

THE OLD INNS AND TAVERNS OF IPSWICH:

THEIR MEMORIES AND ASSOCIATIONS.

COMMUNICATED BY THE
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It is little more than half a century ago since our gentle Suffolk Poet, Bernard Barton, told in elegant verse of the "ling'ring reliques" of a celebrated Ipswich Inn,* that with many a similar hostelry "speak of proud and long past hours,"—

"These tell a plain unvarnished tale
Of wealth's decline and pride's decay."

The lapse of well nigh eighty years has only intensified the thought to which utterance is here given, and is continually making itself felt in the mind and experience of the Antiquary. And inasmuch, to use the words of the same Poet,

"Truths which no attention wake
When Poets sing or Parsons teach,
Perchance may some impression make
When thus a public house may preach."

it will not appear strange, quite apart from a purely antiquarian stand point, that with little or no interest in the ordinary concerns of an Inn or Tavern, I am desirous of gathering some few at least of the perishing memories of the more interesting of their number, and and the varied associations surrounding them.

If this hastily compiled "holiday" paper shall in any degree succeed in recording the fast dying memories of a bygone age, and in rescuing from oblivion some of those smaller details relating to a somewhat common

* The Tankard.

place subject, the pleasure of preparing this paper will be considerably enhanced. I have at odd times indulged myself in glancing—it has been little else—at the past history of the town, and noting whatever appeared to be worthy of permanence. The result thus far has been a series of “pictures of the past” of which this attempt to pourtray a special phase of mediæval life, may claim to occupy a prominent position. The past of an ancient town like Ipswich, seems specially to call for separate and distinct treatment of its numerous parts, in order that full justice may be done to the several features of its social and corporate, as well as its mercantile and religious life. Although I have here only sought to investigate the special points of the subject with which we are more immediately concerned, and do not pretend to treat it exhaustively, yet I trust that something may be found both interesting and useful, which if not positively new to some, may nevertheless prove acceptable.

I need scarcely dwell upon the important part that the ancient hostelries have played in the history of our old English towns, and Ipswich, is far from being an exception. The influence formerly exercised by these houses on the life of the inhabitants, must have been very great, while the actual well-being of the place may be said to have largely depended upon them. The position of Ipswich as an important maritime town, and taking a front place in the trade of mediæval times, as well as having a great attraction for travellers, gave to it an eminence and distinction, shared by few towns of similar size, if indeed by any. The religious houses, with their different dependencies, made the town a convenient and welcome halting place, if not an habitual resort for a large number of the religiously disposed; while as a great wool mart, from which extensive exports were continually being made, it brought together crowds of merchants and others intent on the more secular concerns of life. It follows as a matter of course that Inns and Taverns abounded at a very early period of the town's

history. Social life when Ipswich first sprang into being in Saxon days, was at a very low ebb, indeed, about as unsociable a thing as it is possible to conceive. Added to the wretched accommodation of which the poorer classes were obliged to avail themselves, it must be confessed that the ale-house, with its irresistible attractions, greatly increased their sorrows, although apparently ministering to their comforts. In these early days, such houses were pretty numerous, and became the frequent resort of the people, and too often the scenes of such riot and disorder, as to lead to regulations being enforced of a somewhat stringent character. Of course there is no positive evidence as to the number or character of such houses which at the time existed in Ipswich, but the foregoing facts as to the high position held by the town at a subsequent period, sufficiently warrant us in supposing, that the number, compared with the population, was by no means small, while in point of character, it was, all things considered, probably neither better nor worse than the ordinary run of such houses in other places.

It may be as well to observe at the outset, that there is a broad distinction between an Inn and a Tavern or Ale-house, although they have come to be regarded as well nigh synonymous terms. An Inn is a very ancient institution, the history of which goes back to a very remote period, concerning which it is impossible to speak at all positively. It is certain that there was a time when the Inn, as we generally regard it, did not exist. In the hospitable days of the heroic times, travels were never undertaken for commercial or other business considerations, and there was consequently no real need of the Inn. As its name implies, an Inn is a house set apart for the accommodation of strangers, who for the time being find therein a home, but the Tavern is really a place for the consumption, by the numbers who congregate there, of the wine and other intoxicating drinks, sold by the Taverner who keeps the house. These houses which were known to the ancients as 'wine shops,'

continue to be known as ale-houses. Somehow or other, the distinction has almost if not entirely ceased, and both are now comprehended under the familiar and more generic term of 'Public house.' Certainly houses of either class are more or less for the use and accommodation of the public, but when it is borne in mind that the Public house, as such, has even from the very remote Roman period, had a sort of infamy attached to it (even to the incurring of certain disabilities) affecting alike the person who kept, as well as those frequenting it, the larger term in its universal application is to be regretted. But as in all else, there have been frequent changes in public opinion, and the keepers of Taverns have not unfrequently held positions of trust and importance in town affairs, and stood high in the estimation of their neighbours. Although there are on record instances as early as the 13th century, of keepers of Taverns being for instance, returned to Parliament, it is more than probable, that innkeepers have all along felt that the position was one of such peculiar difficulty, as to cause them to abstain from seeking to occupy offices of dignity and authority. While the Tavern has undergone but little change, it is quite otherwise with the Inn. The chief Inns of mediæval Ipswich undoubtedly were the monasteries, and it was to one or other of these that travellers would resort for rest and refreshment while pursuing their journey. At an early period of our history no lodgings, in the ordinary sense of the word, were to be had. Later on we find two distinct classes of Inns, known respectively as *hosteltries* and *herbagies*. In the one, master, servant, and beast, found accommodation under one roof, but the herbager only provided for the guests proper. Houses were to be met with, both in the town and in the suburbs, chiefly intended for the reception of the rather numerous class of strolling entertainers, consisting of itinerant musicians, theatrical performers, jugglers, tumblers, rope dancers, ball players, wrestlers, &c., who seem to have paid frequent visits to

the town. It was a very prevalent custom in the middle ages among the upper classes to keep "open house" and quite irrespective of condition, all were welcome to the bounty provided. Travellers of the better class would find no difficulty in securing a comfortable lodging and all proper provision, in the houses of certain of the town-folk moving in their own condition of life, and for such conveniences, the traveller would on leaving, render to his host a suitable recompense. To give an example of this latter usage, an old poem, published by the Early English Text Society, (*Floyre and Blanchefleur*) after recounting the adventures of hero and heroine, who, while seeking each for the other

"To a riche City they bothe ycome
Whaire they have their inn ynome."*

proceeds to relate, how at the house of

"a burgess that was wel kind and curteis"

first the one, and then the other, unconscious of the footsteps of each, took up their abode. They in turn left, the last to quit, first receiving tidings of his beloved,

"tooke his leave and wende his way
And for his nights gesting
He gaf his host an hundred schillinge."

In mediæval days, during the reign of superstition, the far-famed shrine of "Our Ladye of Ipswich" in particular, and other like religious attractions, were the means of drawing to the town an immense concourse of pilgrims from all parts of the land. The accommodation afforded by the Inn would be largely called into requisition, and of course tended greatly to increase the number, and to raise the character of these houses. At periodical times the number of devotees would be specially large, and make the finding of lodgings a matter of difficulty. Persons on such errands would usually travel in companies and frequent the same Inns, continuing throughout their sojourn in close intercourse, so that in all probability

* taken.

many of the Inns were very capacious. A good insight into Inn life upon similar occasions, may be seen in an account given by Erasmus in his well-known *Colloquy* of a pilgrimage to the sister shrine in Norfolk, "Our Ladye of Walsingham." A fragment of wood, said to have been cut from a beam upon which the Virgin Mother had been seen to rest, was he says obtained from this shrine. The possessor of the relic, being questioned as to whether he had made trial of the powers of the wood (*sic*) replied "I have: in an Inn before the end of three days I found a man afflicted in mind for whom charms were then in preparation. This piece of wood was placed under his pillow, unknown to himself; he fell into a sleep equally deep and prolonged; in the morning he rose of whole mind."

A well-known Ipswich Inn, called "The Assumption," was doubtless a favorite house, especially among strangers visiting the town under such circumstances. It may have been in some way connected with the Chapel of "our Ladye of Grace," and in all probability stood not far from the building. All we know for certain is that the Inn stood in the town itself, but seeing that it was expressly provided by an act of the Great Court, that no building should be raised within some distance from the Chapel, it may be reasonably supposed that the Inn was at least not in close proximity.

The Ipswich Inns proper, in all probability maintained a high character, certainly about this time, for respectability and efficiency. Chaucers "Canterbury Pilgrims" not only sojourned at the sign of the "Chequers" in that city, but the host of the well-known "Tabard" in Southwark, from which house they set out, acted as their leader and guide, which says much for the reputation then enjoyed by persons whose calling was that only of innkeepers.

It was not until about the 13th or 14th Century, that Inns at which "refreshment" beside the ordinary board and lodging could be obtained, were introduced

into England, and it was not for some time after that they were to be found at all, except in the most important towns, among which Ipswich was of course to be numbered. Previous to the introduction of Inns, men used hospitality one to another, apparently free from anything like a grudging spirit, indeed, if desired, the duty of hospitality could be enforced by law. But as persons only travelled in those days upon most urgent occasions, the difficulty of providing for the stranger would be comparatively trifling. Of course the monasteries every where took the lead in shewing hospitality, setting apart for the special convenience of the wayfaring man, what might be termed an *Inn within*, known as the *Hospitium* or *Guest-house*, which was frequently a detached building. Over this part of a monastic establishment, a monk known as the *Hospitaller* presided, generally with praiseworthy diligence. The duty of attending to the due supply of food and drink for the inmates of a monastic establishment and their dependants, devolved upon the Cellarer. In an old Rental of the Priory of the Holy Trinity or Christ Church, Ipswich (*temp*: Henry iii, 1216-1272), (a convent which enjoyed pre-eminence among the religious houses in the town and neighbourhood of Ipswich,) mention is made of one Rog'us Cellarius, paying to the Priory for premises "in paroch' S'ce Mar' de Turri" a rent of *xxi^d* at Michaelmas and Easter. It is impossible to say whether or no Roger was actually at the time Cellarer of the Convent, but as it happened that such a secular officer was frequently appointed entirely to superintend outdoor business, it is by no means improbable that he may have served the house in this vocation. Anyhow the position was one of some influence, both as regarded the town and the monastery, and the stranger would in all probability resort to him if in any special need. It is, however, even more likely that he may have sold wine from out the cellar in the ordinary discharge of his calling as a Taverner, without being in any special

way connected with the Priory. If so, it is as far as we know, one of the earliest instances on record of the exercise of the trade of openly selling liquors. It was not always the case that a Tavern was an ordinary house on the street level; it frequently was only a cellar. Some years ago a Tavern of this kind, known as "The Fountain" existed in St. Nicholas parish. In the Rental to which I have just referred occurs the name of *Robert le Tav'n' de domo Morel in paroch S'ci Laurencii*, who apparently was the keeper of an ordinary Tavern, but the house does not appear at this early date to have been distinguished by any special sign, with which we soon after become familiar. In another Rental of the same priory, probably the oldest Ipswich Inn with which we are acquainted, is mentioned as standing in Brocstrete (*Brook Street*) in the parish of Saint Margaret, facing the east end of what is familiarly known as the Butter Market, and which was designated, and continued to be so until the present century, by the sign of "The Greyhound." It was always a house of importance, and in its earliest days was of great extent as it included two separate holdings, which appear in the Rental as "*Will's Bullyng* * * * *pro una parte terre que fuit quonda le Greyhound*" and "*Relicta Rob'i Fabr' pro secunda parte terre d'ci le Greyhound.*" In an assessment of the Town property (1689) it stands at £50, the identical sum at which Lord Hereford was assessed for the manor, park, gardens, &c., of Christ Church. In the Coroners Rolls of the time of Edward III, the name of Nicholas the Taverner is mentioned.

The Tavern or Ale-house of olden time, appears to have been a much frequented place of resort, and in those days, so often marked by acts of open violence, was the scene of the greatest riot and disorder: The ill effects wrought by means of some at least of the Ipswich Taverns is seen in the accounts of Inquests held about the same time over the bodies of deceased persons. One William Sorrel, is said to have fallen into the water and was so

drowned, being at the time *de vino imbutus*. Another townsman, one Hugh de Coventre, is stated to have been feloniously slain while frequenting an Ipswich Tavern. In 12 Edward iii, on the night of a certain Lord's Day as Geoffrey Costyn and Roger Bande were leaving one of the Taverns in the town (both the worse, it may be reasonably presumed, for their visit to the Tavern), Roger, wishing to lead Geoffrey "to the priory of the Church of the Holy Trinity of Ipswich, where the said Geoffrey was tarrying" (here we have an instance of the hospitality extended by the monastery, apparently to even the ill-favoured among the people) "offensive words arose between them, which led Roger to draw his knife (*mensurum*) upon his companion, causing his death: a verification truly of the words of a 15th Century Ipswich Poet

"Ale mak many a mane to draw hys knyfe;
Ale mak many a mane to mak gret stryfe."

The usages of an Inn or lodging house find a suitable illustration in the account given of an inquest held respecting the death of one, Robert Bunne, in the parish of St. Peter, at the hands of a certain John de Dersham (14 Edw: III). They "lying together as comrades in the same bed, the one struck the other with a hatchet while he slept." The house was evidently a common Inn. It will be noticed that in these several cases no mention is made of the Tavern or Inn being known by any sign, neither is there any reference to the person keeping the house.

A MS. "Song Book of an Ipswich Minstrel" (*temp* xv Cent.), formerly deposited among the Town Records, but now in a private collection, is peculiarly rich in what are known as "drinking songs," the burden of one of these is to be found in the refrain,

"Bryng us in good ale, and bryng us in good ale;
For our blyssyd lady sak, bryng us in good ale."

Another has this heading, and continues in the same

strain throughout,

“How gossipe myn, gossipe myn,
When wyll ye go to the Wyn?”

From the last mentioned song we gather that the tavern of this time was not only a resort for those who desired to eat and drink, but with its diversified attractions was the home of what might be termed “popular entertainment.”

“Now be we in tavern sett,
A drowght off the best let him fett,
To bring our husbondes out off dett,
For we will spend tyll God more send.”

are words put into the mouth of a woman, who with other companions plainly desired to ‘drive dull care away,’ by the least likely method of accomplishing it. The rhymster gives us a gloomy picture of those who frequented an Ipswich Inn, of whom he says

“Sume be at the taverne ons in a weeke,
And so be sume every daie eke.”

It is, however, refreshing to find in a song in praise of good women, these lines concerning them,

“To the taverne thei will not goo,
Nor to the ale-howse never the moo,
Fore, God wott, thei hartes shalbe woo
To spend ther husbondes money soo.

The Taverners of Ipswich were subject to very express regulations, as far back as the time of the first compilation of the town Domesday Book (*cir* 1291). For instance no Taverner or seller of wine was to keep open his Tavern after the Curfew bell had ceased. In the 17th year of the reign of Edward iv. (1477), strangers (Dutchmen), of which there were large numbers in the town, were made to feel the inequality of man (!) in being ordered to pay for each Inn or shop any of their number might keep 20d, and for any servant receiving wages 6d. Such innkeepers or shopkeepers were also obliged to answer for their servants yearly, and were denied the privilege of entertaining merchants as guests, in default to pay a penalty of 6s. 8d., to be levied by distress for

each offence. The foreign traders who came to Ipswich were subject to the most vigorous enactments of a very arbitrary character; the result of a short sighted policy that must greatly have hindered the growth of early commerce, and retarded the prosperity of the kingdom. One of these inconveniences, which must have pressed hardly upon the strangers, though a slight one compared with some other of their grievances, was the withholding from them the right of dwelling in their own houses, and living therein after their own manner. To meet the difficulty thus occasioned, resort was had to a class of men termed *Hostmen*, with whom the 'strangers' were expected to lodge and board. Whether or no they were innkeepers in the strictest sense of the term I am unable to say. Their occupation was certainly not very dis-similar. But in addition they appear to have acted as brokers or salesmen to their 'guests,' and to have dealt very unfairly by them. In the charter of Henry iii, however, all such brokerage was forbidden. The conduct of these hostmen may be seen in the following passage from Nathl. Bacon's account of the charter as given in his "Annals of Ipswich:"—

"Nevertheless, divers free Burgesses, minding their private gaines, tooke upon them as hoasts to marchants, and made private sale of their commodities, and many times without the marchants consent, and kepe the fourth part of suche sales to themselves for hoastage, and buyers do buye for themselves and their Burgesses. It is therefore ordered that noe hoaste nor broker shall intermedle in such sales nor shall any $\frac{1}{4}$ th p^t be allowed or demanded" &c.

It should be mentioned, however that the early Regulations for these Hostmen are thus laid down in the little Domesday Book (Chap. xxxvii):—

"And also avise wee all straunge merchaunts coming to the forseid toun with her merchaundise that they takyn goode hostes and trewe, for zif her hostys ben sellerys of her merchaundise the hosts shal answeren to her merchauntes of the fulle; And zif they ne doon, thanne be the same execucioun azenst other wikked payers."

Further on (Chap. lx) the subject is thus continued:—

It is ordeyned by comoun councell of the forseid toun of Yppeswiche

that non of the forseid toun but if he be a burgeys of the same toun, with innen pere and commouner *be hostes of straunge merchauntz that comyn to the forseid toun be watir with her merchaundise, there for to sellyn and all the hostes be counselyng to her merchauntz whanne and to whom they owen to sellyn her merchaundise, of which merchaundise eche host may han his fortie (*fourth*) part, with outyn more after the market that the merchaundise is selled, and the tothyr iij partys to other goodemen of the toun. And zif the same hostes sellyn be her owen hand the good of ther merchauntz, thanne be they holdyn to answeyn to the same merchauntz of as much as her merchandize is sold for. And although the aforesaid merchauntz sellyn her owne goodus privylich with oute counseil of her hostes nevertheless have the same hostes have the ferste (*fourth*) partie of the same merchaundise, as wel as though the same hostes hadden ben counceiours and sellers. But of merchauntz vynteres that sellyn her vynes out of celeres of what lond that they ben ne of merchauntz woderes that sellyn her woode out of taverne or out of gerner, her hostes moun no thyng takyn chalange ne cleymyyn in the ferthe part of her merchaundise as it is aforsaid, by resoun of her host."

It is not surprising that laws of this character, fraught with such manifold harm to the town at large, were doomed to short continuance.

The innkeeper, although, occasionally made to feel the isolation of his position, was often times entrusted with duties apparently of some importance, as may be seen with respect to the exportation of bullion, the laws relating to which were very stringent towards the close of the 13th Century, for we find him appointed to search persons coming to the town for trading purposes, he being allowed the fourth part of any seizure, which ultimately was increased to one third. But while such duties were entrusted to him, he was considered incompetent to hold the meanest of public offices. We have an example of this in the Court Books (26 Eliz: 1584) when "William Russell, Richard Bemont, Bartholomew Fenn, and William Gilbert, were elected to be the four Town Serjeants "provided if Richard Bemont doe not leave of victualling and selling of wine before Christmas next, and use himselfe well in that office in the meane time, then shall he be excluded his office by the discretion

* A burgess residing within the town, paying scot and lot as distinguished from a foreign burgess.

of the Bayliffs, provided also that no other serjeant shall henceforth victuall within the Town upon the like paine." On the occasion of the marsh lands belonging to the town being viewed and dooled out (15 Eliz. 1573) "that the same might be demised by parcels to such as would give the most by the year," victuallers were expressly excepted.

In the reign of Edward VI. an attempt was made to restrict the number of Taverns, &c., in the principal towns in England, which however proved futile. The town appears to have exercised some jurisdiction in this direction, certainly as regards Vinteners. In 2 Eliz. 1560 William Savell and William Cooke had licences granted them under the Town Seal to sell wine, as the Statute limited, within the Town. The number of Vinteners was apparently increased soon afterwards, for in granting a wine licence to one Giles Stedman (1568) it was ordered that he should be one of the three Vinteners of the town according to the Statute. In the 11th year of Elizabeth's reign we find three Vinteners, viz., Tho: Bobet, Wm. Savell and Giles Stedman, licensed by the town for that year, "provided they behave themselves." In the following year James Bedingfield and Steven Greenleaf were chosen in place of the two latter. The number of three does not seem to have been increased for some years after, as we find it remaining the same in 1603 (1 James).

The constables were allowed (1 Ed: VI.) to grant licences to the victuallers within the town, and all offenders without their licence were to forfeit 12d. for every days transgression. For a misdemeanour one William Harvy was discharged from the exercise of his calling as a Victualler (3 Ed: VI.), but was afterwards re-instated on paying a fine of Ten Shillings: such acts of the Great Court were probably of frequent occurrence. For a time at least the number of Taverns was limited, it being ordered (17th Eliz: 1575.), "that the Bayliffs and Justices shall licence only twenty Tipplers (Publicans or Tavern keepers) yerely for this Towne, and if more shall

be licensed, the Bayliffs shall forfait their fee of £5, and others offending shall forfait £5, to be levied by distress." In the "Twenty-five regulations for the government of the Town," this order is thus laid down:—

"Itm to allowe in any ward but vj tyyplers to drawe beer whin the hous only for fforeyners yfe that ther be mor then 24 allowed in the towne they Mr. Baylyffs to lose ther fees, that is *vli* the man."

That the town should not suffer, by the negligence in certain matters of the men so allowed, they were required to give sufficient security. In the following year, a difference between the Master of Requests and the Town, concerning the licensing of Tipplers within Stoke parish, was referred to the "Councill at London." In the same year it appears that the Bayliffs, acting on the authority possessed by them to admit any Victualler in the Town, over and above the number prescribed, admitted one such Victualler, John Bird, and in the following year, John Minter was "allowed to tipples or draw beere according to the Statute."

In the 22nd year of Henry VIII. fines were inflicted upon several for offences in Inn-keeping, which clearly proves that some amount of care was exercised by the authorities, even in those remote days, with regard to the conduct of the Inns and Taverns of the town. It is recorded (30 Hen: VIII.) that the whole fine of Roger May for Ganniking was forgiven, saving 5*li* 6*s.* 8*d.*, provided he offend no further. Later on, (22 Eliz: 1579) an additional Victualler was allowed a licence, "in consideration he shall at the Bayliffs' appointment be helpful to cure poore men in reasonable manner;" by which is probably meant, that his house was to be regarded very much in the light of a free hospital. The town likewise exercised control over the various commodities and articles of food, from a very early period. Brewers of beer had to be specially licensed, and were forbidden either to sell beer at an under price, or to brew any beer for sale in other than the ancient

brewhouses, by continuance of ten years at the least. London beer also was forbidden to be introduced into the town, or at least sold by retailers, and the manufacture of malt was discountenanced, except in malt houses used for the purpose at least Ten years. Bakers only were allowed to bake horsbread, the Innkeepers being specially prohibited (17 Edw: IV. 1477.)

The Ipswich Great Domesday Book (*Liber Quintus*) contains the following directions:—

“for Brewers and Gannokers.

“And that all comē Brewers And Gannokers shall selle a galon of the best ale for ij^d And not above And a galon of the Seconde ale for j^d and not above upon peyn of a grevous ameyment And that all comen Brewers and Gannokers shall sell by just and true mesures ensealed accordyng to the Kyng's Standard upon like peyn of grevous amercyments.”

The English people, according to William of Malmesbury, were, in the reign of Henry ii (A.D. 1154—1189) universally addicted to drunkenness. This sad state of things was largely due to the very moderate price at which drink could be obtained. In the 11th Century the best spiced ale could be bought for Eightpence the imperial gallon. In 1251 the price was 1d. for two gallons of Ale in Cities, and three or four gallons for the same price in the Country. Ale and such like merchandise of liquor; going forth or coming into the town, was subject to a duty of 2d for every hogshead, pipe, or barrel (Doomsday Book A.D. 1340.) “The Buttulrage Boke of Ippyswiche” contains the names of several Ipswich merchants who were charged with the customs of Butlerage and Prisage as importers, among other articles, of the wine of Gascony. It is obvious that the commodities of wine and beer, were not only things of daily consumption, but that a large and extensive trade was carried on. In 1550, Holinshed calculates the first cost of tenscore gallons of beer at 20s., or not quite 1¼d. for a gallon.

It was not until the 16th Century that hops were

used in the brewing of beer, when they were first introduced from the Netherlands, and strange as we may account it, up till this time the business of brewing was almost entirely performed by females, called breweresses or alewives.

By an order of 28 Eliz: (1586) a Brewer was bound not to lay in beer to unlicensed houses, or if he refused, he was to be discharged from his trade of brewing within the town. Neither was any person allowed to set up such trade of brewing until he had given security. In the year 1581 (23 Eliz:) one of the Bailiffs, Mr. Gooding, before taking the oath of office, desired, that being a Brewer, he might have two Commoners joined with him for setting of assize of bread, beer, ale and wine, but it was not judged necessary to allow the motion.

Edward III. in the third year of his reign (1464) granted a Charter to the Bailiffs, by which an assize (or assessment) of wine and ale and all Victuals, as well as of weights and measures within the town and precincts of the same was ordered. By such an Assize the prices of bread and ale would be determined. In 1465—6 (5 Edw: IV.) it was directed that no burgess of the town should be amerced for brewing, (which refers to brewing of a private nature,) and that the 'best ale' should be sold at $1\frac{1}{2}$ d. the quart, and 'the worst' at $\frac{3}{4}$ d. No. 16 of the twenty-five regulations before alluded to, is as follows:—

"Itm̄ that the Brewers shall brewe but too kynd of Beares upon paine to forfait the same except for p'vat mens howses."

It was an ordinance of the town "that after Michelmesse moneth, whan men may have barlych (malt) of newe greyn, that the ballyves of the forseid toun doo cryen assize of alé by all the toun, after that the sellyng of corn be. And zif ther be founden ony that selle or brewe a zeyns the assise and the crye, be he punysshed be the forseyd ballyves and by the court for the trespass, after the fourme conteyned in the Statute of merchaundise (13 Edw: I.) of oure lord the King, and after lawe and

usage of the same toun." (Little Domesday Book *Cap* LXXXj.)

That very great care was excrcised in order to insure that the drinks should be pure and unadulterated, is evident from the following: (Ips: Litt: Domes: *Cap*: LXXXij.) "Also it is used in the forseyd toun that the ballives of the same toun, from zer to zere, in the same toun in the Sesoun bytwixen elde wyne and newe, shul takyn with hem of the best vynteres of the toun, and they shal goon and serchyn of all the tavernys and the celerys of the toun, as well of privy as of straunge, and by oth of good and trewe taverneres and of other men, and by avyusement of hemself, they shal tasten all the olde wynys that they fyndyn in the toun in taverne or in celer. And zif they fyndyn ony wyn that be corrupt and perlous to drynkyn for mannys body, or for to medelyn with newe wyn, a non without havynge reward to ony persone, the ballives of the toun shal doo shakyn out that wyn in the hie Street, and there in comoun sight of men dampnyn (condemn) the tunne or the pipe, and the vessell shal duelle to the baillifs for her fee."

In the same way that no Bailiff or portman was allowed to be 'hoste of strange merchautes,' so it was expressly forbidden (8 Henry VI. 1429) for "any Bayliff for the time being Bayleff, to sell Wine or Ale in his house or taverne, or too regrate victualls, eyther by him selfe or other for him, neither to let out his Taverne to any other to sell wine or ale during such time. Nor was he to hold a common Tune in his house or nor Host'ry, nor sell horsebread, or hay, or otes, under perill of forfeiture of 10*li* to the use of the Towne, to be recovered before the next succeeding Bayliffs and sixe portmen in full portman mote, in the presence of suche offender, being duly summoned thereunto. Provided that the new elect Bayliff, having one Tunn or two Pipes of wine at the time of his election, be at liberty to Sell the same after his Election, or after

Mic: day." It was some such regulation that led to an order being made that all Chamberlins after the death of Richard ffelaw might have actions against Wm. Cady for using the trade of Common Brewer. At an earlier time, this great strictness was apparently relaxed, for among the twelve portmen 'honest and sufficient men' elected in the year 1309 "to give just judgement, and to do all other things for the profit of the Towne," we find among those chosen for the parishes of St. Mary Quay and St. Clements, the name of "Ralf le Taverner."

From "an order taken att Yepiswiche the xxviiiith day of December in the xvth yere of the reyne of Kynge Henrie the viiith by the Bailiffs and Counsell of the seid toun for the Reformacion of the mesur and weightes of ale potts, bere-pottes, otis and heie, to be had witin the seid toun from hensforth and affermyed by a greatt Court kept in the seid toun the Thursday next byfore the feste of Seynte Valentyn in the said xvten yere of the seid Kynge"—it was determined that beer and ale should be sold by measure of pots marked and sealed by the Corporation.* Penny pots and half-penny pots were consequently made, sealed, and delivered, to every Inn holder, and every such Inn keeper was also to sell oats after one and the same measure, which also was to be sealed. No wine, beer, or ale, was to be sold but by such measures, marked sealed and delivered, being rated after 6s. the Barrel.

By an order of 29 Eliz: 1587 the Constables were directed to search in Ale-houses, Taverns, and Tippling houses, for such people as they should find eating and drinking at unseasonable times, or continuing in such houses longer than to satisfy necessity, and they were to bring the offenders before the Bayliffs or Justices, in

* Mr. J. C. Jeaffreson in his Report on the Ipswich Borough Records (*Ninth Report, Historical MSS. Commission*), has apparently overlooked the fact that such a thing as a *botel of heie* is not unknown. Every bottel of hay (heie) for sale was to weigh six pounds at least, but Mr. Jeaffreson in quoting from the duplicate copy of the Little Domesday Book gives the following:—"Item, it is ordered that euery botel of bere (*sic*) to be solde witin every Inne of the seid toun from hensfourth shal be of the weighte of Six poundes at the leste!"

default to forfeit five shillings. At the same time it was ordered that no inhabitant of the town should be suffered to eat and drink in such houses without reasonable cause. A previous order made in 1538 (30 Henry VIII) was to the effect that every constable should bring to the Court all the Retailers and Gannikers of Ale and Beer within their several wards, presumably for the purpose of their being *licensed*, or as the expression goes (15 Henry VIII) "allowed, and in perticuler named, because none ought to be allowed in this Towne but by assent of the greate Court."

The following is an interesting entry from the Court Book, and serves to illustrate old time manners and customs, and affords information as regards the relationship of Innkeepers to the town and its inhabitants:— 3 April, 12 Elizabeth. Order "that if the innkeepers of the towne shall contynuallie have in store vi sufficient geldings for the service of the prince in postyngē, then the Baylyffes for the tyme being shall avoyde all typlers from taking in horse and also avoyde Typlers from frequentinge the houses in diett or lodgyng but only to retayle unto the poore inhabitaunts and to avoyde the daylye occasions evylly practysed to greet hurte and daunger of the inhabitaunts of the towne."

The evils connected with "tippling" were probably in these days not so regarded, at least with any very great strictness, yet apparently not in any way connived at, for a bill was read in the Court (9 Eliz: 1597) "against such as have common access to alehouses and loyter in tippling houses in the Towne." Ten years after, (4 Jas 1607,) a law of a far more stringent character was put into force, "for any person found tippling in Inne or Ale house by any officer of the Town or Parish, unless good cause could be shewn to the contrary, was to forfeit 12d to the poore. Or if the person was found playing at any unlawful games or idly spending his time in such an house he was to forfeit 12d for every such time."

The drinking habits of the people of Ipswich made

so strong an impression on the mind of the celebrated town preacher, Samuel Ward, as to lead him to preach his famous "Woe to Drunkards," and the pictures he draws therein of men making jests and songs on their ale bench, &c. are evidently drawn from his Ipswich experience.

In the following year Innkeepers and Victuallers of the town were ordered not to brew their own beer, nor buy any from London, or other place out of the liberties of the town, under forfeiture of 6s. a barrel for each barrel so received, and to take all their beer from the brewers of the town: the object of this regulation requires no explanation. In the year 1610 (8 James) it was ordered "that no person should use any brewing in any house within the town for sale other than in ancient brewhouses by continuance ten years at least, unless such as have been apprentices there unto for seven years at least under forfeiture of £10 each month, to be levied by the Chamberlins."

There are instances on record (11 Eliz: 1569) of Beerbrewers being fined by the Headburrowes for disorders against the order set by former Bayliffs, but having submitted themselves to the Court, the matter was referred to the Headburrowes to consider thereof. The 'disorders' to which allusion is thus made, evidently were such as affected the assize of ale, for in 23 Eliz: 1580 we find mention made in the Court Books that several Brewers having been fined by the Headburrowes, for selling beer for undue prices, had their fines remitted, on being bound in obligations not to sell beer by retail, nor to sell to any p'son above the rate set by the Bailiffs. The town seems to have derived much benefit from the maltings, and the exercise of the malster's calling on the part of fforeigners, acting as it was thought, prejudicially to the interests of the townsmen, it was ordered (23 Henry VII. 1508) "that noe fforeigner alien shall by him selfe or any other, malt any barley, otes or other graine, under the penalty of 6s. 8d. for every quarter soe malted."

The special regulations which were put in force by the appointment, (directly from the King,) of Commissioners to take the oversight of Inns, &c., within the town, is illustrated by the following from the Assembly books :

87.—16. James I. Licence by Sir Gyles Mompesson Knt., Gyles Brugges and James Thurbane asquires, His Majesty's Commissioners for continueinge keepinge or erecting of Innes and Hosteries to Thomas Burrage to keep an inn at his dwelling-house in Ipswich under the sign of "The Three Coonyes" during the lives in survivorship of his wife Elizabeth Burrage, Edmond Greenleafe and John Greenleafe.

In the time of Charles I. an order was made suppressing a large number of taverns which were declared to be unnecessary, and a source of great evil to the country. In the reign of Charles II. the laws were very vigorously enforced against ale-house keepers and others who offended. To such an extent indeed were the penalties carried, that an order was made, "that no persons shall be permitted to keep ale-houses, that shall not every Sunday repair to their parish Church, and there abide orderly and soberly during the whole time of divine service, and shall not likewise produce a certificate that they have at least twice in the year last past, received the Sacrament of the Lord's Supper, according to the usage of the Church of England."

About this time there were frequent Royal proclamations issued and read in parishes Churches with the view of diminshing and preventing, among other vices, that of excessive drinking. Also against playing at dice, cards, or other games, on the Lord's Day, either in public or private houses. It was expressly ordered (9 Wm. III.) that every care should be taken to prevent all persons keeping taverns, chocolate-houses, coffee-houses, or other public-houses, whatsoever, from selling wine, chocolate, coffee, ales, beer, or other liquors, or receiving, or permitting guests to be or remain in such their houses in the time of divine service on the Lord's Day.

It is said that the Cavaliers professed to distinguish

themselves from the Roundheads, by contrasting their own drinking powers with the more abstemious habits of their rivals.

The entrance into the town in olden days of the mighty ones of the earth, was usually followed by a gift of wine, which the Chamberlains paid for out of the town money. Seven marks were thus paid to John Smith, Vintener, for one tun of wine given to the Duke of Suffolk; indeed the Chamberlains yearly accounts teem with such entries.

It is worthy of notice that among the list of Ipswich traders, who were formed into companies under their respective callings, and thus attended the processions of the famous Ipswich Guild of Corpus Christi, no place is found either for Taverners or Innkeepers. The nearest approach to these is the company of Brewers, who walked together under one banner with the "merchants and maryners." Later on, however (17th Eliz:), when the observance was rapidly declining, the 'occupacions' of the town were newly drawn into companies, of which there were but four—viz. Mercers, Drapers, Tailors, and Shoemakers. Into these the whole of the other trades were merged in the oddest possible fashion, the 'Innholders' finding a place in the 'Drapers' company with the 'joyners, taylors, carpenters, freemasons, brycklayers, tylers, carryers, caskett-makers, surgeons, clothiers, etc. It is fair to suppose, that by the earlier omission of the 'trade,' the office of an Innkeeper or Taverner was in all probability considered 'no trade,' rather than as a slight passed upon a body of men whose calling was certainly more honourable at this early period than it is apt now to be regarded. The office of Guild-holder was held by the appointment of the Town authorities, from which it appears that Thomas Bobbett was dismissed at 40s. fine, and William Smart elected in his stead. (4 Eliz: 1562.) As the same Thomas Bobbett sometime after was chosen as one of the Town Vinteners, it is probable that the Guild-holder's office was somewhat allied to the latter calling.

Among the officers of the Corporation, there were previously to the introduction of the Municipal Reform Bill, an "Ale Conner" and "Flesh Wardens," who exercised their respective functions in examining and testing the viands intended to be consumed by the public. The surname of Ale-founder is familiar in Ipswich circles, and this wemay suppose is synonymous with 'Ale-taster' or 'Ale Conner.' The office was held by one Robert Hewes in the early part of the present Century. In the Ipswich Chamberlain's Accounts, (3 Edw. IV. 1463—4) now in private possession, there occurs the name of *Alyfawndyr*, retained by one whose occupation and name were the same:—

9 s/ "Itm payd to Alyfawndyr's Wyff for to gulownys wyn."

Thomas Caldwell, John Myddylton, and — Wursopp, are names of other Ipswich Vinteners or Taverners to whom payments were made for wine in these accounts. In this same year William Worsop was elected Burgess for the town at the then ensuing Parliament at a daily wage, varying according to the place at which the Parliament assembled. In all probability this William Worsop was the Taverner just referred to.

On the occasion of the marriage of the Lady Elizabeth (daughter of Edward I.) in the priory church of Saint Peter and St. Paul Ipswich (8th Jan: 1296), to the Count of Holland, the King himself entering the town on the previous 23rd December, much feasting and rejoicing took place in the "King's Hall."* It is uncertain what building is here referred to, but it is not unlikely that it may have been the "Sociary," either wholly or in part which stood at the back of the Moot Hall or Tolhouse, on part of the site occupied by the present Corn Exchange, and to which the members of the Guild of Corpus Christi retired for refreshment at the conclusion of the religious observances. This building or one adjacent, afterwards, (we know not at what precise date,) became familiar as

* Wardrobe Accounts Add. MSS. Br. Mus. 7965.

“The King’s Head,” from which sign the street (King Street) took its name. One of the last remnants of a past importance was a spacious Court yard, from which the coach used to start. In the Town Books is to be found the following entry:—

“Agreed that a house shall be built upon the South of a house of plees for a kitchin, and thereabove a Sociary for the Guild wth a csalar under y^e house of plees; and the house above the Cellar, viz., between the house of plees *and the Tavern* shall belong to the Guild for ever.”

It would appear from an old Ipswich Assessment made in the year 1689, that in the whole town of Ipswich there were only twenty-four Inns or Taverns. The largest number were to be found in the very heart of the town, in the parish of St. Mary at the Tower; these were known respectively as—

The Griffen	The Chequers
The Swan	The Kings Head
The Castle (?)	The Three Cooneys
The Queens Head	The Royal Oak
The White Horse	The Black Boy
The Coffee House.	

In St. Margarets parish were

The Greyhound	The Cock and Pye
<i>(Both in Brook Street)</i>	
The Two Neck’d Swan	
<i>(in Rotten Row, or St. Margarets Street)</i>	
The Buck	
<i>(now the Running Buck, St. Margaret’s Plain)</i>	
The Woolpack	The Saracens Head
<i>(Bolton Lane)</i>	<i>(St. Margarets Green)</i>

Besides these was “The Cock” in the Hamlet of Wykes Bishop, “The Angel” and “The Bull” in St. Mary at the Quay, “The Gun” and “The Rose” in St. Peter’s, “The Seven Stars” and “The White Hart” in St. Lawrence, and “The Half Moon” in St. Nicholas parish. Comparing the population of the town at the time when the assessment was drawn up, with the

number of present inhabitants, the increase of Inns and Taverns seems very large. If the list alluded to is to be relied on as mentioning the whole number of such houses then existing, there were, two hundred years ago, but one Inn or Tavern to every five hundred inhabitants, whereas it is now one to every 179 of the population. As it is quite possible that the sign by which a house was known may have been omitted, and the name only of owner and occupier inserted, as is the case with the private houses, the number given may perhaps not be strictly correct. Notwithstanding the importance of the parishes of Saint Margaret's and St. Mary at the Tower, it seems scarcely likely that two-thirds of the whole number would be confined to these parishes, and that not a single house of this character should be found either in St. Matthew's or St. Clement's. That there were Inns in St. Matthew's parish nearly a Century earlier, is clear from an entry in the Church books concerning "The Taxacoñ of the lands and Tenem^{ts} within the parish according to the Statute made 22nd February in xiiij^o Queen Elizabeth (A.D. 1571) "for repairs of Church and payment of Ministers Wages:"—

“Of John Sherman for his messuage or Inne called
the Whit Lion at y^e West Ende of the mote halle vjs

Of Jemes Smythe for the mesuage next the Crowne
now in W Daltons occupacion iijs

It is very unlikely that in the course of the century the number of public houses would decrease, or that the two last named should cease to exist. Certainly the Church rate book fifty years later, shews the number then to have been far from *nil*. Among those mentioned are "The Three Feathers," "The Ship," "The Little White Horse," "The Half Moon and Stars," "The Blue Bell," "The Three Kings," &c. In one at least of these houses (the Half Moon and Stars) beer brewing was carried on some years later than this early mention of the house; up to the reign of James I., however, the

manufacture of malt, &c., was expressly discountenanced.

The signs of the "Golden Fleece" in St. Matthew's parish, the "Woolpack," and at a later period the "Shears," both in St. Margaret's, remind us of the extensive wool trade formerly carried on in the town. The wool mart was from very ancient days held in the vicinity of the last named houses, trading operations being mainly confined to the Wool-house, which there is every reason to believe, occupied the site in Bolton Lane, now the stables attached to Christ Church park, from the wall of which may still be seen a projecting Ram's head, indicative of the 'staple.'

An Inn of long standing is the "Salutation," in Carr, or Cross Keys Street. There can be but little doubt that the sign, as generally used, was intended like others of a like kind—e.g., the Assumption, before referred to, to honour the Virgin Mother of our Lord, but there is no evidence, as far as I am aware, that the house dates back sufficient length of time to justify any such interpretation. The more subsequent representations of this sign shew two gentlemen exchanging the ordinary courtesies of every day life, and some such idea was probably dominant in the mind of the individual who gave the name to the existing Inn.

One of the oddest among Ipswich signs attached to an Inn or Tavern, was that of "The Dog's Head in the Pot," a house which formerly stood at the corner of Upper Brook Street, in the way leading to the Provision Market, generally known as Dog's Head Lane. The origin of this sign is singular enough to deserve passing mention. A dirty slovenly housewife was supposed to be characterized by such an epithet. In Holland, when one is late for dinner, he is said to "find the dog in the pot" viz: the empty pot, which true to Dutch manners, would be consigned to the dog after the meal had been served.

A rather singular sign is that of the "Cock and Pye," which was formerly an extensive and famous Inn,

standing partly on the site of the present rather contracted Tavern in Upper Brook Street, still known by this name. In ancient days the "Greyhound," which has been already mentioned, was in close proximity, if not in part, actually on the spot. The sign was once very common, now it is rarely to be met with. The Ipswich house formerly had a rude representation placed over the chief entrance of a huge Pie upon which a Cock was perched. At houses bearing this sign it would almost follow as a matter of course, that Cock fighting was one of the attractions offered. This vulgar and brutal sport was at its height in the 18th century and during this time, be it said to the discredit of the town, this shocking form of 'amusement' was indulged in to very a large extent, not only here but at several other taverns and such like places, the houses known as the "King's Head," and "The Fighting Cocks," in St. Helens, kept by one Joseph Clarke, being conspicuous among the number for catering to the depraved taste of a not over sensitive public, by affording opportunities of witnessing such inhuman spectacles, as those which at all times have, and while such practices exist, must continue to disgrace the English nation. Advertisements relating to these sad exhibitions being held at Ipswich houses, may be found in the old files of the "*Ipswich Journal*," couched in words which leave us in but little doubt that feelings of horror, such as would be now almost universally felt, were then exceedingly rare.

The sign of the "Bear" and also of the "Bull" witness to a like vulgar and inhuman treatment of these animals, to which all classes of the people formerly gave their countenance and support. In the Chamberlains Accounts and elsewhere there are constant references, in one form or another, to the practise of bull and bear baiting, and even penalties were imposed in the case of unbaited bulls, and rewards given to any who might discover such.

The 'Bull Stake' was on the Corn Hill and the practise of baiting this animal was one of the 'institutions' of the

town, and expenses connected therewith were defrayed out of the town exchequer. Bull baiting was purely an 'amusement' (!) mostly carried on at one or other of the Inns. As late as the year 1805 this cruel practise was in vogue at the "Fleece" in St. Matthew's.

On St. Margaret's Plain nearly facing the chief entrance to Christ Church Park, the ancient house now used as a small general shop and dwelling house, and still retaining in its exterior carved and pargetted work, marks of its former state, was known years ago as the "Pack Horse," a sign which was frequently selected for a posting Inn, and generally found, as in this instance, near a large and important mansion. The sign takes us back to a time when the itinerant trader, carrying his merchandize through the country, strapped to either side of a pack saddle was a familiar sight. Until the Fair or Wake, and following these, the introduction of Shops, the supply of 'luxuries' depended more or less on the mounted merchant with his store of good things. At this house the Park servants were oftentimes located in olden days.

Prominent among Ipswich Inns for many years past has been the famous "White Horse," sometimes called "The Great White Horse," the existence of which can be traced back to the early part of the 16th century, when it stood in a foremost position among houses of public entertainment. Not a vestige of its ancient character is now remaining; save only its name, it is thoroughly changed. In the exterior it presents an appearance far removed from anything resembling the antique, and may be said to be remarkable only for a plain solidity of white brick. As late as the early part of the present century it preserved something of its former state and condition, and then possessed its famous court yard, from which, in the old coaching days the coach set out for the metropolis and other parts of the kingdom. The old files of the *Ipswich Journal* abound with advertisements relating to coach travelling in the 18th and early part of the 19th centuries, the

journeys were latterly advertized to be performed "if God permit." The "White Horse" front entrance, removed some fifty years ago—extended some way into the street, and was an interesting remnant of former days, which is still remembered by some of the old inhabitants. Several persons of note have made the "White Horse" their rallying point during a sojourn in the town. In the year 1736 His Majesty King George II., stayed here. Louis XVIII., King of France, passing through the town, stayed at the "White Horse" for a short time while horses were being changed. The famous Lord Mazarene, after an imprisonment of thirty years in the Grand Chatelat at Paris, visited the "Great White Horse," in company with the Marquis of Polladore, in 1784. Our great Naval Commander, Lord Nelson, who had been chosen High Steward of the Borough in succession to the Earl of Dysart, deceased, stayed here in 1800, on his way to London. But perhaps the 'White Horse' is best known, and will be longest remembered, in connection with the name of the late eminent novelist, and his inimitable character of 'Pickwick.' A white-painted "stone statue," as Dickens called it, "of some rampacious animal, with flowing mane and tail distinctly resembling an insane cart horse," still "elevated above the principal door," will serve to remind us that, although changed, the house is still the same as that which Mr. Pickwick's mistake has made notorious.

At the West end of the Mote Hall formerly stood the *White Lion*, which is mentioned as one of several Inns existing in the 16th century, and kept by one, John Sherman, in 1571. Whether or no the said "Lion" had as I imagine, a dirty-white appearance, which was changed soon after into a coat of 'gold,' I must leave; but I first meet with a reference to the well-known "Golden Lion," (which must have stood, as now, upon the site apparently occupied by the former "White Lion,") eight years after the previous mention of the latter Inn; and no further allusion to it. The following

appears among the town records:—

“21 Eliz: 1579.

The signe of the Golden Lion shall now continue paying therefore yerely to the Towne 1*l* rent.”

This payment was evidently required for the privilege of being allowed to place a sign post upon ground belonging to the town, after the manner it may be supposed of many country Inns of the present day. About this time shopkeepers generally were required to hang out signs from their shops, other inhabitants being allowed to do the same. The Inns in many cases appear to have placed their signboards prominently forward, often setting them upon town soil, for which a small rent was demanded. Inns claiming this advantage in the year 1528 were the “King’s Head,” “The Turke,” “The George,” “The Angell,” “The Tabard,” “The Dolfin,” “The Griffin,” “The Whit Hors,” and “The Assumption;” the latter three paid the sum of 6*d*. yearly, all the rest 1*s*.

A noted Inn was “The Griffin,” certainly existing far back in the 16th century. It stood partly on the site of the present “Crown and Anchor” Hotel, and Messrs. Footman’s drapery establishment, known as the ‘Waterloo.’ It was in the Griffin yard, that previous to the erection of a Theatre, stage plays were frequently performed by the Duke of Grafton’s and other companies. In the latter part of the last century, the house was kept by one, Selby, whose family were legatees under the extraordinary Will of the eccentric Lord Chedworth, to a total sum of £14,500. His lordship had a special love for the drama, and several actors and others benefitted under his will. Much of Lord Chedworth’s time appears to have been spent in this house.

“The Chequers,” to which ancient house reference has been already made, stood also on the site of the “Crown and Anchor,” and afterwards became known as the “Rampant Horse.”

In the middle of the last century, a principal Inn was that known as the "Bear and Crown," which was the leading 'yellow' house, just as the "White Horse" was the 'blue' house, and formed a great rendez-vous for political partizans at a time when party feeling ran high. This house, which occupied the site where Messrs. Collins' upholstery premises now stand, some years ago became absorbed in the 'Suffolk Hotel.' The "Bear and Crown" and the "Golden Lion" likewise, were noted as great coaching houses in the days of slow travelling.

About the same time the "Three Tuns" was a well-known house on the Cornhill, adjoining the old Mote Hall on the east. It appears in the engraving by *Frost*, of the Ipswich Market Cross, as a plain building, with its painted sign board placed against the front of the house, while over the door is a horn lantern: benches and posts were afterwards placed in front of the house, which will serve to give some idea of its rather rural surroundings.

The corner house on the Cornhill leading into Westgate or St. Matthew's Street, now occupied as a tailor's place of business, was formerly known as the "Bell Inn." This 'Bell corner' was the scene of laying the first stone of a new pavement in the year 1793, under an act that had been obtained for "paving, lighting, cleansing, and otherwise improving the town of Ipswich."

These six last-named Inns have all passed away, giving rise, it is said, to the following lines, which, as they appear to be otherwise applied in different places, are probably only an adaptation to the particular circumstances of these Ipswich houses; here they are made to assume a prophetic form, the old "Rampant Horse," or as it is now known, the "Crown and Anchor," being the alone survivor.

*"The 'Rampant Horse' shall kick the BEAR,
And make the GRIFFIN fly,
Turn the BELL upside down,
And drink the THREE TUNS dry."*

Two or three of these signs still remain attached to other houses. One of these, the "Old Bell," is over Stoke Bridge at the corner of Bell Lane, in St. Peter's parish, and has upon it the marks of being a very ancient house, and there is some quaint exterior carving, notably a corner post, upon the upper part of which is carved a 'Bell.' This identical piece of carving is evidently modern, and is, I am informed, the work of a former eminent Ipswich wood carver, Mr. Ringham, who, finding the old part—it is said to have had a representation of a Sea-horse—much decayed, treated it in the manner described. It is asserted that the "Sea-horse" was formerly the sign of this Inn, and that the late Mr. Cuthbert had this information from old inhabitants who remembered the house being so called. This may have been so: but the "Old Bell" is evidently no very modern Inn, and if the house at present bearing this sign has only assumed the name of late years, it is almost certain that a house bearing the same sign stood in the immediate vicinity. That the "Old Bell" Inn existed in the parish of St. Peter as far back as the year 1639 is clear from the town Assembly Books, where it is mentioned that "the posts lately erected by John Cole, Ship Carpenter, in the Streete before his house in Peter's parish, *against the Bell* shall stand at the rent of 6d." It is very probable that the "Old Bell" Inn originated in the Bell Foundry, which formerly stood here. In the memorandum of the boundaries of the four Letes contained in the Ipswich Doomsday Book (*temp.* Ed: II) reference is made to "*la venèle qe est appele Boulfonerelane en le parosse Seynt Pere,*" an interesting fact worthy of special attention from those interested in campanological studies.

The well known sign of the "Chequers," has still a representative in a small beerhouse in New Street, St. Clement's (which, by the way is one of the oldest streets in the town). It is one of several similar houses, occupied until recently by private individuals of some standing, but the only remaining evidence

of ancient work is to be seen in the exterior doorway, and the carved gables. The origin of this once popular sign is worthy of mention. It is sometimes said to be a representation of the Coat of Arms of the Earls of Warenne and Surrey, who bore *Chequer or and azure*, and in the reign of Edward IV. enjoyed the privilege of licensing Ale houses. But it is far more likely that an explanation which throws considerable light upon the usages of the middle ages, is nearer the truth. It was customary for merchants to use a counting board marked with squares, upon which counters were placed to facilitate arithmetical calculations. Such a board was used by money changers to indicate their calling, and in process of time, innkeepers in certain cases adding this to their ordinary calling, would use the sign. The neighbourhood of the market would of course be the place where such a sign would most probably be found.

A famous Inn of ancient days was the "Angel," which stood on the Quay in St. Mary-at-the-Quay parish. It was a fine roomy old building, said once to have been a house of Cistercian monks, though I believe this statement is without any foundation; it has for very many years been used as a Malt house. It was *the* Inn for the neighbourhood, as far back as pre-Reformation days, and was frequented by the parishioners of the adjoining parish of St. Clement's, especially in their perambulations at Rogation-tide; permission was granted to place the "Angel Post" upon town soil, in consideration of a yearly payment of 1s.

In St. Lawrence Street, facing the East end of the Church, formerly stood an Inn of some renown, known as the "White Hart." It was a great posting establishment, and had quite a picturesque appearance with its quaint bow windows, street posts and old gateway, the spandrils of which latter were ornamented with the wood carving of a dragon. I am a little inclined to think that the ancient Inn known as the "George" may

have stood here formerly, or that at least this entrance, decorated with the familiar Dragon, may have formed part of that building. The custom of the town in imposing a rent for any street projection, or incursion upon 'town soil,' is exemplified in the following extract from Nath: Bacon's *Annals of Ipswich*.—

“(Friday), 9 February. [1638.] *Assembly*.”

Steven Bloomfields inroachem' upon the Streete leading to Marg^{ts} against his house, p't of the White Hart, by erecting 2 bay windowes and setting of 2 posts in the Streete, is confirmed at 4^d rent.”

We have still on the South side of the Butter Market, adjoining Sparrow's well known 'Ancient House,' an Inn which goes by the name of the "Waggon and Horses." Upwards of 300 years ago it was called the "Waggon." This sign leads me to observe that formerly, as I have already intimated, these houses received their designation with a more real application to the immediate surroundings of the locality, than seems to be the case now. The old Butter Market must have been the scene of much waggon traffic in the days when waggons were the only means of conveying articles of produce to a busy centre.

Coffee-houses were an introduction of the 17th century, very soon after the "wakefull and civill drink" found its way into this Country. Though highly esteemed as inducing sobriety in one form, the consumption of this and other like beverages in such houses, bought about another form of intemperance, which was fraught with rather serious consequences to the state, if we may judge from the fact that they were closed by royal proclamation in 1675, being characterized as 'seminaries of sedition;' but this order was annulled by a subsequent proclamation made a few days after. The upper and middle classes seem frequently to have resorted to the Coffee-house to learn the news, which they there discussed with a freedom, evidently distasteful to those in authority, who were however powerless in the matter. Several such houses were to be

found in Ipswich, the best known being 'Gooding's Coffee House,' which stood in Tavern Street and Tower Lane, on the site now occupied by the Chemists corner Shop. It was a curious old building, with much interesting carved work of the 16th century; a corner post made familiar to us by the drawing of George Frost, the Ipswich Artist, being specially worthy of mention. Much of this ancient work has been re-instated in the Cliff Cottage and the adjoining house, subsequent on the Coffee house being dismantled to make way for "modern improvements"(!). 'Gooding's Coffee House' excelled as a house of entertainment. The military, who were formerly stationed here in large numbers, especially frequented it, and had sumptuous repasts beneath its roof: it was also much used for public and other gatherings. "Scrutton's Coffee-house," existing in 1728, was also well known. Earliest among 'Hotels,' in Ipswich, was the house known as 'Bamford's Hotel,' which existed in 1804.

In Northgate Street, a corner house standing on the right hand side of the passage leading to the Church of St. Mary at the Tower, was until lately known as the "Royal Oak." It is chiefly remarkable for its antiquated appearance, and a highly ornamental corner post, which represents on one of its faces a smith striking upon an anvil, and on the other a well executed carving of a man's bust, with elaborate carved work below, makes it specially interesting. Not so very long ago the house was occupied as a private dwelling, to which primitive state it has again returned. A house of far greater importance, bearing the same sign, was many years ago situate in Tavern Street, where it occupied part of the site upon which Mr. Corder's drapery establishment now stands. It possessed a spacious court yard. Tavern Street, as its name implies, was virtually a street of taverns, which fact will serve to afford some idea of the state of Ipswich a century or so since.

Beside the houses already mentioned, one of the most important and extensive, was that known as the

“Mitre,” standing at corner of Dial Lane. Its position, in what may be termed an ‘ecclesiastical neighbourhood,’ sufficiently accounts for its name, which in some cases is not so very evident as in this. Special interest is attached to the house by reason of its having formed part of an ancient ecclesiastical edifice, remains of which were discovered below the street level in the year 1846, and again brought to light during the past year in the course of extensive alterations. A drawing of these “*remnants of antiquity, which had escaped the shipwreck of time,*” was made soon after the former discovery, and is preserved among that part of the Fitch Collection, which is to be found in the library of our Suffolk Institute of Archæology, at Bury St. Edmund’s, and is there called the “Chapel of St. Mary Magdalene:” I am unable to say what authority there is for this name. The remains are best described as two subterranean chambers, one of which lay beneath Tavern Street proper; and the other in Dial Lane, a third chamber further down the lane, communicated with the latter by an early English doorway, but this can only be described as an uninteresting vault. The communication was probably continuous, and most likely led to the premises of the Carmelites or White Friars, which occupied a portion of the Old Butter Market. A second doorway of similar character, but of larger dimensions, in all probability communicated with St. Lawrence Church. The roof of the chamber nearest Tavern street was groined, and an opening in the wall on the North side, presented the appearance of a piscina or water stoup. A greater part of this underground structure had apparently been utilized by the former occupiers of the Mitre Tavern, and a number of broad vaulted arches of massive brick work, some feet thick, were evidently put together with mortar such as would have been used two centuries or so back.

“The Cross,” was a former well known Inn or Tavern on the Cornhill, in the parish of St. Mary-at-the-Tower; it

probably received its name from the Market Cross: or it may be, from the fact that it was one of the most noted houses which the parôchial perambulation processions used to frequent during the observance of the Rogation days, (otherwise called "Cross days,") when according to ancient custom the usual "beating of the bounds" took place, and a 'cross' mark, graven upon pillar and post, indicated the several boundaries. Probably the cross being carried in the procession in former days, caused the days to be denominated 'Cross-days.' The various ceremonies having come to an end, a visit was paid to the tavern, where a repast more or less bountiful, awaited the company. The old parish books have many entries of payments made on account of these observances, *i.e.*, in St. Clement's accounts

1628	For bread and beare at goodie Cowel's uppon the perambulation daie for the boys	0	9	0
------	--	-----	-----	---	---	---

In the Churchwardens' accounts of St. Peter's parish

1702.	Spent at y ^e Man in y ^e Moon when we went about y ^e parish	0	1	8
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But compared with other such entries the amounts here charged are extremely modest. All forms of entertainment for the people were formerly held in one of the large rooms of an Inn; the famous Mr. Pinchbeck, for instance, exhibited in 1730 a mechanical piece of work at the 'Cross' Tavern, described as "a masterpiece of art and ingenuity." The 'Cross Tavern' received th corpse of the Right Honourable the Earl of Dysart, High Steward of the Borough, where it lay in state on the 25th March, 1770. It was then the principal Inn of the town and of large extent, occupying the house where the late Mr. Neale afterwards resided, as well as that adjoining, and over the entrance at the opening leading to the Tower Ditches and called 'Cross Yard.'

In the parish of St. Mary-at-the-Quay, at the corner of Foundation Street and Lower Brook Street, stands the "Half Moon" public-house. It is said formerly to

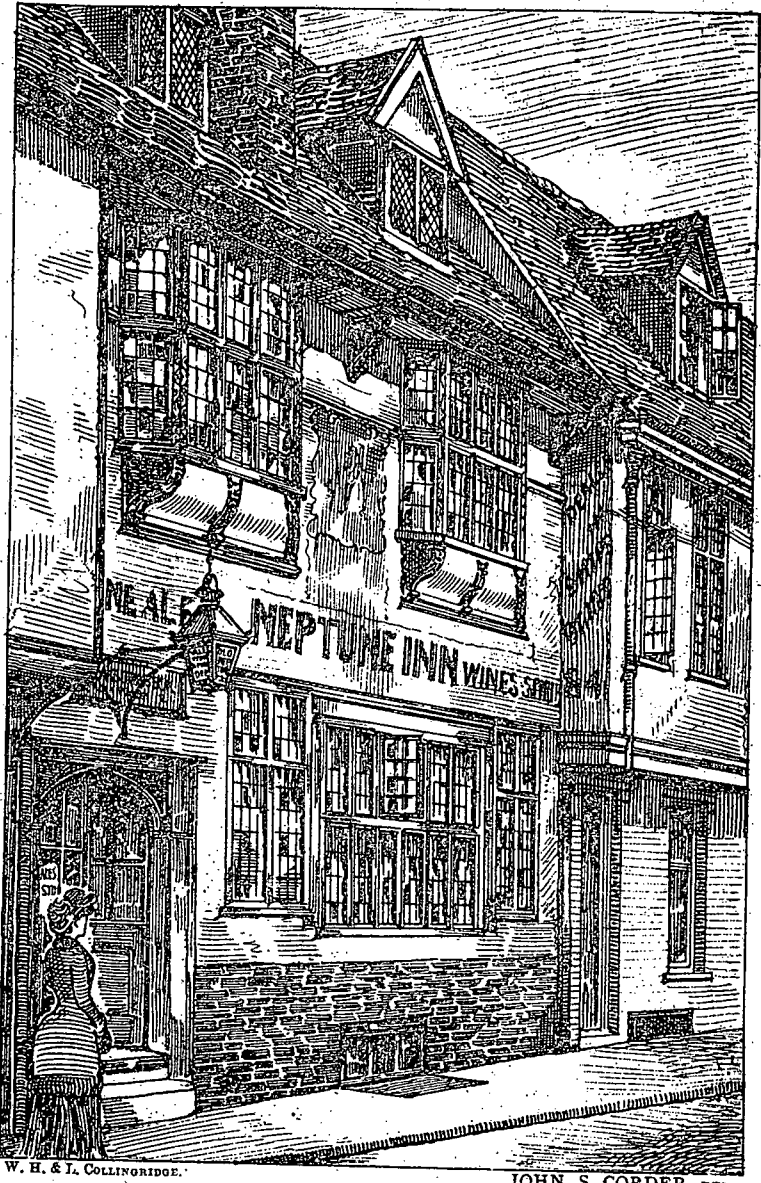
have been the residence of the great Henry Tooley, "whose deeds bespeak him blest," but there is no evidence for such an assertion. The house itself has become remarkable, mainly on account of the roughly carved corner post with its exceedingly grotesque design, which forms the subject of a satire, largely prevalent in mediæval times. It represents a fox in monastic garb, discoursing to a number of geese, while a companion is seen running off with one of the goose fraternity. The old story of "*Reynard the Fox*," doubtless suggested the illustration, which was considered exceedingly apt.* Similar representations are to be seen both in wood and stone in several of our Cathedrals and parish Churches, and seem to have been intended as a reflection on the secular clergy or parish priests, who were greatly disliked by their more secluded brethren, the monastic or regular clergy. It was also a favourite subject for illumination, and figures in the border of the Bayeux tapestry. When it is remembered that this house stood immediately facing the extensive range of building belonging to the Order of Black Friars, and in such close proximity to the parish Church on the one hand, and the Priory of St. Peter and St. Paul on the other, the keenness of the invective conveyed by this satire will be understood. Both parties seem to have engaged in this sort of thing to a large extent, but the carving in question was probably wrought at the instance of a well-to-do townsman, who had reason to upbraid the rapacious conduct of the regulars, and chose to do it in as offensive a form as possible. In the same house is an upstairs room, oak panelled throughout, with a handsome carved mantel piece in a good state of preservation. The ceiling has oak beams, the whole being plastered over and ornamented: no other ancient work remains. The house has been used as an Inn for upwards of two hundred years.

* That a wolf is intended, in allusion to the legend of St. Vedast, and not a fox, is extremely doubtful.

The "Neptune" in Fore Street, St. Clement's, was once a grand house, and most likely, originally occupied by one of the leading merchants, the greater number of whom seem to have resided in this district. Its exterior is quaint and striking; its handsome bay windows, filled with diamond shaped panes, and carved wood work, upon which the date 1639 appears, being singularly interesting. It retains much of the beautiful old work, which originally adorned its interior, several of the rooms being rich in oak carving, wainscoted and ceiled, special care and skill, as was so often the case, being lavished on the chimney pieces. One of the front rooms of the upper part, has the plastered ceiling divided into compartments, and ornamented with the tudor rose, &c. There is some old work at the back of the house, but apparently of later date than the other part. The accompanying illustration will give some idea of the characteristic features of this house.

The "Malsters' Arms," in Quay Street, is approached by a long court yard, in which fluted pillars, with ornamented caps, quite Corinthian in appearance, stand prominently forward: this type of work is elsewhere to be found on the premises. There are a series of apartments in a most dilapidated state, approached by a rickety staircase from the yard. In one of these rooms, in which as I write, mattress makers are employed, the walls are lined with the familiar wainscot, but besmeared with white wash, and greatly dilapidated. There is also a handsome carved chimney piece, formerly richly gilded and coloured, chiefly of deal, but inferior to many which are to be found in this neighbourhood. It is in process of removal to a more congenial resting place at Felixstowe, the residence of Mr. Felix Cobbold.

One of the most noted of Ipswich Taverns is the "Tankard" in Tacket or Tankard Street, which although still standing, is despoiled of its original beauty. Here previous to the transformation into a Tavern, resided Sir Anthony Wingfield, one of the



W. H. & J. COLLINGRIDGE.

JOHN. S. CORDER, DEL.

Executors of Henry VIII. The house must at one time have been a magnificent building, and the interior decoration simply superb. Formerly the large room, (that on the ground floor,) was richly wainscoted in oak, and adorned with flower wreaths and other devices; including the Wingfield Arms, (encircled with the motto of the Order of the Garter,) male and female heads (some of which stand prominently forward,) the monogram **H & A.** (*Henry and Annie*) &c. &c. On one of the panels is a curious representation of our Lord's Temptation in the Wilderness, the Tempted and the tempter appearing on the summit of a rock. But the *chef d'œuvre* is the chimney piece, a curious and magnificent work of art, which unless seen can scarcely be appreciated and understood. The interpretations of the various subjects thereon depicted, have been as varied as they are certainly strange, probably each and all are wide of the mark. The local histories, both by Clarke and Wooderspoon give full accounts; the former has an excellent drawing by H. Davy. Some years ago in 1843, the late Mr. J. C. Cobbold had the complete work removed to Holy Wells, where it may be seen very carefully restored to almost its pristine glory, and completely encircling the study. Thus the last portion of this ancient historical mansion disappeared from its original home: it is, however, satisfactory to know that it is likely to be better cared for where it now remains, and certainly will be jealously preserved.

The "Coach and Horses" in Upper Brook Street, in the parish of St. Stephen's, is comparatively modern, but it is said to stand on the site of an ancient mansion in which Charles Brandon, Duke of Suffolk, sometime resided; the assertion however rests upon very uncertain testimony.

The "Galiot Hoy" in Fore Street, St. Clement's (now the "Prince of Wales") ceased to be called by the former name in 1843. A popular fair was formerly held on what was then a wide expanse of ground in front of

this house, which brought together large numbers of people, and was the scene of much busy excitement upon the occasions of the fair being held. As might be expected from the sign, the house is situate in the vicinity of the Quay. An application for a licence for this house was once refused on the ground that the then applicant had been "convicted and imprisoned as a Cheat!"

The "Admiral's Head" in St. Margaret's parish, is an old Inn, probably the sign was originally intended to mark the gallantry of Admiral Vernon, and unlike many other similar signs, has retained its original designation throughout, although in a more generalized form. It frequently happened that Admiral Vernon was in the course of the ever constant ebb and flow of public opinion, called upon to do duty for some other public character. Lord Macaulay in his biographical essay of *Frederick the Great* speaking of his popularity after the battle of Rosbach, says, "the sign painters were everywhere employed in touching up Admiral Vernon into the King of Prussia." Anyhow the British Navy and its gallant commanders, have always had a foremost place in popular estimation.

The beerhouse known as the "Portobello," in Lower Orwell Street, is one of the few houses which still display a painted signboard, depicting the subject which the sign is intended to illustrate. A board over the doorway, which although unable to lay claim to high artistic merit, graphically represents the memorable engagement of Admiral Vernon's ship, which resulted in the subsequent capture of Porto Bello in the year 1739.

One of the most remarkable of public house signs is "The Case is Altered," which sufficiently indicates its suitability to changed circumstances, however much public opinion may waver. It is consequently to be met with in all parts of England, and is made to suit every kind of 'altered circumstance,' but the sign appears to have originated in Ipswich. The house so named is situate

on the Woodbridge Road, and as it is stated, built in 1815 to accommodate the troops quartered in the vicinity. The original sign, whatever it may have been, was removed on the declaration of peace, and the present one substituted, inasmuch as the barracks were pulled down, the soldiers disbanded, and unfortunately for the keeper of the house, the tavern was left forlorn and neglected. There are, I believe, variations of this story, but enough has been said to illustrate the oddity of the sign.

The "Crooked Billett" is a curious sign, of which no very satisfactory explanation is given. It is mostly used in country places, but a house bearing this name was as near to the town as Great Whip Street, in 1841. Handford Hall, an old farm-house near the 'Seven Arches,' was at one time licensed as the "Crooked Billett." There is a very general impression that the idea may have originated in a ragged or even pastoral staff. A house near Bridlington having this sign, has an untrimmed stick suspended over the door, with a rhyme which begins,

"When this comical stick grew in the wood, &c."

A representation of this sign found in the Harleian Collection resembles more than anything else, a limp leather band, short and broad, with the ends rounded off. The 'crooked billett,' is I am told, not an unfamiliar term for a short log of oak used in the process of fish curing, and it may be that some such article gave rise to the name as used for an Inn sign. I am a little inclined, at the risk of being thought venturesome, to suggest quite a different explanation. In Heraldry, &c., the billett is a small oblong figure supposed to represent a *billet* or letter. A crumpled letter, and a crooked billet, may without any great stretch of the imagination be taken as one and the same thing. Soldiers on furlough had generally a document in their possession, and impoverished persons ("rogues and vagabonds" they were more commonly termed) had also a "pass" to enable them to reach their home or "settle-

ment"; ere these found their way into the hands of inn-keepers and others for whom they were intended, and at whose houses such people would be probably billeted, the papers they possessed would most certainly present the appearance of 'crooked' billets. Anyhow a log of wood or a crumpled paper document, are strange objects for Inn signs, and certainly not the most picturesque or interesting object than can engage the palette and brush of a sign painter, or the chisel of a wood carver.

There was formerly a house in the Fore Hamlet, St. Clement's, which had the sign of "Wilkes' Head" intended to signalize the part played by John Wilkes in 'writing down' the Marquis of Bute. Public opinion held Wilkes in such very high esteem at the time, that his head monopolized many a sign board. But his fame was short lived, certainly in this direction, for as early as 1784—a few years after being put up, the sign had altogether disappeared.

The "Elephant and Castle" in the lower part of Silent Street, was a fine old Elizabethan Mansion, which previous to its conversion into an Inn, was first the mansion of 'Lord' Curzon, and generally alluded to as "Lord Curzon's house." Previous to its final destruction his name was to be seen in the form of a *rebus* on the wood work of a back gate. Afterwards the house came into the possession of the Bishop of Norwich, being granted for his use in the reign of Edward VI. During the Dutch wars in the latter part of the 17th Century, the house was used as an hospital for those who suffered in the sea engagements or other sicknesses while serving the nation; for sometime afterwards it was used as a malt-kiln, and has now become altogether a thing of the past. Its best remembered feature was a stately porch built chiefly of red brick, which projected some way into the street, and beneath which vehicles used to pass. In 1517, Henry's Queen, Catherine of Arragon, stayed in this house, and the King himself slept here when he visited Ipswich in 1522.

The "Ram Inn," standing partly in Quay Street, and on the Quay, is an ancient and curious house, concerning which there is a tradition (for which, however, there is no evidence) that the great and benevolent Henry Tooley was born there. A previous occupier of "The Ram" was one Noah Bloomfield, a Bell-founder, who advertized his incoming by stating that he had fitted up the house "in a genteel manner but intended to carry on the Bell Foundry as usual." A hundred years ago witnessed many a feud owing to hostilities engendered by the times. A circumstance of this character happened 12th December, 1778, which resulted in the death of the landlord of the "Ram Inn," a Mr. Thomas Nichols, in consequence of a scuffle between the press gang and a number of men assembled at the adjacent "Green Man" Inn.

The "Cross Keys," in Carr Street was a well-known coaching house, and for some time gave a name to the Street, but its present designation is as ancient as any locality in Ipswich, and can be easily traced back to Saxon times. Upwards of a century ago, two other public houses besides those already alluded to, but now swept away, were to be found in this same street, viz. "The Prince Eugene" and "The Three Crowns."

The following appeared as an Advertisement in the *Ipswich Journal* of 1736:—

"Whereas an Act passed the last Session of Parliament, entituled, 'an Act for suppressing Spirituous Liquors'; there is a clause inserted, that any person or persons that Sell Beer, Ale, or any other excisable Liquors, without first taking a Licence, shall be sent to the House of Correction. And by an Act passed 3rd of Charles II, Chap. 3, that any person or persons sell Ale or Beer without a Licence, he, she, or they, shall forfeit 20s. to be levied by distress and sale of goods, and converted to the use of the poor of the parish, where such offence is committed. This is to certify that if any person or persons presume for themselves, or any other person or persons whatsoever to sell or utter to sell any Ale, Beer, or any other exciseable Liquors, without first obtaining such a Licence, shall after this publication be prosecuted as the law directs,

By the Innholders of Ipswich."

It seems that steps were universally taken to prevent an infringement of the act alluded to, which was designed to restrain the excessive drinking of spirituous Liquors. It certainly ought to have had the happy effect proposed, since it confined the retailing of those 'pernicious Liquors,' solely to persons keeping Victualling Houses, Inns, Coffee Houses, Ale Houses, and Brandy Shops, and who exercised no trade whatever. Selling any quantity under two gallons was deemed retailing, and a Duty after the rate of 20s. per gallons was payable thereon. The persons who retailed had to enter themselves in the Excise Office and to pay £50 down for a Licence, to renew it yearly, and be licensed moreover by two or more Justices. The act of selling Liquors on a Bulk in the Streets, on a Wheel-barrow, or stand in the Field, and in Boats on the water, was entirely prohibited, as likewise was the giving them away to Servants, &c. by Chandlers and other Shops, or the paying any part of Workmen's Labour in these Liquors.

Among the Inns and Taverns of the past, not otherwise alluded to, may be mentioned: 1756, "The Crown and Chequer" (*St. Margaret's Green*), "The Dyer's Arms" (*Cock's Lane*). 1744, "The Sheers" (*Bolton Lane*). 1735, "Cherry Tree," 'with 38 cherry trees and 400 gooseberry and currant bushes,' "Noah's Ark" (*St. Clements*), "The Rummer" (*Cornhill*). Also "The Musical Clock," "The Potter's Arms" (*Potter's Field, St. Helens*), "The Insolvent Beer House," "The Jobbers Home," &c. &c. The sign of the "Pedestrians Home" may now be considered as one of the signs of the past, it having been recently changed to that of "*The Mountain Ash*." Strangely enough the house is kept by one named *Pollard* (!) I do not suppose that a pun is intended, but, as in days gone by, a certain *John Drinkwater* intimated his name to the public by a "*Fountain*," such a conjecture would not be very far fetched. In the engraving of *St. Matthew's* or *West Gate*,—given in *Grose's Antiquities of England and Wales*, there

is on either side the representation of a two storied shop or Inn having a sign board. I have not been able to indentify this house: if an Inn, it is probably one of those already mentioned.

The famous Wolsey is remembered (but only recently) in "The Cardinal's Hat," and the preaching monks in the same way, by "The Friar's Head."

At almost every period of its history, the Inn and the Tavern present a lively, but constantly varying scene of diversion and employment, with many phases of which we are no longer familiar. The hours that would otherwise have hung heavily, were enlivened by song and story, and the greater the proficiency of a companion in either of these respects, the more would he be likely to obtain the esteem of his fellows. It was at the Inn that the farmer would come in contact with purchasers for the corn, &c., which he would sell by sample; it was here also that the pedlar disposed of his wares. Even on the introduction of the weekly market which was obtainable by a royal grant, the practise of dealings of this nature continued, indeed may be said, at least in some quarters, still to exist, illustrating the well known, and to antiquaries, most refreshing proverb, that "old customs die hard."

The following curious minute which is found in an old licensing minute book under date 19th September, 1839, is worthy of a quainter age than our prosaic nineteenth Century:—

"James Adams, keeper of the Orwell Ale-house, in Lower Orwell Street, in the parish of Saint Mary Key, appeared, and having expressed his determination to treat the Magistrates with proper respect, both in their official capacity, and as gentlemen for the future, a license was granted to him to keep the said house for the ensuing year."

Several Tavern Clubs, both of a social and political character, were formed in Ipswich during the 18th century, at a time when such societies held a prominent place in the affections of certain classes of the people throughout the country. Their tendency, if we are to judge some of them only by their designations, must

have been far from elevating, indeed the ill favoured names bestowed upon most of these Clubs seems really to have been characteristic of the institution itself.

It only now remains for me to add in conclusion, that the Inns and Taverns of Ipswich, as it needs scarcely be said, are now for the most part entirely changed in nearly every aspect, and especially as far as the buildings are concerned. It is only where the Inn or Tavern is still located in some one or other of the former residences of opulent inhabitants who lived in a bygone age, and in a part of the town now given over for the most part to the poorer classes, that the barest evidence remains which may serve to give some idea of their antique character and surroundings. The Inn of ancient days was not apparently behind other habitations, either in point of architectural beauty or building construction. The court yard was deemed in most cases a necessary adjunct to a fully equipped Inn, with an external staircase leading to the principal rooms, such as is still to be met with in some of our country towns. Of course the arrangements of a house varied greatly, according to the locality in which it was situate, and the requirements of those frequenting it, but as a general rule the sleeping apartments, as also the dining and other rooms, were shared very much in common by the visitors. The interior of an early Inn, as we find it represented in old engravings, shew the beds placed side by side around the apartment after the manner of a ship's cabin, offering probably less privacy, and not fewer inconveniences. The furniture, &c., it is enough to say, was scanty and simple, but amply sufficient for the requirements of an unrequiring age. The rooms presented an exceedingly quaint, and oftentimes picturesque appearance; this was specially the case with the principal apartments, which were, as in some of the houses previously mentioned by name, heavily timbered and wainscoted throughout, and the ceiling often artistically treated, and only the long low windows, filled with the curious lozenge panes, lighted the rooms, which were rendered unusually dark

by the internal fittings. In the common room where the company gathered, the drinking vessels and ordinary utensils of a Tavern or Inn,—bright metal tankards, horn cups, &c.,—would be arranged against the dark outline of the walls, flanked by the oaken settles, black with age. The exterior may be best understood by the few remaining examples of mediæval domestic Architecture that are still left to us, especially in the neighbourhood of the ancient streets and lanes. But while few towns possess such interesting specimens of the dwellings of their ancestors as the Borough of Ipswich, there are perhaps none that can lay claim to such a rich inheritance in old institutions, surrounded as they are with memories and associations of the past so well worthy of record. A conviction that not the least in point of interest are those connected with “the old Inns and Taverns,” has led to the pleasant task of compiling this paper.

C. H. EVELYN WHITE.

APPENDIX.

“THE ASSYSE FOR BRUERS.*

QUANDO quarterim frumenti vendit^r p tribus solidis vel XL. denar⁹ et orden⁹ p xxⁱⁱ denar⁹. vel. ijs et anena p xviii^d. tuc bene possut brasiatores vendere in cinitate duas largenas bone ceruisie p. uno dinar⁹ et tres largenas p j^o dinar⁹ in burgo extra debent vend^e quatuor largenas. pro uno deif & bn. possunt. Nota q⁹ ista assisa currit p. tota anglia ex pcepto dni Regis et q⁹ ista est assisa panis et ceruisie scdm q⁹ cotinetur inscriptis mariscaleie dni regis scdm vendicoem frumenti melioris secudi & tcij. et tum Wastellus q⁹ omes alij panes cumseuqr genis sint ponderentur scdm vendicoem medij frumenti. Nec mutat^r ista assisa sine pondus panis p sex denar⁹ crescent⁹ vel distrestent⁹ in vendico⁹ quarterij frumenti et q⁹ brasiator non accrestat q⁹ in largena nisi p duodeci denar⁹ crestent vel distrestente in quarteris brasij et qui assisam panis vel ceruisie fregerint p^omo vice scdo et tercio. amercientur quarto vice subeat Judicim scilt pistor collistrigii et brasiator tumbrell. Si quis vindiderit farina modo fallaci p^omo modo gravit puniet^r. Scdo annuat tota farina. Terico subeat Judicim collistrigii Quarto abiuret villam simili modo de pistatoribz delinquentibz et carnifices q⁹ vendut carnes porcinas sup semiatas vel carnes de morina p^omo graniter amercient⁹ scdo paciant⁹ iudicui collistrigii tcio incarcerationur et redimantur. Quarto abiurent villani et hoc fiat tuncetis transgredientibz.”

* From Liber Tertius, Ipswich Great Domesday Book.