MATERIALS FOR A HISTORY OF HESSETT.

PART II.

Dedication of A will, preserved in the Bury Registry, settles the question of the Dedication of the Church. Richard Nunne, of Hessett, who deceased in 1447, bequeathed a sum of money to the high altar of S. Ethelbert, King and Martyr.

The Feast of S. Ethelbert is found in the Roman Martyrology, compiled by Usuardus towards the close of the ninth century, and printed in 1515-21,* but is not in the calendar of either the York or the Sarum Missal, although the Sarum Use had been accepted in the county of Suffolk.† In the Hereford Missal the Saint is commemorated, as in the Martyrology of Usuardus, on the 20th of May, which is "a principal Feast," and for seven days after with great solemnity, as the Patron of the Diocese and of the Cathedral. The Festival, though absent from the Sarum Missal, is inserted in the Calendar prefixed to "The Encheiridion," or "The Hours according to Sarum Use," printed in 1528 and in 1530; and is noticed in the Martyrology of Cologne and Lubeck, printed in 1490.

With the exception of the Cathedral of Hereford, and the Church of Marden, in Herefordshire, built on the spot


† Mr. Maskell remarks:—"We have proof of the acceptance of the Use of Sarum in the county of Suffolk, from the fact that one of the Ordinals of that Church, preserved in the library of the British Museum, was one of the service-books of the parish church of Rysby. Ancient Liturgy of the Church of England; Preface lviii. There is no record either of the date of its acceptance, nor of the Use which it displaced.
where the body of the murdered Ethelbert was buried, all the Churches* dedicated in his honour are either in, or upon the borders of, the counties of Norfolk and Suffolk, which formed the old kingdom of East Anglia, and the ancient Diocese of Norwich. It was only natural that the memory of a Prince, so holy and so considerate of his people as he is reported to have been, should have been treasured by his Christian subjects; and that he himself should have been early enrolled by the popular devotion in the canon of the Saints.† The monks of Bedericksworth, ever anxious to raise their monastery into eminence, seem to have attempted to turn this popular devotion to account; and, with the view of adopting him as their patron, to have spread abroad reports of his miraculous agency in behalf of their community. For the author of one of the Abbey Registers quotes from a life of S. Ethelbert the quaint remark, “that it pleased God to adorn with the miracles of S. Ethelbert the place prepared for his kinsman, the celebrated King and Martyr S. Edmund.”‡ Mr. Freeman § considers it to be a proof that “he was much thought of long after,” that his name is given to one of the great gateways leading to the Cathedral Church of Norwich, which was not founded till the end of the eleventh century. The gateway now existing is of the date 1275.

Robert Braunch, who was presented by the King to the Rectory in 1381, was not improbably the same person as was in 1384 Master of the College or

* The author of The Calendar of the Anglican Church states that six Churches in Norfolk, and three in Suffolk are dedicated in this name: Otton Belchamp, Essex, in the names of S. Ethelbert and All Saints; and Tamington, Suffolk, in the names of S. Mary and S. Ethelbert.” The three Churches in Suffolk are Falkenham, Herringswell, and Hessett; but in Norfolk I cannot discover more than five: Alby, Herringby, Larling, Thurton, and Wretham.

† The Sequence in the Mass for S. Ethelbert’s-day in the Hereford Missal celebrates his holiness as a man and a king:—

Regni culmen quamvis nactus,
Nulla carnis labes tractus,
Celebs semper existitisti,
Quia Deum dilexisti.

‡ See Yates’s History of Bury, p. 21.

§ Old English History, p. 87.
Hall of the Holy Trinity, Cambridge, now called Trinity Hall.

The Church, though of moderate dimensions, presents features of great beauty and interest, which justify a careful examination and a lengthy description. Most of these are undoubtedly due to the architects who rebuilt the vestry, nave and aisles, and tower, and erected the chapel and the porch. No records remain to explain the causes which led to the destruction of the old building, and we have little beyond the architectural details to tell us the dates of the new. I do not think that these will warrant us in fixing an earlier date than the first quarter of the fifteenth century to the earliest part of the work, namely, the vestry proper. The architect of the new work has retained certain portions of the old work; for example, the chancel with its two doors, and the door of the north aisle, which are of the late Decorated period; and a careful observer will notice that the cills of the windows of the south aisle retain the stools of the old Decorated mullions. A similar economy in the use of old material may be seen in the cills of the windows of the north aisle of Gazeley Church. The clumsy construction of the newel staircase inside the tower, at the south-west angle, (necessitated by the elevation of the belfry floor above the much-heightened arch of the tower), by which the western window is forced out of the centre towards the north, gives ground for thinking that the old Decorated tower is the core of the present tower.

Measurements

The Church, as originally rebuilt, consisted of a nave, with north and south aisles, and western tower, a chancel, and a vestry. The following measurements give its internal dimensions:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Length</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>of Chancel</td>
<td>27 5</td>
<td>13 11</td>
<td>41 0</td>
</tr>
<tr>
<td>of Vestry</td>
<td>16 5</td>
<td>8 9</td>
<td>16 8</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Breadth</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>of Chancel</td>
<td>27 5</td>
<td>13 11</td>
<td>41 0</td>
</tr>
<tr>
<td>of Vestry</td>
<td>16 5</td>
<td>8 9</td>
<td>16 8</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Length</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>of North</td>
<td>41 3</td>
<td>42 1</td>
<td>10 7</td>
</tr>
<tr>
<td>Breadth</td>
<td>8 8</td>
<td>8 6</td>
<td>10 0</td>
</tr>
<tr>
<td>of South</td>
<td>42 1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>of Aisle</td>
<td>8 6</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The eastern wall of the vestry ranges with the eastern wall of the chancel; and between the western wall of the vestry and the east wall of the north aisle a space was originally left of about 14 feet. This was at a later date formed into a chapel by the continuation of the aisle wall to meet the vestry wall; leaving the vestry to project externally 21 inches to the north. At the same time a low arch of two centres, with pier-shaft, capital, and base, resembling those of the nave arches in all details excepting the beads of the caps and of the base, which are circular instead of five sides of an octagon, was opened into the chancel; and another like to it into the aisle. The window in the north wall is of the same design and good workmanship as the windows of the aisles; and was most probably removed to its present position from the east end of the aisle, where it had originally been placed. At the same date the walls of the vestry which batter considerably from the plinth, were heightened without a batter; the old cornice, with two gurgoyles on the north, being retained; and a solar was constructed above it either for a priest or an anchoret. The restorer has within the last ten years obliterated many interesting details in the interior. Before the eastern wall of the chapel was re-plastered there were visible the richly-moulded base; and also marks of the embattled parapet which the vestry originally had. The vestry, which measures internally 13 feet 11 inches by 8 feet 9 inches, has a late flat-headed three-light window in the eastern wall, inserted most probably when the building was heightened; and immediately above it is the single-light foliated flat-headed window of the solar.

The history of this structure is written in an inscription, in black letter, which, commencing at the East, runs along the cornice of the solar, the chapel, and a portion of the aisle:—Prep for the s[owles] of shon yoo & katrynne hys wnf the qweche h[at]h mad y chapel avery depl hepteynd y westry & batpl-mentyd y hele.

The letters owles have been designedly injured, but are
AVRP Vul

FROM THE INSCRIPTION ON THE OUTSIDE OF THE NORTH WALL OF THE VESTRY OF HESSETT CHURCH.

SCALE, \( \frac{1}{4} \)th OF THE ORIGINAL.
still legible; and the word following *qweche* has been almost destroyed by the insertion of a leaden spout beneath the gurgoyle; two letters remain perfect, *i* at the beginning, and *j* at the end; but by comparing the lower portions which remain of the other two letters with letters in other parts of the inscription, it will be determined at once that they are *a* and *t*. The inscription is in itself remarkable, as well for the beauty of the lettering, of which specimens are given, as for two words which it contains, *qweche* and *æwery deyl*. In *qweche* the employment of *qw* for *wh* or *hw* is an instance of Northern usage prevailing in the East Midland district.* Robert Manning, of Brunne, or Bourne, in his work “The Handlynge Synne,” which he began to compile in 1303, uses “euery deyl” very often; sometimes as one word, more frequently as two; and always at the end of a clause. Thus he writes in The Prologue:—

“Handlyng yn spechē ys as weyl
As handlyng yn dedē euery deyl.” 116.

And in line 12,240 of the poem:—

“At the cherche y shroue me weyl
Plenerly of euerydeyl.”

The expression signifies *every bit, the whole of*. So that the words of the inscription “mad y chapel æwery deyl,” mean, “built the whole of the chapel,” that is, from the ground; whereas he only heightened the vestry.

But the spelling of *æwery* is also to be noticed. The diphthong at an early date had given place to the simple *e*. The latest use of it, given in *A Dictionary of the Old English Language*, by Stratmann, is in The Brut of Layamon, written in the Worcestershire dialect in 1205.

The vestry and chapel must have been finished before 1492, for in that year John Hoo died. His will, which was

---

* Mr. Richard Morris in Grammatical Notes, Appendix II. to *English Gilds*, published by the Early English Text Society, notices that the East Midland Gilds employ *qw* for *wh* or *hw* (as *gwat* for what); but that the London Gilds (as well as the Cambridge ones) contain no instances of *qw* for *wh*. P. 460.
made in 1490, was proved in 1492, and is preserved in the Bury Registry; in it he bequeaths to the fryers of Babwell xvs., and a like sum to the fryers of Sudbury, "to have a trentall of seynt gregore for my soule and for the soule of myn wyffe Katteryyn." This mention of "myn wyffe Katteryyn" identifies him as the John Hoo named in the inscription. And as he bequeaths nothing to his wife, but mentions his children and his grand-children, we may conclude that Katrynne pre-deceased him, and that he probably built the chapel after her death; it cannot be of a date much earlier than 1480.

The embattled Parapets. The concluding words of the inscription, "and batylmented the hele," that is, the north aisle, draw attention to a very striking feature of the Church, namely, the embattled parapets, which are on all parts of the building except the chancel. In all, the coping is continued up the sides of the merlons, and forms a continuous line round them. The parapet of the tower, to be described later on, surpasses all in beauty; but the parapet of the south aisle is very beautiful, and the earliest in date. Here, all the merlons, except the central, are pierced with long panels, of which the heads are trifoliated, and the squares beneath the crenels are pierced with quatrefoils. The central merlon has a sunken panel, with trifoliated head, and carries a pinnacle set diagonally, which is continued down the face of the sunken panel to the plain band above the cornice; the construction is more clearly shown in the engraving. At the eastern and western angles is a pinnacle set square.

In the parapet of the nave the merlons are alternately of pierced and sunken panels with trifoliated heads. Each of the sunken-panelled merlons carries a pinnacle set diagonally; and beneath each crenel under the coping, and between two narrow sunken panels with trifoliated heads, is a quatrefoil pierced, holding in the cusps alternately a shield and a four-leaved flower. The parapet is returned at the east end, and runs up the gable at right angles to the line of the slope: a most unpleasing construction,
† S. Ethelbert, K. & M., Hessett.

View of Chancel and Vestry,
with Details.
Nave Parapet.

Aisle Parapet.

Tomb in Churchyard.

Cornice to Aisle Roof.

Priest's Door.
which distorts the two outside and the central panels. Above the central merlon are the remains of a cross; and on the merlons right and left of the central are pinnacles set diagonally, at right angles with the horizon, and not with the slope. The pinnacles at the angles are set square.

The architect who designed for John Hoo the battlement of the north aisle has made an inferior copy of this. The increased width of the pierced panels and of the cusped openings, and the clumsy manner in which the return up the eastern slope of the vestry is finished, contrast unfavourably with the elegant design and finish of the parapet of the nave, and betoken want of skill in the designer.

The Exterior

The chancel is a late Decorated building, having on the south angle a diagonal buttress of two stages, terminating in a gablet. The base of the south wall and of the buttress is formed of a bead with a single reversed ogee moulding, overhanging a plinth of ashlar, beneath which run a chamfer and a band of Barnack stone. The east window has three lights with cinquefoiled heads and moulded mullions; and a hood-mould, of which the terminal heads have been destroyed. The tracery is uncommon, if it be not unique, for Mr. Freeman has not represented the like. It is formed of two ellipses below and one circle above, all three filled with "the flambouyant translation of the wheel tracery." Over the window is a niche with a hood-mould that is returned; and to the north of the window, just above the level of the cill, is a shallow sunken oblong panel with a frame of Perpendicular mouldings. The eastern wall, which is rough-cast, is gabled; and has a flat coping surmounted by the remains of a weather-beaten cross. The gable is very much depressed towards the apex; and a glance at the roof, which is covered with lead, will show that it has been considerably lowered, and mutilated in form; and that the gable was depressed to fit it to the changed elevation of the roof. The priest's door, which has been worked afresh after the pattern of the old, has continuous mouldings and a hood-
mould of good character. On either side of the doorway is a two-light window of reticulated tracery: that towards the east is of modern construction, and has been inserted in the place of a Perpendicular supermullioned window of three lights. It is to be regretted that this window was destroyed, and with it a small lancet window, with a trifoliated head and a hood-mould that was above the priest’s door: but the destruction of these two might have been pardoned, if the ruthless hand of the restorer had not most unnecessarily removed a small flat-headed window, which had been inserted between the Perpendicular window and the eastern wall; and which, when the description of the interior is given, will be found to have a special interest attached to it.

The north and south aisles have on the side three Perpendicular windows of three lights, super-
mullioned and transomed with cinquefoliated heads beneath; and at the west end: a window of similar design: the window at the east end of the south aisle is Perpendicular, of three lights, with cinquefoliated heads, supermullioned. The splays of all are panelled both on the outside and on the inside: and each has a hood-
mould which is returned; and the return is continued into the buttresses in all except the chapel window. The hood-mould of each of the windows at the west end is returned, and is continued into the buttress, but not into the tower. There is a buttress at the angle of each aisle set diagonally, and a buttress between each window; all are of good projection; and of two stages, and terminate in a slope beneath the cornice of the parapet. The door of the north aisle is late Decorated; and of the south aisle late Perpendicular, with continuous mouldings. Their position will be seen on the plan to be at the extreme west of the north and south walls of the aisles. A south porch was added towards the close of the fifteenth century, measuring internally 13 feet 6 inches by 10 feet 6 inches.

In the clerestory, which is of considerable elevation, are four Perpendicular windows, of three lights, with cinque-
foliated heads, and supermullioned. A careful examination

View of South Porch, Tower, &c.
of the junction of the walls with the tower has led me to think that a lower clerestory was originally designed. For, up to a certain point the clerestory walls are built into the buttress of the tower; but above this they are simply built against the buttress, which had been previously completed, and not even jointed into it. The architect seems to have grown dissatisfied with the original elevation of the clerestory, and to have sought to remedy it as economically as he could, without disturbance of the buttresses. The surmise is strengthened by an examination of the work in the interior. There remains above the chancel arch the weathering of the roof of the Decorated nave, which runs down to the string-course moulding, above the nave arches. But, above the tower arch, at the very least four feet higher than the string-course moulding, and immediately under the pendant post, starts another weathering, which could be traced throughout, until the Churchwardens obliterated it in the present year by a coat of whitewash, with which they have also disfigured the other walls of the Church. The elevation and the slope of the weathering forbid the supposition that it could have any connection with the roof to which the weathering over the chancel arch belonged. Again, in the first chamber of the tower there is a single-light window on each side; that on the eastern side, which gave into the Church, but is now blocked up, has its cill eighteen inches lower than the cills of the windows on the other sides; and the window itself is of smaller proportions. This lower position and diminished size are not needed with the present roof; but were almost necessitated by the lower elevation of the roof of which the weathering remains. Again, the walls of the arcade, between the responds and the tower, are incorporated into the buttresses from the base upwards, so that a squench is avoided; and this construction is carried as high as the disused weathering; but above that point, as on the outside, the clerestory walls are simply plastered against each buttress, which must have been previously completed. It may be surmised from these facts
that the tower, the aisles, and the nave arcade as high as the string-course were built up together; and that according to the original design the clerestory was much lower, and the window cills were made to rest upon the string-course, after the construction seen in S. James's Church, Bury S. Edmund's: but that the lower clerestory turning out ineffective, as any one who pictures it to himself from the exterior will see that it must have been, the present was built; very possibly under the direction and after the designs of another architect, who retained the parapet designed by his predecessor. Whether the roof was ever constructed as originally designed, I do not pretend to say. Mr. Hartshorne has remarked* that "churches were progressive in their erection, commenced by one person and finished by his successor;" "which will at once explain why incongruities so frequently exist, and why we see such perpetual modifications and adaptations." The very considerable batter of the walls in the interior above the string-course makes it clear that the architect, who directed the building, had misgivings lest a greater weight should be placed on the piers than they were originally calculated to carry, and sought security by this expedient.

The Exterior The tower is of split flint-work, square, and of the Tower, three stages, with an unusually ornamented parapet. On each face of the second stage is a single-light trefoiled-headed window with a hood-mould; and of the belfry stage a window of two lights. The buttresses are of four stages, set diagonally; in width two feet, in projection at the north and south angles of the base nearly five feet; they terminate in a plain slope which starts at the set-off of the belfry stage. The base consists of a bold bead and single ogee moulding, overhanging a plinth of "flush-work" in three rows of alternate squares of Barnack stone and split flint.

The west window, which is not central, but nearer to the north side, is Perpendicular, very depressed, of three long and narrow lights with cinquefoiled heads, subarcuated with

complementary light, and the fenestellæ transomed. The hood-mould is carried below the level of the springing of the arch to the bottom of the tracery; and above the hood-mould is a relieving arch formed of narrow strips of stone alternated with split flint. The belfry windows are all four alike, of two lights, with cinquefoiled heads and alternate tracery, the centre figure being an irregular quatrefoil. They are transomed, about a third way up the lights; and beneath the transoms, which have on their underside a string of Tudor flowers, are panels, carrying a shield within a geometric figure, and separated from each other by a narrow sunken panel with trefoiled head. The belfry window on the west side is not central, but immediately over the west window on the first stage.

The parapet is of two stages, and stands on a bold overhanging cornice, with an ogee hollow; in which is a quasi-gargoyle, not central, but over the belfry window; an ingenious and successful device to disguise the eccentric position of the window. The upper stage is a battlement of five merlons and four crenels, with a crocketted pinnacle at each angle of the tower, and on the central merlon of each side an angel holding a shield. On the north and south sides the long panels in each merlon are pierced with trefoiled heads; on the east and west sides the outer panels only are pierced, the others being sunken and solid; but all the panels, whether pierced or sunken, have at their base a bold Tudor flower, erect, and reaching a fourth way up the panel. Beneath the coping of each crenel is a string of Tudor flowers, of different design in each of the four spaces; and under this a quatrefoil, carrying a shield in the cusps, between two sunken panels with trefoiled heads. The first and third shields bear each the letter I; the second and fourth bear each the letter B. The battlement is separated from the lower stage by a cornice, with a central gargoyle, and with a string of Tudor flowers immediately beneath it. This string of flowers surmounts five geometric figures, of a square upon a circle, which are separated from each other by a sunken panel with trefoiled head; and the flowers are
of different design over each of the five figures. In the central figure is a Swan sessant, which, on the east side only, turns its neck over its back. The other four figures each bear a shield; and on the first and the third of them is the letter I; on the second and fourth the letter B.

It is hardly possible to convey by words a correct idea of the beauty of this parapet, which is remarkable, even in a county which can boast of so many exquisite parapets. Yet it has great interest as well as beauty, from the occurrence of the Swan, in conjunction with the letters I and B. There can be little doubt that these are the initials of the person who caused the tower to be built; but there remains an enigma to be solved; namely, whom the initials I. B. denote, and by whom the Swan, the badge of the family of Bohun, could be legitimately placed upon the work.

 Tradition makes John Bacon the builder of the tower. The family of Bacon had lived in Hessett from the time of Henry II. Richard Willyam, in 1459, appoints John Bacon an executor of his will; and other Hessett wills, preserved in the Bury Registry, show that from 1462 to 1513 there were in Hessett a John Bacon, the elder, and another John. That the Hessett branch of the family was possessed of considerable wealth is evident from the will of Stephen Bacon, who unquestionably belonged to that branch; and who, in 1444, left lands in the town and fields of Hessett, Rougham, and Bradfield Monachorum to his only son John. And as the architectural details enable us to fix the date of the erection of the tower about the middle of the fifteenth century, it may be that this John, the son of Stephen, was the builder of it. If the initials I. B. had not been accompanied by the badge of the Swan, there could have been little room for questioning that he was.

The possession of the Manor of Lovaines, in Drinkstone parish, and of lands in Hessett, by Henry Lord Bourchier, afterwards Earl of Essex, led me for a long time to think that he or his wife were in some way connected with the building. In the 51st year of Henry III., Muriel, the widow of Matthew of Lovaine, had a grant of the Manor of
Drinkestone Hall or Lovaines, and of a market and a fair. Matthew de Lovaine succeeded to the Manor, which descended to his son John Lord Lovaine, who married Margaret, daughter and heiress to Thomas de Weston, and died in the 24th year of Edward the Third, leaving two daughters, Eleanor and Isabel. Isabel died without issue: Eleanor married Sir William Bourchier, Knight, who became Baron Lovaine in the right of his wife. Sir William Bourchier, son and heir, succeeded on the death of his mother, in the 21st year of Richard the Second, as Lord Lovaine, and was created Earl of Eu in Normandy, in the 7th year of Henry the Fifth. Mr. Gough, in a most interesting paper on the Swan of Buckingham, published in The Records of Buckinghamshire,* says that "William Bourchier, Earl of Eu, married the Lady Anne of Gloucester, widow of Edmund, Earl of Stafford, and so became entitled to the cognizance of the Swan." He died in 1421, and was succeeded by his son and heir Henry, Lord of Lovaine and Baron of Eu. This Henry succeeded to the Barony of Bourchier on the death of Elizabeth, daughter of Bartholomew Lord Bourchier, and was created Viscount Bourchier in 1447, and afterwards Earl of Essex in 1461. He married Isabel Plantagenet. On the 6th of March, 1440, he was admitted, together with Humphrey Earl of Buckingham and others to the Fraternity of the Abbey of S. Edmundsbury. Fraternity† was considered by the monks, who admitted to the privilege, not only to confer great spiritual benefit to the person enrolled from a participation in their prayers and devotional offices, but to carry with it obligations also; and to secure favour and protection to the community. Hence it was that Wicliff denounced "lettres of fraternity" as one means used by

† At the end of the Exeter Pontifical, in a later hand than the earlier portion, is the Form of admission to Fraternity, which concludes thus:—"Magister ad petentem dicit we take yow maister N. into oure Bretherdon, graunting to yowe the spiruall parte taking of all masses, matynes, evensongis, priaours, fastingsis, abstinenecis, wackis, laboros, and other good dedis, the whech to the prysing of God buthe don among us, and all oures." Liber Pontificalis. Edited by Ralph Barnes, Esqre. Exeter, 1874.
"the freres for wynning of worldli good or worldli worship that thei coveten;" and that Piers Plowman wrote:

"For while Fortune is thy friend, friers will the love,
And fetche the to their fraternitie." f. liii., b.

If I could have dared to have retained the idea which first struck me, that so great a person as Isabel Plantagenet would omit the armorial bearings of her family and adopt a Badge of her husband's, I might have been satisfied with the conclusion that the initials I. B. are the initials of Isabel Bourchier, Countess of Essex; and that piety had led her to a religious work worthy of the wife of one who was both a landowner in Hessett, and a frater of the Abbey. And as "Badges were used by their owners for every variety of decorative purpose, because they were well known and understood;" the Bohun badge, the Swan, would not be out of its place alongside of her initials. But the coat of Henry Bourchier, Earl of Essex, and of his wife Isabel, which is emblazoned on the first page of a Psalter, written about the middle of the fifteenth century, convinced me that the supposition could not stand; and that if Isabel had been the builder, her arms, and more probably the Bourchier knot, would have appeared upon the tower. The coat emblazoned here is:—Quarterly, 1 and 4, Argent, a cross guules: 2 and 3, Gules, a fess argent between 12 bezants disposed above 3 and 3; below 3, 2, and 1: impaling quarterly, France and England, a label of 3 points argent, each bearing 3 torteaux. Supporters, two eagles argent, armed and beaked or; the bird on the left stands on a fetterlock or, and Bourchier knot.*

There is, however, another, and a more probable, way of accounting for the Swan.

In 1454 John Boon, or Boone, or Bohun, was elected Abbot of St. Edmundsbury;† and held the Abbacy until his

---

* This Psalter is "MS. Reg. 2. B. xiv.," and has in it a record of her decease.

† Dugdale, Monasticon, Vol. III., p. 115.
death in 1469. He is one of the few Abbots of, whose birth and antecedents nothing is known, and of whose doings after his election little is recorded.* It appears that branches of the family De Bohun were settled on the borders of Suffolk, and in Suffolk, in the reign of Edward I. In 1274 Alicia de Bohun held the Manor of Riddlesworth, in Norfolk, which in 1275 was in the possession of John de Bohun.† John de Bohun, son and heir of Franco de Bohun, of Midhurst, Serjeant of the King's Chapel, and sealer of writs in the reign of Edward I., who died in 1284, had lands in Pakenham.‡ His son John had in Pakenham a messuage and one carucate of land; and also lands in Elmset, Offton, and Somersham; and was the owner of Elmset;§ and the son of this John had a grant of the Manor of Elmset.|| In 1329 William de Bohun had freewarren in Elmsete, Eston, Somersham, and Focketon, Suffolk;¶ and a family bearing the name of Bohun was located at Fressingfield ** some years before the election of John Bohun to the Abbacy; for another John Bohun, who had acquired an estate there by marriage with the heiress of Robert Dallinghoo, died in 1458, leaving five children, of whom Edmund and Richard were his executors. If John Bohun were connected with this, or with some of the other branches of the great family of Bohun resident in, or near to, Suffolk, he may have obtained the Abbacy through the powerful interest of Henry Bourchier, Earl of Essex, who, as is stated above, was admitted into fraternity in 1440: "for in the elections of the

* "A moated building in Fornham All Saints, converted into dwellings, called Aldridges, near the Church on the North side, occupies the side of Aldreds, which was an occasional retreat of Abbot Boon." Gage, Thingoe Hundred, p. 243.


‡ Davy's Suffolk Pedigrees.

§ Davy's Suffolk Pedigrees.

|| Ib.


** S. Wilton Rix. The Diary and Autobiography of Edmund Bohun, Esqre. Introductory Memoir, p. vij. In the deeds at Fressingfield the name is spelt Bown, Bourne, Bohn, Boun, and Bohun.
Abbot interest was often used, and sometimes in a very boisterous form."* And as Badges were the insignia, not of eminent personages only, but of "powerful houses; † and were borne by all the followers, retainers, dependants, and partisans of those personages and houses;" and "were used by their owners for every variety of decorative purpose, because they were known and understood;" and would readily and certainly distinguish the person bearing them: Abbot Bohun, even though he were sprung from a cadet of the great house, might very reasonably have considered himself to be so far of the house as to be entitled to wear the badge.

It remains to be noticed that the Swan appears upon the tower with closed wings, but neither gorged nor chained. It occurs also with closed wings and without coronet and chain above the arms in a seal of Humfrey of Bohun, Earl of Hereford, the grandfather of Alianore, widow of Thomas Woodstock, Duke of Gloucester; and also in the brass of the Duchess Alianore, in S. Edmund's Chapel in Westminster Abbey, who died in 1399; intermingled with Swans gorged and chained and with opened wings.‡ The direct line of the family of Bohun. terminated in the Duchess Alianore and in her sister Mary, who married Henry of Lancaster, afterwards King Henry IV. "The Swan became the Badge of both their husbands; and it has been supposed, with great probability, that they first added the golden coronet and chain."§ If Abbot Bohun were, as I suppose, a descendant from a cadet of the great house, he would naturally take the Badge, as originally borne by the house, without the augmentations made by the husbands of the last of the direct line.

But did John Bohun build the tower at his own cost? and are the letters I. B. his initials? It is very possible, and far from improbable. The solidity and beauty of the

† Mr. Gough, Records of Buckinghamshire, Vol. III., p. 249.
‡ Boutell's English Heraldry, 228.
§ Ib., p. 256.
tower prove that it was rebuilt by some one who was able to expend a large sum upon it. And as the Manor of Hessett, and the advowson of the church, belonged to the Abbot, this rebuilding would be a fitting work for John Bohun, and the decoration of the Swan a proper use of the Badge.

If the initials were upon the tower only, this solution might be deemed satisfactory: but they are found also upon the porch, in a monogram, which is repeated upon the lid of a stone coffin in the churchyard near the porch. The monogram upon the coffin can hardly be any other than that of a John Bacon: and, if it be, the monogram upon the porch is also that of a John Bacon. And if we adopt the opinion that the initials upon the tower are also John Bacon's; we may suppose them to indicate that John Bacon built the tower, and placed the Swan upon it, to record that the work was done when John Bohun was Abbot.

It is very difficult to account for the absence of the armorial bearings of the Bacon family. That they were entitled to bear arms, and that they bore them, is asserted by all who have traced their pedigree, and is confirmed by a shield existing in the church. William,* the brother of Robert, the first of the family we find mentioned by the name of Bacon, was settled at Monk's Bradfield in the reign of Richard I.; and he is taken notice of among the knights bearing banners in the reign of King Philip II. of France. He bore† for his arms a beech tree proper in a field argent. According to Cox,‡ in the reign of Edward III. the Bacons of Hessett assumed the arms of D'Anvillers, or D'Avilers, of Arwerton; upon the marriage of Isabella daughter and co-heiress of Sir Bartholomew D'Avilers: Argent, 3 escutcheons gules, with this augmentation, on a fess engrailed as many mullets or. But a more probable account is given by the Rev. F. Blomefield in a manuscript pedigree of the Bacon family, on the authority of Mr. Scipio Squire;
who "states in his book" that this coat was granted to William and his son Stephen Bacon and their heirs in the time of King Henry V. However this may be, these, impaled with Rowse of Dennington, are found upon a bench in the south aisle; and in the Visitation of Suffolk* in 1560 are given as the arms of Thomas Bacon, of Hessett, Esqre.; who married Ann daughter of John Rowse of Dennington in 1513 and deceased in 1540. Sir William Betham† remarks that, "the Bacons of Hessett were, from the first, men of the shade, not camp, and therefore, in those ages, more affected to hieroglyphical devices and rebuses than armorial escutcheons;" but he gives no reasons for the statement. Unless he had something more on which to form his judgment than the single occurrence of a hieroglyphic device upon Hessett church, he seems to have drawn a very wide conclusion from a very narrow premiss.

But whether we give the building of the tower to John Bohun, or to John Bacon, the Badge of the Swan will fix the date of its completion to be somewhere between the year 1454, when John Bohun was elected, and 1469, when he died. That other portions of the church were in process of re-erection in 1459, appears from the will of Richard William, Rector of Hessett, who bequeathed vis. viiid., ad reparacionem sive ad fabricam ejusdem ecclesiae; and that portions were unfinished in 1473 may be gathered from the will of John Heyward of Hessett, who gave xxs. to the fabric of the church.

The porch is of a later date than the south aisle; for it is built into the diagonal buttress of the south-west angle, so that its western wall ranges with the western wall of the aisle. The base consists of a bead, above a double reversed ogee moulding, which overhangs a deep plinth of Barnack stone, ornamented with a variety of geometric panels originally inlaid with split flint: and beneath the plinth runs a wide chamfer surmounting a plain stone band. The bead and mouldings are mitred round the

---

* Harleian MSS. 891.
Elevation of South Porch. (RESTORED)

Flint Panelling on Buttresses, &c.
buttresses which are set diagonally. On the plinth of the western side the four central panels carry the letters G. S. K. B.: and on the plinth of the front, the panel nearest to the doorway on the west is charged with M, and that on the east with I.H.S. The eastern and western walls, of flushwork, are each pierced with a two-light window, prepared for glazing if not originally glazed, cinquefoliated, supermullioned, and of subarcuated design, beneath a depressed arch, with a hood-mould continued downwards below the springing of the arch to the bottom of the tracery, and terminating in heads. The cornice and embattled parapet are a very careful and well-wrought re-production of those of the south aisle; into the wall of which they run just below its cornice: the centre merlin of the western side carries a stool for a figure or pinnacle: and a sharp eye will at once detect the unaccountable insertion of a large quatrefoil under the crenel to the north of this. The buttresses are set diagonally, and are of two stages, terminating in a slope: they are of ashlar on their faces and front sides and of flushwork on their northern sides. The outer doorway is of three orders, of which the centre is the largest, carried by shafts: all three shafts have good capitals; the outer and the inner have good bases; but the central has none. The doorway stands within a square frame, formed by a label, which is continued through to the buttresses on either side, and by two mouldings which rise from a fourth shaft, from which also springs the outermost moulding of the arch. In the spandrils are S. George on the one side, and the dragon on the other; evidently, as I conceive, an allusion to the cradle of the Bacon family in West Suffolk, S. George's, alias Monk's, Bradfield. Mr. Drayton Wyatt informs me that similar spandrils, with S. George and the Dragon, exist over the porch-door of Great Bromley, Essex, which is dedicated to S. George. This carving of S. George and the Dragon, together with the monogram I.B. which occurs among the very beautiful panels on the buttresses, and which is reproduced on the coped coffin-lid that lies to the east of the porch in the yard, leads me to think that the porch was;
erected by John Bacon. I conjecture that he is the John Bacon, of Hessett, who died in the year 1513. The space on either side between the door-way and the buttresses, is panelled up to the label; as is also the contiguous side of the lower stage of each buttress. Above the label on projecting brackets stand three niches, the central semi-hexagonal and higher than the two outer, which are semi-elliptical: all three have vaulted and elaborately groined tops internally, under projecting canopies, which are enriched with crockets and finials. These niches are separated from each other by three narrow panels, and from the buttresses by two narrow panels, one above the other, with trifoliated heads, the lower panel sunken, the upper panels pierced: two similar sunken panels occupy the space above each canopy under the embattled parapet. At each angle stands an angel holding a shield. Unfortunately the upper portion of the parapet above the canopies has been destroyed, but sufficient remains to guide to a perfect restoration, as will be seen from the drawing of the elevation. The roof of the interior is fairly panelled: and close to the doorway in the south-east corner, not attached to the wall or to the floor, is the base of what might have been taken for a benatura, if it were not of such unusually large proportions; it is most probably a piece of the base of a churchyard cross; though it must be owned that it does not seem to have any connection with the shaft that was found in the well that formerly existed in the churchyard.

In addition to the shaft of the cross there is still remaining in the churchyard, the slab of the tomb of William de Redenessc; the tomb itself, which existed at the time of Dr. Davy’s visit, has been removed, and the inscription can now with difficulty be deciphered. Near the porch, on the eastern side, is the coffin-lid of John Bacon, with the monogram, and another, without inscription, like to it. They are both of the dos-d’ane form; with a bold circular moulding running along the top and terminating at the narrow end in a calvary; but they are without the transverse mouldings at the broad end which usually form the arms of a cross.
Beneath a large and very old holly tree directly opposite to the porch a group of seven coffin lids has been collected, all of similar construction: and to the north of the church lies the greater portion of another lid, slightly cope, with a richly-carved cross upon it.

The chancel arch is perpendicular, and less than equilateral, and too plain to call for description. The rood-screen, of considerable merit, originally carried a loft upon a coved-cornice ornamented with small ribs; for the shafts and capitals, from which the ribs sprang, still remain. The rood-loft was approached by a newel staircase in the wall at the east end of the nave, through an unusually narrow and low doorway, only twenty inches in width, and five feet four inches in height to the top of the arch; the upper doorway is of even smaller dimensions; both are too narrow and too low to admit of the passage of the deacon in his dalmatic for the reading of the Gospel: and the staircase can have been used only by the sacristan or the acolyte who tended the rood and the lights. From the position of the top door-way it is clear that the cornice of the rood-loft must have projected nearly three feet. In each of the two panels of the lower part of the screen, to the north of the door, is a singular opening, escutcheon-shaped, in measurement three inches by two inches and a-half, apparently designed to give a view of the altar to worshippers, in certain parts of the front seats, or when kneeling before the image of S. Ethelbert. The screen has been re-painted in very good taste; and, wherever traces were visible, in the ancient colours and patterns: and an attempt has been made to give a finished look to the mutilated top by the addition of a crest of flower ornament and of finials: but although too much praise cannot be given to the accomplished amateur who designed and with her own hand executed the work, it must be confessed that the additions are not in keeping with the rest of the screen. The roof is entirely hidden by mortar and wash; and has been much mutilated: apparently it was waggon shaped. The old seats remain; they are
returned against the screen; and are unusually low with a wide book-board: the moulding of the so-called Dean's stall is finished with the figure of a mitred Abbot; and the spandrels of the panels contain the pelican in her piety and other figures; but the workmanship is not remarkable. The sedilia, of three steps, occupy the window-cill; there was no piscina, nor any trace of one in the wall, before the restoration of the chancel a few years ago: but in the process of removing the Perpendicular window, of which I have already spoken, fragments of an old piscina were discovered, from which the existing one has been copied; and the old basin, octagonal and fluted, has been re-placed in its proper position. In the north wall, about two feet from the east wall, is a small quatrefoiled lychnoscope or squint, five and a-quarter inches square, pierced into the vestry, through the back of the fenestella of a piscina on the vestry side of the wall; at the height of three feet from the floor of the chancel. This lychnoscope was directly opposite the small square-headed window, of which I have already lamented the removal; and may have been in some way connected with it.* As there remains still so much to be learned of these curious openings, it is mortifying to find that a feature has been removed, which might have helped to throw further light upon their use. All the glass, with the exception of one figure in the east window, is modern.

The vestry is entered by a late Decorated doorway; the door itself is good; framed, with over-lapping planks; studded with nails, and ornamented with some very good iron work. On the inside, immediately below the top hinge, and above the bottom hinge, are two large blocks, extending right across the door, each containing a lock, with different keys. The parish chest is banded with iron, and is protected by a complicated system of lockwork, which requires three keys and a screw of peculiar construction to open it: in this chest have been preserved the two great archæological treasures of the church, the

Burse or Corporas-case and the Sindon or Pyx-cloth, which have already been described. The piscina, of which the bracket is gone, although the bason is perfect, has a credence shelf immediately above the squint: which I conceive to be evidence that there was an altar in this vestry: Some ancient tiles of good character and workmanship remain; and in the western wall is the original square fire-place with chimney; at the top of which on the outside, but hidden by the parapet, is an octagonal shaft, covered with a head-stone or lid or cap, that is fluted on the underside with six flutes to allow the escape of the smoke. A rude ladder leads up to the chamber above; formed of two solid beams, four inches by three, chamfered on the underside; to which on the upper side are pegged or nailed risers, made of squared timbers cut diagonally, six inches in height, and six in width. Similar step ladders are to be seen, as I am informed by Mr. Drayton Wyatt, at Clare in Suffolk, and at Mountnessing in Essex. At the top of the staircase is a heavy trap door of oak, banded with iron, and studded with nails, and furnished with a lock; whence it may be presumed that the solar was a place for the secure keeping of the Church goods, as well as a dwelling for a priest.* In a pedigree given by Dr. Davy, Nicholas, the son of John Bacon, Chamberlain of the Exchequer, Secretary to the King, Master of the Rolls, and Dean of S. Martin’s-le-Grand, from the 1st to the 7th of Richard II., is styled “Capellanus de Hessett.” This has led me to think that a chantry was placed in this vestry; which was erected a little earlier than, or about, the date of the chaplaincy of Nicholas Bacon. I have searched in vain for the list of Suffolk chantries, which must have existed, though it is not now to be found: for “in 1555 or 1556 Nicholas Bohun accounted to the collector of the rents of the late chantries in Suffolk.”† But though there exists no direct evidence of a chantry, beyond the fact that

* “Chantry Chapels were sometimes chosen as the safest places for keeping things of value.” The Church of our Fathers, Vol. III., p. 115.
† See the Introduction to The Diary and Autobiography of Edmund Bohun, Esquire, by Mr. S. Wilton Rix.
Nicholas Bacon was Chaplain, the vestry has two marks of the residence of a chantry-priest or ankret; the squint directly opposite to the small low window on the south side; and the fire-place. Nothing now remains in the solar but a few fragments of stone carving; and some pieces of painted glass, of great beauty, which were removed from the chancel windows, and ought to be replaced.

The Interior of the Nave.

The nave is separated from the aisles on either side by four arches, which are very slightly four-centred, and are supported on three piers and a respond on the east and on the west. The responds do not abut from the tower and chancel walls: but are distant from the tower eighteen inches, and from the chancel wall, two feet nine inches. The piers are 14 feet 6 inches from the floor to the spring of the arch; and in arrangement partake of a parallelogram, set diagonally, with a diameter from east to west of 2 feet, and from north to south 3 feet 1 inch. The eastern and western shafts are circular, and start from a base at a height of two feet from the floor: at the spring of the arch is a very narrow impost moulding, about 2 inches deep, with a much narrower bead about three inches below it; both are octagonal, as is also the bead of the base: the circular shafts are continued up under the soffit of the arch to the crown and form the lower moulding of the arch. The shafts on the north and south are almost square, with hollow chamfers that leave a face of two inches and a-half: in the nave they are carried up with a continuous impost into a string-course of similar design: this string-course runs the whole length of the nave about three inches above the crown of the arches, and terminates in the chancel wall, on the north side, but on the south side is returned downwards to the west of the upper door of the rood stairs. Between the responds at each end and the western and eastern walls, are wall-spaces; at the west to act the part of buttresses to the tower; at the east to admit, on the south side, of the rood stairs, and on the north, of the tabernacle of S. Ethelbert, of which the bracket is visible: most probably, if the plaster were removed, the tabernacle itself would be discovered. The
The roofs of the north and south aisles are alike in great beauty: they have flowered spandrils, originally supported by angels; and a richly moulded cornice surmounted by a ridge of flowers. At the intersection of the principals and the purlin are flat projections on which once existed carved bosses.

In the south aisle there is a good late Decorated piscina, with fluted basin, quite perfect, cleaned but unrestored. Immediately above it is a wall painting of a female saint holding in her hand a church; very probably St. Etheldreda, as the Abbey of Ely held land in the parish. The Creed is written over the painting in fine black letter: the following passage from Strype explains the circumstances which led to this disfiguration:

"In 1561 the Dean of St. Paul's* provided for the Queen on New

Year's day a Book of Common Prayer, with fine cuts and pictures, representing the stories and passions of the Saints and Martyrs. The Queen, considering this to vary from her late open injunctions and proclamations against the superstitious use of images in churches, ordered the book to be removed, and the old one brought back; and after service reproved the Dean for his act. This matter occasioned all the clergy in and about London, and the churchwardens of each parish, to search their churches and chapels; and caused them to wash out of the wall all paintings that seemed Romish and idolatrous, and in lieu thereof suitable texts taken out of the Holy Scriptures to be written.”

It has already been stated that Suffolk was easily accessible from London, and much frequented by the royal purveyors. It was also visited by Elizabeth herself. And as Suffolk was “notorious for dissenting weaknesses,”* it is none other than we should expect, to find that the clergy and churchwardens followed the example of their London brethren, and, combining scruples with loyalty, obliterated pictures that displeased the Queen.

Between the second and third windows are traces of another mural painting, scarcely distinguishable, which was obliterated by a text of Scripture in Roman character; and between the third window and the door is a gigantic S. Christopher: this is a very unusual position, for the Saint is ordinarily placed above the north door.

The east window of this aisle appears to have been a S. Nicholas window, for the glass that remains in two of the lights certainly represents him. In the southern light he is figured as an old man with a beard, blessing four children who are playing at his feet with golf sticks and balls. The figures in the other light have been robbed of their heads; but the subject is very easily discerned. S. Nicholas stands in the centre, with one figure at his feet, apparently distributing gold, and a lesser figure holding a golden cup. Mrs. Jameson † says that “of this story there are innumerable versions.” She gives the following, adding that it is sometimes a daughter, and sometimes a son, who is delivered from captivity:

“A rich merchant, who was a Christian and a devout worshipper of S. Nicholas, had an only son, who was taken captive by the heathen,

* The History of Stowmarket, p. 132. † Sacred and Legendary Art, pp. 402-404.
and made cupbearer to the king. One day, as he filled the cup at table, he remembered that it was the Feast of S. Nicholas, and he wept. The king said, 'Why weepest thou?' and the boy told him, saying, 'This is the day when my parents and my kindred are all met together in great joy to honour our good S. Nicholas; and I, alas, am far from them.' Then the king, most like a pagan blasphemer, answered, 'Great as is thy S. Nicholas, he cannot save thee from my hand!' No sooner had he spoken the words than a whirlwind shook the palace, and S. Nicholas, appearing in the midst, caught up the youth by the hair, and placed him, still holding the royal cup, suddenly before his family, at the very moment when his father had distributed the banquet to the poor, and was beseeching their prayers in behalf of his captive son."

Mrs. Jameson states that this miracle, or rather parable, is "in the chapel of S. Nicholas, at Assisi, in windows of the cathedrals of Chartres and Bourges, and in the ancient Gothic sculpture." Angels of different orders are in the openings of the tracery.

In the easternmost window of the south side are very beautifully painted canopies in the heads of three lights: in the centre window also are three fine canopies; and in one of the lights the lower portion of a subject, representing our Blessed Lord throned, with the wounds in His feet, and beneath Him two angels upon a tower blowing trumpets. The westernmost window has also the remains of three canopies, and the figure of a civilian holding a sword. I have detailed minutely the remains of the glass, because it is of such a fine character: and it ought to be recorded that more than a quarter of a century ago one of our Vice-Presidents, Mr. Porteus Oakes, commissioned Mr. Warrington to renew the leading and replace the whole of the glass in situ; a praiseworthy example, which it will be well for all true church-restorers to follow.

A bench in this aisle of very rude workmanship has for a poppy-head an angel, now headless, holding a shield, that bears the arms of Bacon impaling Rouse. It has already been stated that Thomas Bacon of Hessett married Ann Rouse of Dennington in 1513 and deceased in 1540.

In the wall between the chapel and the respond at the east end of the north aisle is a poor piscina; and in the pavement are two inverted coffin-lids. There
is also a piscina in the chapel. Only a few pieces of painted glass remain in the tracery of the chapel window: the arms, of which Dr. Davy speaks, have all disappeared, viz.: a chief, erm; Bury Abbey; and S. Edward the Confessor. In the easternmost window of the north side of the aisle is a magnificent Resurrection, almost perfect: and a portion of an Annunciation; the Blessed Virgin at a prayer-desk and before her a label, much broken, on which may be seen Ecce ......la, the commencement of her devout reply to the angel, Ecce ancilla Domini. The heads of each upper light contain the head and bust of an angel: and the tracery is filled with angels. In the centre window the beautiful canopies have been preserved in all six lights: there is also a fine Scourging; a portion of a subject, which at once is seen to be S. Peter cutting off the ear of Malchus: and also, a portion of a Presentation in the Temple, indicated by the words on a label, transibit gladi. Each of the heads of the upper lights of the westernmost window is filled with the bust of an angel: and in one light is a painful representation of the fifth gulf of Hell to which Dante * consigns the barterers or public peculators: “a glutinous thick mass” of boiling pitch; in which the victims kept rising to the surface, and ever and anon devils, as they saw a head appear,

“Grappled him with more than hundred hooks:
Pen thus the cook bestirs him, with his grooms,
To thrust the flesh into the cauldron down
With flesh-hooks, that it float not on the top.”

There is another subject in this window, which has sorely perplexed me; but which, after much enquiry I conjecture to represent the legendary story † of the charge of unchastity made against the Virgin Mary before the tribunal of the high priest, as is recorded in the Protevangelium of James, and in the Gospel of Pseudo-Matthew; and her proof of the falsity of the charge. I have corresponded with Mr. Baring-Gould; and he agrees with me in thinking

* Canto xxii., 49.
† Strange though it seems that this legend should have been represented in

art, Didron gives one portion of it as common. Manuel d’Iconographie Chretienne, p. 166.
that the subject must represent this legend; for he knows of no other young female saint to which it could refer: and also that the artist has made the mistake of giving a crown and sceptre to the judge instead of a mitre, as if, she had been brought before Herod and not before the high priest. I have a faint recollection that this explanation was also given by the late Dr. Rock, when he either saw the window, or was furnished with a description of it.

In the space of the wall between the central window and the easternmost is a large mural painting of the greatest interest. The design embraces two subjects; the uppermost, a representation of the seven deadly sins; the lower, an allegorical picture of a figure surrounded by all kinds of instruments of handicraft and amusement, of peace and of war.

Mr. Dewing has kindly placed at my disposal a letter, that has reference to this painting, from the Rev. R. Hart, of Catton, Norfolk, who has made the wall paintings of Norfolk a special study. On the 5th of April, 1868, he writes:

"Nearly every wall painting that I have ever seen may be reasonably assigned to the latter half of the fourteenth century: those of Hessett being on the same artistic level as the wall-paintings at Catfield in this county; which, from the costume, was in all probability painted in the reign of Richard II., that is between 1377 and 1399; and...this may have been the case so far as the Hessett paintings are concerned, specimens of the two adjacent styles, Decorated and Perpendicular, having been found in Hessett Church. The fragmentary painting of the seven mortal sins is very mean and poor comparatively to what I have seen at Catfield—or Brooke: but the Allegorical Painting is a subject of unusual interest which I have never met with before. I suppose it to represent the chequered life of a Christian, assailed indeed by the cares, sorrows, pleasures, and temptations of this mortal life, yet ultimately triumphing over them, as symbolized by the nimbus."

It is quite possible that the upper portion of the painting was executed somewhere about the date assigned by Mr. Hart: and that the architect retained the old wall of the Decorated period. The costume of the figures is like to that worn in the reigns of Henry IV., and of Henry V.; but it is not so unlike to that worn in the reign of Edward IV., as figured in the Royal MS. 15 Edward IV., as to enable us
to assign it with certainty to the earlier date. There is little about the painting which calls for remark. The seven deadly sins are represented by figures of men, who stand in inverted goat-skulls, growing as fruit upon a tree that is rooted in hell: at the foot are two fiends, coloured red, apparently inviting to the commission of deadly sin.

But the six of diamonds, which occurs in the lower subject, proves that this part of the paintings is of a much later date than 1399. For it is a playing card of the picquet pack, which was invented by Etienne Vignoles, called La Hire, not earlier than 1420, and probably between 1420 and 1440.* And it was not until 1454 that a method of manufacturing these playing cards at a comparatively cheap rate was discovered, and that their use could become general: a date which is a few years subsequent to that which I have given to the erection of the aisles.

Since Mr. Hart received certain notes upon this lower part (for I gather from his letter that he has not seen it,) a new feature has been brought to light, which makes his explanation inadmissible. The artist who copied the drawing,† by careful cleaning brought to light, amongst other details, in the nimbus a portion of the cross‡ which ordinarily distinguishes our Blessed Lord. The position of the right hand of the Figure beneath an open wound in the right side is also peculiar to Him.

A similar Painting, the only other known, existed in the parish church of Lanivet, in the county of Cornwall, but is now destroyed. Through the kindness of the Secretary I am able to reproduce the lithograph published in the Journal of the Royal Institution of Cornwall. It is thus described by Mr. T. A. Couch:

"It was a figure of Christ, of life size, painted in black, yellow, and claret; the back-ground filled in with a motley assemblage of various designs, many difficult, if not impossible of recognition. Among them

* Paul Lacroix. The Arts of the Middle Ages, p. 237.

† I regret that the lithographer has reproduced it so badly.

A Mural Painting
in Lanivet Church, Cornwall.

Height of figure, 3 feet.
might be distinguished various instruments of torture; as, an axe, a wheel, a knife, and shears. Besides these, there were: a hand holding an open book, a spindle, a horse-shoe, a fish, a candlestick, dice, &c., &c., all apparently without arrangement, and serving simply to fill up the groundwork of the great central Figure."

This description applies with singular fitness to the painting at Hessett: and it is worthy of remark that the playing card in the Hessett design occupies the position of the die at Lanivet. Mr. Couch continues:

"Mr. Norris thinks this a representation of the Passion filled in at the back by emblems of saints and martyrs. Amongst these emblems he is able to point out a scourge, of the form seen in Abbot Ramrigg's chantry in S. Alban's Abbey; dice; chalice and cover (a common device); hand on a book, a general emblem of martyrdom, specially given to S. Barnabas; the sponge; the light of the world; S. Matthew's and S. Jude's joiner's square; S. Dunstan's pincers."*

In the lithograph there is no appearance of the scourge described by Mr. Norris; but there is a remarkable object, not noticed by him, a rod on which are suspended six candles by their wicks.

It is impossible to accept Mr. Norris's explanation, mutatis mutandis, for the Hessett Allegory; because, in the first place, a six of diamonds is not an emblem either of a Saint or of the Passion; and in the second, the same emblem occurs more than once; and the same Saint would be thus represented with an unmeaning frequency.

But easy though it is to question and gainsay the interpretations which others have given of the Allegory; I own myself unable to offer any other that is satisfactory. I would, however, venture to suggest thus much: that the emblems which surround our Blessed Lord may be emblems of trade and handicraft and amusement; and possibly some of the poems and stories of the Middle Ages, such as those which are now being reprinted by the English Text Society, or some of the illuminated manuscripts of the Middle Ages, may hereafter be found to guide to the meaning of such emblems, when they are placed, as in these two paintings, around the Figure of the Risen Christ.

That trades and tradesmen are represented by emblems

* Journal of the Royal Institution of Cornwall. No. IV., October, 1865, p. 79.
is well known. Mr. Hudson Turner,* in a Dissertation upon "Personal-Seals in the Middle Ages," states:

"Those who were not entitled to armorial distinctions.....fashioned their seals according to their own taste. For a time they were content with the small variety of devices already described: the fleur-de-lis, birds, Agnus Dei, &c.; then rebuses on the Christian or surname were adopted; these were quickly followed by symbols of occupation or handicraft; thus the miller would bear an ear of corn fleur-de-lisé; the musician his viol or croute; the farrier or smith proclaimed his calling by a horse-shoe, and the schoolmaster figured on his seal with that valuable instrument and symbol of discipline, the birch."

To the same effect is the statement of the learned authors of the Introductory Essay to Durandus on Symbolism: †

"The earliest kind of monumental symbolism is that which represents the trade or profession of the person commemorated. The distaff represents the mother of a family: a pair of gloves a glover; so we have a pair of shears, and the like."

And Mr. Edward Charlton ‡ has shown, as I think, conclusively, that certain symbols on the sepulchral slabs existing in the counties of Northumberland and Durham, namely, the shears and the key, are appropriate emblems of a female. Now if such an use of emblems or symbols had been customary for seals and for sepulchral slabs, it is not unreasonable to conjecture that they might be continued in allegorical designs such as these two under consideration.

The symbols which occur at Hessett and Lanivet, and the trades symbolized, are placed side by side: commencing on the left side of the picture, above the right hand of the Figure:

<table>
<thead>
<tr>
<th>HESSETT.</th>
<th>LANIVET.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 A patten ... A patten maker.</td>
<td>1 A basin ... A potter.</td>
</tr>
<tr>
<td>2 A jug ... A vintner.</td>
<td>2 A hand holding a book ... A scrivener.</td>
</tr>
<tr>
<td>3 A playing card— the six of diamonds ...</td>
<td>3 A covered cup or chalice ... A priest.</td>
</tr>
<tr>
<td>4 A scourge ... A schoolmaster or constable.</td>
<td>4 A die ... A dicemaker.</td>
</tr>
<tr>
<td>5 A musical pipe ... A musician.</td>
<td>5 A covered salt ... A saltier.</td>
</tr>
<tr>
<td>6 An awl ... A shoemaker.</td>
<td>6 A pair of scissors ... A tailor.</td>
</tr>
<tr>
<td>7 A shuttle ... A weaver.</td>
<td>7 A candlestick and candle ...</td>
</tr>
<tr>
<td>8</td>
<td>8</td>
</tr>
<tr>
<td>9 A flaying knife ... A skinner.</td>
<td>9 A pair of gloves ... A glover</td>
</tr>
<tr>
<td>10 A wheel ... A wright.</td>
<td>10</td>
</tr>
</tbody>
</table>

I do not pretend to accuracy either in the names, or in the interpretation, of the emblems: to some I have added a query: others I have left unnamed: and of others I cannot determine the name or the meaning. The scourge of the Hessett painting is of the form seen in Abbot Ramrigg’s chantry,* and the mason’s chisel resembles one figured in the Archæological Journal.† The appearance of instruments used in games, such as the card, the die, the ball, amongst the emblems, seems to give a slight support to the later date which I have assigned to the painting. After the battle of Tewkesbury in 1471 which put an end to the Wars of the Roses, the populace, betook themselves with zest and avidity to sports and amusements. The Government of Edward IV., alarmed at the prevalence of these sports,

* See Calendar of the Anglican Church, 1st Ed., p. 162.
† Vol. I., p. 301.
amongst which the ball was very general, (as for example, bandy-ball, trap-ball, club-ball, and bowling-ball), and at the neglect of the bow, the favourite weapon of war; condemned the sports by an Act passed in 1478; and ordered the instruments used in them to be destroyed, dice amongst the rest; and shooting-butts to be erected in every township.* The popularity in this county of foot-ball, called to this day in Norfolk and Suffolk camping, may be gathered from the mention, in several instances, in the authorities of the XVth century, of land appropriated to this game, and called camping-land; or, as is mentioned in Cullum's Hawstead, under the date 1466, the camping-pightle.† Ball-makers and dice-makers may have been, in proportion, as numerous then, as the makers of croquet, and badminton, and lawn-tennis are now. The card-makers may have been more scarce: Lacroix‡ states that in 1454 cards were converted into an object of trade, and mercers were accustomed to sell them: but that in France the civil and ecclesiastical authorities prohibited and condemned them by ordinances; which princes and lords, as a matter of right felt themselves above, and the lower orders and the dissolute did not fail to infringe. The appearance of a card at Hessett is probably due to the family of Bourchier, and other great families in the neighbourhood, who were connected with France, or had taken part in the wars there; and "master card makers," though not regulated by statute in France until 1581, did nevertheless exist there; and in all probability plied their trade in England also.

I have sought in vain for confirmation of an idea which I have entertained, that the allegory was connected with a Gild, and was painted at the order of a Hessett Gild, near to where the Gild altar stood. In that most interesting and instructive volume, published by the Early English Text Society, English Gilds, there is a Return of the Gild of S. George, Norwich;§ which was not composed of men of the same craft, but numbered amongst its members an Arch-

bishop, four Bishops, an Earl, many Chivaliers, and the wives of some of them; Priests; a Patyn-maker; a Wright; Fischmen; Tailours; Cordemakers; Peyntours; Bocheres; Turnours; Merchants; Couperes; Carpenteres; Gloveres; Freseres; Candeleres; and a Freemason. The emblems of many of these trades are seen in the paintings at Hessett and at Lanivet. And as English Gilds are all distinguished by "two very striking characteristics, the second one universally expressed; the first, respect for law and its established forms; the second, the constant sense of moral worth, and the endeavour to attain it";* I conceived the idea that possibly the whole painting was designed, to warn "the bretheren and sisteren" against the seven deadly sins, and to encourage them to conquer them; as well as to carry on their social intercourse, and trade, and amusements, as men and women ransomed by Christ's Passion from necessary bondage to Satan, and empowered by His Resurrection to rise above sin to holiness of life. But I cannot bring forward any thing to support this interpretation. Though there are amongst the Tower Records Returns of Gilds and their Ordinances from many parishes in Suffolk, none can be discovered from Hessett. I am obliged to leave the allegory very much in the obscurity in which I found it.

The tower is entered through an arch of good Interior of Perpendicular work. In the tracery of the window were exquisite figures of angels playing on musical instruments: these have been recently removed; but will be replaced. The figure had been lost from the first opening: in the 2nd was an angel, in white glass, playing the cithern, the ground blue: in the 3rd, an angel, playing the bag-pipe, the ground ruby: in the 4th, an angel, with trumpet, the ground blue: in the 5th, the figure of a man praying, and wearing a blue surcoat: above him a coat of arms: in the 6th, an angel, with cithern. The heads of three canopies remain in the lights.

The newel staircase and the bells have already been described: and I have already mentioned that the bells

---

* English Gilds. Introduction, p. xxxix.
have been twice re-cast. A very curious and unusual enquiry is made in the Visitation Articles* of "The right worshipfull Mr. Doctor Bostock, Arch-Deacon of Suffolk; Anno Domini 1640:" from which it may be inferred that a vicious habit of melting Church bells prevailed in this county:

"5. Item, Have your bels or any or them been made lesse upon the last yoating of them? If yea, by whose default, and what is become of the mettall that was so saved out of them?"

This is a late use of the word "yoat," which is not to be found in Johnson or Halliwell. It is the old Anglo-Saxon "Geotan, fundere, effundere; to found, pour, cast. Guton. Fuderunt, 'they have made them a molten image': Deut. 9, 12."† In a note on the word YETYN METALL in the Promptuarium Parvulorum, Mr. Albert Way gives many examples of the use of yet; and adds: "BELLEYTARE, al belleyeter, a bell-founder, a term of which the tradition is preserved in Billiter-lane, London, the locality where founderies were anciently established."

The Font. Immediately in front of the tower arch is the font, standing upon an octagonal base four feet six inches in diameter: around the plinth of which runs a band of depressed quatrefoils, two to each of seven sides of the octagon; the eighth, to the west, being made to project thirteen inches to serve as the kneeling stone. Upon the three sides of the kneeling stone is an inscription in two lines:

ON THE NORTH SIDE. ON THE WEST SIDE. ON THE SOUTH SIDE.

Orate pro animabus rti hoo et augnetis

Uris eius q istum fontem fieri fecerunt.

The will of Robert Hoo, dated 1500 and proved in 1510, mentions "myn wyf Augnes": and this Robert and Augnes were no doubt the donors of the font. Notwithstanding its late date, it is of good design and execution. Each face of the octagonal bason is carved with a different flower, which

† Lye. Dictionarium Saxonico et Gothico-Latinum. See also the word in A Dictionary of the Old English Language, by Dr. F. H. Stratmann.
PL: 8.


Font.

Ancient Step-Ladder in Vestry.

J. Drayton Wyatt Mens. Et Del.
is set either in a square, or in a quatrefoil, or in the common geometric figure of a square described on a circle: and the lead, which is ancient, is plumbed round the bold upper moulding. The basin is supported by an octagonal shaft of Purbeck: each side of the octagon having at the base a quatrefoil holding in the cusps a flower; and above the quatrefoil two sunken panels with a Tudor flower erect at the base, as in the panels of the tower parapet. Around the font the pavement is composed of six inverted coffin lids.

In 1845 Mr. T. W. King, Rouge Dragon,* wrote: "No topographical work can be considered complete without a collection of monumental inscriptions accompanying it." I have therefore copied all that now exist in the interior of the Church; and have given two others which Martin reports to have existed at the time of his visit; but which have disappeared:

"Here lyeth the Body of Thomas Aldrich Esqre who departed this life the 9th of June Anno Domini 1709. \( \text{Aetatis sua} \) sixty five.

"This upon a loose Brass formerly fixed against the North Chancel wall":

"\text{HIRE LYETH MARY} \text{HERINGE THE WIFE OF THOMAS HER: ESQRE,} \& \text{ELDEST DAUGHTER OF RICHARD CORNWALLIS ESQRE, BURIED Y\text* \text{28 OF JANUARIE 1607.}}"\n
In the vestry, is a flat stone, which was formerly in the chancel below the altar step and close to the vestry door:

"In hope | of a blessed Resurrection. | Here resteth all that was mortal | of RICHARD NESLING, A.M., | the late worthy Rector of this Parish and Bayton. | Having faithfully discharged all | Pastoral offices during the space of | forty and three years, | and after the example of St. Paul | having endeavoured to keep a conscience | void of offence towards God and towards man, | he died April ixth mdcxxxiv, | aged lxxvi."

Above are the Arms:

NESLING: a child in a cradle an Eagle standing thereon; impaling Or a bend, 3 fusils.

Below the Shield is the motto:

In Christo spes ultima justi.

To the north of this stone was formerly in the chancel a stone inscribed

MARGARET NESLIN.

This, together with three that have been robbed of their brasses, and two others which appear to have had no inscriptions upon them, has been also placed in the vestry.

Upon the south wall of the chapel is a rectangular tablet of black marble in a white flowered border of Jacobean character, bearing an inscription in capital letters:

"Here lie interred the Bodyes of EDMUND | BACON Esq. and ELIZA-|BETH his wife daugh-| ter of RICHARD CORNWALEYS Esq. which | EDMUND and ELIZABETH lived happily | together in wedlocke by the space of | LII yeares and had issue vii sonnes and viii | daughters. ELIZABETH dyed uppon the | xxvth of December 1624, and EDMUND | upp- | on the ixth of February next following."

Above are the Arms:

BACON: argent on a fess engrailed between 3 escutcheons gules 3 mullets of the field; impaling

CORNWALEYS: Sable guttée d'or on a fess argent 3 Cornish choughs.

The crest is broken; but sufficient remains to show it to be, On a torse a talbot passant holding in his mouth a deer's leg.

On the east wall of the chapel, a large monument of different coloured marbles:


At the base is a Shield on which, at the time of Dr. Davy's visit, were emblazoned the Arms of

ALDRICH: on a fess vert a bull passant argent; impaling

CROPLEY: argent ermined on a chief gules 3 owls of the first.

But these are now entirely obliterated.

On the north wall of the chapel, to the east of the window, is an oval tablet of white marble:

"MICHAEL WILLIAM | LEHEUP Esq. | died | June 22nd. 1809, | aged 53."

"His Relict | MARY WYCHE LEHEUP | died January the 8th 1828 | aged 69."

"An Infant daughter | MARY SPRING LEHEUP | died Oct 28th. 1785."
Immediately below this is another tablet of white marble:

"Sacred to the Memory of Michael Peter Leheup Esq. who died 10th December 1837 | Aged 55."

"Also of Ann Leheup his wife | Who died 24th July 1833 | Aged 42."

"And of Merielina Agnes | their only child | and wife of Michael Peter Carpenter | who died 20th April 1837 | aged 26."

On the same wall to the west of the window, is a small tablet of white marble:

"Near this place Lyeth the body of Benjamin Pickering, Gent. | Who was buried the 10th day of December 1739 | Aged 69 years."

And immediately above this is another small tablet of white marble:

"In Memory of Mrs. Elizabeth Leheup | daughter of Michael Leheup Esq. | and Elizabeth his wife, | who died April 10th. 1810 | aged 77 years."

On the floor of the chapel is a stone now covered by the organ:


At the head of the Stone are the arms of Cropley: on a pile 3 owls 2 and 1. Crest, on a helmet and torse a lion couchant between 2 branches of a tree.

In the nave, beneath the pulpit, on a very large stone upon the floor:

"Here lyeth ye Body of Thomas Aldrich Esqre. | who was buryed ye 19th of March 1691."

Further westward, on a stone upon the floor:

"Here lyeth the body of Ann Wyrley | Widdow of Roger Wyrley Esqre | of Hamsted Hall in Staffordshire | and Sister to Thomas Aldrich Esq. of Hessett ; | who dyed ye 9th of February 1722 | in the 79th year of her age. | Prov Chap ye last vers ye last. | Her own Works Praise her in ye gate."

Above the inscription, in a lozenge, are the Arms of Wyrley: a chevron between 3 lions rampant: impaling Aldrich: on a fess a bull passant.
On the wall of the north aisle towards the east is a plain mural monument of veined marble:

"Hic jacent Thomas Le Heup Arm' et Jana | Uxor ejus filia Petri Hamon de Cadomo Arm' | Illa moritur 24° die Decembris An° Dni 1725, Ætatis | Vero suæ 59°. Ile secutus 26° die Decembris | An° Dni 1736°, Ætatis suæ 69°. Quatuor habuere | Filios, quorum Tres sibi Superstites Ambo | Reliquerunt."

"Hic jacet ELIZABETHA uxor dilecta Michaelis | Filii natu Secundi ipsorum Thomæ et Jana Primo genita | Cohæredum Thomæ GERY Militis, grato marito | quatuor peperit liberos. Quorum Michael & | Elizabetha Infantès jam Supersunt Nata annos 26° | Obiit 12° die Martii An° DR 1739°."

"Parentibus et Uxori bene meritis | posuit Michael Le Heup. | Hic etiam Situs est, idem MICHAEL LE HEUP Armiger | Obiit 23 die Julii Ann Dom 1749 ; | ætatis quinquagesimo secundo. | Ex ANNA MAGDALENA HENRICI PIERCY de Cambes | Armigeri Londinensis, Filia unica, | quam iteratis nuptiis uxorem duxerat ; | Filium unum HENRICUM, filias duas, Janam Sibyllam & Mariam, | Superstites reliquit. | ANNA MAGDALENA, adhuc infans, mortua est."

Above on two shields are the Arms:

1. LE HEUP: Gules 3 Beehives between 8 bees volants : on an escutcheon
2. GERY: Gules, 2 bars or, on each 3 muscles of the field, on a canton of the 2nd a leopard's face azure.

On the same wall, to the westward, is an oval tablet of white marble:

"MICHAEL LEHEUP Esqre | died | April 9th, 1792, | aged 60. | MERIELINA LEHEUP his wife | died | April 3rd 1792, | aged 58. | They were lovely and pleasant | in their lives | and | in their death | They were not | divided."

Against the south wall of the south aisle is an oval tablet of white marble:

"Sacred | to the memory of | MERIELINA AGNÉS ROGERS | wife of | the Rev. THOMAS ROGERS | Rector of this Parish. | She was the daughter of | MICHAEL WILLIAM LEHEUP Esqre | of Bury St Edmund's, | and departed this Life | May 12 1816 | Aged 25."

And on the same wall further eastward is a marble tablet:

"Hic reconditur LIONELLI BACON de Hessett in agro Suffolicensi Humanum depositu Ex antiquissima Baconum Familia Oriundi
Qui in his Sedibus, a Patre ad Filium, a tempore Henrici 2di Usque ad Annum 1651 Continuata serie Comorati sunt. At siste pedem lector et scias


Anna

Uxor ejus altera, non moribus minus quam quod ex Perillustri Croftor Familia celebres, una hic jacet. Quæ obiit Anœ Salut MDCLIII.

Nihil ultra sit suspirii.

Resurgemus.

Above are the Arms:

Bacon: on a fess between 3 escutcheons 3 mullets, without tinctures:
Crest, on a torse a talbot passant holding in his mouth a deer's leg.

Below the inscription, the Arms:

1. Honing (?) On a bend 3 Lozenges
2. Crofts, 3 Bulls' heads couped 2 and 1.

The Family of Bacon.

The inscription on Lionel Bacon’s monument claims a very early origin for the Bacon family; and genealogists with one consent admit the claim. All the Baronetages record, at greater or less length, that the Bacons sprang from Grimbald the Norman, who is said to have been related to William de Warren, Earl of Surrey: that Reynold, or Ranulf, the second son of Grimbald, assumed the name of Bacon, and was lord of Thorpe in Norfolk, which was afterwards called Bacons: that the name Bacon arose either from the Saxon word Buchen,† in English, beech trees; or from another Saxon word Boc, as applied to “land; the possession of which was secured by book, i.e., charter” in contradistinction to Folio, land which “belonged§

* The word feliciter is spelt feliciter; and the spelling has been followed in the text.

† Camden says that Buckinghamshire and Buckenham in Norfolk, were so called from Buchen or beech trees; as also Buchonia in Germany. The family name is spelt by Trithemius, de Bacchone or Bachone, and by Matthew of Westminister, Baucan or Baceoun.

‡ Stubbs, Documents illustrative of English History, p. 815.

§ Thorpe, Ancient Laws and Institutes of England.
to the community, and could be possessed in severity, but could not be alienated in perpetuity:” and that no family has produced a greater number of distinguished men. In the opinion of Playfair, “the Bacon name is one of the greatest wonders of the biographical dictionaries.” From the East Suffolk, or Baconsthorpe branch,* during the latter half of the twelfth, the thirteenth, and the fourteenth centuries, sprang three Judges distinguished by their learning, and three Generals illustrious by their bravery. John Bacon,† of the same branch, was Chamberlain of the Exchequer, Secretary to the King, Master of the Rolls, and Dean of S. Martin's-le-Grand from the first to the seventh year of Richard II. But more renowned than all others of this branch are Robert,‡ who died in 1248, the friend of Grosteste, Bishop of Lincoln, the compiler of Glosses on the whole of the Scriptures, and the biographer of S. Edmund of Canterbury, his tutor: Roger,§ the Franciscan, who died in 1284, known commonly as Friar Bacon, but to theologians as the Wonderful Doctor: and John, the Carmelite, who died in 1350, surnamed Bacondorpius, and styled the Resolute Doctor, author of Quaestiones in quatuor libros Sententiarum et Quodlibetales.¶

If the nephews of Lionel Bacon had had in memory these worthies only of the Baconsthorpe branch, they would have been justified in celebrating highly the praises of their family. But it is more probable that they referred to the great Lord Chancellor Bacon, who alone of the family could claim to have been himself ennobled and distinguished by high legal honours, and at the same time to have advanced and ennobled learning. But in claiming him as a scion of

* Sir W. Betham, Baronetage, p. 4.
† Ib. An abstract of his will is given in Testamenta Vetusta, p. 120.
‡ Hofmanni Lexicon Universale.
§ Ib.
¶ Quodlibetum, Scholasticis, pluribus abhinc saeculis, de quo in utramque disseritur partem, ex eo dictum, quia, quod libet, defenditur. Hinc Quodlibetaliae quaestiones eadem notione. Ducange. He adds that these were banished “e saniori Theologia, quod curiositati fere servirent, non utilitati.”
the Hessett family, they have asserted what it is not easy to prove. For the Lord Chancellor was the great-grandson of John Bacon of Drinkstone, who can only be called of Hessett because he removed his residence into that parish sometime before he made his will in 1500. And if the pedigree is to be trusted, which is attached to the grant of arms made to the Lord Keeper in 1568, and signed by Dethick and others of the College of Arms; the Drinkstone branch of the Bacons had not been allied to the Hessett branch in the direct line, for many centuries. So that the boast, that the noble tree had grown out of the Hessett root, can, in this case, only be justified by the fact that the Drinkstone branch, at a date earlier than the reign of Edward II. to which Dethick carries it back, came of the Hessett stock.

Sir William Betham gives a second pedigree, drawn up by Mr. Whiting, of Lincoln's Inn, in the reign of Charles the Second, which cannot be reconciled with that set out by Dethick. Dethick makes John Bacon of Hessett, late of Drinkstone, to have been the son of John Bacon, who was the son of Walter Bacon of Drinkstone: Whiting makes this same John to have been the son of Edmund, the son of John Bacon of Drinkstone, who was the eldest son of John Bacon of Hessett. Dethick represents Sir Edmund Bacon to have married in the latter part of the fourteenth century Margery the daughter of Robert Quaplode; and traces the descent of the Lord Chancellor directly from this marriage: Whiting asserts Margery Quaplode to have been married to William Thorpe, whose grand-daughter Margery, the heiress of John Thorpe, was married to the above-mentioned John Bacon of Drinkstone, the eldest son of John Bacon of Hessett, whose second brother William continued to reside in Hessett, and, according to Mr. Scipio Squire's book, received a grant of the arms borne by the Hessett branch. If therefore the pedigree set out by Dethick is to be trusted, we are reduced to the painful necessity of viewing the epitaph as an instance of that anxious vanity with which men seek to appropriate to themselves a ray of the halo of
glory that has crowned one of their own name, by asserting kinship with him.

But we are relieved from this necessity by the absence of authority for the pedigree set forth by Dethick. The wording of the grant betokens an apparent anxiety to free the College of Arms from any responsibility as to the accuracy of the statements; and to throw it upon the Lord Keeper and one of his gentleman ushers: which in itself creates suspicion. Most diligent search has been made, by more than one, in the College of Arms, in the collections of the British Museum, and in the old writings of the Abbey of Bury, to which the grant refers; and no proof has been found. There is no will of a Bacon of Drinkstone in existence of an earlier date than 1500. Playfair gives it as his opinion that this pedigree cannot be authenticated by as many proofs as another printed by himself, which is substantially that set out by Whiting. But this too lacks proofs of a most important fact; for there is no trustworthy evidence of the marriage of Margery Quaplode, whether she was the wife of Sir Edmund Bacon, or of William Thorpe. A statement in a "Manuscript of the Baronets," in the possession of T. Wotton in 1741, seems to have inclined Collins* to the belief that she was the wife of William Thorpe. But the evidence is of the weakest character: it is merely the release of lands by John de Quaplode to William Thorpe, in the 23rd year of Edward III.; which, being of the date of her marriage, may be conjectured to be a part of her portion. The evidence receives a modicum of support by the appearance of the name of John Thorpe, as an executor of Stephen Bacon in 1444; whose elder brother John is stated by Mr. Whiting to have married the daughter of John Thorpe, the grand-daughter of Margery Quaplode.

But though there is difficulty in proving the descent from Margery Quaplode, there is none in proving the
statement in the epitaph that a branch of the Bacon family settled in the neighbourhood of Hessett in the reign of Henry II.: at the same time it is confessed that it is not easy to give the continuous line of descents, down to the reign of Charles II. In a Register of Bury Abbey, called Registrum Album,* a deed is mentioned of a tenement in Monks Bradfield held by William Bacon, which had formerly been held by Eddicus Schutte (as I understand it) in the time of Abbot Baldwin. This William is represented by Sir William Betham to be the brother of Robert Bacon, whose descent from Grimbald was transcribed out of a Register of Binham Priory, by the Rev. Francis Blomefield, then (1735) in the custody of Sir Thomas Witherington, and now in the British Museum.† According to Wotton,‡ “in a little book of the Abbot of S. Edmundsbury, fol. 229, there is a deed between Abbot Sampson, who was elected in 1180, and William Bacon of arable land in Bradfield.” Wotton states§ that this is the William Bacon taken notice of among the knights bearing banners in the reign of King Philip of France; who bore for his arms a beech tree proper in a field argent: but he gives no reference to the authority whence he derived the information. He is equally reticent of the grounds on which he concludes that William Bacon, who married a daughter of Thomas Lord Bardolf,|| is William Bacon of Monks Bradfield; nor has Sir William Betham troubled himself to supply them. Proof is wanting of this; and also of the descents of Wydo and Robert Bacon from this marriage. Mr.

* Brit. Mus. Add. MSS.: 14,847, fol. 27.

† See Dugdale, Monasticon, under Binham Priory.

‡ Baronetage, p. 2. Sir William Betham adopts this statement. I have been unable to verify it.

§ Baronetage, p. 2. The reckless way in which statements have been made without reference to authorities, and have been copied by writer after writer on the Bacon Family, is most surprising, and most perplexing.

|| Dugdale, The Baronage of England, Vol. i., p. 681. “Thomas Lord Bardolf, gave three parts of the Lordship of Bradwell in marriage to his three daughters; the first married to Robert de Soto Remigio, the second to William Bacon, the third to Baldwin de Thoni.” Testa de Neville, Essex.
Whiting's pedigree, which Wotton adopts, sets them out thus:

William Bacon = dr. of Thomas Lord Bardolf

William Bacon

Adam Bacon, temp. Ed. I.

It is refreshing to come once more upon documentary proof. In the Register Lakynhethe Wydo Bacon* is said to hold a messuage and lands in Monks Bradfield; and Robert Bacon† in Hessett, on the inquisition of the itinerant Justice Salamon in 1286. And it has been concluded by Wotton and others, though the grounds of the conclusion are not stated, that Wydo and Robert were brothers, and that Wydo died childless. Robert, the first of the family who settled in Hessett, is said to have married Alice Burgate or Borgate, and by her to have had a son John, who was settled in Bradfield and Hessett. Wotton adopts the descents set out by Mr. Whiting; and there does not appear to be evidence of other:

Robert Bacon = Alice Burgate

John Bacon = Helen Gedings

John Bacon = Margery Thorne

1st, Helena, dr. of Sir George Tillott = John Bacon = 2nd Julian, dr. of Nicholas Bacon

of Rougham — Berdwell Chaplain of Hessett

John Bacon of = Margery Thorpe

Drinkstone

William Bacon = Isabel dr. and

of Hessett heiress of —

Shelton.

* Bradfeld Monachorum. Item Wydo Bacon tenet de codem conventu i. messagium xx. acrearum terre i. acre prati ii. acrearum pastur e i. acre bosci de supradicto feodo Sancti Edmundi et reddit per annum viis. Fol. 184. Harlei: MSS.; 743.

† Heggesete. Robertus Bakon tenet i. messagium de dicto Johanne de Herst de dicto feodo S. Edmundi et reddit per annum vid. Idem tenet i. acram terra de dicto Herveio de Heggesete et reddit per annum iid. Item tenet i. acram terra de Willelmo de Buchman per servicium iid. et idem Willelmus de dicto Abbate et Abbas de Rege. Idem tenet i. acram terra de Alexandro de Brandestone per servicium iid. et idem Alexander de Abbate per idem servicium et Abbas de Rege de Baronia S. Edmundi. Fol. 205. Harlei: MSS.; 743.
According to Page, John Bacon, the son by the first marriage, removed to Drinkstone and was the founder of that branch: and Whiting's pedigree sets out the descents to Robert the father of the Lord Keeper, as follows:

John Bacon = Margery Thorpe
of Drinkstone

Edmund Bacon = Elizabeth Crofts
of Drinkstone

John Bacon = Agnes, dr. of Thomas Cokefield
ob. 1500; see his will

Robert Bacon = Isabel Gage.

And here we part company with the Bacons of Drinkstone: their pedigree, regularly examined and proved from this date, is found in every Baronetage under Bacon of Redgrave, who sprang from Sir Nicholas the second son of this Robert.

But the pedigree of the Bacons of Hessett has not up to this time been correctly printed. And, though it may seem at first a very bold assertion, it will nevertheless be proved true by undoubted evidence, that the pedigree of Bacon of Hessett, given in the Visitation of Suffolk, 1561, by William Harvey, Clarencieux, and copied by other heraldic writers, is in one respect incorrect. That set out herewith has been proved from wills and other documents, which are printed, either at full length, or such parts of them as bear upon the descents.

Stephen Bacon, who is said to have been the son of William by his wife Isabel Shelton, deceased in 1444; leaving a widow Margery, a daughter Phemia of full age, a second daughter Agnes, and a son John who was under the age of 21 years. He left lands in Hessett, Rougham, and Monks Bradfield; and his executors were Edmund Bacon (as I suppose) of Drinkstone, and John Thorpe, probably the brother of Margery, whom Whiting represents to be the wife of his brother John of Drinkstone.

John Bacon succeeded to the estates at the age of 22 years; and either through the accumulations made during a long minority by his guardians, or from money and lands
brought him by his wife, the property was largely increased during his tenure. From his will, dated 1508, it appears that his wife’s name was Margery; and as he provides a sangrede for the souls of Roger and Katheryn Tyllott immediately before a bequest for a sangrede for his own and his wife’s soul, it may be inferred that Margery was their daughter. He names two children, Thomas, and a daughter Alys, married to Robert Hogge; and he disposes of his property to his grandson Edmund, and his son Thomas, and his daughter Alys; leaving reversions of certain lands to Thomas the brother of Edmund, with remainder to John the brother of Edmund and Thomas. He mentions Elizabeth late the wife of his son Thomas; and Ann his wife at the date of the will; and it appears that at this date Edmund, the eldest of his grandchildren, and therefore all the others, were under the age of 22 years.

Thomas Bacon succeeded on the death of his father in 1513. He married twice, as was seen from John Bacon’s will, first Elisabeth Jarvise, who died in his father’s lifetime, leaving him a son Edmund and a daughter, who was then the wife of Robert Kene. This daughter was named Anne, and was married three times; first to Robert Berdewell of West Herling; then, in 1513, to William Rookwood; and, after his death, to Robert Keene, of Thrandeston, whose widow she was in 1558.* Thomas Bacon married secondly, during his father’s lifetime, Anne the daughter of Henry Rowse of Dennington. In his will, dated 1546, he names his wife Anne, and his sons Edmund, John, George, and Francis; and bequeaths to Anne his wife, in addition to other property, “a pencion and yerely rent of fourte pounds sterling.” To Edmund his son he wills all his lands and hereditaments, with a few named exceptions, “to descende and remayne according to the lawes of this realm.” It is certain, therefore, that the Thomas Bacon who had a wife named Anne was the father of Edmund the rightful heir to the estate.

To John his son he leaves lands in Tostock, directing him, "his heires and assignes to perform and do all such things as by the last will of my father I was appointed to do."

The will of John Bacon contains a bequest of lands and tenements in Norton and Tostock to "Thomas my son and Anne his wife and their heirs," with remainder to Alys and her heirs; and special directions that "for defawte of such issue they be sold and the money thereof be disposed for the soules aforesaide to the most pleasure of God."

This clearly distinguishes Thomas, who had a wife named Anne, to be the son of John Bacon who died in 1513. One other point to be noticed is that he does not name a son Thomas; therefore Thomas, the brother of Edmund, named in John Bacon's will, must have died before his father; and before the year 1539, at which date the Parish Register begins, since there is no entry in it of his death.

But Harvey, in the Visitation of Suffolk in 1561, gives a different account, setting out the pedigree thus:

\[
\begin{align*}
\text{Bacon of Hessett} &= \text{dr. of Mr. Rous} \\
\text{Thomas Bacon of Hessett} &= \text{dr. of Lewis Jervise} \\
\text{Hamond Bacon} &= \text{Elizabeth dr. of John Page of Suffolk.}
\end{align*}
\]

Hamond is clearly a clerical error for Edmund, who married Elizabeth Page; and he is here represented to be the son of a Thomas Bacon by a daughter of Jervise, and the grandson of Thomas and a daughter of Mr. Rous. It is true that he was the son of Thomas by his wife Elizabeth Jervis: but in his will dated 1553 Edmund describes himself to be the stepson of the daughter of Rous: for, referring to the clause quoted above from his father's will, he charges a tenement in Thurston "with the annuitie which I am bounde to paye to the said Anne," "my mother-in-law," who had married "Robert Gosnolde of Otley gentilman." Harvey's ignorance that Thomas Bacon married twice is unaccountable, as the Visitation is dated only fourteen years after his death. And as great credit is commonly given to the pedigrees set
out by him, any charge of error must be substantiated by the most certain evidence. To make this evidence complete, reference must be made to the inscription on the monument of Sir Francis Bacon in S. Gregory's Church, Norwich. Sir Francis Bacon is there said to have derived his origin from Thomas Bacon of Hessett, his great grandfather, (proavo suo,) who died in the first year of Edward VI., by Ann Rowse his second wife, the daughter of Henry Rowse, of Dennington.* Thomas Bacon of Hessett, who died, and was buried in Hessett Church, in 1547, the first year of Edward VI., names in his will his wife Ann, and a son Francis; this Francis was the father of another Francis, who had a son John settled at Lynn, who was the father of Sir Francis Bacon. If Harvey's pedigree were correct, Thomas Bacon, who married Ann Rowse, would have been great-great-grandfather, abavus, not great-grandfather, proavus, of Sir Francis.

It has been stated above on the authority of a certain Mr. Scipio Squire, who wrote a book that is referred to in a pedigree of the Bacons set out by the Rev. F. Blomefield and copied by Dr. Davy in _Suffolk Families_, that the arms known to have been borne by Thomas Bacon were borne by William and Stephen Bacon in the reign of Henry V. But in Vincent's _Visitation of Northamptonshire and Rutlandshire_ in 1618,† these arms are stated to have been “given to Thomas Baken of Hessett in Suffolk per Tho : Wriothesley Garter and Thomas Benolt 9 May a° 6., H. 8, 1504,” a clerical error for 1514. This grant does not exist in the College of Arms; but the arms with a crest are entered in the _Visitations_ of 1561, and 1577; and the meagre and incorrect pedigree is added, which has been given above.

* "Qui ex THOMA BACON (Proavo suo) de Hessett in comitatu Suffolciæ Generoso (anno primo Edw. Regis Anglæ Sexti defuncto) per Annam Rowse uxorem suam secundam et Filiam HENRICI Rowse de Dinington in Comitatu predicto Armigeri, originem suam deduxit." Blomefield, _History of Norfolk_, Vol. iv., p. 275. This inscription outdoes that on the monument of Lionel Bacon in bombastic eulogy; commencing with the questions: "Quis hic tandem? Quem luges rigida Niobe? Quem nemo non luet; cui nullus non illachrymatur, nisi marmore durior. Ne sileant homines saxa loquantur."

† Harlei: _MSS.,_ 1094, f. 210 b.
Through the great kindness and personal help of Sir Albert Woods, Garter, to whom I offer my warmest thanks, I have discovered a way of reconciling this discrepancy. There is a manuscript in the College, marked "E. D. N. 56. C Barker's Grants;" the heading of it is, "Patents of Armes Sir Christopher Barker, Knt., was Garter Principall King of Armes, Being dilligently collected and sett downe after the true manner of their General Grauntis and Confirmations of the said Garter Kinge of Armes from the time of Henry 8 unto the 3rd of Edward 6." On folio 63b the arms are tricked without a crest, and in the margin a note "In time of Henry V." The arms without crest are also tricked in pencil in Benolt's Book, "2 G. 4, fol. 9b.;" which is undoubtedly of the time of Henry 8, and in which the larger number of the arms are given with the tinctures in water-colour. It is headed "Crestes of Armes granted;" and the title leads to the supposition that the grants of crests only are contained in it. The drawing of the Bacon arms was never finished; nor was the crest added. But the gift, which Vincent records to have been made by Wriothesley and Benolt, was most probably the crest borne after 1513 by the Hessett branch of the Bacons, a talbot's head erased per fess sab. and arg., holding in his mouth a sheep's or deer's foot or.

After the dissolution of the Monastery of S. Edmund Thomas Bacon acquired by purchase* in 1541 the Manor of Hessett with the Advowson of the Church, Chevins Wood, and Monks Wood, and other lands and hereditaments in Hessett, Beyton, Bury, Thurston, Drinkstone, and Monks Bradfield, to hold them of the King in capite by the service of the twentieth part of a Knight's fee and on the payment of an annual rent of £2 7s.†

Edmund Bacon married Elizabeth the daughter of John Page of Weelley, Suffolk: and died in 1553, leaving to his

* "All my londes in Hessett; which I purchased of the King's highness." Thomas Bacon's Will.
† Harlei : M.S.S., 1232, p. 171. See also Index of Inrollments in Exchequer, lib. 10, Durham, fol. 25. "Lr paten de Maner de Heggesset in com Saff concess Tho Bacon et hared impm. Dat xii die Maii a* xxxiiii". H. 8.
widow Elizabeth, during her life natural, his Manor called Hedgesett Hall in Hedgeset with all the lands both free and bond, medowes, pastures, rents and services, and also his capittall howse in which he was dwelling, with all manner of landes, medows, pastures, rents and services to the same belonging and appertaining; as well as the lands which he had purchased lately of Sir Thomas Jermyyn. Other of his possessions he left to his sons John, William, and Francis then under 21 years of age, his daughter Mary Fuetner, and his brother-in-law Robert Kene, and there is a gift and bequest of three score pounds sterling "to John Bacon my son of Callys;" of whom I shall say something a little later on. By an inquisition made at Bury on the 2nd of June, 1554; he was found to hold of the King in capite, by service of the twentieth part of a Knight's fee and a rent of 9s. 1d., the Manor of Hessett, with the Advowson of the Church, two woods, Chevins and Monks, six messuages with 760 acres of land in Hessett and Monks Bradfield: to hold of the King in socage three messuages with 519 acres of land in Thurston, Drinkstone, Bayton and Tostock: to hold, by fealty only, of the Manor of Lytton in Norton one message called Barton Mere, with 248 acres of land; and to hold of the King in socage as of his hundred of Thedwastre one message and 228 acres in Thurston at a rent of ten shillings.*

John Bacon never came into possession of the estate; for he died in 1566, three years before the death of his mother. He resided at Troston, and had married twice; first, Barbara the daughter of Sir Thomas Jermyn of Rushbrook, by whom he had two sons, Edmund and Thomas, and a daughter Ann, married to Humphrey Yarmouth; and secondly Katherine Perient, by whom he had a son Robert, who married Lady Harris, as appears from the will of Edmund the brother of the said Robert.† The second son


† "And for a like remembrance of my love and hartie affeccion I doe give unto my loveinge Brother Robert Bacon Esquire, and to the Lady Harris his wife and to the wife of my sonne Lionell Bacon to every of them a peecce of plate of the like value," i.e., five pounds.
Thomas married Alice Belbrooke, and died without issue. John Bacon left no will; and on the first of February 1567 administration* was granted to George Peryent, brother of Katherine Bacon relict of John Bacon, with the consent of the said Katherine, of all the goods and other possessions. And by an inquisition † taken on the 26th day of May 1567, he was found to have had the reversion of all the manors, messuages, lands and tenements which formed the jointure of his mother; and to have held of Sir Nicholas Bacon, the Lord Keeper, as of his hundred of Blakeburne, lands and tenements in Troston, Great and Little Livermere, Ixworth Thorpe, Sapiston, and Honington. His son and heir was declared to be Edmund, who on the day of his father's death was of the age of thirteen years and thirteen weeks. His widow Elizabeth died in 1570, and in her will ‡ she mentions by name her daughter Mary Fuller, spelt Fuetner in her husband's will: Anne and Thomas, the children of "John Bacon my eldest son": "Frauncis my son," and "Elizabeth daughter of my sonne Frauncis" "Thomas sonne of my sonne Edmund": and "my son John Bacon the younger." This is the same as is styled in Edmund her husband's will, "John Bacon my son of Callys": but I cannot discover what led them to give to two sons the same Christian name. As she makes no mention of William, or of any children of William, it may be presumed that he was dead, and had left no issue.

Edmund, the son of John Bacon, married Elizabeth a daughter of Richard Cornwallis of Shotley. On his monument it is stated that they "lived happily together in wedlock by the space of fifty-two years." And as Elizabeth died in 1624, they were married in 1572, when Edmund was only nineteen years of age. They had a large family of eight sons and eight daughters; which are to be reckoned "tres infantes uno partu editi in eodem sepulchro sepulti," as is written in the Register under the date of the 11th of August, 1584. Seldom has there existed greater

---

† Harleian MSS: 639. fol. 145-6-7.
probability of the continuance of a family; and yet within thirty years after the death of Edmund, the male line of the Bacons of Hessett had ceased to exist. For some reason which does not appear, Edmund Bacon obtained, in 1606, licence* from the King to alienate the manor of Hessett; and in his will he states that he has already made conveyance of his manors, lands, tenements, and hereditaments, according to his mind and good liking. From the entry of the burial in the Register, "Elizabeth Bacon uxor Edmundi Bacon Armigeri, sepulta 25 Decr 1624. noctu sero," I suppose that his wife died of the typhus fever, which seems to have prevailed in this part of Suffolk for many years.

Their son Edmund married Phoebe Marsham, the youngest daughter and co-heiress of John Marsham of Badwell Ash: and died in 1617, seven years before the death of his parents. He had four sons Edmund, Thomas, John, and Henry, of whom John and Henry died before their father, and one daughter Phoebe, who died in 1621. Edmund, who was thirteen years old on the day of his father's death, died in 1627: Thomas, the second son, who was born on the 29th of October 1622, died on the 18th of Decr 1635, having held the estate but a short time, if at all; for in the will of some of the Bacons twenty-three years is styled the legal age.

Henry Bacon, the uncle of Thomas, and the third son of Edmund and Elizabeth, succeeded, and died without issue in 1651. I infer, therefore, that Nicholas, the second son of Edmund and Elizabeth, died before Thomas Bacon. And on the death of Henry, Lionel, the fifth son of Edmund and Elizabeth succeeded: and, although he married twice, died without issue surviving him. And the estate was then parcelled out amongst his sisters, and their respective

* Index Original : Vol. 19, fol. 39. Brit. Museum. "Rex licenciam dedit Edmundo Bacon alienare manerium de Hedgegsett alias Hessett in Comitatu Suffolcij Johanni Cornwallys Armigerio et aliis." Cowell says: "If Tenant in capite alien (i.e., alter from one man to another,) his estate without the King's Licence, then by the Statute of 1 E. 3, cap. 12, a reasonable fine shall be taken, whereas at the Common Law, before that Statute, they were held forfeit."
husbands, Calybut Walpole, George Townsend, William Colman, Henry Lambe, John Aldrich, — Harris of Maldon, and John Grigbye; in accordance, I suppose, with the directions given in the conveyance made by their father. It is difficult to understand why the date of Henry’s death, 1651, is said on the monument of Lionell to have terminated the residence of the Bacon family in Hessett; unless we are to suppose that Lionell never resided in the parish, and that Henry was the last who occupied the Hall.

With the death of Lionell the name of Bacon became almost extinct in Hessett. Three entries alone are made in the Register after that date: Mrs. Anne Bacon relict to Mr. Lionel Bacon Esquire in 1654, Henricus Bacon viduus in 1661, and Anna Bacon vidua in 1677. The name of Edward Bacon appears as a witness at a marriage in 1654: but whither he went, or what became of him, does not appear.

From Calybut Walpole and Elizabeth Bacon sprang the Earls of Orford; as may be seen from the pedigree set out by Mr. Blomefield in the History of Norfolk, Vol. vii., p. 109.

The inscription on the monument of Thomas Aldrich tells us that the family of Aldrich is an ancient family, and was settled in the county of Stafford.

THE FAMILY OF HOO.

A branch of the large and widely-scattered family of Hoo was settled at Hessett in 1286; for the itinerant Justice Salamon reports that William Le Hewe held of the Abbot one messuage with two acres of land at an annual rent of eightpence.* They seem also to have had land at an early date in Monk’s Bradfield, and to have had large possessions in Rougham: for in the twenty-first year of Edward I.,

* Willelmus le hewe tenet i. messuagium ii. acrearum terre de dicto Abbate de dicto feodo et reddit per annum viiid. Registrum Lakynhethoe. Har: MSS. 743.
A.D. 1293, Sir Robert Hoo puts his seal to a deed, witnessed by John de Herst of Hessett, by which John de Gedding, son and heir of James de Gedding, gave a messuage, lands, liberties, &c., in Rougham to Robert, son of Thomas de Bradefielde called Tillotte and Cicely his wife. And this same Sir Robert in the third year of Edward II., A.D. 1309, granted his tenements in Rougham to Robert the son of Thomas de Bradefield and Cicely his wife; which Robert, in 1319, granted his lands to Peter Osborne, Rector of Thorpe Abbots in Norfolk, with license to give the reversion, after the death of Robert and Margaret his wife, to the Abbey, to the use of the Sacristan.* The manor of Hoo, from which I suppose the Rougham family was named, had been given to the Abbey by Earl Ulfketel; † and was styled Old haugh, Le Hoo, and Eald Hoo; a form which survives in the name of a residence in Rougham, Eldo House. In the third year of Edward II., A.D. 1310, this manor belonged to the office of Sacristan: ‡ and in 1312 William de Hoo was Sacristan of the Monastery and Arch-deacon of Bury.§

From the title of the tenant in possession, “John off hoo,” used in his will dated 1485, and used again of another in the Parish Register in 1558, “Johes at Hoo,” it may be inferred that the seat of the family was the Hoo, a part of the parish of Hessett lying close up to Rougham. John Hoo, who died in 1485, had two sons, whom he names in his will, John and Robert, and more than one daughter, whose names do not appear; for he directs that his dowters may have refusal of certain lands, if they come to be sold, provided they will give the same price as any straunge man will give. His wife Kateryn appears to have been the daughter of Reynold Tylley, for in his will he mentions lands “y e wiche,” he says, “I holde in y e seyd towne of

* Dr. Davy. Add: MSS. British Museum, 19,169.
† Registrum Kempe, fol. 47a.
‡ Registrum Thomae Abbatis.
§ Har: MSS. 230. This contains “Formulæ plurrorum instrumentorum sive Registrum Willielmi de Hoo Sacristæ Monasterii S. Edmundi de Burgo et ejusdem loci Archidiaconi.”
Hessett of the dymyssyon and ffeffement of Reynold Tylley late of Hessett forseyd."

Robert, his son, had a wife Agnes, who joined with him in the gift of the font to the church: he died in 1500, childless, as his will leads me to suppose; and his wife survived him. Of John I can find no further trace: and I presume that either he or his eldest son was buried in 1558, and styled in the Register John at hoo.

The family appears to have resided in the parish down to 1700: the name is spelt Hoo, Yue, and Howe; and in 1594 the description yeoman is given after the name of John Howe.

It is worthy of record that at the meeting of the parishioners in 1654 to appoint "the Minister" "to be also the parish and publike Register" of Births, Marriages, and Burials, neither the name of Hoo nor of Bacon appears among the signatures.

HESSETT WILLS.

The Hessett Wills, of an earlier date than 1552, are twenty in number. Of these three are in the Norwich Registry, one in the parish chest of Hessett, one at Somerset House, London, and the remainder in the Bury Registry. The earliest is the will of Stephen Bacon, dated 1444. It is of material service in solving the difficulty which genealogists have found in distinguishing between the Hessett branch and the Drinkstone branch of the Bacon family; for this reason, it is printed in full, together with the will of John Bacon who died in 1500, and the other John who died in 1513. The wills of Richard Willyam, of John Hoo, and of John Creme have also been printed at length; because they throw light upon several matters connected with the church and parish. But it has been thought unnecessary to do more than catalogue the remainder; excepting where they contain the name of Bacon amongst the executors or supervisors.

In order to unravel the history of the Bacon family I
have printed other wills of a later date than 1552; some at full length; others, only in part.

The following passage from the description of "The Liberties of the See of Norwich," given by Mr. Blomefield,* will explain how it comes to pass that some of the wills are in the Bury Registry, and others in the Norwich, and others in the Registry of the Prerogative Court of Canterbury. "As to the Probations of Wills, another emolument of the spiritualities; it appears by the registers, and deposition taken a. 1510, (Depos. N. 191), that the rural Deans had the probate of all wills, where the deceased had no moveables but in their Deanery only; and where the deceased had moveables in two deaneries, and in one Archdeaconry, then probates belonged to the Archdeacon, and if they had goods in two archdeaconries, those probates belonged to the Bishop, who had the probate also of the wills of all noblemen, gentlemen of arms, rectors, vicars, and the whole clergy; though by virtue of the ordinary prerogative, all persons not having bona notabilia, or personals to the value of £5 in different dioceses, might prove their wills in the Bishop's Court, if they would; but if they had bona notabilia they were always obliged to prove such wills in the prerogative or archbishop's court, as they now are."

This statement will account for the place of probate, and of custody, of most of the Hessett Wills. And I hazard a conjecture that John Creme's will, preserved in the Parish Chest, which has the seal appended, and the memorandum of probate indorsed, was proved before the Rural Dean.

Stephen Bacon.—1444.

In dein nolo Ego Stephanus Bacon de hegesset sana mente et bona memori existens xxiii die ment maii Anno dni m°xxxii m° conde teetum meiu in hunc mod In primis lego alam meum In dei nolo Ego Stephanus Bacon de hegesset sana mente et bona memori existens xxiii die ment maii Anno dni m°xxxii m° conde teetum meiu in hunc mod In primis lego alam meum Deo omnipotenti notabilia." Lyndwood, de Test. e. stat. e. laticis. This sum was confirmed by 25 Henry VIII., c.x.; and by the 93rd of "The Constitutions of the Church of England," intituled "The Rate of Bona Notabilia liable to the Prerogative Court."

* History of Norfolk, Vol. iv., p. 554. I have given Mr. Blomefield's italics and capitals.

+ "Habens in bonis minus C solidis sterlingorum non dicitur habere bona notabilia." Lyndwood, de Test. e. stat. e. laticis. This sum was confirmed by 25 Henry VIII., c.x.; and by the 93rd of "The Constitutions of the Church of England," intituled "The Rate of Bona Notabilia liable to the Prerogative Court."
HISTORY OF HESSETT.

59

beate marie virgini et omibus suis corpore mei mecum in ecclesia de heggesete sepulture. Item lego meo omia hostilamenta mea quosmoda domui mee spectant in excepto inde inferius legatis. It lego Agneti filie mee una ollam a d assessacoebam fitate margerie uxis mee. Ita lego Johes filie mee j patefi eam assignacoebm eiusd margerie. Residuum v^o omia bonos meos supius non legalo do et lego executorib3 meos subscripto ad vendend recipiend et disponend aia mea et aimaquib3 teneor in missaq celbcmeine et eleemos largicieput ipi melo viderit deo placere et aie mee expedire hui aut testamen mee ordino et facio executores meos videlicet fdata margeriah uxor mea Edmundu Bacon et Jhems Thorpe ad bensen testamen mee fdeir exequend et Adam Berev de Thurston faci e et ordino eoa supuisore in cui rei testiorn huic fenti testimete mee sigillu mee apposui.

Da dies loco die et anno sup{dctis Volunt a eiusd testr.

Oib3 ad quox notitiam fentes litfe pueflint Stephanus Bacon de heggesete saluta in dio sempli^o Sciatiss q hec est ultia voluntas mea sup dispono omi terrax et tenoq meox cu suis ptin que Edmud Bacon A d Bereve Johes Therp et Walturne Nunne heint de dono et feoffamento mee in vill et campis de heggesete Roughni et Bardelfde monachox videlicet in primis volo quod margeria uxor mea heat oia fdicta bears et teint a cu suis ptin exceptis inde quattuor acres ilre qua nupquisiu de margareta Nobele sine aliquo p wasto seu d'^trucome quousq, Johes fii^o mee peruenit ad legimittma etatem et tune volo qd ipse Johes heat mediatet oim terrax et tientoq meox f'detoq ut ipe soluat seu solmi faciat agneti sorori sue quadrangenta solidos legal monete et altei^ mediatae eoxd bear et tientoq meox volo qd fdata margeriah heat ad bmii vite sue ut ipe margeria soluat seu solmi faciat Johie mee me quadraginta solid legal monete Ita qd quelf dicta filiaq meax erit heres alteri^ de pecunia fdicta si aliquo eaq obierit infra legimittma etatem. Ito volo qd quilibet quatuor f'oxq meox erit heres alterius de f'irae et teintis meis f'dicitis modo quo sup{ior alter eox obierit infra legimittma etatem. Et si oms moriante infra legimittma etatem tune volo post morte fdata margerie qd omia fdicta fre et teinta cu suis ptin vendante p exce meos in testo meo noiatet e qd denarii inde recepto disponant e salute aie mee et aie dicit marerige et aiax omi amicq meox defunct in missis celebrandi et in alius obi^os caritatis. Itm volo qd quatuor acre ilre qua nupquisiu de Margarete Nobele vendani p exce meos ad invenientium unui idonei Capellin celebrante p aia mee et aiabq teneor p unui annu integra in ecclia de heggesete qu^moci^ comode fieri potiet post obitiu mea. Itm volo qd fdata margeria heat oia blada mea gest sup f'ras meas f'dictas et oia alia catella mea tam viva qui mortua que remanserint post deboitoq meox psolucr.n et expense flufalim meaq complementa. Itm assigno fdata Jhile filio mee sex sum ordii. Itm assigno alano flioio mee una ac ordii in le wellefald
Richard Nunne.—1447.

He leaves a sum of money to the high altar of S. Ethelbert King and Martyr.

Richard Willyam, Rector of Hessett—1459.
Edward Boldero.—1462.
He makes John Bacon Senior, of Hessett, one of his executors
[Liber Baldwyn, f. 343. Bury Registry.]

John Heyward de Hessett.—1473.
He leaves to the Fabric of the Church, xxś.
[Liber Baldwyn, f. 564. Bury Registry.]

William Wade.—1480.
He appoints John Bacon Senior, an Executor.
[Liber Hervey, f. 214. Bury Registry.]
In the name of God. Amen. John of Hovis, the elder, in the month of October in the year of our Lord 1484, desiring to have the above mentioned land in good memory bequeathed by the late Walter Nume. John makes his testament on this wise.

First, I bequeath my soul to God Almighty and to our Lady Saint Mary and to all the saints of Heaven, and my body to be buried in the church of Saint Ethelred of Hovis. Also, I request the High Author of the same church to receive my tithes and oblations for my soul and for the soul of my wife, Katherine. Also, I bequeath one thirteenth part of Saint Gregory for my soul and for the soul of my son John. Also, I bequeath one third part of my body to the monks of Babwell to have a trental of Saint Gregory for my soul, and for the soul of my son John. Also, I bequeath one thirteenth part of my body to the monks of the Covent of Saint Edmund of Bury to the soul of my son John. Also, I bequeath one thirteenth part of my body to the monks of the Covent of Saint Edmund on the south side of the town of Hovis.

Secondly, I bequeath to my sons John and to the heirs male of his body lawfully begotten, all the lands, meadows, and pastures lying in the town of Hovis, with all the appurtenances thereunto belonging, which last I hold in the town of Hovis, by the descent and fee simple of Reynold Tylly, the late owner of the lands.

Thirdly, I bequeath to my son John and to the heirs male of his body lawfully begotten, three parts of land and a pasture of land, lying in the field called Westfield, in the town of Hovis, with the pasture of land and the meadows lying in the same field, which are counted for two acres of land, and it lies in the same field between the land of Roger Bradstreet on the north side and the lands of Edmund Bacon on the west side, and it abuts against the lands of John Bacon on the east side.

Fourthly, I bequeath to my son John and to the heirs male of his body lawfully begotten, three parts of land, lying in the town of Hovis, and which are counted for two acres of land, and it lies in the field called Westfield, between the land of the Covent of Saint Edmund on the north side and the land of the late Roger Bradstreet on the south side, and it abuts against the lands of Melford College and the lands of the Covent on the east side.

Fifthly, I bequeath to my son John and to the heirs male of his body lawfully begotten, three parts of land and three acres of meadow, lying in the field called Eastfield, on the west side of the lands of the Covent of Saint Edmund, on the north side of the land of Watern Nume, on the south side of the land of the Covent of Saint Edmund, and on the west side of the land of the Covent of Saint Edmund, and which are counted for three acres of land, and it lies in the field called Westfield, between the land of the Covent of Saint Edmund on the north side and the land of the late Roger Bradstreet on the south side, and it abuts against the lands of Melford College and the lands of the Covent on the east side.

Lastly, I bequeath to my son John and to the heirs male of his body lawfully begotten, three parts of land and three acres of meadow, lying in the field called Eastfield, on the west side of the lands of the Covent of Saint Edmund, on the north side of the land of Watern Nume, on the south side of the land of the Covent of Saint Edmund, and on the west side of the land of the Covent of Saint Edmund, and which are counted for three acres of land, and it lies in the field called Westfield, between the land of the Covent of Saint Edmund on the north side and the land of the late Roger Bradstreet on the south side, and it abuts against the lands of Melford College and the lands of the Covent on the east side.

John makes John Bacon the elder, of Hovis, Supervisor unto his Executors.
HISTORY OF HESSETT.

alle ye forseid londs and tents medew fedyngs and pasturs in ye wyche late I hadde of ye dymsyon & ffeffment of ye forseid Reynold Tylly & ye forseid iii pecs of londe & j pece of medwe w't her pytynes be solde be ye beste pece yt it may be solde & ye mony theroff be fynally disposyd in good dedys of charyte for myn soule & for ye soule of myn wyffe Kateryn & for ye soules of all our godduers ye forseid londs & tents medew fedyngs & pasturs late of ye forseid Reynold Tylly & ye forseyd iii pecs of londe & pece of medewe w't all her pytynes in ye towne of hessett aforseid of ye wiche ys byled & lythe in ye strete called ye cherche strete be twyn ye mesuage & pytill late of John Trenchemer on ye pt of ye northe & ye pytill called laweneys on ye southe pty and ye forseyd pece of londe & pece of wood ys counted for iii acres of londe & wood conettly lying be twen ye psonage of ye cherche of hessett a forseyd on ye south pty & ye londe of ye seyd maner called lawneyys & ye londe late of John Trenchemer and ye londe of oyther men on the northe pty and yt it happe ye forseyd Robrte w't owten eyer male of his body lawfully begotyn to decessen Than I wyll ye seid mesuage pece of londe & pece of woode w't her pytynes remayn holly and integratly on to ye forseyd John my sone & to ye eyers male of his Body lawfully begotyn w't owten ende & yff it happe ye forseyd John my sone w't owten eyer male of his Body lawfully begyn to decessen Thanne I wyll ye seid mesuage pece of londe & pece of woode w't her pytynes be solde be myn executors or be ye executors of myn executors at ye beste pee yt they may be solde and ye money theroff receyved for ye souls above seyd of good dedes of charyte fynally be spente and yff ony of myn dowters wyll buy any of ye seid tents londs medews fedyngs pastures & woods w't her pytynes or of or in ony pcill of them than I wolde yt they be pferred be for any other men yff they wyll gyf & pay as myche as another straunge man wyll pay The Residwe of my goods boye of ye moveablys and on ye onmoveablys above not assigned ne bequethyn I geff & bequethe & assigne on to the disposyon of myn executors under wretyn and named yt they be ther dyscressyon reson & conseyynt dyspose them for myn soule & for ye soule of myn wyffe Kateryn & for ye soules w't we be bounde to pray for & for all crysten sowles in messys singing and in pore men releveyng in noyous wayes amending and in other good dedes of charyte doyng as they thynke most plesing to God & pflyte above seyd Also I will pray & reqwyre all my syngler feffours ye wyche be feffed unto myn behoue of & in alle ye londes tents medew fedyngs pasturs & woods w't her pytynes or of or in ony pecll of them that they delyver her stocke ye they have after ye tenor & strenkthe form & effect of thes my psent testament & last wyll whan they be desyred be myn executors And of this
myn present testament I ordeyn and make my executors Syrre Wat hoo herry Colge of pakenhånd John Nvne of Drinkeston and I assigne to eche of my executors for her labo vi viii be the records & wyttceesses Rog Bradstrete George Skotte John Creme & other Dat place & day & year above seyd

Proved 5th April, 1492

[Liber Boner, f. 98, Bury Register.]

in the yeer of our Lord god mcccxxx fisse.
This is a strange clerical error. The will was proved on the 5th of April 1492: and therefore must have been made in 1485. To the carelessness of the writer must also be attributed the erroneous statement concerning the dedication: "the cherche of S. Ethelred of hessett aforsseyd: " for the mention of the hygh auter at the same cherche is fatal to the supposition, which might otherwise have been entertained, that 've chapel qweche he mad euery deyl" was dedicated to S. Etheldreda.

one discreet ple. Most commonly the direction is that an honest priest be found, that is, a respectable man, entitled to reverence, "of good name and fame and honest conversation": sometimes " Kumaruy" is added to honest, in the sense of learned: capelus ydoneus, a good priste, a virtuously disposed priste as is convenent to the ordyr of priesthood, a preest of good gyding and disposycion, a chaplain of good condition, a good and loyal man, a convenient and virtuous priste; such are the expressions generally used in the Bury Wills, and in the Wills contained in the Volume edited by Sir Harris Nicholas, under the title Testamenta Vetustas.

According to Lyndwood (Provinciale p. 119), the honesty of the clergy consisted in abstinence from gluttony, drunkenness, immodest conversation, a hurried gait, ostentatious dress, question-society, familiarity with women, worldly business, plays and players, taverns, dice and knuckle-bones, and all superfluity of ornament in person and house. The term discrete does not occur in the Bury Wills: it is found twice in Testamenta Vetustas: "one prest, whom I will be honest, discreet, able, cunning in reading and singing" (p. 245): "a godly and discreet man be chosen to edity the youth of the parish."

Dr. Irons, commenting on the words "let him come to me or to some other discreet and learned minister of God's word," remarks: "It is a term well known in the Canon Law. It does not mean any common virtue which a man may attribute to himself; but discrete virtues ascertained by the Bishop or ordinary. 'Discreto' commonly means 'approved by the Bishop as discreet'; it is a technical term. Thus a priest may be discreet for one thing, and not for another; discreet for hearing confessions, and not discreet for matrimonial causes.... Hence the virtue itself came to be called discretion, i.e., including all the fitness required for the particular work." Lyndwood (Provinciale p. 89) notes: "Discretio idem est quod Divisio, Scientia, Discussio, vel quarumlibet rerum consideratio ad quod tendat, secundum Anuam et dictur Discretio omnium Virtutum esse Mater."

ye wente called Svakelonde. WENT or WEND is derived from the Saxon Wendan to wend, or go. Cowell defines wend to be "a somewhat large circuit of land containing a number of acres;" and quotes Rentale Regalis Manerii de W ye, page 31, "Fres sunt Wende, viz., Douen Wund, Chilton's Wend, et Brousford Wend, et in quolibet wendo sunt decem juga." This guides us to the origin of the expression: Jugwal is a jurer of land, so called because it can be ploughed in one day by one ox of oxen. The Latin equivalent, given by Cowell, for Wend, viz., persidulatio, suggests that it contained so much land that it could be ploughed through by a yoke of oxen in a day. Halliwelle defines it to be a farthing of ground.

fode, or fode. Pastum, alimentum, alimenta, victus. Promptorium Parvorum. all our godduers. The words are curiously written; and it is hard to read them; I think that they are correctly given. They occur just where the expression "our benefactors" commonly is found, of which they are the equivalent. Joane Lady Bergavenny (Testamenta Pastura p. 26) bequeaths "c c marks to find two priests, perpetually to sing for... all my good gers, and all christian souls." The expression seems to be taken from the form of Bidding the Boats: in the Sarum Use, this is, "For all the souls that hath done any good to this cherche, and for alle crysten souls" (Maske, Monumenta Ritualia, Vol. III., p. 346.) In the York Use; Also ye shall pray specially for... all christian souls of whom we had any good of." (Dr. Rock, The Church of our Fathers, Vol. ii., p. 371.) Mr. Tyrmine cannot be right in the explanation which he gives of "for all the sowlys that I have any god of," viz., "any of the goods of." Bury Wills, p. 86.

byled, built: from the Anglo-Saxon bulden. In the Ludus Coventriae, the form bide occurs: in Religious songs, about 1325, thi bür is sōn. See A Dictionary of the Old English Language by Dr. Strattmann. The first letter of the word is clearly b: otherwise I should have preferred to read "tyled"; as in John Baret's will (Bury Wills, p. 32), "of the long tyld hou and gardyn.

William Cowy, of Monks Bradfield.—1486.

He makes John Bacon the elder of Hessett supervyssor of his will.

[Liber Boner, f. 94. Bury Registry.]
Robert Brown, of Hessett.—1488.
[Liber Boner, f. 89. Bury Registry.]

John Bacon.—1500.

In the name of god Amen the xvith day of ye moneth of August in the yer of our lord Mcccc I John Bacon of Heggesett late of Drenkeston heyle in mende And good memory ordeyne And make this my ²sent testament on this wyse ffyrst I bequeth my soule to god Almyghty to oure lady seint mary And to all the seinte of hevyn And my body to be buried in cristen beryaft of the chirch of Heggessett aforesaid Itœm I assynge3 to the hey Auter of ye same chirch for my tythes foryeten or paid to lytyll And for the helthe of my soule iii ² iii d Itœm I assynge3 to the hey Auter of the chirch of Drenkeston iii ² iii d And to the emendacon of the same chirch iii ² iii d And to the curate of the said chirch to have deryge And masse viii d And for Ryngyng xii ² d And iii ² iii d to be delte to the pour folke of the same townie Itœm I assynge3 to the hevy3 Auter of ye the chirch of Tostoke xii ² d Itœm to the curate for deryge And masse viij d And for ryngyng iii ² d And vi ² viii d to be delte to the pour folke Itœm I assynge3 to the frierœ of Babwell to have xxx masses for my soule xœ And j cube where And j cube barly Itœm I wyll have a dyscrete prest to synge for my soule by the term of on yere Itœm I assynge to iche of my god-children xij d Itœm I wyll yœ if my wyfe Agnes decesse in the sekenes that she is in At this tyme as it is moste lyke yœ she shalít that my estylmetœ of my housold be equally deptyd be twyx my chyldren Roberd John Margery And Jone And if it happe the said Agnes my wyfe to-# recover of her said sekenes than I wyll that my wyfe Agnes my wyfe to recure of her said sekenes than I wyll that all my said estylmetœ be at her disposicon And that she have a competent levynge prvided be the discœn of myn executorœ Itœm I wyll that myn teıt in heggessett a fore said remayne in to the handœ of myn executorœ tyœ my sone John be of the Age of xxijij yerœ And then I wyll that the said teıt wœ the pytynencœ remayne on to the said John my sone And to the heyrerœ male of his body lawfully begotyn And for defeute of lawfull Issewe of the said John to remayne onto my kynesman Thomœs Bacon gentylman wnder the condicon that he pay xx mœrc onto myne executorœ Itœm I wyll that all my other landœ And tentœ meddowys And pasturœ wœ all her plœncœ lying in Drenkeston aforesaid And Tostoke remayne in to the handœ of myn executorœ tyœl the said John my sone come on to the age of xxijij yerœ And tyœ myhmellesse next after that paying on to Ser George Tysoo prest such dute as is owyng on to hym at the date
of ye's sent wrtyng for a close called Caldewell-yard And I wyft that at Myhelmasse next afr that my sone John be of Age of xxijij yer that all the said londe C medowys And pasture w't her ptin remayne on to the said John my sone And to the eyrc of hys body lauffly begotyn And if it happe the said John to decese w't ought lauffly Issewe of hys body laufflybegotyn thanne I wyft that all the said londe C medowys And pasture w't all her app'tennce remayne onto my sone Roberd And to the heyr of hys body lauffly begotyn And for defaute of laufful Issewe of ye's saide Roberd to Remayne onto the eyrc male of my daughter Margery Nue. I wyft that my maner lying in Barton be syde Myldenale w't all the londe C tent C medowys pasture C rent C And pneys lying in the townes of Barton and Myldenale a fore said remayne in to the hand C of myn executor C tyll the said my sone Roberd be come to the full age of xxijij yer C And than I wyft yC all the said maner w't all the ptin as it is a boosaid remayne on to the said my sone Roberd And to the heyr of his body lauffly begotyn paying on to myn executor C iiij m're yerly be terme of x yer C next folowyng After hys entryng into the said maner w't the ptin vnto the pformyng of ye charg C of ye's my testamet C And if it happe the said Robert to decese w'oute lauffull Issewe of hys body begotyn than I wyft that the said maner w't yC the ptin remayne into the hand C of myn executor C tyll the said my sone John be of the said age of xxijij yer C And than the said maner w't all the ptin remayne into the said my sone John And to the eyrc of his body lauffly begotyn paying on to myn executor C As it is assigned Aboue to be payyd be my sone Roberd And if it happe bothe the said Robert and John to decese w'oute Lauffull Issewe of her bodys begotyn than I wyft that the said maner w't all the londe C medowys pasture C rent C And tent C w't all her ptin lying in Barton forsaid And Myldenale be sold be myn executor C or by the executor C of myn executor C And in massys syngyng And other good deed C of charyte fynally be spent And if my kynesman Thomas Bacon gentylman wyft bye the said maner w't all the said ptin lying in Berton and Mildenhalde that he have it An C m're w'Inne the pryce before any other man And I wyft that none of the said land C tent C ne maner w't ther ptin a bouve assigned on to my sone Robert and John to be no farther intayled but only on to the said Robt And John And fesympwyft on to the Issewe of them And I assyne on to my dought C Jose xxli whanne she comyth to the age of xx yer C And I assyne on to Jose the daughter of my sone Wyftm xxli whanne she cometh to the age of xx yer C And if it happe the said Jone and Jone or on of them to deceese w't inne the said age of xx yer C thanne I will that the said money on to her or them assyned be at the disposicion of myne executor C The Resydue of all my good C And cattale C a bouve not bequeten j geue and bequetht vnto the disposicion of myne executor C yC they pay my dett C And receyue the dutes and dett C to me owyn C fullyH y C my fsent testamet C And last will w't affecte And I ordeyne and make executor C of ye's my fsent testamet C and last wiH my sone Robert Bacon and Thomas Bereve of Bury
HISTORY OF HESSETT.

seint Edmünd And I assyneʒ to jche of myn executort for her labour xxś made the day and the yer a bone said by thes wytnesse Ser Robt Craske pson of Heggyssett afore said Ser George Tysoo prest John Bakon the elder Thomśs Bacon gentylman Thomśs Creme the elder £ Aliis

Proved 15th September, 1500.

[Liber Cage. f. 26, Norwich Registry.]

John Creme, 1500.

In ye name of God Amen the xxx day of ye monyth of September in ye yere of our lord m,cece John Creme of Heggessett heyl in meende & in good memory ordeyne & make ye m βsent testament on ye wyss fferst I be quer my sowle to god almyghty & to our lady seynt marye & to all ye seynts heavene & my body to be beryde in ye esterne beryens of ye yerly chereche of Heggesset a for seyd It I be quer unto ye hyg awtr of ye seyd chercbe for my tytheS for geten or payd to litill & for helye of my sowle vį & viij d .ITEM I assyne unto ye ffriers of Sutbury, vį Ț to ye ffriers of Babwelle, vį Ț I assyne unto my wyff Margarete my tẽt wį ye ptn in wheche we dwelle in at ye dat of ye pSent wytryng to holde to her wį outen ony voluntary wast time of her lyff Ț And if her decesse I Wolfe ye seyd tẽt wį ye ptn be sold by my executors, and in good dedes of charite fynally be spent Ț I assyne unto ye seyd Margarete yerly duryng her lyff xiiij iiij d Ț If I Wolfe ye my clos called Clotes be in ye effeffment of xij laufull men of ye seyd towne of heggessette And I Wolfe ye ye ferme of ye seyd clos be dysposed yerly & petually in forme undewreten ye ys. to seyne I Wolfe ye ye curat of ye seyd cherche of Heggesete have yerly at my yerday for dyrige & messe iiij d & a messe peny Ț I assyne to ye Sexteyn for rynging vij d Ț for lygt brennyng at dirige & messe ij d Ț I Wolfe ye there be delt at ye seyd my yerday to xij pore men of ye same tow xij d Ț If I assyne yerly unto ye cherchereves of ye same town to provyde feythfully ye ye seyd dirige messe lygt ryngyng & almesse be yerly do as it ys aforeseyd viij d Ț I Wolfe ye ye ferme of ye seyd clos called Clotes remayne yerly and perpetually unto ye esement of ye taxes of our sovreyn lord ye Kyng and I Wolfe ye ye ferme folke of ye same town of heggsete ye be under ye valour of x. marcs be released by ye seyd mony, and none other pleple Ț If I Wolfe ye my son herry creme have ye seyd clos in ferme by fore any other men, peying yerly to ye cherchereves of ye same town of heggsete iiii ᵗ & viij d and discharge ye seyd clos yerly of ye ye rent of iiii d Ț And ye ye happe ye seyd herry to be laches, and pay not yerly ye ye ferme of iiii ᵗ & viij d unto ye seyd cherchereves at my yerday, thanne I Wolfe ye ye seyd cherchereves leten ye ye clos to ferme unto hym ye ye Wolfe geve most yerly for ye ye ferme of ye seyd clos Ț If I assyne unto my doughte margarete halyday yerly time of her lyff viį ᵗ & viij ᵗ Ț If I Wolfe ye ye my clos called Osmundes be sold by my
executors unto ye performing of my legate in ye my present testament assigned And I wole ye Richard Sharp have ye seyd clos called Osmunds by ye pryece of xx mares to be payd in yeer next folwyng after my decease by eleven porsones of good & lawfull mony of yngland Alle my other londs a bove not be quethen ne assigned I wole they be sold by my executors and in good deeds of charytie flynally be spent The residue of all my goods a bove not be quethen I geve & be quethe unto ye dysposysyon of my executors ye they pay my detts & reseyve ye dewties to me owyng & perform this my present testament into effect Executors of this my present testament I ordeyne & make Gaffrey Talbott of Tymworthe Richard Sharp of heggessete a for seyd & Adam Barnard of Thurston And I assigne to eche of my executors for her labour vj & viijd made ye day of ye yer a bove seyd, by these witnesses See Robt Craske parson of Hessett a for seyd, Roger heyward Thom's Halstre & other

If I wole ye my sone berry creme, after ye decease of my wyff Margarete, have my tenement with the pertin a bove assigned unto ye seyd my wyff margarete, paying to my executors xvj mares of good & lawfull mony of yngland, to be payd in yeer yers by eleven porsones next folwyng after ye decease of ye seyd my wyff margarete

[The Parish Chest, Hessett.]

esterns beryens. Beryen is the Anglo-Saxon word for tomb or grave: in the Old English Homilies of the 12th and 13th centuries, edited by Dr. Morris, it is spelt berien and buriens: and in the Promptorium Parvulorum, beryenge, and beryinge. Whether estern be eastern, spelt in the Promptorium "estern", and in The Story of Genesis and Exodus, written about 1250, esterne: or extern, outside, as used by Shakespeare, in Othello, I. i., "in compliment extern:" I am unable to decide.

ony voluntary wast. One of the Articles demanded by the Barons, and accepted by the King, in Magna Charta was "si custos terrae fecerit destructionem et vastum, amittat custodiam." unto ye exempt of ye taxes. This was a most merciful bequest. Sir W. Parker, in his exhaustive history of Long Melford (would that he had added an Index!), remarks: "Notwithstanding the miserable condition of the lower orders, they were forced to bear part of the national taxation; and one of the clauses of Magna Charta, for their relief, prohibited that villeins should be amerced beyond safety to their wainage; the meaning of this protection being that the villein should not by excessive fine or taxation be deprived of his rude cart or wain, wherewith he rendered service to his lord, in carrying out manure to his lord's land, harvesting and the like; for otherwise the wretched creature had to carry it all on his back." P. 244.

laches. "LATCHESSE, or tarryyng lachesse, or toyringe." Promp: Parvul: Mr. Albert Way notes, that "in the Vision of Piers Ploughman this word signifies negligence, Fr., lachesse"; that "Chaucer says in the Persones Tale 'then cometh lachose, that is, he that when he beginneth any good werk, anon be wol forlece and stant it'; and that "Gower observes that 'lachose' has this property, to leave all things in arrear." In an entry made in The Hall Book of the Corporation of Leicester (A Chronicle of the Church of St. Martin's, Leicester, p. 197), on the 18th of March, 1477, the word occurs: "And ye maire be lachous in execution," and also in an enactment of the Guild of St. George, in the same Chronicle (p. 238), of the date 1523: "ye seyd Meyr & Chamblyns be negligent or lachius." Edmund Paston writes to Margaret Paston, 1481, "I deme her mynde hath been other ways ocaped than as to huswyfery, which semyth well by the lacheness of the tylltie of her landdes." Vol. iii., p. 27.

The family of Creme was resident in the parish until
the death of William Creeme in 1582: the name then disappears from the Registers until the year 1671, when Thomas Creame married Margaret Abbot.

Robert Hoo, of Hegesset, 1510.

[Liber Johnson, f. 2, Bury Registry.]

John Bacon, the elder, 1513.

In the Name of god Amen This present writing indentyd made att hedgessett the xxvi day of Marche in the yer of our lorde mcccccviiij. witnesseoth that I John Bakon of hedgessett forseyd the elder w an holle c a gode mynde being att hedgessett aforseyd the day and yere of our lorde abovesayde make and ordeym my tesamet and last wyl in mañ c fourme folowyng fyrste I bequeth my soule to almyghty god my creator c redemer to his most blessed mother our lady sent maty and to all his seynts c my body to be buried in the churchyard of senl albryght in hedgessett aforseyde he my frends I bough I bequeth to the hie awter in the sayde churche of hedgessett for my tythes and offerings forgotten or to lityll payde and for the helthe of my soule xxœ I wyl that margarett fuller my sister shall have a tennty sett in hedgessett aforseyde in the churchgate strete by the ij tenntrie the alis wilton and Isabell Soper dwellin to hold to the saide margaret for time of her lyf and xl days after her descease and after that termes I wyl the same tennty and the ij tenntrie that the saide Alys wylton and Isabell soper dwelle in shal remayn for almesse houses for ever and I wyl that myn executours shall have the rule and ovrg of the saide ij. almes housys and to repara and kepe them up wele and sufficiently duryng ther lyves and after the discease I wyl thei that shall be owners of my londs and tenemets in Hedgessett forseide callyd Bæous that Thomœ my son now occupieth shall alwey repair bylyde and kepe up the saide ij almes housis wele and sufficiently att all tymes nedefull of ther coste c charge for evœ and I wyl that thei shalbe pte takers of the priyers of the sayde pour folks that shall be dwellers therein for ther labour Also I wyl that the owners of saide londs for the tyme being shall alwey have the rule c gyfte of the saide iij. almes housis as often as nede shall require for ever Also I wyl the saide margarett fuller my syster shalhave my tent called rers whapperteniës sett bi the churchyard of hedgessett forseyde ij pykkyls of londe longing therto c a close callyd Crowehis w th frute garden longing to the same close being in Hedgessett forseide to have c to hold the saide tenemet of Reris ij pykkyls close and garden with thapperteniës to the saide margaret c her assignes duryng her lyfe c xl days after her descease and after that I wyl the said tenemët of
ryrs ij pyghtells close c garden shall remayn to Edmūde Bacon my
granson c to theirs of hyys body lawfully begotyn and for defawte of
such yssue to remayn to thoms's my son and to theirs of his body law-
fully begotyn. Itm I bequeth to Robt yve my svant vji & viij d. Itm I
wyl the saide Robt Ive shall have a cotage and a close called Berwards
in hedgesett for sayde to hold to the same Robt duryng his lyfe and
after that to remayn to the saide Thom's my son. Also I wyl that
the saide Thom's my son shall have all my londs c teıts medowes feedings
pasturs woodys Rents c sruycs w't the libertez comoditez and apper-
tenances therto belonging in the townys of hedgesett and monks
Bradfeld excepte those teıts pyghtells close gardyn and cotage and
almesse housis that ar afor bequested to hold to the said Thom's me
son during his lyfe for the wyche I wyl and charge the saide thom's my
son that he shal fynde a prest gode and honeste to sing and pray for
my soule and all my gode frends souls that I am in dette or bounde to
in the churche of hedgesett forsyde by the space and terme of iij
holle yers imediately folowyng after my discease paying to the said
preste for his styypend xvji for the same iij yearys and after the
discease of the saide thom's my son I will that all the sayde c tents w't
all the prmasses in hedgesett c monks Bradfeld excepte the saide iij
almesse houses w't all such implemets catalls c hostylments that the
saide Thom's my son have of myn w't the tenenet that he dwellith nowe
in as be expressyth in certen billes indentyd thereof made betwyxt
hym c me shall remayn to the saide edmūde Bacon c to theirs of his
body lawfully begoten w't the charge of the saide iij almesse houses
in maʃ c fourme aforseide and for defawte of such issue of the saide
londs c teıts to the sayde Thom's c edmūde a for bequestyd to remayn
to theirs of the saide Thom's my son lawfully begottyn w't the charge of
the saide iij almesse houses and for defawte of suche issue to remayn
to Robt Bacon of drenkston c to theirs male of body lawfully begotyn
w't the charge of the saide almesse housys and for defaute of suche
issue to remayn to John Bacon Brother to the said Robt Bacon c to
to theirs male of the body of the same John lawfully begotten w't the
charge of the saide iij almesse houses c for defawte of suche issue to
remayn to alis my doughter c to theirs of her body lawfully begotyn
w't charge of the saide iij almesse housys c for defawte of suche issue
all the saide londs and teıts w't all the βmisses I wylly thei shalbe sold
be myn executours or be ther excentours or ells be suche faithfull
βsons as the last holders of the same londs c teıts shall assigne w't the
charge of the saide iij almesse houses to the entent that the mony
therof may be disposed for my soule and all my gode frends soulsys that
I am indette or bounde to in gode dedys of charyte to the moste plesur
of god. Itm I wylly that the saide edmūde Bacon whan he comyth to
the full age of xxvij yers shall have all my londs c pasturs called
fayrchilds in thurston and my place called Broke place in bekton w't
all the londs medowes pasturs c fold fre wiche that Thom'ss ladyman
hath now in ferme to hold to the saide edmūde c his assignes during
the life naturall of Thomas Bacon his father and after the decease of the saide Thomas Bacon I wyll thatt all the saide londs and pasturs called fairchilds c my place called Broke place w' all the londs and other the plassises that the said Thom's ladyman hath to ferme shall remayn to Thom's Bacon brother to the saide edmünde and to theirs male of the body of the saide thom's lawfully begotten and for defawte of suche issue to remayn to John Bacon brother to the saide edmünde c Thom's and to theirs male of his body lawfully begotyn and for defawte of suche issue to remayn to theirs of the body of the said Thom's my son lawfully begotyn. Itm I wyll the saide edmade when he cometh to the full age of xxij yers shall have all my londs c teints medowes c pasturs in Rough* m that Roger Simond hath to ferme to hold to the seyde edmünde and to theirs of his body lawfully begotyn and for defauite of suche issue to remayn to theirs of the body of the saide Thom's my son lawfully begotyn and I wyll thatt myn executours shall have the rule c take the issues and piffits of all my sayde londs and teints w' the plassises in Thurston, Bekton and Rough* m to the saide edmünde bequestyd tyll the same edmade come to his full age of xxij yers to thentent to fynd hym honestly c sufficiently therw'and that comyth on besyde the charges of the saide edmünde to be disposyd for my soule in gode dedys of charyte to the most plesur of god. Itm I wyll that the said edmade Bacon after the decease of Thom's his father shall have a close in Redgrave called haw close a teit in thurston called kents c a tenemet called Rosys in the same town w' all the londs c pasturs to the saide ij teits belonging and xxxij acres lond be it mor or lesse lying in fornh* m sent genovefe c other townys thereto adionyng as they aper be my eydence to hold to the saide edmünde and to theirs of his body lawfully begotyn and for defauite of suche issue to remayn to theirs of the body of the saide thom's my son lawfully begotyn, and for defauite of suche issue to be sold after the rate abovesaid c the mony thereof to be disposyd for all the saide soulsis in gode dedys of charyte to the most plesur of god also I wyll that the saide Thom's my son c anne his wyfe shall have all my londs and teints wyth thappartenn*cs in norton and Tostok exepte those londs called Bryghtevys whiche I purchqsyd of John Bloys to hold to the saide Thomas and anne during the lyves and either of them lengest lyvynge and after ther disease of them to remayn to theirs of ther bodies lawfully begotyn betwen them and for defawte of suche issue to remayn to theirs of the bodies of the saide Thom's my son lawfully begotyn and for defauite of suche issue to remayn to alys my daughter and to theirs of her body lawfully begotyn and for defawte of suche issue to be sold after the rate above saide and the mony thereof to be disposed for the soules aforsaide to the most plesur of god also I will that the saide Thom's my son shall have all my londs and teints in Ereswell w' the fold fre c all other thapp* ten*cs to hold to hym during his life and att hys disease or afor I wyll he shall gyve the same londs and teints in Ereswell to oon of his sones than being a lyve beside the saide edmünde to remayn to that
son and to theirs of his body lawfully begottyn and if the saide Thomæs
my son have no sone a lyve att his disease but the saide edmūde I
wyl the saide londs and teëts in Ereswell shall remayn to the saide
deumède £ to theirs of his body lawfully begottyn and for defawte of
such issue to remayn to theirs of the body of the said Thomæs my son
lawfully begottyn and for defawte of suche issue to be sold and the
mony thereof to be disposyd for the saide soules in fourme aforsaide
also I wyl if the saide Thomæs my son die wynt issue ye was begottyn
betwen hym £ elizabeth late his wyfe that all the londs and teëts
medowes fedings and pasturs w the lyte of a fold inthurston Bertton
the more pakenhém and Roughém called Berton mere that I pchased of
Roger drury of cowling the son of wylirn drury shall remayn to theirs
of the body of the saide Thomæs my son lawfully begottyn and for
defawte of suche issue to remayn to the said alys my daughter and to
theirs of her body lawfully begottyn and for defawte of suche issue to
be sold after the rate a forseyde and disposed for the sayde soulys in
gode dedys of charite to the moste plesur of god also I wyl that my
londs and teëts w the comodities thereto belonging called Gatles in
Berton forseyde shall alwey remayn according to the effecte of a dede
indentyd thereof made also if it fortune the saide Thomæs my son to
dye afor his children com to ther full age of xxij yrs I wyl all the
londs £ teëts w all the βmisses that to any of them shall be remanyng
shalbe in the rule and gydyng of myn executours to take the pśests
thereof tyl thei come to ther full age æf xxij yrs to fynde them therw
honestly and that mony that comyth ou that charge to be disposed for
my soule and all my goode frends soules in gode dedes of charite to the
moste plesur of god also if it fortune at any tyme hereafter all my
saide londs £ teëts w all other the βmisses abovesaide or ony of them
to stond voyde of issue intailyd £ be nott assigned to be sold I wyl
the same londs and teëts £ the βmisses shall be sold by myn execut-
tours or by ther executours or ells by such feithfull psones as the laste
holders therof shall assigne to the entent that the mony therof shalbe
disposed for my soule and all my goode frends soules that I am indette
or bounde to and for all cristen soulys in gode dedes of charite to the
most plesur of god. Also I wyl that all my londs and pasturs called
Bryghtevys in the townyes of thurston and Tostoke and a tent w a pece
of land lyeng togrd in the, town of Roughém in the strete called high
Roughém that is now in the tenu of Austyn sampson shall remayn to
the sayd Thomæs my son and theirs of his body lawfully begottyn and
out of the same londs and pasturs called Bryghtevys I wyl and charge
the saide Thomæs my son £ his heirs to pay eu' yere wout ende to the
pson of hedgessett for the tyme being iiij s iiij d for to kepe or do to be
kepyd a sangrede or certein in the church of hedgeset forsiede for my
soule £ all my frends £ beïñfactours soules that I am in dette or bounde
to also I wyl that the holders of the saide londs called Bryghtevys
shall eu' yere for eu' pay to the pson of hedgessett forsiede for the tyme
being att a convenient tyme in lente iiij d for to sey diryge £ messe of
requiē for the said solewes c ij d for fynde lyghts of waxe to brenne at the
saiyd diryge and messe Also to the seeten of hedgessett chyrche for
the tyme being yerly for eu9 viij d for to ryng at the saiye diryge c messe
C to fynde the ryngers brede c ale Also I wyll that the holders of the
saiyd londs of Bryghtevys or ther deputie shall eu9 y yer w'outyn ende
pay c dyspose ij s to the moste pore an nedy folks being dwellers w'n
the saidye towne of hedgessett alway in the ijde or the iijde weke of lent
also I wyll whan ony pore man being a dweller w'in the saiye town of
hedgessett is chargyd as colyour after the olde custume to gadr the
rent longing to the lorde abbot of Bury send edmade shal have eu9 y
yere w'out ende towards his labour xx d paide out of the saiye londs of
Bryghtevys be the holders thereof also I wyll the pson of Tostoke for
the tyme being shall have eu9 y yer for ever to say paide oute of the saiye
londs of Bryghtevys be the holders thereof iij s iij d for to kepe a
sangrede in tostoke churche for the saiye soules also I will the pson
of Tostoke for the tyme being shalhave eu9 y yere for eu9 iij d for to say
dirgs and messe for the seye soulys in lent at a covenient tyme and
iid for to fynde lyghts of waxe to brenne at the saiye dyryge and messe
Also I wyll the pson of Tostoke shall alwey warne xii of the moste
pore c nedy folks dwelling in the saiye tOwn of tostoke to be at the
saiye dirygs c messe to pray for the saiye soulys c thei to have eche of
them for ther labour j d paide oute of the saiye londs of Bryghtevys be
thei holders thereof Also I wyll the pson of Rougham for the tyme being
eu9 y yer for eu9 shall have paide out of the saiye londs of Bryghtevys
iij s iij d be the holders thereof for to kepe or do to be kepid
a sangrede or a certeyn in the churche of Rougham for seide
for the soules of Roger Tylliott c kateryn his wyfe c John tyljott
the son of them the soules of me the saiye John Bacôn and
mergery my wyfe Roberd hogge c Alis his wyfe And I wyll that if itt
fortune the psons of hedgessett and of tostoke and Rougham afor seide
for the tyme being or ony of them to make defawte and kepe nott the
sangreds dirige c messys w' lyghtys of waxe eu9 y yer for eu9 according
to the fourme abovesaide wele and effectualy as ther dutie is to doo
than I wyll the mony that the saiye psons of hedgessett tostoke or
Rougham or ony of them shal have when thei or ony of them make
defawe shalbe disposed c gyven in almesse to the moste pore c nedy
folks being dwellers w'in the saiye townyns of hedgessett Tostoke c
Rougham after the discrestion of them that shalbe holders of the saiye
londs and pasturs to this assigned Also I wyll that eu9 y yer whan it
shall fortune the mony shalbe disposed to the colourshappe in
hedgessett as is afor specified that then the same mony shalbe disposed
to pore folks in the saiye tOwn of hedgessett be the holders of the
saiye londs thereto assigned Also I pray c require all my cofeoffe3
and feoffe3 that be infeoffy'd of and in all my seid londs and
tents w' all ther b'misses in this my testament c last wyll namyd c
exbsessed that thei shall deliu9 such astate and possession as thei have
therin according to this my wyll whan so eu9 thei shalbe therto requyred

L
MATERIALS FOR A

Itm I bequeethe to the saide edmőde Bacon a sylu⁹ peace vi. silu⁹ sponys my countor my best Braspott a brasen morter and my best cawdron of bras and the residue of all my stuffe of household not bequestd I wyll it shall remayn holly to the seide edmőde and I wyll that Margaret my syster Roźt craske clerk shall have the keeping of the stuffe of the saide edmůde till he be full xviiij yers of age Itm I bequeeth to anne Berdwell xx s Itm I bequeeth to the saide edmůde Bacon xij c of my shepe that I have going at Wrothm iij c shepe that I have going at troston and iij c shepe going at thurston and I wyll myn executours shall have the rule and ovsightt of the saide shepe to the pite of the saide edmůde tyl he come to lawfull age and if the saide edmůde die afor that age I wyll the saide shepe to the saide edmůde bequested shalbe sold by myn executours and the mony therof to be disposed for the wele of my soule also I wyll the saide thom⁵s my son shall have ij m⁴ of my shepe if he pay pfourme and fullyl such payments as he hath pmysed to pay to anne his daughter Itm I bequeeth to eche of my godchildern xvij d The residue of all my gods c catalls moveable c vmnmovable not bequestd nor assigned c all my detts I assigne them vnto my executours vndernymyd to take selle resceyve and dispose them in paying of my detts bringing my body honestly to therthe fulfilling this my testamet c last will and other gode dedys to be don for my soule and all my gode frends souls that I am indett or bounde to as myn executours shall think beste to the most plesur of god and pfite to the said soules and all cristen souls and of this my βsent testamet and laste wyll I make myn executours for the labour x s also I wyll that all my londs and tents w' all the pfites and comodites therto belonging in the town of Troston or ony town therto adionyng that I lately pchased of edmiide felton of sudbury gent shall alwey remayn according to thentent re effecte of certeyn indenturs therof made between me c sr Roźt craske clarke w' other as itt apperith in the saide indenturs bering date the xxti day of february in the xij yere of the reygne of kynge berry the VIP Itffi I wyll that a pece of medow longing to Rough⁴m halle lieng in the medowe called parkeshale in hedgesse shall remayn to the saide margarett fuller my syster and byr assignes during his lyfe and after her disease I wyll the same pece of medow shall remayn to the saide edmůde Bacon c to his heirs.

Proved on the 26th day of April, 1513.

[Liber Johnson, f. 119. Norwich Registry.]

forty days after her decease. This is a curious provision, of which I find no other example. In Magna Charta it was provided that “a widow might remain in her house for forty days after the death of her husband.” If the husband of Margaret Fuller were alive in 1513, it may be that John Bacon wished to extend the privilege, appertaining to a widow, to a widower.

Pykyla. This is an earlier use of the word than is given by Halliwell; who quotes Dean Colet’s Will, made 1519: “escheats, pykyls, meadows, &c.” Testamenta Vetust, p. 672. It is a word confined to the Eastern and adjoining Counties. Forby derives the word from the Italian
from the pulpit, ante aligned altare in ecelesia vel in pulpito ad hoc constitute. (Church of our Fathers, Vol. ii., p. 426) of lands "to the entent to fynd and kepe a priest to do as moche as a sangrede requerith." "According to the Sarum Rubric the bedes, 'it looks as if there had been given by the people an exclusive designation; and it was known under the name of sangrede or certain. The following extracts from Bury Wills throw light upon the service. John Baret says (Bury Wills, p. 252), that "the particular service known by the name of sangrede is not ascertainable." But the expression "a sangrede or certain" seems to imply that sangrede is another name for certain. According to Dr. Rock (Church of our Fathers, Vol. 3, p. 127), "A certain consisted of saying, for certain persons, every day, at or after Mass, those same prayers which, by the use of Sarum, each parish priest was enjoined to put up to God, on Sundays, for all souls departed." He states in another place (Vol. ii., p. 372), "that, in the bidding of the beads, the prayers for the dead form a distinct part by themselves, and have their own psalm, versicles, responses, and collect. Unto such a portion of the 'beads,' it looks as if there had been given by the people an exclusive designation; and it would seem that in the provincial speech of our Eastern Counties, it was known under the name of 'sangrede.'" The following extracts from Bury Wills throw light upon the service. John Baret directs (p. 80), that "ijs. iwd. be payed yeerely for a sangrede, that my soule, my fadrys and my modyrs sowlyes and my frendys may be prayd fore in the pulpit on the Sunday, and the parysh medow and Margarete their daughters, the soule of John Forster, and for the sowlys of the bretheryn of the same burgh a sangrede for the sowlyes of the sayd John Odeham, Margaret eys wyff, Anne and Margarete their daughters, the soule of John Forster, and for the sowlyes of the brethreny and styrey of the sayd gylde." Compare with this the bequest of Simon Lyster of Hengham (Blomefield's Norfolk, Vol ii., p. 426) of lands "to the extent to fynd and kepe a certain in the said church for ever, for the sowles of John Lister my father, Margery, my mother, Will. Lister, and Katherine his wife, ec, and the sowles of me and my wife." John Hedge (Bury Wills, p. 100), "beqweths to the curate of the sesd Church iiiis. iiiid. for a sangrede to be prayed for in the bedroule for my soule, and all my good friends sowlye by the space of a year complete." A rubric quoted by Dr. Rock (Church of our Fathers, Vol. 2, p. 355), from an Anglo-Saxon manuscript suggests the derivation, and also that it is the equivalent of bede-bidding. "This gebed man sceal singan aet offrunga for hose syffine, & for his brother, & for geswysternas & for ealle than, the he on'gebedraedenne bith and for eal Cristen folc; i.e. This bedeman shall sing at offering-time for himself, and for his brother and for sister, and for all them that he beeth.
bound to pray for, and for all Christian folk.” Now *bede* is prayers: see Dr. Stratmann and *Promptum: Parvulorum*: and *sung* is in this Anglo-Saxon Rubric the equivalent of prayer: as in “even-song,” evening-prayer: and *rede* is word; i.e., counsel, advice, exhortation, notice: see Dr. Stratmann, and Mr. Lye; the equivalent of *bidding*.

So that *sangrede* may mean the exhortation or notice to pray or sing: the bidding of the bedes; for certain private individuals in particular who were dead: hence, “A certain.”

colour, colloursheppe. Kelham, in “A Dictionary of the Norman or Old French Language collected from Acts of Parliament, &c.,” gives *COLOURS*, collectors, from *WILLER*, to collect, gather in. “The olde custume,” of which I can find no other mention, was most probably confined to the parish of Hessett; and as John Bacon left so large a sum as xxxd. to “the pore man,” the work must have been arduous: he may have been charged to collect the rents of villein cotters of the Abbots’ Manor, which in the Melford Manor were very small sums, and in Hessett may have been too small for a paid collector to gather. See Sir Wm. Parker’s *The History of Long Melford*, p. 302.

my best *Braspot*, a brazen mortar & my best *caudron* of brass. Stephen Bacon in 1444 left to his daughter Agnes unam ollam aeneam, and to his son John unam patellam aeneam. Even to so late a date as 1620 like bequests were made: Margaret Cage of Monk’s Bradfield, whose Will is in the Busy Registry, *Lib. Brydone*, fol. 312, gives John the son of Robert Bacon “a gret brasse pot,” and Barbara Bacon, “a grete pewter platter.” Margaret Paston in 1504 gave to William Lummer her son “two brass pots,” with all her brewing vessels; and to her son John Lummer, “a brass pot,” and four platters, and four dishes, and four “sawcers of pewter.” These were all, it may be presumed, cooking utensils: for among the goods given by William Paston to William Joyce are enumerated “iii. stondes pro servitio: j. stonde in coquina: ij. patelle cum ligaminibus ferreis; j. parva patella cum ligamino ferreo; j. magna olla ennea; alia olla ennea minor; j. parva olla ennea.” Letters, London, 1875, Vol. iii., p. 419. In “A Pictorial Vocabulary” of the 15th century, edited by Mr. Thomas Wright, F.S.A., are two rude pen-and-ink drawings of an olla or *flaget*; i.e., a flask or leathern bottle; which appears to have been made in the same shape of brass. It is a cruet, or modern coffee-pot, of very large dimensions a globular vessel standing on a conical base with a long and somewhat narrow neck; having on the one side, a handle fastened at its extremities to the globe and the neck; on the other, a curved spout, like the spout of a garden watering-pot; and across one drawing, and above the other, is written, *a olla.* It is worth noting that in the *Promptorium* the vessel is named thus, “BRAS-ROT. Emote;” and Ducange explains *Emola* to be *vas coquinarium, sicut caldaria vel coculum: vaissean de cuisine.* Alexander Neckam in *The Treatise De Utensilibus*, written in the 12th century, mentions that there ought to be in the kitchen, *OLLE,* which he explains to be *pot,* *TRIPODES* or *treves,* *EMUS* a croc, *CREAGRA* a caudrun, *AENUM* a paele, and *PATELLA* a paele, and *SARTAGO* a graunt paele.

j *ciebe gheta* and j *ciebe barley.* According to Dr. Stratmann “cumbe,” which is now spelt *comb,* is an Anglo-Saxon word; he gives only one instance of its use, namely, in the *Promptorium Parvulorum,* of which the date is about 1440. Lye does not mention “cumbe” in the sense of a measure; but gives it in the sense of a valley, surrounded by hills on every side. Ducange also interprets *cumba,* as used by the Anglo-Saxons, in this sense; in which it is still used in Devonshire and Cornwall. Can the measure have obtained its name from its resemblance to a valley? In the Will of Stephen Bacon, given above at p. 69, the word occurs in a Latin form, “sex cumbas ordli;” and the Latin word is found also in the *Promptorium*, page 97: “Cowme of Cumba.” Alexander Neckam in the 12th century mentions a *cumbe, corus,* and a *buscel, bucel,* among the necessary utensils of a granary.

*estylmets of my housold.* Estylmet is an unusual way of writing the word: the more common ways are ostilment, hostilment, and hostilmentys; in Stephen Bacon’s Will, given above, page 59, the Latin form hostilmentius occurs. In the *Promptorium Parvulorum* the word is thus explained: “HUSTILMENT (or harneys, or hurdyce, suprasy.) utensile, supplelix.” Referring, as directed supra, we find: “HARNEYs, or hustilment (instruments longynge to howsolde), utensile;” and “HURDYCE, or hustilment (hurdyse, h. p. hustyment, k, and vstilment s.) utensile (supplelix, p.)” As the *Promptorium* is not easily accessible, I may be pardoned for quoting Mr. Way’s notes in full: “Suppellectilia, hustelment.” *MEDULLA*
be equally deputed. In the Promptorium Parvorum the word occurs: 'DEPARTYN'. Divido, partition. Mr. Way quotes in illustration a bequest of Lady Fitzhugh, A.D. 1427; I wyl yat myn household s'uantz have departed einag theym a C mare;' and Palsgrave: 'To departe, denyde thynges asunder that were myxed or medled together; departe this skayne of threde, desmester. Departe or distribute the partes of a thyng to dyuers persons mespartir, and he adds, French, departir, to separate or distribute; in low Latin, dispertire.' But he has entirely overlooked the use of the word in the Old Sarum Ordo ad faciendum sponsalia; 'tyl dethe us cleparte;' which, though retained in all the early revisions of the Book of Common Prayer, though retained in all the early revisions of the Book of Common Prayer, was corrupted in the last revision of 1662 into 'till death us do part.'

HISTORY OF HESSEST.

GRAMMATICES. (This is of the date of the middle of the 15th century.) This term is used in the original MS. by the first-hand, in Bodl. Libr. of the earlier Wiclitfite version: 'Thou shalt anoint of it the tabernacle, &c., and the candelstik, and the hustilmentis of it (utensilia, Vulg.)' Exod. xxx. 28. It occurs in several documents connected with the Eastern Counties, e.g., Joanna, relict of Sir T. Hemgrave, made, about 1421, a will under constraint of her second husband, devising to him personal effects and a sum of money, '1150 marcs, with other jewel and hostilmente that were mine other husband's goods and mine, as stated in her protest.' Hist. of Hengrave, p. 93. John Hakone of Wynetone makes the following devise in 1437: 'I wyl that hostiliaments that were mine other husband's goods and mine, as stated in her protest.' WM. C.) The word seems to be taken from the old French lines 6127, 3969; hurdices,' K. Alis. 2785, but evidently signify barricades, pallissades, or large shields named pavices. See Ducange, v. Hurdietum. It may in the sense above given have been used metaphorically.
Nuncupative Wills have ceased since 29 Charles II., which requires all wills to be in writing.

Thomas Wylton.—1521.
[Liber Newton, f. 80. Bury Registry.]

William Royse.—1530.
[Liber Fuller, f. 109. Bury Registry.]

Richard Scharpe.—1534.
[Liber Poope, f. 8. Bury Registry.]

John Bacon, of Hessett, 1536.
He was the eldest son of John Bacon of Heggesete, late of Drinkestone, whose will was proved in 1500, and brother of Robert the father of the Lord Keeper. He married first Agnes; and secondly Margery; and Margery outlived him; and, as appears from the Parish Register, was married in 1539 to William Page, of Bury St. Edmund's. He gives the best of three gowns to his son-in-law, John ffreer, the next to his son-in-law George Taylour, and the third to his son-in-law Thomas ffryer: certain lands in Hessett and Bekton, "bothe ffree and coppye," and a medow in Drinkestone in full recompense for her dowerye, with money and goods, "all his neete and bullocks," "and all the apparell belonging both to hir bodye and his bodye," to his wife Margery: other lands and sheep to John Bacon his son, at that time under twenty-one years of age: and money to Elizabeth his daughter, then under twenty-one years of age. He gives also to Margery his wife "all my corne or malte lyngie in annye of my solers:" (his will is dated in November;) "and also my corne groynge of myne oune wheresoeuer it growe." "Item I wyll that all the Resydewe of my tenements and grounde shall remayne
after the last will and fourme of John Bacon my father bothe in Dreyinston and Tostocke."

"Item I give to John my sonne all my intreste ryght and tytle and my parte of the Indenture and fferme of the hoole Manno of Brandon fferye to the whiche Roberte Bokon my brother and I have junctely to gyther of the Bussshoppe of Elye, when the saide John my sonne come to the age of twentye years w't one stocke of six hundred shepe the wth goo uppon the saide ffarme . . . "the whiche sheepe shalbe two hundred ewys and two hundred wethers and two hundred hogges"

"Item I give unto the saide John my sone my best brasse potte my best fetherbedd my best couerlytt my best paier of blanketts my best paier of sheetes my best bolster and ij of my best pillowes w't ij of my best pillowberis to them belonginge w't bothe the hangings of the howses of bothe the newe chambers w't all the bedstedys and stoles and one counter there being." . . . "Item I will have bought for me and for bothe my wyffes one grave stone of marbyll the price thereof twente shillings And I will have graven theruppone Wee praye yowe for to praye for the soules of John Bakon and Agnes and Margerye his wyffes, one whoes soules Jesu have mercye Amen." Pillowberis does not occur in Testamenta Vetusta: but in Bury Wills, p. 116, Agas Herte leaves "'ij pelow beres," "'ij pelowberis," and "'ij pelows w't the berys."

The earliest use of the word that I can find is in the Canterbury Tales of Chaucer, c. 1390, to which Dr. Stratmann refers: "pilwebere, pillow-bear: Cant: Tales, a. 694." In the third volume of the Paston Letters, p. 402, it occurs in the will of Dame Elizabeth Browne, who in 1487 bequeathed to her daughter Mary "'ij fyne pelow beres:" and on page 409 of the same

* "Hoo. A term for a sheep from six months old till being first shorn. Some say from a lamb; others a sheep of a year old. The last meaning is the one intended by early writers." "HOGATTES. * Bidens, a sheepe with two teeth, or rather that is two yeres old, called in some place hogrelles or hogettes." Elyot, 1569. "HOGGET. A sheep or colt after it has passed its first year." "HOG-MUTTON. A sheep one year old. Lanq." Halliwell, A Dictionary, 3o. "HOGGET. Hoo, a sheep a year old, after its first shearing. N. Fr. hogeta." Forby.
volume is an inventory, in which is named "a pelow bere." Halliwell quotes "vij pylloberys," from an inventory MS. Cant. Ff. i, 6, f. 58; and renders it "a pillow case, also called a pillow slip, a pellowtie. Pillow is the Anglo-Saxon pule; spelt in the Promptorium pilwe: and the earliest use Dr. Stratmann gives of pule is in the form phuluwi from a Fragment of Ælfric's Grammar of the 12th century. I give Dr. Stratmann's definition of bere, beris, and berys: "bere, L. Germ. büre? bear (bier), toral, Chauc. b. duch. 254; comp. pilwebere:" and according to him bere is a coverlet. In this sense Chaucer uses it in the passage quoted by Mr. Tymms and also by Mr. Wright; who gives pillow-cover as the equivalent:

"And many a pilowe, and every bere,
Of clothe of Raines to slepe on softe."

The "fyne pellowberes" bequeathed by Dame Elizabeth Browne must have been of linen: but as Chaucer witnesses, they were sometimes made of very rich material. The word was used by Bishop Hall, who died in 1656, in the first of the Sixth Book of his Satires; in which he is ridiculing the dandies who feign sickness to show, as Davies writes, "their night-cap fine, and their wrought pillow, overspread with lawne."

"When Zoilus was sick, he knew not where,
Save his wrought night-cap, and lawn pillow-bear;
Kind fools! they made him sick, that made him fine;
Take those away, and there's his medicine."

I conjecture that the odd expression "bothe the hangings of the howses of bothe the newe chambers" means wall-hangings of tapestry, saye, and arras; as distinguished from bed and window hangings.

[Prerogative Court of Canterbury. Lib. Crumwell, fol. 10.]

Thomas Bacon, 1546.

This will opens with the usual bequeathing of soul and body, and with this clause: "And I Revoke all myn olde wills and testaments by me made in writing or by mowth speking
HISTORY OF HESSETT.

afore the date hereof.” It is valuable for two reasons: first, it shows that there were priests resident in Hessett in addition to the Rector; and secondly, it helps to clear up an error in the pedigree set out by Harvey in 1561. Canon Raines has shown* of how great value the services of the chantry priests were in large parishes and country districts; and how deplorably destitute of the preaching of the Word, and of the sacraments, very many districts necessarily became, when the faithful remonstrances and discreet pleadings of Cranmer and Tonstall were set aside, and the chantry endowments were seized by the rapacious greed of men desiring to be rich. Hessett must have been robbed of some of its clergy, for the will contains this clause: “I bequeethe to every manne womanne and childe inhabiting in the said toune of heggeset at the day of my buriall twoo pence To the parsonne xijd., and to every priest inhabiting in the same toune viijd. And to every straunge priest iiiijd.” From another bequest it may be inferred that Thomas Bacon had in his house a “capella indotata,” or free chapell. Considering that Hessett Hall was at some distance from the Parish Church, and close to outlying houses in Bradfield and Rougham, this chapel must have been a great boon to the poor and infirm, at a time when “noyous wayes” were not uncommon and locomotion was difficult.

“Also I geve to the said Anne my wife all such chapell stuffe as she caused to be made syns she was my wife And to Edmonde my sonne my chales a vestement and alle the other chapelle stuffe the whiche was myne before I maried Anne my wife.”

“Also I geve and bequethe to Edmonde my sonne all my londes tenementis and hereditaments both free and copye lying in Wolpet Elmeswell Whetherdene and Nortone the profits whereof were wonte to be employed aboute the fynding of a priest to thentent that my said sonne Edmunde

and his heires shall fynde a priest to pray for my father's soule and my soule and all my frendes soules foreuer."

The clause which determines Edmund and John to be the sons, and not the grandsons, of Thomas Bacon, who married Anne Rous, has already been quoted at page 49 above.

"Also I will and bequethe to my said wife Anne oon yerely rent and pencion of ffoure pounds sterling goyng out of all my londes in Hesett aforesaid, which I purchased of the King's highnes."

He leaves a large amount of valuable plate: to Anne his wife, a bason and one Ewer of silver, his best goblet with a cover of silver, his best goblet without cover, a Salte of silver with a cover parcel gilt, his best flatte pece of silver, and a dosen of the best silver spones: to his son Edmund, his best gilte standing cuppe withe a cover, and foure silver spones: to his son George, a gilte Salte withe a cover, a goblet without a cover, a standing gilte cuppe with a cover, and foure silver spoones: to his son Francis a flatte pece gilt with a cover and foure silver spones: and to his son Edward a gilte Salte, a flatte pece of silver, and foure silver spones.

He names his wife Anne; and leaves the manor and lands to his eldest son Edmond; and other lands and bequests to his sons John, George, Edward, and Fraunces; makes Edmonde John and George his executors; and Nicholas Bacone Attourney, supervisor of his will.

[Liber. Alen., f. 41. Prerogative Court of Canterbury.]

William Hoo—1542.
He appoints Alys his wife, executrix.

[Liber Colman, f. 27. Bury Registry.]

Robert Bacone, 1548.
He was the second son of John Bacon, of Heggesete,
late of Drinkestone, whose will was proved in 1500; and
he was the father of the Lord Keeper.

The will is dated "the xth daie of the monethe of
August in the yere of the Reigne of Kinge Edwarde the
sixte the secounde yere:" and the date gives interest to
the following bequest:

"Item I bequeath to the high aulter of the same
churche for my tythes to lytle paide iiis. iiiid. Item I
bequeath to the high aulter of the churche of Drynkstone
xxd."

He leaves lands to Isabell his wife for life, with remainder
at her decease to James Bacon his son, and a "tenement
lyinge in hesset to give and to sell."

"Item I give to Isabell my wyfe all my horse neate
swyne corne malte woode bedding sixe silver spones of the
best· and a silver pece. All the brasse and pewter and all
other stuf of housholde with all myne Apparell (except a
salte of silver and gilte with a cover of silver and gilte and
xij silver spones) the whiche Salte with the cover and xij
silver spones I give to James my sonne to be delyuered to
hym immediately after my decease."

"Item I give and bequeathe to Thomas Bacon twentie
marks a yere yerely to be taken out of the manor of
Yngham in the Countie of Suffolk according to the
covenants of syrteine Indenturs made betwext Rob-eri
Bacone and Nicholas Bacone his sonne as therein more
playnly apperith."

And then he proceeds to make certain bequests to
Nicholas his son; and he makes James Bacon his son
executor. He does not name any daughters in his will:
but in the pedigree set out by Sir William Betham there
appear two daughters, Barbara married to Robert Sharp,
and Ann married to Robert Blackman. And in the will
of Margaret Cage of Monks Bradfield, dated 1520, there
are bequests to Barbara and Anna Bakon, the daughter in
Robert: "I wyll y' Robt. Bakon have my medew lying of
Walsham and I wyll y' he dyspose y' value thereof for
y' helthe of my soul & my husbands soul in dedes of
charytie." "And I wyll that John Bakon ye' sone of Robert Bakon," who evidently died before his father, "have a gret brasse pott Anna Bakon a panne & Barbara Bakon a grete pewtar platter." I suppose that he had made ample provision for his daughters, either on their marriage or "in the covenants of syrteine indentures" to which he refers in his will. The will ends thus: "I have wryten this wille w't myne oune hande and subscribed my name the yere and day abovesaide." His eldest son Thomas married Jane Brown and was settled at Northaw in Hertfordshire, and died without issue: Nicholas became the Lord Keeper: James was an Alderman of London, and died in 1573. The name of the wife of Robert Bacon is wrongly given in the majority of the printed pedigrees: it was Cage, not Gage. Robert Bacon was buried in the church of Hessett.

[Prerogative Court of Canterbury. Lib. Populwell, f. 19.]

John Sheperd.—1552.

[Liber Buxton. Bury Registry]

Edmunde Bacon, 1553.

He was the son of Thomas Bacon who died in 1546. The following clause shows that the keeping of the year-day with doles survived after other parts of the obit were abolished:

"I will have dealte the day of my burialle to the poore and nedye people of the same toune twentie shillings. Item I will have dealte and given to the poore people of that same toune that daye xii monthes twentie shillings And so fourthe by the space of fyve yeres euery yere twentie shillings."

He gives to Johne Bacon his eldest sonne his "best goun of chamblet furred with foynes," or fooynes; i.e., according to Mr. Albert Way in a note upon the word in the Promptorium Parvulorum, polecat or fitchet, or according to
Ray, martin. Mr. Way adds: “In the Inventory of the wardrobe and jewels of Henry V. taken in 1423, at his decease, are mentioned ‘gounes de noier damask jurrez de sides de foynes et marterons,’ and the value of this kind of fur is ascertained by the following entry: *iij. panes de foynes, chuscun cont’ c. bestes, pris le pec’ xd. xiii li. xs.;* the marteron being more costly, *pris le beste xiid.* Rot. Parl. iv. 236.”

He leaves the larger part of his lands with the manor and advowson of Hessett to his wife Elizabeth for her life; other lands to his eldest son John; and bequests of land and money to his son William, to his son Fraunces at this date under twenty one years of age, to his daughter Marie Fuetner, who is called Mary Fuller in the will of his widow, and to his brother-in-law Robert Kene: and mentions “one Anne Gosnolde my mother-in-law” (once in the will by a clerical error called brother-in-law), “now the wief of Robert Gosnolde of Ottley gentilman;” and he names “one annuitie of sixe poundes by yere, which I am bounde to pay to the said Anne during her lief naturalle;” *i.e.*, bound by his father’s will. And it seems that he had called two sons by the name of John, as is made clear in his widow’s will: for he makes this bequest: “Item I give and bequeathe to John Bacon my son of Callys threescore pounds sterling.” If Elizabeth his widow did not call him “my sonne John Bacon the younger” after naming “my eldest sonne John,” I should have supposed him to have been illegitimate. The name in the Will is distinctly “John of Callys,” but it ought to have been written, either Gatles, as in the Will of John Bacon, the elder, or Catelys, as in the Inquisition taken at the death of John Bacon, the eldest son of this Edmund, “omnia illa terras tenementa . . . vocata seu cognita per nomen de Cateleis.” He bequeaths plate, but no articles of brass: to John his eldest sonne “a Basyne and Ewer of silver and parcel-gilte, a standing Cuppe with a cover duble giltet Sixe silver spones wherof one dubbyl gilt and his bes, Salte with a cover duble giltet:” and to his wife Elizabeth,
"two bowles of sylver and parcell gilte, a silver salte with a cover parcell gilte, two Dosonne silver spownes and one goblete of silver to give sell and do with them as she shall thinke best."

[Prerogative Court of Canterbury. Liber Tasche, fol. 20.]

John Bacon, of Troston, 1567.

He was the eldest son of Edmund who died in 1553; and he died intestate. But administration* was granted on the first of February, 1567, to George Peryent, brother of Katherine Bacon, relict of John Bacon of Troston armiger with the consent of the before-named Katherine. An inquisition was held on the 26th day of May next following; which is given here at length to show the great size to which the property of the Hessett branch of the Bacon family had grown at this the date of its greatest worldly prosperity.

Suff. Inquis. capt apud Bury Sci Eddi xxvo die Maii a° Regine Elizabethe nono coram Edo Ashfyld, armigero escaetore post mortem Johannis Bacon de Troston armigeri per sacramentum Johannis Rokwood &c. Qui dicunt &c.: Quod dictus Johannes Bacon Tenuit revercionem Manerii de Heggesset cum pertinentibus Monasterio de Bury dudum spectantis ac advocacionem Ecclesie de Heggesset predicti ac duos boscos unde unus vocatur Chevenes Wood alter vocatur Mounkswoode ac tota terre et sola eorumdem boscorum in parochia de Heggesset Ac totam capitelem mansionem sive messuagium in quo Edmundus Bacon dum vixit habitabat ac sex messuagia cc acras terre xx acras prati cc acras pasture xx acras bosi ci solidorum redditis cum pertinentibus in Heggesset ac Bradfyld Monachorum Ac tota illa terras tenementa prata pastura redditus et servicia jacentia in Heggesset predicto Beyton Thurston et Tostocke nuper perquisita de Thoma Jermyn Militie Ac diversa alia terras tenementa redditus servicia et hereditamenta in villa et campis de Beyton Bury Thurston Derinckston et Roughham et alibi in comitatu Suffoleie parcella dicti maneriij de Heggesset quod seictus manerii de Heggesset et cetera premissa in Heggesset et Bradfyld Monachorum dicto nuper monasterio spectantia sunt clari annui valoris vii ixs xid

Et quod predicta terre et tenementa et cetera residuum ejusdem

* Prerogative Court of Canterbury.
manerii dicto nuper Monasterio pertinentis jacentia in Breyton Bury Rougham Dringeston et Thurston predictis sunt clari annui valoris xxx

Et quod omnia alia predicta terre et tenementa in Heggesset et Bradfylde Monachorum predictis que non fuerunt parcella dicti nuper monasterii clari annui valoris xl

Et quod predictum manerium de Heggesset cum suis pertinentibus Ac predictus boscos vocatus Chevyns et Monkswood ac omnia predicta terre et tenementa et cetera premissa in villis de Heggesset Beckton Bury Thurston Drinkston Rougham et Bradfyldle Monachorum dicto nuper monasterio spectantia tenentur de Domina Regina in capite per servicium militare videlicet per xxam parcella dicti nuper monasterii et tertis predictis terre et tenementa ac reddidum xixs 1d annuatim solvendum

Et quod omnia predicta terre tenementa et cetera premissa que non fuerunt parcella dicti nuper monasterii et Bradfylde Monachorum tenentur de Ambrosio Jermy milite ut de maneriis suis de Bradfyldle Monachorum et Rushbrooke in socagio per fidelitatem tantum reddidum separatis pro diversis parcellis inde diversorum separatis reddidum attingit in toto ad xvs xid ob, in pecuniis et in modios ordini prout per rentale patet preterquam predicta terras et tenementa in Rougham que tenentur de Roberto Drury in socagio ut de manerio suo de Rougham per fidelitatem et reddidum pro omnibus serviciis

Et omnia illa terras tenementa prata pasca pasturas boscos reddidum servicia cum libertate duarum faldarum cum aliis suis pertinentibus vocata seu cognita per nomen de Cateleis ac omnia illa terras et tenementa cum pertinente quodam Johannes Tillot in villis de Magna Barton Rougham et Thurston

Et quod predicta terre et tenementa vocata Cateleis et cetera premissa nuper Johannes Tillot in Magna Barton Rougham et Thurston tenentur de Awdley armigero ut de manerio de Barton Magna per fidelitatem tantum et valent per annum xiii/ vi vis viid

Ac reversionem sive remanentiwm unius messuagii sive tenementum cxxl acrarwm terre iii acrarwm prati lxxx acrarum pasture iii acrarum bosci ac libertatem unius falde cum pertinente nuper in occupacione Rogerii Chenery in Thurston predicto Et quod predictum messuagium et cetera premissa in Thurston predicto nuper in occupacione Rogeri Chenery tenentur de domina Regina in socagio ut de hundredo suo de Thedwastre per reddidum xxv per annum et valent clare per annum vii

Ac tria alia messuagia cclxxx acras terre x acras prati ce acras pasture ix acras bosci cum pertinentibus in Thurston Drinkston et Tostocke ac unum messuagium tres acras terre in Hessett predicto nuper perquisitum de Heyghward vidua tenentur de domina Regina ut de hundredo suo predicto in libero socagio per fidelitatem tantum et non in capite et valent per annum viii

Ac omnia illa terre prata et pasture reddidum et servicia in
Heggesset Rougham et Thurston nuper perquisita de Roberto Drury armigerō consanguineo et proximo herede Johannis Drury Armigeri tenentur de domīna Regina ut de Hundredo suo predicto in liberósocagio per fidelitatem tantum et valent per annum xīs

Ac omnia illa manerium messuagia tenementa curiam faldam et pasturam et alia hereditamenta que nuper fuerunt predicti Edmundi Bacon suī in Troston Lwyermere parva Ixworth Thorpe Sapstone et Honyngton

Et quod xiiiīi acre terre arrabilis et xiiiīi acre de Bruera liberē falde parcelle predicti manerii terrarum et tenementorum in Troston predicto tenentur de Roberto Ashfield armigero ut de manerio suo de

Stowlangtoft per serviciōm militārēs vidēlicet per quartam partem unīus feodi militaris per reddītum iīs et ad fīnem cuiuslibet xxiīi septimanarum ad wardam castri Norvicensis ixīd

Et quod predictus Johannes Bacon obiit xiiiīi die Januariī anno Regine Elīzabethe nono. Et quod Edmundus Bacon est eius filius et heres propinquior. Et quod idem Edmundus die obitūs predicti Johannis fuit etātis xiiiīi annōrum et xiiiīi septimanarum

Et quod omnia alia terre et tenementa in Troston predicta Lwyermere magna Lwyermere parva Ixworth Thorpe Sapstone et Honyngton tenentur de Nichoia Bacon Milite Domino Custode magni sigilli Anglie ut de hundredo suo de Blackborne per diversos separāles reddītus attingentes in toto ad xixs idx Ac per reddītum iiiī combarum et duorum modiorum avenarum

[D'Ewesii Collectanea. Harl. MSS. 639, f. 145.]

Two words occur in this Inquisition which in my experience are not common in Wills, although they occur not uncommonly in charters; namely, curiam and bruerā. According to Ducange, the sixth of the fourteen renderings which are given to CURIA is, "Praedium rusticum, possessio, Curtis, manus, German Hof." He quotes from a charter of Pope Leo IX., and from another charter of 1380; and from Speculum Saxonicum Lib. 2. art. 54 § 3: Ubipretium Pastori solvitur de mansis seu Curiiis. Art. 49. Unusquisque tenetur partem Curiae suae sēpīre. Art. 50. Qui Curiam sepit virgis etc." But in the draft of a deed, in the third volume of the Paston Letters, p. 422, the word "curia" occurs followed by lete; "eo quod messuagia, terra, pastura, bruerā, mariscus, curia lete, redditus, serviciō predicta, officium et agistament' profic' valorem supra specificatum [non] exceedant." Here the word evidently means court: and as it occurs in juxta-position to the same words in the Inquisition, it may mean court also there.
Ducange gives: "BRUARIUM, BRUERA, Armoric. Brug, Ericetum, ager sterilis, vepribus et dumetis horridus:" and quotes from Matt. Paris: Erit torneamentum in bruera de Stane: from the Lives of the Abbots of St. Albans: "In montanis vel brueris: and refers to Bracton: Jus falcandi herbam vel brueram. One of the statutes of King Robert the Third of Scotland ordered that moor and heather should be burnt only in the month of March. "Bruera. Briars or other brushwood heath. In Bishop Langley's Register it is thus explained: "Bruera nostra vulgo dita lyng.' Ling is the North-country name of Calluna vulgaris." Glossary to Boldon Book. Surtees Society. Archdeacon Hale, in The Domesday of St. Paul’s, explains it to be "probably brushwood;" but in the English Vocabulary," already so often quoted, it is rendered "lingge;" which, as Mr. Wright notes, was largely used for making brooms and other domestic purposes.

Elizabeth Bacon, 1570.

Elizabeth Bacon, widow of Edmund Bacon who died in 1553, and mother of John who died in 1568, commences her will with a statement that she makes it "consyderinge the uncertenty of deathe." The bequests are entirely of money, plate, furniture, and clothes. She leaves to her daughter Mary, "nowe the wyfe of Robert Fuller," spelt Fuetner in Edmund Bacon's will, her "two best gownes the one with velvet sleves ioyned to the same and the other lyned with fustian and garded with velvet;" her "kirtle of damask," her "kyrtell of grograyne two best petycotes and two hoodes:" To Margaret Grenegrasse she gyves and bequethes "a kyrtell of russett welted with velvet a sylke thrymmed* hatt one smocke and one rayle:" † To the widow Bucknam, an "owlde blacke goune edgede with

* "A hat with very long nap of silk, resembling a hat of shaggy fur." Bury Wills, p. 256.
† A gathered linen cloth worn by women round the neck in the day, and round the neck and partially over the head by night. Halliwell, Dictionary, p. 664. Bury Wills, p. 299.
coney one smocke and one rayle:” To “the wydowe Bucknam of Bradfelde sometyme so called Ursula Jarves my owlde black goune edgede with cony one smocke and one rayle:” To her servant Alice Browne, “a coffer stonding one the right hande within my closet one pater sheets a smocke and a partlet:”* And “to the maker of my grave xiid.” She mentions by name her daughter Mary Fuller: Anne and Thomas, the children of “John Bacon my eldest son;” “Franncis my son;” and “Elizabeth daughter of my sonne Frannsis;” “Thomas sonne of my sonne Edmunde;” and my son John Bacon the younger.” This is the same as is styled in Edmund her husband’s will, “John Bacon my son of Callys” or Catlys; but I can discover nothing that explains the giving to two sons the same Christian name. As she makes no mention of William, or of any children of William, it may be presumed that he was dead, and had left no issue.

[Bury Registry. Liber Aldrich, f. 40.]

Edmund Bacon, 1624.

His will opens with the statement that he has “allready made conveyance of his mannors, lands, tenements, and hereditaments according to his minde and good likeinge:” and that he is now disposing of his “poore personall estate.” His first bequest is as beautiful as it is simple: “first and above all things I commend my soule into the most mercifull hands of allmightie God, assuredly trustinge, that by the death and meritts of my sweet Saviour Christ Jesus, I shall have free remission of all my sinnes and transgressions, and that I shalbe pertaker of the heavenly ioyes prepared for his elect; my bodie I comitt to the earth from whence it came.”

He leaves to the poor of Hessett, Woolpit, and Drink-

* A ruff or band formerly much worn about the neck by both sexes, but more latterly exclusively by women. The term was sometimes applied to the habit-shirt.” Halliwell, Dictionary, p. 605. Bury Wills, p. 289.
stone twenty shillings, and to the poor of Beyton ten shillings; to one servant ten pounds; to each of fourer other servants, six pounds thirteen and fourpence; and to each of three other, three pounds. He makes provision for the poor of Hessett: “Item I will that soe soon after my death as convenientlie maie bee my executors shall deliver into the hands of six men or moe of the honest inhabitants of the towne of Hedgessett aforesaid five pounds of lawful English money to bee imployed to some profitt and to remayne in a stocke for the releife and benefitt of the poore of yᵉ said towne of Hedgessett for ever, and the same five pounds to bee so disposed of from tyme to tyme and at all tymes as that some six or moe of the honest inhabit-ants of the said towne of Hedgessett for the tyme beinge in all tymes to come maie allwaies have the government of the same five pounds and the disposition of the profitt which shall be raysed thereof at all times to the benefitt of the most poore and needy people of the saide towne of Hedgessett. Item I will that soe soon after my death as convenientlie may bee my executors shall deliver ten pounds into the hands of those honest inhabitants of the said etowne of Hegessett which shall have the government of the aforesaid five pounds given for a stocke for the poore there as aforesaid and they to have the government of the saide tenn pounds for the releife and benefitt of Jane Janings my poore servant dурinge all her life and out of the same ten pounds and of the profite which maie bee made thereof by some ympleyment thereof to bee made to give what shalbe needful towards the mayntenance releife and comfort of the said Jane dурinge her life. And after her decease the saide ten pounds or what shalbe left thereof vnspent by the said Jane to goe and bee alwaies imployed to the increase of the aforesaid stocke given for the benefitt of the poore in Hedgessett as aforesaid and to bee allwaies imployed as I have appoynted the said five pounds to bee for the releife of the poore in the said toune of Hedgessett.”

He mentions that his eldest son Edmund has deceased; and
names ten of his children who are alive. He calls "the wife of his loveinge brother Robert" the Lady Harris: to her, to Robert Bacon, and to the wife of his son Lionel, "for a remembrance of his love and hartie affeccyon," and to each of his ten children "in remembrance of his love," he gives "a piece of plate of the value of five pounds, to bee bought and delivered to eury of them" by his executors.

He leaves his plate and household stuffe, mentioned afterwards in his will, to his well-beloved grandchild Edmund Bacon, the sonne and heire of his eldest sonne Edmund Bacon deceased when he shall attayne to his full age of twentie and one yeres; and if the saide Edmund his grandchild shall die before the age of twenty-one to his grandchild Thomas, the brother of the said Edmund his grandchild, to be delivered to him at his full age of twenty and one yeres. The plate named by him is "my best bason and ewer of silver parcell guilt, my nest of bowles with the cover to the same silver and gilt, my standinge cuppe silver and gilt, my silver salt gilt, my trencher salt of silver and gilt, my dozen of apostle spooones of silver parcell gilt."

He bequeaths to his "welbeloved Grand Child Edmund Bacon" his "Tables, Lyverie Cupbord, [i.e., "A store cupboard, whence things were livre' or given out as wanted for use, or probably for the liveries, or meal served in the bed-chamber, temp. Eliz., after supper;" Tymms, Bury Wills, p. 267.] best Carpett, sidebord cloth and cupbord cloth of Turkey worke, and my Turkey worke stooles and chayres in my parlor:" and also "all the Tables, Chests, Bings, Cupbords, and Beerestalles in my Buttery and Seller." "Turkey and Persian carpets," writes Charles Knight in Old England, Vol. ii., p. 234, "were in use but not on the floor, except occasionally in regal apartments. Our forefathers still trod upon rushes or mats, and kept their valuable carpets upon the tables where their beauty would be more readily seen and preserved;" and also, it would seem from Edmund Bacon's bequest, upon "The stooles and chairs of the
parlour." Bing, derived by Stratmann from the Old Icelandic binga, and rendered in the *Promptorium cumera*, is a bin for corn, flour, wine, &c.:—"the proper word," Forby says: and Mr. A. Way notes in the *Promptorium*: "The word binna occurs in a deed of the year 1263, in Chron. W. Thorn, 1912, where it signifies a receptacle for grain. Cumera is explained by Uguitio to be *vas frumentarium de fescus*, and no doubt the bin was anciently formed of wicker-work, as in German benne crates, Belg. benn corbis. In the Indenture of the delivery of Berwick Castle in 1539, occurs "in the pantre, a large bynge of okyn tymbar with 3 partitions." *Archaeol.*: xi., 440.

And after sundry gifts to his sons Nicholas, Henry, and Lionell, and his daughter Cordelia, he makes Henry Bacon and Cordelia his executors.

[*Prerogative Court of Canterbury. Liber Clark, f. 48.*]

Search has been diligently made, but in vain, for the wills of Henry Bacon, who died in 1651, and of Lionel Bacon, who died in 1653: they are not to be found at Bury, or Norwich, or in the Consistory Court of Canterbury. In one of the Indexes of the Bury Registers there is a statement, quoted by Mr. Tymms, *Bury Wills*, ix.: "Plebs miserrima cum maximo suo damno et detrimento apud (nescio quae tribunalia Londinensia) ad Cromwelli libitum, coacta est se sistere ad testamenta proband." Mr. Tymms seems to have abided in ignorance of the locality of this tribunal; and of the place of custody of the Wills; no wonder, therefore, that I have been unable to discover it.
### PEDIGREE OF BACON OF LYNN, AS SET OUT BY DR. DAVY.

<table>
<thead>
<tr>
<th>1st. d. of Jarvis</th>
<th>Thomas Bacon</th>
<th>Anne Bacon</th>
<th>John Bacon</th>
<th>George Bacon</th>
<th>Francis Bacon</th>
<th>Ann d. of John Drury</th>
<th>Edward Bacon</th>
</tr>
</thead>
<tbody>
<tr>
<td>Edmund Bacon</td>
<td>Ann Bacon</td>
<td>John Bacon</td>
<td>George Bacon</td>
<td>Francis Bacon</td>
<td>Ann d. of John Drury</td>
<td>Edward Bacon</td>
<td></td>
</tr>
<tr>
<td>John Bacon, of Lynn</td>
<td>Elizabeth, d. of Henry Paynell Esqre., of Belsaugh, Norfolk</td>
<td>Alice Bacon</td>
<td>1st, Wm. Whentley, of Holcombe, Norfolk</td>
<td>Barbara Bacon</td>
<td>Sir James Calthorpe, Knt., of Cockthorpe, Norfolk</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>1st. d. of Jarvis</th>
<th>Thomas Bacon</th>
<th>Frances Bacon</th>
<th>Elizabeth Bacon</th>
<th>George Bacon</th>
<th>John Bacon</th>
<th>Nathaniel Bacon</th>
</tr>
</thead>
<tbody>
<tr>
<td>Francis Bacon, Esqre.</td>
<td>Elizabeth, d. of Wm. Robinson, of Norwich, Gent.</td>
<td>died 1650, aged 56; buried in S. Gregory's Church, Norwich, Oct'9.</td>
<td>Thomas Bacon</td>
<td>Frances Bacon</td>
<td>Elizabeth Bacon</td>
<td>George Bacon</td>
</tr>
</tbody>
</table>

| Francis Bacon, Esqre. | Dorothy, eldest d. of Philip Bedingfield Esqre., of Ditchingham, Norfolk; buried in S. Gregory's Church, Norwich, 18 Aug. 1663; and Anne his wife, the d. of Edward Bacon Esqre., of Shrubland Hall; bur: 1665. | Barbara Bacon | Roger Pepys, Esqre., of Ditchingham, Norfolk; buried in S. Gregory's Church, Norwich, 15 Aug. 1663; and Anne his wife, the d. of Edward Bacon Esqre., of Shrubland Hall; bur: 1665. | Elizabeth Bacon | Robert Longe, Esqre., d. 1669, aged 33; bur: in S. Gregory's Church, Norwich. | Thomas Bacon, Esqre., Jane, d. of Sir Wm. de Grey, Knt., of Merton, Norfolk, d. 27 July 1698; buried in S. Gregory's Church, Norwich. | Henry Bacon, d. unmarried. |

<table>
<thead>
<tr>
<th>1st. d. of Jarvis</th>
<th>Thomas Bacon</th>
<th>Frances Bacon</th>
<th>Elizabeth Bacon</th>
<th>George Bacon</th>
<th>John Bacon</th>
<th>Nathaniel Bacon</th>
</tr>
</thead>
<tbody>
<tr>
<td>Philip Bacon died an infant, Nov. 1657; buried at Sturston.</td>
<td>William Bacon, b: at Ditchingham, 8 Oct. 1659.</td>
<td>Elizabeth Bacon, died an infant; bur: in Great Melton Church, Norfolk, 21 July, 1661.</td>
<td>Thomas Bacon, Esqre., Jane, d. of Sir Wm. de Grey, Knt., of Merton, Norfolk, d. 27 July 1698; buried in S. Gregory's Church, Norwich.</td>
<td>Henry Bacon, d. unmarried.</td>
<td>buried in S. Gregory's Church, Norwich, 18 Oct. 1675.</td>
<td></td>
</tr>
</tbody>
</table>
THE PEDIGREE OF BACON OF NORTHAMPTONSHIRE,
DESCENDED FROM BACON OF HESSETT,

As set out in The Visitation of Northamptonshire made and taken by Augustine Vincent Rouge Croix, Marshall and Deputy to William Camden Esqre., Clarencieux King of Armes for the South East and West parts of the Realme of England from the River of Trent, Anno Domini 1618 and 1619. Harleian MSS. 1094. f. 210 b.

Edmond Bacon of Hesett—d. of Jarmin

John

Edm. Bacon of Hesett—d. of Osborne

d. 1626, aged 80.

Edmond 2  John 4  Thomas Bacon sonne and heire 2. 1618,  Georgius 3  Ann
d. 1642, bur: at Burton Latimer.
I cannot connect this branch with the Hessett family, unless Edmond is erroneously written for Edward. This is not improbable. For Bridge, in his History of Northamptonshire (vol. ii., p. 233) represents Edward Bacon, who had Burton Latimer, to be the second son of Edward Bacon of Hessett in Suffolk; whereas the pedigree makes him the second son of Edm. Bacon.

Arms and Crest of Bacon of Hessett,
From the Monument of Lionel Bacon, in Hessett Church.

It is quite clear from Vincent's Visitation that Edward Bacon of Burton Latimer was a descendant of Thomas Bacon of Hessett, who died in 1547: for Edward
ARMS AND CRESTS OF BACON,
of Hessett and Lynn,
From St. Gregory's Church, Norwich.

In Barker's "Grants" the mullets are pierced sable; in Benolt's "Crests of Arms," pierced gules; in "The Visitation of Northamptonshire" pierced azure; and the fess ingrailed is in all three gules.

C.W. WINTER 1899
wore the arms of this Thomas Bacon; and Vincent states that these arms "were granted to Thomas Baken of Hessett in Suffolk p Pro: Wriothesley Garter and Thomas Benolt Clarencieux 9 of May a° 1504. a° 6. H. 8,"
I have already discussed this statement and shown the grant to have been of a crest only. And unless Edward be the grandson of Edward Bacon, the son of Thomas, there is no one mentioned in the Wills or in the Registers from whom he could have sprung. George and Margaret Bacon had a son Edmund, born in 1550; but a very slight calculation will show that he could not have had a great-grandson of the age of 17 in the year 1618; even supposing that he, his son, and his grandson, had each married at the age of 21.

Bridge, in the History of Northamptonshire, states that the property descended to the posterity of Thomas, and finally passed to Dr. Perkins, who married the widow of Mr. Bacon, the last possessor.

The Arms of Bacon of Northamptonshire differ slightly from the Arms on Lionel Bacon's monument. They are: Argent, on a fess ingrailed, between three escutcheons gules, as many mullets or pierced azure. The mullets on the monument do not appear to be pierced: and I have given them as I have found them: nor are they pierced on the coat carved on the bench end: but they are given pierced in Harvey's Visitation. It is to be noticed also that the Crest given in Harvey's Visitation, and also on the monument of Sir Francis Bacon in S. Gregory's Church, Norwich, is a Talbot's head erased, and not a Talbot passant, holding in the mouth a deer's leg.

It has happened to me, as it has to others, to get information about matters too late to make use of it in my paper: and I append a few notes which have been collected from time to time as the paper was passing through the Press.
The early portions of the Parish Register are written most beautifully by Mr. Anthony Rous, the Rector of the Parish, who became Rector of Weeting in 1600, where he was buried in 1631. In the year 1584 is the entry of the birth of his son John, whose Diary was published by the Camden Society in 1856: "Joannes filius mei Anthonii (& Margerie) Rous vicesimo sexto Aprilis 1584°." John seems to have inherited from his father the "beautiful calligraphy" for which he was distinguished. In 1585 is the entry "Thomazina filia 1a Anthonii (& Margerie) Rous veri ministri vicesimo die Martii 1585°." And in 1588 another: "Margeria uxor mei Anthonii Rous vicesimo secundo Decembris 1580." On the Title-page he has placed this record:

Soluit Ecclesia ista Domine

Reginae pro Primitiis xij. xij. j. ob. \{ decima viz \} valere 12.17.11 d.

Decima xxxv. ix. d. ob.

Subsidio xij. s.

Episcopo pro procuracionibus in Visitatione iij. s. ij. d. ob.

Synodo Annaciationis xij. d. ob.

Michaelis xij. d. ob.

Archiepiscopo pro procuracioibus Visitationis vi. s. v. d.

Archidiacono pro procurationibus \{ personalis \} visitationis vj. s. viij. d.


This is followed by a statement written apparently by his successor, Robert Boning:

Regi pro pensione exuncte de Rectoria duos denarios solvend: Thetfordiae loco quod Audit Regis nominatur singularis annis. qui non solvit poenas luit. Proclamationis Regis Buriae postibus affixa solutionis diem statuit.

This payment to the King most probably arose thus. According to the old Canon Law the Founder of a Church was entitled at the time of its foundation to reserve to
himself a payment out of the endowment. In the Excerpta, ex Responsionbus Regis, there occurs the words: "Item si Praetorius alicujus Ecclesiae vel Advocatus petitionem." Lyndwood glosses on Pensionem. "Quae inquantum hic loquitur de Patrono, imponi potest in limite fundationis eidem solvenda:" page 97. As I understand his statements concerning the Right of Patronage, this payment could be left by the patron to his heirs, but could not be alienated by gift or by sale. If this be so, it makes for my contention that Hessett was erected into a Parish, after the gift of the Manor to the Abbey by Earl Ulfketel; and the Abbots, who seem to have acquired the right of patrons by endowment, retained this payment to themselves. At the Reformation all pensions, belonging to the Abbeys, were seized by the King. I have in my possession a statement made to me by the late Rector, Mr. Blake, that there is an annual charge upon the living of twopence payable to the Lord of the Manor of Eldo: this is clearly the payment mentioned on the title-page of the Register; but how it came to be transferred from the King to the Lord of the Manor of Eldo does not appear. And I may mention here that a payment of sixpence is claimed by the Lord of the Manor of Desning from the Vicar of Gazeley, of which no account can be given excepting that it is a customary payment. I suspect it to be a pension originally charged on Gazeley Vicarage, by the Priory of Stoke-by-Clare; transferred to the King at the Reformation; and in some way, that has escaped record, made over to the Lord of the Manor of Desning.

On a blank page, at the end of one of the half quires of parchments that are stitched together and form the Register Book, and in the middle of the year 1671, are two interesting Memoranda, written by Samuel Kendall, the Rector:

"Memoranda by vertue of his Maies ters patent for ye losse by fire in Wapping neare London collected in Hegesset ye sum of two shillings & eyght pence towards ye said losses reparations.

"And alslo by vertue of his majesties les patents there was a collection made in the pish Churche of Hegesset towards ye reliefe of many poore Christians undone by fire in ye twoo pishes of Bartholomew Exchange
In addition to these collections for the sufferers by the Great Fire of London are mentioned Collections towards the re-building of the Parish Church of Condover in the county of Salop; toward the Church & Garrison of Pontefract in York; towards the great loss by fire in Ilmynster in Somerset; for the re-building of the Church & Garrison of Scarborough in Yorkshire; towards the fire in Chertsey in Surrey; towards a great fire in Drayton in Salop; and for Mr. Dutton of Chester, this last "by his majesty." Who Mr. Dutton was, or what he had done or suffered, to entitle him to a collection under his Majesty's letters patent, is at present a mystery to me.

Abbot John Boone appears to have borne a large share in re-building the Church of S. Laurence and Norwich. "The ancient church that stood here was wholly pulled down about 1460, in the time of John Boone, abbot of Bury, at whose expense, jointly with the assistance of that monastery, the parishioners, and several benefactors, living and dead, that most beautiful regular pile which is now standing, was erected and finished in 1472." * Legacies were given in 1468 by Walter Black, in 1469 by William Petyson, and in 1472, by Simon Denyse, towards finishing the steeple."† The Tower of Hessett may, in like manner, have been the sole work of John Boone; or the joint work of John Boone, and John Bacon; or the sole work of John Bacon.

That John Bacon's Arms do not appear on the Tower is no proof that the work is not his. The Advowson belonged to the Abbot, as Lord of the Manor; and therefore whoever might have built the Tower he would be bound, as an act of recognition of his superior, to place upon it the Arms or the Badge of the Lord. One use of Badges was to indicate territorial rights or possessions.‡ And information has been given me that on

† Ib.  
‡ Boutell. English Heraldry.
the borders of Wales, a few years ago, were to be seen in or upon the houses of ancient families, of high birth and entitled to bear arms, the armorial bearings or the Badges of the Lords of the Marches. And with this information came a reference to a passage in a Letter of Edward Lord Stafford written in 1589 to Richard Bagot, an ancestor of Lord Bagot, and printed in the *Quarterly Review,* and also in Burke's *Rise of Great Families*; † "To prove that you were no better than vassals to my bows, my Stafford Knot remayneth still in your parlour; as a hundred of my poor tenants have in sundry shires of England." Therefore, the Swan need not betoken more than that when the Tower was built John Bohun, as Abbot of Edmundsbury, was territorial Lord of Hessett.

Mr. Scipio Squire, mentioned at page 50. He was buried in the Cloisters of Westminster Abbey on the 29 September 1659. Colonel Chester in his *Registers of Westminster Abbey,* has given all that is known about him. His will as "Scipio Le Squire Esquire Senior Chamberlain of the Court of Receipt in the Exchequer," dated 23 Sept' 1659, was not proved until 16 January 1662-3. He directed to be buried in the Cloisters, near the monument of his friend Mr. Arthur Agard. He was admitted to Gray's Inn 10th August 1627, as of St. Martin-in-the-Fields Gent. His wife and children survived him. Some mention of him may be found in the autobiography of Sir Simonds D'Ewes 1642. Of "his book" I can find no trace: he seems to have been an amateur herald or genealogist; for there is in the possession of the Society of Antiquaries of London a few manuscript pages of a Collection for Devonshire. And as these pages were in the press Messrs. Sotheby sold a valuable collection of manuscripts of Scipio Le Squire Esqre.

Herven de Hegesete was one of the ten jurors of the Liberty of S. Edmund who sat at the Inquest in the reign

---

* Vol. xcviii., p. 289.  † P. 133.
of Edward I. This Hervey, at the Visitation of Salaman, held of Walter de Lindholt and John Kyng one messuage by service of five pence: and of the Abbot eight acres of land, one of meadow and two of pasture by service of five shillings; and, as was stated in an early part of this paper, Robert Bacon held of Hervey one acre by service of two pence.

Dr. Davy has placed in his "Notes on Hessett" the following extracts:

Chart. A.° 17 E. j. p. unica. n. 7.

Esch. A.° 38. Ed. iij. n. 41.
Walterus Beneyt & als pro abbate et conventer de Svo Edmundo.
Rex 7 die Sept° con. Thomaæ Duci Norff. Maneri de Oldhawe et Le Hoo, ac etiam maner de Rougham p.


As early as the year 1484 the Royal Purveyors were regarded as burdensome and oppressive: for in the 152nd Entry of the Patent Rolls 2 Rich. iiij. is "Special Protection (against the King's purveyors, &c.) to the inhabitants of the Town and Parish of Harowe."


In 1635 the Guildhall of Norwich was near being demolished by the servants of the deputys for salt-peter, who digged in the vault or cellar under the council chamber above three feet lower than the foundation, and would not forbear at the court's request, till three or four of the aldermen went to the council at London, and made them desist from the salt-peter works."


Grants of Manors &c. in the Inventory of Particulars for Grants, preserved among the Records of the late Augmentation Office, is mentioned:

BACON, GEORGE, 28 May, 36 Hen. 8. Sec. 2. Request to purchase (1)—Manor of Pakenhame otherwise Netherhalle (Suffolk), late of the Monastery of Bury St. Edmund's (Suffolk), Memorandum (2); Valuation of Vicarage of Thraston (Suffolk), (1); Farm in Rowgham (Suffolk), late of the Monastery of Bury St. Edmund's (Suffolk), the Commissioners' Answer, and Woods (2); Farms in Rowgham, Hegessett, Becton, and Tostocke (Suffolk), late of the Priory of Thetford (Norfolk), Commissioners' answer, and Woods (2). Summary and Particulars of Sale. (1)—9 Membranes.

GERMYN, THOMAS, 20 February, 31 Henry 8. No request, Farm of the Manor of Bradfeld (Suffolk), with its Members, late of the Monastery of Bury (Suffolk), and Woods, Farm of parcel of the Manor of Oldhall (Suffolk), with Farms in Welnetham (Suffolk), late of the Monastery of Bury (Suffolk), Farm of the Manor of Stanton (Suffolk), with its Members, late of the Monastery of Bury (Suffolk), and Woods, (5); Farm of the Manor of Thorp Hall (Norfolk), late of the Priory of Dartford (Kent) (1)—6 Membranes.

It remains for me now to return my sincere thanks to the numerous friends and correspondents who have helped me in my long labours, and specially to Sir Albert Woods, F.S.A., Garter; to Charles Wodehouse, Esqre., Deputy-Registrar of the District Registry of Bury St. Edmund's, and his able and most obliging clerk, Mr. Goodchild; to J. J. Vincent, Esqre.; to Messrs. Clayton and Bell, who placed at my service the exquisitely Copied drawing of the Wall-painting; and lastly to J. D. Wyatt, Esq., F.S.A., to whom I am more indebted than I can express. Nor ought I to leave unmentioned the patience and forbearance of E. M. Dewing, Esqre., our Secretary, and the great help that he has given me.

WILLIAM COOKE, F.S.A.

The Illustrations which accompany the Rev. Canon Cooke's able and interesting papers upon the history of the Parish of Hessett have been with one exception provided by the liberality and munificence of the Author.