

KING EDWARD VI'S FREE GRAMMAR SCHOOL, BURY ST. EDMUND'S.

It will be interesting to many persons to learn, that the original statutes, dated 1550 of King Edward the 6th's Free Grammar School, at Bury St. Edmund's, have been discovered in the British Museum by a former member of the school—Mr. Henry Moody, of 41, Northumberland Place, London, W. They are in the Lansdowne collection, which was originally that of the celebrated Lord Burleigh. (Mus. Brit. Lansdown, 119, P.C. lxxiii, A.) They bear out the opinion of my predecessor, Dr. Donaldson, who was not acquainted with any statutes of earlier date than 1583, (Record of the Tercentenary, p. 22) "that the freedom of the school, or the full benefit of the endowment was general, and that the only distinction recognised was that between the *poor* and the *rich*, while the parallel articles from the subsequent systems of rules show how the distinction of *town-boy* and *country-boy* was gradually substituted for that of *poor* and *rich*." Hence it is manifest that the recommendation of the late Royal Commission to do away with all such local advantages is—in the case of this, and probably of similar schools, merely a return to the original principles of the foundation.

There is no recommendation, as in the Elizabethian statutes of 1583, that the masters should be "unmarried, if such may be gotten," but the 62nd and concluding statute runs as follows:—"Pædagogi sub tectis scholæ familiani ne alunto, neve lectos habento: mulieris, tanquam pestes capitales, absunto."

To the statutes are attached "Articles to be recited to them that shall offer their children to be taughte in the schoole," which deserve to be extracted at length:—

"*You shall submit your childe to be ordered in all things according to the dyscretion of the Schoolmaster and Huisher.*

You shall fynde your childe suffycyente paper, ynke, pennes, bookes, candle for winter, and all other things at any tyme requisite and necessarye for the mayntenance of his studye.

You shall allow your childe at all tymes a bow, three shaftes, bow strynges, and a braser to exercise shootyng.

You shall see diligently from tyme to tyme that your childe keep duely the ordinarye houres and tymes in comyng to the schoole, and in dyligente kepyng and daylye contynnyng of his studye and learning.

You shall be contente to receyve your childe and put him to some occupation if after one yere's experience he shal be founde unapte to the learnyng of Gramer.

If your chyde shall use at sundry tymes to be absente from Schoole (unlesse it be by sickness) he shall be utterly banished the King's Majesty's schoole.

You shall paye to the Huisher of the Schoole, if you be able thereunto, fower pence for enrollyng of your childes name."

A. H. WRATISLAW.

 HESSETT CHURCH. DISCOVERY OF MURAL PAINTINGS.

In removing the whitewash recently, several mural paintings were discovered on the aisle walls of single figures, including the Virgin, whose robe is adorned with sentences of the Credo—St. Christopher, &c.

One in the north aisle is extremely curious. It represents a male figure three feet and a-half in height, with a nimbus or an aureole, and surrounded by instruments of the passion—handicraft, music, and husbandry. These are so arranged as to form, as it were, a halo round the figure. They comprise a centre bit, a sword, a ladder, a large gimlet, shears, bellows, a mallet, a spade, scissors, a trumpet, a scythe, a saw, pincers, an anchor, a nail, axe, hammer, battle axe, pitchfork, hatchet, a ball, spoke shaver, balance, a wheel, gridiron, shuttle, awl, scourge of three lashes, another trumpet, a jug, and a playing card (the six of diamonds.) It is suggested that the figure is that of our Blessed Lord, with an assembly of Guilds surrounding him, each guild being represented by the emblem of its patron saint or the tool of its trade.

 TIMWORTH CHURCH.

During the restoration of this Church last year paintings were found beneath the whitewash covering the chancel arch and the walls of the chancel, which, from a description obtained from the workmen, apparently represented the adoration of the Shepherds and Magi.

No notice of the discovery was transmitted to the Institute until these interesting monuments were destroyed, but it is believed that some person interested in Archæology, but whose name at present cannot be ascertained, made drawings of them.

Beneath the present floor of the chancel, at least, there probably exists a pavement,