, that they might not be destitute of its consolations in the hour of calamity. To this task Daniel Defoe employed himself, and he tells us that "he worked like a horse till he had written out the whole of the Pentateuch, when he grew so tired that he was willing to risk the rest."

Being at one time intended for the Church, he entered upon theological and philosophical studies to that end, but owing to the unsettled condition of religious matters with Church and dissent, he gave up the idea, and entered upon a commercial career.

In 1685 he went into business, and on 26th January, 1687, became a liveryman of the city of London. He was never a hosier, as so often stated, but a hose-factor—a kind of middleman between manufacturer and retailer. But long ere this he began to use his pen—his first effort was on the occasion of the Turkish war. In

this he was against the popular feeling, which fact embittered many against him. His next attempt was the curious—and now very rare —pamphlet entitled *Speculum Crape gown-orum*, or a looking-glass for the young academicks ; New Foyl'd, with reflections on some of the late high-flown sermons, to which is added, *An Essay Towards a Sermon of the Newest Fashion*, by a guide to the inferior Clergie. Ridentum discere verum Quis vetat. London. (Printed for E. Rydal), 1682.

This book, from its statements, almost ruined the crape trade of our Eastern counties, as Defoe coupled crape gowns with clerical inferiority, so that the clergy of the Church of England discarded for ever the universal use of crape for waistcoats, cassocks, gowns, etc.

The whole pamphlet—which is a wonderful production—was simply a burlesque on a work written by Dr. Eachard, giving valuable advice to the clergy of the Church. This happened about the year 1662, when the Act of Uniformity was passed, and dissenters once more became respectable.

Defoe's life can be followed from his birth to his school days, but after that there comes a blank of five years, which are lost, in which nothing is known of him, except that he was in business and also wrote the remarkable pamphlet referrred to. In the year 1704 Defoe wrote *The Consolidator, or Journey to the Moon.*

These were troublous times, and by the year 1713, after much writing, Defoe had been confined in Newgate for several months on a charge of high treason, but at last he was set at liberty without trial by Queen Anne.

He had stood in the pillory at the Royal Exchange, Cheapside, and Temple Bar, had been advertised in *The London Gazette* by the Secretary of State, charged with writing a scandalous and seditious pamphlet entitled *The Shortest Way with the Dissenters*, and described as—

> A middle-sized spare man about forty years of age, of a brown complexion, and dark-brown coloured hair, but wears a wig ; a hooked nose, a sharp chin, grey eyes, a large mole near his mouth ; was born in London, and is now owner of the brick and pantile works near Tilbury Fort, Essex. Whoever shall discover the said Daniel Defoe to one of Her Majesties principal secretaries of state, etc., shall have a reward of fifty pounds.

So ran the proclamation taken from *The London Gazette*, January 10th, 1702–3 ; and as for his writings, four of them were publicly burnt in Palace Yard by the hands of the common hangman, thus

carrying out an express vote of the House of Commons. Defoe again stood in the pillory on the 29th, 30th, and 31st of July, 1703. But the people rallied round him, formed a guard, covered the pillory with flowers, and drank his health. He soon afterwards published a *Hymn to the Pillory*, which was sold in large numbers. The production was by no means flattering to the authorities. One of the verses ran as follows:

> Tell them, the men that placed him here
> Are scandals to the times;
> Are at a loss to find his guilt,
> And can't commit his crimes.

His life about this time was one of disquiet and unrest.

Defoe's business connection with Essex commenced on the suppression of the glass duty; he acted as secretary to the commissioners, so his appointment became void. He then became secretary to a tile yard and pantile business at Tilbury. Traces of these works are said to be still discoverable in a field some three or four hundred yards on the London side of Tilbury. This office he filled for many years. His political detractors used to compare his pot works at Tilbury to the pot works of Egypt; and said that Daniel was not so much deficient in straw as wages. The Dutch were his competitors, and they beat him out of the market, for his pantiles were not liked by the public. The whole concern became a failure, and poor Daniel lost three thousand pounds sterling by the collapse. The Dutch had supplied the London markets for generations, and knew the pattern—for there is such a thing as pattern in pantiles. The Dutch could stiffen or weaken their clay at pleasure by the introduction of sand or marl; but Defoe's Company would take the Thames silt at Tilbury, and regarded nothing but saving coals at the burning by mixing the clay with coal ashes or small cinders, which had the effect of making the tiles very porous, and so not adapted for keeping out the wet.

Defoe's engagement at Tilbury requiring his residence there, he took a house near the water side, and occasionally amused himself by taking excursions on the Thames. During this time he became subject to the "Church in danger prosecution," with more pillory exhibitions, confinement in Newgate, and a fine of two hundred marks; this, with his mercantile losses, compelled him to give up his coach, dismiss his servants, and take a small house. He had now a wife and six children dependent on him, with no other resource for

their support than the product of his pen. In this trying situation the virtue of the man was put to a severe test. Had he consented to go over to his political and religious enemies his future would have been secured, and he would probably have enriched his family, but he would not desert his principles, come what may. It was no marvel that his business failed, as Defoe was a writer and a wit, not by any means a commercial man, as he himself acknowledges :

> Wit, like mercury and quicksilver, is of use to make silver run, and separate the sterling from the dross, but bring it to the crucible by itself it is lost at once. A wit turned tradesman, no apron strings will hold him ; 'tis in vain to lock him in behind the counter, he's gone in a moment. Instead of journal and ledger, he runs away to Virgil and Horace. His journal entries are all Pindarick's, and his ledger is all Heroicks. He is truly dramatic from one end to the other, through the whole scene of his trade ; and as the first part is all comedy, so the two last acts are always made up with tragedy ; a statute of bankruptcy is his *exeunt omnes*, and he generally speaks the epilogue in the Fleet or the Mint.

Notwithstanding all Defoe's follies and mistakes, he was a great and good man ; and he did more by his pen for the benefit of mankind than almost any English author that ever lived ; for his *Compleat English Tradesman* is, perhaps, one of the best books ever printed, a work which did much to form the character of the great Benjamin Franklin. This work by itself should hand down the name of Daniel Defoe with reverence to all posterity. His printed works reached the number of two hundred and fifty-four. One, entitled *The Compleat English Gentleman*, was begun printing, but not then published. This has been now edited for the first time from the author's autograph manuscript in the British Museum, by K. D. Bülbring (pp. lxxxiv, 295, 8vo, 1890).

It was his *Shortest Way with Dissenters* which occasioned the persecution and trouble to which Defoe was subjected, and it was ordered to be burnt by the hangman, Feb. 25th, 1702. His satire, *The True-Born Englishman*, opens with the following lines, which have passed somewhat into a proverb,

> Whenever God erects a house of prayer
> The Devil always builds a chapel there,
> And 'twill be found upon examination
> The latter has the largest congregation.

The work published in 1704, entitled *Giving Alms No Charity*, was intended as an answer to a bill then introduced into the House of Commons for employing the poor by establishing houses

of industry, or, properly, workhouses in the original meaning of the term—houses for employing the parish poor in working. In this address he attributes to Queen Elizabeth the importation of Dutch and Flemish manufactures, by inviting and receiving kindly the exiled Flemings, promising all that would come encouragement, privileges, and freedom of her ports. This brought over a vast multitude of Flemings, Walloons, and Dutch, who, with their whole families, settled at Ipswich, Colchester, and other places between the last named and London. From these came the Dutch Church at Colchester, which, according to Morant, was in St. Mary's Lane, in part of the house of the late Mr. George Gray. The refugees were also granted the use of St. Giles' and All Saints', and from this source came true-born English families with foreign names—as the De Vinks of Norwich, the Rebows of Colchester, and others, to whom the nation owes much for the first planting those manufactures, from which we have since raised the greatest trades in the world.

Upon the settling of these foreigners the scale of trade visibly turned both here and in Flanders. The Flemings taught our women and children to spin, the youth to weave; the men entered the loom to labour instead of going abroad to seek their fortune by war; the trades of bayes at Colchester, sayes and perpets at Sudbury and Ipswich, began to flourish. Defoe advocated employing the poor, and showed that it inflicted no injury upon the community at large.

But in Defoe's time, as in ours, there have always been many weak-minded philanthropists who would rob the community of having the credit of making a rogue and vagabond into an honest man. Defoe knew this fully, and has written well upon the subject; and a clear principle of political economy, in the year 1704, is somewhat of a curiosity.

The following work was advertised several times in the *Review*, 1706, and as it was very much in the style and manner of Defoe, it was attributed to him:

The Coffee House preachers; or High Church Divinity corrected. Being a sermon preached before the Mayor and Aldermen of Colchester, at the election of a new mayor for that town; to the exceeding reproof and correction of a new High Church doctrine, lately maintained there, by sundry clergymen of the Church of England to the eternal shame and scandal of their morals; viz.: "That 'tis lawful to swear by the name of God in common discourse, provided the thing be true we swear to. With a prefatory introduction declaring the

occasion of this horrid assertion, and reciting a former sermon, preached on the late thanksgiving, with the treatment the author met with on that occasion.

By William Smithies, Junior, Rector of St Michael, Mill End, Colchester, and Chaplain to the Right Honourable Edward Earl of Sandwich.

Sold by John Morphew near Stationers' Hall 1706.

The occasion of the work appears to have been this. Mr. Smithies, son of the Rev. William Smithies, a worthy divine of the Church of England, and formerly a celebrated preacher at Cripplegate, was appointed to preach before the Mayor and Corporation of Colchester, upon the day of thanksgiving for the successes of Her Majesty's arms abroad, which, says Defoe,

He did in a manner as, however cavilled at, needs no defence, but speaks for itself. Part of his sermon indeed, touching too nearly the vices and follies of some men, gave great disgust, to such, as most sermons of a like nature must, particularly to a certain gentleman addicted to swearing in the church. This gentleman sends Dr. Smithies a letter, by way of a challenge, the same day as the sermon, to tell him there would be a repetition of it that night at the coffee house. It cannot be wondered at that this novelty brought a great crowd of the inhabitants, some to defend, others to expose, the reverend preacher of this sermon, and make sport of the thanksgiving. What the pretended repetitions were, how ridiculous the banter, how unmannerly and unmanly the insults, though they may in time be made public, they are not the subject of my present observations; they are treated by the doctor with that contempt they deserve.

Defoe then relates a dialogue that took place at the coffee-house, and concludes by telling us that "this champion of Satan's Kingdom this solicitor for hell, will let us know that he is a high flyer too," upon which he founds a reflexion that there is a strong connexion between the morals and the politics of that party, equally unfavourable to their reputation (*Review*, iii, 402).

At last, after having for thirty years taken an active part in public affairs and laboured for the people's welfare, Defoe began to seek out a new path to fame which would render his name respected when temporary politics are forgotten, and the work which has conferred honour upon the name of Defoe appeared in the year 1719, under the title of—

The Life and strange surprizing adventures of Robinson Crusoe, of York, mariner, who lived eight and twenty years all alone on an unhabited island on the coast of America, near the mouth of the great river Oroonoque; having been cast on shore by shipwreck, wherein all the men perished but himself, with an account, how he was at last strangely delivered by pirates.

Printed for W. Taylor, at the Ship in Paternoster Row, 364 pp., 8vo, 1719.

It has been well said that persecutions, misfortunes, and imprisonments have given to the world its most famous books, and writers from the walls of a dungeon have penned words that were

destined never to be forgotten. The tinker's trade was stopped in Bedford streets, and years of imprisonment in the borough gaol gave us the world-renowned *Pilgrim's Progress*; blindness and neglect gave us *Paradise Lost*; a twelve years' imprisonment in the Tower produced a *History of the World*, by Sir Walter Raleigh; and the pillory and the gaol shut up the hosier's shop, ruined the pantile business, and gave us the wonderful *Robinson Crusoe*. So this marvellous book was produced, but it passed the whole circle of the trade before it found a purchaser. This was also the case of that matchless poem *Paradise Lost*. These facts are unaccountable, but Defoe's publisher had good reason to congratulate himself upon the success of his speculation. No fewer than four editions were published in as many months, and several printers were set to work upon them in order to satisfy the eager demands of the public.

The first octavo edition appeared in April, 1719, and the only copy of it in this form known to be in existence was in the valuable library of the Right Honourable Thomas Grenville. The earliest copy in the British Museum is in two octavo volumes, dated 1781.

William Taylor, the fortunate purchaser, is said to have cleared one thousand pounds by the work. This amount, in those days, was considered a large sum. The extent of Defoe's remuneration is not known; but it was probably far from being large. That which had passed through so many hands with a cool indifference was not likely to meet with a warm reception at last. Had Defoe retained the copyright, it would have been a fortune to himself and family.

A second part, which was the work of about three months, was published in the following August; this also obtained a large sale.

Robinson Crusoe, in spite of all the efforts of envy and malevolence, has taken an honourable position in our literature. It has obtained a ready passport to the mansions of the rich, and has gained an entrance to the cottages of the poor, and communicated equal delight to all ranks and classes of the community. As a work of amusement it is one of the first books put into the hands of youth; and there can be none more proper to convey instruction, whilst at the same time it administers delight. "*Robinson Crusoe*," says Marmontel, "is the first book I ever read with exquisite pleasure," and I believe every boy in Europe would say the same.

The book is known in every language, and has even been trans-

lated into Latin; and before being issued in London it had passed through four editions on the continent in the space of a few months. I transcribe the title page:

Robinson Crusoëus, Latine scripsit
F. J. Goffaux humaniorum literarum professor in Lycaes Imperiali
Editio nova cui accedunt annotationes Londini; apud.
Geo Wilson Bibliop. Reg. Soc. Antiq.
MDCCCXXIII.

But it appears on record that in the year 1821 an edition was used in a classical school in Philadelphia.

But so many things in the original were unknown to the Romans, the invention of new words became necessary; thus "guns" were called "tormenta," and similar instances occur throughout.

A writer in the *Gentleman's Magazine*, vol. lv, p. 882, observes:

Defoe's life must of itself have been singular. Whence came so admirable a geographer? Not only a geographer, but one so well acquainted with the manners, of savages, and with the productions, animal and vegetable, of America. Whence came he, not only so knowing in business, but an able mechanic, and versed in so many trades? Admirably as Dr. Swift has contrived to conceive proportionate ideas of giants and pigmies, and to form his calculations accordingly, he is superficial when compared with the details in *Robinson Crusoe*. The doctor was an able satirist, but Defoe might have founded a colony.

It is remarkable that, in all his writings, Defoe discards women from his narratives, at least from those in which they do not figure as chief actors. He has nothing of the sickly sentimental to nauseate and deprave the appetite, nor does he stimulate the passions by unnatural tales of love. The vicissitudes of fortune which mark the character of his heroes, derive their charms from their semblance to real life, are sufficient to enchain the attention, and when women are introduced, they are quickly dismissed as mere incidents of the story. And in all his writings, Defoe keeps in view the character of a rigid moralist. His rogues never prosper eventually; that is to say, while they continue so, Providence always frowns on their ill-gotten wealth, and he contrives some natural calamity by which it is dispersed, showing in all possible ways that it was honesty and virtue alone that made men rich and great, and gave them fame as well as a figure in the world; and that, therefore, it was absolutely necessary to lay a foundation of these qualities so as to expect what would surely follow.

Other works of an entertaining nature emanated from Defoe's prolific pen, and soon found a ready sale. One would wish to refer to many of these, but want of space forbids.

A Tour through the Whole Island of Great Britain contains much of interest to Essex readers. In the first four-volume edition (1742), of which there are many, the Essex matter is contained in vol. i, pp. 2-22, 105-116. His tour through the Eastern counties, for which he set out on 3rd April, 1722, commences with Essex, and gives a "particular and diverting account of whatever is curious and worth observation." He refers to the growth of suburban Essex, the Roman road over the Hackney and Leyton marshes, the Barking fishing smacks, Dagenham Breach, grazing on the marshes, Tilbury Fort, the wildfowl and fish of the Blackwater estuary, native oysters, corn, etc., the settling of London merchants and tradesmen in the county. Before leaving the Hundreds of Essex he writes :

I have one remark more before I leave this damp part of the world, and which I cannot omit on the women's account, namely, that I took notice of a strange decay of the sex here ; insomuch that all along this country it was very frequent to meet with men that had had from five or six to fourteen or fifteen wives, nay, and some more. And I was informed that in the marshes on the other side of the river over against Candy Island, there was a farmer who was then living with the five-and-twentieth wife, and that his son, who was but about thirty-five years old, had already had about fourteen. Indeed, this part of the story I only had by report, though from good hands too ; but the other is well known and easy to be inquired into about Fobbing, Curringham, Thundersly, Benfleet, Prittlewell, Wakering, Great Stambridge, Cricksea, Burnham, Dengy, and other towns of the like situation. The reason, as a merry fellow told me, who said he had had about a dozen and a half of wives (though I found afterwards he fibbed a little) was this : That they, being bred in the marshes themselves and seasoned to the place, did pretty well with it, but that they always went up into the hilly country, or, to speak their own language, into the uplands for a wife. That when they took the young lasses out of the wholesome and fresh air they were healthy, fresh, and clear, and well, but when they came out of their native air into the marshes among the fogs and damps, there they presently changed their complexion, got an ague or two, and seldom held it above half a year, or a year at most. "And then," said he, "we go to the uplands again and fetch another " ; so that marrying of wives was reckoned a kind of good farm to them. It is true the fellow told this in a kind of drollery and mirth, but the fact, for all that, is certainly true, and that they have abundance of wives by that very means. Nor is it less true that the inhabitants in these places do not hold it out, as in other countries, and as first you seldom meet with very ancient people among the poor, as in other places we do, so, take it one with another, not one-half of the inhabitants are natives of the place, but such as from other countries or in other parts of this country, settle here for the advantage of good farms ; for which I appeal to any impartial inquiry, having myself examined into it critically in several places.

He then fully describes Colchester and its buildings, and gives "A Diary or an Account of the Siege and Blockade of Colchester, A.D. 1648," notes Walton Tower and the copperas houses, following the coast to Harwich. He then takes the market towns, Lees

Priory, Dunmow and its flitch custom, the forest of Epping and Hainault. He writes fully of the Orwell and Ipswich—a town that he first knew as a child of seven. Returning from Cambridge by Saffron Walden, Braintree, Chelmsford and by the Roodings, "famous for good land, good malt, and dirty roads," he did not note much in this county on the return journey except Wanstead House.

In the *History of the Devil*, first published in 1726, reference is made to the Vicar of Baddow. Of the Devil he says :

> To places and persons he suits his disguises,
> And dresses up all his banditti,
> Who as pickpockets flock to a country assizes
> Crowd up to the court and the city.
>
> They're at every elbow and every ear,
> And ready at every call, sir ;
> The vigilant scout plants his agents about,
> And has something to do with us all, sir.
>
> In some he has part, and in some he's the whole,
> And some (like the vicar of Baddow)
> It can neither be said they have body nor soul,
> But only are devils in shadow.

The only explanation to this reference seems to be that Little Baddow in Essex was both a rectory and a vicarage; the presentation to the former was vested in the lord of the manor, that of the latter was in the gift of the rector. But presentations were irregularly made, and Newcourt says that "laymen were presented to the vicarage"; adding, "but how this came to pass I know not." If the vicar of Baddow had practically nothing to do, and was of questionable appointment, as it seems, the reference to him is easily to be understood.

The vicar of Little Baddow in 1730 was John Gordon, John Ward holding the rectory, which was a sinecure (Cox). Morant, *History of Essex*, vol. ii, p. 25, says :

> Mr. Charles Gordon, late vicar, left in his will 100*l* for the improvement of the vicarage ; hoping that some well-disposed person will give another 100*l* and procure Queen Anne's bounty.

So long as health permitted, Defoe still used his pen, but the latter years of his life furnish but few materials for biography. He became the subject of dreadful maladies which subjected him to continued attacks of illness during the remainder of his life.

In 1730, he was again thrown into prison by some merciless creditor, whom he hints at as a "wicked and perjured enemy." All this time he suffered greatly from bodily affliction, having been

brought low by an attack of fever, which with family troubles and losses, reduced him exceedingly, and hastened his end. The time of his death has been variously stated, but it took place on the 24th April, 1731, when he was about seventy years of age.

The parish of St. Giles', Cripplegate, in which he drew his first breath, was also destined to receive his last; the parish register runs thus:

1731. Daniel Defoe, gentleman.
To Tindalls (Lethargy) April 26th.

He was buried on the last named date in Tindall's burying ground, now known as Bunhill Fields. An obelisk was erected there to his memory in 1870. Whether Defoe passed his latter days in the midst of his family, or in an obscure lodging by himself, can only be a matter of conjecture.

In the *Daily Advertizer*, November 13th, 1731, there is an announcement, thus:

A catalogue may be had gratis, at various booksellers and coffee-houses respectively named, of the library of the late ingenious Daniel Defoe, Gent, lately deceased. Containing a curious selection of Books; relating to the history and antiquities of divers nations, particularly to England, Scotland, and Ireland, etc., etc. N.B.—Manuscripts. Also several hundred curious scarce tracts on Parliamentary affairs, Politicks, Husbandry, Trade, Voyages, Natural History, Mines, Minerals, etc.

The books were stated to be "in very good condition, mostly well bound, gilt and lettered." They began to be sold on Monday, the 15th day of November, 1731, "by Olive Payne at the Bible in Pound Court, in the Strand, and to continue daily until all are sold."

Defoe's connection with Essex was not confined to the tile works at Tilbury, for Morant (*The History of Colchester*, book ii, p. 26) refers to—

The most considerable Estate in this parish (Mile End) is known by the name of Mile End Heath, and the Severals; but anciently was called King's wood and King's wood heath, because it anciently belonged to the King. A great part of it was a Wood, but is now converted into arable Land, which is properly The Severals; that is Separate, and not common ground; and the rest a Heath, as it is now. . . Finally Aug 6, 1722 (these lands) were leased to Daniel de Foe for Ninety nine years, at the yearly rent of 120*l* and a fine of 500*l*, by the name of King's-wood-heath or the Severalls; Brinckley-farme; and Tubbeswick. The tenant covenanting to pay all the Land Tax etc. This lease was afterwards assign'd to Walter Bernard, Esq., late Alderman and Sheriff of London.

One of his works, containing representations of vicious lives, was entitled *The Fortunes and Misfortunes of the famous Moll Flanders . . . brought up among gypses, who left her to the care of the parish of Colchester.* This was first published in 1721.

According to *The Dictionary of National Biography*, a granddaughter of Defoe's, named Mary, married in the year 1749 a John Thorne, shopkeeper at Braintree, Essex, where she died a widow about the year 1775. It is recorded that she was a zealous dissenter, and seemed to inherit the spirit of her grandfather.

Of Defoe's later descendants, mention has been more recently made in the local press. To this we need not now refer.

Although Defoe was not a native of, it will be seen that he had much to do with the county, which surely establishes his claim to be considered one of the Worthies of Essex.

A SUCCESSFUL ESSEX JOURNALIST.

BY J. EWING RITCHIE.

IN these dull days there is a good deal of romance yet to be found in every-day life. The vicissitudes of fortune are strange and unexpected, and perhaps nowhere is this more conspicuous than in literature. Take, for instance, the case of Mr. Ingram, the founder of *The Illustrated London News*, who was at one time in so humble a position that he is said to have blacked the shoes of one who was afterwards one of his constituents. Again, look at the career of the late John Cassell, who came to London a raw Lancashire lad, with twopence halfpenny in his pocket, and whose name still lives in connection with one of the greatest and most successful of all our publishing companies. Another illustration is to be found in the case of Mr. James Clarke, editor and proprietor of *The Christian World*, who, born in a comparatively humble position in life, yet lived to be not only a wealthy man, but to be an important factor in elevating and purifying the religious thought of the age.

To *The Christian World*, with its 500,000 readers, the cause of human progress owes much. "There is no condition in life," writes Seneca, "that excludes a wise man from discharging his duty." Mr. Clarke seems never to have forgotten that; and that, I take it, was the secret of his usefulness and success. It did anyone good to be connected in any way with him, and I may say so as I was associated with him many years in literary work; and it is one of the pleasures of my old age to recall the memory of so good and honourable and just a man.

The late Mr. James Clarke (born in 1824) was son of a Baptist minister at Thorpe le Soken. He was bound apprentice to a book-

binder at Ipswich, but having strong literary tastes and the true journalistic instinct, he early mastered the mysteries of shorthand and became a reporter. Later he became editor of a daily and weekly newspaper in Newcastle-on-Tyne, whence he removed to London in 1857, to co-operate upon *The Christian World*, which was established the previous year, having in the meanwhile been connected for a short time with Dr. Campbell, a notorious Congregationalist minister, editor of *The British Banner*, a journal which at one time had a large circulation, but which has long since ceased to exist. *The Christian World*, when Mr. Clarke joined it, was, if I remember aright, rather a commonplace affair. The journal under his hands soon assumed a very different character — a change which the readers at once appreciated, and it speedily passed under Mr. Clarke's entire control, who aimed not only at making his journal a vehicle of intercommunication between the various Nonconformist bodies, but to remove existing blemishes and to promote a living and a rational Christian faith, careless how he clashed with existing prejudices, or shocked the many who were satisfied with the narrow creeds in which they had been trained. The more enlightened faith of our days owes much to the labours of Mr. Clarke. His paper not merely supplied a Christian want, but did much to advance Christian work of all kinds, and to promote the cause of Christian truth.

Robinson, in his celebrated address to the Pilgrim Fathers, expressed his belief that God had a good deal yet to reveal to His people ; and Mr. Clarke held a similar belief. Plutarch set himself to the task of reconciling reason and religion, Mr. James Clarke did the same.

At the death of the first proprietor of *The Christian World*, Mr. James Clarke, in conjunction with two other gentlemen, became its purchaser, and it entered on a yet more active and energetic course. In time other ventures were issued from the same office. In 1859 he founded *The Sunday School Times*, a journal which yet flourishes. In 1866 *The Christian World Magazine* was published, which had a great success for many years. A couple of years after he started *The Literary World*, which still holds its ground. Three years later he commenced the publication of *The Christian Pulpit*, in which the best sermons of our leading British and American divines find a place. The next important venture was *The Family Circle*, a miscellany of pure and instructive fiction and literature, and which

is illustrated as well. In 1881 the list of Mr. Clarke's publications was further increased by the appearance of *The Rosebud*, a children's paper, which appears as *The Rosebud Annual* every Christmas.

Upon the death of his two partners, Mr. James Clarke bought up their shares in the business and became sole proprietor of *The Christian World*, in the management of which he associated his sons, Mr. James Greville Clarke, J.P., who by culture (he is a Cambridge M.A.) and training was admirably qualified to follow in his father's steps, and Mr. Herbert Clarke, who works with his brother *con amore*. They have helped, not only to maintain the pristine reputation of *The Christian World*, but to extend the publication business connected with the house in Fleet Street, which another son, Mr. Percy Clarke, superintends. Chief among the publications issued thence are to be noted the novels of Emma Jane Worboise, which enjoy a world-wide reputation and have had an enormous sale. Many are the popular writers who owe much to the late Mr. James Clarke for friendly help and aid.

In 1888, Mr. James Clarke's useful career came to an end. It is to be feared that hard work killed him prematurely—that he suffered from the perpetual tension of body and brain, the result of his active life. In public he was but little known. It was rarely he appeared upon a public platform. More than once he was offered a seat in Parliament under conditions that would have secured his return, but he declined the honour; and perhaps it was as well that he did so. As it is, his life was all too short. In the beautiful valley of Caterham, where he was ever ready to receive his friends, many were the guests who enjoyed his genial and graceful hospitality. He always retained his friendship for the reporters amongst whose ranks he had been trained; and one year he entertained some 200 of them at a gathering at Caterham, which all of them seemed intensely to enjoy. The writer had the honour of being one of the guests, and seldom did he spend a more pleasant day. On that occasion Mr. Clarke was like Falstaff, not only witty himself, but the cause of wit in other men.

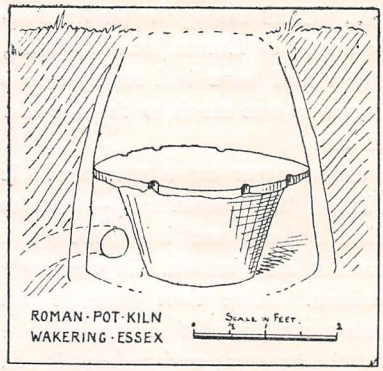
It was my mournful privilege to be present at his funeral. There was a crowd there of real mourners—at any rate, I can speak for myself. Of all the editors with whom I have come in contact, I never met one more truly honourable and upright and Christian, in the noblest acceptation of that much abused term. The world is all the better for his life; a life the memory of which yet remains.

To live in hearts we leave behind
Is not to die.

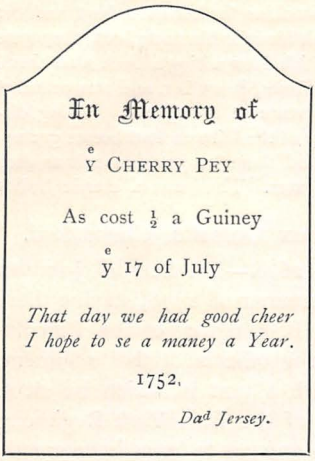
Were a monument ever to be erected to the momory of the late Mr. James Clarke—and many have been raised to far inferior men—I would suggest for its inscription Wordsworth's stately lines—

Him only pleasure leads and peace attends,
Him only thus the shield of Jove defends,
Whose means are fair and spotless as his ends.

NOTES AND QUERIES.



Roman Pot Kiln at Wakering.—In November, 1895, an interesting "find" was made in brickfields between North Shoebury and Wakering. A Roman pot-kiln or furnace was uncovered, and kept intact until C. H. Read, Esq., F.S.A., of the British Museum, had visited it for the purpose of preparing a model. The accompanying sketch, though not properly a sectional drawing, is yet done to scale. It shows a dome-shaped cavity, some $3\frac{1}{2}$ to 4 feet deep, the top of which has obviously been broken away at the ground-surface. The inner wall of this is faced with a coating of grey clay, some inches thick, laid on by hand in horizontal bands. Of the same clay is made the principal feature of the furnace, a *solid* pail-shaped mass, 18 inches in diameter at the bottom, 18 inches high, and 3 feet across its top surface, which meets the side-walls except where six or seven holes have been pierced, through which heat, presumably, might pass. Lastly, low down on one side of the furnace, is seen the opening of a curved flue-pipe, intended to carry off the smoke from the fire which was obviously kindled in the lower half of the furnace, thus heating the solid mass, on which were placed the pots, etc., ready for baking. A few broken fragments of pottery were found, but none of archæological importance. It should be mentioned that the furnace was found close to a deep ditch. WARWICK H. DRAPER, Southend.



TABLET ON SIDE OF GEORGE INN, WANSTEAD, ESSEX.

Wanstead Cherry-pie.—There is a story of a cherry-pie at Wanstead. Nearly a hundred and fifty years have passed since that pie was eaten, but still the fact that it cost half-a-guinea is remembered. It was the clergyman's pie, but the clergyman never enjoyed it. As it was being carried round the George corner, some workmen, who were on a scaffold repairing the wall, leaned over, and lifted the pie from the tray on the baker's head. They ate it, but they had to pay for it. The magistrate fined them half-a-guinea. The men seem, however, to have enjoyed paying for the pie as well as the pie itself. They cut their testimony to this effect in stone, as anybody who passes the George at Wanstead may see. For the benefit of those who are not likely to pass, we may say that the inscription runs as follows:

"In memory of Ye Cherrie Pye
As cost ½ a Guinea ye 17th of July.
That day we had good cheer,
And hope to do so many a year."
"1752." —*Essex Times*, 12, x. 95.

The Tablet as above depicted was drawn by me many years ago. It is placed about seven feet above the pathway, but was then five feet higher, the position having been altered a few years since to allow of a window being inserted. The version given above is but one, however, of the traditions respecting the stone, the other story running that some "Macaronis" drove to the George Inn and ordered a sumptuous dinner, including this now famous pie. The season was past, but have it they would, and the country around was scoured for the fruit. When their bill came in they were rather astonished and amused at the cost, saying it was the dearest pie they had ever eaten, and was so good that its virtues should be commemorated for ever, and they accordingly arranged for the erection of this stone as a memorial—may we add, of their own folly. WALTER CROUCH.

A Queen at an Essex Fair.—The following extract is from an article appended to a treasonable lampoon by the Duke of Richmond on Charles II:

"Last week there being a faire at Audley-end, the Queen, the Duchess of Richmond, and the Duchess of Buckingham, had a frolick to deguise themselves like country lasses in red petticotes, wastcotes, &c., and so goe see the faire. Sir Bernard Gascoign, on a cart-jade, rode before the Queen, and two other gentlemen of the Court before the Dutchesses. They had all so overdone it in their deguise, and looked so much more like antiques than country volk, that as soone

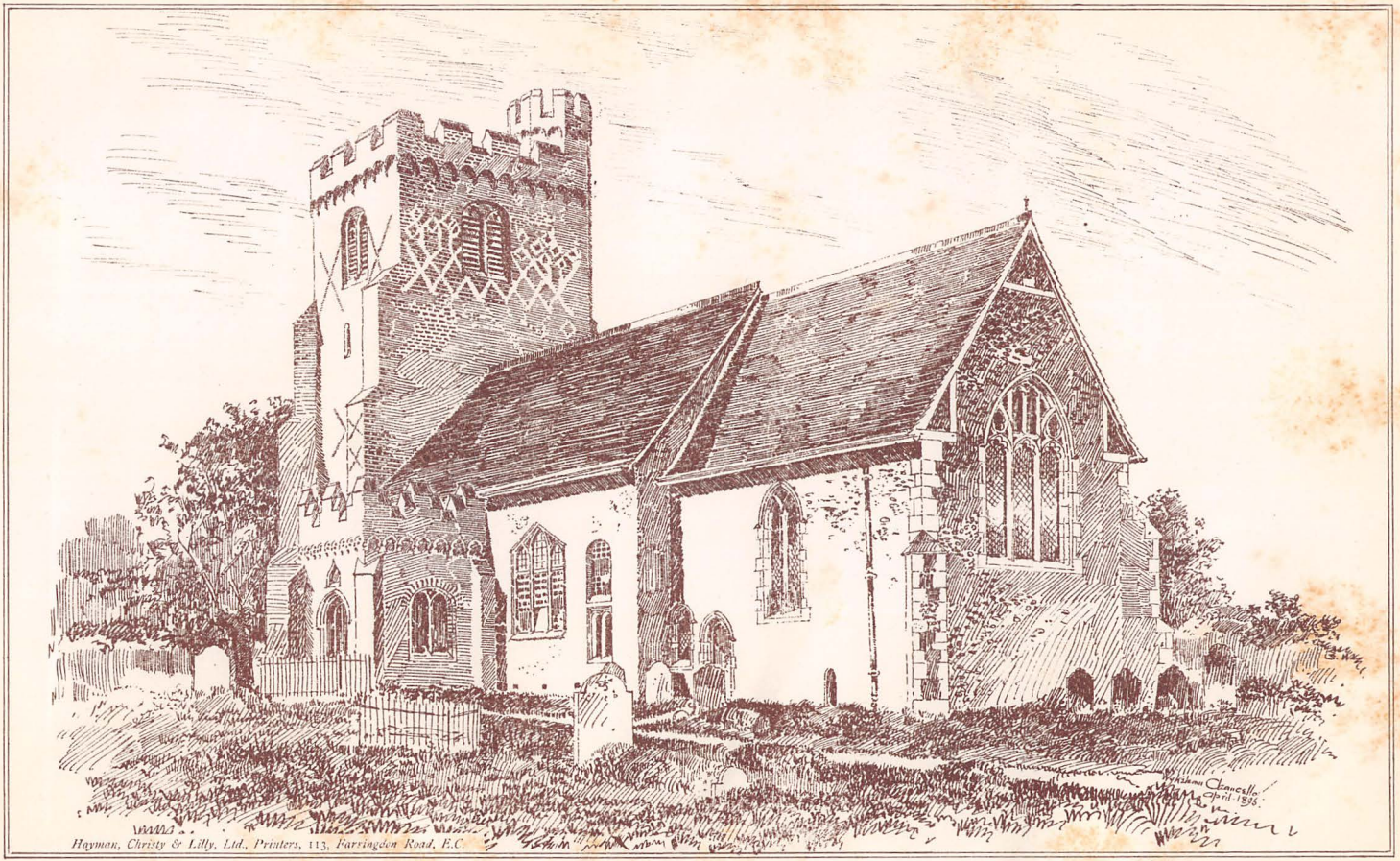
as they came to the faire, the people began to goe after them. But the Queen going to a booth, to buy a paire of yellow stockins for her swete hart, and Sir Bernard asking for a paire of gloves stitcht with blew for his swete hart, they were soon by their gabrish found to be strangers, which drew a bigger flock after them. One amongst them had seen the Queen at dinner, knew her, and was proud of telling it; and this brought all the faire to stare at the Queen. Being discovered, they got on their horses; but as many of the faire as had horses got up, with their wives, children, or swete harts behind them, to get as much as they could, till they brought them to the Court gates. Thus was a merrie frolick turned into a pennance."

JOHN GOSLING, Chelmsford.

Warley Camp (E. R., iv, 192, 264).—Dr. Samuel Johnson paid a visit to Warley Camp in the summer of 1778, staying there about a week with his friend, Captain B. Langton, of the Lincolnshire Militia. He was entertained by the officers of that regiment, one of them accommodating him with a tent in which he slept. One night he dined with the officers of the East York Regiment, which was also stationed there, and he appears to have been greatly interested in the various scenes of camp life (*vide* Boswell's *Life of Johnson*. Ed., A. Napier. London: Bell and Sons, 1884, vol. iii, pp. 357-360). King George III, accompanied by the Queen, inspected Warley Camp October 20th, 1778.—C. F. D. SPERLING.

House Gables.—I have often been at a loss to understand why the gables to the fronts of many old manor and farmhouses throughout Essex should have the peculiarity of diminishing in height from right to left, and *vice versa*. Had it any signification, or was it only a whim in design? As an instance: Little Graces, Danbury.—ROBERT HOLLINGWORTH BROWNE, Jun., Brentwood.

Clipping the Church.—This old custom was observed at Buckhurst Hill on June 27th, prior to the opening of a bazaar and garden *fête* in the National schools and Rectory grounds by the Countess of Darnley. The children of the National schools, carrying wands with evergreen and flowers attached to them, marched along the High-road, headed by the band of the training ship *Arethusa*, and assembled in St. John's Church, where a short service was conducted by the rector, the Hon. Canon Pelham. After the service the children, standing outside the west door, sang "The Parish Song," and a hymn. Then, forming a ring round the church, they at a given signal—when the bell had tolled three times—stepped forward and touched the walls of the edifice. The rector explained to the congregation in the church, before the "clipping" took place, that they were going to resuscitate an old English Church custom—the custom coming from the midland counties of "Clipping the Church," which meant embracing the church. The reason he believed in the old custom was this: That every child in the parish should feel in his or her early days that the church which their forefathers had placed for God's glory and honour was theirs; not belonging to one particular class of people, and certainly not to the clergyman, but that it was the church of the parishioners.—*Essex Times*, 29, vi, 95.



Hayman, Christy & Lilly, Ltd., Printers, 113, Farringdon Road, E.C.

SANDON CHURCH.

THE

ESSEX REVIEW:

A Quarterly Journal for the County.

No. 18.] APRIL, 1896. [Vol. V.

NOTES OF THE QUARTER.

High Sheriff.

George Courtauld, Esq., of Cut Hedge, Halstead, succeeds Henry Joslin, Esq. as High Sheriff. He is the eldest son of the late Mr. George Courtauld by his marriage with Susanna, daughter of Mr. John Sewell of Halstead, being directly descended from Augustine Courtauld, one of the Huguenot refugees at the time of the Revocation of the Edict of Nantes. Mr. George Courtauld was born at Bocking in 1830 and was educated at University College, London. He is a partner in the well-known firm of Samuel Courtauld & Co., crape and silk manufacturers at Braintree, Halstead, etc.; being a nephew of the late Mr. Samuel Courtauld, who purchased the Gosfield Hall property in 1855. Mr. Courtauld qualified as J.P. for Essex, 6th April, 1869, and was one of the County Aldermen during the first three years of the Council's existence; he was the last M.P. for the Borough of Maldon, elected in December, 1878 and again in April, 1880, sitting until the borough was disfranchised in 1885.

Church Restorations, etc.

Chigwell.—A special service was held by the Bishop of St. Albans in Chigwell church on February 1st, attended by a large congregation, for the dedication of a new reredos erected by Mr. Alfred Savill in memory of the late Mrs. Savill, a new pulpit given by Miss Roper in memory

of her sister, Mrs. Gellibrand, and a stained window given by the vicar of Chigwell (Rev. Thomas Marsden), in memory of Mrs. Gellibrand. Also the east window, containing a representation of the Crucifixion, erected in 1887 by Mr. A. F. Puckeridge and his sister to the memory of their parents, and the communion table made of oak from the old church. The reredos, the subject of which is the Annunciation, is of alabaster, and was constructed by Messrs. Farmer and Brindley, from designs by Messrs. Bodley and Garner. The panels are surmounted by finely wrought open work, which imparts to the reredos a light and artistic appearance. The pulpit, of carved oak, having a base of grey marble, was executed by Messrs. Rattee and Kett of Cambridge, from designs by Messrs. Bodley and Garner; above the pulpit is a carved canopy sounding-board. Mr. Marsden's small window represents Mary of Bethany at the feet of our Lord.

COLCHESTER.—The fine church of St. Peter's (the Metropolitan Church of Colchester, situated at the top of North Hill), was reopened on February 17th, after restoration of the chancel and nave, the first and most pressing section of a thorough restoration. Great care has been taken to preserve the original style of architecture, and this has been successfully accomplished, while the appearance of the church has been greatly enhanced by the removal of the old roof, the heightening of the walls, the construction of a new open fir roof, with moulded ribs, resting on ornamental columns and corbels, and an entirely new and very fine richly moulded chancel arch. Defective places in the walls have been made sound, and the clerestory, which was demolished by the Parliamentarian troops during the siege of Colchester, in 1648, has also been replaced. Tinted cathedral glass has been used for glazing, and there are hopper ventilators in each window; thus the lighting and ventilation of the church has been improved, and incandescent burners, on stands specially designed to suit the architecture of the church, have been introduced. A considerable amount of local material has been used in the work, especially septaria dredged from the bed of the Colne, near Brightlingsea, to be in keeping with the original walls of the church. Special provision has also been made for the preservation of memorials of the dead, and during the progress of the work the burial places of several bygone worthies of the parish have been discovered, notably one to the memory of four children of Alderman John Potter, who was Mayor of Colchester in the reigns of William

and Mary and Queen Anne, also a stone recording the burial of a daughter of Jeremiah Daniell, the benefactor of various church charities in the town. The old tattered colours of the 44th (Essex) Regiment, which were deposited in the church after the Crimean War, and which were deposited in the castle pending the restoration of the north aisle, have been replaced.

FOREST GATE.—The second portion of St. Mark's Church, which has now its complete nave and aisles and a temporary chancel, has been dedicated by the Bishop of St. Albans; this has been erected by Messrs. Parmenter and Sons at a cost of about £1,350, accommodation being at present provided for 700 worshippers. The temporary entrance in Lorne Road has been replaced by a handsome porch.

INGATESTONE.—A separate entrance, with a handsome oak door, has been made to the vestry of this church at the north end. This addition, which will be a great convenience, has been carried out at the expense of Mrs. Avenell, in memory of her late husband.

CHIPPING ONGAR.—The new organ and lectern which has been erected in the parish church of St. Martin's were dedicated by the Bishop of Colchester on February 17th. The organ, which is placed in the north side of the chancel, was built by Mr. Alfred Kirkland, of London, under directions received from Mr. F. R. Frye, organist of St. Mary's, Chelmsford. It has three keyboards, the compass of each of which ranges from CC to G, and an independent pedal organ with a compass from CCC to F. There are altogether 732 pipes. The great organ has 56 notes and five stops—open diapason, dulciana, clarabella, principal, and fifteenth. The stops of the swell organ, which has also 56 notes, are as follows: open diapason, stopped diapason, principal, and oboe. On the choir organ there are the same number of notes, and three stops—salicional, lieblich gedacht, and lieblich flöte. The pedal organ, which is constructed on the improved tubular pneumatic system, has 30 notes, and possesses a couple of stops—open diapason and bourdon. There are five couplers—swell to great, swell to choir, swell to pedal, great to pedal (on both sides), and choir to pedal, while there are two composition pedals to the great organ and a like number to the swell organ. The whole organ is enclosed in a pitch-pine case with three fronts of polished, hand-rolled zinc pipes. The lectern, which is of carved oak, the desk consisting of an eagle with outstretched wings, was presented anonymously. Two gas standards of ornamental

iron and brass—one on each side of the altar; new curtains and a polished brass desk with a richly worked antipendium for the pulpit, have also been presented. The old organ, which was opened in 1835, has been removed to the Congregational chapel.

RICKLING.—A stained window, the subject being Christ stilling the tempest, has been put into the east end of the parish church. It is to the memory of the late Mrs. Inglis.

ESSEX CHURCHES.

XVII.—ST. ANDREW'S, SANDON.

BY FRED. CHANCELLOR, J.P., F.R.I.B.A.

SANDON, Morant says, signifies in Saxon a sandy hill, hence the name of the parish. We should hardly describe the district as so distinctly of a sandy nature as to justify its being the foundation of the name of the whole parish.

The names given by the Saxons to many of our Essex parishes were very suggestive of some important local feature; this can hardly be said to apply to Sandon, for the greater portion of the land would not be described as sandy by an agriculturist, but it is a fact that the site of the church and rectory is a knoll of sand, and therefore it may be that this little patch of sand surrounded by clay may have induced the Saxons to emphasize it by calling the parish after this isolated patch of sand. All the historians agree in adopting Morant's derivation.

No mention is made of the parish in Domesday book, or to whom the manor belonged. Morant suggests from this that it was the property of the King; if so, he probably conferred it upon one of his followers who accompanied him at the time of the Conquest, namely, Hardivin de Scales, for it is said to have been in that family soon after the Great Survey; the advowson certainly was in that family down to 1460. Sir Thomas, afterwards Lord Scales, the last male heir of the family, died in that year, leaving an only daughter, who married (1st) Henry Bourchier, second son of Henry, Earl of Essex, and (2nd) Antony de Widville, Earl Rivers, who, in her right, became Lord Scales. The manor and lands attached thereto seem to have passed from the Scales family about the middle

of the fourteenth century, being possessed subsequently by the families of De Valence, De Hastings, De Beauchamp, Newenton, Coggeshall, and Nevill, and eventually it was in the Crown, for in the seventeenth year of his reign, King Henry VIII granted it to Cardinal Wolsey, on whose attainder it reverted to the Crown. We subsequently find the manor and lands in the families of Tamworth, Goodey, Everard of Great Waltham, Maynard, Abdy, Wiseman, and Collins, and now in the families of Impey-Lovibond, Rasch, Ruggles-Brise, Pledger, and Fitzwalter-Plumptre.

The advowson passed, about 1460, from the Scales family to the Gates family; Sir John Gates forfeited it to the Crown in 1553.

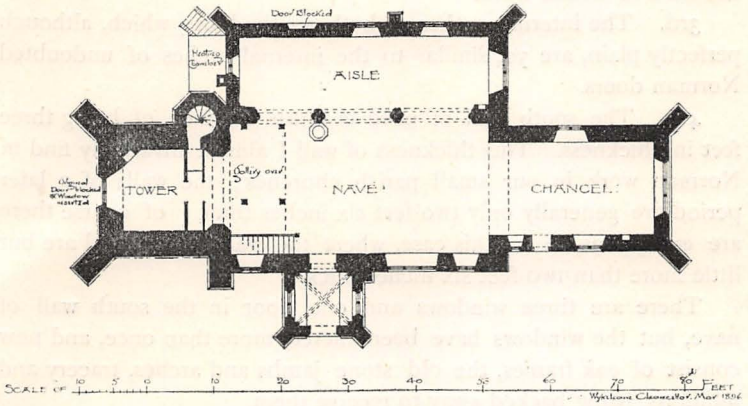


FIG. I. PLAN OF CHURCH.

It was afterwards in the families of Clarance, Latham, and Buck, until 1736, when, as appears by the Queens' College, Cambridge, List of Benefactors, "The Rectory of Sandon, Essex, was presented to us by Mrs. Mary Buck, widow, who had formerly been married to Ralph Davenant, son of Edward Davenant, sometime Fellow of this College," and it still remains with Queens' College, Cambridge.

The church now consists of nave, north aisle, chancel, tower, and south porch (see Plan, Fig 1). In the Norman period there was probably only nave and chancel, and this is another instance of the walls, or rather a portion of the walls, of the original Norman building remaining; while the whole character of the edifice has undergone changes by the addition of north aisle, tower and porch,

and by the substitution of doors and windows of a later date than the Norman period; there are, however, two or three peculiarities which enable us to speak with some confidence as to the date of the original walls.

1st. The square quoin at S.E. angle of nave, which is built with Roman brick, as can be seen where the plaster has dropped off, corresponding with the Norman work at Fryerning and other churches.

2nd. The coursed work of the outside north and south walls of chancel, composed of pebbles, conglomerate, and Roman bricks; and, no doubt, if the plaster was stripped off the south wall of nave, we should find similar work.

3rd. The internal arches of both south doors, which, although perfectly plain, are yet similar to the internal arches of undoubted Norman doors.

4th. The south wall of nave is within an inch of being three feet in thickness. This thickness of wall I almost invariably find in Norman work in our small parish churches; the walls of a later period are generally only two feet six inches thick; of course there are exceptions, as in this case, where the walls of chancel are but little more than two feet six inches thick.

There are three windows and one door in the south wall of nave, but the windows have been altered more than once, and now consist of oak frames, the old stone jambs and arches, tracery and mullions, being hacked away to receive them.

I think it is probable that the old Norman windows may have been enlarged and replaced by two- and three-light windows in the Decorated period, and these in their turn having become dilapidated, were replaced by the present modern wood frames; the westernmost window was evidently a two-light window. Then next is the door: this doorway is probably of the Decorated period, the label or hood moulding is peculiar and is found sometimes in Early English work. Next is a very large window; the original internal jambs and arch still exist: it was probably a three-light, possibly a four-light window, as the internal jambs are eight feet wide. The easternmost window has also been altered, but below it a two-light Tudor low-side window has been introduced.

In the Decorated period, late in the fourteenth century, the north wall was removed and an arcade constructed of two columns, each consisting on plan of two semi-circular and two semi-octagonal

shafts, with two responds and three arches. The mouldings of both capitals and bases are alike and of good profile. (Fig. 2.)

The chancel arch has evidently been altered; it is pointed, but of debased character, and rests upon two impost mouldings of Early English character. It is probable that the original Norman arch was removed and a larger opening made in the Early English period, this again being altered in more modern times, the opening being enlarged to the existing width of chancel, and the old impost mouldings or portions of them being built in. In the gable-wall over the chancel on the east side is a semi-circular headed niche.

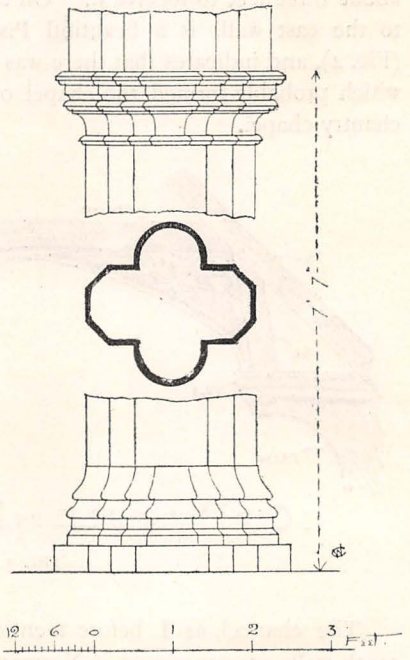


FIG. 2.

The lofty four-centred archway connecting the tower with the nave was constructed when the tower was added. The roof of the nave is of fir, and was erected about eighteen years ago. A fragment of one of the old oak principals has been worked in (Fig. 3); by this we see that the original roof of the fifteenth century was a hammer beam roof, the hammer beams being deeply moulded; they supported uprights framed into the hammers and the rafters, with collars also framed into rafters, the whole strengthened by moulded four-centred ribs, the spandrels being perforated with a quatrefoil and two elongated trefoils. According to Hadfield's drawings there were six of these principals, and the whole roof must have had a very fine effect; it is to be regretted that the new roof was not a repetition of the original one.

Late in the fourteenth, or early in the fifteenth, century the north aisle was added; this was originally lighted by two north, one

east, and one west windows, but the original stone jambs, mullions, and tracery have all been cut away and modern wood frames inserted, but some of the original stone internal jambs and arches are left. The north door still exists, probably, externally in its original form, with the old oak door and ironwork, but internally the opening has been walled up. The roof of the aisle is quite modern, and erected at the same time as the nave roof, but the outer walls were raised about three feet to receive it. On the south side of the aisle, close to the east wall, is a beautiful Piscina of the Decorated period, (Fig. 4), and indicates that there was an altar at the east end of aisle, which probably formed the chapel of the builder of the aisle, or a chantry chapel.

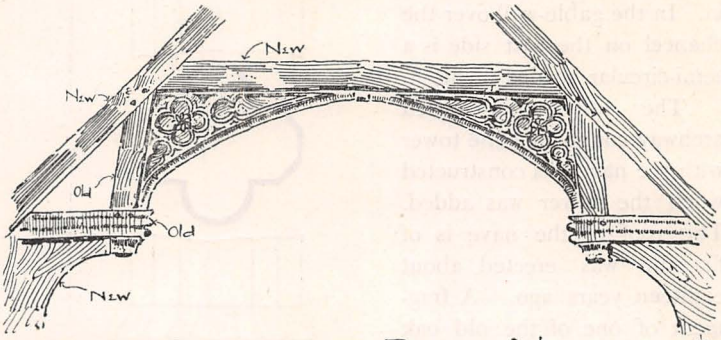
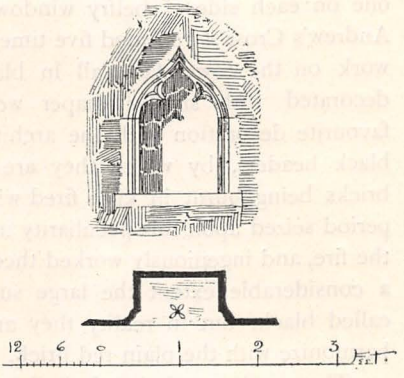


FIG. 3.

The chancel, as I before mentioned, as far as the north and south walls are concerned, is Norman work, but in the Perpendicular period, about the middle of the fifteenth century the east wall of chancel was pulled down, and the chancel lengthened about four feet. When the new east wall was erected, angle buttresses were added, but they are curious from being dissimilar in height and design. The east window consists of three lights, and is of Perpendicular design; the internal sill of this window is very low. On the north and south sides is a two-light late Early English, or Early Decorated window. The south door is Decorated, but the internal arch would seem to be the original Norman arch, as it is nearly semi-circular; to the west of this door, and quite in the corner, is a single-light Decorated window. On the south side,

at the east end, is a Piscina with pointed arch and stone shelf. The roof is the original oak roof of the fifteenth century, with moulded wall plates, and covered with boarding internally, which is divided into thirty-five panels by moulded ribs.

The tower is a noble specimen of the brickwork of about 1500, of which many examples have been given in previous articles. Tradition says it was erected by Cardinal Wolsey, and as the manor and lands of Sandon Hall were granted to Wolsey by King Henry VIII about 1502, there is some foundation for the tradition. At the north-east corner is an octangular staircase turret, which is continued up above the remainder of the tower, and adds materially to the beauty of the design. The tower is further strengthened and enriched by two massive angle buttresses at the N.W. and S.W. angles, and by a buttress at a right angle at the S.E. corner. Viewed from the north, this tower looks as though it might form part of a castle rather than of a church.



PISCINA IN NORTH AISLE.

FIG. 4.

On the ground floor originally there was a western doorway, but that has been partially bricked up and converted into a window to light the vestry, which is now formed out of the ground floor. Above this is a fine three-light window with tracery, all executed in brick, which now lights the gallery and ringing chamber; the next floor was lighted by a single-light window on the north and south sides, but that on the north has been bricked up; there is also on this floor an opening into the nave roof. The bell chamber, which occupies the next stage, is lighted by three two-light windows on the east, south, and west sides, and a single-light window on the north side; the whole design being finished by a brick-embattled parapet, supported on a bold corbel table.

The staircase turret is also finished with an embattled parapet on a similar corbel table; the interior of the bell chamber is arched across the angles in brick so as to form an octagon, and upon this a

circular brick dome is constructed which forms the roof of tower, being tiled outside. The staircase turret is also domed over in brickwork. There are seventy-seven steps from ground to parapet, each step being supported on a brick arch starting from an octangular brick newel twelve inches across, the whole being a very ingenious and substantial piece of construction. The walls of the tower are three feet six inches thick. The bell chamber contains a bell frame in which are hung five bells.

Externally, there are five St. Andrew's crosses worked in black headers in the brickwork on south side. On the western face, worked in black headers, are two Latin crosses on stepped bases, one on each side of belfry window. On the north side the St. Andrew's Cross is repeated five times on staircase turret, and diaper work on the tower face, all in black headers. The east face is decorated with similar diaper work. This diaper work was a favourite decoration with the architects of the Tudor period; the black headers, by which they are worked out, are caused by the bricks being burnt in kilns fired with wood. The architects of the period seized upon this peculiarity in the heads of bricks exposed to the fire, and ingeniously worked them into patterns, thus relieving to a considerable extent the large surfaces of red bricks. They are called black, but in reality they are more of a grey colour, and harmonize with the plain red brick.

The south porch is of similar date to the tower, and is constructed entirely of red brick; a pointed, arched opening on the south side affords access to the porch, which is lighted by a two-light brick window on either side. The S.W. and S.E. angles are strengthened by sloping buttresses, and the whole is finished by an embattled parapet, supported on a rich corbel table, formed of brick corbels with trefoiled arches similar to the tower.

A small niche with ogee head is formed over the entrance, and on either side is a St. Andrew's cross, worked in black headers. Internally a brick octangular shaft in each corner supports a brick rib, from which the groined ceiling is constructed. An oak seat on either side is supported upon brick arches. In both tower and porch there is an entire absence of stone in the construction.

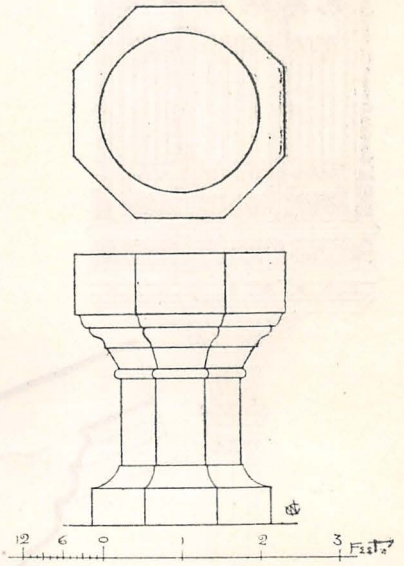
There is but little of the original furniture of the church left. The font (Fig. 5) is of an octagon shape, and is probably of Decorated character, with base, shaft and bowl, having a few bold mouldings.

The glory of the church is the very beautiful Perpendicular oak pulpit, probably of the time of Henry VII. I have given an illustration of this (Fig. 6), which will convey a better idea of the beauty of the design than the most elaborate description.

The lectern, an oak eagle, was originally set up in the chapel of Queens' College, Cambridge, as a memorial of the Rev. A. P. J. Mills, A.M. of that college, but presented to this church by the President and Fellows of that College, when a more gorgeous chapel was erected at Queens' College in 1894. The old Jacobean altar table is an interesting relic of the period.

The royal coat of arms, with "G.R., 1730" thereon, still hangs on the chancel arch. A rough wood partition has been erected to form a passage in the tower to the staircase turret. I noticed that one of the uprights in this partition was evidently a fragment, and probably the only fragment left, of the rood screen.

The standards of the altar rail should be noticed as being worked in hammered iron by W. H. Stibbard, the village blacksmith. There are some fragments of ancient glass left.



PLAN AND ELEVATION OF FONT:
FIG. 5.

In the east window there are four coats of arms, described as follows by Rev. H. L. Elliot :

A. [Ermine], on a chevron [sable] three Crescents [or] for *Doreward.*

B. [Argent] three bendlets sinister [azure] on a chief [sable]; two lions *passant guardant*, respecting each other [or]. This coat, as here given, is unknown to me, but there is one not unlike it recorded by Burke, for the Augustinian Priory of St. Gregory at Canterbury, viz. [or] three bendlets [gules] on a chief of the last, a plate between two lions combatant as the first.

In this window this coat has been reversed. In the west window of tower is a similar coat fixed correctly, but the "chief" is lost.

C. [Gules], a chevron [ermine] between three fleur-de-lis [or] for *Montgomery*.

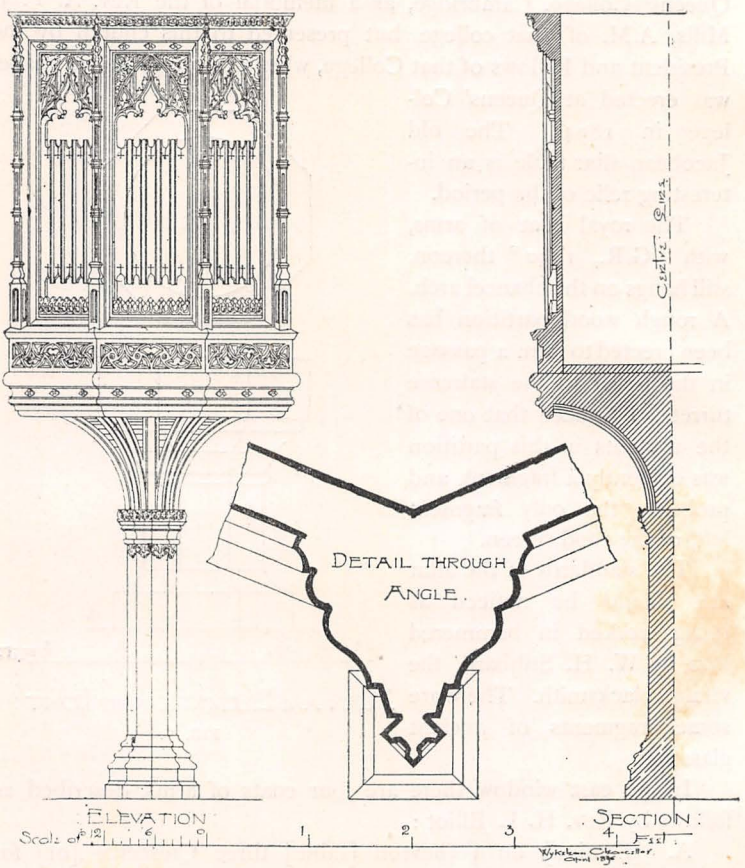


FIG. 6. DETAILS OF PULPIT.

D. [Argent], three cinquefoils [gules] for *Darcy*.

In the east window are also two roundles, one with an estoile may be intended to represent the badge of the Fitz-walters. The other with a crescent [or] may be a badge of another family, possibly Doreward.

THE MONUMENTS.

On a marble slab let into the south wall of chancel over the Piscina :

Hic jacet almus amor, cordis solamina, castæ
Deliciæ, conjux dulcis, amica pia.
Heer lyeth Deborah ye loving & beloved wife of
Samuel Smith Pastor of this congregation,
who dyed March 27th 1647, in ye 24th year of her
age, by whom hee had a sonne & a daughter
both buried wth her in ye upper part
of this chancell.
Thus I am safe from warres & feares
My God hath wiped away my teares
Escap (Dear Friend) & hasten hither
In Christ wee shall bee safe together.

On north wall of chancel :

Small stone panel with 2 figures in brass kneeling at faldstool, male in the gown of the period, and female in costume of the period.

A brass motto out of his mouth—

Gode's wrath is pacified.

Out of her mouth—

Through Jesus Christ crucified.

Below the figures this inscription :

Here lyeth buryed the corps of Patricke Fearne,
Clarke, late parson of this Parishe of Sandon.

On a marble monument, much damaged :

D.O.M.
Sacrum
In medio Cancelli Reponuntur Mortalitatis
Exuviæ, Annæ Nuper Uxoris Briani Walton, sacræ
Theol. : Doct. : ac moderni rectoris hujus ecclesiæ
Fœminæ Sanctissimis Moribus, e clara Claxtonorum
Familia in Comit. : Suffolc. : orinndæ quæ ab ærumnosa
hac, lachrymarum valle, in cælestem patriam
emigravit. Feria prima Pentecost : Maii 25
Anno Christi 1640 ætatis suæ 43.

If well to live, and well to dye,
If faith and hope and charitie
May crowne a soule in endlesse blisse,
Thrice happy her condition is,
Vertuous, modest, godly wise,
Pittie flowing from her eyes,
A loveing wife, a frind most deare,
Such was shee who now lies here.

Earth hath her bodie, Heaven her soule doth keepe,
Her freinds the losse, and soe shee rests in sleepe,
Rest then deare soule, till Christ returne, while wee
Mourne heere below, and long to come to thee.

Usque quo, Domine.

Hoc qualecumque amoris monumentu, tanto
vitæ solamine orbatus, mœrens posuit.
B.W.

On a slab, south side of chancel floor:

Revd. John Lewis B.D.
formerly fellow of
Queens' College Cambridge
and late Rector of
this parish 36 years and 8 months
died January the 5th 1800
aged 72 years
Also of
Sarah Lewis
Relict of the above
Who died the 13th of Decr 1807
aged 65 years.
Sarah De-Neufville
widow of
Philip Jacob De-Neufville Esq.
late of London, Merchant,
died January the 3rd 1781
aged 68 years.

On north wall of chancel, a mural slab:

Sacred
To the Memory of the
Rev. Francis Knipe B.D.
formerly fellow of Queens' College
Cambridge
and for thirty four years the much
esteemed Rector
of this Parish
Who died the 19th of April 1834
in the 77th year of his age.
Also of
Jane
wife of the above
who died the 28th of Dec. 1823
in the 55th year of her age.

On north wall of nave:

Sacred to the memory
of
Henry Lovibond Collins Esq.
One of the Lords of this Manor
and
a worthy magistrate
of this County
who died April 9th 1783
aged 55 years.

Marble slab :

Sacred to the memory
of
Samuel Charles Carne Esq.
Lieutenant Colonel of the East Essex
Regiment of Militia
A Deputy Lieutenant and many years a worthy
and most Sincerely esteemed|Magistrate
of this County
who died 26th April 1822
aged 61 years.
Also of Mary Relict of the above who died December
27th 1836 aged 72 years.
Much and deservedly respected by all who knew
her.

A slab :

In Memory of
John Peter Rasch Esq.
formerly
of Merton in Surrey
who died in London
after a short illness
on the first of March 1846
aged seventy one years
"Let your loins be girded about
and your lights burning."
This tablet was erected
in reverence for his Father's character
by his son Frederic Carne Rasch.

On east wall of nave, a slab :

In Memory of
Frederic Carne Rasch
of Woodhill
A magistrate and Deputy Lieutenant
for the County of Essex
Born June. 13. 1808
Died Feb. 22. 1876.
Erected by his Son Frederic Carne Rasch.

A slab :

In memory of
Mary Lætitia
wife of
Arthur Augustus Rasch
who died at Ewell
on the sixth of September 1857
aged 40
"Therefore be ye also ready."

Also of the above
Arthur Augustus Rasch
who died on the
seventeenth Nov. 1879
aged 67.

A slab :

In memory of
Catherine James
Widow of Frederic Carne Rasch
Born at Harrow Aug. 31, 1810
Died at Woodhill April 9, 1881.
"She loved much."
F.C.R.
"As one that mourneth for his mother."

On a slab in the nave :

Here lies interr[d]
Edward Henry Murray
Son to the Hon. John Murray
by Elizabeth youngest daughter
of William Earl of Dunmore
he died 10[th] Aug., 1766,
aged 8 months.
Beneath a sleeping Infant lies
To Earth his body's lent
More glorious he'll hereafter rise
Though not more innocent
When the Archangel's trump shall blow,
And Souls to Bodies join
Millions will wish their lives below
Had been as short as thine.

In the Registers are the following entries :—

Edward Henry son of Hon[ble] John Murray by the Hon[ble] Lady Elizabeth Murray, his wife was baptized Jan. 22. 1766.

Edward Henry Murray (Infant) was buried Aug. 19. 1766 (aff. rec[d].).

On the cover of an altar tomb, now a slab on floor of chancel, are two coats of arms, a fragment of a brass, the remainder of which is reaved.

[Or] on a chief dancetty [azure] 3 roundles [plates] a bordure compony [argent and of the second] Lathom of Upminster.

The arms of the Goldsmiths' Company very conventionally treated.

The Rev. Henry L. Elliott suggests that this brass was probably to Ralph Latham, of London, goldsmith, whose will was dated 1 May, 1519, and proved 2 Oct., 1520, and by which he desired to be buried in the church of St. Thomas the Martyr, called Acom of London, by the chapel of Edmond Shawe, Knt., in the north side, and left his lands, called Joseppys, in Sandon, to his son William, and if he died without issue to John Fowler, son of Sir Richard Fowler, Knt., and of Dame Julyan his wife, daughter of Sir John Shaa, Knt., dec^{d}., sometime Mayor of London.*

The Register of "Christninges" commences in 1554.

Imprimis Mary Saffold was baptized the xxiij^{te} of October.

The Register of "Burialls" commences in 1554.

Imprimis Marie Saffold was buried the viij of November.

1587. Patricke Fearne Pson of Sandon was buried the 6 of January.

1640. Anne Walton the wyfe of Brian Walton Rector of Sandon Mar. 30th.

1713. The Reverend M^{r}. Philip Browne late Rector of Sandon was Buried on the 16th day of December 1713. Affidavit rec^{d}. 22^{o}. Dec. 1713.

The Register of "Marriages" commences in 1554.

Lancelett Tabor & Agnis Duffield were married y^{e} 20 of Januarie.

In the Parish Chest is the original Deed of Gift dated 29 day of March in the 2nd year of King Henry VII (1492) of John Stevyn and Agnes his wife of 19 acres called Lands End in Sandon, to Robert Plomer and others. The property now consists of 13a. 3r. 18p., situate at Wood Hill, and the rent is applied for the repairs of the Church and relief of the poor of Sandon.

There are several interesting entries in the Parish Books as follows:

July 8th, 1657.

Memorand^{m}. That whereas D^{r}. Brian Walton Late Parson of Sandon gave Leave to Thomas Griggs Gentleman to sett upp a pew behind the Deske as now itt stands In the Chancell which is and Belongeth to the house of M^{r}. John Harrison called Mayes I doe heerby being now Minister of Sandon grant & continue unto him the sd John Harrison & the Inhabitants of the sd house called Mayes the sayd priveledg of the sd seat as itt hath bin & is injoyed by the sd

* See Palin's *More about Stifford*, pages 150 to 154.

Thomas Griggs to him y^e^ sayd John Harison & the enhabitants of Mayes for ever

Wittnes my hand
Samuel Smith

In the Presense of
Jo. Donovill } Churchwardens
Edward Harris }
Charles Griggs
his mark
Jonathan P. Hodges

Memorand^m^. Sept. 17^th^. 1694

This Samuel Smith had no Right to dispose of y^e^ said Pew having never been legally instituted & inducted into the Living of Sandon, but brought in by the late Usurping Powers & accordingly turn'd out of Possession at the late happy Restoration of King Charles the Second & therefore what he did herein was actually null and void & never confirm'd by any Rector since Neither is it allowed of by me Philip Browne Rector of y^e^ said Parish.

Mem^dum^ July y^e^ 25. 1689.

Collected in y^e^ Parish of Sandon upon y^e^ breif for y^e^ Irish Fugitives y^e^ sum of two pound four shillings sevenpence halfpenny.

1735.

Old Dame Traps (by Report 112) was buried May y^e^ 26 1735.

Memorand^m^

That in the year of our Lord God 1701 the two Pews on the men's side* next the Pulpit were for the use and better accommodation of y^e^ Chief Parishioners altered and laid into one by the then Churchwarden Robert Spurgin at the Parish Charge which was allowed in his Accounts the Easter following.

Witness Phil : Browne Rector.

List of Rectors.

NAME.	INSTITUTED.	PATRONS.
John de Haselynfeld	17 July, 1366	Robert de Scales.
John Bataile		John Mandevil.
John Tyffeld	2 Sep., 1383	
Robert Stonden	7 Nov., 1294	Bishop of London (by lapse).
John Hamwood		
Benedic Burgh†	6 July, 1440	Thomas de Scales.
Thomas Ward	24 Sept., 1444	do.
Gilbert Brown	5 June, 1445	do.
Thomas Candeler	12 July, 1447	do.

* Interesting as showing that the sexes were divided as late as A.D. 1701.

† *Benedict Burgh.* Clerk and Translator, Rector of Sandon in 1440. Archdeacon of Colchester, 1465. Prebendary of St. Paul's, 1472, and was afterwards made High Canon of St. Stephen's at Westminster. He translated Cato's precepts into English verse The opening words of Caxton's Translation of Cato's precepts, printed on 23 Decr., 1483, are: "Here begynneth the prologue or protremye of the booke callid Caton whiche booke hath ben translated out of Latin in to Englysshe by Master Benet Burgh, late Archedeken of Colchester and hye Chanon of Saint Stephens at Wesmestre which ful craftly hath made it in balade ryal for the erudicion of my lorde Bousher, sone and heyr at that tyme to my lorde the erle of Estsex." (See *Dict. Nat. Biog.*)

NAME.	INSTITUTED.	PATRONS.
John Northeryn	30 April, 1453	Thomas de Scales.
John Ulting		
William Lee	22 Jan., 1467	Sir Geoffrey Gate.
John Cooke	22 Aug., 1476	do.
Jasper Michael	2 Dec., 1476	do.
Geoffrey Warburton	10 May, 1480	Sir Thos. Montgomery.
John Leicester (or Lyster)	31 July	do.
John Tendring	18 Nov., 1487	do.
Robert Cowper	4 Oct., 1494	Robert Plumer.
William Crompe	4 Aug., 1524	Sir Geoffrey Gate.
Christopher Tamworth	17 Dec., 1545	John Gate.
John Haddespeth	10 June, 1546	do.
Richard Alvey*	13 Nov., 1548	do.
William Burgh (or Brough)	22 May, 1554	Susan Clarance.
Richard Dakyns	5 Mar., 1556	do.
Owen Batha	18 Sept., 1557	do.
Alexander Gate	26 Jan.	do.
Richard Alvey (restored)		
Patrick Fearne	31 May, 1567	John Latham.
Thomas Godderde	13 Jan., 1587	John Godderd, senr and junr.
Gilbert Dillingham	9 April, 1601	John Latham.
Brian Walton†	15 Jan., 1635	King Charles 1st.
Samuel Smith	1641	
Brian Walton (restored)	1660	
William Wells	19 Dec., 1660	King Charles II.
Jonathan Saunders	19 Nov., 1675	Judith Johnson.
Ezrael Burdon	10 Oct., 1684	do.
Theophilus Burditt	29 Nov., 1685	Thomas Buck and Mary, his wife.
Philip Browne	7 Sept., 1694	do.
John Pick	16 April, 1714	do.
John Lewis	16 May, 1763	Queens' Coll., Cambs.
Francis Knipe	Jan., 1800	do.

* *Richard Alvey*, who was deprived in 1554 and restored in 1560, was a most distinguished man. He was educated at Cambridge, B.A. 1529, M.A. 1533, B.D. 1543. He was fellow of St. John's, and was by that College presented to Thorington, in Essex, 1539. He was made Rector of Greenstead, nr. Colchester (presented by the King), 11th May, 1546. Rector of Sandon, 13th Nov., 1548, Sir John Gate, Patron, Canon of Westminster, 11th Dec., 1552. Early in the Reign of Queen Mary he was deprived of all his Livings, and went into exile at Frankfort. On the accession of Queen Elizabeth he was restored to Thorington, Feb 13, 1559-60. To Sandon probably about the same date. Made Canon of Westminster, 1552, and Master of the Temple, 1559. He died August, 1584. (See *Dict. Nat. Biog.*)

† *Brian Walton* was also Rector of St. Martins Orgar, London, Prebendary of St. Paul's and Chaplain to the King, D.D. of St. Peter's Coll., Cambridge, 1639, Afterwards D.D Oxford by Incorporation. He was deprived of his Livings at the beginning of the Commonwealth period (1641), and Samuel Smith was made "Pastor of the Congregation." At the Restoration, Samuel Smith was turned out of possession (1660), and Brian Walton was reinstated. On the 2nd Dec., 1660, Dr. Brian Walton was consecrated Bishop of Chester. He died 29th Nov., 1661, Aged 61. (See David's *Annals of Evangelical Noncomformity*, pp. 452-457; and *Dict. Nat. Biog.*)

NAME.	INSTITUTED.	PATRON.
George Hewitt	27 July, 1834	Queens' Coll., Cambs.
George Phillips§	1 Nov., 1846.	do.
John Buckley	1857	do.
Stanley Taylor Gibson	17 May, 1862	do.
Benjamin Wright‖	22 Jan., 1890	do.

FIELD NAMES IN AND NEAR BISHOP'S STORTFORD.

BY U. B. CHISENHALE-MARSH.

"LOCAL names," Taylor tells us in his *Words and Places*, "are always ancient words, or fragments of ancient words, each of them constituting the earliest chapter in the local history of the places to which they severally refer." Unfortunately, they are no longer invariably ancient words, very modern designations given by recent proprietors have, in too many cases, superseded the old names which might have afforded us much valuable information; others have come down to us so changed and disfigured that it is impossible to guess what they were originally, and others, more disappointing still, tell us plainly that they must have some curious history attached to them, but no tradition, however faint, lingers round the spot, and we can only form our own conjecture, which may be far enough from the truth.

The Field names which form the subject of this paper are taken from the tithe maps of the parishes of Bishop's Stortford, Thorley and Little Hadham in Herts, and Stansted, Manuden, Farnham, and Birchanger in Essex. In two or three instances I have been able to supplement them by a few additional names gleaned from old inhabitants. The Tithe Commissioners appear to have been rather at a loss how to spell some of the words, sometimes writing them in one way on the maps and in a different form on

§ *George Phillips* was born at Dunwich, in Suffolk, 11 Jan., 1804. Was a Master in Woodbridge Grammar School, whence he removed to the Grammar School at Worcester. He entered Magdalen Hall, Oxford, 19 June, 1824, migrated to Queens' Coll., Cambs., 25 Oct., 1825, and matriculated as a Pensioner 14 Feb., 1826, graduated B.A. 1829, as 8th Wrangler, M.A. 1832, B.D. 1839, D.D. 1859. In 1830 elected Fellow of his College and took holy orders, became senior tutor. Presented in 1846 to Sandon, which he held until 1857, when on the death of Dr. Joshua King he was elected President of Queens' Coll. and returned to Cambridge. In 1861-2 he was Vice-Chancellor. He died at Cambridge 5 Feb., 1892, and was buried at Mullingar, co. Westmeath. He married, 10 Aug., 1848, Emily Frances, daughter of Henry Pilkington, Esq., of Tore, co. Westmeath. The Rev. George Phillips was a great Oriental scholar. (See *Dict. Nat. Biog.*)

‖ I am indebted to the Rev. Benj. Wright for much of the foregoing information.

the schedule attached to the map. Thus I was very much surprised to find Shetland Common on the roll of names at Little Hadham; the map had it Shelland, so I applied to the rector for an explanation of this discrepancy, and found that Shell-land was undoubtedly the right reading, as that place is noted for the quantity of "pudding stone," studded with small shells, which is to be found there. Oyster End, in the same village, was a puzzle till I read in Salmon's *History*: "At a brick kiln near Hadham Ford are dug up, amongst their clay, oyster shells and bones, which are supposed to be the teeth of large fish."

Taking first the traces left upon our nomenclature by the different races who have in turn inhabited our island we have two distinctly Celtic names in Stortford; the Nap, from cnap, a hillock, and Dano or Denny coys, from coed or cod, a wood.

So far as I know, the Romans have left us no record of this kind in the district with which we are dealing, as the two great Roman roads, Stone Street, from which Stansted derives its name, and Ermine Street, giving in a corrupted form names to Hore Mead in Little Hadham, and to the parishes of Hormead and Hare Street, are Saxon originally. Ermine was really from Herman, a soldier.

The Anglo-Saxons are responsible for by far the greater number of our local names, the Danes having to do with a very small proportion. In a calculation of Danish names in proportion to the acreage of a county, Essex comes fourth from the commencement of the list with a proportion of five; Leicestershire ends it with 169. In spite of King Alfred's agreement with the Danish leader, Guthrum, the Danes were not absolutely relegated to their own side of the dividing line which had been marked out; the seafarers evidently found means to establish themselves on a possibly unoccupied district on the coast, and isolated parties made their way and left their names in the very heart of the Saxon district. Curiously enough, the very first field name that I wrote down happens to be in part one of the very few of Danish origin. "Wether and Skeggles," in Stansted, very nearly frightened me into having nothing further to do with field names, opening out, as it did, a prospect of wholly unforeseen difficulties. Skögul, however, a Danish proper name, furnished the clue, and apparently some of his descendants were to be found in the neighbourhood as late as 1725, at any rate, for the rector's book at Thorley has an entry in that year:

"At Michaelmas I paid Dame *Skiggs* in full for schooling till that time."

At Stortford, the prefix of Dano, or Denny coys may come from Dane or Denny, families of both names have held property in the place. There is Muffles Dane in the same parish; I can find no explanation for Muffles. Dane Field occurs in Farnham and Little Hadham.

We come next to the most important class of names, those which give us a most interesting history of the customs of land culture and land tenure from very early days, how early it is difficult to say. In this connection I am greatly indebted to Seebohm's *Village Communities*. An explorer visiting Britain in the fourth century B.C., saw in the southern districts abundance of wheat in the fields. The extent of corn-bearing country was greatly increased by the Romans, who, at one time, kept 800 vessels, "larger than boats," busily engaged in conveying corn from Britain to supply their vast storehouses on the Rhine; a state of things which we cannot contemplate now without envy.

It remained for their successors, the Anglo-Saxons, to do the greater share of clearing the ground for their "hams," or homesteads, and from their word "hriddan," to clear, in the various forms into which it has been corrupted, we have evidence of their work. Thus, in Reedings in Manuden, Upper and Lower Reddings in Birchanger, Upper Radens in Farnham, and Dellereadens Hopground in Stansted, we have evidence of their work. Salmon derives Stocking Pelham from wood that is grubbed or "stocked" up. Stocking Croft, Thorley, Stockings in Farnham, and Stockings Field in Stortford, must come from the same. High Backs, Good boys, and Boyers in Stortford, would hardly strike us, at first sight, as belonging to this division of the subject, but Bach, A.S. for beech, gives us the same name as High Beech* in Epping Forest, and the French Bois, for wood, explains the meaning of Good Boys and Boyers. A good deal of scrub, underwood, and waste land still remained, evidently, from the number of Brooms and Moors that we find—the Moors in Stortford, Brooms and Banhams in Manuden, and Morlands or Mawley, Hollands Brooms and Spurgate Brooms in Birchanger, Brooms and Hutch, Stansted, Moors and Brooms in Thorley, and Old Moors pastures in Little Hadham. There is a careful entry in the Thorley rector's book, in 1772, to this effect,

* The best authorities read "High Beach," that is, bank of gravel, regarding "beech" as a bit of folk-etymology.—ED.

that "John Chalks talks of breaking up his four acres of 'broom,' if so, the tithes will be more for the future."

It is a question whether Moors or Morland is to be derived from Mor, a pool, Moèr, boundary, or Mōr, waste, a question which is only to be answered by investigation of the places, which I have not had time to manage.

The Saxons, having possessed themselves of the land, proceeded to settle down to a busy agricultural life in their village communities, of which the names we are about to consider give such complete and remarkable evidence. At the time of the Domesday Survey eighteen per cent. of the names of places in Essex ended in the Anglo-Saxon "ham"; this like "tun" or "ton," more common in some other counties, may be rendered as "manor," the estate of a manorial lord, with a community of serfs or dependents upon it, not a village of co-equal freemen. Round each homestead stretched the great ploughed fields, usually three in number, open and unenclosed; each field divided into a number of little narrow strips. These strips were separated from each other not by hedges, but by green "balks" of unploughed turf; the strips varied more or less in size, even in the same field; but taking them generally they are roughly cut acres of the proper size for ploughing. Their length was one furlong, and their breadth four rods, the "furlong" is the "furrow long," *i.e.*, the length of the drive of the plough before it is turned, and that this, by long custom, was fixed at forty rods, is shown by the use of the Latin word "quarantina" for a furlong. The word "rood" naturally corresponds with as many furrows in the ploughing as are contained in the breadth of one; and four of these rods lying side by side made the acre strip in these open fields, and still makes up the statute acre. Stansted has a field called Rainbow Farthing or fourth-ings; Rainbow may be from Rain, the old name for the dividing balk (still used in the North) which was in a curve or bow. Birchanger has a Rainbow Mead, and Farnham a Bow ley.

That these common fields existed here we can see by the tithe maps; we have the huge North and South Fields and Manuden Common Down in that parish. Farnham has no common fields marked on its map, but the people still call a field near the Stortford Road, Common Down; and we have Stoney Common in Stansted, and Shelland Common in Little Hadham.

The strips in these common fields were allotted in rotation to a certain number of the dwellers in the township, a very common holding being that known as a virgate or yardland, consisting of about thirty acres, in which case each holder of a virgate would have a number of strips widely scattered through the open fields in apparent disorder, till a key to this is found in a system of rotation. The three great fields were tilled on a system of rotation of crops, each field in turn lying fallow for a year; the wheat crop being best sown on the fallow was called "Tilth grain." "Etch grain" was generally oats or beans sown after ploughing the stubble of the wheat crop; the word "Etch" is still used about here in the sense of alternate. "The doctor comes every etch day," no doubt taken from this alternate crop; the original word apparently meant stubble. The oats or beans grown on the stubble were sometimes called Breach corn; Breach land being the land broken up for a second crop, and a field now called Broaches, at Little Hadham, may come from this, unless it be derived from Bròch, a brook.

There is Poor Allen Common in Manuden; Halliwell says Allen is grass land recently broken up; an authority he quotes says it is unenclosed land that has been tilled and left barren for sheep. The cows of the township were daily driven by a common herdsman to the green commons; Farnham still shows us one of these pasture fields now called "Gingers," from Ing, A.S. for meadow or pasture; for Margaretting in Essex we have in old histories Ging Margaretts and Gynges Margarett, showing the transition to Gingers. In Thorley, which has few very interesting names, we have Franks field, held by a "Frank" or freeman, and Starlings; the land in that parish was, at the Domesday Survey, under the lordship of Asgar Stalri, therefore the Ings or meadows of Stalri.

At the date of the Domesday Survey the holders of land comprised the lord of the manor, the free tenants, if there were any, the villeins or Saxon geburs, holding a virgate or half a virgate, and the cottier or Cotsetle, as the Saxon has it, holding small plots of five acres or less. The common fields were termed Gebur or Geneat lands, and in Manuden we have that actual term almost unaltered, Gennett's lands; not field nor ley ever, but the old word exactly, "lands." Upper Cussells in Manuden seems very likely to be a corruption of Cotsetles, the cottiers' holdings. Whemstead in Little Hadham is ham stede—homestead, Cutthumstead Croft, in Manu-

den, a homestead belonging to the Cutts family. In Stortford we have Lord's Lands, the lands that the lords reserved to themselves from the wastes, and Great Man's Ley, in Stansted, each class of landholders being thus represented.

One peculiar feature of the open field system in hilly districts is the "Lynch," and it may often be observed remaining when every other trace of an open field has been removed by enclosure. When a hillside formed part of the open field, the strips almost always were made to run across it, and in ploughing the custom for ages was to turn the sod of the furrow down hill, the plough returning one way idle. If the whole hillside had been ploughed *in one field*, this would result in a gradual travelling of the soil from the top to the bottom, and it might not be noticed. But as, in the open field system, the hillside was ploughed in strips with unploughed balks between them, no sod could pass in the ploughing from one strip to the next, and the result was that the strips became, in time, long level terraces one above the other, and the balks between them grew into steep rough banks, generally called "lynches"; the word is often applied to the terraces themselves. Now, if anyone will go and look at the sloping grass field near Manuden Hall, on the right-hand side, facing it, they will see a very clearly-marked exemplification of what I have described.

Sometimes the strips of the holdings lie side by side in groups, forming large divisions of the field; these are called shot, from the A.S. Sceot, the same as a furlong, being always a furrow-long in width; in Manuden we have Prior's Shot, Tyler's Shot, and Elder Shot; in Stansted Mead Shot; in Farnham, most noticeable of all, we have Shifting Shots, in corroboration of the shifting tenure, or shifting rotation of crops.

It was impossible that so complicated and inconvenient a system could adapt itself to modern requirements, and the lords, with the power virtually in their own hands, began a course of action which, though it elicited great complaints from the villeins, was in due course of time quietly followed by them, resulting in a general demand for the Enclosure Acts. In 1528, we find murmurs that the lords "have enclosed their demesne lands and kept them in severalty, so that the tenants have no common with them herein." "That a piece of land is now severalled, which was common;" the word "several" being used in the sense of to sever, to make separate; and so in Manuden, South Field—which appears to have been one of the

large open fields—was enclosed, part being now called Several South Field, a field in Farnham, Severals; another in Manuden, the Close or enclosure, and we have Bensclose in Stortford, and Little Benhooks and the Hook, the two latter I take to be from Ynnok, an enclosure; though we have Leg of Mutton Field and the Harp in Manuden, showing great resemblance in form to these objects, there is nothing in the outline of the two former on the map to prove that they take their name from their shape. Tare Croft in Stansted, and one in Farnham, may also come from Teargh, A.S. enclosure.

Taking another class of names, we find them distinguished by a strange variety of epithets; Small Gains is a common name in many places, a "gain" piece in some eastern counties means "handy, convenient," otherwise Little Small Gains in Stansted would seem to indicate a feeling of despair in the possessor, only equalled by Fretters and Rages in Stansted, which I cannot explain.

Grumble Ley in Manuden would appear a dismal possession if we did not find a Grumbald's near Ware, named after its owner, a descendant, apparently from Grimbald, a Danish chief; there is a Grimhill Field in Little Hadham.

Slumbers Mead, in Little Hadham, might seem a natural sequence of Task Mead in the same parish; it is really the same name, slump-work being piece-work. It occurs also in Thorley. Squally Croft and Slap Mead in Little Hadham are more peaceful than they sound. Ellis, writing of Braxted, Essex, in the eighteenth century, says, "In some of their fields they are troubled with springs. They call the wet places 'squalls.'" Slap is simply slope. Whether Bad Lands in Thorley deserves its name or takes it from Bad, A.S. path, I do not know. Lucky Piece in Thorley, Great Price Field Stansted, sound better. Darker Field occurs in several parishes.

Burnt Orchard and Burnt Mead in Manuden come from a practice in the last century, when a field got hopelessly weedy, of taking off the top soil and burning it. "Callenders" was the top soil from a clay or gravel pit, used as a dressing for a field. The same occurs in Manuden and Stansted. The Malm in Birchanger must also have to do with the soil. Ellis, in 1736, writes, "The chalk and the mould were so mixed together that in Herts we call it a Mawmey, or a Malmey earth."

Angles and England in Stansted mean practically the same as Hearn Ley and Nerne Ley in Little Hadham. Brown's Herne

Allotment in Manuden, and Henley Hern in Thorley (from A.S. hyrna, a corner, a sharply-angular field).

Golden Field in Birchanger seems to be named from the buttercups, which used to be called Wild Gold, or Wild Joy. Ruds in Little Hadham, from the old word for marigolds. Stansted has a decidedly botanical tendency, with Rush Mead, Thistley Field, and Perry—probably Pear Tree—Field, which also occurs in Birchanger. Bushey Leaves in Manuden, and Bushey Lewins in Stansted take us back to the woods, as also does Little Haggases in Farnham (from A.S. haga, brushwood), whence we get the name for our hedges. Little Holty, in Stansted, comes from another Anglo-Saxon word for a wood. Plantanes, in Stortford, seems to have replaced some of the Reedings.

Great Havers (Stortford), Great Heaver (Thorley), were sown with Hafer, A.S. oats; Lucy Croft (Birchanger), Laser Field (Stortford), should be the same as Lucerne Field in Farnham; other names tell us of crops of a very different kind. The Vineyard in Thorley and Little Hadham remind us that grapes were formerly cultivated in England, having been introduced by the Romans. Hop grounds are found at Stortford, Stansted, Farnham, and Thorley, though hops no longer grow on them. Manuden had two saffron gardens and Little Hadham one, following the example of Saffron Walden, or, perhaps, preceding it, since saffron was first grown in Essex in Edward III's time, though not introduced into Walden, by Sir Thomas Smith, till the reign of Edward VI. Stortford had its herbal culture, too, in lavender pastures, unless they got their name, more prosaically, from the old word for washerwomen.

From the peaceful occupation of the agriculturist we turn to a very different subject; the proximity of the large forests brought the stern enactment of the cruel game laws, of days when the life of one of the king's deer was of more value than that of the king's subjects.

In the reign of Edward III there existed in Essex alone nearly 150 gallows, a result of the regal franchises of great landowners; and we find their traces at Gal End, formerly written Gallows End, at Stansted; Hangman's Coppice in Takeley Forest; Hanging Hill, Stortford; and Galley Ley, Little Hadham.

Dove House Ley, Stortford, Dove House Field, Manuden, two in Birchanger, and one in Farnham, preserve the memory of the old rights of the lords of the manor to keep those great settlements of

pigeons, which, feeding on the tenants' fields, caused one of the great grievances of feudal times; Farnham has the actual dove house still standing.

Various monastic orders held a good proportion of the lands in this neighbourhood, as elsewhere. The Manor of Pinchpool, in Manuden, was given by John Cutts to the Abbot of Westminster; the church there was given by Richard de Camville and his wife to the monks of St. Nélon in Brittany, who had a cell at Hatfield Regis; and, when a priory was founded there, this church was among its endowments. Little Hadham belonged to the monks of Ely; Birchanger, like Takeley, to St. Valery; and Farnham Church to Hatfield Priory, like Manuden.

We have Bishops Field in Stortford, of which the manor was held by the Bishops of London, and Priest Ley Field, Monk's Mead, Chapel Croft, Priors Garden, in Manuden (the Priory of Berden held lands there); St. Johns, Monks Mead, Lady Mead, John Field, and Mary Croft, in Stansted; Mother Croft and Priory Ley, in Little Hadham, and Abbotts, in Thorley, to remind us of the monks' possessions. A Prior's Field in Birchanger was part of a gift of eighteen acres from Richard de Montfichet to the prior and monks of Thremhall Priory, towards the maintenance of a chaplain in Furneaux Pelham Church, and of a canon in the priory to say masses daily for ever for the souls of his ancestors.

Lower Witch Croft, close to Monks Mead and Mary Croft, in Stansted, and Witch Mead, near Chapel Croft, in Manuden, are very suggestive. What strange story could they tell us of wild, dark superstition, of grim relentless persecution, of suffering and death, if we could but evoke the ghostly memories that lie buried in the past! Impish Mead, in Farnham, and Goblets, probably Goblins, Mead, Manuden, have a somewhat sulphurous flavour about them too.

Beadles Field, Stortford; Sexton Croft, Manuden, were probably pieces of land of which the ownership was permanently annexed to some parochial office. Robert de Barnham, temp. Edward III, gave some fields in Little Hadham towards the maintenance of five wax candles in the church; they used to be known as Lamp lands, but no longer exist under that name. Farnham has a Candle Croft, evidently devoted to the same purpose. John Battle, of Manuden, gave two acres of arable land for the maintenance of certain lights in that church. There is a God's Croft in Manuden, which may be

this land; it has certainly been devoted to some pious use, but I have not been able to ascertain anything about it. In connection with this class of names I may mention Hither and Further Palmers Water Mead, in Stansted. It is, of course, quite possible that Palmer was the name of a former owner or occupier; but the old-fashioned prefixes incline me to consider that the Palmers were pilgrims who used the fords across the water at that point.

It is recorded in the Stortford churchwardens' book that in 1548 "5 acres of londe called the Hospitalles lying in Ugley and Stansted Montfichet was given and prchased by the Brothern and Sistern of the ffraternitie of Stortford to the fyndinge of a yearly obit." I looked in vain for these fields in the Stansted map, but they are to be found in Oakley still.

Birchanger and Bishop's Stortford both have their Pest House ground and pasture, and the former the so-called Pester House, to remind us of the awful visitations of the plague; in 1582, the Stortford churchwardens' book records that 66 persons died of it in that parish, and 231 in 1666.

One of the strangest names I have met with occurs in Birchanger, though "a wry neck" in Little Hadham runs it close. It is written Aprons *and* Halfpence in one place, Aprons *or* Halfpence in another, and has probably to do with the tenure of the land, "apron-string hold" being land held in virtue of a wife.

For pastimes and sports we have Basbow, originally Baseball, Lane in Stortford, and Stansted has provided itself, in humble imitation, with what may prove to future generations an interesting record of a then-forgotten game, in Upper and Lower Stump Skittles. There are Dogdens in Manuden, also Doydens, a mistake probably in writing; a Bloodhounds Ley in Stortford tells where those animals were kept. Red Deer Park at Little Hadham was for larger game than Coneygra=Coneygarth in Stortford, and Corney (*i.e.*, Coney) Hill in Little Hadham. The Chaseway in Manuden has nothing to do with hunting, but, like the Causeway in Stortford, is derived from the French *chaussée*, a raised path.

The Oars in Thorley comes from Or, a boundary; the Home Dole, in the same parish, may come from a word with the same meaning, from a charity of which I have no information, or from a meadow in which several people had shares; the Bourn, common to several parishes, of course means boundary. March Hill, in Manuden, derives from Mark, another word for boundary.

I have still a longer list than I like of unsolved puzzles; if anyone can help me to the meanings of a few, such as Little Discern, Ripshons, Tummage, Scalmins, Rawthey, Nanhikes, Fuddle, Fretters, Rages, and Revels, I shall be most grateful.

Those other names of which I have spoken have, I think, amply fulfilled the promise given in Taylor's *Words*; they have truly given us a history of the places in which we have lived, realised into actual facts the customs of our forefathers, investing names which have been to us but empty words with an almost solemn dignity, so vividly have they recalled the past.

Surely then, this must impress upon all who have any power in the matter, the great importance of not letting that history become a blank page, or, worse still, of allowing it to be defaced with a series of meaningless and frivolous designations. Let them do all in their power to preserve the valuable records which have been left to us, so that succeeding generations may still be able to trace them, and that in the homesteads where their forefathers have dwelt, and worked, and died, their memory shall still survive.

TILTY ABBEY.

BY HERBERT W. GIBSON.

A TRAVELLER along the high road from Dunmow to Thaxted might be pardoned for missing the view of the bare walls now constituting all that is left of Tilty Abbey.

Essex is peculiarly unfortunate in its archæological remains, for what were once Norman strongholds or religious houses are now little more than piles of stones—time has already worked sad havoc, and in another century even the sites of these buildings may hardly be identified.

Tilty Abbey was founded in 1133, or, as some writers think, in 1152, by Maurice FitzGeoffrey. He owned most, if not the whole, of the parish, and at once endowed his foundation with his whole, land in Tileteia, otherwise Tilteia, Tiltey, or Tilty, and this grant was confirmed by Robert Earl Ferrars, the Lord Paramount.

Two charters were granted to the Abbey; the first, dated 1152, bearing the signature of Richard de Lucy, of Ongar Castle, and Protector of the Kingdom during Henry the Second's absence

abroad. The second or confirmatory charter being granted in the tenth year of Richard I (1199).

For some reason or other Tilty Abbey has been confounded with the Priory of St. John the Baptist at Woodham Ferrers, and usually known as Bicknacre Priory. The only connection between the two seems to be that they had a common founder. Tilty was a Cistertian Monastery dedicated to the Virgin Mary; Bicknacre was a community of black canons. The latter was founded under peculiar circumstances. FitzGeoffrey was then under a cloud; he had misappropriated the king's revenues, and got out of his difficulties by laying out a certain part of them for "pious uses," his master, on that condition, foregoing his claim to the remainder! The fact, too, that the two houses were not classed together at the time of the Dissolution shows that they were distinct foundations.

The abbot with his spiritual and lay brethren, having got possession of the ground, soon set to work to erect their buildings. The great flint stones were to be found close at hand, building stone was scarce, and was only used where absolutely necessary; wood was plentiful, and the heavy clay was readily formed into tiles. Judging from the immense number of broken tiles still to be found in the Abbey and adjoining fields, these buildings must have been of considerable magnitude. We have no information as to how many monks resided on the premises in early times; there were seven when John Palmer, the last abbot, surrendered in 1542. Looking to the considerable amount of land then held, the number of lay brethren who did the agricultural work would be large, and sufficient room would have to be provided for the guests, the great people of the land, and poor travellers.

Lord Chancellor Audeley, to whom the estate was granted at the Dissolution, was so impressed with the usefulness of monasteries from a traveller's point of view that he tried to persuade Cromwell to spare St. John's Abbey, at Colchester, and St. Osyth Priory. These houses, says Blunt, "had been inns for the wayfaring man, who had heard from afar the sound of the vesper bell, at once inviting him to to repose and devotion, and who might sing his matins with the morning star, and go on his way rejoicing.

The uneven field adjoining the church marks the site of the monastery. The ruins still standing are little more than bare walls, full of holes, and useful for sheltering sheep in winter. It is said that these remains are part of the cloister; at any rate, there are

still signs of the semicircular arches from which the groins sprung. No doubt some slight excavations would reveal the ground plan. Even a few hours' spade labour has brought to light fragments of old glass, pottery, tile, and lead. Huge carved and other building stones must have from time to time been removed from the site; even now the coping of the bridge over the stream is formed of the octagonal base of a church pillar, and parts of the circular columns to which it belonged are worked into a neighbouring wall! Less than a quarter of a mile from these ruins is the Grange Farm, where the monks stored their crops; nearer still is a water mill, where they ground their grist.

According to Stowe's *Annals* the abbey was pillaged by part of King John's army in 1215.

Without doubt the most interesting relic of the past now to be seen at Tilty is the chancel of the parish church. The nave was probably standing before the abbey was founded, but naturally enough these holy fathers, recalling the magnificent churches of the order in France, sighed for something of the kind at Tilty. It may be that they were not sufficiently wealthy to built a separate church at first or even to materially improve what they found. Seventy years slipped away before their church was dedicated; this not until 1221. It is difficult to say whether the present chancel was merely looked upon as a chapel or was the "abbey church." The writer is inclined to think that there must have been a separate building, and that this, with its belfry, was standing at the time of the Dissolution.

The present chancel may be the "chapel" referred to in the grant to Lord Audeley. A gentleman living at Thaxted, in 1777, when the drawing of the parish church was made for Grose's *Antiquities*, remembered part of the lodgings of the monastery standing and being inhabited by a farmer, but the buildings were pulled down by the then Lord Maynard. The same gentleman stated that he had seen a survey, then of no very ancient date, in which the tower of the abbey church was represented as extant. There is certainly nothing in the present parish church suggesting a tower or belfry.

The chancel, already referred to, was connected with the abbey in some way or other. Its date is about 1340. The external work is of chipped flint and squares of stone laid in regular order, surmounted by large rubble. There are two bold buttresses at the angles with two very handsome carved stone niches, curiously

placed, partly in the buttress and partly in the wall. The east window has five large lights, formerly partially blocked up, and is said to be the largest and one of the most handsome in the county. The tracery is superb, but much of the effect is lost for want of stained glass. The north and south windows and four or five richly wrought stone stalls are also well worth attention.

The plainness of the nave is a curious contrast to the chancel, and the walls of the former are twice the thickness of the latter. Some steps from this chancel led down to the secular buildings. These steps were discovered some years ago when the tenant of the farm was removing old stumps of trees; the paving tiles were square and lozenge shaped—buff, green, and red; many were considerably worn. More recently an underground chamber was found; this was mentioned at the time in the county papers and several people went to see it; it was, however, built of brick of a late date, and could hardly have had much to do with the abbey. More probably it was part of the sanitary arrangements of the farmer's habitation before referred to.

The trout stream forming the boundary of the Abbey field is sometimes allowed to run dry; on one of these occasions the miller found a gold ring lying in the mud. This proved to be of fifteenth century workmanship; the centre stone was gone. In the middle was the motto tut dis un (all say one). This ring is now in the British Museum, and was evidently a remnant of former owners, monks or otherwise.

The endowments of the abbey were at first somewhat small, consisting chiefly of the lands in Tilty. In 1291 the revenues amounted to £115 6s. 6d. At the time of Abbot Palmer's surrender these were returned as worth £177 9s. 4d. gross, and £167 2s. 6d. net; included in their property were some tenements in Milk Street and Wood Street, London, producing £7 a year! The whole of Tilty then belonged to the abbey, and was valued at about £29 per annum; then there were lands in Broxted, Croys Grange in Great Easton, the Manor or Grange of Venors in Thaxted, the Manor of Deynes in Debden; lands in Widdington, Newport, Elmdon, Littlebury, and Langley, Dodenhall Grange in Wendon, Chrishall Grange, The Manor of Grange in Chigwell, 280 acres in Chickney, land at Bentley, pasture for 300 sheep in Fakenham, and lands at Babraham and Duckworth in Cambridgeshire.

When the church was dedicated, in 1221, further grants were

made of lands in Great Easton, Thaxted, Dunmow, Canfield, Broxted, Henham, Stebbing, Wethersfield, Little Bardfield, Arkesdon, Chrishall, Margaret Roding, Great Leighs, Woodham Ferrers, and Thorley.

The abbey arms were: Argent, on a cross, gules, five fleur de lis, or.

The common seal was circular, representing the Virgin Mary crowned, having in her right hand a sceptre and in her left the divine Infant—on either side of her three monks praying—surrounded by the following inscription: Sig comune monasterii beate Marie de Tilteye. There is an impression of this seal in Colchester Museum.

The following list of the names of the abbots is by no means complete:

Simon , 1188.
Robert , 1260.
Thomas Chishull, 1370.
John Leighs, 1407.
Simon Pabenham, 1437.
John London, 1515
Roger de Beverley, 1517.
John Browne, 1520.
John Palmer, who signed the surrender.

The Simon of 1188 is mentioned in connection with Dunmow Priory.

Thomas Chishull, or a later Thomas, is buried in the church, for on a brass plate in the centre of the nave is this inscription:

Abbas famosus bonus et vivendo probatus
In Thakely natus qui jacet hic tumulatus
Thomas dictatus qui Xto sit sociatus
Rite gubernavit istumque locum peramavit.

John Palmer and his immediate predecessors ruled but for a short time. John met the inevitable with ready submission, his being the first abbey in the country to be surrendered, 28th February, 1542. King Henry VIII granted it, in April of the same year, to Thomas, the newly-created Lord Audeley of Walden, and his heirs by the following description: "The site of the late Monastery with the Churches and Chapels, a mansion called the Founders Lodging and the Guest Hall—Tilty Grange and the

Manor of Tiltey, the Parsonage with a chapel belonging to the same, lands and tenements called Ryecrofts, with one house built thereon, Byngemores Meadow, next to the high field, in Tiltey," with other lands at Plechedon Green (Henham), Broxted, and Chawreth.

Thomas Audeley, who had been Lord Chancellor for upwards of twelve years, died 30th April, 1544, and the estate descended to Margaret, his daughter and sole heir. This lady married (first) Lord Henry Dudley, who was slain at St. Quintin's in 1557, and (secondly) Thomas Howard, Duke of Norfolk, who was beheaded on Tower Hill, 2nd June, 1572, nine years after her death ; by him she had Thomas Howard and four other children. This famous Lord Thomas Howard, who subsequently became Earl of Suffolk, enjoyed the estate until, by obtaining licence on 2nd March, 1588, he sold the same in the following month to Henry Maynard, Esq., ancestor of the Countess of Warwick, the present owner. The deed of conveyance, although over 300 years old, is perfectly legible. It is signed "Howard" in a bold hand, and the seal has a coat of arms upon it. Henry Maynard paid £5,000 for his estate, which included "the scite, circuit and premises of the late dissolved monastery of Tiltey," and the lands "wh were graunted by the late Kinge of famous memory Kinge Henry the Eight unto the saide Right Honorable Thomas Lord Audeley of Walden Chauncellor of Englande and his heires by his l^res^ patente dated the ffoure and twenteth daie of Aprill in the ffoure and thirtith yere of his Raigne." John Palmer the last Abbot, is referred to by name, and the date, instead of being at the beginning or end of the deed, forms an artistic finish to the "T" of the texted words "This Indenture." Several writers say that the chartulary of the Abbey is still at Easton Lodge.

The monks of Tiltey were of the Cistertian Order. This order appears to have been founded on 21st March, 1098, by Robert Abbot of St. Michael de Tonnere. The settlement was at Cisteaux, five leagues from Dijon, in the Diocese of Chalons. The land there was like a desert—rough, uncultivated, and full of brambles. The only redeeming feature was a spring in the neighbourhood which was highest when the weather was driest ! The monks took up their dwellings in little cells in the woods, and must have sought a more civilised region had not Eudo, Duke of Burgundy, supplied them with provisions, and contributed handsomely to the building of their monastery. The rules of the order forbade the use of fur or

rich skins, superfluous habits, ornaments of beds, much meat, or the use of fat bacon or other like extravagances. The lay brethren before referred to undertook all the manual labour, the monks resorting to prayer and the service of God. Their habit was originally of a tawny colour, but was changed to grey or white. Tradition says the Virgin appeared to one of the monks and gave him a white habit as a sign that white was henceforth to be used. The third abbot of the order, who had the credit of bringing it into repute, was Stephen Harding, an Englishman. The Brotherhood rapidly grew, abbeys sprang up in all directions, and there were soon 500 of these in France and abroad. Before the Dissolution they had eighty-five houses in England.

In early days all the Church of Jesus Christ was full of the high reputation and opinion of the sanctity of the order. No shirts or skins were worn, and no flesh allowed except in case of serious illness. No fish, eggs, milk, or cheese was touched except on extraordinary occasions. They drank no wine, lay on straw beds in their clothes, and often rose at midnight and prayed till break of day. All the day was spent in labour, reading, and prayer, without sloth or idleness. There was strict and continued silence except at the spiritual conference hour. Their fasts were perpetual, and their hospitality unbounded. Three centuries later showed a very different state of things, for at that time articles of reform had to be drawn up to stop abuses. The pious abbots were required to quit the secular pomp and vanity they used in appearing abroad. Their excessive dress was curtailed. Plurality of office was forbidden. It was ordained that no longer should the bread, wine, and pittance be received apart, but that all should eat in their refectory together. The gates of the monasteries were not to be open later than a given hour. No women, except very great ladies and the dairymaid were to enter the premises. Going abroad in secular attire was forbidden. They were not to go to entertainments, taverns, or shows, nor carry weapons. If it was really necessary to have some defence against dogs, such weapons should be used as became religious gravity. No monk was to be a godfather, or have he or she gossips, or be allowed to utter oaths. No feather beds, quilts, sheets, or linen were to be used, only woollen clothing; meat was only allowed on Tuesdays and Thursdays. The full habit consisted of the white robe, black scapular and hood and black girdle. There were also nuns of the same order.

One of the two other Cistertian monasteries in Essex was that of Coggeshall, and the brethren of the two abbeys were evidently on good terms. In 1749 Mr. Townsend, one of the members, exhibited to the Society of Antiquaries, eight ancient rolls finely written on vellum, fastened together with silk strings, to which was appendant an oval seal in green wax, representing the figure of an abbot in his robes having a pastoral staff in his right hand, with this inscription: SIGILLVM ROBERTI ABBATIS DE TILTEA. These rolls contained a transcript of about sixty charters and confirmation of grants of lands belonging to the Granges of Thorndon and Waterden? in Essex, and the Abbot of Tilty's Instrument under his seal imported that he (Brother Robert, as he styled himself) and his convent in the year of our Lord 1260, on the morrow of St. Thomas the Apostle, had received from Thomas of Coggeshall and his convent all the charters therein transcribed which they had in their power belonging to the Granges which they held in fee from the Abbot of Coggeshall, in order that if the Abbot of Tilty should be impleaded of those granges or any of their possessions or any of those charters should be lost, the transcript might remain as a record.

It is interesting to trace the origin of these "granges," so often referred to as part of the abbey property. Popes Paschall and Hadrian IV had decreed that so long as the Cistertians kept the lands in their own hands and farmed them no tithes should be payable. The ecclesiastics, themselves too devout to work, looked to the lay brothers to cultivate the farms. These men (who, by the way, were allowed to wear beards) found it absolutely necessary to store their corn, and erected great barns or granges for the purpose. The loss of the tithes soon told on the rector of the parish, and on his leaving, the monks themselves supplied the spiritual wants of the people. These tithes, at the time of the Dissolution, got into lay hands, yet according to Newcourt, an incumbent was soon found, one Phil. Petty, who existed on a mere pittance.

It is said to be a most unlucky thing to remove any materials from Tilty Abbey, but the small thefts since the buildings first began to decay, must have been continual. According to the usual local tradition, an underground passage leads from the abbey to Horeham Hall, some two or three miles away. The entrance, at any rate from the Tilty end, has yet to be found!

In conclusion, we may picture Tilty as it was 500 years

ago. The abbot and monks absolute owners of the parish, the church, the tithes, with grange and crops, with power in parliament and power at home, rulers over the ignorant villagers, committed body and soul to their care, members of a vast community, "all saying one" for weal or woe. The rules had become elastic, the sanctity less pronounced; the good things of this life were all at hand. Easton supplied the venison; the neighbouring woods were full of game; the stream and abbey pond furnished trout and carp; the vineyard (still so called) yielded wine; while the grange and mill were for the staff of life.

There are sermons in stones. Those of Tilty Abbey seem to say:

As for man his days are as grass, as a flower of the field so he flourisheth, for the wind passeth over it and it is gone, and the place thereof shall know it no more.

THE CHURCH BELLS OF ESSEX.

BY REV. CECIL DEEDES AND EDWARD J. WELLS.

IX.—ARCHDEACONRY OF COLCHESTER.

DEANERY OF SAMPFORD

ASHDON — ALL SAINTS. — Six Bells.

1. 30 in. THOMAS MEARS FOUNDER LONDON 1843. THE GIFT OF B. CHAPMAN DD RECTOR.
2. 32 in. THOMAS MEARS FOUNDER LONDON 1842
3. 34 in. THOMAS LESTER & T. PACK FECIT MARTIN PAGE & THO^{S}. REEDER CH WARDENS 1754.
4. 36 in. W & T MEARS LATE LESTER PACK & CHAPMAN OF LONDON FECIT 1787. MESS^{RS} W^{M} HAYLOCK & DAN^{L} KENT CH WARDENS
5. 41 in. ✠ Virgo : Coronata : Duc : Nos : Ad : Regna : Beata
6. 44 in. MILES ⁘ GRAYE ⁘ MADE ⁘ ME ⁘ 166¿ FE

5 is from the Bury foundry.

When I visited this church in 1890 the bells had not been rung up for some four years, the tower being considered unsafe. The bells are chimed by Ellacombe's apparatus and are in good order. 1 and 2 were said by the sexton to be recasts, 2 being the gift of the parish. 4 is chimed at 9 o'clock each Sunday morning, and also during the gleaning season at 9 a.m. and 8 p.m. Salmon and Morant give here five bells, probably correct, as 4 was given after their date. C.D.

GREAT BARDFIELD ST. MARY. Five Bells and Clock Bell.

1. 30 in. MILES GRAIE MADE ME 1607
2. 33 in. C. & G. MEARS FOUNDERS LONDON 1847. THE GIFT OF WILLIAM SANDLE ESQ^{R}.
3. 35½ in. As No. 1.
4. 39 in. SR MARTIN LUMLEY C W I WAYLET FECT 1705
5. 44 in. As No. 1.

Clock Bell. Very difficult of access.

The letter S and the figure 7 are reversed on Nos. 1, 3 and 5 and someone has filed off the top of the 6 on No. 3 so that the date may be read 1002.

The Lumley family formerly had large estates in the neighbourhood. The Sir Martin Lumley who gave 4 succeeded to the title in 1702, married three wives, and died in 1711.

Salmon and Morant give five bells. Probably the whole were cast or recast by old Miles Graie in 1607, 4 and 2 in process of time being cracked and recast.

LITTLE BARDFIELD. ST. KATHERINE. Two Bells.

1. 32 in. WILLIAM LAND MADE ME 1624
2. 36½ in. ✠ Sum Rosa Pulsata Mundi Katerina Vocata U

1. Dr. Raven (*Camb.*, 62) says that William Land was perhaps a foreman of Stephen Tonne's. On the Halstead Tenor his initials are associated with T. D. (Thomas Draper). Here he is working independently, and also in the 5th at Great Yeldham, with the legend, "Mee made the hand of William Land." Mr. L'Estrange (*Norf.*, 64) thinks he went to Colchester.

HELIONS BUMPSTEAD. ST. ANDREW. Six Bells and Clock Bell.

1. 30 in. THOMAS MEARS OF LONDON FOUNDER 1834
2. 32 in. THOMAS MEARS OF LONDON FOUNDER RECAST 1833
3. 35 in. MILES GRAYE MADE ME 1647
4. 36 in. As No. 2.
5. 39 in. MILO GRAIE ME FECIT
6. 44 in. MILO GRAIE ME FECIT 1641.

Clock Bell. 20 in. THOMAS MEARS FOUNDER LONDON 1838.

The figure 6 on the Tenor is reversed.

The tower fell, and was rebuilt very substantially of red brick in 1812. Neither Salmon nor Morant give the number of bells here, but Muilman says there were five. They were probably Miles Grayes of various dates, the treble being added in 1834.

HADSTOCK. ST. BOTOLPH. Five Bells.

1. 25 in. THO = GARDINER ✱ SUDBURY ✱ FECIT ✱ 1739 ✱✱✱✱
2. 27 in. 1700
3. 29½ in. ROBT SPENCER & THOS HAMMON CH WARDENS } PACK & CHAPMAN OF LONDON FECIT 1774 }
4. 31½ in. IOHN THORNTON SUDBURY FECIT 1719
5. 35 in. RICH KEENE CAST THIS RING 1700

Nos. 2, 3, and 5 are cracked.

It is doubtful if the date on No. 4 is 1712 or 1719. Thornton's dates range from 1708 to 1720.

Richard Keene's "ring" has fared ill—all gone but two, and they cracked. His foundry was at Royston, says Dr. Raven (*Camb.* 97). His bells are roughly cast, and have seldom more than the date.

HEMPSTEAD. ST ANDREW. Five Bells and Clock Bell.

1. 33 in. SAMVELL FITCH & IOSVAH COELL CHVRCHWARDENS 1664 A O B
2. 36 in. THO ✱ GARDINER ✱ SUDBURY ✱ ✱ FECIT ✱✱✱ 1751 ✱
3. 41 in. ✱ barbara : tirenum : melos : dulcedine : vinco O O 0 ✝ Johannes tonne me fecit

4. 44 in. ✠ IOHN O AND O CHRISTOPHER O HODSON O MADE O ME ✠ 1678 O O O O

5. 47 in. FILIUS ✠ VIRGINIS ✠ MARIE ✠ DAT ✠ NOBIS ✠ GAVDIA ✠ VITE

✠ De ✠ Bvri ✠ Santi ✠ Edmondi ✠ Stefanus ✠ Tonni ✠ Me ✠ Fecit 1575 ✠

Clock Bell—Blank.

The tower fell on 28th January, 1882.

Nos. 1 to 4 are hung in a shed in the churchyard at east end of church.

The cannons of No. 5 are broken off. All the letters S on No. 5 are reversed after the manner of Stephen Tonne.

No. 3, like most of John Tonne's fine bells, has a quaint Latin hexameter; *anglicé*—I, Barbara, surpass the melody of the Syrens with my sweetness.

RADWINTER. St. Mary. Eight Bells.

1. 26½ in. MEARS & STAINBANK WHITECHAPEL FOUNDRY LONDON 1888

EX ORE INFANTIUM ET LACTENTIUM PERFECISTI LAUDEM

2. 27½ in. MEARS & STAINBANK WHITECHAPEL FOUNDRY LONDON DEUM TIMETE REGINAM HONORIFICATE

✠ 1837—1887 ✠

3. 28 in. James Barwell Founder Birmingham 1877

+

4. 30 in. Ū* GOD □ SAVE THE □ KING □ 1616

* R.O. in shield.

5. 32 in. ✠ PRAISE THE LORD 1629

Ū Ū Ū

6. 36 in. ✠ sancta : maria : ora : pro nobis :

7. 38 in. ✠ SONORO SONO MEO SONO DEO 1616

8. 41 in. THOMAS GLASCOCK C : WARDEN JOHN BRIANT HERTFORD FECIT AN : DOM 1798

One and two are "Jubilee" bells. The former was subscribed for by children and youths.

Four, five, and seven are by Robert Oldfield, 1605–1638.

Fresh frames, fittings, etc., were supplied by Bullock, of Ixworth. A clock was put up in 1878 by William Armstrong, of Saffron Walden. This is a model belfry.—C. D.

Neither Salmon nor Morant mention the bells. Muilman gives five.

LITTLE SALING. SS. PETER AND PAUL. One Bell.

1. 22 in. 1768.

GREAT SAMPFORD. ST. MICHAEL. Five Bells.

1. 26½ in. WILLIAM LAND MADE ME 1624.
2. 28½ in. RICHARDE ♔ FREMAN ♔ GABRELL O FRY O CHVRCH O WARDENS 168-
3. 30 in. } Same as No. 1.
4. 33 in. }
5. 36 in. IOHN ◇ HODSON ◇ MADE ◇ ME ◇ 1664 ◇ THOMAS ◇ EWENS ◇ NICKLIS ◇ SMITH ⚜ ⚜ CHVRCH ⚜ WARDENS ⚜ W ⚜ H ⚜ ⚜ ⚜

No. 2 has a piece broken out of it. It has on the waist the Royal Arms on one side and the head of Charles II, crowned, on the other.

1, 3, 4. Comparing these bells with the treble of Little Bardfield, one reaches the very probable conclusion that William Land towards the end of his life became an itinerant, and that these four bells are evidence that he was in N. W. Essex in 1624. There is a bell by him at Dulwich College Chapel, dated 1633. Mr. Stahlschmidt thinks there were at least two founders of this name (*Surrey*, p. 96).

5. John Hodson was a London founder, 1653—1693.

LITTLE SAMPFORD. ST. MARY. One Bell.

1. 33 in. ✠ SCE : MARIA : ORA : PRO NOBIS

Salmon, Morant, and Muilman give *three* bells here.

HISTORIANS OF ESSEX.

V.—A GENTLEMAN.

BY EDWARD A FITCH.

SHORTLY after the completion of Morant's *History of Essex* in 1768, the anonymous prospectus of another History, of which I have a copy, was issued. It is badly printed on grey paper as follows :

TO THE

INHABITANTS of ESSEX;

WHEN we consider the great importance of the County of ESSEX, it can scarcely be conceived that the inhabitants have not been favoured with a *complete*, *instructive*, and *amusing History* thereof: —— yet such is the case; For except the late elaborate one, compiled by the Rev. Mr. MORANT, F. S. A. not any has appeared worthy the perusal of the public: And that voluminous performance is calculated but for *one* class of readers; as it can only be purchased at the amazing price of Four Pounds Fourteen Shillings and Six Pence, bound in Calf.

FROM this one circumstance only it is obvious, how much the public stands in need of a work of this kind, adapted for *every* class: —— And in consideration thereof, the editor of this now offered, has chearfully undertaking the task.

THIS HISTORY OF ESSEX is intended then for the information and entertainment of the GENTLEMAN, the TRADESMAN, the FARMER, and the MECHANIC; and as nothing can be more pleasing than the knowledge of our own Country, by the plan here laid down, the affluent will not be the only benefited thereby; for by fixing the price so low as *Sixpence a Fortnight*, even the Cottager himself may have the opportunity of amusing and instructing his little houshold.

AS it is really necessary that every one who can read should be acquainted with the state, &c. of his own neighbourhood, so therefore ought every person, as soon as possible, to furnish themselves with an *History* of it; in the perusal of which he must derive so much pleasure and satisfaction.

WHAT can give greater pain to a man of the least understanding, than when in another County, he can, upon examination, give little or no account of the *Government*, *Police*, *Customs*, *Trade*, *Mauufactures*, *Navigation*, curious *Paintings*, public and private *Buildings*, and *Garrisons*, *&c.* belonging to his own.

THE NECESSITY and Utility then of a *new* and *complete* HISTORY OF ESSEX, can no longer be doubted; and the amazing alterations of every sort and kind that have been made within these few years, render such a publication *doubly* necessary; that mankind may with pleasure, behold the progressive improvements that have been lately made, and are still making in *Arts*, *Sciences*, *Agriculture*, *&c.*

THE AUTHOR, unwilling to depreciate any former publication, will only observe, that he intends to strike an happy medium; neither to tire with dull repetitions, nor leave the reader ungratified, by omitting any material circumstance that can contribute to his amusement or instruction; but must in justice to himself likewise declare, nothing has, or shall be wanting on his part to render this work valuable and entertaining; and by no means unworthy a place in the first Libraries.

As it will stand in need of no apology, so will it be superior to the shafts of envy or malevolence; and as it will be supported only by its own intrinsic merit and the candor of the public, by them it must stand or fall.

As every assistance, from the learned and ingenious will be gratefully accepted, the editor will readily insert any papers proper to illustrate the performance, which may be sent (post paid) to Mr. Hassall at Chelmsford.

The reasons for this anonymity are set forth in the address of the

Editor to the Reader issued with the first number. This consisted of the title page as follows (p. 1):

A New and Complete
HISTORY OF ESSEX,
FROM A LATE SURVEY;
Compared with the most celebrated Historians,
CONTAINING,
A natural and pleasing Description
OF THE SEVERAL
DIVISIONS of the COUNTY,
WITH THEIR
Products, and Curiosities of every Kind
BOTH ANCIENT AND MODERN.
AND
A Review of the most remarkable Events and Revolutions therein, from the earliest Æra down to 1769.

ILLUSTRATED WITH COPPER-PLATES.

BY A GENTLEMAN.

VOL. I.

CHELMSFORD:
Printed and Sold by LIONEL HASSALL, MDCCLXIX.

Dedication (p. 3):

TO
Persons of every Rank and Degree,
INHABITANTS
Of the County of Essex,
THIS WORK,
Compiled for their Information and Amusement,
IS DEDICATED,
By their Obedient Servant,
The AUTHOR.

Address (pp. 5, 6):

THE
EDITOR
TO THE
READER.

CUSTOM has now rendered it almost unpardonable to offer a publication to the world without an introductory preface.

THE Editor of this History will not dispute the necessity of it: but only begs leave to observe, that his chief design in this work is to entertain and improve the inhabitants of Essex in general. Surprized that so serviceable a plan was not before put in execution, he undertakes the task with chearfulness; reflecting with pleasure that he may in some degree be useful to society.

HE has endeavoured to describe every particular in an easy, natural manner. Avoiding the extreme of being either too elaborate, or too concise, he hopes to be happy enough to please the generality of readers. Apprized that the taste and dispositions of mankind widely differ, and that what might be amusing to one would be irksome to another, he has been more particularly attentive to yield to every purchaser a pleasing entertainment.

CURIOSITY often creates too anxious a concern in us, to know the AUTHOR of any piece that makes its appearance : nay there are some who contemn a publication unread, because it bears not the signature of a great man. But when it is considered, how far prejudice and party now a days have the ascendency over us, it will not seem unjustifiable that this history is without one.

THE works of many an ingenious man have been despised entirely on account of the author's name being known ; which otherwise would have received that praise they deservedly merited. But by giving his name he subjects himself to the malicious and inveterate satire of every anonymous writer who will condescend to abuse him.

THE considerate reader will ever look upon the title page with indifference, relying on the merit of the work itself for that satisfaction, which the sanction of a name can neither give, or take away.

SHOULD he meet with any thing in this History, which his own opinion contradicts, he is intreated not to be too severe in his censure ; considering, the intention of it is to instruct mankind in the knowledge of that sphere wherein they move.

GREAT acknowledgments are due from the Editor to the Reverend and learned P. MORANT, F. S. A. for many valuable hints which will occasionally illustrate this work.

The History of Essex, etc., commencing on p. 7.

Each number comprised 40 pages. There were 69 numbers, instead of the original limit of 36, but I have been unable to find anywhere an original wrapper (if any).

This work is now known in six volumes, of which the following is a collation :

VOLUME I.

Frontispiece (Allegorical). Wale *delin.*, Bland *sculp.* Corded box with P.M. and merchant's mark.

1 p. Engraved title, vol. 1. Printed and Sold by Lionel Hassall, MDCCLXX. Sold also by F. Newbery, in St. Paul's Church^{yd}, London.

1 p. Printed title. Some copies have both titles, but many only one.

1 p. To Persons of every Rank and Degree, etc.

i–iv. pp. Dedication to Peter Muilman, Esq., etc. (dated Dec. 21st, 1772). Often wanting.

v–vi. pp. The Editor to the Reader.

Map by Eman and Thos. Bowen. Sometimes wanting.

pp. 7–53. The History of Essex. Commences on p. 7.

pp. 54–350. Chelmsford Hundred.

pp. 351–409. Witham Hundred. p. 369 is numbered 69.

pp. 410–466. Hinckford Hundred. p. 423 is numbered 324.

2 pp. The Editor to the Reader. Frequently bound after p. vi.

Plates: pp. 84, 5. Moulsham Hall near Chelmsford in Essex the Seat of S^ir^ W^m^ Mildmay Bart. Folding.

pp. 92, 3. A Plan of the River Chelmer from Chelmsford to Maldon in the County of Essex. Surveyed By Thomas Yeoman, 1765. Folding. Sometimes wanting.

pp. 126, 7. New Hall The Seat of The Right Honb^le^ the Lord Waltham (Bland sculp.)

pp. 132, 3. The Seat of Rich^d^ Hoare Esq^r^ near Boreham in Essex (Bland delin. et sculp.)

pp. 138, 9. Mausoleum Walthamianæ in Boreham Church Yard. The Monument of the Sussex Family (I Strutt, Del. T. White, Sculp.)

pp. 188, 9. Danbury Place the Seat of Tho^s^ Ffytche Esq^r^ (J. June, sculp.)

pp. 246, 7. The Hide in the Parish of Ingatestone Essex the Seat of Tho^s^ Brand Esq^r^ (J. Chapman del. et sculp.)

pp. 274, 5. Hylands the Seat of John Comyns Esq^r^ near Chelmsford in Essex.

pp. 296, 7. Shreens, in the Parish of Roxwell, the Seat of Tho^s^ Berney Bramston Esq^r^ (J. June, sculp.). Folding. Sometimes wanting.

pp. 324, 5. To John Jolliff Tufnell Esq^r.^ This Plate of his Seat at Langleys in Great Waltham is most humbly and thankfully Inscribed (J. Mynde sc.).

pp. 364, 5. Hatfield Priory the Seat of John Wright Esq^r.^ (J. Chapman, del et sculp.).

This plate is frequently bound in Vol. iv., pp. 118, 9, following the erroneous "Directions to the Bookbinder" issued with the last part.

pp. 386, 7. Fœlix Hall, the Seat of Daniel Mathews, Esq^r.^ (Dunthorne Del^t.^, J. Chapman Sculp.).

pp, 406, 7. This Monument [to John Ray] was Erected in Black Notley Church Yard at the Sole Cost & Charge of the Right Rev^d. Henry Compton, Lord Bishop of London. Vide *Biographia Brittanica* (Bland Sculp.).

pp. 410, 1. A Map of Hinckford Hundred in Essex, Humbly Dedicated to Peter Muilman Esq^r. of Great Yeldham.

VOLUME II.

1 p. Engraved title, 1770. Some copies have both titles, but many only one.

1 p. Lettered title, 1769. The names of the members of the Corporation of Walden for 1770 are given on p. 345.

pp. 3–251. Hinckford Hundred.

pp. 252–325. Freshwell Hundred. P. 321 is numbered 332.

pp. 326–406. Uttlesford Hundred.

1 p. To the Reader.

Plates: pp. 34, 5. Gosfield Hall the Seat of the R^t. Honb^le. Lord Viscount Clare (T. Olive delin., J. June sculp.). Folding.

pp. 80, 1. A View of the Inside of Little Maplested Church. The North View of do. The Plan of do. (T. Olive del., J. Chapman Land Surveyor sculp.). Folding.

pp. 82, 3. Dynes Hall, the Seat of Hen^y. Sperling Esq^r. near Castle Hedingham (Bland del. et sculp.).

pp. 100, 1. Hedingham Castle. To Sir Henry Hoghton Bar^t. of Hedingham Castle This Plate is most Humbly and Thankfully Inscribed (Olive delin., Bland sculp.). Hedingham Castle as it was in 1665 (corner).

pp. 102, 3. Kirby Hall the Seat of Pet. Muilman Esq^r. in Castle Hedingham Parish (J. June sculp.).

pp. 138, 9. Auberies the Seat of Rob^t. Andrews Esq^r. in the Parish of Bulmer (T. Olive del., J. Chapman sculp^t.).

pp. 152, 3. Liston Hall the Seat of—Campbell Esq^r. (Olive delin., Bland sculp.).

pp. 174, 5. Over Hall at Gestingthorp the Seat of Edward Walker Esq^r.

pp. 212, 3. Great Yeldham Church, the Hall and School House (J. June sc.).

pp. 238, 9. Bower Hall the Seat of S^r Stephen Anderson Bart. (J. Chapman del et sculp.).

pp. 240, 1. Moyns the Seat of George Gent Esq^r. (J. Chapman del et sculp^t.).

pp. 308, 9. The Bartlow Hills raised over the Slain after the Victory obtaind here by Canute King of Denmark over King Edmund Ironside in the Year 1016 (J. Olive del., J. June sculp.).

Volume I. has for headlines verso p. *The History of.* recto p. *Chelmsford (&c.) Hundred;* Vol. II. has *Hinckford (&c.) Hundred* on verso p. and name of parish on recto p.

Volume III.

1 p. Lettered title, 1770. In one of my copies the engraved title (1770) to Vol. II. has been used with the third I. pencilled in.

pp. 3–101. Uttlesford Hundred.

pp. 102–140. Clavering Hundred.

pp. 141–305. Dunmow Hundred. Corrigenda on p. 305.

pp. 306–415. Ongar Hundred.

1. p. To the Purchasers.

Plates: pp. 18, 9. Stansted Hall the Seat of W^m. Heath Esq^r. (J. Chapman del. et sculp.).

pp. 34, 5. Quendon Hall the Seat of Henry Cranmer Esq^r. (J. June sculp.).

pp. 206, 7. Thaxted Church (Bland sculp). Folding.

pp. 314, 5. A view of Ongar Castle belonging to Cap^t. Moling (J. Chapman L^d. Surveyor Del^t. J. June sculp.).

pp. 378, 9. Greenstead Hall, the Seat of Charles Rebotier Esq^r. (J. Chapman del. et sculp.). Greenstead Church (corner).

pp. 390, 1. Hill Hall, the Seat of S^r Charles Smyth Bar^t. (J. Chapman del. et sculp.).

pp. 404, 5. Coopersale Hall, the Seat of Mrs. Chevely (J. June sc.).

Volume IV.

1. p. Lettered title, 1771.

pp. 3–63. Ongar Hundred.

pp. 64–145. Harlow Hundred.

pp. 146–199. Waltham Hundred.

pp. 200–298. Becontree Hundred. pp. 207–8 are repeated; 231 is numbered 131.

pp. 299 337. Havering Liberty. pp. 303–6 are numbered 203–6.

pp. 338–393. Chafford Hundred. p. 355 is numbered 335.

Plates : pp. 28, 9. Hutton Hall the Seat of Dan^l. Booth Esq^r.

pp. 32, 3. Albyns the Seat of S^r. Anthony Abdy Bart. (J. Chapman del. et sculp.)

pp. 48, 9. Navestock the Seat of the R^t. Honb^le. the Earl of Waldegrave (J. Chapman del. et sculp.).

pp. 96, 7. Upper House at Little Parndon the Seat of Edw^d. Parsons Esq^r. (J. Chapman del. et sculp.).

pp. 106, 7. Durrington House the Seat of Sam^l. Feake Esq^r. (J. Chapman del. et sculp.).

pp. 112, 3. Barrington Hall at Hatfield Broad Oak the Seat of John Barrington Esq^r. (J. Chapman del. et sculp.).

pp. 156, 7. The Abbey House at Waltham Holy Cross the Seat of S^r. W^m. Wake Bar^t. (J. Chapman del. et sculp.).

pp. 180, 1. Copped Hall in Essex the Seat of John Conyers Esq^r. built 1753 (J. Hakewill sculp^t.). Folding.

pp. 204, 5. Prospect House the Seat of Rob^t. Moxon Esq^r. (J. Chapman del. et sculp.).

pp. 228, 9. Wansted House the Seat of the Right Honb^le. the Earl of Tylney (J. Chapman del. et sculp.).

pp. 240, 1. The Seat of Henry More Esq^r. at Low Layton Essex (Bland sculp.).

pp. 254, 5. A View in the Garden of Upton House near Stratford Essex (J. Chapman del. et sculp.) Folding.

pp. 276, 7. Valentines the Seat of Charles Raymond Esq^r. (J. Chapman del. et sculp.).

pp. 290, 1. Dagnams the Seat of Henry Muilman Esq^r. near Burntwood Essex (Bland del. et sculp.).

VOLUME V.

1 p. Lettered title, 1772.

pp. 3–19. Chafford Hundred.

pp. 20–163. Barstable Hundred. The numbering of pp. 37 and 39 is reversed.

pp. 164–259. Rochford Hundred.

pp. 260–365. Dengey Hundred.

pp. 366–410. Thurstable Hundred.

pp. 411–459. Winstree Hundred.

460–472. Tendring Hundred. Correct headline of p. 470. TENDRIG HUNDRED (N omitted).

Plate: pp. 414–415. The Gate-House or Tower of Layer-Marney-Hall in Essex, Formerly one of the Seats of the Lord Marney and now of Nicholas Corsellis Esq$^{r.}$ A^{o} 1742 (G. Vertue sculp.). Folding.

VOLUME VI.

Lettered title, 1772.

pp. 3–110. Tendring Hundred. The numbering of pp. 62 and 64 is reversed.

pp. 111–252. Lexden Hundred. P. 155 is numbered 152.

pp. 253–340. Colchester Hundred.

pp. i–viii. Index . There are several errors and many omissions.

pp. i–xviii. A list of the Subscribers' names [507]. P. ix is numbered xi.

1 p. Directions to the Bookbinder.

Plates: pp. 24, 25 S$^{t.}$ Osyth Priory the Seat of the Right Honb^{le} the Earl of Rochford (Dunthorn del., J. Chapman sculp.). Folding.

pp. 30, 1. Mistley Hall the Seat of the Right Honb$^{le.}$ Rich$^{d.}$ Rigby Esq$^{r.}$ (J. Chapman sculp.). Folding.

pp. 116, 7. Oldfield Grange the Seat of Osgood Hanbury Esq$^{r.}$ near Coggeshall in Essex (J. June sculp.).

pp. 156, 7. Little Birch Hall the Seat of James Round Esq$^{r.}$ (Dunthorne del. Bland sculp.).

198, 9. [Colne Priory], no legend (J. June sculp.). Folding.

242, 3. Langham Hall. The Seat of Jacob Hinde Esq$^{r.}$

In the British Museum (King's Library) copy we find the following manuscript notes, here printed *lit. et verb.*

[End of Vol 1]

The Author Peter Muilman came at 14. years of age from Holland in February 1722 was the 3^{d} of 5 Sons & one D^{r} of Pieter Schout Muilman & Maria Meulenaer of Amsterdam, Marchant; but of on Ancient famely; Originally Counts of Berengen in the Dutchy of Braband, a youngerbranche Left the family on account of the Spanish Persecution & Inquisition, & Retired unto the Province of Zutphen, now one of the 7 United provinces of their High Mightiness the States General there they Seated themself near Deventer on an Estate called. de Muijl, where

they have & still continue althô now 300. Years ago from this House they took, and changed their Name ; to Muilman.

In process of Time about 200 years ago Some of the family betaking them self to Trade & Marchandises, remooved & Left Zutphen, & came & fix'd at Amsterdam, whan Trade was in its Infancy, & with y^e^ Industy of Its inHabitants & numbers from all parts flyeing from the Spanish & Germain persecutions came to settle there also, add to this the abolution of the Edict of Nants by the Franch &c^a^ soon made it Necessary to accomodate the New commers. Accordingly the town was extended & at 3 different periods off Time, was Inlarged to what it now is—the last augmentation being in A^no^ 1660, Most of the family continueing in commerce, except one Branche took to Divinity, there being at one time, a Father and 4 if not 5 Sons in Holy Orders, at the Hague & other places. & whats very Remarcable, continue the Ministry to this time and with great Repution, being allied by marriage to Some of the best families in the Republick.

My worthy Father Pieter Schouwt Muilman a Wise & most Sencible man & Estimed so—not only by the Marchants but Particularly by All the Majestrates, who often Advised with him in Matters Relatif to Trade the Coin &c^a^ : Gould spetie in his time was verry Rare to be Seen in holland. adviced against coining it, giving this for Reason, it would be ameans of De bauchery. Prodigallity, Gaming in Short Everything that is Bad—whereas by having only Silver 30 or 40 Shillings is as much as People chose to be Loaded with ; and certainly a verry wise & sencible advice ; how ever in process of Time Luxery Increasing since 1720. Gould has been Coin'd & is now Plenty among them.

When his childeren grew up, what to do with 5. Boys he could not tell ; them Self chose to be of the Proffession of their Father, that would not do in one & the same Town ; that Placeing 2. of them in England, those remain^g^ at Amsterdam might be of Resiprocal advantage to each other by the Resiprocal conections and correspondences, Accordingly in 1715, Henry. the Eldest & in 1722 Peter the 3. son came over, & these 2 Brothers Enter'd unto PartnerShip — the first Married Ann, 2^d^ D^r^ of S^r^ In^o^ Darnel Judge of the Marchel Sea Court. left one Daughter, he Dyed on the 4 May 1772.

Peter Muilman the author of this History Married in April 1734 Mary D^r^ of R^d^ Chiswell Late Member of Parliament for Calne, in Wilshire Directer of the B^k^ of England, Justice of the Peace, deputy Lieutenant for the county of Essex, with whom I had not only a Good fortune, but her only Brother Richard Chiswel Dyeing on the 3 July 1772. without Living a will, his Sister Mrs Muilman came in to all his Great Fortune of above £120,000—which I did not chewse to have the Trouble off. Resigned to my only Son Imediatly he taking to his own Name of Rich: Muilman That of Trench, Chiswel. by Virtue of the Kings Signe Manuel, baring the arms of Both families ; is a Marchant of London, and off Debden Hall near Newport, & Saffron Walden Essex—is a Justice of the Peace, & deputy Lieutenancy of the S^d^ Co : as well as my Sole Heir.

With part of my own Patrimonial I had from my Father from Holland, I bought the Great and Little Yeldham, and Kirby Hall Estates in Essex.

Advantages obtained for the Nation Since I have been in it the Rate of Interest when I can [? came] in A^o^. 1722 was 6 pc^t^. having many Millions belonging of the Dutch in our Pu[b]lick funds. I coaperated with the D^k^. of Newcaster to Reduce it to 5. after that from 5. to 4 and Lastly from 4 to 3 pc^t^. at which Last

verry Lowe Interest I procured many Millions, an Emence saving to the Nation & was Instrumental of Saving one Million ann: many years. In 1745. The Rebells coming to Derby Caused Such a consternation & so violent a Run on y Bank for 4 a 5 days, which had it but continued one day Longer must have occasioned a Stop, and a general Bankrupcy; the forces than abroad would have deserted The army and navy at home, for want of Pay would have mutinied, so alarming a crisis of Affairs. a Warr against french & Spain abr^{d}. and a Rebellion in the hart of y^{e} Nation with 100 Millions of debt upon us, every body frighted & no body could Think of a Remedy, not £5000 left in gould in the Bank; at last I hid [*sic*] upon the Thing, on Tuesday morning I went ab^{t} desired the comp^{y}. of the Gouvernors some of the Directors, Some cap^{l} Bankers, Mess^{rs}. Gore, Van Neck & many Principal Marchants & cap^{l}. Traders; met at the Kings arms Tavern in Cornhill, and there Proposed to Enter Imediatly unto an assotiation to Support the Bank and Restore confidence & Publick Credit, by engaging one the other to take no money out, but Imediately carry Back all the cash possible, to refuse no B^{k} Notes, but to take again all that offerd, this Resolution being unanimously approoved off. was Imediatly Sign'd & Seald by 500 March^{ts} & principal Traders and all faces again where chearfull and money plenty. the Rebells hearing of all this, disappointed of parteking of their Expected Booty; thought of nothing but how to find their way back to Scotland; this Manoevry got me Universal thank of all wel wisshers of the Nation

A few years ago I proposed to Ministry a Tax on Inheritances in the colateral Line, w^{ch} the D^{k} of Grafton highly liked & approoved off. but S^{d}. he could not carry it, thrô. I. undertook to do it & Should have done it had the than General Election been over. this Tax would have brought in (its thought) 3 Million a year. it may Still be done at any time.

Beckford, Wilks, & others of that Party. I answerd, Silenced, & instead as was Expectd that Blood w^{d} have been Spilt & many lives lost the Day he came out of Goal, I prevented by my Warning Letter to the first

P : M : $17\frac{3}{11}74$

to be Continued in the 2^{d} Vol :

Continued from the End of the first Volume.

Being on the Grand Jury, Judge Brackston [? Blackstone] in his charges among other bid us take Notice of the Licentiousnes of the Times, the disrespect paid to Gouverment, to the Law, and constitution. that even than at the Time of the Assizes at Chelmsford, a Meeting was helt, to attempt to gett an addres for Redress of Pretended Greivances to the King as from the County of Essex. this wicked Scheme I over Sett and Knipd it in the But [Bud].

By addressing S^{r} W^{m} Maynard one of our Representatifes for the County viz.,

"at the assizes helt for the county of Essex at Chelmsford, we the Grand Jury think proper to address you our Representatives

S^{r} W^{m} Maynard Bar^{t}
John Luther Esq^{r}

We think Proper to Addres you S^{r} W^{m} Maynard for your constitutional Right Voting in Parliam^{t} for a Continuance of 7 Annually Sessions for which as we approove off, you have our Sincere Thanks—But Sorry we are you was not Supported by y^{r} Colegue, our other Representative, who Swerving from his Duty to

his King & Country is not Intitled to our Present, or future Regard, w^ch^ he by his Improper Conduct has so Justly Forfeited

In behalf of the Grand Jury
Tho^s^ Fitch High Sheriff."

This was approoved by the Judge who added by altering Either by taking of, or adding too, he w^d^ spoil it—

"An addres of a Grand Jury is always taken as the General Sence of the county at Large—so this addres over Sett the pretended address ab^t^ Greivances from some few in the County to the King never more heard off. this Manoever of mine was wel Timed & approoved off.

An act of Parliament Past, so absurt that it was Amasing it could ever pass both houses. by it, all Loaded Wagons in Green Lanes & by ways might only have 3 horses, but when any could gett on to a Turnpyke Road, (when they might & w^th^ their 3 horses have gone on they where at Liberty to add 2 moor.

In most green Lanes & by ways the 3 horses could not draw their Loaded wagens, Especially such as Lived at distances from the Turnpike Road, If under, these difficulties they clap'd on a fourth horse comes an Informer, than there was £5—forfeit to be paid.

"Upon this Seing Plainly If this Law continued all the farmers must be Ruind, provisions be made considerable dearer & the Produce of the Land Lay Rotting in their Barns, I say foreseeing this Unavoidingly must by the final Consequences, I again Summond all Noblemen, Gentlemen, farmers and others concerned in the Land carridges of the county of Essex to meet at Chelmsford accordingly when inStead of a couple of hundred farmers, then came 800 Noblemen Gentlemen &c^a^ S^r^ W^m^ Meldmay Bar^t^ was put unto the Chair, Instructions drawn up to

S^r^ W^m^ Maynard Bar^t^
John Luther, Esq^r^
to the Members for
Colchester Harwich
& Malden
} For y^e^ county

& all Resident Members In y^e^ County."

at this Meeting the following Resolutions was come too

"We the Gentlemen Farmers and all other Persons concern'd in the Land carriages in this county, being this day met at Chelmsford, Pursuant to an advertizement to consider of a Proper Methode of Applying to Parliament, for a Repeal or amendment of an Act of last Session, Limiting the Number of Horses to be used in the Wheel Carriages.

"and we being Imformed [*sic*] from the Printed Votes of the House of Commons that a Bill is already brought into the House for that Purpose

"We do, therefore Earnestly Request. & Require the Representatives of this county that the[y] do attend & Propose at the Time the above Bill shall be taken in consideration to have the Bill alterd van [from] 3 to 5 horses on the by Roads, and Green Lanes.

These Resolutions being agr^d^ to Peter Muilman offerd to Sett out Imediatly for London & to deliver them to the 2 Representatives for the County.

Then a Motion was made and Seconded

"That the Thanks of the county of Essex be Return'd to Peter Muilman Esq^r^

as the original Promoter of this Meeting here at Chelmsford the 15 December, when it was Resolved to apply to the Members for the county to use there Endeavours to obstain a Repeal of that part of the act of Parliament which Limited carriages from going with more than 3 horses in private Roads, and by that application the act was Imediatly altered.

"Also for his Indefatigable pains in Endeavouring to obtain the Reduction of One Shilling in the Pound of the

Land Tax, being	500000
& the Repeal of y^e^ Tax on Wind[ows]	331000
also that on Leather	216000
d^o^. Soap	187000
& finally that on Candles	172000
yearly	£1,40600–

and giving in Lieu there of a Tax upon Inheritances in the Colataral Line, w^ch^ if Establish[ed] in the Manner it is in Holland would here bring in £3 ,, — Millions of £ a year."

This Proposal met with Universal Applause, Especially being told it was with Approbation of

To be continued in the 3^d^ Volume.

Continued from the 2nd Vo's Last blank Leave.

of Ministry than D^k^ of Grafton and L^d^ North, the Reason it was not Proceded on, it was adjourn'd till after the Last Gen^l^ Election at w^ch^ I put up

	against
Eliab Harvey	S^ir^ W^m^ Maynard Bar^t^
&	&
Jacob Houblon	John Luther Esq
Esq^rs^	

but notwithStanding I offered the county the afore s^d^ Plan, with all the advantages, intended to betacked to it If the would but Elect Mess^rs^ Harvey, and Houblon. Party Zeal Run so high, as to Loose Sight of Private Interest and future advantages to Poster[it]y, thinking my Self in this Instance Exceedingly Ill Used by some part of the freeholders of the county of Essex. I told them I wood give mySelf no further Trouble and Expences for People that would, nay did work so much against their Benefit. having on this occasion Inbibed [*sic*] so much chagrin and Bitternes, that I would drop all public affairs & Sitt down Qu[i]et & contented with the Great Service I had so often done them, and the State & Nation at Large, which takeing all and all together, I have pride, Vanity & proper ambition Enough to say no Private Person ever had the Like oportunity Thrown in his way. for which the Disposer of all things only be Thank'd & praised, how well I executed the designs of Heaven one can only Judge by the Happy Sucess.

I shall conclude these memores with the March^ts^ addres, deliverd that Memorable day of Riot & confugion when Insulted in the most grose manner by an Enraged Mob, purposely hired and Sett on, In many Dangers have I been in defence and Support of the Family, now Especially Seated on the Emperial Thrown, but never nearer Loosing my Life than that day at the Gate off Temple Bar ; may his Magesty Live Long, & happyly Reign in the hearts & minds of a Loyal and Gratefull people

I shall only add the Marchants address as Penned by me, the first moover and Promoter of Addresses on this Occasion May it Please y^r^ Magesty—

Y^r^ Majestys most dutifull
and Royal Sub^t^ & Serv^t^
Peter Muilman

To the King^s^ most Excellent Majesty

The Humble Address of the Marchants
& Principal Traders of the City of London

Most Gracious Soverain

We y^r^ Majestys most dutifull and Loyal Subjects, the March^ts^ & Principal Traders of the City of London, Humbly beg leave to approche y^r^ Sacred Thrown, with our Unfained Assurances of Inviolable Duty, & affection for y^r^ Royal Person and Gouverm^t^ the Suffort [*sic*] where of in y^r^ august House we will maintain, by opposing all disturbers of the Pub^lk^ Repose.

It is with the Utmost Concern & abhorrence we see a Spirit of Faction go forth at this Time, Instigated by a very few Ring Leaders, and their abetters. who Wickedly Endeavour by Riot & confusion to Overturn, the Very Essence of Gouvernment. (y^e^ Law)

Happy are we in Knowing. that when the Lagislature Shall Think it a fitt and Proper Time to Interpose, they have it in their Power ; Effectually to crush the very Sperit of Sedition.

We beg Leave to Assure y^r^ Majesty that by far the Greatest part of the Inhabitants of this Populous city, detest these Proceedings and are fully Determined to oppose the Same with all their Power, by Endeavouring to maintain & Support our Excellent constitution under y^r^ majesty's most mild Gouverm^t^.

May the creator of all beings grant y^r^ majesty a Long, and Prosperous Reign.

And may there never be wanting a Prince of y^r^ Illustrious Line, to Sway the Septor over y^r^ Majestys Extender [*sic*] Empire.

And finally may all Unite & Become a Loyal & gratefull People, who's Liberties and properties are Securily Lodged with the Guardians of the Nation.

N P, this Addres was Signed by upwards of 500. of the Principal Inhabitants of London in a Long Train of Coaches, till we got to Temple Barr, where the mob had taken Poss[it]ion & insultingly flung Stones dirt &c^a^ on us, broke our carrages, the addres meracolously Escaped their fury, being under the coushon of the fore seat, thought to be Lost, but the coach being gone to the coachmaker to be Repaird, was there Luckely found whole & Entire, so after Long Seeking brought to S^t^ James near 5 or 6 o Clock.

My Speech & Letter to W^m^ Beckford Lord Mayor of London cautionin^g^ him of Behaving with more Moderation the day Wilks was to come out of Goal had the desired Effect

Continued in Vo. 4^th^.

From the 3^d^ Volume.

that day was contrary to all Expectation verry Quiet & not the Least disturbance happend occasiond as M^r^ Rigby said by my timely Admonitions, who & S^r^ Edward Blacket thankd me on the Part of the House of Commons,
As the D^ke^ of Newcastle & the Earl of Grandville did for & on behave of the House of Lords, and on behalf of the Court of Ald^m^ S^r^ Rob Ladbrooke and alsop.

In all former Warrs Treasure[er] used to Sent to the Principal Marchants to Contract for what Money the Nation wanted abroad, this Last time they Sent to Messrs Gore Pointz and Gulston, 3 Gentlemen who before hand fix'd the Price they would offer to do it for & that without much hasitation. Mr. Pelham & Grenville at ones gave them Mr. Pinckney Wilkinson & our house offered the Board to do the Same Buisness, Messrs. G. P. G. did & that £32000 p annum more advantatious to ye Nation, but our Proposal being thrown under Loose Papers, where not found till after they had contracted for that year, however the Next year Gore, Poyntz and Gulston came down to our price for the Remainder of the 11 year, so by our Interfere the Nation Saved £3,52,000 by this one article.

I told Ministry I had a Plan agst Bribery and Corruption at Elections for Members of Parliament pr Example for the County of Essex or Borroughs of Colchester Malden & Harwich viz :

"the county having 415 Parishes shd abt Michelmas annually sent from Each Parish 2 of their most Sencebellist men to Chelmsford, each Parish sending for the county Stok 2 guineas making thus £871 : 10—& this to be charged to the overseers Rate."

These 830 Men's coming to Chelmsford Should there chowse 35 well call the county Parlemen, or Standing Committee, they shd Subdivide them Self in to 5 Committees of the principal classesses [*sic*] of the People viz., Marchts, Manufrs, Agricl, Navigt, & Law to these Grt Power & Authority Shd be delegated, he might give Premiums & Rewards, contribute to Relief distressed & do Number of Good offices.

If any Ingenious Manufactorer Husbandmen &ca Shd find out any thing New, not known before & wanting 30, or £40 To Sett up, or Bring it about, they have but to State their Cases to the Essex Parliament, If they think it a likely thing of advantage to the Publick in General, or Individuals in Particular they Will Referr it to the proper Committees who giving it their Sanxtion they will have their Request granted always giving Bond for the money to Return it when able, that others again may have the Same benefit.

Supose a fisherman in a Storm at See Shd Loose his Vessell, by wch misfortune a Whole family might become Chargeable to a Parish in this cause no, State yr case, go to Chelmsford & there's yr Money. Built, or buy another vessel give Bond to Repay when you are able,

Have no Lawsuit but to to Chelmsford & State yr Case, those 7 worthy Gentlemen with out fee or Reward will do yr buisness as well as a Jury of 12—& safe yr family from distructive Laws Suits.

Now as to Political Matters Elections &ca no Man but an Essex men Shd be permitted to Stand for the County or Borrows a foundamental Rule, no ways to begone of off, shd an East or West Indian or any other forreigners offer to force him self in by Bribery Corruption or Debauchery, he Should be warned off, not Listering [?] all the Parishes shd be Summond to Sent "thair 2 deputies to Chelmsford & told of the Intrusion & a General confederation Entered unto of the whole county having a Stock of ye 2 gs from Each parish to Back them & the Genl Concurrance and good wishes for the Natives where is there a Man alone so hardy as against Such an united Power

Peter Muilman

London 28 March
1774

NOTES AND QUERIES.

Washington, Rector of Purleigh.—The Rev. Lawrence Washington, uncle to the gallant colonel who was the King's Governor at Worcester, had been cast out of his living at Purleigh in 1643, by order of Parliament, upon the false charge that he was a public tippler, oft drunk, and loud to rail against the Parliament and its armies; but really because, with all his race, he was a royalist, and his living one of the best in Essex. It was his sons who left off hoping to see things mend in England and betook themselves to Virginia. His ruin had come upon him while they were yet lads. He had been a brilliant University scholar, fellow and lector of Brasenose, and rector of Oxford, but he could give his sons neither a University career nor hope of fortune in the humble parish pitying friends had found for him in an obscure village of Essex; and when he was dead they saw no reason why they should stay longer in England, where Cromwell was master.

John Washington, the oldest son of the unfortunate rector, reached Virginia in 1656, having made his way to the colony as "second man" to Edward Prescott, merchant and shipowner, in whose company he had come; and his brother Lawrence, after passing to and fro between England and the colony several times upon errands of business, presently joined him in permanent residence upon the "northern neck" of rich land that lay between the Rappahannock and the Potomac rivers. It was a region where every settlement as yet was new. . . .

Lawrence Washington, though he still described himself, upon occasion, as "of Luton, County Bedford, merchant," found his chief profit where he made his home, with his brother John, in the new County of Westmoreland in Virginia. . . .

There the Washingtons had become country gentlemen of comfortable estate upon the accepted model. John had begotten Lawrence, and Lawrence had begotten Augustine. John had thriftily taken care to see his offspring put in a way to prosper at the very first. . . .

It was in the mid-season of this time of poise, preparation, and expectancy that George Washington was born, on the 22nd of February, in the year 1732, "about ten in the morning," William Gooch, gentlest of Marlborough's captains, being Governor of Virginia. He came into the world at the plain but spacious homestead on Bridges' Creek, fourth son, fifth child, of Augustine Washington, and of the third generation from John Washington, son of the one time rector of Purleigh.—*In Washington's Day.* By WOODROW WILSON. *Harper's Magazine*, vol. xcii, pp. 169-189 (January, 1896).

[Cf. *E. R.* ii, 94, and see *East Anglian*, iii, 46. Much Washingtoniana has lately been contributed to the pages of *Notes and Queries*. In the registers of All Saints, Maldon. we find among the Burials, "1652, 21st January [1653]. Mr. Lawrence Washington." I am not sure if this be included in the Washington pedigree. —ED.]

Sir Anthony Deane, Knt., M.P. (E. R. ii, 126).—The descent, and the date of the birth, of this eminent Essex shipbuilder are still a matter of uncertainty, although a writer in the *Dictionary*

of National Biography states that Sir Anthony was born *c.* 1638, and was the eldest son of Anthony Deane, mariner of Harwich, whose will (P.C.C. 227 Pell) was proved in 1659. But in an exemplification of arms and grant of a crest made to Sir Anthony in 1683, he is described as "son of Anthony Deane of London, gent., and grandson of Anthony Deane of Gloucester." (*East Anglian*, n.s. iii, 147).

An Anthony Deane, of Gloucester (presumably the same as the above), matriculated as a poor scholar at Bradgates Hall, Oxford, June 18th, 1610, Æt. 14, and was then described as "*son of Edward Deane of Pinnock, Gloucestershire.*"

Richard Deane (1610—1653), the Regicide, was also a son of Edward Deane of Pinnock, Gloucestershire (see M.I. to Anne, widow of Edward Deane, in Buckingham Church), so the pedigree runs thus:

Joan Colet = Edward Deane of Pinnock, Gloucestershire. = Anne Wase, m. 1609, d. 1670. M. I. Buckingham.

Anthony Deane of Gloucester =

Anthony Deane of London =

Sir Anthony Deane, Knt., of Harwich.

Richard Deane, bapt. at Guyting Poher, Gloucestershire. July 8, 1610. The Regicide, General at Sea. d. June 2, 1653, buried in Westminster Abbey.

Richard Deane, the Regicide, used the same arms as his namesake Sir Richard Deane, Lord Mayor of London, 1628, and consequently is presumed to have been a relation, possibly a grand-nephew. The Lord Mayor was a son of George Deane of Dunmow, Essex.

The Regicide, too, had some connection with this county, for he left his estate at Hornchurch, Essex, to his sister Mary, widow of Dru Sparrow, secretary to the Generals at sea, who was killed in action, February 18th, 1652.

Sir Anthony appears to have borne the same arms (with but a slight difference of tincture, the chevron being *sable* instead of *gules*), as Sir Richard Deane, the Lord Mayor, viz., *Argent on a chevron sable between three Cornish choughs proper as many crosses patty or*, and his Crest was, *On a wreath argent and sable, the stern of one of his Majesty's first-rate ships called the "Royal Charter," in natural colours, viz., lower counter and buttocks*

sable, sternpost proper, second counter, galleries, uprights and taffrail or.

This crest was evidently an allusion to Sir Anthony's eminence as a shipbuilder, for he commenced life in the dockyard at Woolwich, and by his industry rose to be Surveyor-General of the Royal Shipyards, and a Commissioner of the Navy in 1675. On April 20th, 1667, he received a commission as captain of a company which he was to raise, train, and exercise from amongst the workmen in Harwich yard for defence of the port in case of foreign invasion, so Samuel Pepys, his friend and colleague in the representation of Harwich, speaks of him in his *Diary* as Captain Deane. He was knighted on board ship about 1675, and was elected M.P. for New Shoreham, Sussex, in 1678, and M.P. for Harwich, Essex, in 1678 and 1685.

In 1676, and again in 1682, he served the office of Mayor of Harwich.

He was twice married, his second wife being Christian, daughter of Robert Hawkins, of Lyons in Bocking, and widow of Sir John Dawes, Knt., of Putney, whom he married in the Church of St. Martin Outwich, London, July, 1678. He died at his house in Charterhouse Square, London, at an advanced age (Holman, in MS. *History of Essex*, says that he was over 90) in 1721, and was buried in the church of the Crutched Friars (Will. *P.C.C.* 112, *Buckingham*).

C. F. D. SPERLING.

Middlesex, Kent, Surrey, and Essex: A Contrast.—In ESSEX REVIEW, vol. iv, pp. 260-61, is recited a comparison between the counties of Kent and Essex made in the year 1776 and not to the advantage of the latter. It should interest Essex folk to read the flattering remarks of Sir Richard Phillips in his *Walk from London to Kew*, 1817, in comparing Barnes and Mortlake with the villages of Essex. He says pp. 229-231, in the 1820 edition:

"Both of them (Barnes and Mortlake) contain some handsome villas, and they are pleasantly situated on the banks of the Thames; yet they are less beautiful than they might be rendered by very slender attentions. There is no public taste, no love of natal soil, no pride of emulation apparent, though the *Scite* is one of the finest in England. A few mansions of the opulent adorn both villages, and the country fascinates in spite of the inhabitants; but the third and fourth-rate houses have a slovenly and often a kind of pig-sty character, disgusting to those who, in the beautiful towns and villages of Essex, have seen what may be done to improve the habitations even of humble life. Lovely Witham, and Kelvedon, and Coggeshall! what examples you set to all other towns in your neatly painted and

whitened houses. Unostentatious, though cheerful—and inviting, though chaste and modest; what a contrast do you present to the towns and villages in MIDDLESEX and SURREY and even KENT! If poverty forbids a stuccoed or plastered wall, the cleanly and oft-repeated whitewash proves the generous public spirit of the occupant, while the outside seldom has occasion to blush for the inside. A spirit of harmony runs through the whole, and a pure habitation is indicative of pure inhabitants; thus, cleanliness in the house leads to neatness of apparel—both require order, and out of order grow moral habits, domestic happiness, and social virtues. Nor is this theory fanciful; Witham, Kelvedon and Coggeshall, form a district which is at once the most beautiful, the least vicious, and the happiest, in the kingdom. One virtue is doubtless consequent on another, and one good habit generates another; the result is the harmonious triumph of virtue! If it be doubted whether the whitewashed exterior is more than 'an outward and visible sign' of the purity within, I reply, that virtue is so much the effect of habit, that whatever improves the habits improves the character, and that, if a house were frequently whitewashed within and without, it could scarcely fail to banish personal filth from the inmates; while habits of cleanliness, which call for habits of industry, would produce the rest. I do not charge on Barnes and Mortlake exclusively the characteristics of filth—they are not inferior to other villages within ten miles; but the whole require improvement, and I recommend Witham, Kelvedon, and other places in that district of Essex, to their imitation."

JAS. KENNEDY, Romford.

Robert Mott, Bellfounder?—The second bell in Upminster Church is thus inscribed: "Robert Mot made me, 1583." As I see in both Morant and Davids that a person of that name was Alderman of Colchester in 1583, it would be interesting to know if he was a bell founder. Can any reader tell me?

THOMAS L. WILSON, Upminster.

Fframe Yard.—What is the meaning of the term Fframe Yard? I have on more than one occasion come across the same. The site upon which the Old Meeting House, Baddow Road, stood, was in Elizabeth's time called "Ye Fframe Yarde." There is another instance also in this locality. In Chelmsford Church register is a record of the death of one "Rychard Shephearde," who is described as "sumtyme faulkner unto Mr. Paskall of y^e^ frame at Muche Baddowe." Would this term be in any way connected with falconry? Sir John Paschall was Lord of the Manor of Great Baddow.

JOHN GOSLING, Chelmsford.

[The "Frame Farm," of 207 acres, in the parishes of Tolleshunt D'Arcy and Tolleshunt Major, was sold at the Mart, Tokenhouse Yard, on May 20th, 1896, by Messrs. Alfred Savill & Son, for £1,060. Twenty years previously this farm was sold twice within a very short time, first for £7,000, and then for £8,000.]

Billericay (E. R., iii, 182).—I have just found amongst my memoranda an earlier reference to this name than that previously recorded, and it confirms the opinion that Morant's "Belenca," and Holman's "Beleuca," were probably misreadings of "Billerica," as pointed out by General Branfill. In the published *Catalogue of Ancient Deeds in the Public Record Office* (i, 336) we find:

B. 1270. Grant in fee farm by Robert de Veer, Earl of Oxford, to John de Dounham, clerk, of land called 'le Marledelond' in the vill of Dounham, abutting upon the road from Billerika towards Maldon. Kanefeld, Monday, the feast of St. Silvester the Pope, 7 Edward ii [Decr. 31st 1313].

This reference to an ancient highway, now lost, is also interesting. EDWARD A. FITCH, Maldon.

Brass in Springfield Church (E.R., iii, 57).—It will be found, under All Saints', Springfield, that I describe a slab lying in the chancel with the brass of a man in plate armour, the inscription plate and shield over having been reaved, and there was no record to whom the memorial belonged. Upon looking through Symonds' *Notes on Essex Churches* the other day I came upon the following, under the head of Springfield:

In the east end of the chancell a flat stone inlayed with brasse, thus inscribed: Hic jacet Thomas Coggeshall Armiger qui obiit xviii° die Feb. A° Dni MCCCCXXI. Cujus &c. Mary, Lady helpe. And 1 Coate—Argent, a cross between four escallops, sable.

Thomas de Coggeshall presented to the Benefice of Springfield Richards in 1387 (twice), 1388, and 1391. There can be little doubt but that this brass is to Thomas Coggeshall.

FRED CHANCELLOR, Chelmsford.

[*Cf.* Beaumont's *History of Coggeshall*, pp. 92 and 199.]

NOTICES OF NEW BOOKS.

Essex Ballads and Other Poems. By MARK DOWNE. Pp. 76. Crown 8vo. Colchester: Benham & Co.; London: E. Marlborough and Co. 1895. Price 1s nett.

Few subjects are of more interest than studies of folk-lore and of provincial dialects, and anyone is a benefactor who adds something appreciable to our store. Some dialectic literature, however, gives us hard nuts to crack; as, for instance, Barnes' well-known *Poems in the Dorset Dialect*, a volume which contains much true poetry of a high order, but obliges a non-Dorset man to have a wearying recourse

to a glossary, and, indeed, sometimes creates a craving for a translation or "crib" such as a youthful Etonian might feel in the presence of a Greek play.

For East Anglians the *Essex Ballads* now before us present no such difficulties. Their author, who uses the *nom-de-plume* of "Mark Downe," is identifiable with one of a pair of brothers who hold a leading position in our county press. The little volume is full of humour, and, what is equally important if it is to portray life, of *sympathy*; and, as far as we can judge, the dialect bears witness to a trained observation and to an acute ear.

Of the ballads, those which specially commend themselves to us are "There's olluz summat" (a ballad of wrath); "Little Jimmy King'om-come," which is a touching tale of an idiot-boy's persecution; and "These New-fangled Ways," in which one, who declares he "ent owd-fashn'd," protests against "Board Schules," "Geoggerfy," Parish Councils, and new "wäys at Charch":

My booy he come to me the tother night;
"D'yer knaow," he say, "the warld an' you an' me
Are tarnin' on our axles—sich a raite!
Yar woon believe? But there tha's right," says he.

I tarned he on his axles, you be boun';
I cop he one. That maide me reg'lar riled,
That fairly did. The warld a-tarnin roun'!
To hear sich stuff an' nons'nce from a child!
* * * *

They säy *Ah*men instead o' *A*men now;
Tha's on'y jes to be contrairy like,
An' when that come the "Glory be" they bow
An' cartsey. Lor, I'd like to gim a shaike.

D'yer think the Aingels sing *Ah*men? Not thäy,
An' when these ere are dead an' gone th'll see,
Th'll give it to 'em sträight up there, th'll säy,
"You ent a go'n to sing along o' we."

But the best of all the ballads, as we think, is "The Death of Mike," which gives a touch of nature in the old man's dread of the "Warkus" for himself and his wife, his charge to her to "tell the bees" whom they are to work for now; his appeal to the Almighty that he hasn't been in a "public" for a twelvemonth, and his trust in "the rev'rent Johnson."

We will give this "ballad of mournfulness" to our readers in full; and, without extending our notice by comment on the "other poems" which follow, will simply anticipate for this little volume a warm

reception in the homes of Essex, in many of which it has already found a welcome.

THE DEATH OF MIKE.

(A Ballad of Mournfulness.)

HOWD me up a little, Martha, so as I can look around ;
Lor, I feel that cowd an' weak, jes' wrap my showders in your gownd.
I'm a dyin' ent I, Martha ? I don' scarcely recollec'
Who I be or where I bin to—I'm a dyin' I expec'.

Guess I bin a dreamin', Martha, what I min I thought jes' now
I were in the Warkus, wond'rin when I got in there, an' how.
Oo, that wor a laonesome feelin', wonnerful good news that seem
When I knaow tha's all onreal—that were nahthin but a dream.

Howd me up a minute, Martha, open that ere winder there,
Op' it wider, ah, tha's better, so I git a breath o' air,
So I see the fiel's an' that an' knaow I ent a dreamin' still,
So I knaow that'ent the Warkus, where I be a lyin' ill.

I'm a dyin' ent I, Martha ? Howd my han' and don't you gao.
Don' keep on a cryin', missus, you've no call for frettin' sao.
Carn' think what 'll come o' you, though, poor owd gal, when I be gone.
Don' keep on a cryin', Martha ; I carn bear you taikin' on.

Martha, if I goo to-night, remember me upon yer knees.
Präy for me, an' I säy, Martha, min' you think an' tell the bees.
Don't tha's sartin sure to bring some trouble to yer, I'm afräid.
Whisper to 'em softly, Martha, saime as when poor Emmie died.

Lor, I do feel drefful queer, I reckon I shall goo to-night,
I can feel m'self a sinkin' I sharn see the mornin' light.
Howd me up a little, Martha, so I git a breath o' air.
Tha's more easy-like ; now Martha, let me try an' säy a prayer.

MIKE'S PRAYER.

" God A'mighty, I'm a dyin' ; tek I präy my saoul to Hiven.
Mebbe I ha' bin a bad un, do I hop' to be forgiven.
Lord, I *knaow* I bin a bad un, an' I knaow I dussent baost.
But I ent bin in the public for a twelve-m'nth as Thou knaowst.

" God A'mighty, tell my darter Emmie up in heaven with Thee,
I'm a comin' up 'longside her, evermore to live with she,
Tell her, Lord, I bin as saober these twelve months as any livin' ;
Don't she on' believe her father ever could a bin forgiven.

" Lord, I präy look arter Martha, till from this ere warld she gao,
Don't I carn see who's to help her, poor owd gal, when I'm läid laow,
'Less it be the rev'rent Johnson ; Lord, Thou knaowest him, I guess—
Him what maide me leave the drinkin', and give Martha that owd dress.

" Lord, I dew believe in Him who died upon the cross for we,
Which I thank 'm, God A'mighty ; tell Him sao, I präy, from me.
I carn säy n' more, I fare to feel as pow'rless as a mouse,
But look arter poor owd Martha, don't she'll goo 'ithin the House."

Colchester: Notes on some of the more interesting features of the town. Compiled by CHARLES E. BENHAM. Pp. 22. Demy 8vo. Colchester: Benham & Co. 1895.

A short but profusely illustrated account of this interesting town, compiled for the guidance of visitors from the meeting of the British Association at Ipswich last September. Major Bales' folding plate of Colchester as in 1810, originally published in *Colchester Worthies* (see E. R. i. 251) is given as a frontispiece. The leading features along the route to be taken are sufficiently noticed, with references to fuller information.

A Short Account of East Horndon Church. By A PARISHIONER. Pp. 16. Crown 8vo. Brentwood: Wilson & Whitworth. 1895. Price 6d.

The solitary church of All Saints, East Horndon, so often not noticed by the stranger, although it stands on a knoll of rising ground, from which there is a fine view over the valley of the Thames, is entirely built of brick, dating from the early part of the sixteenth century. Its plan is peculiarly curious and interesting, with four small chantry chapels, two of them with priests' chambers over each. This pamphlet gives a full, though not too technical, description of this remarkable church, now in an almost ruinous condition. The Transition Norman font and the Tyrell slab are older than any visible part of the fabric. This incised slab, figured from *The Builder* illustration (see E. R. i. 113) as a frontispiece, is the finest in England, although fractured. Still, after nearly five centuries, every word of the inscription is legible. It commemorates Lady Alice Tyrell (1422). There is a page about Heron Hall, the home of the Herons and Tyrells, which was pulled down at the end of last century.

The November number of *The Country House*, vol. i, pp. 131-142, commences with a well-illustrated and interesting article entitled "Street Markets and Costermongers," by Mr. W. W. GLENNY. Much useful information on this feature of the metropolis has been gathered together, of which the following paragraph is a sample:

> The word costard signified in former days a kind of large apple. Hence costardmonger or costermonger, a seller or vendor of apples, one who generally kept a stall. This explanation is convincing, if further testimony were needed, how ancient and honourable is the business and trade. Probably for 500 years has the coster been an acknowledged institution of the metropolis.

Marion's Prince, a tale of Mersea, by the late Mr. E. T. PAPILLON, is commenced in *The Monthly Packet* for Nov., vol. xc, pp. 551-565.

Hayman, Christy & Lilly Ltd, 113 & 115, Farringdon Road, London E.C.

RUNWELL CHURCH.

Important Notice to our Subscribers.

THE EDITOR much regrets the delay in the appearance of Volume V., but great efforts will be made to ensure the parts appearing punctually in future on January 15th, April 15th, July 15th, and October 15th.

The present part of THE ESSEX REVIEW completes Volume V.

It will greatly assist the arrangements for the New Volume (the first number of which will be issued in January) if intending Subscribers will kindly forward their Subscription (**5s.**) to the Publishers as soon as possible.

Messrs. EDMUND DURRANT & Co.,

90, HIGH STREET, CHELMSFORD.

THE

ESSEX REVIEW:

A Quarterly Journal for the County.

Nos. 19, 20.] JULY, OCTOBER, 1896. [Vol. V.

ESSEX CHURCHES.

XVIII.—ST. MARY THE VIRGIN, RUNWELL.

BY FRED. CHANCELLOR, J.P., F.R.I.B.A.

RUNWELL, or Runewelle, or Ronewelle, as it is spelt in ancient records, derives its name, Morant tells us, from some considerable running well in the parish. There is still a remarkable spring of water on Poplar's Farm, which is always running and has never been known to fail. Mr. Kemble remembers the time when there was only one other well in the parish, consequently pure drinking water had to be fetched from some distance by many of the inhabitants.

The chief manor and lands, but not the advowson, anciently belonged to the Cathedral Church of St. Paul's, to which it was given by King Athelstan, and remained the property of the Dean and Chapter until the 1st of Edward VI, when that king exchanged the manor and advowson of Mucking, and the advowsons of Charing in Kent, Therfield in Hertfordshire, and High Easter in Essex, for the manor of Runwell Hall and manor and advowson of Drayton in Middlesex. The estate was next in Lord Clinton who granted it, 4th May, 1553, to Sir John Gate, upon whose attainder Queen Mary granted it to Susanna Tonge, *alias* Clarencieux, with reversion

to her brother's son, George White. It continued in the White family until 1679, when the then owner, George White, sold it to Simon Rogers, a citizen of London, in whose family it remained for many years. In 1824, it was purchased by Thomas Nash Kemble Esq., the father of the present popular and genial owner. The before-mentioned running well is on this property. Old Runwell Hall is situated about one mile to the north of the church, approached from the high road by a picturesque old chase-way—the present house is a modern one. New Runwell Hall, the residence of Mr. Kemble and built by him, is on the high road from Rettendon to Runwell.

Two other manors and lands were possessed in the time of the Saxons by Lefstan and Edeva, and at the time of the general survey by Eustace, Earl of Boulogne, who held an immense property in about forty parishes in the county. One of these manors was known as "Sandon," named after a former owner, and after passing through the Merk and other families seems to have been granted by King Henry VIII to Cardinal Wolsey, but the estate appears now to be incorporated with the other manors. The other manor is known as Flemings, and, undoubtedly, took its name from a family of that name. How and when they came into possession of the estate is not recorded, but Robert Fleming presented to the living in 1324; it passed through several generations of the Flemings until 1464, when Sir Thomas Fleming died, leaving one son and three daughters; the son, John, died without issue, leaving his three sisters his co-heirs, the youngest, Anne, married Thomas Copdowe, and their daughter, Elizabeth, married Edward, the eldest son of Sir John Sulyard, one of the Justices of the King's Bench in the time of Henry VII and a member of an ancient Suffolk family. Elizabeth Copdowe thus brought Flemings into the Sulyard family. They held the estate until the death of Edward Sulyard in 1692—described on his monument as "the last of his house and family." His niece, Dorothy, succeeded to the property. She married William Marlowe, and their daughter Mary married John Tyrell of Billericay, and thus brought the estate into the Tyrell family. John Tyrell died in 1725. He was the great-grandfather of the late Sir John Tyssen Tyrell, of Boreham, at whose death the property passed to the Wright family, and is now in the family of Rodwell.

The mansion house of Flemings, of which only a fragment now exists, is described by one writer (Suckling) as containing 100

rooms, but by another (Wright) as containing fifty rooms, and a chapel with a right of sepulture. It was, however, a noble mansion, probably erected by one of the Sulyards late in the sixteenth century, but it was in great part destroyed by fire in the seventeenth century. The will of Eustace Sulyard, dated 1st Edward VI, and proved in 1547 (*Trans. Essex Archæol. Soc.*, vol. iii, pp. 180-3), contains a description of the family plate, the state bed, and contents of the armoury, and a schedule annexed gives the prices of various household utensils, bedding, napery, etc., in the reign of Edward VI; this document is valuable as giving us a very good insight into the furniture of an old mansion of that period, but it must refer to an older mansion than that of which the fragments still existing formed a portion.

The fragment that remains consists of three or four rooms forming probably the north-east wing of the old mansion, nearly the whole wing is formed into a bay window on the ground floor, having five lights in front divided by moulded mullions and one light at either side of the projection, the whole divided into two heights by transoms. The first floor is similarly lighted except that the window is more lofty and is divided by two transoms into three tiers. The roof, or attic above, is lighted by a three-light window in the gable, which is ornamented at the base and apex by brick terminals; there is a high chimney shaft on the east side. The apartment on the first floor has a very elaborately panelled oak chimney piece, occupying the whole width and height of the chimney breast. Almost adjoining is a fragment of the old outbuildings, now used as a brewhouse, and probably always so used; the remainder of the house is of modern construction. In the upper centre light of the ground floor window is a shield, now somewhat mutilated, surrounded by a wreath in painted glass (figured in *Suckling papers*, p. 51). The shield is quarterly one and four [Argent] a chevron [Gules] between three phæons or arrow heads reversed [Sable], for *Sulyard*; two and three [Gules] a chevron [Or] between three lions rampant [Argent] Gooche; my authority for this is the Rev. H. L. Elliot. He says: "I take it, however, that William (the father of John Sulyard, who married Alice Barrington) married Joan, daughter and heiress of — Gooche, about the middle of the fifteenth century. This would account for the quartered coat at Flemings." The late Mr. H. W. King in *East Anglian*, vol. ii, pp. 163, 344, gives the name as Good, as also does Morant.

This coat of arms might be supposed to give a clue to the date of the erection of the mansion, but as the Rev. H. L. Elliot explains the Sir William Sulyard who married Joan, daughter of Gooche. flourished in the middle of the fifteenth century. Norden in his map dated 1594 shows Flemings, but he places it to the south of the church, whereas the present Flemings is very much to the north; either then Norden was wrong in his geography, or the Flemings selected a new site for their new mansion, which certainly was not erected before the end of the sixteenth century or beginning of the seventeenth. If there was a Flemings in Norden's time it was a house of no account, as he does not mention it in his "Table of the Halls in Essex." We may, therefore, very safely place the date of the Flemings' mansion as later than 1594.

Portions of the old moats and fish stews can still be traced, and the whole surroundings afford evidence of its having been one of the "stately homes of England."

The advowson was attached to the manor of Flemings until the end of the seventeenth century, when it appears to have passed into other hands.

In Mr. Maxwell Lyte's Calendar of Manuscripts in St. Paul's Cathedral, in *Historical MSS. Commission Report No. IX and Appendix*, are references to thirty manuscripts, principally of the thirteenth century, of sales and grants of lands in Runwell to the Dean and Chapter of St. Paul's. There is also a licence from John, Rector of Runwell, to the Dean and Chapter of St. Paul's, to have a chapel in their capital messuage at Runwell, and a free chantry and bells for the same, A.D. 1251.

The church, dedicated to the Virgin Mary, consists of nave, south aisle, chancel, tower, and north and south porches (see plan, Fig. 1). Although I have examined this church very carefully I have not succeeded in finding a single fragment of stone indicating Norman work; yet, as we have seen, the principal manor belonged to the Church of St. Paul's from the time of King Athelstan, and another manor to the great Earl of Boulogne in the time of the Conqueror, we can hardly think but that there would be a church here in that period. There was undoubtedly a church here in the thirteenth century, as the arcade between nave and aisle is of that date, as are also some of the memorial slabs to be alluded to later on, some of which are actually built into the walls of the present building. This arcade consists of three circular columns with bold

but simple moulded caps and bases (Fig. 2), and two responds with only an abacus moulding for cap, supporting four pointed arches, the ribs of which are doubly chamfered. Whether any portion of the external walls are of the same period cannot be determined, as they are all so plastered over that the materials of which the walls are built and the mode of laying them cannot be seen. If the external walls are of the same date as the arcade, then all the original architectural features have been removed or plastered over, and windows and other details of a later date introduced; but I am more disposed to think that this arcade is all that is left of the thirteenth century church. It is tolerably certain that some altera-

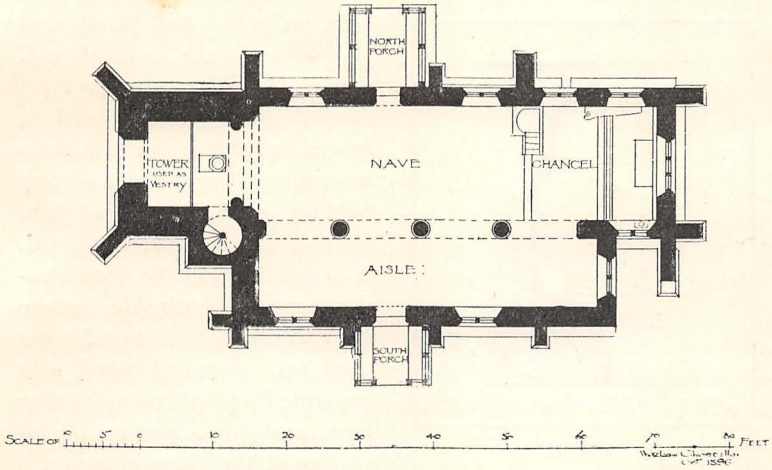


FIG. 1. PLAN OF CHURCH.

tion has been made, for the division between nave and chancel is some three feet to the east of the first column of the arcade, and consequently about one-third of the first arch is in the nave and the other two-thirds in the chancel, an unusual arrangement, and one that could hardly have formed part of the original design; what suggests itself to my mind is that the east wall of the chancel when pulled down was rebuilt more to the west, and that at the same time a portion of the nave was absorbed into the chancel; there is no distinction in the lines of the walls, but the eaves of the chancel roof are lower and the ridge higher than those of the nave. I am very strongly of opinion that late in the Decorated period, towards the end of the fourteenth century, all the walls of the

church, except the arcade, were pulled down and rebuilt. I am strengthened in this opinion by the character of the buttresses, and also by the fact that there is a plinth all round the walls, a feature very seldom introduced in small churches of an early date.

The nave is lighted by two 2-light late Decorated windows on the north side of very simple design with cusped heads; the north door has plain chamfered jambs with a pointed arched opening with label; on the west side of this doorway are the remains of a stoup for holy water; the door itself is modern.

The roof of the nave is now all plastered over, except a small portion, about 6 feet, at the east end, which is boarded and divided into panels; the roof rests upon bold projecting wall plates, and is no doubt the original roof, apparently of the ordinary type, consisting of rafters, collars, braces, uprights and hammers framed together, the plates being held into position by three plain tye beams somewhat cambered. A modern dormer has been introduced on the south side, but the carpenter who constructed it has used two pieces of wood with embattled work thereon, forming most probably a portion of the cornice of the old rood screen.

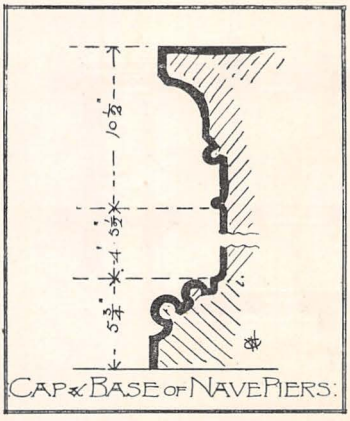


FIG. 2.

The south aisle is lighted by two 2-light south windows and one 2-light east window, all of the same design as the nave windows, in the eyes of the cusping of some of these windows are some pale yellow 6-leaved flowers, part of the original glass of these windows; there are also some other fragments of old glass and three diamond panes of diaper work. In the east apex of gable of aisle is a modern window filled with fragments of old glass. The roof of this aisle is plastered, but if this was stripped off I believe curved timbers would be found to have been introduced so as to form a semi-circular roof somewhat similar in design to the aisle roof of the neighbouring church of Rettendon. There is a south doorway opening into a south porch, it is unusually wide with chamfered jambs; the original door is still there with the old hinges. It would

seem that the east end of this aisle was formerly a chapel, as there is a piscina in the south wall close to the east wall, and there is now the remains of an oak screen of the same date as the aisle which enclosed this chapel, and probably a prolongation of the rood screen. It would seem also that there was another chapel in this aisle west of the screen, as there is another piscina in the south wall on the west side of screen.

The chancel, as I have before suggested in the rebuilding which

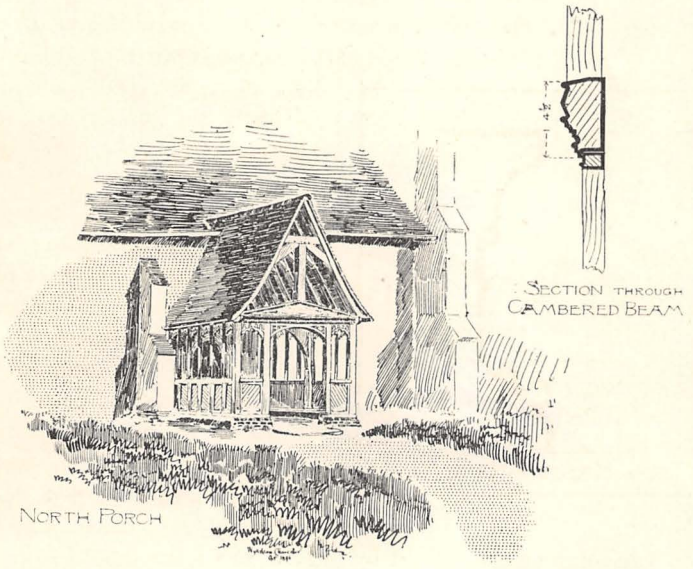


FIG. 3.

must have taken place late in the fourteenth or in the beginning of the fifteenth century, seems to have been pushed westward and so absorbed a portion of the nave; it is lighted by a 3-light east window of mixed design, and by a 2-light window on north and south aisles of the same date as the east window, and also a Tudor 2-light moulded brick window in the north side. The roof is plastered over, and has apparently been reconstructed, as there are no wall plates visible. Under the south window is a piscina, and in the eastern pier between the chancel and aisle is a squint.

It is worthy of notice that the east wall of aisle was evidently

built after the chancel, as it cuts on to the jamb and hood mould of the south window of chancel.

The tower, connected with the nave by a noble archway supported on shafts, is another fine specimen of those stone towers, built with Kentish rag stone, which appear to have been added to many of our Essex churches about the end of the fourteenth or the beginning of the fifteenth century. The walls are about 3ft. 6in. thick, and are strengthened at the north-west and south-west angles by massive angle buttresses, with six slopes in

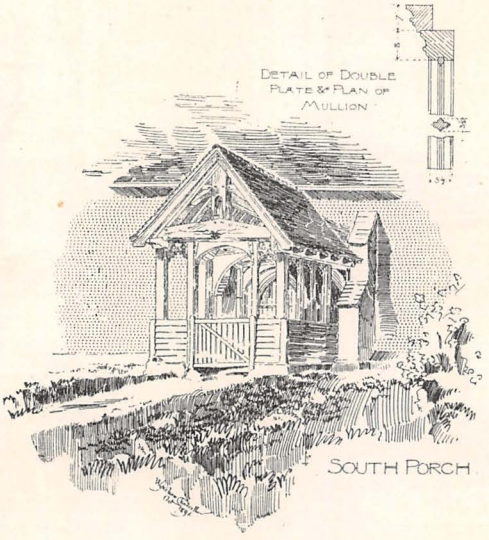


FIG. 4.

each, also on the north-east angle by a square buttress of similar construction, and on the south-east angle by the staircase turret, which for a certain height is carried up as a square projection, and is then, by deep splays, reduced to an octagonal turret carried up above the main tower surmounted by an embattled parapet. There are three external set-offs in the tower. On the ground floor is a noble west door, with deeply cut and very effective moulded jambs and pointed arch covered by a hood or label moulding, over this is a 3-light window with chamfered jambs, mullions and tracing and moulded hood. Forty-three steps in the turret lead up to the first stage of tower, which is lighted by a single-light window on each

face; fourteen more steps lead to the bell chamber, lighted by a 2-light window on each face. In the bell chamber are four bells, three have this inscription—"Robertus Mot me fecit 1591"; on the other—"Recast by Mears and Stainbank, London 1889. Sancte Petre ora pro nobis." Fourteen more steps lead to the lead flat of the tower, which is protected by an embattled parapet, and upon the timber of which the spire is constructed. The spire is a solid piece of construction with oak cross beams, upon which rest a centre post which receives the rafters, and from which braces spring to strengthen and stiffen the whole framework; it is covered with oak shingle. The staircase turret is approached from the interior of the tower.

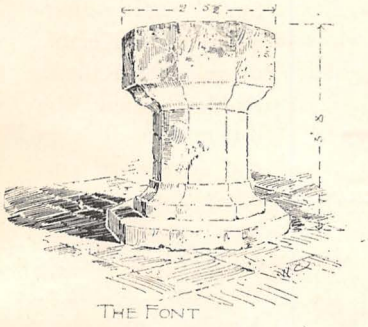


FIG. 5.

There are both north (Fig. 3) and south (Fig. 4) porches of oak and of good design; although not alike in design, I do not consider there is any great difference in the date of their construction. They are constructed with posts on cills, the posts carrying the roof plates and having braces to stiffen the roof beams; the sides are filled in with mullions and traceried heads. On the front arched beam of the north porch is an inscription, but being somewhat defaced it is difficult to decipher.

The font (Fig. 5) is of early Perpendicular character, of octagonal shape, with plain base, shaft, and with a simple moulding to the bottom of the bowl.

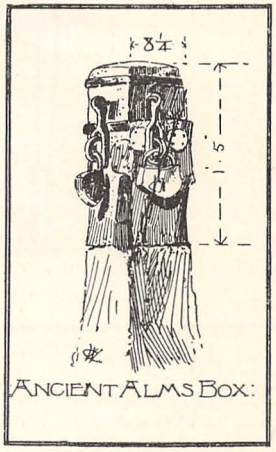


FIG. 6.

There is an interesting old alms box (Fig. 6) which has a history, which I repeat as told me by Mr. Kemble. During the reign of Bishop Wigram at Danbury the late Archdeacon Mildmay upon one occasion took Mrs. Kemble in to dinner. In the course of conversation he mentioned

to her that there was an old poor box, which once belonged to Runwell Church, for sale in Chelmsford. Shortly afterwards Mr. Kemble drove to the Railway Stables, where the ostler, who dealt in old furniture and other items, offered him two figures, calling them ancient Britons. Mr. Kemble told him he wanted to find out the whereabouts of an old poor box. He said he had it, and produced it: at the bottom the following note could be clearly made out, "Rubbish from Runwell Church." Upon being further questioned he said he had purchased it at a sale of Mr. Nottidge's effects, late Rector of East Hanningfield. Mr. Kemble thereupon purchased the lots, and the poor box he has had re-

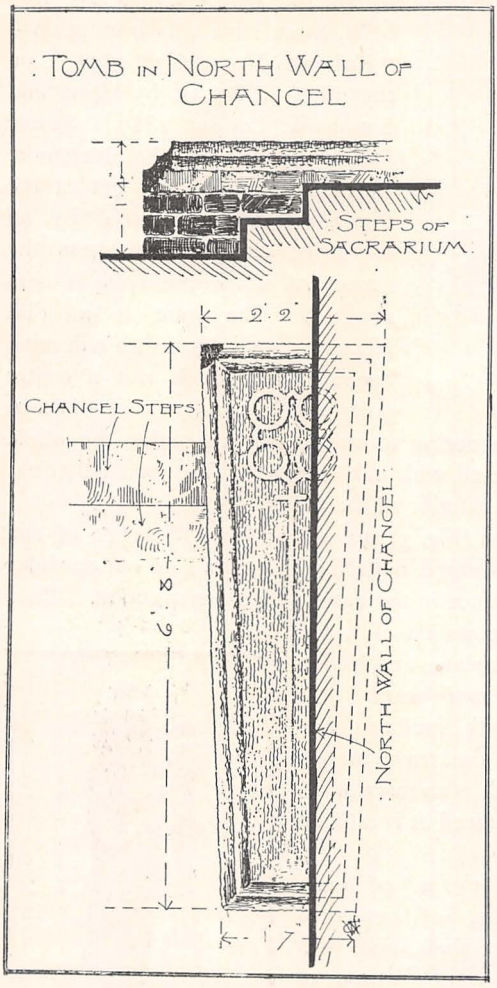


FIG. 7. SEPULCHRAL SLAB.

fixed in the church. A gentleman in Oxfordshire was in treaty for it when it was so timely rescued.

MONUMENTS.

I have before alluded to the monuments of an older date than the present church. There are fragments of sepulchral slabs of

the thirteenth century built into the bases of the south and west buttresses of aisle; there are also fragments of similar slabs at the entrance of both north and south porches; but inside the church, partly built into the north chancel wall, is a very perfect (1) Sepulchral slab, with a double hollow on the edge and on the surface a raised cross (Fig. 7); there is a very similar slab in Dorchester Church, Oxfordshire.

(2) On the north wall of chancel is a mural monument representing a man and his wife kneeling at faldstools, enclosed in a stone panel with pediment over, with the following inscription under*:

Here doe lye Eustace Sulyard Esquier and Margaret Ayloffe widowe sometyme | his wyfe, who had to her first husbande Gregory Bassett Esquier by whom she had | yssue Dorothie ther only daughter and heyre and now wyfe unto Anthonye | Maxey Esquier and to her second husband she had the sayd Eustace Sulyarde | betwene whom they had issue Edward Sulyarde Esquier ther sonne and heyre and | Mary, Margaret, Iane, Anne and Bridgettt ther daughters and to her thirde and | last husband she had William Ayloffe of Brittens Esquier by whom she had no | issue, which sayd Eustace Sulyard died in February in the first yere of | King Edward the Sixte, And the sayde Margarett died y[e] fifte of February mp | lx† and twenteth yere of Our Soveraigne Ladye Queene Elizabeth. |

On south wall of chancel.

3. Marble monument with shield and this inscription:

In the neighbouring earth
lyes the Body of Edward
Sulyard, who died the
VII day of November
MDCXCII aged LXXII being
the last of his House &
Family.

4. On a slab on floor of tower.

The Arms of Sulyard with the following inscription:

Notis et Ignotis
Hoc subest marmore corpus Thomæ Suliardi
De Flemings hac de Com: Scutigeri Qui quidê Thoma
fuit Filius Tertius Edwardi Suliardi Equitis Aurati
ille etiam Thoma Annam duxit Vxore Filiam Vnicam
Thomæ Holl, nuper de Higham in Com: Norf[n]. Armig[r].
ille vero Thoma Suliardus Genitor Noster

* See Ayloffe monument in Hornchurch Church in Chancellor's *Ancient Sepulchral Monuments of Essex*, p. 327, pl. cxvii.

† These are the actual letters. They appear, however, to be abbreviated, as 1578 would be the twentieth year of Elizabeth.

Annorum plenus circiter LXI
cum Patribus et Paribus
in Domino demum placide
Obdormivit
Natus erat } Æra Sat { MDLXXIII
Denatusq : } { MDCXXXIIII
De quo Thoma Suliardo jam jam cœlicola perbeato
Hoc delite dice debit
Notatu Marmore dignum
viz
Vitam egit

The rest of inscription covered by font.

5. A slab with two shields and inscription plate reaved.

6. A slab with the following inscription :

Hic situs est
Edward Sulyard

7. On a slab in tower the following inscription :

Here lyeth interred the Body of
Charles Parker gent. late of
Flemings and Ann his wife
Here also lyeth the Body of
Charles Parker Gent son of
the above Charles Parker Gent who
died Sep 25. 1753 Aetatis suæ 62
The mother of the late Charles
Parker Gent her maiden name
was Anne Sulliard one of the
neices and co-heiresses of Edward
Sulliard Esq[r] of Flemings

The Rev. H. K. Harris gives me the following as the first entries in the registers, which commence in 1558 :

Christininge Ano Dni 1558.
Frances Amye was baptized January 12.
Marriages in Runwell Ano Dni 1558.
Ihon Lake and Elizabeth Lowe were married Feb. 3.
Burrialls Ano Dni 1558.
Frances Amie was burried January 24.

The page is signed at the bottom, "Robert Dureden Curate." Later we find he inscribes himself as Rector. The register is in his handwriting till 1627 ; it is all beautifully written, though the later years show the advancing age of the writer. After Dureden's death the register deteriorates. There is the following entry on the inside

of the cover: "This old Register, which had been lost beyond living memory, was recovered on the 28th Sept., 1870, per Rev. W. Stubbs, Vicar of St. James, Pentonville, who accidentally discovered it, and restored it to the Rector of Runwell."

List of Rectors.

NAME.	INSTITUTED.	PATRONS.
Radulphus.	1181	
John	1251	
Robert de Rudeham	April, 1324	Robert Fleming.
John Vincent	Jan., 1334	John Fleming.
John Scott		
John Selveroane	26 Jan., 1389	Robert Fleming.
Robert Marchall	25 Nov., 1394	do.
Robert Morecott		
James Gerneys	16 Mar., 1407	Sir Thos. Fleming.
Thomas Eleveth		
Thomas Ellys	15 April, 1456	Sir Thos. Fleming.
Reginald Bertlond	22 Oct., 1488	Hy. Dylock and his wife Elizabeth, widow of John Fleming.
John Robotham	8 Feb., 1489	do.
Robert Crauford	8 May, 1492	do.
John Gylder		
Thomas Wylson	17 Feb., 1551	Margaret Sulyard, widow.
Thomas Browne		
Henry Wright	12 Feb., 1559	William Ayloffe.
Thomas Forster		
Edmund Bicknoll	24 July, 1579	Margaret Ayloffe, widow.
John Powell	18 Nov., 1585	Queen Elizabeth (by lapse).
William Daniel	5 July, 1587	Margaret Ayloffe, widow.
Robert Durden	20 June, 1604	Sir Edwd. Sulyard.
Simon Linch	17 Mar., 1629	Simon Linch (pro hâc vice).
Thomas Silliard	9 Sep., 1660	Edward Silliard (or Sulyard).
John Clayton	15 June, 1667	do.
Ithiel Linch	17 April, 1669	do.
Henry Pugh	18 Mar., 1694	Robert Pugh.
Robert Pugh		do.
M. Pugh	1721	Sir Gwys Mertins. / Mr. Negers.

NAME.	INSTITUTED.	PATRONS.
Philip Griffin . . .	1766 . .	Philip Griffin.
George Dutens . . .	1772 . .	
Isaac Moody Bingham .	1780 . .	
Vicesimus Knox . . .	1803 . .	
Thos. Knox	2 Nov., 1821 . .	Wm. Knox Child, Trustee of V. Knox.
Thos. Knox, Junr. . .	12 Jan., 1844 . .	do.
Jas. Henry Beresford Harris .	29 Nov., 1871 . .	Executors of Thos. Knox.
Henry Kingsford Harris .	20 Sept., 1891 . .	M. Kingsford, Esq

FOLK-LORE IN ESSEX AND HERTS.

BY U. B. CHISENHALE-MARSH.

FIELD names and Folk-lore are naturally classed together; both alike speak to us of the lives and customs of our forefathers; of creeds and cults, long since abandoned, but still surviving, though unrecognised, to these modern days. The weird rites of the ancient Druids, the varied ceremonial of Pagan Rome, the manners and usage of our Danish and Anglo-Saxon ancestors and their Norman conquerors, have each and all left their traces or customs, which seem to us foolish and meaningless till we have traced their origin to an act of worship at some heathen shrine, or their connection with some ancient feudal or legal ceremony.

It is the great aim of the Folk-lore Society not only to preserve these vague traditions of the past, but by careful research to discover their origin and their meaning, to trace, through these, connecting links between the most varied races and climes, and, raising them from their degraded position of "old wives' tales," to invest them with the dignity of their true historical value.

I purposely omitted to mention in my last article one or two names which bore more directly on Folk-lore. Thorley is usually said to be a corruption of Thornley, from the briars or thorns which abounded there, but it was Torleia in the Domesday Survey, and I am inclined to think that the name has reference to the worship of the god Thor. Tot Hill Field in Birchanger, Toot Hill near Epping, Toot Hill near Baldock, and very probably Duddenhoe

End were all places at which there were hills or mounds consecrated to the Celtic deity, Teutates. This deity has been identified with the god worshipped in Egypt and Phœnicia under the name of Thoth (in Greece Hermes, Latin as Mercury). There can be little doubt that the Phœnicians, who derived their astronomical knowledge from Egypt, coming in search of tin to the mines of Cornwall, left thus some relic of their knowledge behind them. To show the connection between the British Tot or Teut, and the Egyptian Thoth, it may also be remarked that Tot is Ethiopian for "dog-star," the Egyptians represented Thoth with the head of a dog, and the Druids cut the sacred vervain at the rising of the dog-star.

From these sacred hills flamed forth thrice a year the grand sacred fires of the Beltine in honour of Bel, Beal or Belen, the sun, whose worship was united to that of Teut, these occasions being May Day Eve, Midsummer Eve, and All Hallows Eve. Thanks to Mr. Glasscock's books, we see that the Stortford churchwardens paid certain sums in 1519 for bonfires on Old Midsummer Eve, converted by the Church into the festival of St. John the Baptist. Though this practice has long since died out here, the fires are still kindled in parts of Scotland, Ireland, and France, and still called by the people, descendants of the old Celtic stock, Bealtine or Beltan, the day of Belen's fire. In Cornish dialect, which is Celtic, Tan is fire, and to "tine" signifies to light. Barrington was Belindon at the time of Domesday, and was probably a "hill of Belen." Bengeo was Belinghoo in Domesday. These fires were kindled, and their accompanying sacrifices offered in the spring to ensure the prosperous growth of the crops, at Midsummer for a blessing on the ripening fruits of the earth, and those of the last of October were a thanksgiving for the finished harvest.

It is interesting to compare an osier figure still burnt on June 23rd, at Brie, in France, with that in which the ancient Britons are said to have burnt human beings in sacrifice. There seems to be good reason for supposing that the human sacrifices offered up by the Britons were intended to accompany some such rites as those with which the inhabitants of a great part of Europe still hail the advent of spring or midsummer, or attempt to ward off pestilence. Within the last few years, at least one Russian peasant has been known to sacrifice a poor relation in the hopes of staying an epidemic.

Our carters and ploughmen would be very much astonished if

we accused them of heathen practices, yet the suns and crescent moons which ornament the harness are relics of the belief in the gods whose images are thus represented.

We may trace back to these same Druids our present practice of decorating our churches and houses with evergreens at Christmas, a custom prohibited in 614 as "taken of the heathen people." Dr. Chandler says that when Druidism prevailed houses were decked with evergreens in December that the wood spirits might repair to them and remain unnipped with frost and cold winds till a milder season had renewed the foliage of their darling abodes. Traces of the heathen belief that groves and trees were the abode or personification of spirits are still extant ; in some places the trees are informed when the owner dies, while all about our own neighbourhood it is very customary, in clipping hedges, to leave small bushes or twigs standing at intervals, originally, no doubt, to keep away the evil spirits, or as a propitiation to those that were cut away. Another sign of the belief in trees as sentient beings is shown by the regard paid to the creaking or groaning of furniture as ominous. A person in Clavering says that any death in the family is presaged by the groaning of the old clock, a sign that has never been known to occur except before such an event. The oak and the ash were both sacred trees ; the oak venerated by the Druid priests ; the ash was the "cloud tree" of the Norsemen, with sacred fountains springing from the roots, hence the use we still make of these trees as forecasts for the season in the old rhyme :

> If the oak be out before the ash, all the summer we shall splash.
> If the ash be out before the oak, all the summer we shall choke.

About a mile from Berkhampsted a clump of oaks formerly stood at the junction of two cross roads. It was customary for people suffering from ague to resort there ; they fastened a lock of their hair to a branch of one the trees, aud by a sudden wrench pulled it out. The ague was left with the hair.

Among other superstitions connected with trees and plants, we may note that the sticks of the cherry, the witch hazel, and witch elm are used as divining rods in searching for water. It is said that rosemary will not grow where the mistress is master, and also that where parsley abounds the daughters of the house do not marry. I remember my grandfather's old gardener telling me that he could never grow it there ; my aunts all married. In my father's

time the parsley flourished abundantly, and, curiously enough, only one of my sisters was married during his lifetime.

Another tradition as to the origin of decorating with evergreens at Christmas asserts that the first Christian church in Britain was built of boughs, and that the plan was adopted as most likely to attract the notice of the people, because the heathen built their temples in like manner. From the beginning the Church appears practically to have tolerated such part of the old mythical system as she considered harmless; old sacred rites were taken possession of for the new faith; we often find Christian churches occupying the sites of heathen temples, and Pagan coffins, tombstones, and altars used as coffins and memorials for Christian dead. St. Patrick is said to have engrafted Christianism on Paganism with so much skill that he won over the Irish people to the Christian religion before they exactly understood the difference between the two forms of belief. In a letter from Pope Gregory the Great to the Abbot Mellitus in 601, he requested that

Bishop Augustine shall be told that after due consideration of the habits of the English people, he (the Pope) determines that "because they have been used to slaughter many oxen in the sacrifices to devils, some solemnity must be exchanged for them on this account, as that on the day of the dedication or the nativities of the holy martyrs, whose relics are there deposited, they may build themselves huts of the boughs of trees about those churches that have been turned to that use from temples, and celebrate the solemnity with religious feasting; and no more offer beasts to devils, but kill cattle to the praise of God in their eating, it being impossible to efface everything at once from their obdurate minds; because he who tries to rise to the highest place rises by degrees or steps, and not by leaps."

Five hundred years after this advice the "villein" tenants are still found, as a portion of their services, putting up green booths yearly for the fairs held in honour of their patron, Saint Cuthbert.

Sir William de Baud, of Little Hadham, gave to the Cathedral (Church ?) of St. Paul's yearly a fat buck on the feast of the Commemoration of St. Paul, and a doe on the feast of the Conversion.

The buck or the doe was brought at the hours of Procession to the steps of the high altar in St. Paul's Church, the Dean and Chapter being apparelled in copes and vestments, with garlands of roses on their heads. They sent the body of the deer to baking, and had the head, fixed on a pole, borne before the cross in their procession to the west door, where the keeper that brought it blowed the Death of the Buck; then the Horners that were about the city answered him in like manner. For their pains they had each of the Dean and Chapter fourpence in money and their dinner, and the Keeper was allowed Meat, Drink, and Lodging at their Charge while he stayed, and at his departure a Loaf of Bread, with the effigies of St. Paul upon it, and 5s. in money.

There were belonging to the Church of St. Paul's for both the days special suits of vestments, one embroidered with bucks, the other with does, both given by the Bauds, who continued this custom from their ancestor (Stow). Camden remarks that it looks like a Pagan custom crept into Christian practice; that Diana's temple having stood where St. Paul's now does, a buck might anciently have been dressed up for sacrifice, which the owners of those lands in Essex were obliged to furnish.

From this curious corroboration of the "engrafting of Pagan practices on to Christianity," we must return to the tree superstitions for the origin or partial origin of some other observances. A natural tendency towards imagining that supernatural beings are of like forms to ours led to tree spirits being represented in human shapes. The best known of these to us is the Jack-in-the-Green, our chief representative of the numerous beings who, in various lands, when spring time comes, are robed in dresses made of herbs and boughs; the most familiar not long ago were the King and Queen of May, but the various customs observed on May Day are traceable to as many various sources; each successive invading race grafted many of the rites and customs which they found established here into their own ceremonies; the Druidic Teut became the Roman Mercury; the May festival was made to coincide with the feasts celebrated in Rome in honour of the Goddess Flora. The Saxons continued it under another form; their barons at this time going to their Witenagemote, or assembly of wise men, left their peasants to a kind of saturnalia, in which they chose a king and queen; he wore an oaken and she a hawthorn wreath, and together they ruled the sports. It is said that the Maypole was the great standard of justice in the fields of May, and that here the people deposed or punished their barons, governors, or kings; while the judges' wand of office, now represented by a nosegay, the mace of civil power, and the truncheon of the officer are all derived from hence, and that a mayor received his name from this May, in sense of lawful power.

From a festival of the lower orders we find it resuming its place as a universal holiday. The Stortford churchwardens have various notes of expenses incurred on such occasions, as in 1515: "Paid for bredde and ale when they of Sabysford did come riding to the town to sett their mayes." We read of Henry VIII and Queen Katherine "rising very early in the morning to fetch maye or green

boughs," following the customs of their subjects. Hone gives a long account of the customs observed at Baldock and at Hitchin on May Day; at Baldock in 1838 the lord and the lady of May were still constructed of straw or rags, and dressed up as smartly as possible, and placed at the cottage door to receive the contributions of the passers by. At Hitchin the lads were at work by 3 a.m. fixing branches of May at the doors of all the larger houses in the town, the larger the branch that is placed at the door, the more honourable to the house, or rather to the servants, for if any of them should chance to have offended one of the mayers, a branch of elder with a bunch of nettles is fixed to the door, and this is considered a great disgrace. A Lord and Lady of May accompanied by other characters came round later, dancing and singing a quaint old song. Morris dancers were a great feature in the old May Day entertainments; the Morris dance is supposed to be of Moorish origin, and to be derived to us from Spain. Hence its name. The principal characters were Robin Hood, Maid Marian, and their followers, with the Hobby Horse, the Fool, Tom the Piper, and the Dragon. Bishop's Stortford owned a dragon who appears from the churchwarden's accounts to have paid for his keep by being let out; Braughing appears to have hired him in 1504. I saw a cutting from a newspaper recording that Morris dancers had come annually to the school playground at Hemel Hempstead up to 1815.

The blackening of faces was a very ancient custom. Though of late years left to the chimney-sweeps, it was probably a survival of the masks worn at the May processions perhaps in Roman days. In some places, as at Saffron Walden, the children still go round with garlands. They do not sing the May song then, though they use it in their school games. At Rickling they sing it still. The school-children at Hatfield Broad Oak have given a very pretty and interesting representation of the old May Day sports the last two or three years, carefully trained by Mr. Galpin. As a rule, of late years, the May celebrations have been left to the chimney-sweeps, but even they have almost entirely dropped the custom. The romantic story of the kidnapping of a nobleman's son, and of his being found as a chimney-sweep's apprentice, celebrated for some years by a feast given to the members of the trade in London, has since been commemorated by them on this day.

The customs of the Roman Lupercalia passed on to St. Valentine's

Day; these were originated in honour of Pan and Juno, when among other ceremonies the names of young women were put into a box from which they were drawn as chance directed. St. Francois de Sales severely forbade the custom of valentines or giving boys in writing the names of girls to be admired and attended by them, and he changed it into giving the names of saints for them to honour and imitate. In spite of priestly efforts the old fashion held its sway, though, like most others, it is shorn of many of its former practices. Forms of divination somewhat similar to those practised on All Hallow Ee'n, were used on Valentine's Eve. Brand in his *Popular Antiquities* gives an instance:

> Last Friday was Valentine's Day, and the night before I got five bay leaves, and pinned four of them to the four corners of my pillow, and the fifth to the middle; and then if I dreamed of my sweetheart, Betty said we should be married before the year was out. But to make it more sure, I boiled an egg hard, and took out the yolk and filled it with salt, and when I went to bed eat it, shell and all, without drinking or speaking after it. We also wrote our lovers' names upon bits of paper, and rolled them in clay and put them in water, and the first that rose up was to be my Valentine. Would you believe it? Mr. Blossom was my man. I lay abed and shut my eyes all the morning till he came to our house, for I would not have seen another man before him for all the world.

The valentine being the first man or woman, as the case might be, seen on the 14th of February, this lady took careful precautions to ensure seeing the right person. I first heard the queer old rhyme at Sheering:

> Good morrow to you, Valentine,
> Curl your hair as I curl mine,
> One before and two behind;
> Good morrow to you, Valentine.

It is commonly sung all about here on Valentine's Day, but I never remembered hearing it near Epping or Ongar, and I have not been able to discover why this peculiar style of hairdressing is recommended, nor when it was invented.

All Hallow's E'en is still called in some places hereabout "Nut-crack day," I believe; which shows that burning nuts to test the fidelity of a sweetheart, one of the many forms of divination still familiar in the north on this day, has been practised, but I have not been able to discover that the day is much thought of now. This, however, does not prove that no such practices exist, but simply that I have not

had time or opportunity to discover them, and many others most likely.

Another anniversary borrowed from the Norseman is that of Yuletide, which, coinciding with the Feast of the Nativity, the old Yule mummings and merrymakings continued in use without raising ecclesiastical censure. The mummings have died out in these counties, though the merrymakings continue.

It has not been possible for me to find a given origin for many of the customs still prevailing, or only recently abandoned, or of others which, though they fell into disuse many years ago, were yet in their day so universal that they should still hold their place in this branch of history. Mr. Glasscock's book mentions expenses incurred in Stortford at Hocktide, a festival which began on the day following the second Sunday after Easter, and said to have been instituted in memory of the almost total destruction of the Danes by Ethelred in 1002. Hoke Monday was for the men, Hoke Tuesday for the women; on both days the men and women alternately intercepted the public road with ropes, and pulled passengers to them, from whom they exacted money to be laid out in pious uses.

Similar in name is the "Hockey," or harvest feast, still spoken of here as "Horkey"; it was kept up near Manuden, I was told, till the last few years, that is, that the harvest feasts given by the farmers still preserved the name of Horkey Feast. The "hock cart," as we read in very old poems, carried home the last load, in many counties a handful of the last corn cut was tied into a kind of figure, which originally represented the goddess Ceres, in whose honour the Romans held harvest festivals. The last record of the Horkey Feast, given by Hone, as held in Herts and Essex, gives no mention of this figure as being made in these counties; the labourers, headed by one of their number as "Lord of the harvest," went round, when all was gathered in, to ask largesse. The use of the old Norman-French word might denote that the custom was known in the reigns of the early sovereigns of the Norman race. The sum collected was fairly divided at the end of the day. As an instance of the manner in which words survive their original meanings, I noticed that a man, selling penny ices on the beach at Hunstanton last summer, had his wares labelled "Horkey," though he cried them as "Hokey."

In connection with harvest, I must not forget to mention the Gleaning Bell, rung in many parishes to indicate the hours at which the gleaners shall begin and end their toil. I do not remember ever

hearing of such a practice on the Epping side; but about here, and further into Herts, the custom seems very prevalent, though lately discontinued in some places. The hours for work vary from 7, 8, or 9 a.m. to 4, 5, and 6 p.m. Ickleford starts earliest and takes the longest day, from 7 a.m. to 6 p.m. Ardeley only takes from 9 a.m. to 4 p.m. No one that I have asked has been able to give me any information as to how and when this custom originated.

All these old customs were sternly prohibited and put down by the Puritans under the iron rule of Oliver Cromwell. That a strong feeling had been growing up against them for some time by this sect is made evident by the *Book of Sports*, written by James I, but issued by his son Charles I, and which by the sovereign's order was to be read in the churches; the Stortford churchwardens bought a copy in 1634. In this book the royal author complains of the attempts that had been made to put down various old sports and customs, and gives special orders for their continuance. Thus he writes:

> Wee finde that under pretence of taking away abuses there hath been a general forbidding not only of ordinary meetings but of the Feasts of the Dedication of the churches, commonly called Wakes. Now our express will and pleasure is that these Feasts with others be observed, and that our Justices of the Peace in their several divisions shall look to it.

In another place he writes:

> That our people be not disturbed, letted or discouraged from any lawful recreation, such as dancing, archery, nor from having of May games, Whitsun Ales and Morris Dances, and the setting up of Maypoles and other sports therewith used.

During the Commonwealth everything that could in the most remote degree savour of Popery was a thing accursed; so far was the scruple carried that even doors might no longer have cross panels, and it is said that the very tailors were forbidden to sit cross-legged at their work. At the restoration a strong reaction set in; the natural element of mirth, which does exist in us, in spite of the Frenchman's accusation that we "take our pleasures sadly," re-asserted itself, and games and amusements once more resumed much of their former place in the life of the people. Many of the old customs had been too long disused to be revived again, others were evidently transferred to the new festivals established to celebrate the new order of things. Among these last I have little doubt that

we can place Bumping Day, as practised till lately at Manuden, for instance, on May 29th; evidently some of the customs belonging to May Day were simply adapted to the date fixed for commemorating the day when the exiled prince returned to claim his own again. My informant told me that till within the last few years it was customary for the lads in the village to plant boughs of oak very early in the morning at the doors of the principal inhabitants, returning in the evening to claim "largesse." The same practice of placing boughs at the doors on May 29th was in use till lately at Hatfield, Herts, where an old lady, now living at Thorley, told me she remembered that the bells were tolled in the morning, for the death of Charles I evidently, and chimed gaily in the evening for the Restoration, the ringers going round afterwards for "largesse."

That this custom would not meet with general approval we can gather from a tract called *The Lord's loud call to England*, published in 1660, which tells of a "judgement" as the Puritans would have it on an old woman.

> An antient poor dame went from Wapping to London to buy flowers (about the 6th or 7th of May) to make garlands for the day of the King's proclamation, to gather the youths together to dance for the garland; and when she had bought the flowers and was going homewards, a cart went over her and bruised her for it; just before the doors of such as she would have vexed thereby. Since, she remains in a great deal of miserie, and its judged at the writing hereof that she will never overgrow it.

This story corroborated my suggestion that the new festivals were borrowed from the older ones, since the poor old lady was evidently preparing for a regular May Day frolic.

Bishop's Stortford and the adjacent neighbourhood had an extraordinary septennial custom on Old Michaelmas Day, as described in a newspaper of 1787. On the morning of this Ganging Day, as it was called, a great number of young men assembled in the fields, choosing an active fellow as leader, whom they were bound to follow, though, for the sake of diversion, he led the way through ponds, ditches, and hedges. Everybody they met was "bumped" by being taken up between two persons and swung against each other. This Ganging Day must have taken its name from the old Church festival of Gangtide during the Rogation Days, with its solemn processions about the parishes, originally instituted as a preparation for the devout observance of Ascension Day. In 1550 a form of prayers was added for a blessing on the fruits of the

earth. After the Reformation, the "curate and substantial men of the parish" were enjoined by Queen Elizabeth to walk about the parishes as they were accustomed, and at their return to church make their common prayers; at certain convenient places the people were to be admonished on the sacred duty of giving thanks to God and of respecting landmarks and boundaries. This degenerated into the custom of merely "beating the boundaries," when the parish officials and older men took a number of boys round with them, who received a beating at each important landmark to help them to remember it. Bumping Oak, above Manuden Hall, must have been one of the landmarks against which the luckless youngsters were bumped as a gentle reminder.

As for our present custom of eating a goose on Michaelmas Day, the old poet Gascoigne writes:

> And when the tenantes come to pay their quarter's rent,
> They bringe some fowle at Midsummer, a dish of fish in Lent,
> At Christmas a capon, at Michaelmas a goose,
> And somewhat else at New Yere's tide, for fear their lease flies loose.

A propitiatory offering to the landlords, at any rate, if not at some older shrine.

Two or three more special days need mention: Plough Monday, formerly held on the first Monday after Twelfth Night, to celebrate the resumption of work after the Christmas holidays. The ploughmen used to keep lights burning before certain images in the churches to obtain blessings on their work; and they were accustomed to go about gathering money for the support of these "plough lights," as they were called. This was but a continuation of the old heathen practice of "layinge the ploughe aboute the fire, as for the gode beginninge of the yere, that they shoulde fare the better all the yere followinge." The church ceremonies were discontinued at the Reformation, but the processions and collections survived. I hear of them till quite lately at Newport and Saffron Walden.

Shrove Tuesday had its special observances in Herts, being known as "Dough Nut Day" at Baldock. At Hoddesdon, Brand notes that the old Curfew Bell still exists, and has for generations been rung at 4 a.m. on Shrove Tuesday; originally, to call the inhabitants to come and be shriven of their sins, but now as a sign that the making and eating of pancakes may commence and continue

till 8 p.m. So closely is this custom observed, concludes the note which I have copied, that after that hour not a pancake remains in the town ; not very surprising, I should think, after sixteen hours work at them. In answer to my question the rector kindly wrote to say that the Curfew Bell was now attached to the church clock ; he could not ascertain how long since the custom of ringing it on Shrove Tuesday had ceased.

Cock-fighting and throwing at cocks were special sports for this day ; "Cockins," a field in Farnham, may have been one of the scenes of this cruel practice.

Gooding Day was kept up till two or three years ago at Manuden, and at Braughing ; the widows going round the parish to solicit alms. It is recorded in 1840 "that small pyramids formed of gilt evergreens, apples and nuts are carried about at this time in Herts for presents."

On St. Stephen's Day the boys went to hunt and stone wrens, putting them on furze bushes, or on boxes, decked with flowers and ribbons, singing as they carried them round :

> The wren, the wren, the king of the birds,
> On Stephen's Day was killed in the furze ;
> Altho' he is little, his honour is great,
> And so, good people, give us a treat.

The bird had a sacred character among the Celts and the Greeks. Early Christian teachers opposed this superstition, their lessons were singularly embodied in this persecution.

In a part of Epping Forest near our house it was a regular custom on St. Stephen's Day, and occasionally on Good Friday, to hunt squirrels, probably a variation from the wren hunt. I have tried to ascertain if any special song belonged to this occasion, but none is known now, and the hunt is only kept up by a few boys ; though when I was a child there were "droves of them," as the exasperated keepers complained.

An institution which I discovered accidentally years ago at Theydon Garnon is prevalent about here. When a man becomes notorious for beating his wife, the neighbours assemble at night and beat chaff in front of his door. I think still that it is a great pity that so much energy should be applied to an inanimate object outside, and that it would be much better if they stepped inside and exercised their muscles on the culprit himself.

The wakes and fairs which King Charles was so anxious to see maintained were of considerable importance to the country districts, where shops were unknown, and the travelling pedlar and the well-stocked booth at the fair had to supply their place. One or two old women have spoken to me regretfully of the departed glories of the "Statty" or Statute Fair, held at Bishop's Stortford at Michaelmas, when, as is still the custom in the north country, servants came in to hire themselves out for the coming year, or as my friend at Little Hadham said, "If we did not want to change our places, we always reckoned on the holiday to see the fun and meet our friends." The annual fair at Harlow Bush I can just remember as still quite a smart affair, where all the gentlemen of the neighbourhood used to attend at a sort of public dinner in the afternoon. The following is from an announcement of the fair at Anstey, on July 15th, 1817: "A tea-kettle to be bowled for by women; a gown to be smoked for by women; a shift to be run for by women; a share to be ploughed for by men, at Mr. Hoy's at the Bear at Anstey"; from which I should rather infer that the fair had already begun to lose its former attractions, and that such inducements as the above were necessary to draw custom to the town on fair day.

Turning from general to what I may call individual customs, christenings naturally come first, but I can only mention the universal belief that it is lucky for the child to cry; a sign, according to the old idea, that the evil spirits were being driven out by the holy waters of baptism.

I find in Morant's *Essex* that at Great Yeldham a house near the church was anciently appropriated and used for dressing a dinner for poor folk when married, and had all utensils and furniture convenient for that purpose; this house has since been converted into a school. At Matching, near Harlow, a house close to the churchyard was designed for the entertainment of poor folk on their wedding-day; it seems to be very ancient, but ruinous. At Therfield, as at Braughing, there was till lately a set of kitchen furniture lent to the poor at weddings. Mr. Glasscock tells us that a "Church House" existed at Stortford, probably used in a similar manner. In *The famous history of Sir Billy of Billericay*, published in or about 1687, I found an account of such a wedding festivity of that date.

Now in most parts of Essex (where this wedding was kept) it is a common custom when poor people marry to make a kind of dog hanging, or money gathering, which they call a wedding dinner, to which they invite tag and rag, all that

will come ; where after dinner, upon the summons of the fiddler, who setteth forth his voice like a town crier, a table being set forth, and the bride set simpering at the upper end of it ; the bridegroom standing by with a white sheet overthwart his shoulders, as if he did penance for the folly he had committed that day ; whilst the people invited to it, like the soldiers of a country train band, march up to the bride, present their money and wheel about. After this offering is over, there is a pair of gloves laid on the table, most monstrously bedaubed about with ribbons, which by way of auction is set to sale, at who gives most, and he whose lot it is for to have them, shall withal have a kiss of the bride.

Such a pair of gloves, bedaubed with ribbon, hang from the ceiling of the church at Theydon Mount.

In Gomme's most interesting *Relics of Folk Lore in Early Village Life*, he studies, by a careful comparison with customs still existing in savage countries, to work out the origin of customs in this country either still surviving or recorded in the past. From this analogy he deduces, among others, the fact that human sacrifices, still employed in Borneo and elsewhere to propitiate the gods on laying the foundation-stone of a building, were common in Britain, and traces certain legends to this source. He supports this theory by this instance, among others: in 1876 the old church at Brownsover, in Warwickshire, was restored ; the earlier parts were Norman, on an older British foundation ; two skeletons were found, one each under the north and south wall, one foot below the original early British foundation, exactly opposite to each other, facing to the east. The coffin of a priest was found built into the wall at Snailwell, in Cambs, a proof, Mr. Gomme would have it, of a tendency to belief that a human body thus incorporated in the wall would drive away evil spirits.

In the parish of Tolleshunt Knights, on the edge of the Essex marshes, there is still shown in the middle of a field an enclosed uncultivated spot. On the top of a hill at a little distance stands an ancient manor house, known as Barn Hall. The legend relates that it was originally intended to erect this house on the enclosed space, but that the devil came by night and destroyed the work of the day. A knight, attended by two dogs, was set to watch for the intruder ; a tussle ensued, and the Prince of Darkness, snatching up a beam, hurled it at the site of the present house, exclaiming, as he did so, "Wheresoe'er this beam shall fall, there shall stand Barn Hall." The original beam was believed to remain in the cellar of the present house, and no one, it was said, could cut it without wounding themselves. The devil, enraged at the knight's interference, vowed

that he would have him after death, whether he were buried in the church or out of it. Now this doom was ingeniously averted by burying him half in and half out of the church.

Of a similar type is the Brent Pelham legend of "O Piers' Shonks," who was buried in the walls of that church. One version of his story is that he was a very wicked man, and vowed that he would never be buried in consecrated ground, but wherever the arrow, shot from his bow at a venture, should fall. It hit the wall of the church, and there his tomb was made. Another version is that he fought with a giant of Barkway, named Cadmus, and worsted him, upon which Barkway had paid quit-rent to Pelham ever since. The name of Cadmus was clearly borrowed for the giant from the two Latin epitaphs on the tomb, of which one English translation runs thus :

> Nothing of Cadmus nor St. George, those names
> Of great renown, survives them but their faults ;
> Time was so sharp set as to make no bones
> Of theirs, nor of their monumental stones.
> But Shonks one serpent kills, t'other defies,
> And in this wall as in a fortress lies.

The monument records that he died twenty-one years after the Conquest. Salmon has an ingenious theory that he died 221 after, and might then have resisted some extortion or oppression of Simon de Furneuse in that district, and so earned the fame ascribed to him. Two points in favour of that theory are : first, that the church was burnt in the great fire, which gave its name to Burnt Pelham, in the reign of Henry I, and the tomb, if then existing, would have been destroyed ; and second, that the epitaphs evidently are written in praise of some great deed.

In the churchyard at Weston, Herts, two stones about fourteen feet apart are shown as the grave of a giant. About a hundred years ago a very long thigh bone was stolen from the church chest, where it was kept for exhibition ; it is said to be now in a museum at Oxford. The legend relates that this giant, Jack-o'-Legs, lived in a neighbouring wood, plundering the rich, but generous to the poor. Having often robbed the Baldock bakers of their bread, they caught him, put out his eyes, and hanged him on a knoll in a field at Baldock. They granted him his last request. that his bow might be put in his hand, and his grave made wherever the arrow should fall, and accordingly he was buried at Weston.

I have one more curious legend, which I might mention here, connected with the foundation of the monastery of Ramsey at Therfield. Wiſgyt, the Fisherman of Alwyn (who is described as Alderman of all England and kinsman of King Edwy), with his boat's crew had been trying all night to get a dish of fish for his lord. Being fatigued he fell asleep, and saw in his dreams St. Benedict, who ordered him to let down his net at daybreak, when he should take vast numbers, and among them one huge pike. This he was to take to Alwyn as a present from St. Benedict, who desired him to build a monastery on a site which would be made known to him by this sign. He was to go and see how the cattle lay at night, and where a bull, rising, pawed the ground with his right foot the first stone should be laid. For a proof Alwyn was to be relieved of the gout which had crippled him for years. Benedict bent Wiſgyt's little finger so crooked that it could not be extended again till Alwyn's cured hands set it straight. Alwyn found the cattle lying in the form of a cross, received the appointed sign, and built the monastery as directed.

A grave having been desecrated by body-snatchers on the north side of Widford churchyard in 1839 gave rise to an idea that this side was not consecrated, and that no burials should take place in that part. The objection to burial on the north side existed before Christian times, and is a remnant of the old Scandinavian creed of the icy Hela, to which women and cowards were consigned, while the souls of heroes passed to Valhalla, and their bodies were committed to the deifications of southern light and heat. Christianity, originating in a region where heat is excessive and cold a boon, represented things in a reverse light, but the old name of Hela was preserved for the place of torment. Still, there is ground for believing that there was, in old times, a margin left unconsecrated for the interment of those who were denied Christian burial. It is well that all churchyards are not so sensitive as that at Millickstown, in co. Louth. A Protestant having been buried in a Roman Catholic churchyard, the following night the walls refused to sanction a deed to which the priest had consented, took a leap, as they say, inwards, and left the grave outside the precincts.

"Happy the dead that the rain falls on," is a proverb that I heard, for the first time, the other day, but I find that it is commonly recognised; a wet day for a funeral in Ireland is considered very lucky. One would imagine that this idea might have something to

do with St. Swithin and the forty days of rain to which we are condemned if it should chance to rain on his name day. We read that he was Bishop of Winchester, dying in the year 865; he desired, in his great humility, to be buried in the open churchyard, and not in the chancel of the minster, as was customary for so high a dignitary. On his being canonised, the monks resolved to move the body into the choir, with solemn ceremonies and processions, on July 15th. So violent a rain set in, and continued for forty days, that they could not carry out their design, and became assured that this was a sign that the saint did not approve of the honour intended for his bones, and they were left undisturbed.

There are, of course, a certain number of ghosts to be heard of; one we may consider a genuine antique, that of St. Osyth, murdered by the Danes. A spring in what is known as the Nun's Wood is still pointed out as the spot where she suffered, and she is said to revisit this spot once a year with her head in her hands. Cross-roads are always places of ill-fame, on account of the suicides and malefactors who were buried there in old days; the top of Holloway Hill near Stortford was greatly dreaded by those who had to pass that way after dark, and the gruesome stories told received due confirmation, when, on the alteration of the road, some skeletons were dug up there. The ghosts at Twyford, Hyde Hall, and Pishobury have only attained what would be, for a ghost, the respectable middle age of three or four hundred years. Horham Hall is haunted by Queen Elizabeth; the father of my informant was groom there many years ago, and had fallen into bad ways, coming in at all sorts of forbidden hours. One night, as he was stealthily creeping up to his room, he was terrified by hearing distinctly the tap-tap of the royal lady's high-heeled shoes coming up after him. He dashed to his room, and covering his head with the bed-clothes, registered a vow, which I was assured he kept faithfully, never so to transgress again. What a useful ghost to keep in a house!

I read that in some parts of Herts it is customary to tell the plough horses when a death occurs in the owner's family, but I have not found anyone who knows of this being done. Telling the bees is a very common practice; the hive should be gently tapped three times, with the key of the house door if possible, and the sad news whispered. In some places it is thought necessary to put a black bow or riband on the hives as well.

Some years ago, at Essendon, on the death of a neighbour, an

old inhabitant remarked that "she was not at all surprised to hear of the death, as the church clock struck while they were singing in church on Sunday." In a Somersetshire village the church clock is always stopped during any service at which hymns are sung.

I heard of a superstition in Clavering that a hare always comes and looks in at the stable door before the death of a member of the family. Meeting a hare has been held to denote coming misfortune, not only in Britain, but in India, among Arab tribes, Laplanders, and Namaguas of South Africa. This animal had formerly been held sacred; Boadicea used the hare in augury. From primitive regard the descent is rapid—a sacred animal becomes an uncanny one, as heathen gods become devils when their worshippers change their faith. Thus, in olden days those who were looked upon as witches and wizards were frequently only practising the rites and ceremonies of an older faith; though others certainly endeavoured to obtain a hold on the minds of the ignorant and superstitious by the strangeness and secrecy of the methods they practised in healing sicknesses, foretelling future events, and other departments of their mystical and weird science.

Even in these enlightened days the belief in witches still holds in many places. At Tring in Herts on April 22nd, 1751, an old man and his wife died from the effects of undergoing the ordeal of ducking for suspected witchcraft. At Dunmow so late as 1880 two men were convicted of trying to throw a woman into a pond to prove if she were a witch, as they believed that she had bewitched the younger defendant and his wife.

There are still living many who claim to hold a power of charming away various ailments. A man in my eldest brother's employment has a charm against jaundice, which he has inherited through successive generations; he remembers, when a child, being wakened by a gentleman, posting down from London and arriving in the middle of the night, to be cured from jaundice. He told my brother that he had cured many patients, and could always tell, at first sight, whether he should succeed, having only failed in three cases, one of which had been pronounced hopeless by a doctor. The most curious part of it is that in certain stages he says that he can effect a cure without seeing the patient, if the symptoms are accurately described. A woman near Toot Hill used to charm away rheumatism. I do not know if she is still alive. One old lady in Thorley told me of an old man who used to be called the 2½d. man—his real name

was Bonney. He lived in Stortford when she was a child, and could charm away warts and sores. She herself had been cured of the former by her schoolmaster, who advised her to count them, take a black snail and stick it on a thorn bush ; as the snail perished they would disappear, provided secrecy were observed ; "and they all went, sure enough," she concluded. In Manuden I was told about a former inhabitant of Brent Pelham who gave charms against tooth-ache ; something, believed to be a frog's leg, sewn in a little bag, to be worn next the skin. An Elsenham woman had a child cured of sore eyes by a woman who knelt down and repeated something over her. These muttered words are almost invariably a part of the charm, but they are rarely divulged. An old woman, who cured all sorts of diseases for the moderate fee of 1d. and a loaf of bread, was persuaded by threats to confess the words she used :

Thy loaf is in my hand,
Thy penny in my purse ;
Thou art never the better,
And I am never the worse.

Simple and strangely truthful !

As a rule, these charms are scriptural ; I heard the Bishop of Marlborough quote one that he had known to be used in Devonshire, which is curiously similar to one I read in an old book as used in 1475.* When a person or animal has been scratched or cut with any metal object, from a pin to a scythe, it is said about here to be highly efficacious to grease the offending weapon as well as the wound ; most people advise that it should then be thrown away, others recommend keeping it carefully till the wound has healed.

It never occurred to me till I was writing this paper that I had myself used a charm for years, unwittingly, and one which is believed highly efficacious about here, as indeed I found it. When a child I suffered a good deal from my eyes, and the nurse used to take me to my mother to have them rubbed with her wedding-ring. I am bound to state that it never occurred to me that the virtue lay particularly in a wedding-ring, as I used any other smooth gold object with equal success.

* Charm quoted by Bishop of Marlborough :

Wild raged the waters through the wood ;
Christ smote the waters with His rod,
He stayed their raging where He stood,
And so I stay . . . blood.

The breaking of a wedding-ring was regarded in Essex, a few years ago, as a sign that the wearer would soon be a widow. Rings have been used and worn as charms from very early ages; "crampe ringes," blessed by the reigning sovereign, were considered as efficacious against that complaint as the royal touch was for "King's evil." John Baret, in 1463, leaves to John Brews "my crampe ring," as a valuable possession.

Rings remind us of the Essex legend of Havering-atte-Bower and Edward the Confessor. That pious king was met, on his way to Westminster, by a beggar, who implored alms in the name of St. John, peculiarly venerated by the monarch. Having spent all his money he gave his ring to the beggar, who disappeared. Shortly after, two pilgrims in the Holy Land found themselves benighted, and in great distress. Suddenly the path before them was brilliantly lighted, and an old man, preceded by two tapers, accosted them. Upon telling him to what country they belonged, the old man guided them to a hostelry, revealing himself as St. John the Evangelist, the special patron of King Edward, and gave them a ring to carry back to the monarch, with a warning that in six months the king would be with him in Paradise. The pilgrims returned, and found the king at his favourite residence, called from this incident Havering-atte-Bower; he recognised the ring, and prepared for his impending death. He was arrayed at his funeral in his robes and crown, a crucifix and gold chain around his neck, and the pilgrims' ring on his finger. At the translation of his remains in the time of Henry II, the ring is said to have been withdrawn and deposited with the crown jewels.

The heathenish origin, as it is termed, of the wedding ring, led to its being forbidden during the Commonwealth, but even the Presbyterian minister of Finchingfield, Stephen Marshall, performed the marriage service for one of his daughters from the Book of Common Prayer, and with a ring, "as he was loth to have his daughter turned back upon him for want of a legal marriage."

I have left myself very little space for what is really one of the chief parts of Folk-lore, I mean the popular stories or fairy tales; not because I under-value their importance, but because, unfortunately, there is little or nothing to be found locally. Probably many of such stories possess a historical origin, and could we recover their primitive form they might be found to record real incidents. Many instances might be brought forward of stories now

current in different parts of Europe which were centuries ago written down and preserved in Asia.

The root or plot of our best-known fairy tales can be traced back to mythological tradition ; the princesses and snow-white ladies, who were kept in dark prisons and delivered by bright heroes, were originally poetical descriptions of the spring being released from the bonds of winter, the sun being rescued from the darkness of the night, the dawn being brought back from the west, the waters being set free from the prison of the clouds. Even William Tell, the hero of Swiss freedom, is taken from us ; his counterpart is found over and over again in tales of previous centuries, till finally he is traced back to the last reflection of the Sun god. Thus, the loves and feuds of the powers of nature, after they had been told first as of gods, and then of devils, appear in the tales of the people as the flirting and teasing of imps.

At the same time, it is necessary to guard against pursuing this theory too far, and trying to find a sun myth in every fairy tale ; remembering the clever skit which clearly proved, by the laws of this theory, that the great Napoleon had never really existed, but that he and his marvellous exploits were all reduceable to a sun myth.

One of the most interesting proofs of the common origin of the Aryan races may be found in the fact that strangely similar versions of the same stories should have been found common to them all, and even those from which the hero element is wanting, and of a more meaningless type, probably of a less ancient date, are found, as popular tales, in many European countries. One of the only two which I have found recorded as related in Essex in 1800, has its parallels in Norway, Germany, two distinct districts in Ireland, and in Oxfordshire. (Tale of the Three Stupids.)

The singing games played by the schoolboys and girls, the very nursery rhymes with which we amuse the little children, may record for us, folk-lorists tell us, traditions or customs of former generations. Some of these nursery rhymes we know to be comparatively modern, however, and of political or satirical origin, such as "Little Jack Horner," which embodies a hit at the Jack Horner of Henry VIII's day, who pulled out a plum indeed from the Reformation pie, when he secured to himself the revenues of the rich Abbey of Glastonbury. I have a certain right to mention him here, as his lineal descendant and namesake is a frequent visitor at Stansted Hall.

THE OLD PARISH REGISTER BOOKS OF THE DEANERY OF CHELMSFORD.

By REV. O. W. TANCOCK.

IN writing my notes on the Parish Registers of this deanery I have been in some degree guided by the wording of the "reference" given to the "Diocesan Committee on Registers" now sitting. That reference is "to inquire and report on the condition, preservation, transcription, and custody of Parish Registers in this diocese." The incumbents of all the parishes have kindly allowed me to inspect the registers and to report on them.

The law and the practice of the registering of baptisms, burials, and marriages by the minister of the parish depends on the "Act of Supremacy" as it is called (26 Henry VIII, c. 1). This Act gave to the king "full power to visit, reform, order, and amend such things as might be lawfully reformed."

Under this Act Henry VIII issued a commission appointing Thomas Cromwell to be his Vicar-General in July, 1535. And Cromwell, as Vicar-General, issued a series of "Royal Injunctions" to the bishops and clergy, September 28th, 1538, of which one was:

> That every Parson, Vicar, or Curate . . . shall for every Church keep one Book or Register, wherein he shall write the day and year of every Wedding Christening and Burying made within the parish . . . and also there insert every Person's name that shall be so wedded, christened and buried . . . which Book he shall every Sunday take forth, and in the presence of the wardens, or one of them write and record in the same all the weddings christenings and buryings made the whole week afore, and for every time that the same shall be omitted, shall forfeit to the said church iii s, iiii d.

This injunction fixed the practice of registration. The order was generally acceptable, and was obeyed throughout the land, though there was some natural suspicion that "registering" meant taxation or "some charges," as indeed it sometimes has involved. Bishop Bonner of London issued these injunctions as a mandate to his archdeacons, including the Archdeacon of Essex, under date of 30th September, 1541, and they may still be read in his register.

The purchase of "the register" is often noted in the churchwardens' accounts, as in St. Margaret's, Westminster, 1538, "paid for a book to registre in the names of buryals, &c., &c., 2^{d}." A full

notice of the injunction is given in some few parish registers, as in that of Newbottle, Northamptonshire, Oct. 1st, 1538.

The books provided were of paper for the most part, small, slight, and perishable; and many must have been badly kept, and soon damaged or lost in the troublous times that followed. Though registering was pressed on the clergy from time to time, as by Bonner and by Cardinal Pole, yet in many of the most important injunctions issued in cent. xvi no reference was made to registers.

After the Reformation settlement, in 1597, the Convocation of Canterbury, in its attempts at Church reforms, dealt with registers in the new body of canons. An Ordinance was issued, dated 1598, having been passed, approved by the Queen, and ratified under the Great Seal. This was incorporated as Canon 70 in the canons of 1603, "agreed upon" in the "Synod begun at London A.D. 1603," and "now published by His Majesty's [James I] authority under the Great Seal of England." This Canon 70 is long; the point is in these words, which refer to the injunction of 1538 as "the law":

> In every Parish Church and Chapel within this realm shall be provided one parchment book at the charge of the parish, wherein shall be written the day and year of every Christening, Wedding, and Burial which have been in that parish since the time that the law was first made in that behalf, so far as ancient books thereof can be procured, but especially since the beginning of the reign of the late Queen.

This Canon 70 is still the law, though modified by many later enactments. Parliament has always recognised that the registers are the property of the parish and are books ecclesiastical, but has always claimed and exercised the right to prescribe the mode of registering as a thing civil.

We may leave smaller alterations of the law unnoticed, but three great breaches of continuity require mention. First, the Commonwealth, having disestablished the Church, proceeded to abolish her system of registration. By an Act of the "Little" or "Barebones" Parliament civil registration was enacted. In each parish a "Parish Register" was to be elected and to enter "Births, Marriages, and Burials," from September, 1653. Many register books have notice of the election, as we shall see below. This law lapsed after the Restoration in 1660, and the older registration was reinstated, but terrible gaps in our books are the result of the troubles that caused the change of the law.

Next, Lord Hardwicke's Marriage Act, 1753, prescribed a special form of the entry of banns and of marriages, resulting in the general use of printed books, and so in almost all cases breaking the continuity of the old books. Thus in the interesting Mashbury Book i, which covers the whole period from 1539 to 1806, marriages cease in 1753 and are continued in a Book ii. Cressing possesses a curiosity not often, I believe, found in this diocese—a plain paper book newly bought in 1754, and all written to 1782, in the form prescribed by the Act. The Boreham Book ii is, in my experience, unique. It is a "mixed register" from 1721 to 1767, marriages having been entered in the old way (in defiance of Lord Hardwicke) by Vicar Thomas Butterfield till his death, December 23rd, 1766. Then a new Book iv of proper form was procured, and the first entry of a marriage under the new system is that of Samuel Bennett, curate, married to Mary Butterfield by the new vicar, Henry Greene.

Again Rose's Act, 1812, put an end to the old "Register Books," and compelled the use of separate printed books of newly prescribed forms for baptisms, burials, and marriages, from the new year, 1813. The resulting uniformity took away "all local colour," and indeed almost all that was most interesting, from registers.

After many inquiries and unsuccessful attempts to obtain a more full, accurate, and satisfactory system of registration for purposes of state, the Registration Act of 1836 established a civil registration of births and deaths, and of marriages, including the keeping, by a registrar-general, of copies of all marriages entered in the parish registers, and others.

The earliest date therefore of "Old Parish Registers," using the term technically of written registers, is 1538, and the latest is 1812; and there is a break in their continuity from 1653 to 1660 in law, though not always in reality. The new or printed parish registers from 1813 to 1837, and from 1837, have a value of their own, but do not form part of my subject.

Every "Old Parish" should have, if no older paper book, at least a parchment book dating from 1598 (or at latest from 1603), with entries at the latest from 1598, and if no such parchment book is existing, the first register book of that parish has been lost.

There is no official means of checking the existence or loss of parish registers during the whole period from 1538 to 1812. It would seem that from 1538 to 1598 there was no attempt at control, or even at insisting that registers were kept. The threat of a fine or

penalty was clearly idle, and was not repeated till much later. The Canon of 1598 and of 1603 made an attempt at control by requiring that a copy of each year's register should be delivered by the churchwardens to the bishop. These copies are known as "Bishops' Transcripts"; their story would need a paper to itself. In most dioceses comparatively few still exist, and those have usually been little cared for. The older antiquaries and topographers paid little attention to the registers. Newcourt's *Repertorium* has made most scanty use of them; and Morant, who himself kept his registers of Broomfield and Chignal Smealey most beautifully, seldom alludes to registers in his *History of Essex*. *The Gentleman's Magazine* often in the early numbers described a church and its antiquities without a notice of the registers; but Part ii, pp. 1008, 9, of 1786 has a valuable notice of the register of Chignal St. James, giving details which are now all that remains of a lost book.

The one valuable record is the Parliamentary Return of Parish Registers down to 1812, made by order of the House of Commons under the Census Act of 1830, and published in 1831—3 as a Blue Book in three volumes. This gives the names of "all old Parish Churches and Chapels possessing Register Books down to 1812," arranged in counties and hundreds. The returns were made by the clergy with more or less fulness and accuracy, were carefully arranged, and may be trusted on the whole. In many instances few or even no details are given, as "Broomfield: Ba., Bu., Ma., 1546—1812"; but in the case of every other parish in this deanery the number of books is given with the dates of each.

In this diocese a later Return of Registers, of the years 1887—93, is to be found in the Book of Terriers of each archdeaconry, in the custody of the archdeacon. These returns are not complete, and are in many instances not as accurate as the earlier.

The deanery of Chelmsford now contains sixteen "old parishes" (or according to the earlier phrases fifteen old parish churches and one chapel, Roxwell), out of the whole number of the 204 old parishes in the archdeaconry of Essex. These are Baddow, Great; Baddow, Little; Boreham; Broomfield; Chelmsford; Chignal St. James; Chignal Smealey; Leighs, Great; Leighs, Little; Mashbury; Roxwell; Springfield; Waltham, Great; Waltham, Little; Widford; Writtle.

Fourteen of these were always in this deanery; but Mashbury

was of old in the deanery of Dunmow and in the archdeaconry of Middlesex; and Widford (of old in the undivided deanery of Chelmsford) then belonged to the newly constituted deanery of Ingatestone, and has now returned to Chelmsford. Four "new parishes" have only later registers: Moulsham (1837), Highwood (1842), Ford End (1871), and Galleywood (1874), to which may be added the Church of Holy Trinity, Springfield (1843). St. Peter's, Chelmsford, and the ancient Black Chapel in Great Waltham, have no registers.

All our sixteen old parishes were in existence in 1538, and therefore all should have, as has been said, parchment register books at least as early as 1598, if not earlier paper books.

Two parishes, Great Baddow and Chelmsford, are fortunate enough to possess original paper books procured and begun in the year 1538, both very interesting, and of course most valuable. The former has been sadly mutilated, but the Chelmsford book is almost perfect, one leaf, or two, only being lost.

Seven parishes have first parchment books, bought and written in (or about) 1598, with entries reaching far further back. I believe that in no case does any paper book, from which these earlier entries were copied, remain in these parishes. But in South Weald many of these earlier documents have been found, and are most carefully preserved. They go back to 1538, while the transcribed vellum book begins in 1559. There is reason to think that scriveners or professional writers visited many parishes after 1598, and this may have been so here as elsewhere; but many or most of our early registers were written by the clergy. This was certainly the case at Boreham, where Vicar Gilbert Annande was the writer, and at Great Leighs and Mashbury, and outside our deanery at Terling. The following list may be interesting:

Little Waltham	...	1538	to	1598	in the first hand.	
Mashbury ...	...	1539	„	1619	„	„
Broomfield ...	...	1546	„	1598	„	„
Great Leighs ...	...	1556	„	1618	„	„
Roxwell ...	...	1558	„	1627	„	„
Little Baddow ...	...	1559	„	1598(Feb.)		„
Boreham ...	...	1559	„	1611	„	„

Seven parishes have lost their first register, and have what is really the second book. These are:

(1.) Chignal Smealey, where the oldest existing book is a good, strongly-bound parchment book, obtained by Rector Thomas Cox "from Mrs. Luckyn of Dives Hall," and begun on "Anno Christi 1680 Jan^{y} 1st." He "did transcribe" "what he found in a former Registry," which was "so confused and neglected that it could no way answer y^{e} design wh: is pious and comendable": "which all will judge imperfect by what they see in this." That older book was as early as 1600, as the transcribed baptisms show, but no marriages are earlier than 1650, or burials than 1667. It has wholly disappeared.

(2.) Little Leighs, where the oldest existing book was bought in June, 1695, at the cost of nine shillings. It contains entries from December, 1679, continuously, in the hand of vicar Robert Salmon, who thus in the new book wrote up his register for the sixteen years since his predecessor's death. There is no allusion to any older book or books.

(3.) Springfield, where the earliest existing book is the civil register book procured by Jacob Titherington, the "parish Register" elected under the Act of 1653. It came into the hands of the rector, James Reeve, in April, 1659, when men were looking eagerly for the Restoration, and it remained a church register. The older book is gone and has left no trace.

(4.) Great Waltham, where all books earlier than 1703 have been lost. This loss was the subject of an earnest remonstrance from the President of Trinity College, Oxford, as patron, who accused the vicar of carelessness. It is possible they may still exist somewhere.

(5.) Widford, where the oldest existing register is a very confused and imperfect book, which seems to have been begun about 1618, but contains some few baptisms from 1599. A note by rector George Guy, 1637, speaks of "some scattered leaves of y^{e} ould register book"; scattered to the end of time, I fear.

(6.) Writtle, where the oldest book begins in the year 1634, and was, no doubt, written till 1640 by the well known vicar, John South, an excellent divine of much learning and moderation, sequestrated in the Civil War.

All these six losses are of old date, at any rate they are previous to the Parliamentary return of 1831–3.

(7.) Chignal St. James, where the oldest book that can now be found dates from 1724. An older book dating from 1558, and complete to 1723, existed in 1831–3, and till quite lately, and seems to

have been lost at or about the time of the transfer of the living some few years ago. Where were the churchwardens then?

The numbers of the register books vary in great measure according to the population of the parishes. Chelmsford has a splendid series of ten, besides three books of indexes and clerk's notes. Chignal Smealey has but two. The sizes of the books also show great variety. I do not know that any existing book could have been bought for the twopence expended by the parish of St. Margaret, Westminster, in 1538. The Mashbury book is but 12 inches by 4, while the splendid Boreham book is fully 17 inches by 14; the larger books encouraged parish notes, and the smaller and narrower books led to brevity and conciseness of entry.

The history of many of these books is traceable, and almost all contain entries and notes of interest; indeed, as no two registers are alike, each has its own peculiar feature of interest. The whole series of Chelmsford registers is of remarkable value. The paper first register has a most noteworthy title page:

(*sic*) The Register of the Pare/che Churche
of Chelmisforde in the Dioc/: of London made the
xiiij Daye of September in the ye^{r} of O^{r} Lorde God
a^{o} m^{o} v^{c} xxxviii^{o} And in the xxxth yer of O^{r} Soverayn
Lorde Kyng Henry the viiith King of Ingland
Defender of the faith
and of ffraunce Lorde of hyrelonde and in yerthe
Suppreme hedde of the Church of Inglonde
Immediatly next undyr Cri/te by S^{r} Rychard
Wol/ton than curat under Sir Will^{m} Tayte
Doctor and Per/on of the same And Thomas
Mildmaye & Will^{m} Reynold Churchwardens
acording to the Iniuctions of o^{r} seid Soverayn
lorde gevyn the seid Daye.

The book is beautifully written in several hands to the year 1564, it contains the names of sponsors for many years, and is almost perfect. No second paper book from 1564 to 1598 is extant, but in its place is a parchment book, 1564—1638, transcribed by "Michael Blakesley, parish clerk," in 1609, and continued. May his name be held in honour!

The Boreham book was bought by the churchwardens of 1597—98, for "they ask allowance for a book of parchment for the regyster of the Church xii^{s}, and for the wrytynge of the copye and Regystringe of all Christenynges, buryalls, and marriages xiii^{s}. iiii^{d}"; and the vicar Gilbert Annande did the writinge.

The Little Leighs book has an entry:

> June the 7 [16]95
> Re/aived of Richar Edwardes
> the soum of 9 shilings for the book
> by the apoyntme of the churchwardens
> of Les parva by me Thomas Hare.

The Chignal Smealey book was presented, as I have said, by Mrs. Luckyn of Dives Hall. In the Roxwell book is a note:

> This Booke was bought by William Lukin and Reignold Sumner Churchwardens and written out by mee I. L. curate of the parish of Roxwell Anno Domini 1622.

The days of the Civil War and of the Commonwealth of course left their mark on our parishes and our registers as elsewhere. Sometimes the earlier register disappeared, as at Springfield. In some cases a great gap occurs, as at Mashbury, where not a single entry was made from 1642 to 1661, Rector William Gregg [or Grey] having left his living and having been sequestrated. Great Baddow has a duplicate register from 1641 neatly written by Vicar Christopher Wragg, afterwards ejected.

On the other hand, Little Baddow and Boreham have the full text of the "Protestation made in the Parliament, May 3rd, 1641." It was read at the former church on September 27th, and signed by 70 parishioners; and at the latter on August 1st, and signed by about 110 persons. Little Waltham has an entry of the "election of ruling elders" in 1651. The Commonwealth Act of 1653 has left its trace, for several parishes still have the new book begun by the civil "parish register" in that year, as Springfield, where it was the only book; and Widford, where, although a "Lay Register" was duly elected and sworn in, his book is entirely in the hand of rector George Grey, who also kept Book i. At Roxwell is a

> Memorandum that this Register Booke of the Parish of Roxwell hath been out of my hands ever since the 25 of October 1653 and was returned unto mee the 9th of the Instant May 1660 John Doidge being chosen Register & keeping this Booke in his hands all the said time.

But the most interesting book of this kind is at Chelmsford.

> The Register Book of Marriages, Births and Burialls of the Pi/h of Chelmsford, &c.

On the first leaf is a note of "the election" by "inhabitants," and of the appointment and swearing in of "Mr. Thomas Fford to

be Parish Register of Chelmsford," "according to the Act." This was on May 5th, 1654. He began his work and wrote up his entries from October, 1653. Notwithstanding his oath, "well and truely to execute the said office and make entry," Mr. Thomas Fford did his work very badly; his register was most irregularly kept, and in 1655 and 1656 large blank spaces remain, about six pages being almost blank. On July 3rd, 1657, Mr. William Richardson was sworn "in the place and stead of Thomas Fford." In due time the book came to the hands of rector and wardens.

The Broomfield book, like some others, is so written up that it takes a careful reader to find a trace of the Civil War or Commonwealth period. But in many parishes there are traces of the heated feelings and divisions of the seventeenth century. In Little Waltham in 1670—1 "y^{e} wife of John Weld was thrown into the ground," and in 1682 "John Weld (dying excommunicated) was buried, or rather earth'd," he being a well-known Anabaptist. In Chignal St. James a child was baptized "who lived with John Downs whose father is an Anabaptist." At Great Leighs, in 1695, is this: "John Perry, singleman, of Terling and Mary Stokes singlewoman of Dunmow being Quakers At a meeting House in this parish June y^{e} 6th joining hands and taking one another's words do hence cohabit together as man and wife in Terling."

The Acts for burial in woollen only, passed in 1666 and 1678, or rather the later and more stringent Act of 1678, affected our registers. A few parishes, as Great Baddow, Broomfield, and Chelmsford, at once began a new and special book for burials. In all parishes the Act was carefully obeyed, so carefully that entries of burials "in linen" or without certificate are extremely rare. The wife of John Harrison, the nonconforming rector of Little Waltham, was so buried, and half the penalty of five pounds was given to the poor, and there is one other case. At Great Baddow, "Sir Henry Appleton Baronett buried 1678 Feb. 13," "not according" to the Act "though he died not of the plague." "I certified John Stileman Churchwarden": 1684 "Thomas Whitebread was buried in Linnen," "five pounds was levied" and "distributed by the Vicar and Churchwardens." In most parishes no such instance is to be found.

Many notes of some interest might be quoted, including many matters of family or parish history, as of the families of Aleyn, Everard, Glascock, Luckyn, Mildmay, Olmius, Pascall, Tirell, and others.

There are very few details of health or disease except a number of references to smallpox by that most careful vicar of Broomfield, Thomas Cox. The plague might have been non-existent in Essex.

The condition of the register books in this deanery is very fair. Many books are, of course, imperfect; scarcely a single old book is free from gaps, and in some these gaps are large, the result of bad system, carelessness, and non-residence, as well as of the Civil War. Some are mutilated or damaged by old age and neglect. But in former days care and attention were often given, as to the books of Great Baddow, Broomfield, Chelmsford, Chignal Smealey, Great Leighs, and Widford, and others, which were from time to time repaired and bound. The names of Thomas Cox, Philip Morant, George Guy, Foote Gower, Oliver Pocklington, John Tindal, are worthy of honour. Not long since the books of Roxwell, Little Waltham, and Writtle were excellently bound. And very lately, since the appointment of the Bishop's Committee on Registers, the books of Chignal St. James, Mashbury, and Little Leighs, besides others outside this deanery, have been bound or satisfactorily repaired. There are still some books which need repair or binding. Indeed it may be laid down that in almost every case in which a first, or an early, register has not been repaired, or rebound, in this century, it must need repair. Rebinding, or covering, or repair can be done so easily, and at so moderate a cost, by trustworthy firms that no register in any parish should be left in bad or even doubtful condition.

Lastly, it may be added, the thing to be hoped for is that every book should be in good condition, and kept free from danger of damp, and that, wherever possible, the older registers should not be exposed to the frequent rubbing caused by the taking out and putting back of the books in present use. Also that there should be a transcript of the registers of every parish down to 1812 (or to 1837) in some safe place, other than the parish chest, preserved under ecclesiastical or civil authority.

Of this deanery, no register has been printed or published. Transcripts or good copies have been made, and are in private hands, of the registers (mostly down to 1812) of eleven of our sixteen parishes, viz.: Boreham, Broomfield, Chelmsford, Chignal St. James, Mashbury, Great Leighs, Little Leighs, Roxwell, Little Waltham, Widford, and Writtle. Some of these were made by Mr. R. H. Browne, who is an enthusiast in Essex archæology, and is

still at work, and ready for fresh work. It is to be hoped that the record may shortly be made complete by the transcription of the books of the remaining five old parishes.

TABLE OF THE REGISTER BOOKS OF THE OLD PARISHES OF THE DEANERY OF CHELMSFORD, ESSEX, IN THE DIOCESE OF ST. ALBANS.

Baddow, Great	i. Bap.	1584—1710.	ii. 1641—1687.	
	Bur.	1538—1720.	1641—1686.	1710—1769.
	Mar.	1543—1752.	1641—1686.	
	iii. Bap.	1710—1812.		
	Bur.	1676—1686.	iv. 1770—1812.	
	v. Mar.	1754—1812.		
Baddow, Little	i. Bap.	1559—1789.	ii. 1789—1812.	
	Bur.	„ „	„ „	
	Mar.	„ 1753.		iii. 1754—1812.
Boreham	i. Bap.	1559—1721.	ii. 1721—1790.	iii. 1791—1812.
	Bur.	„ „	„ „	„ „
	Mar.	1559—1721.	„ 1767.	iv. 1767—1797.
	v. Mar.	1797—1812.		
Broomfield	i. Bap.	1546—1812.		
	Bur.	1546—1678.	ii. 1678—1812.	
	Mar.	1546—1754.	iii. 1754—1783.	iv. 1779—1812.
*Chelmsford	i. Bap.	1538—1564.	ii. 1564—1638.	vi. 1649—1653.
	Bur.	„ „	„ „	„ „
	Mar.	„ „	„ „	„ „
	vii. Bap.	1653—1682.		ix. 1682—1755.
	Bur.	„ 1678.	viii. 1678—1812.	
	Mar.	„ 1682.		1682—1733.
	Bap.		xi. 1756—1812.	
	x. Mar.	1733—1753.	xii. 1754—1797.	xiii. 1797—1812.
†Chignal St. James	[i. Bap.	1558—1723.]	ii. 1724—1812.	
	Bur.	1559 „	1726— „	
	Mar.	„ „	1725—1754.	iii. 1755—1812.
Chignal Smealey	i. Bap.	1600—1812.		
	Bur.	1667—1812.		
	Mar.	1650—1754.	ii. 1754—1812.	
Leighs, Great	i. Bap.	1558—1642.	ii. 1642—1703.	iii. 1704—1812.
	Bur.	1556—1641.	1642—1704.	„ 1812.
	Mar.	1560—1643.	1645—1702.	„ 1754.
	iv. Mar.	1754—1812.		
Leighs, Little	i. Bap.	1680—1804.	ii. 1805—1812.	
	Bur.	1679—1805.	1805—1812.	
	Mar.	1680—1749.		iii. 1755—1812.

* The Chelmsford books have received various numberings ; the so-called books iii and iv are indexes of books i and ii ; the so-called book v is the Parish Clerk's private memorandum book, 1609—1625.

† This first book was lost a very few years since.

Roxwell . .	i. Bap.	1558—1666.	ii. 1649—1812.	
	Bur.	1560—1647.	1649—1812.	
	Mar.	1559—1665.	1649—1753.	iii. 1754—1812.
Springfield . .	i. Bap.	1653—1725.	ii. 1725—1812.	
	Bur.	1653—1725.	1725—1812.	
	Mar.	1651—1725.	1725—1754.	iii. 1754—1796.
	iv. Mar.	1796—1812.		
Waltham, Great .	i. Bap.	1703—1782.	ii. 1783—1812.	
	Bur.	1703—1782.	1783—1812.	
	Mar.	1704—1755.	iii. 1755—1797.	iv. 1797—1812.
Waltham, Little .	i. Bap.	1538—1629.	ii. 1633—1752.	iii. 1752—1813.
	Bur.	1539—1628.	1629—1751.	1752—1813.
	Mar.	1539—1628.	1629—1751.	1752—1754.
	iv. Mar.	1754—1812.		
*Widford . .	i. Bap.	1599—1733.	ii. 1654—1733.	iii. 1700—1707.
	Bur.	1618—1732.	1654—1700.	1701—1713.
	Mar.	1619—1732.	1654—1700.	1699—1711.
	iv. Bap.	1734—1812.		
	Bur.	1733—1812.		
	Mar.	1733—1754.	v. 1757—1812.	
Writtle . .	i. Bap.	1634—1707.	ii. 1707—1787.	iii. 1788—1812.
	Bur.	1634—1683.	1707—1787.	1788—1812.
	Mar.	1634—1706.	1707—1754.	
	iv. Mar.	1754—1774.	v. 1774—1803.	vi. 1803—1812.

THE LATE DR. REYNOLDS.

BY J. EWING RITCHIE.

BY the death of Dr. Robert Reynolds, late President of Cheshunt College, Herts, in his seventy-second year, the pleasant town of Halstead, famous for its industrial school for girls, originally established and for some time carried on by Miss Greenwood, a Quaker lady resident in the district, has been brought a good deal before the public. It is to the credit of the Congregational body in that town that it was with them that Dr. Reynolds commenced his distinguished career. It was from Halstead he went to Leeds, and thence to Cheshunt College. To Halstead the Rev. Henry Robert Reynolds came fresh from Coward College, where, as a student, he had distinguished himself as a prize winner at University College, where the Coward students were trained in classics and arts and science, and it was there that he took the London University degree.

* Book iii was a duplicate. I did not find it.

His subsequent degree of D.D. was conferred on him as a deserved mark of honour by one of our northern Universities. I can speak of him as a student, for we at one time belonged to the same college, and were in habits of daily intercourse. His was a noble presence; as Sydney Smith said of Horner, all the commandments were written in his face. A lady once said to me, "I love Dr. Reynolds; he is such a good man." Did she know anything of him? I asked. Nothing whatever, it transpired; but she had seen him on a public platform, and that was enough for her, and truly so, for he had an aristocratic bearing, talents of a superior order, and an enthusiasm of the highest kind for the full development of the Christian ideal life. It was impossible to conceive of him as capable of doing anything ignoble or sordid or mean.

His father was the Rev. John Reynolds, of Romsey, Hants, who, having been an officer in the army, became religious, devoted himself to the Christian ministry among the Congregational Dissenters, and married a sister of Dr. Fletcher, then one of the leaders of the Congregational body in London. His father was Dr. Henry Revell Reynolds, the celebrated London physician, who was called to attend poor old George III when he had become old and insane. His brother had a high position in connection with the Court of Bankruptcy, and used to drive in his carriage and pair to visit his brother at Romsey. Then Lord Palmerston lived at Broadlands, just out of the town, and was used to call in, on the occasion of a fit of the gout, Dr. Beddome, a popular local practitioner, and, as he was a deacon of the Congregational Church at Romsey, he and his pastor were on very friendly terms with Lord Palmerston, and they both visited him at his seat. Thus the Reynolds family, if not of the aristocracy, had a good deal to do with it one way or the other; and if the father was not the rose, at any rate he lived very near it. The father had two sons—Robert, the elder, and his brother, the celebrated physician, Sir Russell Reynolds, who not long since passed away—fine, tall, and well-bred fellows as I knew them; and of the sisters, of whom some survive, a good deal also may be said in their praise; in fact, the whole family had a decidedly distinguished air. And as Dissenters do not overpay their pastors, I can fancy that the family had to be somewhat careful as regards ways and means. Dr. Reynolds married a lady with money, and Sir Russell was a little helped by similar means. One of the daughters married one of the Baines's, of Leeds, and

I believe they all settled well in life. At one time they were a good deal connected with Halstead, for when Reynolds went to Leeds to preach to a larger church and to lead a busier life, his father succeeded him at Halstead, and died there.

A word about Congregationalism at Halstead may be not out of place here. The church was founded originally by William Sparrow—an able and godly man—vicar of the town, who was expelled by the Act of Uniformity. There were several Baptists in the old church, who in due time left them and had a place of meeting to themselves. In 1713 the Congregationalists — or, rather, Independents, as they were termed then, and I own I like the old name best—were described as numbering five hundred persons, of whom thirty had votes and thirteen were gentlemen. Of one of the Halstead Congregational ministers we have a trace. As a writer on local history—very dry, but, of course, very valuable to those interested in such matters—his works remain in the Colchester Museum to this day. He was a Congregational minister of the name of William Holman, and left Stepney for Halstead in 1702, where he appears to have laboured thirty years. As an antiquary he was greatly distinguished. His industry in writing down every scrap of local information and in visiting every parish church and manor house in the county was truly remarkable. He is reported to have spent twenty years in collecting materials for a history of the county of Essex. He had intended writing something about Halstead, but his sudden death in 1730 in the porch of Colne Engaine Church put an end to his career. The church in which he preached has been superseded by a new and handsome structure erected after Dr. Reynolds ceased to preach there, and the present manse, I believe, occupies the site of the old one, in which Dr. Reynolds and his father after him lived.

Such a family must have made a sensation in the town. It is true that Sir Russell Reynolds was but an occasional visitor, as at that time he had entered University College as a medical student, and never lived at Halstead, as he had done at Romsey, under his father's roof. Both the sons had work to do elsewhere. He and his brother, however, combined to write a three-volume novel, dealing, I believe, with religious problems, under the title of *Yes and No; or, Glimpses of the Great Conflict.* It must have been at Halstead that Dr. Robert Reynolds wrote his share in the work. As the pastor of the leading Congregational church in Leeds the

Doctor had little time to spare for literature not intimately connected with his professional career.

But it was as Principal of Cheshunt College, where some hundreds of students passed under his charge, that he made his mark. His coming to Cheshunt was an era in the history of the college. There was a magnetism about him that the students found it impossible to resist. He was born to be a leader of young men. Old students who were there on his arrival have testified to the writer of the marvellous impulse he gave to the mental and religious life of the place, and many were the great men—such as Earl Russell and Dean Stanley—who were proud to take part in the proceedings of a Cheshunt anniversary. The rail and the road brought many a visitor on such a day, and Dr. Reynolds, supported by Dr. Allon, who always took a leading part on such occasions, was then to be seen at his best as he extended a hearty hospitality to his guests from far and near. His private residence was in the college grounds, through which the New River wended its pleasant way amidst flowers and trees and velvet lawns. A student must have derived inspiration from the *genius loci*, and must have been sad as the time of his departure drew near. It was not often that Dr. Reynolds left the college in search of the distraction of London life. His work was to make his men faithful preachers of the faith they had received. He wrote some theological treatises which made an abundant impression, and placed him in the front rank of modern theological writers. Especially to be noted is his commentary on the Gospel of St. John. As editor of *The British Quarterly Review* from 1866 to 1874, in connection with Dr. Allon, he also did useful work; but it was as the head of Cheshunt College that he was best known, and when he resigned his position shortly before his death, universal was the regret for the loss Cheshunt had sustained. He had given it a reputation it had never enjoyed before, and had supplied the churches with pastors and missionaries whose influence is still felt in all quarters of the land.

I fancy Dr. Reynolds never had an enemy, and never lost a friend. To know him was to love him. I need say no more. With the poet, I feel

A light has gone from the revolving years.

PICTURESQUE ESSEX.

I.—DANBURY.

BY JULIA CARTWRIGHT.

THE county of Essex has never been ranked among the picturesque parts of England. On the contrary, with the single exception of Epping Forest, that favourite resort of Londoners, our county long enjoyed a decidedly bad reputation in this respect. It was supposed to be uniformly flat and dull, and altogether devoid of any striking natural features.

This popular delusion is no doubt one reason why, in spite of the immediate neighbourhood of the metropolis, some of the most attractive parts of Essex long remained practically unknown. Chief among these is the beautiful district round Danbury. Here, halfway between Chelmsford and Maldon, within sight of the North Sea, we have a range of hills, reaching an elevation of 366 feet, and remarkable for the rich and varied scenery of the surrounding country. Until quite lately this region was one of the loneliest and most secluded parts of England, and, owing in a great measure to this circumstance, it has retained its rural charm unspoilt to the present day. But it was impossible that so lovely a spot, and one so easy of access from town by road or rail, should remain unexplored in this age of frequent travel. Within the last few years Danbury has been discovered not only by the cyclist and the tripper, but by the doctor and the philanthropist. Excursionists and holiday-makers pour out from Chelmsford, Maldon, and Southend, to spend their days on these wide commons. Children and invalids from the slums of the East End are brought here to enjoy the pure air and sunshine, the freedom and health-giving breezes of Danbury.

The artists, too, have found out Danbury, and are now to be seen all through the summer months at work on hillside and common, in the village street, and on the church green. Year by year we recognise some familiar subject from these once untrodden ways in our Bond Street and Pall Mall Exhibitions, on the walls of Burlington House, or of the New Gallery. And we hear distinguished painters—men who can speak with authority on these matters—declaring that, in point of beauty and variety, there is no scenery within thirty miles of London which is to be compared with this part of Essex.

The situation of Danbury itself is singularly picturesque. From the summit of its lofty hill, the fine old church, which forms the centre of the village, commands a noble prospect and is a landmark alike to the traveller on shore and to the sailor far out at sea. All around stretch the same open commons, with their tangled growth of brambles and brushwood, their tall bracken and purple heather, their glory of colour and wide views over the far blue plains. On one side there is Danbury Common, or Horn-Row as it is called on the old maps, with its yellow sand-pits and broken ridges, its tumbled roofs and twisted chimneys, half-hidden among the gorse and blackberry bushes. On the other there is Lingwood, the breezy heath that spreads over the hollow lying between Danbury and Little Baddow, the neighbouring village which takes its name—Badwater—from the perils of the ford over the river Chelmer. Here, on

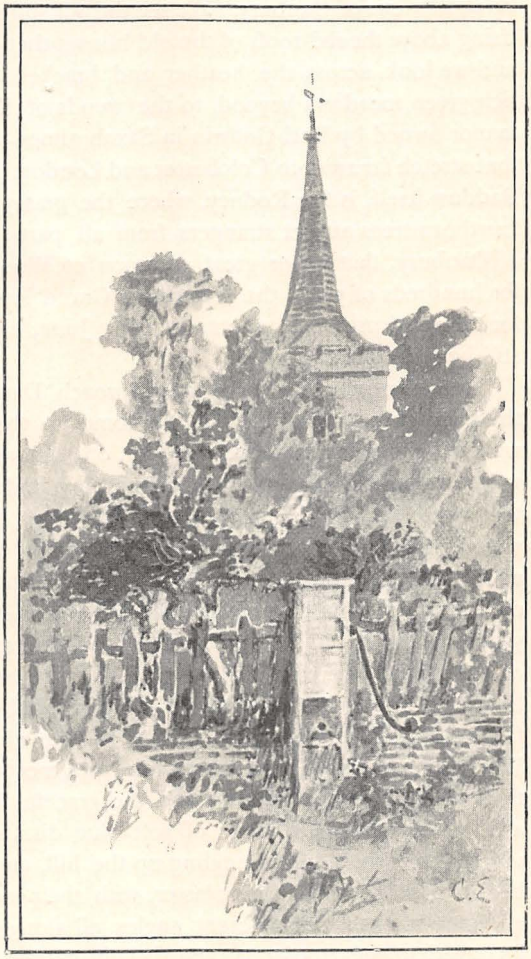


FIG. 1. DANBURY CHURCH.

these heathery slopes, where the wild rose and honeysuckle hang in clusters from the briars and the ground is carpeted with sweet-smelling thyme and starry yellow saxifrage, we have one of the loveliest views of Danbury. We see the tall spire of its ancient church rising above the red roofs of the old houses that creep up the hill-side, and we look across the heather and bracken at our feet, and the rich green meadows beyond, to the woods of Riffhams Chase—the manor owned by Earl Godwin in Saxon times—and the wide plains that stretch far away to Colchester and London. Further off, in Little Baddow itself, is the Rodney, where the grassy slopes and fine old hawthorn trees attract strangers from all parts, and, on the borders of Danbury, that other great common of Woodham Walter, where for hundreds of years the Hereditary Grand Falconer trained hawks for the royal use, and where, in early June, lilies of the valley may still be seen growing wild.

But from whichever side we approach Danbury, the beauty of the place strikes us afresh. If we come up the road from Maldon we enter the village at Eve's Corner, on the green where the wheelwright's shop stands, and the children play, and the geese paddle in the pond; and looking back, we see the broad estuary of the Blackwater, with the churches and hamlets along its high banks, and white sails glittering on the blue sea. If, on the other hand, we climb the hill from Chelmsford, we pass the fine park, which for fifty years was the home of the Bishops of the diocese, and catch glimpses of the grand old oaks and gnarled thorn-trees which spread their boughs over the grassy sward. Each turn of the road reveals some fresh charm, each step brings us face to face with some new picture. We linger on Elm Green, where the lanes meet and the ferns grow thick along their steep banks, and the graceful boughs of birch and ash frame in exquisite views of soft blue distance. We follow the village street as it goes straggling up the hill, and see the quaint old houses of white and yellow plaster, with their red-tiled roofs and tall chimney stacks set at different angles, all along the road, each with its overhanging roof-tree, and bright garden full of phloxes, or sunflowers, its rows of tall hollyhocks, and white or purple clematis growing up the trellised porch.

Many are the ancient memories which belong to these old houses, and are still kept alive in the names of homestead and barn. The old red-brick, gabled, farmhouse near the park gates still bears the name of St. Clere's Hall, and recalls the proud lords of Norman

race who held the Manor of Danbury in the days of the Plantagenet kings, and whose massive keep and baronial halls once stood on this spot. Three life-size effigies of gallant St. Cleres may still be seen, carved in oak, under the arched recesses in the aisles of Danbury Church, the burial place of their noble house. Each knight is clad in complete suit of mail, and has a lion at his feet and a sword at his side. But the action of each one is different. The first is drawing his sword, the second returns the blade to its scabbard, while the third and youngest knight lifts his clasped hands in prayer. In 1779, when the vault beneath was opened for the burial

FIG. 2. DANBURY PARK.

of Mrs. Frances Fytche, a sister of the owner of Danbury Place, a leaden coffin was brought to light, and was found to contain the body of a youth embalmed in Spanish olives, with his white linen shirt richly trimmed with lace, and the flowers and sweet herbs, which had been buried with him, all perfectly preserved.

Half a mile further up the street, near the church, is the Griffin Inn, which, with its white gables and dormer windows, shaded by a tall sycamore, has been so often painted by the artists who make Danbury their headquarters. The Griffin is said to be nearly four hundred years old, and is mentioned as an ancient hostelry by Sir Walter Scott in the Introduction to *Waverley*. Here the great

novelist tells us how, in 1808, at the request of his publisher, Mr. John Murray, he wrote a concluding chapter for a romance called *Queenhoo Hall*, which had been left unfinished by Mr. Joseph Strutt, and gives his readers the fragment as an example of his first attempt at romantic composition. The scene is laid in the reign of Henry IV, and the families of D'Arcy and St. Clere, and the ancient manor of Gay Bowers, a name still borne by a house in Danbury, are all introduced.

But Danbury has older memories than any of these. In Roman times it was a fortified post, and Roman bricks may still be seen in the walls of the church and in the ruins of Bicknacre Priory. In the tenth century, Danbury, as the name implies, was a stronghold of the Danish conquerors, who ravaged East Anglia in the days when the sons of Alfred waged war against the invaders, and the great battle fought at Maldon was the theme of Anglo-Saxon poets. Among the country folk in these parts the dwarf elder still goes by the name of Danewort, and its scarlet berries are popularly supposed to spring from the blood of the slaughtered Danes.

The church now occupies the centre of the Danish camp, and traces of the old earth-works may still be seen in the surrounding meadows. This situation, on the top of one of the highest hills in Essex, naturally exposed the fine old fourteenth-century building to the fury of the elements, and Danbury Church suffered so often from violent storms that mediæval chroniclers were convinced the powers of hell were leagued against it, and we read in Holingshed's records of the black arts of the devil of Danbury. "On Corpus Christi," we are told, "in the year 1402, the third of Henry IV, at evensong-time the devil entered this church in the likeness of a grey friar, and raged horribly, *insolentissime debacchans*, playing his part like a devil indeed, to the great astonishment and fear of the parishioners; and at the same hour, with a tempest of whirlwind and thunder, the top of the steeple was broken down and half of the chancel scattered abroad." In 1750 the steeple was again struck by lightning, and the upper part was replaced by a wooden spire covered with oak and lead shingles, as described by Mr. Chancellor (E.R., ii, 27). To this day the old superstition lingers in the popular mind, and woe betide the man, they say, who dares to ring the fifth bell of the peal in Danbury church tower. But in spite of these things the spire of Danbury Church still points heavenward, and forms the subject of many a charming picture. A row of tall limes rises in front of the north aisle

where the St. Cleres sleep, and majestic wych-elms stand around. On the left are the red-brick buttresses and ivy-grown walls of Frettons, another of the picturesque old houses which abound in this

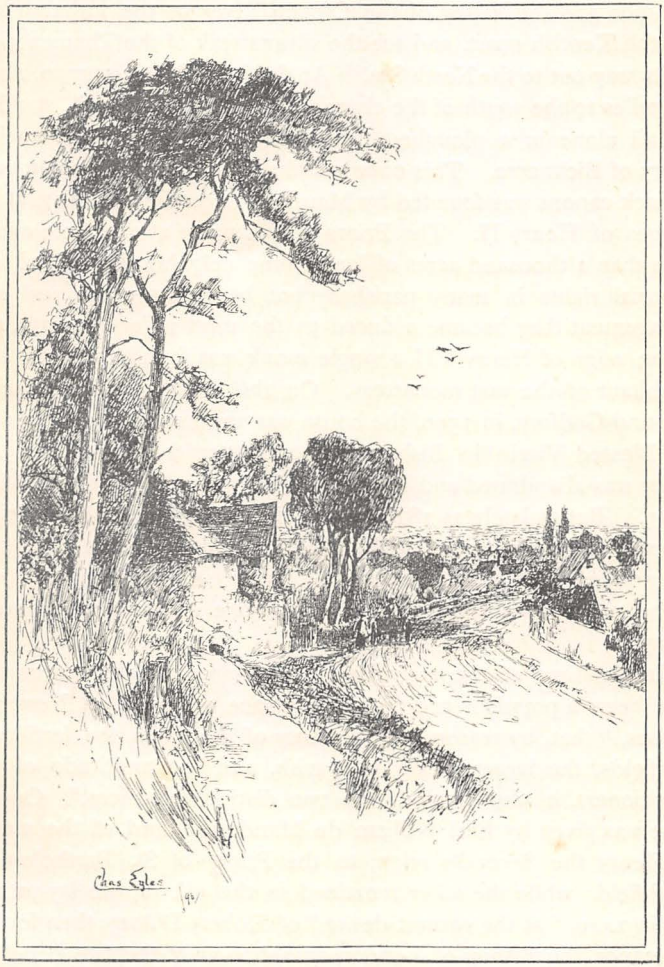


FIG. 3. DANBURY HILL.

village. On the right, encircled with high holly hedges and tall Scotch firs, are the deep-red brick walls and high-pitched roof of the delightful old rectory which was for so long the home of two rectors,

a father and son, who were lineal descendants of the great Fitzwalter family, and whose tenure of the living extended over a period of more than a hundred years.

From the pleasant Church-fields we look across Danbury Common and the valley of the Crouch River to the Laindon hills and the Kentish coast, and see the silver streak of the Thames winding its way out to the North Sea. At the foot of the common, about two miles to the south of the church, a single pointed arch, standing out all alone in a ploughed field, marks the site of the ancient Priory of Bicknacre. This once wealthy and prosperous community of black canons was founded by Maurice Fitzgeoffrey in 1147, at the charges of Henry II. The Priors of Bicknacre at one time owned more than a thousand acres of land in the neighbourhood, and held manorial rights in many parishes; but by extravagance and mismanagement they became reduced to the most abject poverty, and in the reign of Henry VII a single monk was found to be the sole inhabitant of the vast monastery. On the death of the last prior, Edmund Godfrey, in 1500, the house was annexed to the Spittal of the Blessed Virgin in Bishopsgate, and after the dissolution, the Priory was abandoned and its spacious halls were allowed to fall into decay. But as lately as 1818, a considerable portion of the Priory Church, including some of the Norman pillars of the nave and the pointed arches of the chancel, were still standing, as well as the massive central tower, of which one solitary arch remains to-day.

In the time of the early Plantagenet kings, Danbury seems to have been a populous and flourishing place, so much so, Newcourt tells us, "that, by reason of the plenty of the fruits, the fertility of the fields, the largeness of the parish, and the multitude of the parishioners, it was divided into two distinct benefices." One of these was given by Earl William de Mandeville, lord of the manor in Henry the Second's reign, to the Priory of St. Bartholomew, Smithfield; while the other remained in the gift of the lay-patron. But in 1440, "at the earnest desire" of Robert D'Arcy, then lord of the manor, the Bishop of London agreed to unite the two benefices on condition that 3s. should be paid yearly, at the Feast of St. Michael, to himself and his successors, and eighteenpence to the Archdeacons of Essex, by the Rector of Danbury, "for the time being, for ever." The same Robert D'Arcy founded three chantries dedicated to the Blessed Virgin and St. John the Baptist,

DANBURY ESSEX.

which were still standing in the last century—one in the street opposite the Griffin, close to the Church green, another to the north of the road higher up the street, and a third on Horn-Row Common. These chapels were commonly known as D'Arcy's chantries, and are described by a writer, in 1769, as having antique church-fashioned windows, after the manner of abbeys and priories; and the land on which they formerly stood is still ecclesiastical property, and pays no tithe at the present time.

The D'Arcys lived at Graces or Grasses, a house founded by the Norman family of Le Gras, on the high ground overlooking the valley of the Chelmer, on the edge of Danbury and Little Baddow. Towards the close of the sixteenth century their estates passed into the hands of the Mildmays, who settled at Moulsham, near Chelmsford, in Henry the Eighth's time, and one of whom, Sir Thomas Mildmay, married Lady Frances Ratcliff, half-sister of Thomas, the great Earl of Sussex, and heiress of the long line of Fitzwalters. His uncle, Sir Walter Mildmay, was Chancellor of the Exchequer and Privy Councillor to Queen Elizabeth, and married the sister of her favourite secretary, Sir Francis Walsingham. He it was who founded Emmanuel College at Cambridge, and built Danbury Place before his death in 1589. Early in the next century his great-nephew, Sir Henry Mildmay, a gallant soldier who, as we read on his tomb in Little Baddow Church, "gained much glory in the Irish wars," settled at Graces, the old home of the D'Arcys, rebuilt the house and planted the stately avenues of oak and elm which still go by the name of Graces' Walk. But this fine old place has, alas! shared the fate of the other homes of the Fitzwalters and Mildmays in this part of Essex. Like the ancestral castle of the Fitzwalters in the neighbouring parish of Woodham Walter, like Moulsham, once famous as "the greatest squire's mansion in the county, with its faire gardens and orchards, with great store of good and some rare kinds of fruits and herbs, its dove-house, faire game of deer unparked, great warren and goodly fishing course," Graces was in turn abandoned by its owners. Fanny Fowler, the heiress of the elder branch of the Mildmay family and representative of the ancient Fitzwalter barons, was born at Graces in 1746, and at the age of eighteen married Sir Brook Bridges, of Goodnestone, in Kent. From that time Graces ceased to be her chief home, and was allowed to fall into ruin. At the present time only a fragment of the beautiful old house is standing, in the sunny meadows closed in by

the woods. The flight of marble steps which led down to the Great Garden are gone, the fine old chimney stacks which rose some ten feet above the high pitched roof have fallen in one by one, and a handsome oak staircase with carved pilasters and some good oak panelling are the only remains of interest within the house. But clematis and roses still creep up the crimson bricks of the old walls, and the ivy hangs in thick clusters over the massive gables and blackened timbers of the spacious barns. And when the golden broom is flowering on the hillside, and the cowslips and bluebells spring up by thousands in Graces' Walk, there is no more lovely spot in all the countryside than this old home of the Mildmays. St. Clere's Hall, that still more ancient abode of a vanished race, passed with the heiress of Graces into the hands of the same Kentish family, and Danbury Place became in turn the property of the Fytches and Hilarys, both of whom were direct descendants of Sir Walter Mildmay. In the present century it became an episcopal residence, and has never been inhabited since the death of the late Bishop of St. Albans.

Many more are the interesting tales which we could tell, if space and time would allow, of the great families who were associated with Danbury in past times. The annals of the Fitzwalters alone would fill a volume. But we must give a few of the entries from the old account-books of the charity lands belonging to the parish, which date back to the beginning of the seventeenth century. It is curious to see how public events are reflected in the parochial records of this remote village. For instance, in 1632, at the time of Archbishop Laud's revival, we find that £7 is paid for a new Communion Table and Rails, and £2 for a Communion Cloth. In 1638, the sum of 3s. 11d. is allowed "for bread and wine at the Blessed Sacrament since Easter." In 1640, £5 is paid to the shingler, "at divers times for shingling the pinnacle and setting up the cross." Four years later, 5s. is paid for taking down the same cross, and 3s. for taking up the altar. In 1648, Francke, the sexton, gets 6d. for removing the King's arms out of the church; and in 1661, he is paid 1s. for "painting over the Commonwealth arms." The Rector of Danbury, Clement Vincent, was among the loyal clergy whose livings were sequestered in 1642; but he lived to see the Restoration, and was buried under a brass plate in the chancel. There are many entries of shillings paid to huntsmen for heads of foxes and badgers, side by side with "monies" given to poor Irish people, or to a poor

minister from Germany, as well as to "soldiers at sundry times going towards, or coming from, the King's army." And one day in November, 1688, the ringers are paid 5s. for chiming the bells on Thanksgiving Day for the Prince of Orange's safe landing in Torbay.

Once again, within the last hundred years, Danbury has heard the tramp of armed men, and witnessed the stir of warlike preparations. At the close of the last century, when the allied fleets of France, Spain, and America threatened our coasts, a military camp was formed at Danbury, and when, in 1803, England lived in hourly dread of a French invasion, Sir Walter Hilary, of Danbury Place, raised an Essex legion, and a beacon was erected on the top of the hill to give the country timely warning of the enemy's approach. But Napoleon never came, and these martial echoes soon died away. The old church was left sleeping on the quiet hillside, where the sunlight falls so peacefully on the new-mown hayfields, and the wych-elms wave their boughs over the grassy mounds where the standard of the Black Raven flew of old. So one age succeeds another, and the life of the present draws its strength from the great deeds of a bygone day, and wins a picturesque charm from the memories of the mighty past.

JEREMY BENTHAM.

BY W. W. GLENNY.

ESSEX has been the birthplace of many notable men, whilst others have come as migrants for one or more seasons, as circumstances or inclination permitted. Migrants frequently change their note as the season progresses, but Jeremy Bentham always sang in the same strain of Essex His praise of the county was unstinted, which is so refreshing at this moment, when many are depressed and freeholds in unfavoured localities are offered at less than £5 per acre.

Bentham's father was the owner of a house in Heath Street, Barking, which he sold subsequently to Mr. Tyser, a bricklayer of this town. It is not clear that Jeremy, when a lad, resided with his grandmother at this identical house, but his own narrative relates

that in one of his perambulations he met the servants of Sir Crisp Gascoyne*, and that he went a walk and had some refreshment with them. Now Heath Street would be close to the rear of the worthy knight's mansion, named Bifrons, and not even a short half-mile away, as the story tells. This street also was in the older part of the town, near the wharf, where fishing-smacks were careened for the purpose of cleansing, calking, and repairing—a place redolent with tar and the odour of ships' stores; abounding with nets, new and old, with rope-walks for spinning hawsers and twine; where might be purchased waterproof coats, leggings, sou'-westers, and big-boots; also to be noticed a number of fishermen and fisher-boys in quaint costumes on the occasions when the trawlers arrived from the North Sea with their cargoes of soles, haddocks, cod, or plaice. Most of the fish came from the Doggerbank, but the cod was caught off the coast of Iceland. And these sturdy mariners found their way there and back, without the aid of compass and sextant. They knew the position of the stars, the currents of the sea, the character of the bottom below the water, and the configuration of the coast-line, when visible. This sufficed for our ancestors—hardy, primitive folk, who went away from Barking Creek to the North for eight or ten weeks' cruises.

To these peculiarities of a fishing town Jeremy Bentham makes no allusion, except that he narrowly escaped a ducking at Creek's Mouth, where a vessel was moored, probably a fishing smack awaiting runaway apprentices.

This seems to say that he did not reside in Heath Street, which was strictly town in character. His theme is the country; the charm of the fields and the flowers. On these he is never weary of dilating.

Londoners needed fresh air, and sought tranquil and secluded resorts away from the busy crowd. The town was noisy, the country was quiet, and Mr. Bentham was glad to have a place of retirement within eight miles of his business office. He had no large practice in the law, but made a considerable fortune by the purchase and sale of land. So the son was much in Essex, and he writes in a cheerful strain of these visits, which made an indelible impression on his youthful memory.

* Sir Crisp Gascoyne was a brewer in Houndsditch, and one time Lord Mayor of London. He resided at Barking in 1733, and four of his children were baptized there. He was buried at Barking Church in 1762, in the north aisle of which is a large monument to his memory. He was succeeded by his son, Bamber Gascoyne, who again was followed by another Bamber Gascoyne, sometime M.P. for Liverpool. Bifrons was pulled down, and the estate and park sold. His daughter and heiress married the second Marquess of Salisbury, who took the name of Gascoyne before that of Cecil, and became possessed of the Bamber property.

At the time of Bentham's birth, in 1748, his father's mother was an inmate of the family, living, however, principally at Barking, where they occupied a house, which was her jointure, and in which the whole family ordinarily passed, as a weekly holiday, a portion of Saturday and Monday, and the whole of Sunday. Bentham's father said to him, when he was very young, that by the blessing of heaven on his exertions in making a combination between his wife and his mother he was enabled to keep a country house and a carriage.

The paternal grandmother was proud and scornful, the maternal one humble and gentle. . . . When the leaves fell, Grandmother Bentham migrated from Barking to London ; and when the leaves appeared again, she appeared in the country with them.

Bentham's recollection of the scenes of his boyhood was most accurate, and never did he appear more delighted than when speaking of the two spots, Browning Hill and Barking, the country abodes in which his grandmother dwelt. He used to say : "Browning Hill was my heaven, Westminister School my hell; Aldgate was earth, and Barking was a paradise to me."

He says :

It was at my father's country-house at Barking ; the place and persons present are even now vividly impressed on my memory. My grandfather was then the constant occupant of the house, and my father and mother, with occasional company, came down every Saturday, and returned to town the following Monday.

I could even now, if it were worth while, number up, to a certainty, all the visitors of an age approaching to my own, whom, down to the age of fourteen, I was ever allowed to receive at my father's house. There was Thomas Skinner, one of three or four sons of a clergyman who was a member of my father's clerical club ; he was of Merchant Tailors' School, and was two or three years older than I, and twice or thrice he came to Barking.

A small house in the neighbourhood, built in antique style, was occupied by Mrs. Hutchinson, whose son, a little older than I, used to accompany the family to Barking Church and perch himself in a pew near to ours ; his name was Julius, and he edited, not many years ago, Mrs. Hutchinson's interesting biography. There was a Mrs. Geddes, the widow of a divine of that name, who had been removed years before to another and, let us hope, a better world. I believe he had been the author of a ponderous volume of divinity, which I never read.

I recollect one visitor whose presence was singularly agreeable ; it was a Mr. John Bonnett, of a French refugee family, a working jeweller by trade, and of my father's age. We had Mr. Bonnett's company for a day or two, and took an excursion as far as the Thames, Barking being at the head of a creek which runs up a couple of miles. At the outset of our walk, and as evidence of what I had learned in French, my father proposed that, during the whole excursion, a halfpenny should be paid as a fine for every word of English spoken. The joke was, that Mr. Bonnett, though a Frenchman born, or at any rate educated by a Frenchman born, made the most numerous mistakes ; at all events, my pockets were replenished with halfpence.

Bentham took no walk into the country as a boy of which he did not retain a recollection as a man. In reading to him some of the memoranda of his father's diary, he at once recalled the most minute circumstances. One day, his biographer says, I remarked to him a note—"Went with Jerry to the Creek." He said:

I do remember it. It was a voyage *par terre, et par mer*. I passed through great perils. It was a memorable day indeed, whose history I related to the boys at Westminster when I got back. In crossing the swamps of a meadow, we were attacked by a bull; we had incurred the indignation of his bullship, and my father took me in his arms and threw me over a gate. The bull vented his indignation against the gate, but it passed harmlessly by me. Such was the land adventure. The water adventure was this: our boat passed under the rope by which a vessel was moored, and I should have been thrown overboard and drowned if I had not dipped my head. Two awful perils in one day!

During my visits to Barking, I used to be my grandmother's bed-fellow, The dinner-hour being as early as two o'clock, she had a regular supper, which was served up in her own sleeping-room, and immediately after finishing it she went to bed. Of her supper I was not permitted to partake, nor was the privation a matter of much regret. I had what I preferred—a portion of gooseberry-pie; hers was a scrag of mutton, boiled with parsley and butter. I do not remember any variety.

My amusements consisted in building houses with old cards and sometimes playing at "Beat the knave out of doors" with my grandmother. My time of going to bed was perhaps an hour before hers; but, by way of preparation, I never failed to receive her blessing. Previous to the ceremony, I underwent a catechetical course of examination, of which one of the questions was: Who were the children that were saved in the fiery furnace? Answer: Shadrach, Meshach, and Abednego. But as the examination proceeded no farther, the word Abednego got associated in my mind with very agreeable ideas, and it ran through my ears like Shadrach, Meshach, and To-bed-we-go, in a sort of pleasant confusion, which is not yet removed.

My grandmother's mother was a matron, I was told, of high respectability and corresponding piety; well-informed and strong-minded. She was distinguished, however; for while other matrons of her age and quality had seen many a ghost, she had seen but *one*. She was in this particular on a level with a learned lecturer, afterwards judge—the commentator Blackstone. But she was heretical, and her belief bordered on Unitarianism. And, by the way, this subject of ghosts has been amongst the torments of my life. It was a permanent source of amusement to ply me with horrible phantoms in all imaginable shapes. Under the Pagan dispensation, every object a man could set his eyes on had been the seat of some pleasant adventure. At Barking, in the almost solitude of which so large a portion of my life was spent, every spot that could be made by any means to answer the purpose was the abode of some spectre or group of spectres. The establishment contained two houses of office; one about ten yards from the kitchen, for the use of "the lower orders," another at the farther end for the use of "the higher," who thus had three or four times the space to travel, on these indispensable occasions, more than that which sufficed for the servile grade. But these shrines of necessary pilgrimage were, by the cruel genius of my tormentors,

richly stocked with phantoms. One had for its autocrat no less a personage than *Tom Dark*; the other the dwelling-place of *Rawhead and Bloody Bones.*

I suffered dreadfully in consequence of my fears. I kept away from the spots I have mentioned, and when suffering was intolerable I fled to the fields. So dexterous was the invention of those who worked upon my apprehensions, that they managed to transform a real into a fictitious being. His name was *Palethorp*, and Palethorp, in my vocabulary, was synonymous with hobgoblin. The origin of these horrors was this: My father's house was a short half-mile distance from the principal part of the town, where was situated the mansion of Sir Crisp Gascoyne. One morning the coachman and the footman took a conjunct walk to a public-house kept by a man of the name (Palethorp). They took me with them; it was before I was breeched. They called for a pot of beer, took each of them a sip, and handed the pot to me. On their requisition I took another, and when about to depart, the amount was called for. The two servants paid their quota, and I was called on for mine. *Nemo dat quod non habet.* This maxim, to my no small vexation, I was compelled to exemplify. Mr. Palethorp, the landlord, had a visage harsh and ill-favoured, and he insisted on my discharging my debt. At this very early age, without having put in for my share of the gifts of fortune, I found myself in the state of an insolvent debtor. The demand harassed me so mercilessly that I could hold out no longer. The door being open, I took to my heels, and, as the way was too plain to be missed, I ran home as fast as they could carry me. The scene of the terrors, Mr. Palethorp's name and visitation in pursuit of me, was the country-house at Barking; but neither was the town-house free from them, for in those terrors the servants possessed an instrument by which it was in their power at any time to get rid of my presence. Level with the kitchen—level with the landing-place in which the staircase took its commencement—were the usual offices. When my company became troublesome, a sure and continually-repeated means of exonerating themselves from it was for the footman to repair to the adjoining subterraneous apartments, invest his shoulders with some strange covering, and, concealing his countenance, stalk in with a hollow, menacing, and inarticulate tone. Lest that should be insufficient, the servants had stuck by the fireplace the portraiture of a hobgoblin, to which they had given the name of Palethorp. For some years I was in the condition of poor Dr. Priestly, on whose bodily frame another name, too awful to be mentioned, used to produce a sensation more than mortal.

Of some of his early tastes Bentham, only a short time before he died, gave the following description:

I was passionately fond of flowers from my youth, and the passion has never left me. My Aunt Grove was fond of flowers, and had a few geraniums, which she called *gerrnums*. So long as I retained my smell, a wallflower was a *memento* of Barking, and brought youth to my mind; for the wallflowers covered the walls, with their roots between the bricks. If I were a draughtsman, I could give the site of every tree; and without being a draughtsman, I can describe every particular about the house.

At Colchester he met Mr. Lind. Bentham says:

His father was by parentage, if not by birth, a Scotchman; he had a living at Colchester; he was a spendthrift. His son was commoner of Balliol College. When he had taken his B.A., he took orders; soon after he went out with

Mr. Murray, who was ambassador to Constantinople. In 1773, Lind returned to England, with the title of Privy Councillor to his Polish Majesty. After some valuable services to the King of Poland, he revisited Colchester, and found two maiden sisters, Mary and Lætitia, both a little younger than himself, keeping a boarding-school at Colchester for young ladies. It was not without some difficulty that they contrived to keep up in that situation a respectable appearance. During Lord North's administration, a pension of £50 a year for life was granted to each of these two sisters.

There was a Mr. Forster,* a rector at a Balliol College living at Colchester. On a visit to the borough to see this clergyman, he, for the first time, saw Dr. Parr.† His situation at that time was usher to a school in that town. Mr. Forster took me with him one day to call on Dr. Parr, but I cannot recollect the place.

Occasionally, perhaps once in a season, my grandmother, accoutred in a sable muff and tippet, used to make a visit of ceremony in her carriage. About as often was a visit paid by a relation and contemporary of the same sex, who came from Woodford, and to whom a dinner of ceremony was given. This was a Mrs. Archer, to whom I was taught to pay homage, under the appellation of Aunt Archer. Once or twice in the year I used to accompany my father to Woodford, and saw Mr. Archer, who had retired upon a fortune of £15,000, made by the sale of ivory.

They spent little, kept no carriage, no town-house, exhibited no marks of hospitality, had not even a spare bed, to my no small mortification. Yet the visits interested me ; their garden was greater than ours, and had two ponds at different levels. The change from the monotony of my father's house and diversity to me was a treasure of the greatest rarity.

And so this great philosopher, or political economist, tells in simple language of the reminiscences of his childhood and his recollections of Essex. Now that books of reminiscences are read so widely, and there is an eager demand for autobiographies, it may be entertaining to compare his notice of these places with our knowledge of them to-day.

* The Rev. Nathaniel Forster was instituted rector of All Saints', January 31st, 1764, and died, as rector, April 12th, 1790, aged 63 (see tablet on outer south wall of chancel) ; he had previously been curate of the same church at any rate (*teste* register) from Jan. 8th, 1760. He matriculated at Balliol Coll., Oxon., 12th Feb., 1742 ; B.A. (Magdalen) 1745 ; M.A. 1748. When Dr. Samuel Parr left Stanmore in 1776, to become master of the Colchester School, he was received by Forster with open arms and offered by him the curacies of Holy Trinity and St. Leonard's (Hythe) churches, where he soon became noted for his extempore preaching.

† The Rev. Samuel Parr was master of the Colchester Grammar School from 1776 to 1779. It was upon his resignation that the hard-fought election took place between Rev. Charles Hewitt and Rev. John Duddell. (See Cromwell's *History of Colchester*, p. 314.) Parr undoubtedly stood at the head of the classical scholars of his time, besides being an eminent critic and divine. He was a voluminous author, and had a great passion for book-collecting. He left Colchester upon accepting the mastership of the Norwich Grammar School. Disappointed of becoming headmaster of Harrow in 1771, having been Dr. Sumner's first assistant for four years, he was subsequently disappointed of a bishopric (Gloucester) in 1807. Offered several preferments he declined leaving Hatton, to which he was presented by Lady Trafford in the spring of 1783, and there he died, at the age of 78, on the 6th of March, 1825, and was there followed to his grave by many eminent men of all shades of opinion. Bentham and Parr were both boys of very precocious talents. Bentham at the age of five had read Rapin's *History of England*, acquired a knowledge of musical notes, and played on the violin ; he was an accomplished French scholar at seven ; at eight he was placed at Westminster School, where he soon became distinguished ; he was admitted, in his fourteenth year, of Queen's College, Oxford ; at sixteen he proceeded B.A., and at twenty M.A., being the youngest graduate who at that time (1767) had been known at either of the universities. Parr at the age of fourteen was the head boy of Harrow School.

MEMBERS OF PARLIAMENT FOR COLCHESTER, 1603-1683.

BY GEORGE RICKWORD.

WITH the accession of James the First, Colchester appears to have entered upon a period of great commercial prosperity.

For generations the seat of a flourishing trade in cloth, and a centre of a district of small clothing towns, its energies had been quickened, its methods improved, and its output increased by the influx of a large number of Flemings, many of them men of substance, driven from their homes, mainly in West Flanders, round Ypres and Bailleul, partly by the atrocious religious persecutions of the ministers of Philip of Spain, partly by the inexorable law of political economy which makes a disturbed political condition a barren soil for commercial enterprise, and thus forces men to seek under more favourable conditions a profitable sphere for the exercise of their industry and their capital. Such was afforded by the tolerant rule of Elizabeth at home, and by the cautious policy which for so many years gave her peace abroad. As a result, in Colchester alone upwards of £30,000 was weekly received from the London factors for the bays and says, the staple industry of the town; more than 17,000 persons found employment in this industry in the borough and surrounding villages; while ships laden with £10,000 of cloth sailed down the Colne, risking contact with the Dunkirk pirates, of whom grievous complaints were made to the Privy Council. In the ancient borough itself, notwithstanding several fearful visitations of the plague, not a house was to be had for love or money in the year 1609.

To King James' first Parliament Colchester again returned her Town Clerk, Robert Barker of Monkwick, giving him as a colleague Edward Alford, a lawyer, of a Sussex family, and hereafter a man of some note. There is little to connect the family with Essex. In 1598 Edward Alford (perhaps the Member's father) settled a rent-charge at Walthamstow, acting as successor to his father, Roger Alford, as trustee under the will of Sir George Monoux, Lord Mayor of London in the early years of Henry VIII's reign.

Morant suggests that—as the settlement was made at the instigation of his mother, and for the benefit of the still flourishing endowed school—possibly it was an act of reparation, he being pricked in conscience by the great rise then taking place in the value of land round the metropolis. Edward Alford was Member for one of the Sussex boroughs in the reign of Queen Elizabeth, and took part in the debates. He purchased the estate of Offington, Broadwater, near Worthing, in 1594, and apparently thus founded a county family. The name frequently occurs in the State papers as that of an active country gentleman.

His son, the Member for Colchester, was a Puritan lawyer, and became one of the most conspicuous figures in the earlier constitutional struggles. During the four Parliaments of James—of which only the first sat much more than twelve months—Edward Alford represented Colchester; and, indeed, with the exception of Sir Harbottle Grimston and Sir Isaac Rebow, he was returned oftener and sat longer than any of our Members.

The burgesses appear to have paid loyally, if with grumbling, the enforced "loans" which on various occasions the king imposed on the town by his mere prerogative; but doubtless the growing disposition to question his right was stimulated by their frequent recurrence. Ecclesiastically, also, the town appears to have been quiet—the vacant parishes were filled up, several of the disused churches restored, and the absence of serious trouble with the non-conforming clergy is evidenced by Mr. Davids' silence on this point in his work. Nor could the town quarrel very seriously with the king's foreign policy, which inclined to an alliance with Spain, still to all appearances the greatest Power in Europe. Rigid Protestants though they might be, a trading community which, by the irony of fate, had almost a monopoly of the supply of serge for clothing the innumerable monks and nuns of Spain, was not likely to object to renewed intercourse with so profitable a customer.

In 1618 Robert Barker died; his place as Town Clerk and Member for the borough was filled in 1621 by William Towse, Sergeant-at-law. A William Towse, in 1583, possessed by alienation Beeleigh Abbey, near Maldon; other indications point to his connection with Stansgate Abbey and the Dengie Hundred.

The new Member was a widower, and his second wife was Dame Catherine Barnardiston, widow of Sir Thomas Barnardiston, a Puritan gentleman of Witham, of a family still represented on the banks of

the Stour. This lady died in 1632, and her monument, with the arms of both her husbands, was on the north wall of the chancel of Witham Church. William Towse had to undergo four elections in five years, being returned again in 1624, 1625, and 1626. He purchased Bassingbourne Hall, Takely, which he rebuilt and enlarged, and where he died and was buried in 1634.

On the accession of Charles the First the struggle which had been coming on for many years, broke out in an active form. All over Europe the growing sentiment of nationality and the need for a strong central government was building up regal authority to its extreme point. Legal theories and precedents favoured a similar course here, while the need felt by many minds for a centre of ecclesiastical unity to replace the rule of the Pope added force to the current in this direction; but the more independent spirit of the Anglo-Saxon race revolted against the practical enforcement of ideals which other nations acquiesced in. It was the misfortune of Charles that he failed to recognise the signs of the times—a misfortune for him personally, but not perhaps in the end for the country, since out of the strife of the conflicting ideals, either of which would now be intolerable to any Englishman, there has emerged a constitution which has lasted more than two centuries. According to Mr. Gardiner, Edward Alford was one of the leading members of the Opposition, and one of seven, including Coke, Pym, and Wentworth, whom Charles, with a futile idea of stifling the growing storm, appointed by his own personal intervention Sheriffs of their counties just previous to the election of 1626. He was pricked Sheriff for Sussex, and it was hoped that the duties of his office would confine his energies within the bounds of his own county. Wentworth and he submitted, but three of the others were elected, notwithstanding their disqualification. His enforced departure appears to have created some confusion at Colchester, where Sir Harbottle Grimston was returned with William Towse; but being also chosen by the county, he selected the more honourable position of Knight of the Shire, and Sir Robert Quarles was chosen in his place.

He was the eldest son of James Quarles, Clerk of the Green Cloth and Purveyor to the Navy, and brother of the poet Francis Quarles, Cupbearer to Elizabeth, daughter of James I, and Queen of Bohemia, and afterwards secretary to Archbishop Usher. Sir Robert, who was seated at Havering, married Hester, daughter

of Edward Lewknor, of Higham Hall, M.P. for Maldon, 1584 *et seq.* The Lewknors were a Sussex family of pronounced Recusant sympathies; and Sir Edward's colleague at Maldon, Richard Weston —created Earl of Portland and one of Charles' ministers during his attempt to govern without a parliament—is said to have been almost an avowed Romanist. It is, perhaps, unsafe in such an age to infer a man's sympathies from his family ties; but it seems possible that Sir Robert was more favourably inclined to the Court than his predecessor. Perhaps for this reason, beyond the record of his death in 1659, I find nothing to connect him with local history.

In 1628 Edward Alford, whose son represented Steyning, was again returned for Colchester, with Sir Thomas Cheke as his colleague. The latter was grandson of the learned Sir John Cheke, K.G., tutor to Edward VI, and his mother was Frances, sister of the Earl of Sussex, Lord Lieutenant of Essex, in whose right he claimed the Barony of Fitzwalter. His second wife was Essex, daughter of the Earl of Warwick, one of the Puritan leaders; and by her he had daughters married to the Earls of Manchester and Warwick. He was Member for Maldon in 1621 and 1626, and for Essex in 1624. He died 1649, and was buried at St. Albans, Wood Street, E C.

Party feeling at this election appears to have run very high, for from the State Papers we learn that the county Members, Barrington and Grimston, were elected by the constables at Chelmsford forcing the freeholders to vote for those selected by "the majority of the Justices"; also by means of an irregular creation of freeholders; and it is in connection with this election that the first of the long series of petitions which have rendered Colchester notorious, occurred. It was without result, and I am unable to find in whose favour it was presented.

Apparently Edward Alford was not daunted by the royal displeasure, for he took a prominent part in the debate on the Petition of Right. Speaking against the words "regal power" inserted by the House of Lords, he says, by accepting them "we shall acknowledge a regal, as well as a legal, power. Let us give that to the King the law gives him, and no more." These words form the keynote of the constitutional struggle at this point, as they formed the policy of the nobler minds among both Cavaliers and Roundheads—of Clarendon as well as Pym, of

Falkland as well as Hampden. When the development of events forced the Commons into attacking the undoubted prerogatives of the King and the constitution of the Church, we find among his supporters, not only the Wentworths and Westons, but the Richs and the sons of staunch opponents of arbitrary power like Sir Edward Alford, who sat in the Parliament called by the King at Oxford, and who espoused the royal cause even to the sequestration of his estates. The dissolution of this Parliament in 1629 opens the eleven years' personal rule of Charles.

With the incidents of that rule most men are familiar; the growing amounts and increasing frequency of the exaction of the "ship money," absolutely necessary as it was if the government was to be carried on, yet paid even by those best affected to the king with reluctance and delays. Constant monitions had to be sent to the bailiffs, and perhaps the new Charter, granted the town in 1636, by which a Mayor was substituted for the two Bailiffs, hitherto annually elected, had some bearing on this point. Beyond these exactions it does not appear that the civil rights of the subject were interfered with, but the ecclesiastical side of the new rule touched us more nearly. The frequent changes in the office of Town Lecturer, the pet scheme of the Puritans for counteracting the parish priests, the constant disputes as to the removal of the holy table to the east end of the chancel, and to railing it in, show that considerable friction prevailed here. The Archdeacon of Essex reports to Bishop Laud: "The people of Colchester are like those of Ephesus, their Diana is their liberty, and none but the Town Clerk can appease their tumult." Petitions to the bishop on the subject of Nonconformity were largely signed on both sides, but while four of the town clergy signed the one in favour of Conformity, none signed that in a contrary sense.

Scurrilous verses were made on the rector of St. Nicholas, and James Wheeler, one of the churchwardens of St. Botolph, had to experience very harsh treatment for refusing to rail in the altar. Thomas Lamb, a Baptist preacher, of Colchester, was brought before the Star Chamber, and Dr. Bastwick, who lived in Eld Lane, also suffered severely for his libels on the Queen and the Bishops. The local mob rabbled the vicarage of Great Tey merely because the vicar, Erasmus Laud, was a namesake of the primate; and treated with equal brutality the aged vicar of Ardleigh, and master of St. Mary Magdalen's Hospital, Dr. Gabriel Honeyfold. A mob

has always a nice taste in theology, and will shout for a Sacheverell or against a Priestley, and stone a Wesley, a Booth, or a Lowder with equal orthodoxy and delight.

On the other hand we find one Burroughes arrested and punished for disturbing the services in three different churches on three successive Sundays, and letters sent to the Council from local churchmen detailing their difficulties and annoyances. Then, too, the powerful Dutch Church, numbering 700 communicants, appears to have accepted with a good grace the archbishop's decision that "aliens of the second descent" should receive the Holy Eucharist, baptize, marry, and bury in their parish churches. Elsewhere this was violently opposed; but Jonas Proost and Thomas Cole, the ministers of the Dutch Church here in 1637, report that "having maturely deliberated, they find nothing to except against his Grace's pleasure."

So, in fancied success, aiming at a unity which was impossible, and an absolutism which was equally so, Charles, Laud, and Strafford governed England till the rude awakening of the failure of the bishop's war against the Scots forced Charles to seek once more the support of his Parliament. To the Short Parliament Colchester returned Sir William Masham and Harbottle Grimston, Esq. The former was of Otes, in High Laver, purchased by his father—the son of a London alderman—in 1583. Although created a baronet in 1621, he steadily allied himself to the Liberal Party, representing Maldon in 1623 and 1625. He married a first cousin of Oliver Cromwell, Elizabeth, daughter of Sir Francis Barrington, and was, with his father-in-law, committed to the Tower in 1626 for refusal to contribute to a forced loan. He represented Essex in the Long Parliament, and was an involuntary witness of the siege of Colchester. His grandson represented the county from 1690 to 1708. His son Samuel, Cofferer to the Royal Household, was in 1711 created Lord Masham, having married Abigail Hill, Queen Anne's favourite and the rival of the Duchess of Marlborough. The dissolution of this Parliament was speedily followed by the election of the well-known Long Parliament.

Why was it that, as a whole, Essex declared so decidedly for the Parliament? It is difficult to say. No great movement has ever originated here; none of the sharp throes of the birth of a new age have left their mark on the county. The fate of the kingdom has scarcely ever been affected by its battles, few as they are. No great

religious foundations were raised here in the ages of faith, and it seems to have acquiesced with equal calm in the ruin of the monasteries and the extirpation of the Gospellers. Its sons have always been followers rather than leaders. Its ruling Puritans were of the "dour" type, hating Prelatists and Quakers with equal zeal, and much given to sermons and lectures. No Milton here sang of his "studious cloisters pale"; no Herbert bade us "chase brave employment with a naked sword throughout the world"; no Taylor pleaded for the toleration of all owning the name of Christ—the Law rather than the Gospel was their ideal. Neither the Wesleyan nor the Oxford movements have greatly affected it, and just as its scenery wants the rugged grandeur of the north and the picturesque loveliness of the west, so its people lack the warm-heartedness of the one and the stern fidelity to an ideal of the other. Thus it is that it is so often overlooked, and that the general though mistaken idea of most people more than ten miles from its borders is that it is a flat, uninteresting county, alike devoid of natural beauties and historic associations.

To the Long Parliament Colchester returned two fresh Members —Sir Thomas Barrington, Baronet, and Harbottle Grimston, Esq. The former was of an old Essex family, grandson of Sir Thomas Barrington and his wife Winifred, granddaughter of Margaret, Countess of Salisbury—the victim of Henry VIII's tyranny, and herself the daughter of the Duke of Clarence, brother of Edward IV. His father, Francis Barrington, in whose veins was the royal blood of England, married Joan, daughter of Sir Henry Cromwell, an aunt to the great Protector.

Francis Barrington was the first of his family to break with the Catholic traditions of the Poles, and when only a young man at college (his father being dead) so won upon his mother by his importunity that she melted down the gold crucifix she habitually wore, and conformed to the Church of England and the dominant Calvinism. He was elected M.P. for Essex in 1601; met King James at Theobalds on his accession, and was there knighted 7th May, 1603. In the following February he was again a candidate for Essex in conjunction with Sir Gamaliel Capel, and, although bearing only indirectly upon Colchester, the following account of his contest with Sir Edward Denny is worth transcribing (abridged from an account of the Barrington family by the learned President of the Essex Archæological Society, published in their *Transactions*,

n. s. vols. i and ii). In 1603 King James issued a proclamation forbidding canvassing for votes, "and all factious labouring for the place of Knights or Burgesses." Still active preparations went on for a contest. In a letter from Lord Rich "to my very loving Cosin Sir Francis Barrington wth spede, or in his absence to my L^{a} his Wife," he details the steps taken in Sir Francis' interest in each hundred of the county. Letters had been written to Sir Anthony and Sir Nicholas Cook. "At Chelmsforde, where I laye, I sent for mine host and directed him, in your name, to take up y^{e} New Inn and Dolphin. I sent also to y^{e} Lyon, but his answer was, he knew not whether his landlord would serve for you or no." Letters were sent to Mr. Allen, of Hatfield, Sir Will. Aylif, Sir Rafe Wiseman, Sir Jos. Sams, Mr. Dubborne, and Sir W. Harris of Cricksey; "and took upon me to advertise my Lo. of Sussex tenants in those parts that my Lo. joyned with us." "Ye whole Hinckford Hundred, that I can learn, stand firme to us. Sir Jo. Tindall, Sir Jo. Deane, Sir Andrew Paschall, Mr. John Paschall; only Sir Thomas Gardiner is adverse." "I have written to y^{e} Bayliffs of Maulden and Colchester for y^{m} and all they^{r} freends. My L^{d} Darcy hath layd all y^{e} divisions between Brayntrey, Witham, and Harwich, Rochford and Denzy Hundreds will not much cross us. Mr. Wentworth of Gosfield was not at home but his wife was of mynd he went with me." He had also written to Sir Thos. Lucas, Sir Ed Had, etc. Notwithstanding this roseate account, however, Sir Thomas Mildmay was opposed, and had engaged all the inns at Chelmsford for Sir Ed. Denny, a course warmly resented by Sir Francis, to whose remonstrance he replied, "That in this accyon betwene Sir Ed. Denny and your selfe, ys best knowne to you att w^{ch} tyme I planelye tould you that neither would I be ledd nor driven for any mans pleasure, butt where I had lykinge to give my voyce, there I would gyve it. And that I shall" . . . had taken inns at Chelmsford . . . "and I know not who hath any thoritye to excepte againste me in so doing in myne owne towne."

The Earl of Suffolk also, grandson of Lord Chancellor Audley and a favourer of the Catholics, wrote an angry letter to the Treasurer and Chamberlains of Walden, "and to all my Servants, tennants, and Townsmen there," expressing surprise that any should canvass them "without my privitie," "or you so slightlie to regard me, as to pass your voices before you know my pleasure, w^{ch} I take

veri ill at y^r^ hands, especially of the better sort," demanding "that you give your free consents and voyces to my good frend S^r^ Edward Denny, Kt., w^ch^, if you shall not regard what I now make known unto you, I will make the proudest of you all repent it be you well assured." On the same day the Lords of the Council wrote to the High Sheriff and Magistrates, calling attention to the illegal canvassing, and even "collection of freeholders by Callenders," whereupon a general meeting was held at Chelmsford, which advised Sir Gamaliel Capel, "as a good Patryot," to retire, and left the other two to settle their precedence. So were contests avoided three centuries ago.

In 1626 Sir Francis was committed to the Tower for refusing to contribute to a forced loan. He was released in 1627, and again returned for Essex in 1628; but his health was shattered, and on July 3rd of that year he died. At his father's death, Sir Thomas Barrington was Member for Newport, in the Isle of Wight, and in addition to succeeding to the vast Essex estates of the family, he became Member for the county in the Short Parliament of 1640, not, however, without a contest. According to a report of this election made to the Duke of Buckingham on behalf of Mr. Neville, of Cressing Temple, the defeated candidate, he owed his election to the shameless manufacture of faggot votes, a device not unknown even to-day.

Curiously enough, in the next Parliament Sir Thomas Barrington exchanged seats with his brother-in-law, Sir William Masham, and sat as Member for Colchester, during which time he and his connections were most active in opposition to the Court, and acted with Cromwell and the extreme party in every measure brought forward. He was a member of the Secret Committee of the House of Commons, chairman of the Committee for the county of Essex, one of the Cambridge Committee for the associated counties of Norfolk, Suffolk, Cambridge, Herts, and Essex, and when absent from their meetings, was consulted on business of every kind relating to the Association. He was also treasurer for Essex for the taxes levied by Parliament, and colonel of one of the county regiments. In conjunction with Pym, Lord Warwick, and others, he spent a large sum in founding a settlement in New England, and sent out several parties of Essex settlers. He was a large purchaser of forfeited lands in Ireland, a cause of much unprofitable litigation to his successor.

Altogether a notable man, who, had he lived, might have been

the most striking figure among our representatives; but his great exertions in the public service, and consequent anxieties, wore him out, and he died in 1644, not much past middle age. The account of his funeral, too long for insertion here, forms by no means the least interesting part of Mr. Lowndes' article. Sir Thomas was twice married: first to Frances, daughter of John Gobert, Esq., of Coventry, an Essex landowner; and secondly to Judith, the widowed daughter of Sir Rowland Litton, of Knebworth, the ancestral seat of the Bulwer-Lyttons. Judith Barrington was a most active, strong-minded woman, managing her households at Annables, Barrington Hall, Hatfield Priory, and in London in a most careful manner, examining minutely into everything relating to them. The family plate was greatly reduced in her time, as the steward's account shows that upwards of 2,000 ounces were sent to the Parliament Committee at the Guildhall. Lady Barrington seems to have interfered in matters of all kinds, both public and private, and on more than one occasion to have given important directions on public business to Sir Thomas's agent entirely on her own authority. She died without issue in 1657. The Member was succeeded by his eldest son Thomas, who soon withdrew from public life, and refused to sit as one of the King's judges. His great-grandson, Sir Charles Barrington, represented Essex from 1693 to 1714, fighting several severe contests; but the family is now extinct in the male line.

The junior Member for Colchester in 1640 may well be claimed, if not as the noblest, at any rate as the most striking of our representatives, from his many services to the town and to his country, extending over more than forty years.

Edward Grimston, of an ancient Norman family seated at Grimston's Garth on the Humber, was Comptroller of Calais on its capture by the French in 1558, and was then confined for two years in the Bastille, whence he effected a romantic escape. He was knighted by Queen Elizabeth, represented Ipswich in several Parliaments, and died at the close of the century at the ripe age of ninety-eight. His son, Edward, settled at Bradfield Hall, near Manningtree, now a farmhouse, and married Joan, daughter of Thomas Rysby, a wealthy clothier of Lavenham, and descended from the ancient family of Harbottle. He was M.P. for Eye, and died in 1610. Harbottle Grimston, his son, was born 1577, created a baronet 1612, Sheriff of Essex 1614, Free Burgess of Colchester 1625, and elected M.P. for the borough in February, 1626. He preferred

to sit for the county, which he also represented in 1628 and 1640, but curiously enough was content to represent the recently revived Borough of Harwich in the Long Parliament. He was an active county magistrate, busily engaged in harrying the recusants, and in fortifying Felixstowe and Landguard. By his wife Elizabeth, daughter of Ralph Coppinger, he had five sons and one daughter, Elizabeth, married to Christopher Harris, of Shenfield, M.P. for Harwich (doubtless by his father-in-law's interest) in 1624-5-6 and 8, and a brother of Sir Arthur Harris, M.P. for Maldon, 1624 and 1628.

Sir Harbottle was amongst those who suffered imprisonment for refusing to contribute to a forced loan, but soon submitted and was released. He died in 1647, and there is a marble monument to his memory in Bradfield Church.

Harbottle Grimston, second son of the foregoing, was born in 1602 at Bradfield, educated (possibly at Dedham Grammar School), and afterwards at Emanuel College, Cambridge, the recently founded stronghold of the Puritan party. He studied the law at Lincoln's Inn. In 1628 he married the daughter of Sir George Croke, judge of the King's Bench, and in 1630 was appointed Recorder of Harwich in succession to the famous Sir Edward Coke. In 1637 he bought from the Stephens family the site of the Crouched Friars Monastery in Colchester, and took up his residence there, his eldest son, George, and his nephew, Christopher Harris, being pupils of the old grammar school in Culver Street. Three years later he was appointed Recorder of Colchester, whether with a view to win him over to the king or not, I cannot say. At any rate it was unsuccessful, and he was returned both to the Short and the Long Parliament as an opponent of the Court.

The quarrel between Charles and the Long Parliament need not detain us here—though there are not wanting local incidents to show which way opinion was tending. In 1642 the town sent up a petition against Bishops, and in August of that year the mob seized Sir John Lucas, barbarously ill-treated the ladies of his family, ransacked his house, and even violated the tombs of his ancestors. They also perpetrated like outrages at St. Osyth and Melford, the residences of the Countess Rivers, who narrowly escaped with her life, losing goods valued at £100,000. The leaders of this valiant band were Captain John Langley and Henry Barrington, a Colchester grocer and brewer; and both Mayors of the town.

Some of the rioters were seized, but Parliament, being busy arming against the king, could not afford to discourage such eminent professors, and, although the new Member was sent down to hold an inquiry, nothing appears to have been done. Colchester, which begged to be excused by the badness of trade from contributing £400 to the ship money, raised and paid several companies of soldiers for the Puritan army, and before the close of the war had raised £30,000 on the requisitions of the Parliament, besides the large amounts got from the sequestrations of the estates of the loyalists. Yet in 1645 we find a Royalist and Churchman, Robert Buxton, elected Mayor; and, curiously enough, the Parliamentary contributions sink to their lowest point. On Sir Thomas Barrington's death his place was filled by John Sayer of Aldham, elected October 14th, 1645.

He was the great-grandson of George Sayer, bailiff and M.P. in the reign of Mary, and had married in 1606 Hester, daughter of Robert Honeywood, who, the year before, had purchased Marks Hall, and founded the branch of that family which for nearly three centuries has occupied that mansion. One of her brothers was the royalist Dean of Lincoln, another Member for Essex in Cromwell's Parliament, and one of his "other House." John Sayer's only son, George, was knighted in 1640, and died soon after at the early age of thirty-six. It is possible, though perhaps not probable, that the new Member was of a more moderate type than his predecessor. He does not appear to have taken any active part in public affairs. He died in 1658.

Heavy as the hand of Laud was upon all who resisted his project to elevate the externals of worship, the attempt of the Parliament, and especially of our Essex Members, to force a gloomy Calvinism on the people of England was quite as ill-judged, and in the end less successful. Since the Restoration the standard of worship, of morals, and of amusements has never been that favoured by the Long Parliament and its divines, though it may fairly be claimed that the abiding result of their ideal has availed to moderate any tendency to excess.

In 1645, after the execution of Archbishop Laud, against whom Sir Harbottle Grimston was very bitter, a determined attempt was made to uproot the Church of England. The county was divided into districts or classes on the Presbyterian model, and among the elders for the parish of St. Mary we find Sir Harbottle Grimston.

But one of the town clergy appears in the list, and the deprivation and suspension of scores of parish priests, often on the most frivolous pretexts, sowed the seeds of which Black Bartholomew was afterwards the bitter crop.

The details of the celebrated siege, during the general but abortive Royalist reaction of 1648, can only receive the briefest mention here, but are well-known to most Essex men. Among the Committee sitting at Chelmsford who were taken prisoners by Sir Charles Lucas were Sir Harbottle Grimston and Mr. Chas. Rich, who were permitted to go to Westminster upon their engagement to endeavour to procure honourable terms of peace. A contemporary observer states (*Trans. Essex Archæol., Soc.*, n. s., iv 209):

> On our way (to Colchester) wee were mett by neere a thousand of the townesmen, who broake through their guards to welcome us as their deliverers from a teadious servitude under a rebellious magistracy, for though the Houses at Westminster pretend so strongly to justice and the preservation of the liberties of the subjects, yet heere wee may admitt an apt instance amongst thousands more to prove their arbitrary government. At the election of the mayor, the Parliament having notice that the free burghers of the corporation had chosen one Alderman Shawe, a person qualified for the office—but honestly and religiouslie principled and so unfitt for their ends—they sent a troope of horse to force a new election of one Alderman Cooke, an ignorant wretch that only followed the mace, and consented, while the factious sectaries mislead the people. For this towne had been long possest with a spirit of disobedience to the doctrine and discipline of the church, and heresie is always the forerunner of rebellion, for when the hollie ancor of religion is puld up, the barke of state is subject to every storme, and the rebells at Westminster, conspiring to defame the King and prelats with their pretended indulgence to Poperie, approv'd this separation, soe that these sectaries broake the lawes not only with impunitie but successe.

Among those favourable to the Royalists we may mention Alderman Buxton, Alderman Lamb, the Rev. Mr. Harmer, the town preacher and son-in-law of Alderman Shaw, and the Lemmings of Grey Friars, connections of the Rebow family. After all that valour and dogged endurance could do, Colchester fell, Sir William Masham, its former Member and a prisoner within its walls throughout the siege, being liberated to make the best terms he could for the garrison. Harsh, indeed, they were, both for the army—whose leaders were so cruelly slaughtered—and for the town, whose sympathies had been with the besiegers. The Royalists had treated them fairly, and even permitted their own sympathisers to be ejected from office while they held the town; but Fairfax imposed a ruinous fine of £14,000 on the town, which fell not only on the loyalists, but also on the

Creffields, Langleys, and other leaders of the Puritans, while nearly half of the amount was imposed on the Dutch congregation, towards which the Tayspill family, common ancestors of the Rounds and the Rebows, paid £1,400.

Parliament appears to have taken little notice of the siege, and was then engaged in treating with Charles for a basis for a peace. One of the two envoys sent to treat with him specially at Newport was Sir Harbottle Grimston. After long and fruitless arguments he flung himself on his knees before Charles, and, with tears streaming down his face, he besought him to yield to the terms proposed by the Commons, which included the extirpation of Episcopacy and the acceptance of the Covenant. However wanting in resolution Charles might be, on a point like this he was adamant, and apart from his personal views, he was incapable of the infamy of sacrificing the Church, which had already suffered so much for him. By his refusal he sealed his fate, and, in some sense at least, earned the title of martyr, with which in after years her sons rewarded him. On the return of the commissioners, Parliament voted the king's concessions sufficient basis for a treaty. This roused the army, flushed with its recent victories, to action, and the next day Parliamentary government received at the hands of its champions its heaviest blow. More than a hundred members were forcibly excluded, and many, including Sir Harbottle Grimston and Sir John Clotworthy, M.P. for Maldon, were imprisoned till after the king's mock trial and death. On his release, Sir Harbottle retired abroad, either to Holland or to Paris, where the widowed queen held her court.

Seven years later, in 1656, he was one of the thirteen members returned to Oliver's last Parliament for the county of Essex. He had by this time left Colchester, having sold the site of his ruined mansion to the Daniell family and settled at Gorhambury, formerly the seat of the great Lord Chancellor Bacon, which he bought from a relative of his second wife—a daughter of Sir Nicholas Bacon, of Culford Hall.

During the usurpation several so-called Parliaments were summoned. That of 1653, known as Barebones Parliament, only consisted of 140 persons, of whom five sat for Essex. Colchester and Maldon were both unrepresented, but a resident from each was one of the five. Colonel Joachim Matthews was connected with Maldon, and Henry Barrington had been Mayor of Colchester in

1637, 1641, and 1648. He was a brewer, whose family for several generations had lived at a house on the present site of Winsley's almshouses, his father having been several times bailiff. He was a pronounced Puritan, and being elected Mayor again in 1658, was for some unknown cause removed from office.

In 1654 a Parliament was chosen after the old plan, called by Cromwell a "free Parliament"; but for which no prelatist (or churchman) was suffered to vote or sit, though, I presume, this did not affect the many churchmen who outwardly conformed, hoping for better times. Our "representatives" were Col. John Barkstead and John Maidstone.

The latter was a Presbyterian country gentleman who lived at Pond House, Boxted. He was elder for his parish under the Classis, and the family is occasionaly mentioned by Morant as allied to the smaller gentry of the neighbourhood.

John Barkstead was a man of some mark. In the *Mystery of the Good Old Cause* he is said to be

> son of Michael Barkstead, a petty goldsmith in the Strand, and a very empty, shallow-pated person. He forsook his shop, shuffled himself into the camp, where, more by fortune than valour, he climbed up to be a colonel and a most active imp of Oliver the Usurper.

He commanded a regiment of 800 men, moved from Southwark at the siege, and on its conclusion was moved to Harwich to prevent a landing by the royalist fleet. He sat as one of the king's judges, and signed Charles' death warrant. After the dispersal of this Parliament, and Cromwell's attempt to govern by martial law, he was one of the Major-generals, to whom the government was entrusted. He was knighted and made Lieutenant of the Tower, and when a fresh Parliament was called he represented Middlesex. He was made one of the "Other" House, as the new-made peers were styled to prevent jealousy, and would thus seem to have been a trusted agent of the Lord Protector and his supporters against the Royalists, the Presbyterians, and the Levellers. His son is said by tradition to have commanded the party who, on the great Protector's death, took charge of his body and secretly interred it by his wife and favourite daughter in some unknown spot in Northamptonshire, spared alike the unreal pageantry of the Abbey, and the futile vengeance of the ribald section of the Cavaliers.

The closing scenes of Colonel Barkstead's life may be fitly told in the words of the ever-pleasant Pepys :

12 March, 1662 : This morning we had news from Mr. Coventry, that Sir Geo. Downing (like a perfidious rogue, though the action is good and of service to the king, yet he cannot with a good conscience do it) hath taken Okey, Corbett, and Barkstead at Delfe, in Holland, and sent them home in the Blackmore. 17 March : Last night the Blackmore, junke, brought the three prisoners to the Tower, where, the captain tells me, the Dutch were a good while before they could be persuaded to let them go, they being taken prisoners in their land, but Sir G. Downing would not be answered so (tho' all the world takes notice of him for a most ungrateful villain for his pains). April 19 : This morning before we sat, I went to Aldgate, and at a corner shop, a draper's, we stood and did see Barkstead, Okey, and Corbett drawne towardes the gallows at Tyburne, and there they were hanged and quartered. They all looked very cheerful, but I hear they all died defending what they did to the king to be just ; which is very strange.

Doubtless it seemed so to the erstwhile republican and precisian, when so many who had fought against the father crowded the court of the son ; but consistency in adversity is a virtue, if a negative one, and a bad cause may have its martyrs as well as a good one.

In 1656 Cromwell made another attempt at constitutional government. Essex was again represented by thirteen Members, eight of whom had sat in the last Parliament, one of the new men being our old friend Sir Harbottle. Colchester had a disputed return. The Mayor (John Vickers, recently appointed under Cromwell's charter, which was especially aimed at the disaffected), Aldermen, and Common Council returned Henry Lawrence and John Maidstone; the free burgesses in general returning John Shawe and Col. Biscoe. Two indentures of return were made, and the matter was referred to the Committee of Privilege ; but nothing came of it. In 1658 the same difficulty occurred, the Corporation returning Maidstone and Abraham Barrington ; the Burgesses, Shaw and Abraham Jonson. Petitions being presented, the two latter were declared duly elected.

I cannot positively identify Henry Lawrence. The surname was a prominent one in the town. A Thomas Lawrence was bailiff five times between 1572 and 1591. Thomas Lawrence, yeoman, was Mayor 1643 and 1655 ; James Lawrence being an Alderman at the same time. Nathaniel Lawrence, son of Thomas, was named a Common Councilman under Cromwell's charter 1656, was Mayor in 1672 (when Nonconformity was first recognised), 1679, 1683,

when the charter was surrendered in a fit of ultra-loyalty, and again in 1709. He married a daughter of Richard Greene, Mayor in 1651. Reported as a leader of the Presbyterians, and as having been in arms against the king, he was yet elected M.P. in 1685, when Tory influence was at its highest.

Major Biscoe was present with Fairfax at the siege, and the surname continued in the list of freemen of Colchester till the early part of this century; but I can find no other trace of him in local affairs.

Abraham Barrington was probably a relative of Henry Barrington, of whom frequent mention has been made, and who was one of the county representatives in 1654, as was Robert Barrington in 1656; possibly they were an offshoot of the aristocratic family at Hatfield Broad Oak, but of this there is no proof. The line between trade and county was not then drawn with the precision it now is, and younger sons not only traded, as many do now, but did not stoop to disguise the fact under the euphuistic subterfuges now in vogue.

Abraham Johnson is described as a London merchant and bay-maker. This, too, was an old Colchester family. William Johnson, bay-maker, was bailiff in 1628, and died in 1634, *aet.* 59; buried in St. James'. Possibly the member was his son, as we find in the Rev. C. L. Acland's *Admissions to Colchester Grammar School*, Abraham Johnson, eldest son of Abraham Johnson, of London, bay-maker, admitted 1645, and said to have been baptized at St. Mary's Woolnoth in 1633. Abraham Johnson, son of A. Johnson, of Hackney, and grandson of William Johnson, of Colchester, entered his pedigree at the Middlesex Visitation in 1663. The family appear to have been bay-makers here for nearly two centuries; for Henry Johnson is returned as a bay-maker in 1788, and his M.I. in All Saints' churchyard fixes his death in 1812. The Johnson family filled the office of Mayor in 1712, 1715, and 1724, and is still represented in the town by Alderman Laver—who married a daughter of Dr. Johnson—the last of the family resident in Colchester. That the Member was mindful of his constituents long after his brief tenure of office is evident from an entry in the Corporation Plate account, 1670, "one great silver tankard which was Mr. Johnson's guift," and in 1680, "one large cupp guilt, being the guift of Mr. Abraham Johnson."

Johnson's colleague, for the second time the choice of the burgesses, was John Shawe, Sergeant-at-law and Recorder of

Colchester in 1658, in succession to Arthur Barnardiston dec., appointed under Cromwell's charter. His father was the loyalist Alderman Shawe, his mother a Lufkin of Ardleigh. He was born in 1617, and married Thamar, daughter of Samuel Lewis of Roydon, by whom he had a goodly family. He at one time resided in All Saints' parish, in a house on the same site as the Holly Trees, now belonging to Mr. James Round, an Essex M.P. for the unprecedented space of twenty-eight years. In the All Saints' register are noted the baptisms of several of his children at a time when that sacrament was very lightly regarded. He ultimately resided in Holy Trinity parish, and was buried in that church in 1690. His grandson, Edmund Thurston, was also Recorder, and married Mary, daughter of Sir Isaac Rebow. He was a moderate man, heartily supporting the Restoration, and was returned to the Convention and Cavalier Parliaments, and afterwards knighted.

We must now resume our notice of Sir Harbottle Grimston. When it became evident that the monarchy would be restored, and that the tyranny of the army was no longer to be feared, the Town Council of Colchester sent over to Holland and invited their last legally elected representative to resume his trust. The remnant of the Long Parliament met only to dissolve, and then Monk called a free Parliament. Accordingly Sir Harbottle presented himself to the electors of Essex, but it was a flood tide of loyalty, and the electors appear to have preferred Members whose devotion to church and king was above suspicion; and John Bramston and Edward Turner had a majority of 500 votes over Grimston and Oliver Raymond, who had sat in several of Cromwell's Parliaments. The burgesses of Colchester were more cautious, and elected their late Member, who formed one of the Parliament called by General Monk on the abdication of Richard Cromwell, which in April, 1660, declared for King Charles amid the plaudits of the entire nation. April 26th, 1660, Pepys writes:

> This day come Mr. Downe back from London, who brought letters with him that signify the meeting of the Parliament yesterday. And in the afternoon, by other letters, I hear that about twelve of the Lords met, and chose my Lord of Manchester Speaker of the House of Lords, and Sir Harbottle Grimston Speaker of the House of Commons, which, after a little debate, was granted; and my lord told me how he did believe the Cavaliers have now the upper hand clear of the Presbyterians.

On May 1st the Houses voted the Restoration. Sir Harbottle's speech on welcoming Charles was conceived in a style we should

now regard as fulsome, and even the difference in taste can hardly excuse his expression that the sufferings of the new king had been greater than those of any Christian martyr. Yet in the House he roundly rebuked a Member who said that those who had fought against the late king were as bad as those who cut off his head. In the November following he was appointed Master of the Rolls—not without a suspicion of bribery—and in the following March he put up at the general election for Colchester, and was returned. In this, the Cavalier Long Parliament, Edward Turner, his successful opponent at the late county election, then member for Herts, was chosen Speaker. This Parliament also earned the name of the Pensionary Parliament, and of one Essex member, Thos. King, M.P. for Harwich, we read: "a pensioner for £50 a session &c., meat and drink and now and then a suit of clothes." Grimston and Shaw represented Colchester till its dissolution in 1679, and the former appears to have acted in some degree in a liberal direction. Thus in 1675 he moved an address to the king, which did not find a seconder, begging him to call a new Parliament, excusing himself for not addressing the Chair because it was so long since he saw it he had forgotten where it was. In 1679 the nation was convulsed with the Popish plots and the Exclusion Bill. The county went Whig, Mildmay and Honeywood beating Middleton and Harvey by two to one. Colchester stood by its old member, but Shaw's place was filled by a Tory, Sir Walter Clarges. The Speaker (Sir Ed. Seymour) chosen by the Commons was unpalatable to the king, and he refused to confirm his election. The veteran constitutionalist spoke strongly, despite his fourscore years, and openly derided the idea of the royal consent being more than a form, but ultimately the Commons yielded. Having passed the Habeas Corpus Act after a session of only two months, Parliament was dissolved. A new Parliament, elected in the autumn of 1679, Grimston and Clarges being again returned, was summoned to meet in October, 1680, but only sat a few days and was dissolved. The fever roused by the pretended Popish plots was wearing itself out, and the dangers feared from the passing of the Exclusion Bill were seen to be greater than had been thought. In February, 1681, a new Parliament was elected, to meet at Oxford, that "home of lost causes and vanished faiths." I transcribe a contemporary account of this election, now in the Bodleian Library.

"The competitors were the Master of the Rolls and Sir Walter

Clarges (son of Sir Thomas Clarges), who were former burgesses; and Samuel Reynolds Esquire (a gentleman lately put out of the Commission of the Peace, and of the place of Captain of Horse in the Militia). Before the election there was great confidence that Sir Walter would carry it against Mr. Reynolds: but it being discovered that Sir Walter had voted for the D.(uke) of Y.(ork) they generally declined him; notwithstanding he being kinsman to the Duke of Albemarle, who is our Lord Lieutenant and Recorder; and had also the assistance of almost all our Magistrates. The numbers upon casting up the Books were thus: for the Master of the Rolls 418, for Mr. Reynolds 308, and for Sir Walter 218. And it is the more observable that the election was thus carried, when Mr. Reynolds, though he was a Justice of the Peace at the election of the last Parliament, did then, in a contest with Sir Walter, poll but about 130, when Sir Walter polled about 290. Our Mayor manifested himself in the whole proceedings inclinable to Sir Walter, and calling for the officers of the town that he knew were against Mr. Reynolds to come to the Poll, and did frequently treat those that offered themselves for Mr. Reynolds with reproachful language, and put queries upon several of the electors; and, however, after it appeared that Mr. Reynolds had carried it by 56 undoubted voices, upon whom he had put no queries, he refused to proclaim the election of the Master of the Rolls and Mr. Reynolds, and said he would consider it till Monday next; when we doubt not but he will remember his duty, and seal the indentures of the election, in hopes, to prevent Serjeant Topham's conducting him to Oxford." Then follows an Address to the Members, too long for insertion, and the two pages finish: "And so the day was ended to the general satisfaction of the town"—which is more than can be said of any other election before or since.

The careers of Sir Walter Clarges and Samuel Reynolds belong more properly to the period of the Revolution in 1688, and may well be left over, lest the limits of this paper should be unduly extended. The Parliament lasted but a few days, the violence of the Whigs gave the king his opportunity, and he suddenly dissolved, following up with the arrest of Shaftesbury, who, on his acquittal by a London jury, fled to Holland and died there.

Well may the closing years of our great representative Sir Harbottle Grimston have been embittered by the outburst of frantic loyalty which followed, when the nation, in its recoil from the

concocted plots and selfish schemes of the Whigs, went for a time to the opposite extreme—the Church solemnly declaring for passive obedience, and the corporations hurrying to surrender their charters; while all that the Long Parliament of 1640 had struggled for and obtained seemed about to be lost in a paroxysm of sycophancy.

> "But what their care bequeated us, our madness flung away;
> All the ripe fruit of threescore years was blighted in a day,"

might have been his lament when on Dec. 13th, 1683, he died at his seat of Gorhambury. He was buried in the church of St. Michael at St. Albans His only son, Samuel, M.P. for St. Albans, died *s.p.* in 1700, and the estates passed to his nephew, one of the Luckyn family, who assumed the surname of Grimston, and from whom the present Earl of Verulam is descended. Well may we cherish the memory of the Master of the Rolls as that of a patriotic, consistent, and loyal statesman, who in a time of excess avoided both extremes and had the courage to refuse to support arbitrary power whether under the Great Protector or the Merry Monarch.

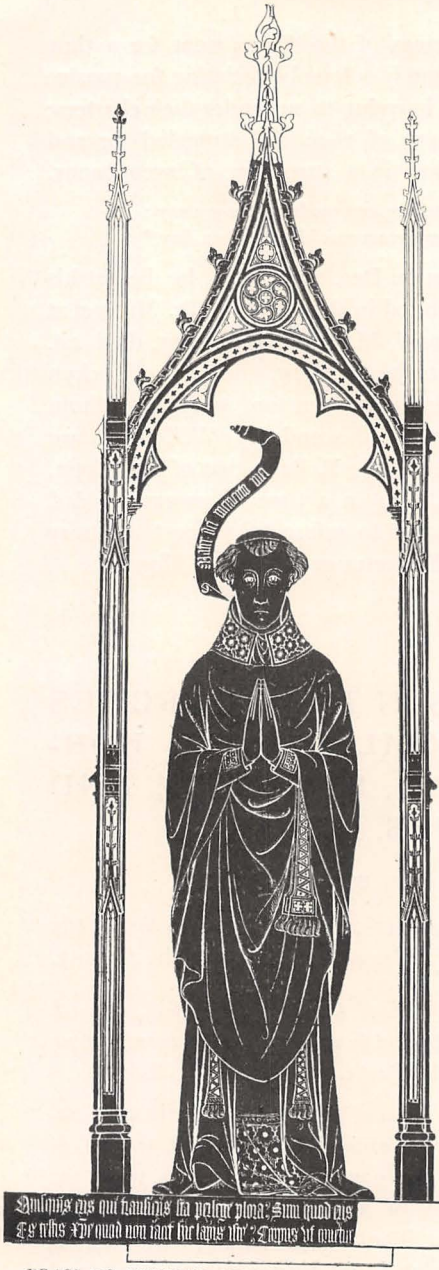
ON SOME BRASSES IN THE CHURCHES OF GREAT BROMLEY, COLD NORTON, SHOPLAND, STEBBING, AND WENDEN LOFTS, ESSEX.

BY MILLER CHRISTY AND W. W. PORTEOUS.

IN what follows, we continue our series of articles on some of the more interesting Monumental Brasses appearing in the County.

GREAT BROMLEY.—*Effigy of William Byschopton, Priest, beneath fine (mutilated) Canopy, with foot legend (mutilated) bearing four verses. Date* 1432. *At the East end of the South Aisle.*

This is a fine large figure of a Priest in Eucharistic Vestments, beneath a handsome single-arched Canopy. It is one of the best brasses of its kind in the county, and there is no other Essex brass in commemoration of a Priest which bears more than a remote resemblance to it. The two which approach it most nearly in point of date are those at Little Easton (about 1420) and



BRASS TO WILLIAM BYSCHOPTON (DATE 1432) IN GREAT BROMLEY CHURCH, ESSEX.

Saffron Walden (about 1400), but these are very inferior in point of size and pretension. That to William Kirkaby (1458) at Theydon Garnon is of about equal size, but is nearly thirty years later and in every other way widely different.

The effigy (38 inches in height) represents the priest attired in alb with apparels at the cuffs and the foot, chasuble, amice, stole, and maniple. The ornamental design upon the amice and the apparels of the alb is similar, and consists of what appears to be a conventional representation of a large-centred seven-petalled flower, possibly a rose. The stole and the maniple (both of which contract in width from the fringed ends) are also ornamented with a design which is identical in each case, and consists of a sort of zig-zag pattern, dividing the entire surface into equilateral triangles, placed side by side, base to apex. The sleeves of an under-garment are seen at the wrists, and the hair is waved. A narrow scroll, about $1\frac{1}{8}$ inch in width, proceeding from the mouth bears the inscription: *Mater dei memento mei* (Mother of God, remember me).

The single-arched canopy, though somewhat narrow, is of excellent design, and must have been, when perfect, an elegant piece of workmanship of its kind; but, unfortunately, the two lateral pinnacles and the finial of the central arch have long been missing. They have been restored in the accompanying figure. Originally, the entire canopy must have been about 5 feet 6 inches in height (of which the slender side-shafts formed 3 feet 8 inches); but the uppermost 6 inches or thereabouts of the finial are now gone, as stated above. The inner arch is cusped; the outer, crocketted; while the spandrils are filled with elegant tracery.

The inscription-plate below the figure (originally 27 by $2\frac{3}{4}$ inches, but of which the sinister $7\frac{1}{2}$ inches are missing) is thus inscribed:

Quisquis eris qui transieris sta perlege plora:
Sum quod eris [ ].
Es testis x̃pe quod non iacet hic lapis iste:
Corpus ut ornetur [ ].*

Immediately below the above, there has been a smaller plate (15 inches long by 1 inch deep), now lost, which may have borne the name of the deceased and the date of his death. Haines gives† both, as we have stated them above, from some extraneous source; but he does not state his authority, and we have been unable to trace it.

Newcourt states‡ that William Byschopton was rector of Great Bromley, where he succeeded Edmund Godfray and was himself succeeded, on December 6th 1432, after his death, by William Helrigge.§

The Rev. C. Boutell has given‖ an excellent figure of the effigy, but without either the canopy, the scroll, or the inscription.¶

COLD NORTON.—*Effigy of a Lady (name unknown). Inscription, etc., lost. Date about* 1520. *In the Nave.*

This brass is not mentioned in Haines's well-known catalogue, which is the chief reason for describing it here. In design, it is fully characteristic of the period to which it belongs, and there are

* We give no translation of this inscription, as the missing words render its meaning obscure.
† *Monumental Brasses*, p. 54.
‡ *Repertorium*, vol. ii, p. 97.
§ According to Wright (*History of Essex*, vol. ii, p. 294) a John Bishopston held the manor of Mark Hall in Latton in 1375, when it was conveyed from him to William Berland and his heirs, together with the Fair of Latton and other lands and tenements in the Hundred of Harlow.
‖ *The Monumental Brasses of England* (Lond., roy. 8vo, 1849).
¶ From the manner in which Boutell refers to the inscriptions, one may infer that they existed when he wrote.

in the county many other brasses which are very similar to it, among which we may mention those to Agnes Fytche (1514) at Lindsell, and Alice and Mary, wives of John Beriff (1521), at Brightlingsea.

BRASS TO A LADY (NAME UNKNOWN; DATE ABOUT 1520) IN COLD NORTON CHURCH, ESSEX.

The present brass was, with other monuments, removed from the old parish church, which had become ruinous, to the present church, which was built in 1853.

The effigy (which is $18\frac{3}{4}$ inches in height) represents a figure of a lady having a half-turn to the right. She wears a long plain gown, falling to the ground, cut square at the neck, and loosely confined at the waist by a broad girdle, worked with a kind of zig-zag pattern and having a long end which hangs down to her feet, where it terminates in a large heavy-looking ornamental design. The sleeves, which are fairly tight, are turned back at the wrists into large fur-trimmed cuffs. She wears the ugly pedimental or "kennel" head-dress and equally ugly broad round-toed shoes of the period.

Both in design and execution, this brass can only be pronounced bad. The figure stands in an uncomfortable-looking position, and the fall of the draperies lacks any approach to elegance, while the lines are heavily and roughly engraved, the representation of the features and of the hands being especially execrable. The brass is, in fact, a fair sample of the work done in the period when the art of engraving monumental brasses fell, apparently, to its lowest ebb.

As to whom the effigy was intended to represent, it is impossible now to do more than surmise, in the absence of the inscription

and the shields of arms which probably once accompanied the figure.

Mr. Chancellor has surmised * that the figure represents Maude, wife of Robert Cammocke, who died on September 23rd, 1599, and was buried in Cold Norton Church on the 25th of the same month. An inscription plate to her memory, together with two shields of arms belonging to her brass, still remain, having been brought from the old church; but we think this suggestion untenable, as the brass belongs, we believe, unquestionably to the beginning, rather than to the end, of the sixteenth century.

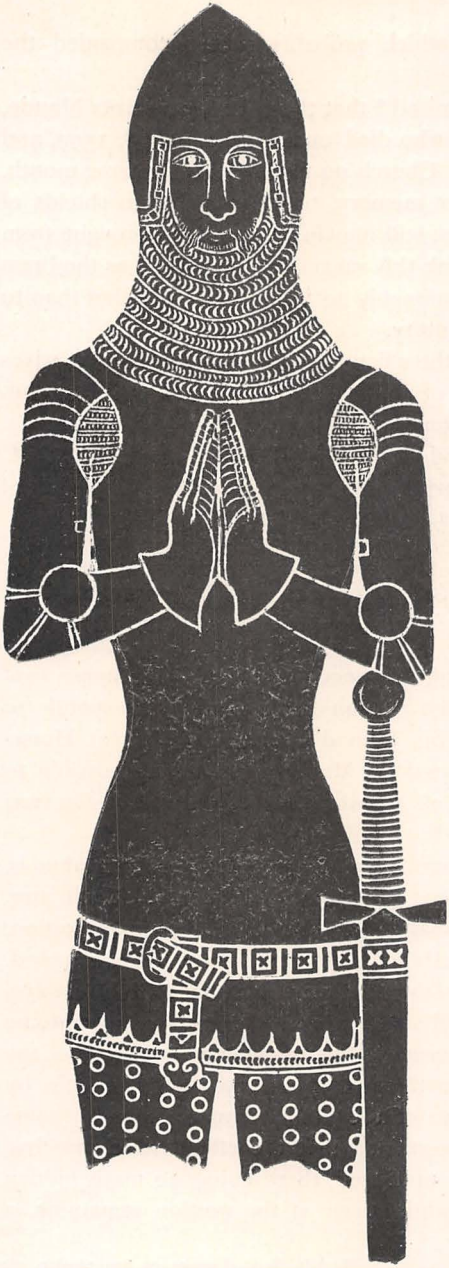
It is not unlikely that the effigy may represent one of the wives of Sir John Browne (son of John Browne, of Oakham, Rutlandshire), who was Lord Mayor of London in 1480 and died in 1497, holding the manor of Cold Norton. He married, firstly, Alice, daughter of Sir John Swinsted, and, secondly, Anne, daughter of — Belwood, Esquire. This, however, is a mere surmise.

SHOPLAND.—*Effigy (mutilated) of Thomas Stapel, Serjeant-at-Arms. Date* 1371–2. *Marginal inscription lost. In the Nave.*

All that now remains of this once-fine brass is the upper two-thirds of the figure; but the portion that remains corresponds so closely with the brass to Sir John d'Argentine (1382), at Horseheath, Cambridgeshire, figured by Macklin,† that it is possible to obtain a fairly-clear idea as to what the complete design was originally like.

Unfortunately, a large part, even of the portion that remains, is, and for many years has been, covered with boarding. Until now, the only portion of the brass known has been the upper portion, down to the level of the elbows, which has always been exposed. This portion was etched for the Antiquarian Etching Club in 1850, by the late Mr. H. W. King‡; and, when Haines wrote, in 1860, he was unable to give any information as to the lower portion of the effigy. On a recent visit to the church, however, we were able, by the kind permission of one of the churchwardens, to raise some of the boards, when we ascertained that the effigy (which we had hoped to find perfect) was mutilated, there being no more hidden than there was exposed; while, even of the portion remaining, a

* *Sepulchral Monuments of Essex*, p. 283.
† *Monumental Brasses*, by the Rev. H. W. Macklin, B.A. (London, cr. 8vo, 1890), p. 58.
‡ *Publications of the Club*, vol. ii (1850), p. 26.



REMAINS OF BRASS TO THOMAS STAPEL (DATE 1372) IN SHOPLAND CHURCH, ESSEX.

considerable part (the waist) was inaccessible, being covered by a flooring-joist, which could not be removed.

We were able, however, to ascertain that the knight is represented as wearing bascinet, camail (laced to the bascinet), mail shirt (seen at the armpits and below the escalloped lower edge of the tight-fitting jupon), épaulières, coutes with roundels, gauntlets, cuisses (covered with pourpointrie work — *i.e.*, pieces of coloured satin sewn with metal studs), genouillières, jambs, sollerets, and rowel spurs, while a broad ornamented bawdric sustains a sword at his left side. At his feet (now lost) was represented, without doubt, a crouching lion. The figure, in fact, has been a very excellent example of the style of armour worn during what has been called the Camail Period. In our figure, the portion of the waist that is covered by a flooring-joist has had to be restored.

The effigy, as may be gathered from the matrix in the stone, was originally surmounted by a crock-

etted ogee canopy, with foliated finial. This was, in its turn, surrounded by a narrow brass fillet, bearing the inscription given hereafter. At the top, within the fillet, were two shields of arms. The whole of these accessories, together with the lower portions of the effigy, were long since reaved.

Weever has preserved for us the wording of the marginal inscription (now lost) in old Norman-French, which existed in his time (1631), and which he says read as follows *: "*Tho. Stapel, iadis Seriant d'Armes nostre Seigneur le Roi, qi morust le secunde iour de Mars, l'An de Gras Mil. CCC.L.XXI, gist ici. Dieu de s'alme eit mercy. Amen*" (Thomas Stapel, formerly Serjeant-at-Armes to our Lord the King, who died the second day of March 1371[-72], rests here. God have mercy on his soul. Amen).

As Weever speaks† of a tomb, it is probable that, in his day, the brass lay upon a fine altar-tomb, and not upon the church floor, as now. He says:

"In Shopland, . . . there is one most beautifull Monument in the Church, made to the memory of one *Staple*, a Sergeant at Armes to King *Ed*[*ward*] the Third, which gaue in his Shield a Salter mixt with Staples; which, in colours, with other Scutcheons, remaine in the North windowes. His tombe is thus inscribed: [see above]."

Morant, who traces in great detail the descent of the Manor of Shopland from the year 1289, gives‡ some account of this Thomas Staple (or de Stapel), who, it seems, married Margaret or Margery, daughter of Robert Lord Fitzwalter, who held the manor. They two held a moiety of the manor in her right, together with other lands in the parishes of Prittlewell, Hadleigh, Rawreth, Great Wakering, Canewdon, and elsewhere. Beside being Sergeant-at-Arms to King Edward III, Thomas Staple, or de Stapel, held for life the Baileyship of Rochford Hundred, paying therefor the sum of £23 into the Exchequer annually.§ On his death in 1372, he was succeeded by his son Richard, who apparently died childless. His widow afterwards married Sir John Chanceaux, and, at the time of her death, in 1389, still held much of the property in her own right.

We have still remaining in the county two other brasses which approximate pretty closely to that under consideration—namely,

* *Ancient Fvnerall Monuments* (London, fo., 1631), p. 655; see also Salmon's *History of Essex* (London, fo., 1740), p. 376, and Morant's *History of Essex* (London, fo., 1768), vol. i, p. 311, *n.* K.

† *Loc. cit.*

‡ *History of Essex*, vol. i, pp. 309-310.

§ *Op. cit.*, vol. i, p. 268.

BRASS TO A WIDOW LADY (NAME UNKNOWN; ABOUT 1390) IN STEBBING CHURCH, ESSEX.

those to Sir Ralph de Knevynton (1370) at Aveley and Sir John De la Pole (about 1370) at Chrishall. That to Sir Robert Swinborne (1391) in Little Horkesly Church is also very similar.

STEBBING.—*Effigy of a Widow Lady (name unknown). Inscription lost. Date about* 1390. *In the North Aisle.*

We have here a remarkably-large and unusually-fine effigy of a widow, whose name, owing to the loss of the inscription-plate, is unknown. It is by far the finest and earliest example of its kind in the county. Other fine Essex examples of brasses of widows are those to Idonea Lady Bourchier (1409) at Halstead; Isabel Langham (1462) at Little Chesterford; Lady Catherine Pyrton (1501) at Little Bentley; and a Lady (name unknown; about 1540) at Brightlingsea.

The effigy in question (which is almost exactly four feet in height) represents the lady wearing a wimple or gorget drawn tightly round the face, covering the forehead, the cheeks, and the chin. Over her head, she wears a veil or coverchef, with waved edges, which almost conceals the forehead and falls upon the shoulders. Her kirtle has tight-fitting sleeves, which reach

as far as the fingers, but appear to be buttonless. The sleeves of the cote-hardi, which are perfectly plain and fuller (though by no means loose), reach only to the wrists. Over all is worn a long outer mantle, falling completely to the ground, and fastened at the chest by a cord, the tasselled ends of which fall to the level of the knees, but the fastenings themselves are concealed by the corners of the coverchef. At her feet (as is often the case on brasses of the period), a tiny toy-terrier or lap-dog, with a heavily-belled collar, reclines upon the folds of her gown.

It is possible that the effigy was intended to represent Margaret (de Percy) wife of Henry de Ferrers. He died in 1371, holding the manor of Stebbing, one-third of which his wife (who survived him) held as part of her dowry,* but this is mere guess-work.

This brass, though mentioned by Haines, seems to have been, until recently, concealed by flooring, as it is not mentioned by Buckler and others who have described the church.

WENDEN LOFTS.—*Effigies of William Lucas and Catherine his wife, with four Sons (the eldest an Abbot), four Daughters, Inscription, and two Scrolls. Shield of arms lost. Undated [about 1460]. In the Nave.*

This is an interesting brass of a somewhat uncommon kind. All its component parts, except the shield, are still *in situ*, and are in good condition.

The effigy of the man (which is $14\frac{3}{4}$ inches in height) represents him wearing a short gown, reaching only to the ankles. It is girt at the waist, and is thrown open slightly at the bottom in front. The lower edge is trimmed with fur, as is also the neck. The sleeves are very full, though tight at the wrists, where they are trimmed with fur. They show a decided set-off at the shoulders, which is unusual. His shoes are very pointed at the toes, and are all of one piece with his hose. The hair is cropped short. The scroll proceeding from his mouth bears the inscription: *Ihū fili Dei miserere mei* (Jesus, Son of God, have mercy on me).

The effigy of the wife (which is 14 inches in height) represents her wearing a long gown falling to the ground, girt at the breast by a broad plain band, and slightly open and turned back at the neck, where it appears to be trimmed with fur. The sleeves, which are full, are tight at the wrists, where they are trimmed with fur, much

* Morant's *History of Essex*, vol. ii, p. 44.

as are those of her husband. She wears upon her head a veil or coverchef, falling to the shoulders. The scroll proceeding from her

BRASS TO WILLIAM LUCAS AND WIFE (ABOUT 1460) IN WENDEN LOFTS CHURCH, ESSEX.

mouth bears the inscription: *Sancta Maria ora pro nobis* (Holy Mary, pray for us).

Immediately below the principal effigies, and on a plate measuring 19¼ inches by 3 inches, is the inscription, which reads thus: *Hic iacent Willm̃s Lucas Et Katerina Vxor eius. Quorum animabus p'picietur Deus. Amen* (Here lie William Lucas and Katherine his wife, on whose souls God have mercy. Amen).

The four sons (who are placed below their father) are all half-turned to the left, and are engraved upon a plate measuring about 6 inches in length. The eldest (*i.e.*, the one furthest to the left) is represented in the garb of an Abbot. His height is 6¾ inches, and he is represented as wearing a jewelled mitre, together with vestments consisting of amice, alb, chasuble, and dalmatic—the latter fringed at the bottom. In his left hand, he holds a pastoral staff, having a trefoil, slipped, in the crook. His right hand is uplifted in the act of bestowing the Benediction, and displays a large jewel on the back of his glove.

The Rev. Wm. Cole, who visited the church on March 17th, 1746–7, and described this brass (of which he gives a rough sketch) in his voluminous manuscripts,* says: "As there never was a Prelate of that name of Lucas, except John Lucas, who was Lord Abbot of Waltham about 1460 † and who died in 1475, this determines it to be meant for him. In all probability, therefore, this was his native place. This account, I sent to my friend Browne Willis Esq." This view seems to have been accepted by the editors of *Dugdale's Monasticon*,‡ by Manning,‖ and by Haines§; and we can see no reason to reject it, though there seems to be no proof of its correctness.

The remaining three sons (who range from 6 inches to 5¾ inches in height) wear a costume exactly similar to that of their father, except that it lacks the fur trimming at the bottom.

Although it is not common for one of the sons in a group to be thus represented in a distinctive costume, different from that of his brothers, not a few other instances might be cited. The only one in this county which we can call to mind occurs, curiously enough, in the adjacent parish of Clavering, where, on the brass to — Songar (?) Esquire and his wife (about 1480), the eldest of the four sons is represented as a priest.

* *Brit. Mus. Add. MSS.* (5836), vol. xxxv, ff. 27-28.

† See Farmer's *History of Waltham Abbey* (1737), p. 104, and Dugdale's *Monasticon* (ed. 1830), vol. vi, p. 58 *n*). Haines (*Monumental Brasses*, p. lxxiv) says he succeeded in 1437, which seems hardly probable.

‡ Dugdale's *Monasticon* (ed. 1830), vol. vi, p. 58 *n*.

‖ *List of the Monumental Brasses remaining in England* [By C. R. Manning], (Lond., 8vo, 1846), p. 92.

§ *Op. cit.*, p. lxxiv.

The four daughters (who are placed below the effigy of their mother, and have each a half-turn to the right) are engraved on a single plate about $5\frac{1}{2}$ inches in length and range in height from $6\frac{1}{2}$ inches to 6 inches. All of them wear a costume exactly similar to that of their mother, except that the eldest (*i.e.*, that on the extreme right) wears the "horned" head-dress with up-lifted veil—a later development of the simple veil head-dress worn by her mother *; while her three younger sisters are shown without the coverchef, though their hair is otherwise dressed in exactly the same way as hers, namely, in two large rolls, enclosed in nets, and placed on each side of the top of the head.

Above the figures there has been a shield of arms, which was missing in 1747, when Cole visited the church.

Although the composition as a whole is fairly good, the engraving is in places somewhat slovenly, especially in the faces of some of the sons and daughters.

It will be observed that the inscription mentions no date whatever, an omission which is very unusual. It may be that the whole brass was engraved and laid down during the lifetimes of the persons commemorated, as was sometimes done; but, in this case, one would expect to see a blank space left in which the date of death could be afterwards engraved—a not-infrequent practice. Or it may be that there was once another inscription, now lost, either on a rectangular plate or on a marginal fillet; but the Rev. H. Brabant Smith, rector of Wenden Lofts with Elmdon (to whom we are indebted for assistance) informs us that the stone is so worn that it is now impossible to ascertain whether this was so or not.

We take this opportunity of stating that the foregoing article, together with the others of a similar nature which have preceded it, are intended as an instalment of our intended work on *The Monumental Brasses of Essex*, upon which we have long been engaged; and that, with that end in view, we shall welcome any additions or corrections which any of our readers can send us.

* The costume of the eldest daughter closely resembles that of several other effigies of ladies of the same period still remaining in Essex: for instance, the lady (? wife of John Le Hunt, *c.* 1440) at Ashen (ESSEX REVIEW, iii, p. 120); Isabella Doreward (*c.* 1430) at Bocking; and Cristina Bray (1420) at Felstead. Whether or not the difference between her costume and that of her sisters indicates that she was married, while they were unmarried, we cannot say.

ON THE BURIAL OF OLIVER CROMWELL'S SON AT FELSTEAD.

BY JOHN FRENCH.

IN THE ESSEX REVIEW, vol. ii, p. 124, Mr. Sperling had a note on the above subject, in which two grave errors occurred. One substituting the date 1623 for 1639, and another asserting that the Robert Cromwell there mentioned must have been the son of Sir Oliver Cromwell, of Hinchinbrook. In refutation of this, by the kind permission of Mr. Cox, the vicar of Felstead, I was allowed to examine the parish register and take notes. Subsequently I found that Mr. Sperling (E.R., iii, 209) had corrected his date (also by a personal inspection) and had otherwise qualified his statement as to the paternity of the Robert Cromwell therein mentioned. Mr. Sperling, however, still hints at difficulties, and as the paper I had written goes in part towards removing those difficulties I beg to submit it with this preliminary explanation.

The early Register of Felstead is in three bound volumes of parchment endorsed on the covers as follows:

First Volume:

Baptisms, 1558 to 1629.
Marriages, 1558 to 1641.
Burials, 1558 to 1636.

Second Volume:

Book 3rd contains—
Marriages from 1695 to 1723.
Burials, 1636 ———
Baptisms, 1630

Third Volume:

Burials, 1678 to 1789.

These endorsements in part are of comparatively recent date.

The first volume commences thus:

Baptizmſes from y^e^ yere of our lord god
one thousand fyve hundredth fyftie and
eyght beginning the yere from the
xxx^th^ of March.
In the yere of our lord 1558.

There is no gap of any magnitude till about the year 1641. From then till 1678 the burials are all missing, and from the same year to 1695 the marriages are also absent. The endorsement "Book 3rd" on the second volume may possibly point to a missing book in which these were kept. The baptisms are continuous throughout.

Parish Registers, I believe, were not kept until the beginning of the sixteenth century, and we may, therefore, regard this as a tolerably perfect specimen. Although the bindings are now good, and there are no loose leaves, this has not always been the case. A leaf which should have been at the end of Volume I has been bound up in Volume II, as will be presently stated. The caligraphy is curious, and divides itself naturally into two periods. One from the commencement down to the death of the vicar, about 1641. In this there is a transition from Old English to a much more modern style, but the general character partakes of the older type, and much resembles what is known as lawyer's "engrossing" hand. That period is represented in Latin by its latest contributor, Rev. Samuel Wharton, who was, during twenty-seven years, a most exact man and a representative of the older school.

The second period commences about 1680, and retains the long "S" and a few other points characteristic of the earlier, but in other respects has completely altered. The compact sentences now go sprawling at all manner of angles, and a kind of florid tameness, if one may use the simile, has set in. Latin is now discarded, and the literary style is of the flattest and worst, and it scarcely appears to improve through the eighteenth century. Paper superseded parchment in the year 1814.

The entry with which we are now concerned occurs on the very leaf which has been bound up erroneously in Vol. II. The leaf is interpolated between the baptisms of 1696 and the marriages of 1695 to 1698. The explanation is very easy. That leaf was the final one of the first volume, and, indeed, the last record of deaths for many a year. It is wholly written in the vicar's hand, and is the last of a series of such. Every entry made by that vicar was attested at the end of each year by his signature—"Samuel Wharton"—and by two other persons described as "Guardiani," presumably Churchwardens. This excellent custom of his has placed all his entries beyond the shadow of suspicion. The leaf in question commences 1636, and finishes abruptly "20 die July" 1641, and what then remains of the page is blank.

Under head 1639, in due consecutive order occurs the following:—

Robertus Cromwell filius honorandi viri M^tis^ Oliveris Cromwell et Elizabethæ uxoris ejus sepultus fuit 31^o^ die Maii. Et Robertus fuit eximie pius juvenis deum timens supra multos.

Except the period at the end of "Maii," there is no attempt at punctuation.

The word "M^{tis}," which Carlyle renders "Militis," is the stumbling block with Mr. Sperling, and I am afraid must so remain.* It is clear there is no justification for its use in this case, but it was a very easy thing for the vicar to have made a mistake. All, presumably, that he knew of Oliver Cromwell was that he was well connected and had married into a good family—Sir J. Bourchiers, at Felstead—with whom he was probably on familiar terms, and the vicar might therefore have thought him entitled to a prefix through a mingling of names which had probably been discussed in his presence. Anyone reading what Carlyle has to say of those Cromwells of Hinchinbrook will see that a mistake might easily have occurred. We may, however, add that there appears to have been no "Sir Oliver" at that time available to satisfy the theory originally propounded by Mr. Sperling.

In further corroboration of the identity of this entry with the real son of the Protector somewhat remains to be said. Oliver Cromwell was known to have had a son Robert, who was baptized on October 13th, 1621, and who, in 1639, would have been in his eighteenth year. "Robertus" is described by the vicar as a youth, "juvenis," which will bring that item into agreement. Cromwell is also known to have sent his other boys to Felstead School, and there is therefore no reason for excepting the eldest. There is also the voice of tradition which, however uncertain in detail, cannot be denied a substratum of fact. Traditions at Felstead, which are in themselves interesting, connect Oliver Cromwell with "Grandcourts" (Bourchiers Place), with Felstead School, and with Felstead CHURCH. The conservators of these traditions have been the peasantry exclusively, who have no faculty of invention.

According to Mr. Sperling, the place of sepulture was near the church porch, and I do not think it admits of a doubt. I was told by an old resident many years ago that he well recollected the headstone on the left side of the porch with the name "Cromwell" on it. This was in the early years of this century.

To sum up, we may say that very much that is ordinarily accepted as authentic in family matters extending back over a much shorter period does not rest on so firm a foundation as does the identification of this lad with the entry in the Parish Register.

* In Wright's *History of Essex*, ii, 57, the following translation is given: "Robert Cromwell, son of that honourable and gallant hero Oliver Cromwell and Elizabeth his wife, etc."

NOTES AND QUERIES.

Robert Mott, Bellfounder (E. R., v, 124).—This founder established and brought into high reputation the well-known Whitechapel foundry which, under the style of "Mears and Stainbank," still turns out year by year many Church Bells, in all respects admirable. We find Robert Mot settled in the then country parish of St. Mary Matfelon, Whitechapel, about 1570; he sold his business in 1606 to Joseph Carter of Reading, and apparently died not long after. He always spells his name on his bells with one *t*, but in the Churchwarden's accounts of St. Mary's, Lambeth (Stahlschmidt's *Church Bells of Surrey*, 173-176), the name generally appears as Mote, Moet, or Moate, which suggests a pronunciation which would rhyme with "coat." Mr. Stahlschmidt, from whose *Church Bells of Hertfordshire* I draw the materials for this note, writes as follows about Robert Mot (p. 43):

> Who he was, and where he learned his trade, is uncertain. The name, however, is a Kentish one, and indications are not wanting that he was a native of Canterbury, and the son of one John Mott, who, at the time of the Reformation, did a good stroke of business in that city—buying up bell-metal, organ-pipes, old laten, etc., etc., the plunder of the monasteries and churches. If this be the case, Robert Mot may not improbably have "served his time" to, and learned his trade from, William Oldfield, of Canterbury, bellfounder, who was casting bells before and during the Reformation period.

It would not appear from this note that Mr. Stahlschmidt had any clear proof that the bellfounder was son of John Mott and came from Canterbury. It seems at least as likely that he might be the son of Alderman Robert Mott of Colchester, and that his apprenticeship may have been passed under Richard Bowler, Miles Graye's predecessor at the Colchester foundry. Can Mr. Golding, or some other Colchester antiquary, examine the early registers there? One Thomas Motte, of Sidestrand, Norf., is assessed at xxs. iiijd. in wages in the subsidy roll of the 14th Hen. viii (Rye's *North Erpingham*, 436). John Motte was settled in the same Parish, 3rd Edw. vith, and a branch of the family is still residing at Barningham, near Cromer. It would seem that there was a fairly wide dispersion of Motts in the east and south-east of England at the close of the sixteenth century. C. DEEDES, Brighton.

Roman Inscriptions referring to Camulodunum and Colonia.—In your notice of Mr. Chalkley Gould's *Site of*

Camulodunum in THE ESSEX REVIEW (vol. iv, p. 269), you refer to the Tabula Peutingeriana as a Roman map dating back to the first and second centuries. It is supposed to be of the time of Theodosius (335-395). We have proved that this Itineraria Picta is a forgery, *discovered* by Peutinger in 1525. It is full of error, and not reliable. You then refer to the Vatican inscription of the second century. It is of the third century, and as an historical record should be preserved in the pages of THE ESSEX REVIEW. I therefore send you an exact copy of it. It was evidently the base of a statue; it is 4 ft. 2 in. high, 2 ft. 9 in. wide, 2 ft. deep; on one side is a vase in relief, on the other a patera or saucer for pouring oblations. It was found near the Ponte Nomentana which spans the Anio about three miles outside the Porta Pia, and is preserved in the Chiaramonti Gallery of the Vatican Museum, No. 124, Compartment 6.

*GN. MVNATIVS. M. F. PAL
AVRELIVS. BASSVS
PROC. AVG
PRAEF. FABR. PRAEF. COH III †
SAGITTARIORVM. PRAEF. COH. ITERVM. II
ASTVRVM. CENSITOR. CIVIVM
ROMANORVM. COLONIAE. VICTRI
CENSIS. QVAE. EST. IN. BRITTANNIA
CAMALODVNI. CVRATOR
VIAE. NOMENTANAE. PATRONVS. EIVSDEM
MVNICIPI. FLAMEN. PERPETVS
DVVM. VIRALI. POTESTATE
AEDILIS. DICTATOR. IIII.

Translation:

The son of Marcus of the Munatia family, Palatina tribe,
Aurelius Bassus
Procurator ‡ of Augustus.
Prefect of Engineers, Prefect of the 3rd regiment
of Archers. At the same time Prefect of the 12nd regiment
of Craftsmen. Assessor of the Roman
Citizens of the colony of Victoria,
which is in Britain
at Colchester. Bailiff
of the Nomentan Road. Patron of the same
Municipality. Perpetual Priest.
One of the two suburban surveyors, with
dictatorial power, for the fourth time.

* Gn stands for gens, M.F. for son of Marcus; Pal is the name of his tribe.

† The 3rd cohort of archers was raised in the island of Creta. An inscription found at Bracciano in September, 1895, speaks of the 3rd cohort of Cretan archers.

‡ The Procurator of the Emperor (the Augustus) was a collector of revenue, which conferred the rank of Equestrian Nobility and gave judicial authority (Tacitus, *A.*, 12, 60; *Agr.*, 4; Suetonius Claudius, 12).

In A.D. 43 Claudius invaded Britain, taking with him the veterans of the XX Legion from Germany (Tacitus, *A.*, 14, 34), and with Aulius Plautius took Camulodunum, Colchester, the royal residence of Cynobellinus (Dio Cassius, 60, 21). In 49, a colony of veterans was founded at Colchester by Publius Ostorius (Tacitus, *A.*, 12, 32 ; *Agr.*, 14). It was not fortified (Tacitus *A* , 14, 31). It appears that the veterans founding the colony were those of the 20th Legion, called Valeria and Victrix (Dio Cassius, 55, 23), and so they named the new colony Victoria. The title Valeria was probably derived from the wife of Claudius, a daughter of Valerius Messala ; they named their son Britannicus. Tacitus (*A.*, 14, 32) speaks of a statue of Victory at Camulodunum ; and Dio Cassius (62, 7) speaks of woods there consecrated to Victory.

It seems to me that Camulodunum, Colchester, was the British town, and that the Roman colony of Victoria was at Lexden Heath, probably at or near King Cole's kitchen.

In 54 Claudius died, was deified, and a temple erected to him at Colchester, which was strong and regarded as a citadel (Tacitus, *A.*, 14, 31, 2). Now, if we read the passages in Tacitus carefully, we shall see that the temple of Claudius was not *in* Colchester, but at the colony of Victoria, *i.e.*, Lexden Heath, three miles from Colchester. In 61 the colony was destroyed in the revolt, and the temple taken after two days' siege (*A.*, 14, 32). This refers to the colony of Victoria, not to the town of Camulodunum. Boadicea would not have destroyed a British town. The town, Colchester, and the colony, Victoria, were retaken and restored, most probably by Petronius Turpilianus (Tacitus, *Agr.*, 16). The Vatican inscription distinguishes one from the other : "The colony of Victoria at Colchester." T. RUSSELL FORBES, Ph.D., Rome.

Mott of Colchester.—I have the following notes. Will. Motte, bailiff, 1551, 1558 ; Will. Motte, bailiff, 1607, 1627 ; Samuel Mott, mayor, 1686, 1693 ; born 1632 (son of Robert), died 1698, buried in St. Peter's ; also Francis de la Motte, the chief of the Flemish immigrants in 1570. GEO. RICKWOOD, Colchester.

Younge.—Is anything recorded as to the life of R. Younge of Roxwell ? He wrote many religious tracts from 1640 to 1665, some of which passed through several editions and are quaint enough. He styles himself R. Younge, of Roxwell in Essex, *Florilegus*. I. C. GOULD, Loughton.

Vicars of Tillingham (E. R., ii, 159; iii, 75).—At the first reference given above is a list of the vicars of Tillingham. I pointed out at E. R., iii, 75, the omission of John Malden, who was vicar from 9th September, 1657, till his death, 14th December, 1666. I am now able to give the name of another vicar, that of "Sir John Newys," whose will—dated 1st January, 1490, and proved shortly after—directs that his body be buried in the chauncell of St. Nicholas Church, Tyllyngham. I hope to give the will in full in the next number of the *Archæological Transactions*.

HENRY C. MALDEN, Crowborough.

Ancient Pottery at Southend-on-Sea.—A recent "find" at Southend of five ancient pots seems worthy of record, by reason of their comparatively perfect state of preservation and the unusual nature of their types. Found in the hitherto undisturbed gravel of a new road (Bournemouth Park Road), on a part of the late Porter's Estate, they have passed into the possession of Philip Benton, Esq., author of *A History of the Rochford Hundred*, who has inspected the place, and believes it to have been a burial ground. Nos. 1, 2, and 5 (as marked in the accompanying figure) appear to be of the Upchurch ware common to the ancient pottery of Essex and the Thames Estuary. No. 1, which has a wavy line between two straight lines ornamenting its neck, was nearly full of bones, superstitiously buried in the original finder's garden. No. 2 has an unusual ornament of a band of slanted furrows. Nos. 3 and 4 are considered by Mr. Benton to be of Roman rather than early British make. No. 4 is of thick and heavy black ware, while No. 3—the most graceful and striking of the set—is of a light and fragile ware, slatish in colour.—WARWICK DRAPER, Southend.

Cheese-Making in Essex Three Hundred Years Ago.—It may not be generally known that Essex was, three

hundred years ago, noted for the production of "cheeses of extraordinary bigness." The manufacture of these cheeses was carried on in the Dengy Hundred. In view of the interest which is now being taken in the production of butter and cheese and in dairy-farming generally in this county, the following extracts from Camden's *Britannia* may be worth reproducing, and may be an incentive, in a small way, to still further progress by the farmers of to-day in this direction. In one place we read :

> Between these Bays [*i.e.*, the Crouch and Blackwater estuaries] lies *Dengy-hundred*, formerly *Dauncing* ; the grass here is excellent good, and well stocked with Cattel ; but the air none of the healthiest. The only trade almost that's drove here consists in cheeses ; and *men* milk the ewes, like *women* in other places. Where are made those cheeses of an extraordinary bigness, which are used as well in foreign parts as in England, to satisfy the coarse stomachs of husbandmen and labourers.

In another place, when speaking of Canvey Island, Camden again mentions the cheese made from ewe's milk. He says :

> The river (Thames) opens itself, and divides the Island of *Convennos* (which is the *Counos* mentioned by Ptolemy) from the continent. This place hath not yet quite lost its name, but is still call'd *Canvey*. It runs along the Confines of Essex for 5 miles together, from *Leegh* to *Hole-haven* ; some part of it belonging to the Church of Westminister. But the ground is so extreme low, that 'tis very often all drowned, except a few of the highest hillocks, which in such a case serve for a retreat to the sheep. Of these there are commonly fed four thousand in this Island, the meat of which is of a very excellent taste. I have observed young men with little stools under them milking them, as women in other places, and making cheese of Ewe's milk in the little dairy houses or huts built for that purpose, which they call *Wiches*.

By these two extracts it will be seen that the south-eastern corner of Essex was busily engaged in this then not uncommon trade in cheese made from the milk of ewes. It is evident also that the Essex farmers of those days—the days of "Good Queen Bess" and of the first James—were not slow to avail themselves of any means of turning an honest penny, and the facilities of water-carriage which they possessed allowed them to dispatch their produce to "foreign parts," and to meet the demand for an article which, though perhaps of a strong quality, must have possessed some good points to recommend it. Food is not so coarse nowadays, and Essex farmers, with all the modern appliances and knowledge of the subject which have been accumulated during the last three centuries at their disposal, ought not to be behind their forefathers in manufacturing a cheese which would hold its own against any produced in the British Isles. Dairy-farming in Essex, with its fine waterways,

railway facilities, and nearness to the greatest market in the world, ought to be successful, and no doubt will be if a little enterprise be exercised. The issue remains with the farmers themselves.

It may be that some who read these lines may wonder why *men* did the milking and not *women*; and Camden himself lays special stress on this unusual state of things. Probably the reason will be found in what Defoe describes (a hundred and twenty years after Camden wrote his book) in his *Tour thro' the Eastern Counties* in 1722. He says that he frequently met men in the Dengy and Rochford Hundreds who had had from five or six to fourteen or more wives. One farmer, who had married more than a dozen, informed him that the reason why he had taken so many to wife was that he himself and the other farmers in the district, who were well seasoned to the marshes, always went to the uplands to procure a wife. That when they took the young lasses out of the wholesome, fresh air they were healthy and well; "but when they came among the fogs and damps they presently changed their complexion, got an ague or two, and seldom held it above half a year, or a year at most; and then," said he "we go to the uplands again and fetch another." If such had been the state of things in Camden's time also, men may well have been obliged to turn to and milk, for there would have been few women capable to do it for them. Happily, nowadays such a sorrowful state of things does not exist; men do not have to marry ten or more wives, but are content to have one, who, though she may have come from the "uplands" to the "marshes," is none the worse for the change, for the unhealthy marshlands have all but disappeared, and, indeed, large and thriving villages are in many places built upon them, and the land is drained. Essex farm-wives are now in a position not only to do the milking for their husbands, but also to help them to make butter and cheese; and so in a measure to assist in tiding over the misfortunes consequent upon bad harvests and agricultural distress generally.

GEO. E. TASKER, Forest Gate.

The Curfew at Harlow.—The sound of the old Curfew Bell was heard the other night at St. Mary's. It had not been rung for the past ten years. The tones of the old bell were as full and melodious as ever.—*Herts and Essex Observer*, 14, xii, 95.

Bishops of Colchester.—A correspondent writes: "In the account of Bishop Blomfield's memorial in last week's *County Chronicle* he is styled the first Suffragan Bishop of Colchester. As a matter of fact he had two predecessors, if not more. Newcourt (*Rep.* ii. 162) names, as one, William More, who died

rector of West Tilbury in 1540; and, as another, John Sterne, vicar of Witham, who was consecrated at Fulham on Nov. 12th, 1592, and vacated both vicarage and bishopric on his death in 1607. An earlier vicar of Witham had also acted as suffragan to the Bishop of London, by the style of Bishop of Lydda, in the Patriarchate of Jerusalem. He died in 1530."—*Essex Herald*, 17, xii, 95.

Sir George Lisle.—"Those of your readers who are interested in the story of Lucas and Lisle may like to know of 'the most humble peticion of Mary Lisle,' Sir George's sister, presented to 'the King's most excellent Majesty,' at the commencement of 1662. It 'sheweth . . . to your sacred Majestie the great losse of her father's estate, occasioned for his Loyalty to his late Royall Majestie, her two brothers, Francis and Sir George Lisle, the one slaine at Marston More, the other barbarously murthered at Colchester, etc. . . . That your peticioner is ye only person of ye afflicted family surviving, and hath nothing of inheritance but their miseries.'—*Domestic State Papers*, vol. xlix, No. 113. The king granted the petitioner's prayer on Jan. 31st, 1662, assigning £2,000 'unto Mistress Mary Lisle, sister of Sir George Lisle, murthered for his Loyalty to our Royall Father of glorious memory,' for 'the great sufferings and eminent services of her father and her brothers.' It will be observed that the phrase on the tombstone was in recognised use at the time.—J. HORACE ROUND."—*Essex Standard*, 16, xi, 95.

An Essex Picture.—At Christie's, on June 15th, a small portrait, by Thomas Gainsborough, of Mrs. Carr, believed to be a member of a Colchester family, made £210. This picture was referred to some years ago in *The Essex County Standard* when it was stated that probably this Mrs. Carr (whose identity had puzzled a good many critics) was a Miss Maria Richardson, of St. Runwald's Parish, Colchester, who was born in 1731, and who, about 1755, married Samuel Carr, of Boxford, a village about five or six miles from Sudbury. Samuel Carr afterwards removed to Colchester. His son married a Miss Oliver, of Sudbury. The Olivers and the Gainsboroughs were intimately acquainted. This painting, though a small and rather sketchy picture, has often excited the admiration of critics on account of its magnificent flesh-painting and the natural and exquisite pose of the head. The present purchaser (Mr. Colnaghi) may think himself fortunate, for in 1874 the portrait fetched £409 19s. It was, in fact, the only Gainsborough sold on Saturday which did not make an enhanced price.—*Essex Standard*, 22, vi, 95.

Loddard's Hill, Hazeleigh.—The highest point of the parish of Hazeleigh, on the boundary of Woodham Mortimer, where the new rectory house was built, is called, on the ordnance maps, Loddard's Hill. This district is now being re-surveyed, and there is authority for the spelling of Lollard's Hill. Can anyone supply a record of any follower of John Wycliffe, or of any fifteenth century martyr who suffered here under the Statute of Heretics?

EDWARD A. FITCH.

Rome-land (E. R., iii, 212, 277; iv. 60).—I venture to think that those correspondents who have so kindly attempted to answer my query, may be on the wrong track. Is there not authority for the belief that "Rome-land" is a corruption of "Romme or Room-

land," a title given to lands immediately surrounding Abbeys, and usually in the occupation of the Monks; hence styled "the Room or possession of the Abbey"? In Scotland, so late as the beginning of the seventeenth century, a farm or possession of land was called "a Romme or Room." This meaning is given to the word "Room" in the metrical version of the 80th Psalm in use in the Scottish Church, in the following lines:

"A vine from Egypt brought thou hast
By thine outstretched hand;
And thou the heathen didst cast out,
To plant it in their land.

Before it thou *a Room* didst make,
Where it might grow and stand,
Thou causedst it deep root to take,
And it did fill the land."

EDMUND DURRANT, Chelmsford.

NOTICES OF NEW BOOKS.

Memoirs of Sir Claude Champion de Crespigny, Bart. Edited by GEORGE A. B. DEWAR. Pp. 371. Demy 8vo. London (Lawrence and Bullen). 1896. Price 16s.

This goodly volume gives Sir Claude de Crespigny's reminiscences as a steeplechaser of twenty-nine years standing, of his many adventures as a sailor, when in the Navy in his early days; as a soldier, especially in India; with much on pedestrianism, swimming, ballooning, hunting, shooting, and other sports, not omitting the gentle art of self-defence.

The Preface is contributed by the Duke of Beaufort, who, after a characteristic anecdote, thus summarises the character of the author. "I consider him the pluckiest and hardest man I ever knew, full of kindness, most considerate to others, and most unselfish." The editor, Mr. George A. B. Dewar, in the Introduction gives a short sketch of the families of Champion and De Crespigny, who left their home at Fonteney and settled in this country after the revocation of the Edict of Nantes.

Our author's steeplechasing exploits in Ireland and India, and in his own county at Childerditch, are racingly narrated; we read how he won the "Indian Grand National," and can sympathise with the regret "only I wish I had not been denied winning the

Grand National. Once or twice I have seemed within measurable distance of success, and each time have been foiled through an unexpected mishap." Although Sir Claude tells us he feels to be getting an old fogey at this business, although only in his forty-ninth year, we trust his wish to "still ride and win a few more good races" may come true. As he truly says "to fall twice in a field of five and yet win the race, is a thing one does not expect to do often in a life-time. On May 3rd, 1888, I did so when riding Brown Tommy in the Essex and Suffolk Hunt Cup at Colchester" (p. 287).

We read of his dash into the Franco-Prussian war in 1870, with characteristic adventures as usual; canoeing experiences in Nova Scotia and on the Thames; police-court incidents, practical jokes, and other escapades, and of his many pugilistic feats; once how he fought for an hour and twenty minutes with a broken finger.

Fond of adventure, after relating how, when out with the East Essex hounds, he successfully rode his mare over the narrow foot-bridge across the lock at Springfield, jumping the stiles at each end, he tells us: "Most of us ride for a fall now and then. What on earth is the use of going out hunting if one is going to ride only at obstacles which one is certain to surmount? Better to jog along the high-road, or better still walk" (p. 78).

Many swimming feats are referred to in the volume, such as his swimming one of the Nile rapids, while volunteering in Egypt, and his feat on the Chesil beach; also instances of saving life at Tarbet and Alresford Hard, and a gallant attempt to rescue a lad by repeatedly diving for the body in the Blackwater near Maldon, for which he was complimented by the jury at the inquest. At p. 80 we read:

> On November 15th, 1876, in accordance with the instructions of the Duke of Cambridge, the bronze medal of the Royal Humane Society was presented to me at a full-dress parade of troops at Winchester. I cannot deny that the occasion was a proud and happy one to me, though, of course, I was well aware that I did nothing more than any man worthy the name would do when I went into the sea at Limerick after a drowning man. These things, in a slang phrase, are "all in the day's work"; only heartily I wish I had had more opportunities of the kind, as my West Indian experiences have given me great confidence in the water.

Nearly all varieties of sport are mentioned—cricket, racquets, yachting, shooting expeditions to Spain and elsewhere, etc.; reference is made to falconry and the old Hawking Club; many fox-hunting experiences are related, with several bad falls, as usual,

and other incidents in which our author was often the hero. Space forbids us to quote more than one :

A more unusual resort of a hunted fox, however, was witnessed by those out with the East Essex a few years ago. In front of me I have a water-colour illustrating this incident—the end of an exciting run. The fox was found in a covert north-west of my Essex house, Champion Lodge, and, running under our window, made for Goldhanger Creek, on the Blackwater, a real good point. There I espied him, crouching on a small salting two hundred and fifty yards or thereabouts from the river wall. Of course the hounds could neither view nor wind him. I accordingly swam out to his coign of vantage, with the whole pack after me. Finder, a big black and white stallion hound I had from Jack Fricker, was first up, and the two leading hounds drowned poor Charlie. I at once proceeded to dive, and, after some rather exhausting struggles, recovered his carcass, which the hounds broke up on the salting.

Politics do not appear to have been congenial to our author. He says (p. 115) :

Upon settling down in Essex, one of the first matters to which I turned my attention was, of all things in the world, party politics ! This was the first (and I hope it may be the last) time in my life that I took any share in the dull game of politics. Nowadays, at any rate, it seems to be pretty generally agreed, even amongst the combatants, that party warfare is so much "sound and fury, signifying nothing." Sir William Abdy was standing for the division in which my house is situated, and I helped to canvass the district for him. However, insufferably dull as party politics are as a rule, it chanced that there was a certain amount of sport in this particular election.

The force Sir Claude "marshalled and commanded," is then described. Slight reference is made to his grandfather, Sir John Tyrell, who was for half a century so prominent a figure in Essex politics. The famous Long Pole Wellesley, who afterwards became Lord Mornington, was called to account and apparently challenged by Sir Claude's grandfather, and, curiously, he was later actually engaged in a duel with his great-uncle, Rev. Heaton de Crespigny, but with no serious results. Thus we are led up to our author's views on duelling, but soon to return again to steeplechasing and the Champion Lodge meetings, and how the course had been made in less than a week, in March, 1881, with a further account of sport in the East.

The chapter devoted to ballooning, full of thrilling and humorous incidents, is headed "In the central blue" ; in these pursuits Sir Claude gave full vent to his spirit of adventure and daring.

After more steeplechasing, mostly at home, we are told how, during his trip to Florida and Havana, he offered his services as picador at a bull-fight, but they were not accepted. There is much

upon bull-fighting in Spain, Portugal, and the West Indies, which is stoutly defended against being a "merely brutal slaughter."

In another chapter we learn how, in June, 1889, he went from Heybridge to Portsmouth in an open boat, a 28-footer named the *Star*, a tale of almost continuous disaster. Another time he and his son successfully crossed the Channel from Folkestone to Boulogne in half a gale in a small boat. With this exception, the water sports do not appear to have been a success. They reveal, however, a trait in Sir Claude's character. He says himself (p. 308):

> There is at least nothing dishonourable in holding one's life cheap, however, small the stake played for; whilst in an age of self-advertisement some tolerance ought to be extended to one who makes himself known by courting danger whether in earth, sea, or sky. As a matter of fact, I cannot lay claim to either distinction, having never actually courted danger for its own sweet sake; and never risked my life and limb for the paltry purposes of self-advertisement. However, there is a wide difference between risking your life through pure ignorance of its value and shunning danger when by so doing you must soil the escutcheon of bravery which should be the most precious possession of every good Englishman.

These reminiscences of a life, almost entirely given up to various sports and adventures, freely and brightly written, with many piquant incidents fully related and many well-known names introduced, form a most interesting and readable book.

Essex Leaders: Social and Political. Pp. 79, 4to. Exeter. Printed by William Pollard and Co., 39 and 40, North Street. 1895.

If we are somewhat late in noticing this book, we must appeal to its peculiar system of publication as our excuse. No copy has been sent us for review. The compiler, who has supplied copies of the book to those whose portraits adorn it, and to others willing to part with one guinea, has no connection with Essex. He is engaged in writing a series of "Leaders" of English Counties, and came to our own without local or other qualification for the task. It is true that among his thirty-nine names are to be found those of some prominent Essex men, such as Lord Rookwood, Lord Rayleigh, Charles Page Wood, etc., but it is by no means a representative list, even although it numbers six members of the army, two of the navy, and two dignitaries of the Church. The compiler seems to have worked chiefly from the list of county magistrates, since he describes twenty-five of his characters as "J.P.," and of the remaining fourteen, several others are entitled to those letters after their names. If the facts stated in the various articles seem meagre and trivial, it should be remembered that they were only elicited by Mr. Manning

Press, after much pressure upon individuals and, as *Truth* wittily remarked of the county of Westmoreland, by the efforts of the "irrepressible Press." According to this gentleman every Essex man described is a paragon. In short, the butter is laid on altogether too thickly for our taste, and the earlier notices too much besprinkled with "his lordship," and the like.

Colonel Alan Gardner appears, but his more famous brother, Herbert Gardner, at the time of publication member for the Saffron Walden division and Minister of Agriculture, and now Lord Burghclere, is conspicuous by his absence. One lady, the Countess of Warwick, is included, and her portrait makes a handsome frontispiece for the book, in which her appearance is a graceful tribute to her active and intelligent interest in the county of her birth.

We presume some men have been gratified by seeing their portraits in what is meant to be a handsome volume, but we are quite sure that the portraits of those who ignored Mr. Manning Press's kind invitation to supply him with autobiographical details, would make an equally handsome volume.

Two Sermons preached in 1622 and 1628, by the Rev. Jeremiah Dyke, Vicar of Epping. 1622: On the Re-opening of the Chapel in the Town. 1628: Before Parliament then assembled. With Introductions by BENJAMIN WINSTONE. Pp. xiii, 178. Crown 8vo. London (Harrison & Sons), 1896. (For private circulation.)

This very handsome volume, containing illustrations of old furniture at All Saints, Epping Upland, by Miss Juliet Hensman, and fac-simile of a letter written about 1640, by W. J. Dyke, Watford (four folios, folded), is the second contribution made by Mr. Winstone to the history of the parish with which he has long been connected. His earlier volume (also printed for private circulation), *The Ancient Chapel dedicated to St. John the Baptist, in the Town of Epping* (pp. 122, 4to. London (Harrison & Sons), 1885), contained much valuable information relating to Epping. With it were issued copies of the title-deeds and trust-deeds, as well as many other papers connected with the history of the chapel. A copy of Norden's map of Essex in 1594 was included, together with a reproduction of an ancient print of Epping Street in 1822, plans of the chapel building, and several pages of the chapel accounts.

The same thoroughness and care distinguishes the present volume, which Mr. Winstone has spared no pains to make complete.

Ninety-six pages of the work are devoted to an Introduction, in which such topics as the Reformation in England under Wycliffe, the suppression of the monasteries, the influence of Cromwell, and the marriages of Henry the Eighth are discussed. The reigns of Queen Mary and Queen Elizabeth are also brought under review, and the Puritan movement, with special reference to Essex, is noticed. The author then arrives at Epping, and much valuable history concerning the town is imparted. The vicar's sermons are examined, and his support of itinerant preachers pointed out, all in a style denoting wide reading, and a learned acquaintance with the literature, ancient and modern, dealing with the period. Mr. Winstone adds a copy of Jeremiah Dyke's will, of which probate was granted to his widow "Jocosa [or Joyce] Dike" 29 April, 1639. The testator divides his books "(Perkins workes and Mr. Fenner's* manuscript excepted)" between his two sonnes, Daniel and Jeremy, "according to a schedule in which I have devided them." To his son Jeremie he bequeaths the silver tankard bestowed upon him by the honorable commons of Parliament. Mr. Winstone regards the fact of his being possessed of considerable wealth at the time of his death as evidence pretty conclusive of Neal's error in including Jeremiah Dyke amongst those persecuted for Nonconformity. Had he been heavily fined, as others mentioned in the *History of the Puritans*, he could hardly have bequeathed a sum of more than six hundred pounds (at that time, of course, of much greater value than at present) to his sons, his brother Zachary, and "the poore of Epping." The will also proves that Dyke was still vicar of Epping when he died. He was buried 9th April, 1639, as is shown by the parish register.

In the meagre articles on the Dykes in the *Dictionary of National Biography* the greatest confusion prevails. Jeremiah is said to have died in 1620, and is confused with his son Jeremy, while his son Daniel (1617-1688) is also slightly mixed up with the brother and uncle, Daniel Dyke, B.D. (d. 1614), whose works Jeremiah edited. The parentage of both (they were sons of William Dyke, Puritan minister of Hempstead, Essex, afterwards of St. Alban's, and of Coggeshall, where Jeremy was born, 13th October, 1584), is untraced. Nor is his first marriage with Mary, daughter of Oliver Haggar, on 4th June, 1610, at St. Andrew Hubbard, London, given.

* Probably William Fenner, 1600—1640, author of many Puritan works, and doubtless a relation of Dyke's last wife, Joyce Fenner, whom he married at St. Antholin's, London, February 12th, 1637.

DURRANT'S LITERARY BUDGET.

Supplement to the Essex Review.

NEW SERIES. No. 3. **JAN., 1896.** GRATIS.

Give Books: They live when you are dead;
Light on the darkened mind they shed;
Good seed they sow from age to age,
Through all this mortal pilgrimage;
They nurse the germs of holy trust;
They wake untired when you are dust.—*Sigourney.*

ODDE NOTES.

Messrs. E. Durrant and Co. have just published eight permanent photographs of Chelmsford and neighbourhood, size 8 by 6 inches, comprising Chelmsford Church, High Street, the Bishop's Bridge and Recreation Ground, Danbury Church (two views), Great Baddow, and Great Waltham Churches, at the low price of one shilling the set, post free, 1/2.

Mr. George Allen has in preparation, under the editorship of Dr. Garnett, a series of manuals for the use of public librarians.

In the January catalogue of second-hand books issued by Mr. E. Menkin, of Bury Street, W.C., the following entry struck us as being worth noting. It may even find a place in Dickensiana, and be investigated in the proper quarter:

190 Dickens—Hunted Down, a Story by C. Dickens, with some account of T. G. Wainewright, the Poisoner, *and cut of the Fatal House*, No. 12 Conduit Street, W., first and ONLY EDITION, fcap. 8vo, *rebound in cloth*, of the utmost rarity, 21s.—J. C. Hotten, N.D.

It is not generally known that Dickens wrote this powerful story for a foreign newspaper proprietor, who gave him 1,000 guineas for his labour, and it is not included in *any* English edition of the great novelist's work.—*Literary World.*

CHELMSFORD ODDE VOLUMES.—Vol. 9 (Mr. F. Carruthers Gould), the famous artist of the *Westminster Gazette*, opened the new-year session of the Chelmsford Odde Volumes on Monday, Jan. 6, when he delivered his intensely interesting and amusing lecture, entitled "Sketches in Parliament, Session 1895." Mr. Gould, who is well known in the County Town and other parts of Essex, has made a reputation for himself second to none, as far as political sketches are concerned. There is not another artist who can touch him for excellence of ideas or for variety and humour. Naturally a crowded attendance of distinguished volumes and manuscripts was anticipated; indeed, the shelf was so full that several had to sit on the floor. The Rev. A. Cyril Pearson occupied the chair, and from start to finish the audience were kept in constant merriment. The hits and pictures—the lecture was profusely illustrated by means of lantern views—relating to prominent politicians were splendid and provoked roars of laughter. At the outset Mr. Gould regretted that a large section of the population decried the House of Commons. It had a noble record, with all its faults and follies, and without a doubt was the grandest institution of its kind. Alderman W. W. Glenny, vice-chairman of the Essex County Council, was elected a large paper copy, a keen discussion following the lecture.

It may interest Essex folks to know that a sette of Odde Volumes has been started at Hong-Kong, and it is said to be one of the most flourishing literary societies in the East.

Sir John R. Robinson, of the *Daily News*, has been in the habit during his long journalistic career, of recording his more notable experiences. He has now four manuscript volumes filled with good stories, and it is much to be hoped that a selection of them will soon be given to the public. It will be very different, indeed, from the ordinary book of reminiscences.—*Bookman.*

Messrs. E. Durrant and Co. have just published No. 2 Odde Papers of Ye Chelmsford Sette of Odde Volumes—Professor Huxley and his work—by Vol. 46 (W. H. Creasey), price 13 odde pennies.

AN ESSEX POET.

"NOT IN THE PROGRAMME."

[*Reprinted from 'Homespun Yarns,' by Edwin Coller, 8vo cloth, 3/6.*]

Published by EDMUND DURRANT AND Co., Chelmsford.

Ah, good evening to you agen ! So you've brought the proof then, eh ;
"Macbeth, Mr. HUBERT VILLIERS." Yes, that's better, I must say.
Now what'll you take. Hot whisky ? Right ! What ho there, Polly my dear !—
Two fours of Irish warm for me and this other gentleman here.

Not half bad tipple, is it, my boy ? 'Taint often I drink from choice,
But I fancy a drop of Irish warm softens and mellers the voice :
So you liked my Claude last night, you say ? Well, 'tis fairish they all allow ;
But I'm getting a bit too old and fat for the lover business now.

Ah, well, I mustn't complain, I suppose ! I can stick to the heavy line,
And I've got a few browns put by, you known, in that old stocking o'mine ;
Tho,' mind you, with a company near a dozen strong, or quite,
If business is slack, 'tis a tightish fit when it comes to Saturday night.

See some queer things, we travelling folk ? Well, yes, that's perfectly true :
Why, 'twas only now while sitting here, smoking and waiting for you,
I was thinking over a curious scene you may have heard about
That shows how the real thing after all beats acting out-and-out !

I know it's true, for it all took place under my eyes, you know :
Let's see, 'twas at—yes, at Doncaster,—about two years ago,
Me and the missus was sitting down at our lodgings one day at tea,
When the slavey told me a lady had call'd, and wanted to speak to me.

"Show her up here," I says, for I thought "'tis one of our folks look'd round
To ask me something about to-night," but I was wrong, I found :
For there enter'd, blushing up to her eyes, shrinking, tremulous, coy,
A lady I'd never seen before, with a charming little boy.

A beautiful blonde she was, not more than two-and-twenty or so,
With witching eyes of a lustrous brown, but ah, how full of woe !
And she and her boy were dress'd in black, and she wore in mournful mood
On her flaxen hair, that was tinged with gold, the weeds of widowhood.

She took the chair I gave her, and spoke in a low sweet voice—
I could see that she was a lady born, she seemed so gentle and nice :
She'd had some knowledge of the stage as an amateur, she said,
And could I give her something to do to find her boy in bread ?

"O, that's how the wind lays, is it ?" I thought. "Well, p'r'aps I might do worse :
If she only acts as well as she looks, she'd nicely line my purse ;"
And I took good stock of her as she sat with her boy beside her chair,
And smoothed with dainty tremulous hand his bonnie golden hair.

Bit by bit her story came out. Long back her mother had died,
And left her, an only child, to be her father's darling and pride :
He was in the law, and thought to be rich, and was held in high repute,
But, Ah ! he died a ruined man, and left her destitute.

Then the only relative she had—an aunt, who was well-to-do—
Had taken her in, and had found for her a wealthy suitor, too.
But she loved another—a sailor lad—who, like herself, was poor ;
And when they married, her haughty aunt had spurn'd her from her door.

They were very happy at first, she said, and her voice was tearful and low,
But O, she had lost her husband too—he was drown'd four months ago ;
His ship was wreck'd, and all were lost ; and now, in her need and care,
She'd no one left in all the world, but her little Charlie there !

And here she droop'd her head, poor girl, and her voice was choked with signs—
Hem, hem ! confound the smoke ; how its gets in a fellow's throat and eyes !
Then she finished her tale : She felt at first all stunned and dazed, she said ;
And even to think of aught but him seem'd treachery to the dead.

But by-and-by, for the sake of her boy, now doubly precious and dear,
She nerved herself to look beyond to the future that seemed so drear :
She thought of a governess's place at first, but then they would have to part,
And to give up her only darling now would almost break her heart !

Little by little her things had gone to meet their daily need,
Till her home too had to be given up, and all seemed lost indeed ;
Then she thought of how she loved the stage in the happy long ago,
And how well she play'd as an amateur—at least they told her so.

She called at all the theatres she knew, but 'twas still the same old tale—
A novice had no chance at all where even vet'rans fail :
Then some one had told her to come to me, and she'd travell'd here to-day,
To see if I could take her on, in however humble a way.

I should find her quick and willing, she said, in all I wanted done ;
And all she ask'd was lodging and food for her and her little one :
She'd nothing left but her wedding-ring and one poor half-a-crown,
And, O, there was only the Workhouse, if—and here she quite broke down ?

Well there, the parsons give it sometimes to we "poor players" hot,
But whatever our faults may be, my boy, we ain't a hard-hearted lot !
There was the missus a-crying, too, with the little kid on her knee,
And I—well this weeping business, somehow, always gets over me !

And the end of it was that I took her on, as a super, so to speak,
And found her board and lodging with us, and a shilling or two a week.
She help'd the missus in different ways, and did it first-class too ;
And we sent her on in little parts where she hadn't much to do.

But a quicker "study" I never knew, and she'd something better and higher—
I could see that she was an actress born—the woman had passion, fire !
She took with the public from the first, what with her sweet young face,
And passion, and power, and we gave her soon the leading lady's place.

Some of our ladies was jealous-like, when they see her taking the lead,
And used to sneer at her ring and weeds, and mutter, "Mrs. indeed !"
But she was so gentle, obliging, meek, this soon wore off, it did,
And they all of 'em got to love her at last, and to almost worship the kid.

She seem'd transform'd with passion and power when once she got on the stage,
And Mrs. Mowbray, as she was call'd, come to be quite the rage ;
She'd only to show herself for the cheers to thunder out, and lor' !
She always was good for three recalls of a night, and often more !

'Twas the best day's work I ever did when I lent her a helping hand :
By Jove, sir, as Constance in "King John" that woman was something grand !
And as for Ophelia, where she sings that song before she dies,
Harden'd old stager as I am, it brought the tears to my eyes.

One night I happened to be in front when she was extry fine ;
'Twas in "East Lynne," and she'd just come on, with her boy, as Madame Vine :
She's supposed, as the Lady Isabel, to have wronged her husband and fled,
But takes the governess's place disguised, after he thinks she's dead.

She's got to that crowning scene of all, where the mother longs to stretch
Her arms to her boy, but has to check and school herself, poor wretch !
And the house was hushed in pity and awe, when I saw her stare and start,
Then stagger, and turn as white as death, and put her hand to her heart.

I follow'd her eyes, and there close by in the pit, looking pale and thin,
Was a tall young fellow in naval dress, who had only just come in :
He sprang to the stage, and bounded on, and you can guess the rest !
"O Alice, Alice !" "O Harry, dear !"—and she swoon'd away on his breast !

I think for the moment the people thought 'twas part of the play, forsooth,
But her story, you see, had been whisper'd about, and they easily guess'd the truth,
And then, ah ! talk of a scene, my boy ! such cheers you never heard—
I thought the roof would have fallen in—I did upon my word !

Of course the curtain had to be dropp'd, and I whisper'd to the band
To strike up something, and hurried behind at once, you understand,
To find her just "coming to," dear heart, with the women all weeping there,
And her husband, with her hand in his, kneeling beside her chair :

And her little one clinging to her—ah ! what a tarblow that would have been !
'Twould have made the fortune of a piece to have brought in such a scene !
I've come to look at it now, you see, in a sort of professional light ;
But then I was very nearly as weak as the women were, or quite.

His story was short : his ship was wreck'd, and 'twas thought that all were drown'd,
But he and another clung to a spar, and were pick'd up safe and sound ;
'Twas more like the Tichborne story agen than anything else I know :
Do I believe in the Claimant ? Yes—I believe he's Arthur O. !

They landed him close to the Diamond Fields, and he wrote to his wife, but she
Believed he was dead, and had changed her name, and taken service with me ;
Then he took a turn at the diggin's, and there good luck came thick and fast,
And he'd come back rich to find her gone, but they'd met at last—at last !

Then her story was told, and how good I'd been, and all the rest, dear heart,
And she would insist on going on agen just to finish her part :
So I went to the front myself, you know, and told the people all,
And, upon my soul, I thought this time the roof must surely fall !

And when she came on agen at last, what deafening thunder o' cheers !
Men a-waving their hats like mad—women and kids in tears !
I thought of the night when Kean first set all England's heart astir :
"SIR, THE PIT ROSE AT ME !" he said, and so it did at her !

And she seem'd inspired, so grand she was, so passionate, true, and warm ;
From the time she open' her mouth agen, she took the house by storm :
Three times they had her back at the end, and I shall never forget
How he had to lead her on at the last—I can see and hear 'em yet !

A bonnie couple they were, my boy, and to see 'em together then—
Hem ? bother the smoke ; it's been and got into my eyes agen !—
He dropped me a fiver for a feed for the company next day,
And she bought me this here diamond ring—up to the knocker, eh ?

He took a nice little place in Kent, where they're living in style, you know ;
And there's always a knife and fork for me whenever I like to go.
It ain't so very long ago—perhaps two or three months, or more—
Since me and the missus were there for a week, and was treated "up to the door

I had their story put in a play, and it answer'd pretty well,
But, bless your heart, it wasn't a patch on the genuine article !
Well, good-bye for the present, old friend, if you won't have any more :
You won't forget about the bills ; Good on yer ! *O revwar.*

An editor received the other day a curious application for help. The writer said: "I am sorry you do not like my romance, for I feel that I have the secret fire in my veins. If, however, you cannot accept my book, or my poetry, will you give me a berth as a heavy goods porter."—*Bookman.*

A CYCLE ADVENTURE.—An amusing story is related of Queen Margherita and an experience she had while riding a bicycle in the Royal Park at Monsa. She was riding down one of the private roads, attended by a valet also mounted on a bicycle, when a carabineer on duty stopped her, and, charging her with trespassing, asked her name. When the Queen replied (Margherita of Savoy), the soldier was greatly dismayed, and offered profuse apologies. The Queen smiled, and re-mounted her machine, but she rewarded the carabineer for his zeal by sending him her photograph with her signature, and a brand new ten lire piece.—*Roman News.*

A new volume in *The Westminster Gazette* Library will be "In the Evening of his Days: A Study of Mr. Gladstone in Retirement, with some account of St. Deiniol's Library and Hostel." It will be issued uniform with the "Homes and Haunts of Thomas Carlyle."—*Literary World.*

Messrs. Vinton will shortly publish "The Essex Foxhounds," with notes on Hunting in Essex, by Messrs. Richard Francis Ball and Tresham Gilbey. The price to Subscribers will be 25s. nett.

We understand Messrs. Macmillan and Co. have just issued the seventh thousand of Mr. Alfred Austin's "The Garden that I love." A fourth edition of the Poet Laureate's new book, "England's Darling," is in active preparation.

According to a writer in the *Daily Chronicle*, the late Mr. Alexander Macmillan often sat up to three o'clock in the morning reading the manuscripts of authors submitted to him for publication. Among books he thus discovered was "Ecce Homo!" by Professor (afterwards Sir John) Seeley. The opportunity to become Tennyson's publisher came in 1884, and it would be interesting to know what were the business terms arranged between Tennyson and Messrs. Macmillan. Tennyson was credited with being quite aware of the commercial value of everything he wrote, and probably got as good terms as the smartest literary agent of the present day could have obtained for him.

The first number of *Architecture* is before us. It is a capital production, consisting of 64 pages of profusely illustrated matter of interest to all who wish to keep ahead with the architecture of the day. The price is 1/- nett monthly.

DURRANT'S LITERARY BUDGET.

Supplement to the Essex Review.

NEW SERIES. No. 4. **APRIL, 1896.** GRATIS.

Give Books: They live when you are dead;
Light on the darkened mind they shed;
Good seed they sow from age to age,
Through all this mortal pilgrimage;
They nurse the germs of holy trust;
They wake untired when you are dust.—*Sigourney.*

ODDE NOTES.

Messrs. Edmund Durrant and Co. have made arrangements with the Technical Instruction Committee of the Essex County Council, for the issue to the public of their monthly Journal, "Biology Notes," which can be obtained at 90 High Street, Chelmsford, for 3½d. post free, each month.

Messrs. Edmund Durrant and Co. have just published a Catalogue of second-hand books in all departments of literature which will be sent free by post to any address on application.

The Official Handbook of the Cricket, Cycling, Football, Athletic, and Lawn Tennis Clubs of Essex, for 1896, compiled by Mr. Robert Cook, L.A.C., has also just been published by Messrs. Edmund Durrant and Co., and will be sent post free to any address on receipt of threepence in stamps.

THE JOURNAL OF MALACOLOGY is still continued under the editorship of Wilfred Mark Webb, F.L.S., of the Technical Laboratories, Chelmsford, and Volume 5 should, to judge by the part already issued, gain the same high commendation which was merited and recently obtained by Volume 4.

As series of articles by the late Prof. Edward A. Freeman, entitled "First Impressions of Rome," have been running through the March and April numbers of the *Roman News*.

CHELMSFORD ODDE VOLUMES.—The Sette closed their winter session on Monday, March 16. Addresses and Papers, which have all been of a very high order, were given as under:—

Feb. 3. MSS. WILL REASON, M.A. "The Work of Mansfield House University Settlement in Canning Town." Feb 17. Volume 42. W. ST. CHAD BOSCAWEN. "Some Problems in Relation to the beginnings of Civilisation." March 2. Volume 38. D. HOUSTON, F.L.S. "Marine Biology of the Essex Coasts." March 16. Volume 10. PROFESSOR ALMOND. "Pasteur and his Work."

HONG KONG "ODDE VOLUMES."—Since our last issue we have received from Hong Kong "The Book Plate," the Journal of the Odde Volumes, also a copy of the first Presidential address of the Sette flourishing in that colony. We venture to print a short extract from it, shewing the objects and aims of the Sette.

Extract from address delivered by Dr. JAMES CANTLIE, the President, at the inaugural meeting of the "Odd Volumes" held at the Hong-kong Hotel, on the evening of Thursday, the 2nd March, 1893:—

GENTLEMEN,

The first duty of the President of any Society is held to be the delivery of an inaugural address. But few inaugural addresses have found fame or have been worth recording, and I know well that my humble efforts will not prove worthy of a place in either the niche of fame or amongst the future manuscripts to be preserved by the "Odde Volumes." It is my business to introduce to you the "Odde Volumes" Society of Hongkong. You will observe that it has survived the birth struggle, that it is already baptised, and that like a child it is already reaching forth its untried hands attempting to grasp the shadows of its impalpable future.

To those who come asking "Who are you?" and "What are you to be?" careful answers are required, as every word in reply may prove to the future life of the Society what a finger touch of the artist is to the clay he is moulding.

To the first question "Who are you?" I could answer, "A number of men to whom a life beyond mere wage earning would be acceptable. To whom it occurs that as time passes in this politically and scientifically isolated island the higher life is fleeing further from us, and, as days grow to years, we find we come more and more to resemble the ordinary work-a-day horse, who, led from his stable, pulls

his load and, completing his day's work, returns in the evening to munch his fodder and sleep till morning." That is the life of most of us here, from bed to breakfast, hence to office, back to dinner, and thence to sleep. The daily newspaper forms the literary recreation of the day and the illustrated magazines sent by our friends in England divert our attention once a fortnight.

The members of a Society of the kind we contemplate should bring with them two things, information and ignorance. The information they have acquired by reading and which they have thought over and incorporated is ever welcome in the present day of plethora of books, magazines, and newspapers. No man can read every publication; it is with difficulty most of us can follow the literature of the subject we earn our daily bread at, let alone desultory readings. Therefore to even the person learned in yellow-backed novels I would say welcome. If the last novel he has read is good he can advise us to that effect; or if it is poor he can warn us against it. It will become a necessary adjunct to a scholar by and by to have one or two readers of books in his employ who can do jackal literary work, advising his employer what is worthy and what is worthless. Let us then be aids to each other in advising as to what we have read and what is worth reading. I should like to hear members ask publicly, "Has any one read so and so, if so is it worth reading?" In many Societies talking shop is prohibited. This, however, can apply to assemblies or men engaged at one business or trade. Now to my humble way of thinking the average man when he talks anything but shop is not worth listening to. Most of us want to know as Lord Brougham did, "Everything of something and something of everything," and it is only by men talking of what they know that information can be gathered from them. Therefore I say, bring the knowledge you have made your own with you and be prepared if opportunity offers to instruct others. The second quality mentioned as necessary, ignorance, needs no comment, requires no urging to bring, for it is like the poor, ever present with us. It is a true inheritance, for all mankind is born with it.

Knowledge is so extensive an acquisition and the race for life so keen that we must all be content to be specialist now-a-days if we wish to maintain ourselves or our families. The engineer has to content himself not only with engineering but with a mere section of it. The paper maker has to concern himself with the elements of his material merely and the quality of perfection he attains, but the machinery by which his paper is made is neither his invention nor under his control. It takes thirteen hands to make one pin, and so in every branch of trade it is split up into sections, and every man becomes a specialist in his own department. Yet the modern world demands that we shall be so enchained if we are to maintain ourselves in food and clothing! The lawyers, doctors, chemists, manufacturers, merchants are under the same law; in fact all branches of human industry are broken up into narrow and contracted channels, reducing the individual to little better than a machine for the furtherance of a particular branch of work. The modern life therefore is one of educational subtraction. As days grow to months and years, most

men succumb more and more to the contracting influence of their surroundings; and in time come to resemble the cart horse in their daily round of life. How, then, are such detrimental influences to be thwarted? I would say by such societies as the one we are now initiating.

This leads me to deal with the second question, "What are you to be?" Who asks the question? The loiterer by the doorway; the self-conceited man who imagines that his word and opinion are final; who refuses to have his utterances doubted or discussed; who can hear no good in the utterances of others, and who refuses to listen or to be instructed in a subject which is beyond the limits of his biassed thoughts. He came merely to listen what they had to say. Let the man who wishes to hear what "they say" join the ranks of the scandal mongers with their "they say." He will find his proper sphere there and not in a community of men striving to arrive at the truth. The truth was never preceded in any biblical or scientific sense by "they say." How many cowardly thrusts and heartfelt injustices have been executed under the term "they say." It is the phrase of the gossip; the prelude to almost every exaggeration or perversion of the truth; the language of the intellectual man who puts off joining such a Society as this until he knows what "they say" of it. The grand motto of the Earl of Keith, "They say—what say they, let them say," finds no echo in the bosom of the changeling, the tattler, the self-conscious delinquent, or the intellectual sham.

The university in which I studied had for its motto "The beginning of wisdom is the fear of the Lord," and the house in which I lived had inscribed on its lintel "They say, what say they, let them say." It is only the man who obeys the former that can "let them say." It is only the man whose conscience is clear and whose purpose is honest, who can stand at the market cross and shout defiance to bearers of false witness, "I merely came to hear what they had to say." To an honest man with such an intention I would extend my heartiest welcome. He comes as a listener; his gift is not in the public announcement of his beliefs nor in the arena of debate; his quiet demeanour may induce some to believe him ignorant. But quiet brooks often water rich pastures, and the man who engages no notice may enjoy receiving benefits although rendering none, and the influence of his fair example may shine in paths unknown to the platform

bustler. To such an one I would say again "welcome," and would appreciate it an honour to enrol his name on the list of friends to this Society.

What are you to be? What any one amongst you chooses to make us? If you! yes! you, the individual I now point at, have the ability you can make this Society the most wonderful ever known. Do not put the blame on "them." Take it home to yourself and blame yourself if this Society proves a failure or drags an ignoble existence. It is because you had not the brains to make it a success. Let there be no mistake about this; no shuffling the responsibility on to others' shoulders; if you have the power, that is, the intellectual ability, you can fashion the debates to your liking; you can lead the minds of the members whither you please. You do not care to; you have not the time! Work hours are long, and the climate is trying. Ah, I perceive you are but a stripling in the affairs of life, whatever your years may be. No one believes you who is out of his teens and taken his first breadth of manhood and looked abroad on the world.

The most proficient at work is the thinking man who has acquired information on many subjects. Some exclaim, "Oh! the dabbler in many is proficient in none!" Is Sir John Lubbock the worse banker because he devotes his leisure to scientific pursuit worthy of a Darwin! Have the more modern Prime Ministers of England ruled the Empire worse because of their many-sided phases of intellectual activity? Was Michael Angelo an indifferent architect because he was a sculptor and painter? Is Sir James Paget the worse surgeon because he is the most finished speaker in England? Depend upon it the man of many parts wisely balanced but multiplies his advantage towards attaining his goal and proves the better workman in that he cultivates the various gifts Nature bestowed upon him. Therefore, be your employment at the desk or the workshop, you will find your work become more and more of a joy to you the more you extend your knowledge and cultivate your abilities. * * * * *

Mr. Crockett has gone on a visit to Holland, with a view to studying the scenery for his next work, "Lochinvar." The scene is laid in the Frisian cities, Leeuwarden and Groningen, and the time is 1685. As is well known, these cities were great resorts for Scottish

refugees owing to the prevalence of Calvinistic opinions among their inhabitants. Mr. Crockett's new book is written from the Cavalier standpoint. It will be commenced in the Christian World for January. —*Bookman.*

Two new Daily London Papers have appeared since our last issue, viz., "The Daily Courier," under the auspices of Sir George Newnes, Bart., and "The Daily Mail," a new halfpenny journal, published under the authority of Mr. Alfred Harmsworth.

Another cycling paper for ladies will be started by the Roxburghe Press, under the title of "The Wheelwoman and Society Cycling News." It is to be published every Saturday at one penny, and will be illustrated. The organisation and editing are under the control of Miss Mabel Edwards and Mr. Charles F. Rideal.—*Literary World.*

Messrs. Seeley and Co. have in the press a new book entitled "Animals at work and play: their emotions and activities," by Mr. C. J. Cornish, whose "Life at the Zoo" was so favourably received by the public two years ago, also a new historical story by Mrs. Marshall, the circumstances of which are laid in the Jacobite Rising of 1715.—*Bookman.*

The next of the series of half-a-crown volumes of fiction, which has just been started by Mr. Fisher Unwin, will be a new collection of short stories by W. Clark Russell, entitled, "The Honour of the Flag." They are, of course, stories of adventure on board ship. A rather unique experience with a tiger is one of them. Mr. Russell is one of the few writers of long books who carefully cultivate the art of writing short stories.—*Bookman.*

A new magazine of fact and fiction is on the stocks. It will be called "The Osborne," and is likely to appear in the autumn, the publishers being Messrs. S. W. Partridge and Co.—*Literary World.*

Speaking at the Booksellers' Dinner, Dr. Welldon remarked that there was a time in history when the dissatisfied author could complain to the Archbishop of Canterbury, who had in certain cases legal authority to redress his grievances. He was sorry this custom had died out in the profession. It would have been instructive to hear what price the Archbishop would have put on "Robert Elsmere," "The Heavenly Twins," "The Sorrows of Satan," or "Barabbas."—*Literary World.*

We understand that the Revd. Silas Hocking, whose works of fiction have attained a very large circulation, is to start a sixpenny magazine.—*Bookman.*

Mr. Crockett's new book, "Cleg Kelly," was originally suggested by Robert Louis Stevenson. Mr. Stevenson appreciated the sketches of Slum Life in Edinburgh, published in the "Stickit Minister," and advised Mr. Crockett to develope the subject and make a book of it.

The Boyle Lectures delivered last year at St. Peter's Church, Eaton Square, by the Revd. W. C. Newbolt, Canon and Chancellor of St. Paul's Cathedral, are to be published in book form shortly by Messrs. Longman and Co., under the title of "The Gospel of Experience; or, the Witness of Human Life to the Truth of Revelation."—*Literary World.*

Among the recently disinterred manuscripts of Charlotte Brontë has been found a fairy tale, entitled, "The Adventures of Edwin and Alembert." It is a curious and remarkable anticipation of Mr. Ruskin's "The King of the Golden River." Mr. Ruskin has read the story, and pronounces it finer than his own.—*Bookman.*

Mr. Justin McCarthy has undertaken to write a new life of Mr. Gladstone. It is to be published serially in America and probably in England, and will be fully illustrated with many portraits and other illustrations. It will probably appear in book form in the autumn of next year.—*Bookman.*

DURRANT'S LITERARY BUDGET.

Supplement to the Essex Review.

NEW SERIES. NOS. 5 & 6. **JULY—OCTOBER, 1896.** GRATIS.

Give Books : They live when you are dead ;
Light on the darkened mind they shed ;
Good seed they sow from age to age,
Through all this mortal pilgrimage ;
They nurse the germs of holy trust ;
They wake untired when you are dust.—*Sigourney.*

ODDE NOTES.

CHELMSFORD ODDE VOLUMES

The annual Dusting took place in lovely weather at the historic town of Ipswich, on Saturday, June 27. The Sette, with a goodly number of MSS., reached Ipswich about 11.30, and were hospitably entertained by the Ipswich Scientific and Literary Societies. Visits were paid to Woolverston Park, Freston Tower, and the town of Ipswich was perambulated. In the evening, a meeting was held at the School of Art, presided over by the Mayor of Chelmsford (Vol. 8), when short addresses were delivered by Vol. 9 (F. Carruthers Gould), Vol. 37 (E. A. Fitch), and Vol. 38 (D. Houston). At the close hearty votes of thanks were awarded to the hosts of the day, and the party returned to Chelmsford by special train at 9.30.

A Ladyes Sette of Odde Volumes was founded on October 12, at 90 High-street, Chelmsford, with Mrs. Edmund Durrant, Vol. 51, as president, and Miss Chancellor, Vol. 52, as Hon. Minute Book. It will be conducted on the lines of the Masculine Sette, and will meet on the accustomed shelf once a month during the winter months, the members being limited to 37.

Mr. J. Potter Briscoe, F.R.H.S., of Nottingham, has started in that town "Ye Nottingham Sette of Odde Volumes," limited to 17, corresponding with the Library Edition of the Works of Lord Byron. We wish this young Sette a prosperous and useful career.

A new work by Miss Mary Angela Dickens, author of "A Mere Cipher," may shortly be expected. It consists of a series of chatty essays entitled "Unconventional Sketches."

The Academy has begun a new series under its new editor and proprietor. Signed articles are to cease, and an illustrated supplement is to be added.

RECENT DISCOVERIES IN ROME

The Municipality having acquired the garden at the top of the Via di Monte Tarpeo for building purposes, proceeded to excavate. They uncovered the greater part of the podium of the Temple of Concord, founded by Camillus 365 B.C., at the top of the Centum Gradus. The upper part of the Via di Monte Tarpeo corresponds with the upper part of the Centum Gradus coming up from the Piazza Consolazione. Before the garden was destroyed several courses of the tufa blocks and some of the concrete podium could be seen in situ. The greater part of this platform has now been destroyed by the S.P.Q.R.

The excavations revealed the podium or platform of the temple, which was built with concrete and faced with tufa stone. Upon the platform a well was found, lined with peperino stone to a depth of 23ft., the well then pierced the natural rock for 10ft., when it was found to communicate with a channel running across it from east to west, cut in the rock.

An ancient drain was also found running to the south, and built with blocks of tufa.

Fragments of coloured terra-cotta decorations were found representing a palm, coloured red and black ; and a draped female figure, without the head ; and a piece of marble cornice.

In cleaning the earth away for the new enclosure wall round the circular temple of Hercules on the bank of the Tiber in the Forum Boarium, a wall formed of old material was demolished : among the fragments was part of a marble base inscribed

O. OLIVARIVS. OPVS. SCOPAE. MINORIS.

Prof. Petersen suggests that it should read *Hercules invictus cognominatus volgo Olivarius Opus Scopae Minoris.*

This is another proof that this circular temple was dedicated to Hercules.

The fourth century Curiosum Urbis and the Notitia De Regionibus, both mentioned in the XI. Region between the Porta Trigeminam and the Velabrum, Herculem Olivarium. This epitath of Olivarius as applied to Hercules evidently refers to a wreath of olives gained by him in the revival of the Nemean Games, and with which his brow was encircled. The base shows that the statue was of marble

Pliny, N. H. 34. 19, speaks of two artists named Scopas. The older flourished in the 90th Olympiad (B.C. 420), and was employed at the Temple of Diana at Ephesus, 36, 14. The younger Scopas Pliny mentions, N. H. 36, 4 as contemporary with Leochares, whom he says flourished in the 102 Olympiad (370 B.C.) and worked on the Mausoleum together (350 B.C.)

It was this younger Scopas who made the statue of Hercules whose base has recently been discovered. He executed the Venus of the Capitol, the Palatine Apollo, now in the Vatican, the seated Vesta, the lower part of which is in the Atrium Vestæ, the Canephora in the Albani Villa, the Triton and Nereid in the Vatican ; and disputes with Praxiteles the authorship of the Niobid of the Vatican.

Several coins were found, among others one of Antoninus Pius, 138-61, and one of Maximinus, 218.

Professor Lanciani has discovered on the farm of La Giostra, near Castel di Leva, Madonna del Divino Amore, nine miles south of Rome, the ruins of a very ancient Italic city, which seems to be Tellenæ, which was destroyed by Ancus Martius. There remains a very large extent of wall, and the ground is strewed with potsherds.

Rome, Oct., '96. S. RUSSELL FORBES, PH. D.

Messrs. Hodder and Stoughton are now issuing an eight volume illustrated edition of the Works of Mr. J. M. Barrie. It is a work of art, beautifully printed, and, we should imagine, will soon become scarce, as the edition is limited.

Miss Marie Corelli will contribute a short story to the second number of the *Lady's Realm.*

Mr. Wilson Barrett has reversed the usual order of things, and has founded a novel on "The Sign of the Cross," which will make its appearance early in December.

The Oxford Press are to be congratulated on the production of the illustrated edition of "The Old Missionary," by Sir W. H. Hunter, K.C.S.I. Twenty-one Thousand of this charming story have been sold. The price is low, 2s. 6d. nett, so that no home this Christmas should be without a copy. *On sale by E. Durrant and Co.*

A Volume of Sermons from the pen of Dr. Mandell Creighton, the new Bishop of London, is to be issued this month by Messrs. Sampson Low, Marston, and Co., in their "Preachers of the Age" Series. It will be entitled "The Heritage of the Spirit." Another early addition to the same series is to be "The Gospel in the Epistles," by Dr. Guinness Rogers. Both volumes will be accompanied with photogravure portraits of the authors.—*Literary World.*

We are promised a new Life of Byron. The writer who has been collecting Byron treasures for years, and has now abundant material, has already shown in a recent very successful work his special competence for such a task, involving as it does a patient search after, and shrewd investigation of obscure biographical and literary matter.

Lord Rowton's promised biography of Lord Beaconsfield is likely to be delayed till some time in the next century, owing to the fact that the publication of some letters and documents cannot be permitted at present.—*Bookman.*

Mark Twain is now back again for awhile in London at work on a new volume. Here is not the least amusing anecdote told about him. He was present on a certain occasion at a quiet little dinner of literary men, and one of the toasts was naturally "Literature," which was replied to by the witty author of *The Tramp Abroad.* "Mr. Chairman and gentlemen," began Mark Twain, "it is my duty to reply to this toast. A sadder toast never devolved on me. Alas, gentlemen, how am I to begin? Poor Socrates is dead. Shakespeare is gone, too. And, as for me, I have been feeling much out of sorts lately."

Robert Hall, when asked how many sermons a preacher could prepare in a week, replied: "If he is a man of pre-eminent ability, one; if he is a man of ordinary ability, two; if he is an ass, six." The same opinion might apply to an author and the number of books prepared in the course of a year.

A London bookseller has a Burns MS. of unique character. It is the application made by the poet for the post of gauger, and opposite the word "character" there is inscribed, in Burns' characteristically bold caligraphy, "None."

It is said that Dr. Nansen has netted £14,000 over his new book, £10,000 from Messrs. A. Constable and Co., and £4,000 from the proprietors of the *Daily Chronicle*.

"The Child, The Wise Man, and The Devil" is the title of a curious little book by Coulson Kenahan, author of "God and the Ant." It is published by James Bowden, Henrietta-street, Covent Garden, and is well worth perusing. The price is one shilling.

Messrs. Cassell are publishing, in monthly parts, a New History of the Church of England, by the Dean of Gloucester. Illustrated.

Sir Walter Besant has written an article on "The Children of the City" for the Christmas number of the "Temple Magazine."

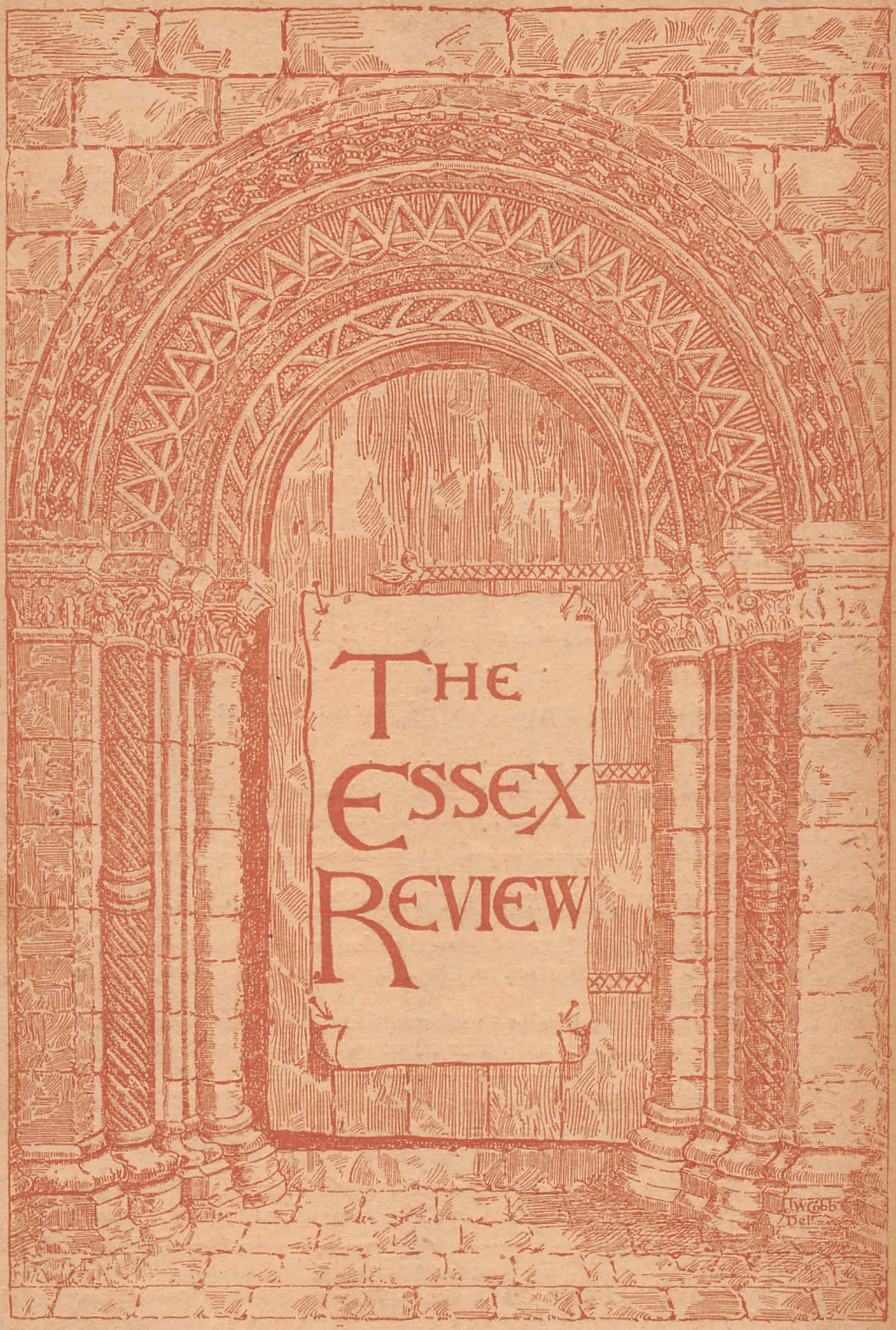
An amusing story of the late Archbishop Benson was told the other day by the Bishop of Carlisle. His Grace had a dog called Watch, and the animal invariably accompanied its master to chapel when at Lambeth, but remained at the door until the service was over. Bishop Bardsley, who knew the dog, a dark collie, as well as he knew the Archbishop, says that on one occasion the Archbishop and his dog went as usual to the chapel, and the dog waited outside the door. The Archbishop was reading the Lesson from St John, which commences with the words, "I say unto thee, watch," when the dog, hearing its name, rose up from the door and walked solemnly up to its master's stall.

The action brought by Mr. Robert Watson against Sir George Newnes, Limited, has some interest for authors, although the case he put forward was about as weak a one as it is possible to conceive of. The admitted facts were that Mr. Watson left a manuscript of a story at the office of "Tit Bits" with the leaves loose, and that he received it back several months afterwards with a notification that it was unsuitable. The disputed facts alleged by the plaintiff are that several pages of the manuscript had been lost by defendant's carelessness, and that the delay was excessive. The judge of the Westminster County Court, where the case was heard, found against the plaintiff on both issues of fact. The only lesson to be learnt from the case is that authors should be more business-like in their dealings with editors. If an author is not willing to leave a manuscript to be considered at the editor's convenience, however long a time that may entail, he should state a period within which it must be returned. It is true the author's answer will be that that course may lead to the return of the MS. unread. Yes, but there is no law yet passed compelling an editor to read a manuscript, nor is it possible to assume an agreement to that effect from the mere retention of a manuscript.—*Literary World.*

Book lovers have cause to bless the discovery of the Oxford India paper. A one volume edition of Robert Browning's complete poetical works is now published, which is light and convenient to use, thanks to the employment of this famous paper, and yet consists of upwards of 1,500 pages. The first issue of the two volume edition on ordinary paper is now out of print.—*Literary World.*

See Literary Budget at End.

No. 17. Vol. V. [64 PAGES.] JANUARY, 1896.



CHELMSFORD: EDMUND DURRANT & Co.
LONDON: T. FISHER UNWIN, PATERNOSTER SQUARE, E.C.

QUARTERLY: PRICE ONE SHILLING AND SIXPENCE NETT.
Or 5/- Yearly Post Free, if Paid in Advance.

THE ESSEX REVIEW.

AN ILLUSTRATED QUARTERLY RECORD OF EVERYTHING OF PERMANENT INTEREST IN THE COUNTY.

EDITED BY EDWARD A. FITCH.

CONTENTS.

NOTICES TO CORRESPONDENTS.

All contributions, letters (for publication or otherwise), books for review, etc., to be addressed to the Editor (Mr. E. A. Fitch), Brick House, Maldon.

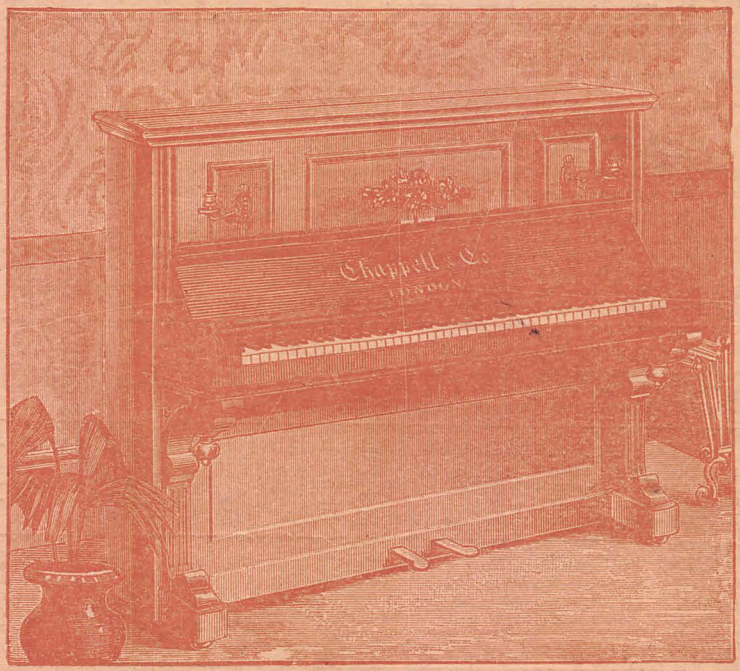
Correspondence relating to subscriptions, advertisements, and all other business matters, should be addressed to the publishers.

ON SALE BY

Messrs. E. DURRANT & Co., 90, High St., CHELMSFORD.

CHAPPELL & CO.'S

Upright Grand Pianoforte.



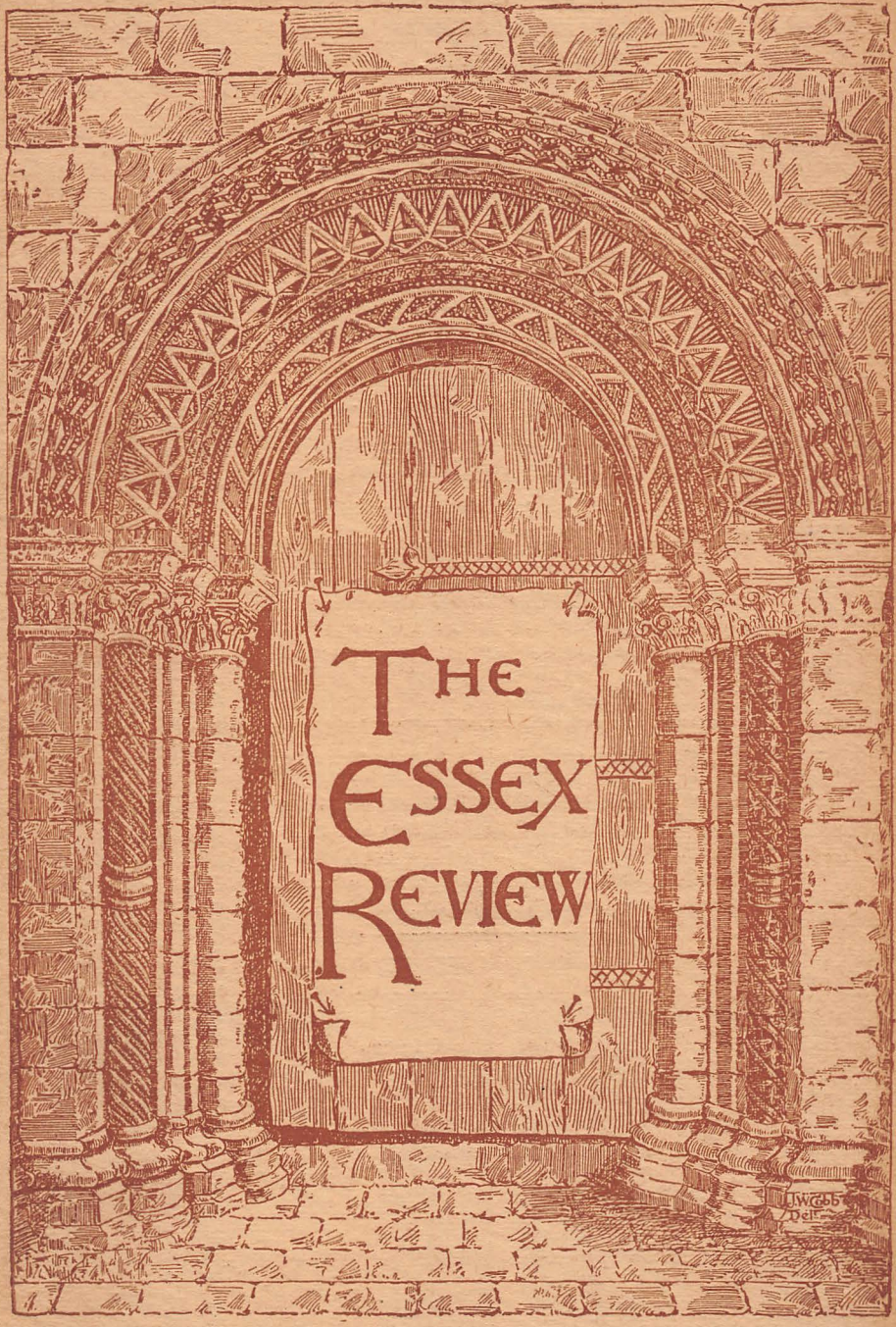
THIS Instrument is constructed in accordance with the latest scientific discoveries in acoustics and on similar principles to the Horizontal Grands. The wood is prepared, and the sound board fixed in a special manner so that the greatest resonance is obtained from every part of its surface. The action is perfect in touch, and gives the performer every facility in producing graduations in tone from the most delicate Pianissimo to the loudest Sforzando. The Sostenuto, or tone sustaining capacity, is really surprising, and the under dampers silence the strings as soon as the fingers leave the keys. The Frame being of Iron insures the instrument keeping well in tune.

Rosewood Case Marqueterie Panel - 50 guineas.

Height 4 ft. 2 in. Length 4 ft. 8 in. Depth 2 ft.

See Literary Budget at End.

No. 18. Vol. V. [64 PAGES.] APRIL, 1896.



CHELMSFORD: EDMUND DURRANT & Co.
LONDON: T. FISHER UNWIN, PATERNOSTER SQUARE, E.C.

QUARTERLY: PRICE ONE SHILLING AND SIXPENCE NETT.

THE ESSEX REVIEW.

AN ILLUSTRATED QUARTERLY RECORD OF EVERYTHING OF PERMANENT INTEREST IN THE COUNTY.

EDITED BY EDWARD A. FITCH.

CONTENTS.

NOTICES TO CORRESPONDENTS.

All contributions, letters (for publication or otherwise), books for review, etc., to be addressed to the Editor (Mr. E. A. Fitch), Brick House, Maldon.

Correspondence relating to subscriptions, advertisements, and all other business matters, should be addressed to the publishers.

THE CAERMARTHENSHIRE MISCELLANY (Incorporating *CAERMARTHENSHIRE NOTES*). Edited by ARTHUR MEE, F.R.A.S. Monthly, per Post 3s. 6d. per Annum. The only English serial of the kind in Wales. Llanelly—THE EDITOR. Caermarthen—"WELSHMAN" OFFICE. London—ELLIOT STOCK.

LEICESTERSHIRE AND RUTLAND NOTES AND QUERIES An Illustrated Quarterly Magazine devoted to the Antiquities, &c., of the two Counties. The loan of old documents and copies of Parish Registers solicited. Annual Subscription, including postage, 4s. 6d.; single parts, 1s. 6d. Printed and Published by J. and T. SPENCER, 20, Market Place, Leicester.

THE WESTERN ANTIQUARY; Note Book for Devon and Cornwall. Containing Original Articles, Notes, Queries, Replies, Biographical Notices, and Reviews, etc. Edited by W. H. K. WRIGHT, F.R.H.S., Plymouth. Published Monthly. Annual Subscription (including Postage), 8s. Superior Edition, 11s. Index Numbers, in all cases, extra 1s. London: ELLIOT STOCK. Exeter: JAMES G. COMMIN. Plymouth: W. H. LUKE.

THE EAST ANGLIAN; or, Notes and Queries on Subjects connected with the Counties of SUFFOLK, CAMBRIDGE, ESSEX, and NORFOLK. Edited by the Rev. C. H. EVELYN WHITE, F.S.A., &c., Rampton Rectory, Cambridge, Hon. Member, late Hon. Sec. of the Suffolk Institute of Archæology and Natural History. Part I., commencing an entirely New Series of this well-known Serial, was issued January 1st, 1885, and is published monthly. Vol. IV. commenced January, 1891. Annual Subscription, 5s., post free. A very few copies of the previous volumes may be had bound in green cloth, price 15s. each. Old Series out of print. Ipswich: PAWSEY & HAYES. London: ELLIOT STOCK.

BEDFORDSHIRE NOTES AND QUERIES. Commencement of a New Series. Part VIII. Now Ready. A Quarterly Journal devoted to the Antiquities, Parochial Records, Family History, Folk-lore, Quaint Customs, &c., of the County. Edited by FREDERICK A. BLAYDES, Shenstone Lodge, Bedford. The Editor having made fresh arrangements for printing and publishing, can now ensure punctual delivery of the parts. Annual Subscription, 6s. 6d. Bedford: F. HOCKLIFFE, 88, High Street.

YORKSHIRE COUNTY MAGAZINE. An Illustrated Monthly, 5s. per annum, in advance, from the Editor, J. HORSFALL TURNER, Idel, Bradford, England; from whom the Magazine's precursor, the *Yorkshire Notes and Queries*, and *Genealogist*, may be obtained. 1700 Pages, 550 Illustrations, for 30s.

NORTHAMPTONSHIRE NOTES AND QUERIES. An Illustrated Quarterly. Edited by C. A. MARKHAM, F.S.A., Honorary Secretary of the Northamptonshire Architectural Society. Northampton: TAYLOR & SON, The Dryden Press, 9, College Street. London: ELLIOT STOCK. Birmingham and Manchester: CORNISH BROS. Subscription 6s. per year, prepaid, 5s.; postage 6d. extra.

NOTTS AND DERBYSHIRE NOTES AND QUERIES. Edited by J. POTTER BRISCOE, F.R.H.S., assisted by FRANK MURRAY. Published the 15th of each month. First Number published October 15th, 1892. Price 6d. net; or 4s. 6d. per annum, post free, if prepaid. Volumes I. and II. now ready, neatly bound in cloth, price 7s. 6d. each. Remittances and Orders may be sent to FRANK MURRAY, Moray House, Derby; or FRANK MURRAY, Regent House, Nottingham; or may be ordered of any Bookseller.

WILTSHIRE NOTES AND QUERIES. An Illustrated and Artistic Quarterly. Price 1s. 6d. Vol. 1, containing the first twelve numbers, will be ready shortly. Publisher; GEO. SIMPSON, *Gazette* Office, Devizes.

FENLAND NOTES AND QUERIES. Edited by Rev. W. D. SWEETING, M.A. A Quarterly Journal, devoted to the Antiquities, Geology, Natural Features, Parochial Records, Family History, Legends, &c., of the Fenland, in the Counties of Huntingdon, Cambridge, Lincoln, Northampton, Norfolk, and Suffolk. Price 1s. 6d. per quarter, by post, 1s. 8d.; a year's subscription, if prepaid, 6s. Peterborough: GEO. C. CASTER. London: SIMPKIN, MARSHALL & Co., LTD.; ELLIOT STOCK.

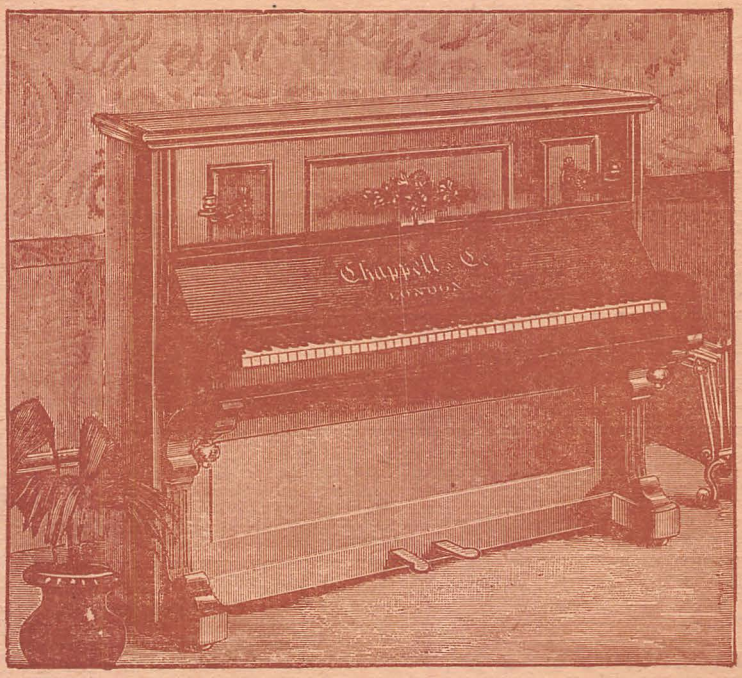
GLOUCESTERSHIRE NOTES AND QUERIES. Founded by the late Rev. BEAVER H. BLACKER, M.A., in 1878. Edited by W. P. W. PHILLIMORE, M.A. B.C.L. New Series, Illustrated, commenced with the number for January, 1891. Published Quarterly, price each part, 1s. 6d.; to Annual prepaid Subscribers, 5s. 6d., post free. Subscribers names and payments received by the Editor, 124, Chancery Lane, London; the work supplied direct by him, or through any Bookseller, by SIMPKIN, MARSHALL & Co., Ltd., London.

ON SALE BY

Messrs. E. DURRANT & Co., 90, High St., CHELMSFORD.

CHAPPELL & CO.'S

Upright Grand Pianoforte.



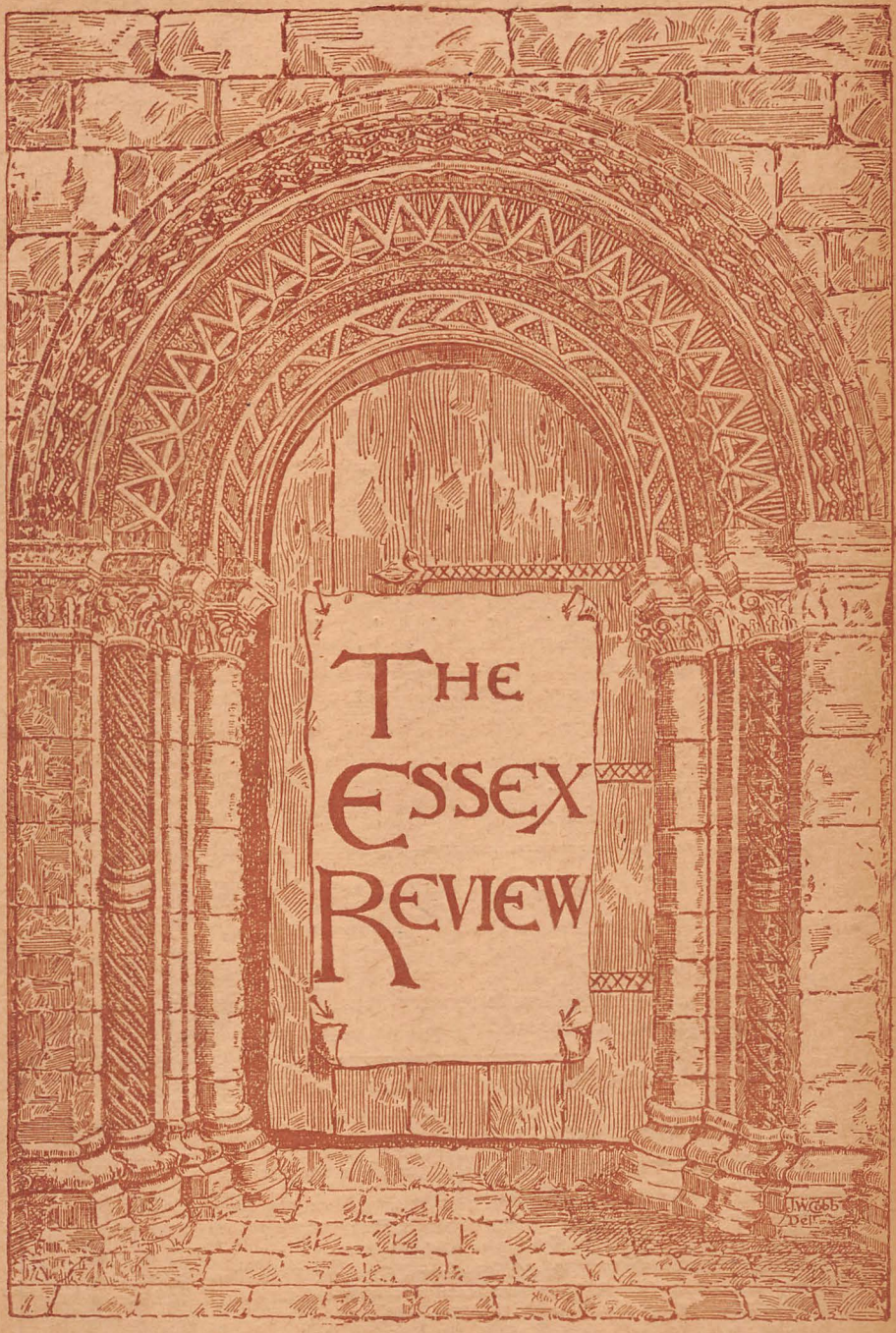
THIS Instrument is constructed in accordance with the latest scientific discoveries in acoustics and on similar principles to the Horizontal Grands. The wood is prepared, and the sound board fixed in a special manner so that the greatest resonance is obtained from every part of its surface. The action is perfect in touch, and gives the performer every facility in producing graduations in tone from the most delicate Pianissimo to the loudest Sforzando. The Sostenuto, or tone sustaining capacity, is really surprising, and the under dampers silence the strings as soon as the fingers leave the keys. The Frame being of Iron insures the instrument keeping well in tune.

Rosewood Case Marqueterie Panel - 50 guineas.

Height 4 ft. 2 in. Length 4 ft. 8 in. Depth 2 ft.

See Literary Budget at End.

Nos. 19, 20. Vol. V. [120 PAGES.] July—October, 1896.



CHELMSFORD: EDMUND DURRANT & Co.
LONDON: T. FISHER UNWIN, PATERNOSTER SQUARE, E.C.

QUARTERLY: PRICE ONE SHILLING AND SIXPENCE NETT.

THE ESSEX REVIEW.

AN ILLUSTRATED QUARTERLY RECORD OF EVERYTHING OF PERMANENT INTEREST IN THE COUNTY.

EDITED BY EDWARD A. FITCH.

CONTENTS.

NOTICES TO CORRESPONDENTS.

All contributions, letters (for publication or otherwise), books for review, etc., to be addressed to the Editor (Mr. E. A. Fitch), Brick House, Maldon.

Correspondence relating to subscriptions, advertisements, and all other business matters, should be addressed to the publishers.

THE CAERMARTHENSHIRE MISCELLANY (Incorporating *CAERMARTHENSHIRE NOTES*). Edited by ARTHUR MEE, F.R.A.S. Monthly, per Post 3s. 6d. per Annum. The only English serial of the kind in Wales. Llanelly—THE EDITOR. Caermarthen—"WELSHMAN" OFFICE. London—ELLIOT STOCK.

LEICESTERSHIRE AND RUTLAND NOTES AND QUERIES An Illustrated Quarterly Magazine devoted to the Antiquities, &c., of the two Counties. The loan of old documents and copies of Parish Registers solicited. Annual Subscription, including postage, 4s. 6d.; single parts, 1s. 6d. Printed and Published by J. and T. SPENCER, 20, Market Place, Leicester.

THE WESTERN ANTIQUARY; Note Book for Devon and Cornwall. Containing Original Articles, Notes, Queries, Replies, Biographical Notices, and Reviews, etc. Edited by W. H. K. WRIGHT, F.R.H.S, Plymouth. Published Monthly. Annual Subscription (including Postage), 8s. Superior Edition, 11s Index Numbers, in all cases, extra 1s. London: ELLIOT STOCK. Exeter: JAMES G. COMMIN. Plymouth: W. H. LUKE.

THE EAST ANGLIAN; or, Notes and Queries on Subjects connected with the Counties of SUFFOLK, CAMBRIDGE, ESSEX, and NORFOLK. Edited by the Rev. C. H. EVELYN WHITE, F.S.A, &c., Rampton Rectory, Cambridge, Hon. Member, late Hon. Sec. of the Suffolk Institute of Archæology and Natural History. Part I., commencing an entirely New Series of this well-known Serial, was issued January 1st, 1885, and is published monthly. Vol. IV. commenced January, 1891. Annual Subscription, 5s., post free. A very few copies of the previous volumes may be had bound in green cloth, price 15s. each. Old Series out of print. Ipswich: PAWSEY & HAYES. London: ELLIOT STOCK.

BEDFORDSHIRE NOTES AND QUERIES. Commencement of a New Series. Part VIII. Now Ready. A Quarterly Journal devoted to the Antiquities, Parochial Records, Family History, Folk-lore, Quaint Customs, &c., of the County. Edited by FREDERICK A. BLAYDES, Shenstone Lodge, Bedford. The Editor having made fresh arrangements for printing and publishing, can now ensure punctual delivery of the parts. Annual Subscription, 6s. 6d. Bedford: F. HOCKLIFFE, 88, High Street.

YORKSHIRE COUNTY MAGAZINE. An Illustrated Monthly, 5s. per annum, in advance, from the Editor, J. HORSFALL TURNER, Idel, Bradford, England; from whom the Magazine's precursor, the *Yorkshire Notes and Queries*, and *Genealogist*, may be obtained. 1700 Pages, 550 Illustrations, for 30s.

NORTHAMPTONSHIRE NOTES AND QUERIES. An Illustrated Quarterly. Edited by C. A. MARKHAM, F.S.A., Honorary Secretary of the Northamptonshire Architectural Society. Northampton: TAYLOR & SON, The Dryden Press, 9, College Street. London: ELLIOT STOCK. Birmingham and Manchester: CORNISH BROS. Subscription 6s. per year, prepaid, 5s.; postage 6d. extra.

NOTTS AND DERBYSHIRE NOTES AND QUERIES. Edited by J. POTTER BRISCOE, F.R.H.S., assisted by FRANK MURRAY. Published the 15th of each month. First Number published October 15th, 1892. Price 6d. net; or 4s. 6d. per annum, post free, if prepaid. Volumes I. and II. now ready, neatly bound in cloth, price 7s. 6d. each. Remittances and Orders may be sent to FRANK MURRAY, Moray House, Derby; or FRANK MURRAY, Regent House, Nottingham; or may be ordered of any Bookseller.

WILTSHIRE NOTES AND QUERIES. An Illustrated and Artistic Quarterly. Price 1s. 6d. Vol. 1, containing the first twelve numbers, will be ready shortly. Publisher: GEO. SIMPSON, *Gazette* Office, Devizes.

FENLAND NOTES AND QUERIES. Edited by Rev. W. D. SWEETING, M.A. A Quarterly Journal, devoted to the Antiquities, Geology, Natural Features, Parochial Records, Family History, Legends, &c., of the Fenland, in the Counties of Huntingdon, Cambridge, Lincoln, Northampton, Norfolk, and Suffolk. Price 1s. 6d. per quarter, by post, 1s. 8d.; a year's subscription, if prepaid, 6s. Peterborough: GEO. C. CASTER. London: SIMPKIN, MARSHALL & CO., LTD.; ELLIOT STOCK.

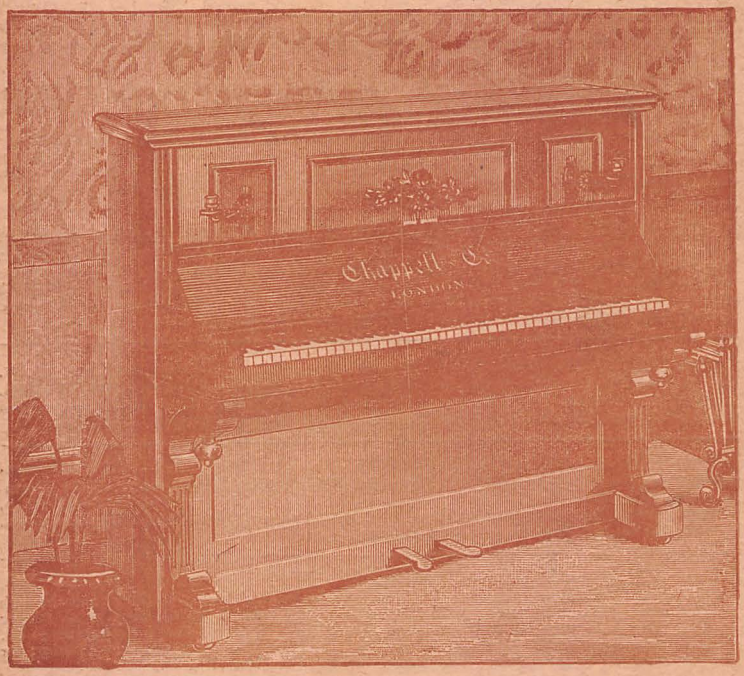
GLOUCESTERSHIRE NOTES AND QUERIES. Founded by the late Rev. BEAVER H. BLACKER, M.A., in 1878. Edited by W. P. W. PHILLIMORE, M.A., B.C.L. New Series, Illustrated, commenced with the number for January, 1891. Published Quarterly, price each part, 1s. 6d.; to Annual prepaid Subscribers, 5s. 6d., post free. Subscribers names and payments received by the Editor, 124, Chancery Lane, London; the work supplied direct by him, or through any Bookseller, by SIMPKIN, MARSHALL & Co, Ltd., London.

ON SALE BY

Messrs. E. DURRANT & Co., 90, High St., CHELMSFORD.

CHAPPELL & CO.'S

Upright Grand Pianoforte.



THIS Instrument is constructed in accordance with the latest scientific discoveries in acoustics and on similar principles to the Horizontal Grands. The wood is prepared, and the sound board fixed in a special manner so that the greatest resonance is obtained from every part of its surface. The action is perfect in touch, and gives the performer every facility in producing graduations in tone from the most delicate Pianissimo to the loudest Sforzando. The Sostenuto, or tone sustaining capacity, is really surprising, and the under dampers silence the strings as soon as the fingers leave the keys. The Frame being of Iron insures the instrument keeping well in tune.

Rosewood Case Marqueterie Panel - 50 guineas.

Height 4 ft. 2 in. Length 4 ft. 8 in. Depth 2 ft.