

MATERIALS FOR A HISTORY OF HESSETT.

PART I.

In the reign of Ethelred, A.D. 1005, Earl Ulfketil gave to the Monks of St. Edmund, amongst other properties, Rougham, Bradfield, and Hesselsett.* At the time of the Conqueror's Survey Hegeſete (mis-spelt twice Eteſeta), belonged in part to the Abbey† and in part to Frodo, the brother of Abbot Baldwin; for "The lands of Frodo, brother of the Abbot,"‡ occurs as a distinct title of property in the Domesday of Suffolk, and also of Essex. Upon the

* Ulfketil Comes, tempore Ethelredi regis, dedit Sancto Edmundo Redgrave totum, et Rikenhall totum, Wlpet, et Ruchan, et Hindercl, et Bedfaresþorpe, Bradfield, Falsham, et Hegeſete. *Ex Registro penes Robert Bacon, fol. 83. See Dugdale, Monasticon, iii. 138.* Another deed quoted by Dugdale, *Monastic: Anglican: Vol. iii, p. 140*, specifies "partem de Bradfeld," i.e., Monks-Bradfield, now called S. George.

† Terra Sancti Edmundi. In Eteſeta lx. liberi homines de v. carucais terræ et dimidia et vj. bordarios. Berardus tenet dimidiam carucatam terræ et ij. bordarios et unam carucam; super eum xx. solidi: inter omnes semper vj. carucæ v. acræ prati. Hii potuerunt terras suas vendere et dare tempore Regis Edwardi; sed soca remanebat Sancto; et omne servicium debent in Rudham; ad faldam etiam

omnes pertinent præter vj. Valet xl. solidis. Ecclesiæ xii. acræ. Habet in longo viij. quarentenas et vij. in lato; et de gelto xvij. denarii de quicunque ibi habeat.

•‡ Terra Frodonis Fratris Abbatis. In Heteſeta vj. liberi homines Sancte Aldrede commendati in soca Sancti Edmundi. i. carucata terræ et i. bordarios. Tunc et prius iij. carucæ, modo i., et i. acra prati. Tunc valuit lx. solidis; modo xx. That Frodo was the brother of Baldwin, Abbot of St. Edmundsbury, and not of the Abbot of St. Ouen (as Mr. Hollingsworth asserts in "The History of Stowmarket," p. 57) appears from an entry in the "Registrum Nigrum," fol. 124:—"Dedit ergo donnus Abbas Baldwin' Regis ipsius jussu fratri suo Frodoni Dunham & Totſtoce & Sum'erledestun."

Abbot's property there were sixty free men upon five carucates and a-half of arable land, with six bordars; and Berardus held, at a rent of twenty shillings, half a carucate with two bordars and one plough. These freemen had always six ploughs and five acres of pasture, and could give away and sell their land without the licence of the lord; but all except six were compelled to fold their sheep upon his domain.* They paid all service at Rougham. The lord's total revenue was forty shillings; and the danegeld, amounting to eighteen pence, was paid by all who held tenements.† Upon Frodo's property, of which he was probably enfeoffed by his brother, Abbot Baldwin, there were six freemen under the protection of Saint Etheldreda, that is, the Abbey of Ely, but in the soke, of St. Edmund, upon one carucate of arable land; and there was one bordar. In the time of King Edward, and previously, there were three ploughs; at the time of the survey there was one, and one acre of meadow; and the lord's revenue had fallen from sixty to twenty shillings.

Twelve acres of land belonged to the Church; but there is no mention of any fabric existing at the time.‡

Hessett, or as it is spelt in the earliest documents, Hegesete, and afterwards Hegesette, Hedgesete, and Hedgessett, is one of the nine villages § found in Norfolk and Suffolk, of which the names have the suffix "setan," abbreviated to "set," and signifying "settlers." And as Dorset and Somerset are supposed to indicate the seats of the Dor and the Somer tribes, so Hegesete may have

* The lords frequently reserved to themselves the exclusive privilege of having a sheep-fold; the smaller tenants were obliged to let their sheep be folded in the lands of their lord, or pay a fine; and could not fold them on their own lands: enriching the lord's domain, and impoverishing the land of the tenants. See Cullum's *Hawsted*, p. 94.

† Quicunque ibi habet. "The estates of many persons were originally, or in a course of years, exempted from pay-

ing it." Kelham, *Domesday Book Illustrated*, p. 219. There was no exemption in Hessett.

‡ Of Rougham and Bradfield it is said in *Domesday*, "Eccle *hivius will*": of Hessett, simply "Eccle xii. ac."

§ The others are Bricet, Elmset, Forncet, Hethersett, Letheringset, Wissett, Wetheringsett, Whissonsett; as given by Mr. Flavel Edmunds, in "Names of Places," p. 67.

been the seat of the family "Hicc," or "Higg," old English names which are still preserved in Hicks and Hickson, and Higgs, Higgins, and Higginson.* The name that still is given to a large tract of land in and around the Parish, "Hicket or Hicket's Heath," makes the conjecture probable. But a suggestion has been made † which is ingenious. "Hege" signifies an enclosed ground; and if a proprietor chose to settle upon the enclosed ground away from the "tun" or "village," he and his people might be called Hegesetan, settlers at Hege.

Reasons are not wanting for the supposition that Hesselton was originally a part of Rougham. Domesday Book tells us that St. Edmund held manors both in Rougham and in Bradfield. ‡ Hesselton is not named as a manor; on the contrary, it is stated that the freemen and other holders paid all service at Rougham. § This implies that for all civil purposes Hesselton was a part of Rougham at the time of the Conqueror's Survey. Again, it is remarkable that Hesselton is not in the text of Domesday, under the heading of "The Lands of St. Edmund"; but is placed in the margin; as if the jury had at first considered it a part of some other parish.

The Register of Thomas the Abbot, of the date 1301, styles the Abbot the Capital Lord of Hesselton; || and the Register Lakynheth, of the date 1349, states that the Abbot holds the manor of the King in chief as of his Barony of St. Edmund's. ¶ It is clear, therefore, that at some period, anterior to the Statute *Quia Emptores*, the freemen of Hesselton had ceased to pay suit and service at Rougham, and

* See "Names of Places," pp. 52-53.

† By the Rev. Oswald Cockayne, to whom I am much indebted for the reference to the "Chronicle of Jocelin de Brakelond," and to Dr. Lingard; and for other information that enabled me to work out this argument.

‡ Ruhham T. R. E. tenuit Sanctus Edmundus pro manerio. Bradfeldam

tenuit tempore Regis Edwardi Sanctus Eadmundus pro manerio.

§ Omne servicium debent in Rudham.

|| Abbas Sancti Edmundi capitalis dominus ejusdem villæ. *Fol.* 162 b.

¶ Idem Abbas in capite de domino Rege de Baroniâ Sancti Edmundi. *Fol.* 204 b.

that Hessett was a Manor distinct from Rougham. But, it is also clear, from the statement of Jocelyn de Brakelond,* that in the year 1187 *it was not a manor that possessed a church*. For, on the Feast of the Circumcision in that year, when (to use his own words), "according to the custom of the English, most persons gave many presents to the Abbot, as being their lord, I, Jocelin, thought to myself, what can I give. And I began to reduce into writing all those churches which are in the gift of the Abbot, *as well of our manors as of his*, and the reasonable values of the same, upon the same principle that they could be fairly set to farm, at a time when corn is at its ordinary standard price. And, thereupon, upon the commencement of a new year, I gave to the Abbot that schedule, as a gift to him, which he received very graciously."† In the schedule, which is headed "These are the churches of the *manors and socages* of the Abbot;" "These are the churches of the manors belonging to the Convent;"‡ Rougham § and Bradfield are named; but there is no mention of Hessett, although the soc belonged to the Abbot.¶ I think that this omission by so careful a scribe is presumptive evidence against the existence of Hessett as a Parish and Benefice at that date.

But before the year 1291 Hessett was a benefice; for it is so styled in the *Valor* of Pope Nicholas, made in that year. And in the Register Lakynheth, which is reckoned to be of the date 1349, the Abbot is said to hold the advowson of the Church, to the which is attached a messuage of twenty-four acres of land, *with which it was*

* *Chronica Jocelini de Brakelond* (Ed. J. G. Rokewode), pp. 46-47.

de maneriis conventus." *Chronica*, p. 6.

† *Monastic and Social Life in the Twelfth Century: A Translation of the Chronicle*, by T. E. Tomlins, Esqre., p. 18.

§ "Rutham xv. marcas preter pensionem; Bradefeld v. marcas." *Chronica*, p. 47.

‡ "Hee sunt ecclesie de maneriis et sochagiis abbatis." "Hee sunt ecclesie

¶ "Sed soca remanebat sancto." *Domesday*.

*endowed by the predecessors of the said Abbot.** This, I think, implies that the twelve acres mentioned in Domesday had been the gift of an early Abbot. Dr. Lingard remarks that “rectories, vicarages, and curacies are of later date” than Anglo-Saxon times; † and he has further shown ‡ that, as soon as a parent monastic foundation got a proper grant of land, the monks commenced to improve the property by their labour, and at their own outlay to provide Church privileges; first, a mission priest with his deacon from their own body; and afterwards, when the manse was built and the endowment was deemed sufficient, a resident mass-priest. A somewhat similar account is given by Blackstone. § “This (the Law of King Edgar, about the year 970) proves that the kingdom was then generally divided into parishes, which division happened probably not all at once, but by degrees. For it seems pretty clear and certain that the boundaries of parishes were originally ascertained by those of a manor or manors; since it very seldom happens that a manor extends itself over more parishes than one, though there are often many manors in one parish. The lords, as Christianity spread itself, began to build churches upon their own demesnes or wastes, to accommodate their tenants in one or two adjoining lordships.” Hessett is one of these rare exceptions; for the Manor of Lawneys, of which the demesne is in Rougham, extends into Hessett, and also into Monk’s Bradfield and Drinkstone. It is noticeable also that of the land, still called Hicket Heath, about 90 acres lie in Hessett, 56 in Rougham, and nearly 16 in Monk’s Bradfield.

These facts raise a presumption that in Hege-sete, the parcel of land detached from the town of Rougham, originally of

* *Idem Abbas tenet advocacionem ecclesie, ad quam ecclesiam pertinet unum messuagium xxiiij acrarum terre de quibus ecclesia per predecessores dicti Abbatis dotatur. F. 204 b.*

vol. i., p. 160.

† *Ib.* pp. 154-162.

§ Stephen’s New Commentaries on the Laws of England, vol. i., p. 113.

† History of the Anglo-Saxon Church,

the manor of Rougham, and a long distance from the Church, the Abbots, as lords of the manor, established first a Mission Chapel for the benefit, be it of the Hicc family, or of the dwellers upon the Hege; and in time, when the manse was built and the Church sufficiently endowed, carved out a Parish, and appointed a resident priest. I admit that these speculations from inferences are not wholly conclusive; and I offer them with diffidence.

Extent. The Parish contains 1568 acres of land; and in 1788 was charged with £151 18s. 2d. for the Land Tax.

Church. The Church, dedicated to S. Ethelbert,* is a Rectory, in the Deanery of Thedwastre, and Archdeaconry of Sudbury, and in the Hundred of Thedwastre.

Manor and Advowson. The Advowson was held with the Manor by the Abbey of St. Edmund's until the Dissolution; and was granted with the Manor in 1541 to Thomas Bacon, of Hedgesett.† They remained in the possession of the family of Bacon until the death of Lionel Bacon, without male issue, in 1653. Edmund Bacon, the father of Lionel, had married Elizabeth Cornwaleys, by whom he had eight sons and eight daughters. Of his sons, who all died without issue, Lionel and William alone appear to have survived him. In view of this great mortality in his sons, it may be, Edmund Bacon obtained the King's licence to alienate the manor; ‡ and, on the death of Lionel, the manor and advowson passed to Robert Walpole, the grandson of his eldest sister, Elizabeth, who was

* I am unable to determine whether this be S. Ethelbert, King and Confessor, A.D. 616: or S. Ethelbert, King and Martyr, A.D. 793. "From the connexion of both these Sovereigns with the eastern parts of our island, it is difficult to say which of them may be intended." *The Calendar of the Anglican Church*, p. 232.

† Orig. de a° 32 H 8, p. 1, rot. 62.---

Rex 2 die marcii conc. Thome Bacon de Hedgesett Arm Maner de Hedgesett cum pertin, ac Advocac, &c., &c., de Hedgesett. *Index Orig. Vol. 3, p. 154.*

‡ Orig. 'de' anno '3.' Jac. p. 5, rot. 9, Suff. - Rex licenc dedit Edo Bacon Arm alien maner de Hedgesett als Hessett in com præd Johi Cornwallis Arm et al. *Index Origin: Vol. 19, page 39.*

married* in 1592, to Calibut Walpole, of Houghton, in Norfolk, ancestor of the Earls of Orford. This Robert was the father of Sir Robert Walpole, and he died in 1700, seized of the advowson and the manor, then let for £300 a-year.† In 1708 Aubrie Porter was Lord and Patron. His nephew, John Porter, and others, sold the manor and advowson, in 1724, to Thomas Le Heup, by whom they were settled on Michael Le Heup, on his marriage with Elizabeth Gery, in 1729. Hessett Hall, the family mansion, was destroyed by fire, and was never re-built; and in 1766 the family resided in Bury St. Edmund's.‡ Upon the death of Michael William Le Heup, in 1809, the manor and advowson passed to his two daughters, Mrs. Rogers and Mrs. Cocksedge; and are now in the joint possession of their representatives, the families of Marshall and Tinling.§

The Rectory of Hessett is taxed in the *Valor* of Value. Pope Nicholas, in 1291, at £13 6s. 8d., and the portion of the Abbot in Hessett at £2 15s. 1d. The value in 1340 is returned in the *Inquisitiones Nonarum* at xx marcs, made up by the following payments|| :—

	£	s.	d.		£	s.	d.
Wool and Lambs - - -	5	13	4	Offerings on the four prin-			
Glebe -24 Acres of Arable				cipal Feasts - - -	2	3	0
Land - - -	0	16	8	Small Tithe and Ferial			
„ 1 Acre of Pasture - - -	0	0	8	Oblations - - - -	2	5	8
Rents of Assize - - -	0	2	0				
Tithe of the Dairy - - -	2	0	0		£13	7	4
„ 2 Windmills¶	0	6	8				

* See the Parish Register: Calibut Walpole Arm. Sing. et Eliz. Bacon fil Edmi Bacon Arm nup 14th Oct., 1592. Another sister, Anna, was married in 1604, to John Aldrich; and from this date the family of Aldrich appear to have resided in Hessett. The youngest sister, Abigail was married to John Grigbye in 1612.

† Cox's "Memoirs of Sir Robert Walpole." 8vo. 1800. Vol. 1, p 9.

‡ Henry Le Heup was presented to the Living by Michael Le Heup, Esqre., of Bury St. Edmund's.

§ From information most kindly supplied by H. Le Grice, Esqre., and the Rev. H. B. Blake.

|| Nonarum Inquisitiones. Hegesete. Ext. xx marcs.

¶ Among the *Placita Term. Mich. a.* 27 Ed j. rot 45, is a suit between John de Beaumont and John the son of William Gernum, concerning the half of one of these mills and other property. But from an entry in the *Registrum Lakynhëthe*, fol. 205-206, we find John de Herst and Robert de Hulme in 1349 holding them of the Abbot.

In the *King's Books* the annual value is stated to be:—

In glebe land	-	xij	-	} xiiij.	vj.	viiij.
In tithes and oblations	xij.	xiiij.	viiij.			
Less the payments of						
Procurations to the Archdeacon*	vj.		viiij.	} viiiij.	ix.	:
Synodals to the Bishop	-	ij.	j.			
So that the net value is	-		-	xij.	xviiij.	xj.
On which amount the tenths are	xxvs.	ixd.	ob.			

The net value returned in 1835 was £225 with a glebe house. Under the Commutation Act of 1837 the Tithe was commuted for £350; and there are 18 acres of glebe.

The following is as accurate a list of the Rectors as I have been able to compile. I am indebted principally to the MSS. of Bishop Tanner, in the custody of the Registrar of the Norwich Diocese, and to Mr. Davy's Notes among the Additional MSS. in the British Museum:—

Michael de Clare, on the presentation of the Abbot of S. Edmund				1309
John de Seckford,	"	"	"	1313
Simon de Draughton	"	"	"	1313
John de Herwood	"	"	"	1317
Alexander Camayle	"	"	"	1322
Alexander Bryd				
Stephen de Tutynghon	"	"	"	1349
William de Redenesse	"	"	"	1359
Robert Braunch	"	the King, †	- - -	1381
John Boteler	"	the Abbot	- - -	1399
John Dalanio (<i>alias</i> Harlstone)		"	- - -	
John Holym ‡	"	"	- - -	1429

* In "The Churches of Cambridge-shire," Page 2, is an extract from a MS. Cotton Cleopat. F. 1. 4. "*Procurations* be dewe for visitation. Th' archdeacon is bownde yerely to visit all his archdeaconry throucoute; then to enquire of all crimes and misgovernance of the people, as well the clergie as the laitee, by churchwardens and others: . . . for this visitation he hath *procurations*. *Synodals* be dewe for the *sene* (*synod*) kept at Ester by th' Archdeacon or his officers, calling together the parsons, vicars, and parish priests, diligently enquiring, if

everie of the same doe and have done their dewties according to the lawes of God, lawes of the prince established, and ordinance of the Church accustomed." But Hessett appears to have not been chargeable with Synodals for the Archdeacon's, but only for the Bishop's visitation.

† Ratione Temporalium S. Edmundi.

‡ On the resignation of John Dalanio, in exchange for Stow S. Peter.

John Calfhawe* on the presentation of the Abbot	- - -	1430
Edmund Bungey †	” ” - - -	1436
Richard Wyllyam	” ” - - -	1437
Bartholomew Grey, LL.B.	” ” - - -	1459
Sir William Chapeleyne (Chaplain)	” - - -	1464
Thomas Ballys	” ” - - -	1468
Robert Craske	” ” - - -	147 ⁶ / ₇
Thomas Nunne, M.A.	” ” - - -	1523
Edmund Nunne	” ” Edmund Bacon, Esqre.	1548
Thomas Boyton	” ” Elizabeth Bacon	1561
Richard Sadlington	” ” the Queen †	1574
Antony Rowse	” ” Edmund Bacon, Esqre.	1579
Robert Boninge, or Bonynge	” Walter Hawghe, the elder, M.A. §	1600
Nathaniel Wicks	- - - - -	1617
Simon Bradstreete, M.A.	” the King ¶	1627
Andrew Chaplyn, Rector or Sequestrator, by the authority of Parliament	- - - - -	
<u>Simon</u> Kendall, M.A.,** on the ejection of Andrew Chaplyn, and presentation of Robert Walpole, Esqre.	- - -	166 ³ / ₄
Richard Nesling, M.A. †† on the presentation of Robert Walpole, Esqre.	- - -	1680
William Beart, B.A., on the presentation of Thomas Le Heup, Esqre.	- - -	1724
John Toosey, <i>alias</i> Le Tousey, on the presentation of Michael Le Heup, Esqre.	- - -	1740
Henry Le Heup, †† on the presentation of Michael Le Heup, Esqre.	- - -	1766
John Steggall	” ”	1778
John Steggall	” ”	1786

Samuel

* On the resignation of John Holym, in exchange for Briche Magna, London Diocese.

† On the resignation of John Calfhawe, in exchange for Ketelburg.

‡ By reason of lapse. Ricardus Sadlington habet literas Reginae patentes de presentatione ad Rectoriam de Hedgesset, Norvic. Dioc. Rymer's Foedera, Vol. iv. p. 743.

§ By reason of a demise of the advowson by Edmund Bacon, Esqre, the Patron,

to Henry Bury, who granted it to Hawghe.

|| On the authority of Dr. Davy. The name does not appear in Bishop Tanner's Book.

¶ By reason of the minority of Edmund Bacon, his ward.

** He held also Creeting S. Olave.

†† He held also Beyton. See his Monument near the Vestry door.

‡‡ He held also Pakenham.

Thomas Waddington, D.D.* on the presentation of Michael Le Heup, Esqre.	- - - - -	1809
Thomas Ellis Rogers, on the presentation of the King	- - - - -	1813
Henry Bunbury Blake	„ Sir H. C. Blake	1844

In the foregoing list there are names which call for notice. John de Seckford was presented to the Rectory in the month of June; and, on the 17th of August next following, he resigned it, in consideration of a Pension of ten marcs—about half the income of the benefice.† Father Paul‡ names the Pension as one of the greatest of abuses and corruptions. “He who resigns, reserving to himself a Pension, delivers himself at once from any care or duty incumbent on him from the Benefice; and whether the Resignee die or resign is wholly unconcerned, his Pension being secured and paid without any trouble.”§ “But the consideration which recommends it beyond all others is, that a Pension may be extinguished, or, to speak more intelligibly, may be turned into ready money; though every contract made where a Benefice is, the consideration is reputed simoniacal. By extinguishing a Pension, is only meant to receive a sum of money from the Beneficiary or Incumbent, which dischargeth him from paying the Pension: which sum is determined by the age of the Pensionary.”|| Whether John de Seckford had this sinless sale of his Benefice in view cannot be proved, but the proceedings which followed raise suspicion against

* Canon of Ely.

† Registrum Thomæ Abbatis. Fol. 73 a. Harleian MSS., 230

‡ Of Beneficiary Matters, 1730, p. 220.
“The Court of Rome, as if it had been a standing order in those times, never suffered a gainful abuse to be corrected or abolished, but she had a higher to put in the room of it, more notorious and more profitable: which is sufficiently verified in this of the Pension.”

§ P. 223.

|| P. 224. “Before our days,” he

quaintly adds, “when there lay no way open of making money of Benefices, it would have passed for an infinite offence both against God and men. Now, it is done avowedly in these terms:—*I have a Benefice of 200 crowns value; I resign it to John, or Thomas, for a Pension of 100 crowns, and afterwards I extinguish the Pension for 700 crowns paid down: thus I have made 700 crowns of my Benefice without sin.* All which circuit of words to people of gross understandings and little penetration, seems to amount only to this—*That I had sold my Benefice for 700 crowns.*” It is not a little remarkable that recent legislation in England has opened the door to a revival of this abuse.

him. For, upon the same day, the Abbot, Richard de Draughton, presented his brother, Magister Simon de Draughton, and forwarded the nomination to the Bishop of Norwich, John Salmon, with this obsequious letter:—

“Venerabili in Christo patri Domino Johanni Dei gratiâ Norvicensi Episcopo Frater Ricardus, Ejusdem dono gratiæ * Abbas S. Edmundi, salutem, reverentiam, et honorem. Ad ecclesiam parochialem de Hegetete vestræ diocœses, vacantem, et ad nostram presentationem spectantem, dilectum nobis in Christo Magistrum Simonem de Draughton, Clericum, vobis presentamus: intuitu caritatis humiliter supplicantes et devote, quatinus quod vestro in hac parte incumbit officio exequi dignemini gratiose. Valeat paternitas vestra per tempora longiora. Datum apud Wirlingworth 17 die Aug. A.D. 1313. †

Alexander Bryd ‡ introduces us to troublous times, in which the Abbey lost its buildings and other property, and he himself fell under suspicion of being one of the lawless mob that destroyed them. Two notices of him are quoted by Bishop Tanner, from one of the Registers of the Abbey, which I have not been able to verify, and I give them on his authority:—§

“Alexander dictus Bryd intra septa monasterii S. Edmundi notoriè incarceratus. || Jun. 1328.” “Alexander Bryd persona de Hegetete purgatur pro incendio. 1328.”

In the preceding year, the Townsmen of Bury had attacked the Abbey and its granges, and burnt them to the ground.

* “Commensurate with the power of an Abbot were his privileges. . . . They stiled themselves by ‘divine permission,’ or ‘the grace of God,’ and their subscription was their surnames and name of the house.” *Fosbrooke, British Monachism*. Vol. I, p. 120.

† Registrum Thomæ Abbatis. Fol. 73 a. Harl. MSS., 230.

‡ I suspect, but cannot prove, that Bryd is an *alias* of Alexander Camayle, instituted in 1322.

§ His well-known accuracy is a guarantee that the notices exist somewhere.

|| See *British Monachism*, by T. D. Fosbrooke, F.S.A. Vol. 2, p. 183. “There was (in the Abbeys) a strong prison, called the Lying House, ordained for great offenders. . . . Bishops used to imprison offending clerks there.” Jocelyn de Brakelonde gives an amusing account of the proceedings taken by the Abbot against Geoffery Ruffus, “one of our monks,” of which the issue was “at length he clapped him in prison.” *Chronica Joc. de Brakelonda*, p. 90.

Many of the parochial clergy had joined in the attack ; and thirty-two of them were convicted. The Rector of Hesselst was suspected of having taken part in these incendiary proceedings, and was imprisoned : * but he was allowed to clear himself by the process styled " Canonical Purgation." This process, which was general among the Germanic nations, † was in existence in England at a very early period ; for three of the Ecclesiastical Laws of King Ine, A.D. 693, and seven of King Wihtréd's Dooms Ecclesiastical ‡ have reference to it. Canonical Purgation § is defined to be an oath, administered and taken with the greatest solemnity before the Ordinary, by which a person accused or suspected of a crime, which could not be proved by sufficient evidence, cleared himself of the charge and suspicion. It is called Canonical, because it is prescribed by the Canons of the Church, and is made according to their requirements ; and to distinguish it from Common Purgation, which consists of wager of battle, and ordeals of hot iron, and of hot water, and of cold water. || In common parlance it was termed " Sacramentum." ¶ If the suspicion were weak, or the charge trivial, or if no accuser appeared, and no admissible evidence were produced, the accused was allowed to make oath of his innocence, with his hand upon the Four Gospels, ** alone and unsupported, solâ manu suâ ; " calling God to witness that he was innocent both in word and work of the

* " Notoriè incarceratus." I cannot decide whether " notoriè" means on an indictment, or, notoriously, *i.e.*, to satisfy the requirements of the Canons that the accused be " publice infamatus," and the faithful be scandalized.

† *Johnson's English Canons, Part I, p. 150.*

‡ *Ib. p. 134.*

§ Ricart Bibliotheque Theologique, under PURGATION.

|| Common Purgation was abolished by Henry 3rd, through the influence of the Legate Gualo. " Though the trial by

ordeal was consecrated with religious ceremonies, the Popes had always condemned it as an unwarranted appeal to the judgment of the Almighty ; and by Gratian the condemnation had been inserted in the Canon Law." *Lingard, History of England, Vol. II, p. 494.*

¶ Hincmarus de Divortio Lotharii et Tethbergæ Interrog. 6: quoted by Ducange, under JURAMENTUM.

** According to the Dooms of King Wihtréd, the accused stood before the Altar with his other hand upon it. *Johnson's Eng. Can., Part I, p. 146, note q, on Doom 21.*

crime laid to his charge." * But if the charge were of graver character, he was required to produce other persons, most commonly of his own rank and order, † communicants, "neighbours, or residents within the jurisdiction of the Court, freeholders who had never been arraigned for theft, nor ever convicted of perjury, and who were now acknowledged for 'true men' by all present;" ‡ who were willing to swear that "they believed his oath to be upright and clean." § These were styled Sacramentales, Juratores, Conjuratores, Purgatores, Compurgatores; and at some periods were appointed by the Judges, at others selected by the accused. || Their number varied at different periods, but was increased according to the gravity of the charge, ¶ and at the discretion of the Ordinary; but a Constitution ** of Archbishop Stratford, A.D. 1333, limited the number, in the case of priests, to twelve. To go through purgation with one Compurgator was "jurare unicâ manu"; with three, "jurare tertiâ manu"; the expression "manus unica", "tertia", having reference to the number of Compurgators. The Ordinary was forbidden to compel any one to the process on mere idle gossip, or unless persons of known good character, and entitled to respect by their age and sound discretion, deemed the accused to be of evil repute. Nor was it legal to drag the clergy for Purgation from one Deanery to another; or to rural districts in their own

* Lingard's History of England, Vol. I, p. 408.

† By the Ecclesiastical Laws of King Ine, "men's oaths were valued according to their wealth: but the oath of one that frequented the Communion was laid higher than his that was worth one hundred and twenty plough lands." *Johnson's English Canons, Part I, p. 135.*

‡ Lingard, History of England, Vol. I, p. 408.

§ The Oaths are in Wilkins' Leg. Sax., 63-64.

|| Lingard, History of England, Vol. I, p. 408.

¶ Hoveden (anno 1194) mentions that the Bishop of Ely, in his reconciliation with the Archbishop of York, was required to swear with a hundred priests, "centesimâ manu sacerdotum"; and among the Welsh we find a purgation requiring three hundred consacramentals, "trecentesimâ manu." *Johnson's English Canons, Part I. p. 150. note.* Gibbon mentions the purgation of a Queen of France by "three hundred gallant nobles." (*Ed. 1838. Vol. IV., p. 477.*)

** Lyndwood Provinciale, p. 314.

Deanery, where it was difficult for them to purchase the necessaries of life.*

Jocelin de Brakelond mentions Purgation as a privilege of the burgesses of the borough of St. Edmund. One Ketel, who dwelt without the gate, "was charged with theft, and being vanquished in camp-fight, was hanged. On this occasion the convent was grieved by reason of the scandalous words of the burgesses, who said that if that man had only dwelt within the borough it would not have come to camp-fight, *but that he would have acquitted himself by the oaths of his neighbours*, † as is the liberty of those who dwell within the borough."

Alexander Bryd, more fortunate than Ketel, seems to have cleared himself, and to have been pronounced by the Ordinary innocent: for he enjoyed the benefice ten years after the Purgation.

The slab of the tomb of William de Redeness lies in the Churchyard, a little distant from the East wall of the Chancel; the tomb itself has disappeared. Upon it are these Leonine verses in raised capitals:—

"Redenes Rector, ores pro quo rogo lector,
Vermibus hic ponor, sic tranat omnis honor." ‡

His name stamps him a Yorkshireman, of Redness, a township of Whitgift Parish, in the West Riding. During his incumbency the Living received a considerable benefaction; and it is interesting to notice the successive legal steps by which it was secured. In the *Inquisitiones ad quod damnum* 39 *Ed. III, m: 7*, is the entry:—

"Thom. de Ewel dedit Willo de Redenese Persone Eccleie de

* The various details concerning Purgation, will be found in Lyndwood Provinciale, pp. 312-14; in the Decretum of Gratian, Secunda Pars, Causa. ij. Quæstio iv.; in the Glossary of Ducange, under the various words Purgatio, Juramentum, &c.; in Johnson's English Canons; and in Thorpe's "Ancient Laws and Institutes of England."

† "Sed juramentis vicinorum suorum

se adquietasset." Chronica, p. 74. I quote from the translation given in "Monastic and Social Life in the Twelfth Century," p. 29.

‡ Weever gives two similar epitaphs, slightly varied in expression:—"Vermibus hic donor, et sic ostendere conor, Qualiter hic ponor, ponitur omnis honor." See Funeral Monuments, pp. 276, 368, 529.

Heggeset duas acras terræ cum pertin ibm sibi et successoribus suis ad elargacionem mansi sui ibm.*

But as "it was always, and is still, necessary for Corporations to have a licence in mortmain from the Crown to enable them to hold lands,"† the Rector applied for a licence:—

"Magr Wlls de Redenese persona ecclie de Heggeset dat unam marcam pro licenc adquir quedam tenementa cum pertin in Heggeset habend' in elargacionem mansi ecclie prædicte improprie." ‡

Bishop Tanner quotes from the Patents an entry, which announces the completion of the transfer; but, unfortunately, he has made an error in the reference, and I have failed in my attempts to vèrify it:—§

"Pro Rectore de Heggesette de 4ta parte 1 mess. et de 2 acr terræ in Heggesete eidem amertizat || pro manso suo."

Two years before the death of William de Redeness, in 1379, John de Brinkley, the 21st Abbot of St. Edmund's, had died. Upon the death of an Abbot, the temporalities passed to the Crown, to be restored to the new Abbot after his installation. The Convent proceeded to elect John de Tymworth; and sent two monks to Rome, with the King's letters, to obtain the Pope's confirmation. But he had, meanwhile, appointed Edmund Bromfield to the Abbacy, and adhered to his appointment in spite of all that the monks and the King had to say. Thus backed, Bromfield, aided by a few monks whom he gained over, arrived at Bury and installed himself. Whereupon the King sent an armed force, and arrested the self-installed Abbot, and imprisoned him, first in the Tower, and afterwards in Nottingham Castle. The quarrel between the King and the Pope

* Col. Rot. Ch. et Inquis, p. 335.

Pat. 40, Ed. III, p. 2, m. 11, vel. 12.

† Stephen's Commentaries. Vol. I, p. 430.

‡ In Origin. de ann. R. R. Edwardi t'cil. Rot 28.

§ Bishop Tanner gives the reference.

|| Amertizare (a Gall. *amortir*). To alien lands or tenements to Churches, Colleges, &c., who are incapable of delivering them back again, and therefore the making them over to such is the delivering them, as it were, into a dead hand.—*Ainsworth*.

lasted six years; and was ended by the Pope's transference of Bromfield to an Abbey in Gascony; by a fresh election on the part of the monks, who again chose John de Tymworth; and by the approbation of both the King and the Pope of their choice.* The King, being thus for six years in possession of the temporalities, presented Robert Braunch to Hesselton, *ratione temporalium*.

Richard Wilyam was buried in the Chancel, according to directions given in his will, † dated 26 April, 1459. He bequeathed xls. for the reparation of a certain road between Hesselton and Beyton (Bekton), if within the space of two years after his decease the other inhabitants shall be willing to give a helping hand (*manus adjutores apponere*) so that it may be substantially and durably done: otherwise the legacy was to be void: (*alias pro non legato habeatur*). A similar bequest was made by Margaret Gowle in 1523, for "the making of the highways where it is most needfull bestween Stowe aforesaid and Ipswich." ‡ Mr. Tymms remarks; § "The following item in the Will of John Cowpere late of Hawsted, 1522, will give some idea of the way in which even the principal streets of a town were dependent on private benevolence for being at all in order:—'I will that myn executors shall gadyr and carye, or do gadyr or cary, sex score lods of smale stones w^t tho & suche as I have gadyr id all redy, and those I will shalbe leyd in the highwayes betwixt the Southgate and Seynt Mary chyrche where most nede shalbe. And that to be don xx lods yerly til it be don.'"

Simon Bradstreete, presented by King Charles the First, in 1627, appears to have borne an infamous character. The Bradstreetes were an old Hesselton family. I find Roger Bradstreete mentioned in a deed, preserved in the Parish

* See Dugdale, *Monasticon*, Vol. III, 111-112, and the Extracts made by him from the history of Thomas of Walsingham.

† Deposited in the Registry of Norwich.

‡ *The History of Stowmarket*, by the Rev. A. G. Hollingsworth, M.A., page 110, where a mass of information is collected concerning Roads and Highways in early times.

§ *Bury Wills and Inventories*, p. 252.

Chest, bearing date, “anno regni Regis Henrici septimi post conquestum Angliæ decimo tercio,” and another Roger Bradstrede, in a second deed, dated 1586. Simon Bradstrete was ejected from the Rectory by the authority of Parliament, at some period between 1643 and 1646. “One of the Articles against him was that he had sold his calves for kisses; and, if so, it must be owned that he was the more criminal, because the naughty man had not only a wife of his own (how handsome I cannot say), but also several small children, who could live but sorrowily by love, however their father might. But as bad as he was, I doubt they did not much mend matters by turning him out; because they put into his room an Irish bone-setter.”*

I cannot pass over the Rector last called to his rest, Henry Bunbury Blake, without a tribute of respect to his worth. Indeed a history of the Parish would be imperfect, if it contained no mention of the keen interest which, for nearly thirty years, he took in it; of his great care and desire to preserve and adorn the fabric of the Church; and of his readiness to comply with the suggestions of those, whose judgment he could trust, for the preservation of its treasures. But his main interest and work lay in a higher sphere than Archæology; and those who knew him will recollect that the determined energy, which distinguished him in other pursuits, was eminently displayed in the discharge of his spiritual duties.

Parish Registers. The Parish Registers commence with the year 1539; the year following the issue of Cromwell’s injunction concerning them. In the earlier years the entries of the families of Bacon and Hoo are very numerous.

Church-wardens’ Accounts. The earlier pages of the Churchwardens’ accounts are unfortunately lost; and the first entry is of the year 1586:—“Layd out by John Jolly one of y^e Churchwardens first to y^e saltpetre man for saving y^e towne carts, xs.” A somewhat

* *Walker’s Sufferings of the Clergy, Part ii., p. 209.*

similar entry occurs in the Stowmarket accounts in 1587:—"Item layde oute to the salte petter xis." The complaint of the Justices of Nottinghamshire in the year 1589, which is printed in *Notes and Queries, Vol VIII., p. 225,** throws light upon these items. After the discovery of firearms nitre was much needed for the manufacture of gunpowder; and it was discovered that the superficial soil of farmyards, of cattle-stalls, of cellars, of privies, and of other places long exposed to the vapours of putrifying matter, as well as the plaister and mortar of old houses, afforded, when mixed with wood ashes and moistened with the lye of vegetable ashes, a considerable quantity of nitre. In consequence of these discoveries, the several substances now enumerated were claimed by the Crown in most of the countries of Europe; and were granted to individuals and societies, incorporated for the purpose of making saltpetre and supplying the public magazines with it.† The rigor of these individuals became burdensome; they claimed the right to enter stables and houses in search of material, and to use the parish carts, without payment, for the conveyance of it to the Works. The Nottinghamshire Justices complained to the Lord High Treasurer of the arbitrary precepts of one John Foxe, saltpetre-maker; who demanded of some townes "five cariages" and of some less to carry coals to his works, "or else foure shillings for everie loade"; and refused, on being summoned, to make an agreement for a uniform charge. The entry in the Register is evidence that a like demand was made by the Saltpeter man upon the parishioners of Hessett; and that Churchwarden Jolly compounded with him, and by the payment of ten shillings saved the parish carts. So great did the grievance become, that Parliament interfered, and limited the powers of the Salt-peter-man.‡

Another item in this year's accounts is: "To George

* I am indebted to Beckford Bevan, Esquire, for this and the other references to *Notes and Queries*.

† *Rees' Cyclopædia. Article, SALT-PETRE.*

‡ *Notes and Queries, Vol VII., p. 531.*

Scott, for money collected for Butter and Cheese, iijs." I suspect this to refer to provision for the Royal Household and for the Navy, which by ancient prerogative the officers of the Crown took from all the counties near to the Royal residence. Mr. Reyce* places amongst "the discommodities of the site of Suffolk", "the nearnesse of this countrye for near and ready carriage, the fitnessse of our havens for quick conveyance of the same, which hath emboldened such officers far to exceed their commission."

At this date Suffolk cheese was a delicacy, and was not only sold through all England, but was exported to Germany, France, and Spain. † Among the papers in the Parish Chest of Stowmarket ‡ are records, from 1570 to 1590, of numerous items of "ducks, wax, hens, capons, cockes, pullets, chickens, sweet otes, rye, wheate, strawe, *butter, cheese,* and live calves"; and of the prices paid for them, as they were carried to the Royal Purveyors. "In this neighbourhood," says Mr. Hollingsworth, "the constables paid the people for the poultry," and other provisions, "and charged the amount in the Parish accounts." Mr. Reyce § states that the purveyors exceeded their commission, and the taxation was monstrous; and that the Queen, on hearing of the grievance, directed that this provision of victuals should be commuted into a money payment. From the year 1592, when the composition was first made, the annual tax levied on Suffolk varied from £551 16s. to £800. Mr. Reyce adds that, besides this tax, Suffolk had to furnish the greater part of the provision for victualling the Royal Navy during the reign of Elizabeth: and he speaks of cheese being carried up to London "to furnish the expences of the City with the Navy."

In the year 1588 is a memorandum:—"Y^e towne hath sold to Jo. Haliday a parcale of ground which before was

* *Suffolk Breviary*, in *Jermyn's Suffolk Collections*, Vol. XXXIII., *British Museum*.

† *Ib.* 132. See *Hume's History of England*, in the year 1589, for the proceedings in Parliament for the correction of the abuse of this prerogative.

‡ *History of Stowmarket*, p. 125.

§ *Suffolk Breviary*.

bought of his yard to set a butte on and y^e said Jo. Haliday hath paid for the same ijs. iiij^d." Before "the shott with the bullet"* came into fashion, it was obligatory on each parish to keep up buttes for the practice of archery by the Parish soldiers. But as early as 1569 "the exercise of the bowe was much decayed;" and when the harquebuss and the pistol were the equipments of the army, there was no longer need of the Parish Butte: hence the sale of the land on which it stood.

The first mention of an Overseer is 1599: "Mr. Overseers' George Scott Constable and Overseer hath paid Accounts. out.....more than he hath received xijs. vd." At this date the Overseers were appointed under the Act 5 and 6 Edward VI., cap. 2, which obliged every town to maintain their poor, but left the rate voluntary; as an old paper in the Chest at Stowmarket expresses it, "what every man and woman of their charitye wyl be contented to give weekly." From the year 1600 the accounts of the Overseers are separated from those of the Churchwardens, and are headed "13^o Aprilis, 1600, A Reconing of y^e Overseers for the overplus of mony to remember into whose hands it always is delivered. Made y^e daít aforesaid in y^e margent." And even after the passing of the Poor Law of Elizabeth, in 1601, for two or three years, the old-fashioned collections seem to have been continued, as at Stowmarket. In the payments for 1600, appears "xviii^d. for bridewell" (presumably for the expense incurred in the imprisonment of a vagrant); and in an undated bill, loose in the Book, but clearly of this, or an earlier date, is the "Item, layd out more in the loss of selling corne to the pore, xxijs." In 1587 I find that the Churchwardens had commenced the practice, adopted by a vote of the inhabitants of Stowmarket in 1575, † of advancing sums on loan to the inhabitants, at a high rate of interest; for "Mr. W. Goodrich p^d for use of iii^{li} a yerr ending now vi^s." In 1603, the Parish paid

* 309 *Harleian Libr.* 133 and 86, quoted by the Rev. A. G. H. Hollingsworth

in *The History of Stowmarket.*

† *History of Stowmarket*, p. 122.

xxijs. for "bynding Rychard Gryme aprentist," and xixs. iiij*d.* "for aparelling of the sayd Gryme and Mary Sewell." From 1621 to 1628 Questmen were appointed annually, and once afterwards, in 1667. In 1623 the term "Church Guardian" occurs; in 1624 is the only appointment recorded of "Surveiors for y^e highwayes"; and in 1633, the 25th of March is styled "the Feste of our blessed Virgin Mary." Later in the century occurs an amusing memorandum:—

"John Hales and Margaret his wife both sturdy vagrant beggars *aged about thirty five yeares, were this third day of August in y^e.....reign of our most gracious Sovereign Lord King James the Second of.....openly whipped at Hasset, in y^e county of Suffolke according to law for wandering.....and are now assigned to pass forth with from parish to parish by the officers thereof y^e next..... way to Sheppridge in the county of Cambridge where (as they confess) they were.....They are limited to be at Sheppridge aforesaid within six daies now next ensuing.....their perils, given under y^e hands and seales of Ric. Nesling Minister of Hasset aforesaid and David Pawsie Constable.

(Signed) DAVID PAWSIE, Constable.

RICHARD NESLING, Rector of Hasset. THO. BELL Church-warden."

This proceeding was authorized by the Poor Law Act of Philip and Mary.

Under the Statute 13 and 14 Car. ii., c. 12, s. 1, a person resident in any Parish for forty days, obtained a settlement. Pinned into the Book of Accounts is an agreement between the Parish of Thurston and the Parish of Hasset to free Hasset from liability to support a parishioner of Thurston under this Act:—

"We the Churchwardens and Overseers of the Parish of Thurston in the County of Suff. for the time being doe promise that if the inhabitants of Hegesett in the aforesd county will pmit and suffer Anne Page of our towne to dwell and inhabit with her sister ffuller that the said An shall not any wayes be chargable to the Towne of Hegesett for we will continue her collection as formerly and shall at any time owne her

* The paper is torn, and the blanks represent missing words.

again when we are thereunto requested to this we set our hands this 13th of April 1673.

THOMAS BRIGHT

JOHN BOXE, Sen. }
GEORGE BLACKBONE } Churchwardens.

JOHN BOX, Jun. }
HENRY CRATT } Overseers.

ZACHARY CATLIN, Minister

JOHN CRASKE."

Recusants. In the returns made in pursuance of Archbishop Whitgift's letter to John Jegon, Bishop of Norwich, dated the 30th of June, 1603, touching the number of Communicants, Recusants, Double-beneficed Ministers, and Non-Communicants, is this from Hesselset:—"Mr. Robertus Bonyng, rector [Hedgesett] dicit Ad j^m Comunicantes theare to the number of cxx. Ad ij^m et 3^m no recusantes nor anye but doo communicate. Ad 4^m he hath no other Benefice. Ad 5^m 6^m et 7^m no Impropriation nor vicar indued. * Edmund Bacon, Esquier, patron."

Population. In 1800 the population was 323; in 1841, 417; in 1871, 454.

Pensions. At the dissolution of the Monastery, when pensions were assigned to the discharged monks, it is not a little remarkable that two were Hesselset men, † "Robtus Hegsett, alias dict Potkyn, viii^{li}: Thomas Hegsett, alias dict Rowght, vi^{li} xiii^s iii^d." These were still payable in the 2nd and 3rd of Philip and Mary.

Benefactions. In a deed of Feoffment, ‡ dated "quinto die mensis Novembris anno regni Regis Henrici Septimi post conquestum Angliæ decimo tercio," a piece of pasture (una pecia pasturæ) is secured to the Town, called the Gyldehalle yerde, with the house erected upon it, called the Gildehall, enclosed with a ditch, and planted with fruit trees. This land (which a later deed, of the date Octr. 9, 1586, computes at 3 roods), was originally

* *i.e.*, Endowed.

Monasticon Anglicanum, Vol. III., p. 116.

† See "Book of Pensions," in the Augmentation Office, quoted by Dugdale,

‡ Preserved in the Parish Chest.

enfeoffed "tercio die Julii anno regni Regis Edwardi quarti post conquestum Angliæ secundi"; as appears from a declaration in the Feoffment deed of 1498.

John Creme, of Hessett, left by his will,* dated "the xxvth day of the monyth of Septembre 1500," his "clos called Clotes to be in the ffeffement of xii lawfull men of the towne of Heggesette"; and "the ferme† of the seyde clos to be disposed yerly and perpetually in forme underwreten, that is to seyne I wole that the curat of the seyde cherche of heggeseete have yerly at my yerday for dyrige and messe iij*d.* and a messe peny. ‡ Item I assigne to the Sexteyn for rynging § viii*d.* Item for lygt brenning at dirige and messe ij*d.* Item I wole that there be delt at the seyde-my yerday to xii. pore men of the same towne xiii*d.* Item I assigne yerly unto the cherchreves|| of the same town to provide feythfully that the seyde dirige messe lygt rynging and almesse be yerly do as it ys a fore seyde viii*d.* Item I wole that xx*d.* of the ferme of the seyde clos called Clotes remayne yerly and perpetually unto the esement of the taxes of our sovrein lord the Kyng and I

* Preserved in the Parish Chest.

† *i.e.* rent, old French.

‡ "By 'mass-penny' we are not to understand that the amount is meant, so much as the nature of the offering itself, carried up by lay-folks, on particular occasions, to the Priest at the Altar, at offertory time during Mass." *Dr. Rock, "The Church of our Fathers," Vol. II., p. 504, note.*

§ This was not an easy task: "Upon the eve of the Year Day," (called also the Year's Mind, Anniversary, or Obit), "the bell-man of the town went all about that neighbourhood, ringing his hand-bell at the head of every street and lane: in a country parish, this was done by the sexton, before the cross at the village end, upon the green, and at those quarters of the hamlet where the cottages stood closer thronged. Whilst giving out, in a slow sort of mournful chant, the deceased in-

dividual's name, this lowly official asked all who were listening, to say a short prayer to God, beseeching mercy on the soul of him or her whose year's mind he was then proclaiming, and for whom *Placebo*, or even-song, and *Dirige*, or matins and lauds for the dead, would be sung that afternoon at church, with a Mass of *Requiem* on the morrow, to be followed by a dole to the poor. All that evening, and from earliest dawn next day, the church bells tolled a knell." *Dr. Rock, "The Church of our Fathers," Vol. III., Part I., p. 97.*

|| "Churchwardens, Ang. Sax. *gerefa*, a steward; still retained in sheriff (shire-reve), dike-reve, borough-reve, &c." *Bury Wills and Inventories*, p. 254. "In the English-speaking part of Scotland a steward is called a *Grieve*. *Gerefa* is the same word as the German *Graf*; but that title has risen in the world, while *Gerefa* has fallen." E. A. Freeman. *Old-English History*, page 92.

wole that the pore folke of the same town of heggesete that be under the valour of x marcs be released by the seyde mony and non other pleple." In the deeds of Feoffment, made from time to time after the Reformation, no particular use of this bequest is specified; but the rent seems to have been paid to the Churchwardens, and applied according to their discretion.

In another deed, dated "16 August 3th Edw. Sexti," a piece of land called the Town Mead, consisting of two acres, is secured to the Town; but no particular use is specified. Two pieces of land, called Hinder-cley (by whom left it is unknown), are mentioned in an old deed, dated 23 April 28 Elizabeth, to be for the use and relief of the inhabitants of Hessett.

In 1616 Mr. George Bacon gave into the hands of the Churchwardens 40 shillings, "to remayne for a towne stocke for ever to the use of the poore." *

Edward Bacon, Esqre., "Councelour at law," by his last will and testament in the year 1631 gave to the Towne of Hessett the sum of five pounds "to remayne as a Towne Stocke for ever, to the use and profit thereof to be yeerely distributed to the poore people of hegessett upon the first sunday in Lent, and to be called the Almes of Edward Bacon Esquire, Councelor at Law." †

By a deed, dated the 20th day of September, 1716, the two pieces of land lying in Hinderclay field, consisting of 2 acres, the piece of pasture ground called the Guildhall yard, containing half an acre, the piece of land lying in Churchfield, containing 3 roods, a meadow of two acres, and the Close of wood and meadow called Clotts, were assigned to one body of Feoffees, yearly and every year to disburse, pay, and lay out all the rents issues and profits of the same for and towards the common profit benefitt and advantage of the Town of Hessett, in such manner as they, or the major part of them, shall think most proper."

* Churchwardens' Accounts, May 5, 1616.

† Churchwardens' Accounts, A.D. 1631.

In the year 1712, Robert Walpole Esquire by his last will and testament gave and devised "to the poore of this parish of Hesselst £200, the interest to be yearly distributed."*

In the year 1729, "Thomas Aldrich Esquire did by his last will leave to the Parish of Hesselst two silver dishes for the use of the Communion Table; and also two pieces of land called Langmeads for the augmentation of the Rectory, to be occupied by the Rector of the said Parish for ever: provided that Mrs. Aldrich has the same for her life during the term of two years from his decease; and is to cut down what trees she pleases, as by his last will may more fully appear." †

In the same year, "Roger Parfrey gave at his decease ten pounds to be paid into the hands of the Church-wardens and Overseers of the Parish by them to be putt out at Interest the yearly Interest whereof Hee willed to be given out to the poor in White-bread upon Saint Matthew's Day yearly for ever." ‡

The sum of £4 was left to the Parish, of which the interest is directed to be paid in groats to the poor widows of Hesselst yearly. § And "a piece of land, with a house and yard (late Barclays) has been bought by the Parishioners for the use of the Poor." ||

Under the Enclosure Act Cloits and the Town Mead were given in exchange for an allotment on Hicket Heath. The Guildhall yard, now called the Workhouse yard, consists of nine Tenements; and under the Poor Law Act £8 is paid annually to the Board towards the support of the sick and aged; and 17 shillings and 4*d.* to the widows. The remainder of the rent, and the rents of the other lands, are in the hands of the Rector and Churchwardens, as

* Churchwardens' Accounts. A.D. 1716.

† Ib. A.D. 1729.

‡ Churchwardens' Accounts. A.D. 1729.

§ See The Return of Charitable Dona-

tions, made pursuant to an Act of Parliament passed 26 George 3rd, and delivered at Bury October the 3rd, 1786; preserved in the Parish Chest.

|| Ib.

Trustees, for the repair of the Cottages, the expences of Divine Service, and the repair of the Church.*

The fame of these rich benefactions seems to have attracted the poor and needy to Hesselst: and I find this entry in the Parish Book on the 3rd of August, 1730:—

“It appearing to us that of late many persons have by contrivance obtained settlements in this Parish in order to receive part of the Charity Moneys and Rents of the said Town; be it therefore ordered, that for the year ensuing the Church-wardens apply such Charity Moneys, &c., as follows:—1st, for the relief of such working poor as they shall think proper objects; 2ndly, for the necessary repair of the Town Houses; and out of the surplus provide fire for the poor; and bind out poor children apprentices; and in case there shall be any surplus they shall apply the same for the relief of such poor as be sick or want cloaths; such cloaths, if outer garments, being made of wool, and marked with the Parish Badge; and that this order be observed by all succeeding Churchwardens and Overseers till altered by consent of Vestry.” Signed by the Rector, Churchwardens, and Overseers.

Church Goods. In the Will of Richard Willyam, Rector of Hesselst, dated 1459, mention is made of the Tabernacle of St. Ethelbert, which he directs to be painted anew at his charges: “Item volo quod tabernaculum Sci Ethelberti de novo pingatur ex sumptibus meis.” Mr. North, in “*A Chronicle of the Church of St. Martin in Leicester*” (p. 31), writes:—“On brackets, by the altars in the Chapels, and in other parts of the Church, were sculptured figures of Saint and Martyr, Bishop and Confessor, in richly-carved tabernacles, before which lights would continually be burning, and at the feet of which were stools or hassocks for the use of the devotee.” It was customary to cover the tabernacles not only in Lent † but at other times; for John Bawde of Woolpet in 1501 directs in his Will ‡ that “the tabernacle of Seynt Jamys weche I did make, be well and suffyciently peyntyd, and a cloth boughth to save the sayd tabernacle from soyle; also the

* From information kindly supplied p. 31, note.
by the Rev. H. B. Blake.

‡ *Bury Wills and Inventories*, v. 83.

† See *A Chronicle of St. Martin*,

stool weche I did make." If the Churchwardens' accounts were in existence, we should find in them, doubtless, as in the accounts of St. Martin's, Leicester, * the sum paid for taking down the Tabernacle of St. Ethelbert, and the sum realized by the sale of it.

By great good-fortune two remarkable Church Goods were saved from destruction in the 16th Century, and also escaped the fanatic zeal of Will Dowsing and his band, who passed by Hessem, very probably in their hurry to reach Bury; a Burse or Corporas-case, and a Sindon or Pyx-cloth. I have already described these objects, which I believe to be unique, in the "*Ecclesiologist*";† but as an account of Hessem would be imperfect without a detailed notice of these (as I deem them), its most valuable treasures, I venture to repeat the description.

The Corporas-Case, or Burse, seems to have been originally a square of $8\frac{3}{16}$ inches, opening like a bag on one side, with a silken tassel at each of the superior corners. The Case was designed, as its name implies, to hold the Corporal used in the Holy Eucharist. It is made of a stout linen or canvass, two fold thick, and is bound at the edges with a pale green silk ribbon that shows on each side a quarter of an inch. The tassels are at the closed end of the back; but the two subjects are placed upside down, so as to face the priest when the Burse was placed upon the Chalice. On the one side is painted, within an ogee quatrefoil, the Head of our Blessed Lord, drawn full-face in bold outline of red with the early tygal countenance of an oval form. Mr. Knight Watson notices that "the beard is bifurcate as described in the famous letter of Lentulus."‡ The hair is a bright chestnut or red; and on the gilt aureole, surrounding the Head, may be seen traces in red of a Cross, the usual enrichment of that symbol of glory. The colour of

* Paid to Robt. Sextin and his fellow for takyng down tabernacles and images," xxijd.

† "Sold to Willm. Cloughe ij. tabernacles, vs."

A Chronicle, &c., p. 100 and p. 97.

† Number clxxxv.

‡ See the description of the Burse given in *The Proceedings of the Society of Antiquaries.. Vol. IV., p. 86.*

the robe is hardly distinguishable; it glistens as if it had been powdered or even covered with silver. The collar or orphrey is of gold with a square morse. The eyes, which are long and narrow, somewhat after Giotto's manner, as well as the nose and mouth, are traced in red and delicately shaded off. The portrait is enclosed in a quatrefoil border, in breadth rather more than half-an-inch, of a green colour shaded, and ornamented with a succession of circles distant from each other about one-tenth of an inch, and separated by two triangular dots, in gold, OXOXOXO, between two lines that follow the outline of the quatrefoil. The ground within the quatrefoil is faded into a dirty reddish brown. Around the edge next to the ribbon binding is the common red and white spiral border, half an inch in width; and at the four corners respectively in the spandrils (if we may so term them) are traced in black the Evangelistic Symbols, bearing on a label the names Johannes, [M]atthæus, Marcus, Lucas. The drawing seems to have been done *liberâ manu* on the canvas, and is apparently of English work: dwellers in East Anglia will not forget how many remains of English pictorial Art remain on the Rood-screens of their Churches. On the reverse is the Agnus Dei on a gold ground (some traces of the gold remain,) with the Aureole, and the staff of the banner, and the cross traced out in red. The Lamb, out-lined in black, is walking on a garden-ground of green with scarlet flowers; and is enclosed in a border, that follows the outline of a geometrical figure made up of a square set diagonally on a quatrefoil. This border, rather more than half an inch in width, is painted a pale blue, shaded, and bearing the same delicate pattern in gold as the border on the other side. Around the edge next to the ribbon is the same spiral border of red and white; and between this and the quatrefoil is a ground of green, on which a flagree pattern has been delicately traced in black. Each cusp of the quatrefoil terminates in a small trefoil in red and gilt.

The tassels, composed of two shades of silk now much faded, are fixed into small gimp balls, which retain their





colours, green and crimson. The Burse is supposed to be of early fifteenth century work.

The Sindon, Pyx-cloth, or Corpus Christi cloth, is so called because it was spread over the vessel, shaped either like a small turret or a dove, in which until the reign of Queen Mary the Blessed Sacrament was in England generally suspended. It is a Veil, square, measuring on each side 2ft. 5½ inches; made of linen, and worked into a pattern resembling lace by the drawing out of some threads and the knotting of others. Around it is a silk fringe of rose and yellow, one inch in width, the colours alternating in spaces of an inch and a half. At one corner a gilt ball is still appended with a tassel of silk, of the same colours as the fringe; the other balls, three in number, have become detached. In the centre is a round hole, in diameter rather more than an inch, bound with silk ribbon that shows a quarter of an inch on each side. Through this passed the chain by which the Pyx was suspended above the Altar.

Dr. Rock has engraved in "The Church of our Fathers"* an illumination from the "The Life of St. Edmund King and Martyr," in the Harley Collection, in which one of these Sindons is represented; and has given extracts from ancient documents descriptive of this "cloud-like muslin" (*pannus nebulatus*) as the Sacrament cloth was called. Specimens are of very rare occurrence: one in the South Kensington Museum, embroidered at the border with coloured silks and silver thread, is pronounced by that learned antiquary to be unique in this country. To him I am greatly indebted for much valuable information concerning Sindons; not the least interesting is the fact that the face of Mary Queen of Scots was muffled in a Sindon just before she laid her head upon the block. Knight, in the "*Pictorial History of England*," describes "the maid Kennedy to have taken a hand-kerchief, edged with gold, in which the Eucharist had formerly been enclosed, and

* Vol. III., Part ii., p. 206.

fastened it over her eyes"*. Dr. Rock remarks that Knight is wrong in saying that the Holy Eucharist had ever been enclosed *immediately* in the Cloth; it was a pyx veil, that used to be cast over the Pyx in which the consecrated hosts were kept.

In "The Boke † of the remayne of alle the plate and Belles within the Countye of Suffolk" (temp. Ed. VI.), is an entry of "the goods permitted to remain" at Hedgesset: "Chalice one wayinge xv. oz. iii. qrt. Greate Belles iiij."

Unfortunately, as there is no record of the Churchwardens' Accounts of an earlier date than July 9th, 1587, it is impossible to determine how the Chalice disappeared. The present Communion Cup has no cover; it bears on the lip a single fleur-de-lys, the mark of Verdun, of the year 1630. A Paten remains, which is considered to be of early 15th century workmanship. The Flagon is inscribed, "Ex dono Elizabethæ Uxoris Michaelis Leheup Armigeri A.D. 1731." The two silver dishes, bequeathed by Thomas Aldrich, Esquire, are still in use.

In addition to the four "Greate Belles" there is mention in the Churchwardens' Accounts July 9, 1587, of a little bell:—"Laid out by him for y^e litle bell rope ijs. vi*d*." From an entry in the year 1607 it appears that there were five bells, and that the five had been re-cast, but of a lighter weight. The memorandum will be interesting to campanologists, and is given in full:—

"xix marche 1607. Mem payd by George Scott & Henry Reynolds Churchwardens for the Towne of Hessett this year now passed, unto John Draper of Thetford Bellfounder for casting of the Great Bell called the Tennor: in mony fower pounds & xis. besides a hundred and six pounds of Bellmettell which he y^e sayd Draper retayned still in his hands being the over-plus of y^e wayt of the ould bell for which y^e sayd Draper gave allowance unto the Towne after the rate of every pound vi*d*., which in mony ran unto 49 shillings, so y^t all y^e charge for the casting of y^e five Bells ran unto seaven pounds besides the carrage to and from

* Vol. II., 671.

† Preserved in the Augmentation Office. Vol. 509. F. 46.

Thetford. Written y^e 3 of April 1608 at which tyme John Jolly & Richard Coe chosen Churchwardens for the year ensewing."

But the five bells, at present hanging in the Tower, are of much later date. The parishioners seem to have had a passion for re-casting; and very probably the present bells are of lighter weight than their predecessors. They bear the following inscriptions:—

"1. Robert Midson, John Vacher, Churchwardens. John Stephens made me, 1724. 2. The same. 3. T. Osborne, Founder, 1787. 4. John Stephens, Bell-founder of Norwich made me 1724. 5. John Stephens made me 1724."

No record of this re-casting appears in the accounts; but in 1725 the Churchwardens were allowed to gather the unusually large sum of "six Reats and half," *i.e.*, as it appears, £39 7s.; and in 1727 they paid away another sum of £42 18s. 10*d.* We may conjecture that a considerable portion of these payments went to the Bellfounder.

On the 3rd of April, 1605, is an entry which excites curiosity:—"Item, receyved more by Rychard Cowe y^e dayt above sayd for a service booke sowld by y^e consent of y^e parishioners, iijs. iiiii*d.*" Can it be that an old Sarum Missal or Manual had survived to this date? The preservation of the Burse and Sindon makes me think it possible.

On the 27th of March, 1654, is a saddening entry of the sale of the Eagle:—

<p>"Thomas Garnham and Willm Motham Church-wardens gave in their account this 27 March 1654 & del up to John Baley & John Cobett Elected for this present year y^e some of fifty-three shillings & 2<i>d.</i> Goodman* Rich Durant gave W^m y^e mony accounted for y^e Brazen Eagle which being therein accounted</p>	}	<table border="0"> <tr> <td>£</td> <td>s.</td> <td>d.</td> </tr> <tr> <td>2</td> <td>13</td> <td>2</td> </tr> </table>	£	s.	d.	2	13	2
£	s.	d.						
2	13	2						

A statement is appended that 13s. 2*d.* was the interest due on loans; so that the Brazen Eagle was sold for £2 0s. 0*d.*!

In compiling these materials for a History of Hessett I have made free use of Dr. Davy's Notes in the British

* In the original a pen has been through "Goodman."

Museum. I am deeply indebted to Dr. Bensly, the Registrar of the Diocese of Norwich, to whom I express my warm thanks, for his courtesy in supplying me with information from the Diocesan Records, and the great trouble he has taken in answering my numerous questions. I have also to thank Henry Gough Esquire for much valuable assistance; and my valued friend, the Rev. Benjamin Webb, the late Editor of *The Ecclesiologist*, for permission to make use of my paper upon the Burse and Sindon, and of the small photographic illustration.

WILLIAM COOKE, F.S.A.