

NOTES ON THE MEDICAL, SURGICAL, AND PHARMACEUTICAL ARCHÆOLOGY OF SUFFOLK.

[*Taken chiefly from old papers in the Parish Church chest of Stowmarket.*]

[READ MARCH 13TH, 1851.]

WE have no accurate information upon any particular kinds of disease amongst the pagan Britains. When Cæsar landed, their employment consisted in tillage, pasturage, and hunting. They lived in a coarse, yet plentiful manner. And many of them were, says Plutarch, 120 years old. He attributes this robust constitution to the coldness of the climate, which preserved the vital heat in their bodies. The diet and exercise must have been strong and abundant when their old age was so protracted. They drank, he says, as a *daily drink* a liquor prepared from barley, which they call *knurr*; and we, following this good old fashioned habit, call the same liquor ale or beer. Our climate may have become milder, but this national beverage is still suited to its wants, and amongst the agricultural population there is not anything more healthy, nor taken with a better relish, than a little home-brewed old British beer.

The best derivation of the name Britain is from the word *brito*—painted; and thus Britain imports the land of painted men. They covered their arms, necks, and legs with figures, painted or tattooed in bright blue colours. This was used on all occasions, and done, first, as ornamental in that rude age and nation; but, secondly, to preserve their *health*. Both suppositions are most likely correct; for vanity and the search after longevity are two master passions in man. And as the atmosphere in those times was more humid and wet than at present, the effect of paint thus daily renewed, would have, it is likely, a most salutary effect in defending them against agues and intermittent fevers;—for these are the complaints of which we find the best and most marked

The Suffolk Medico Chirurgical Society

Will hold their Annual Meeting at the Golden Lion, Ipswich,
on Friday next, the 13th. inst. The members are particularly
requested to attend at Twelve o'clock -

Ipswich
Jan 6, 1792.

J. Clubbe, President

N. Bucke. V. P.

Wm. Spark Sec. & Tr.

Ipswich Journal. Saturday Jan. 7. 1792.

Suffolk Benevolent Medical Soc^y for the Relief of Widows & Orphans.

1st Meeting of Soc^y for 1792. King's Head Inn. Newmarket.

Eps. Journ^t. 24 Mar. 1792

vestiges in those early times*. They were caused by the extensive marshes, deep fens, and swampy rivers which sluggishly crept through the vast tracts of forest land that encumbered and yet fortified so much of the country. In Suffolk these marshy grounds were not by any means so numerous as from the slight elevations of ground would be supposed. The land lies here in broad masses of table land, intersected by low winding vallies. In these, streams, rivulets, and marsh abounded; but the uplands were miry forests, covered with hard timber, where water did not collect into marsh, as in the new land or bottoms.

A.D. 550. After the period of the Roman invasion, and when Christianity had obtained a considerable footing in the country, we read of different diseases, which assumed strange and most afflictive forms. Some of these are described when the lives of the Eremites, or holy men, who lived in devotional solitude, are mentioned. These devout persons wished to obtain the greatest possible amount of abstraction from worldly things, but human merit was no part of their creed. They wrestled earnestly for elevation of heart and soul, whilst the Saviour alone was invoked as the ground of their salvation. Yet the methods they took were, if not erroneous, at least not to be imitated. They employed a portion of their time in such exercises, and a part they devoted to the more active missionary method of preaching everywhere, in forests, towns, and villages, the Gospel of Salvation. It is probable that those venerable trees called "Gospel Oaks" derive their traditional honours from having been used by these first preachers of the Gospel. One of these exists at Polstead Hall Park, the residence of Mr. Tyrell†, and one at Lord Huntingfield's, in the Eastern division.

To mortify the flesh, however, in their retirement, they mixed injurious substances with their coarse food to render it nauseous. Gildas added wood ashes to his barley bread to make it bitter‡. He never entered a bath although (*diligebatur a sua gente maximé*) his nation (British) was

* Camden Manners.

‡ Vita, 3.

† This gentleman, of Gpping, a hamlet of Stowmarket, is the lineal descendant of one of Wat. Tyrell's sons.

exceedingly attached to its use. Water was his only drink. At midnight he plunged into a running river, and remained there standing up to his middle until he repeated the Lord's prayer three times. He never dried his clothes, and very rarely changed his garments. He used at times for days or weeks no exercise but kneeling, and sat or lay repeating portions of the Scripture and meditating on it. Or, he used violent exertion in travelling on foot from one place to another as a preacher (*prædicator erat clarissimus per tria regna Britanniae*), to whom great multitudes flocked as he moved from one county to another. He lived at the same time and was a subject of the renowned King Arthur, who is called King of Great Britain (*rex universalis Britanniae*). Disease, however, was the certain consequence of such a system, and he is described by eye witnesses as a man who seemed to be emaciated and yet under the excitement of a continual fever. His countenance thin and yellow, eyes lustrous, and more like a living corpse than a living man.

As we advance in our enquiries some additional and better defined descriptions of disease are given, in the accounts of various cures effected either by extraordinary or ordinary means.

A.D. 670. A gradual loss of sight commencing with dimness and indistinct vision. It seems to have been a disorder peculiarly affecting the nerves, and in some cases was removed suddenly by striking impressions made on the nervous system, through the medium of the mind engaged in prayer and religious exercises*.

A wasting fever, which slowly emaciated the frame, so that the bones would hardly seem to be able to hang together. Loss of the use of the limbs, in some cases loss of voice, and the eyes became closed some days even before death. The whole body was rendered stiff and racked with pain, continuing, in the case of a noble lady, for many years. Not a limb could she move, until cured suddenly (*Acute Rheumatism?*)†.

Pestilences, spreading, like those in our times. They crept from one monastery to another, seizing old and young, the child of three years and the abbess of seventy.

* Miraculously? Bede.

† Essex. Bede, b. iv.

They prostrated the strength, and the patient died in three or more days. One is mentioned in A.D. 670 at Barking, in Essex, with horror, and it extended through all England*. These pestilences seem to have prevailed with universal deadly effect about once in each fifty years.

A.D. 680. Let us rescue the name of a physician from hoary antiquity—he is called Cinfrid. Dr. Cinfrid attended Etheldrith, the daughter of Anna, King of Suffolk and Norfolk, on her deathbed in Ely; and the following is the narrative of this learned practitioner's account of her last illness, and of the appearances on taking up the body, by her sister, ten years after her death, on the occasion of its removal to another church, according to some of the religious customs of those days. In her sickness she had a very great swelling under her jaw. "And I was ordered to lay open that swelling to let out the noxious matter in it, which I having done, she seemed to be somewhat more easy for two days, so that many thought she might recover from her distemper. But the third day the former pains returning, and she being soon snatched out of the world, exchanged all pain and death for everlasting life and health. And when so many years after her bones were to be taken out of the grave, a pavilion being spread over us, all the congregation of brothers on one side, and of sisters on the other, standing about it singing, and the abbess with a few being gone to take up and wash the bones, on a sudden we heard the abbess cry out, 'Glory be to the name of the Lord.' Not long after they called me in, opening the door of the tent, where I found the body of the holy virgin taken out of the grave and laid in a bed as if it had been asleep. Then, taking off the veil from the face, they also shewed the incision I had made healed up; so that to my astonishment, instead of the open gaping wound with which she had been buried, there then appeared only an extraordinary slender scar†." Hilda, the famous abbess, died of a slow fever. She wasted away gradually for six years with violent heat. This affected her outwardly (*by eruptions?*) all the time. But in the seventh year it fell inward, and she then sank rapidly and died, preserving her senses, vigour of

* Bede.

† Bede, b. iv, c. 19.

mind, and giving evidences of her great piety to the last moment*.

Palsies were not uncommon, and persons thus stricken lost the use of side, arms, legs, or hands.

A swelling in the eyelid or tumour, so obstinate that the surgeons with all their art could not ripen it. Some proposing to cut it off, others refusing from fear of the consequences. It was cured apparently by friction†.

Scaldhead, which deprived people of their hair, or left only some small hairs scattered about a bald pate‡.

Dumbness from birth.

A girl was blooded in the arm. She was seized during the operation with a violent pain in that arm, which became stiff, and so swelled and painful that she could not move it. From the great pain she was compelled to lie all day in her bed, and all thought she must die. She was cured unaccountably. There was a superstition that it was dangerous to bleed on the fourth day of the moon, because the tides and light were increasing. This was supposed to be the cause of her illness, and not a clumsy surgeon§.

A.D. 759. The dysentery is mentioned with horror as most destructive over the whole kingdom||.

It is remarkable that no mention is made in these early writers of our now opprobrium of the English climate and medical treatment—consumption; unless the slow wasting fever so repeatedly named is this complaint in its hectic stages. This can hardly be, as coughs are not particularly noticed. If it is only of recent origin, the climate must have most materially changed, or our habits must produce this deadly disease.

Alfred, in the tenth century, appears to have been afflicted with either the stone or some kindred complaint, as well as occasionally with intermittent fever¶.

A.D. 1060. Struma—scrofula, or king's evil. This was a prevailing disorder in every part of England before the conquest. Edward the Confessor, it is said, was first endowed at this date with a miraculous power to cure it.

* Bede, b. iv, c. 23.

† Ib. b. iv. c. 32.

‡ Ib. b. v. c. 2.

§ Ib.

|| Addenda to Bede.

¶ Turner's Anglo-Saxons.

And from him a succession of healing virtue has descended to his successors, both Kings and Queens, on the throne. There is a distinct service for this purpose, and the sovereign strokes the part affected. There are so many cures recorded in different ages by our Kings and Queens, that we may as well deny some of the commonest facts in history as refuse to believe them*.

Ague and its attendant class of fevers is very frequent in the old records, from Alfred's days to one hundred years after the conquest, A.D. 1166. It then begins to subside, for agriculture had drained many of the marshes, and a better diet and clothing diminished its attacks.

1150. Leprosy made its appearance soon after the commencement of the Holy Wars, and was either brought here from the East, or was a special infliction from divine Providence on those who thus trampled on the rights of the Jews. After the period of these wars this shocking disease was not common. Lazar houses, or hospitals where the patients lived by themselves with chaplains to attend them, were often founded by pious persons. One existed at Ipswich, another at Bury, and a third at Eye. A salt fish and flesh diet, two physical evils attendant on Popery, might have had much influence in an age of enthusiastic fasting devotion, in spreading the disease†. The lazar house at Bury was outside the Risby gate. It was built in the latter part of the reign of Henry I., was dedicated to St. Peter, and valued at £10. 18s. 11*d.* It was intended for those of the monks who in their old days became leprous, a clear proof that their diet was unwholesome. In 1551 it was still in existence, and therefore useful from the continuance of leprous diseases, and G. Hodson, the guide of the house, was then appointed proctor of the inmates, and the house had a protection from dissolution‡.

At Ipswich, in King's John's reign, the leprous hospital was dedicated to St. Mary Magdalene and afterwards united to that of St. James. The masters were appointed by the Bishops of Norwich. In these places provision was always made for the religious wants of the poor inmates. Divine offices were prescribed, and priests were ordered to attend,

* Fuller's Ch. Hist.

† Fuller's Holy Wars.

‡ Tanner's Notitia, 515.

or were specially endowed to visit these repulsive scenes of human suffering. No condition of diseased human nature is more pitiable than the case of such secluded beings, and in those times none was more hopeless. When once they entered the gates, the world seemed desirous to forget them, and the disease being considered incurable, they were generally abandoned to their own thoughts and God's mercy*.

Eye possessed an hospital of this kind dedicated to Saint James, which was founded in the first year of Edward III., and was governed until the dissolution by the bailiffs and burgesses of the town†. But so late as 1596, when the Reformation was fairly confirmed, an hospital for lepers was in existence at Gorleston, near Yarmouth; and one Humphrey Trahuc bequeathed to it "one bible and one service book and my desk to remain for ever with the hospital, to the intent that the sick, lame, and diseased, then and there abiding, for the comfort of their souls may have continual recourse unto the same"‡. The change in the bequest strikingly explains the progress of Reformation and a return to primitive religious habits and thoughts, when instead of a mass having been directed to be offered for them, a bible and prayer book are given for them to read and consult.

1346. A violent pestilence began in the East Indies and passed through Asia, thence into Greece, and from there by Germany and France into England. Here it carried off so many people that they were obliged to bury the dead in the fields, the churchyards in many places not being large enough§. This pestilence again broke out in 1360 and 1369, and then it attacked the nobility and gentry.

In four years this pestilence went round the world. The patients were seized with violent sickness and vomited blood. This continued for a few hours, or two and three days, then they died. When one was attacked in a house others were soon infected. No art of the physician availed to stay the disease or effect a cure. The horror attending its progress was so great that children forsook their parents, and the latter their children. People fled to the sea and

* Tanner's Notitia, 523.

† Ib. 530.

‡ Ib. 532.

§ Stowe.

embarked on board vessels, and crossed the channel to Holland from our Eastern shores. The pestilence, however, followed them in many cases, and their flight from one country extended it to another. It lasted five months, from April to September, and chastised and humbled the whole kingdom. The churches in Bury and Ipswich and other large towns became crowded with people, for men fled then to religion as their only door of hope and consolation. It was said to have taken its rise from a shower of blood which fell for three days and nights in the East*.

1350. A grievous pestilence for five or six years so afflicted the country, and such numbers died, that in these and other like districts labour became very scarce. The labourers naturally took advantage of this state of things, and refused to work but at exorbitant wages. A royal commission issued to settle the price of wages. And the hire of a male was fixed at a bushel of wheat per week, or tenpence, which was then its price, which is equal to about five shillings of our money.

1540—50. Quacks and impostors abounded, and were so notoriously incapable of what they undertook, that a common outcry from all parts of the kingdom induced the Parliament to pass an act prohibiting any one from exercising "the science and cunning of physick and surgery without a solemn examination and license to practise. Artificers, smiths, weavers, and women boldly and accustomably take upon them great cures." Sorcery and witchcraft was by them partly used, and "partly medicines unto the disease as by noidly. The examination in London was held by four doctors of physic called for this purpose as a board before the Dean of St. Paul's or Bishop of London. And in our diocese of Norwich the same kind of board was constituted under the bishop, whose examinations were held before him in person at Norwich. The universities granted degrees in physic up to this time alone, but these diocesan boards were constituted to enlarge the facilities of practising physic, and encourage physicians to settle in Bury and Ipswich. This act, with its four doctors and presiding

* Stowe.

bishop, is the parent of the present learned and useful colleges of physicians and surgeons in London.

1551. For two centuries I do not find much variety in the common diseases of the country, but in 1551 the dreaded *sudor Anglicus*, or sweating sickness, made its appearance. It visited the whole country, entering as usual by the seaports of London, Yarmouth, Harwich, and other places. In 1551, eight hundred persons in London died in a week. People in their vigour and greatest strength were most liable to be attacked. Four and twenty hours often terminated the malady in the death of the patient. If the sick person slept soon after the attack he was sure to die. And at first only one in a hundred of those seized escaped.

The treatment was as singular as the disease. For twenty-four hours after the first symptoms the patient lay in bed, no meat was to be touched, and drink moderately warmed was given. The putting a hand or foot out of bed was certain death, because it checked the perspiration. Little or no movement was permitted when in bed, and if a person was seized in their clothes, they were to lie down dressed, as they were.

This disease pursued the English into foreign countries, and fastened on them in preference to the natives of those lands. Henry, Duke of Suffolk*, and his brother, died of it in this year; and from its singular preference for the English constitution it received the name of *sudor Anglicus*, the English sweat†.

1558. Queen Mary having died of a dropsy, the persecution ceased of those who had resisted the laws for the establishment of Popery, which she by her influence with the Parliament had got passed. At the same time a strange kind of fever made its appearance and attacked persons in the highest rank of life. The poor and those of moderate means were scarcely touched, whilst it was remarked that numbers of the nobility and gentry who were Roman Catholics, and would have been enemies to Queen Elizabeth, were removed (quædam lues ex ardore

* Henry VIII. conferred the title of Duke of Suffolk on Charles Brandon, who had married his sister Mary, the widow of Louis XII. of France.

† Collier, ii., 311.

februm, et in illis maxime divites, et honorantes personas depopulabatur. Haddon in Fuller).

From the reign of Edward VI., during the space of 300 years, rich wine was sold only by the Apothecaries. When a vessel arrived in London or any great port with Greek or Spanish wines, the apothecaries are described as carrying "rundelets, vessels," and other things, to buy such quantities as they thought might be retailed amongst their customers, who were the sick, invalids, old people, and the clergy or churchwardens for sacramental wine in the churches. Taverns began in the reign of Elizabeth to retail all kinds of wine, but it was not until a much later period that taverns or inns existed for the sale of good wines in any but the best and largest towns. It was then a common saying on visiting a large town, "I will goe to the mercer's and buy some wine," as a rarity and good thing when the goodman returned home*.

From this period all parish proceedings assume a more definite form. Medicine and surgery became professions which gentlemen followed in different parts of the kingdom, at a distance even from large towns. The irregular practitioners were diminished. Much, however, remained to be done in reducing the practice to authorized rules in smaller places and country districts. The Stowe papers give some curious particulars of the medical practice in market and borough towns, at a distance from London.

1569. Female practitioners were sometimes officially employed to cure diseases which the faculty had pronounced incurable. Many persons believed that these self-taught doctors and doctresses possessed more skill than the Act of Parliament *medici*. Stow Upland parish "paid Mother Swift" in this year "for the healinge of J. Byrde, her legge 10 shilling." These complaints were amongst the most troublesome with which parishes in this neighbourhood were troubled. "Legges," male and female, figure away in the accounts for more than 250 years, and jump from the hands and gallipots of the quack to those of the regular apothecary, and from the shop of the latter to the houses of surgeons and physicians, with curious celerity. In 1613

* Stowe, 867.

Dr. Pooley, a relative of Sir John Pooley, Knt., who was a benefactor to the town of Stowmarket, lived in Stow Upland, but seems to have been more a retired than an active practitioner.

1632. Much fever existed. Drinks to the poor were furnished by the parish officers in great abundance. "Bad legges with sores", and long confinement to the house with such irksome companions, and "owld widdowes" paid by the parish to "helpe the sores" greatly prevailed.

1639. "The sickness," or plague, afflicted Bury, and poor persons removing from that town were assisted as they passed through the hundreds of the county. A poor unknown creature, "a strange woman," travelling through the town, came in late, and entered one of the houses for lodging, but she had now reached the end of her wanderings—"she died suddyngly." The parish "paid for helpe about her, and for her shete, and for her burrel 8 shill. 4d."

1645. "Diett dringes" were then made of malt, and "nine gallants, costing 3s." was ordered by a female practitioner for a poor man's sick wife. We do not find that these lady "goodies", or knowing "mothers", ever reduced broken bones. The apothecary was then called in, or the surgeon, as for example "Mr. Guttridge, for setting Ennifer's boye's arme, 10s."

In 1642 occurs the first distinct notice of parish aid given "in time of the pox" (small-pox) to poor people. This terrific disease was not known from an early period.

1657. During the civil war, whilst the puritanical party in Parliament was fermenting the miserable contest between the king and his subjects, numbers of men from the hundred of Stow and every part of Suffolk joined the armies as royalists or roundheads. Of these the latter predominated in numbers, and parish taxation was ordered for their support when wounded. "Maimed soldiers" became a very heavy item in parish expenditure. They had to helpe them with doctors to get them cured and support them during the healing process. What members they lost, what wounds they were, and how the surgeons treated them are not mentioned. Money only is the great prevailing genius in the papers, and the skilfulness or clumsiness of

the medical man is only (*pro re nata*), as occasion arises, incidentally mentioned. Some operations, however, bear a marked price, but it varies according to the service required. "Mr. Chenery got 6s. for healing of Edward's boy's head!"

1665. "The great plague" of London broke out and carried off 100,000 people. It extended into the country and many places suffered severely. Ipswich was thus afflicted, and at Needham alarm and horror, with many deaths, terrified the inhabitants. At Bury the deaths were not so numerous as near the coast. The hundred of Stow was mercifully preserved. A barrier was erected in the road between Stow and Needham, and none were allowed to pass until the disease had subsided.

In 1670 Dr. Goodall was paid 2*l.* to attend all the parish poor in Stowmarket. The annual fee is very small, and the duty at this period was very light.

1678. The price of a bleeding was 6*d.*, and "making a seat in the neck" 2*s.* A very costly member belonging to a poor man made its appearance in this year, and "the legge of J. Derricke" required weekly a woman to attend it. Then for some weeks R. Beard was paid "for looking to the legge." But a female hand was now called in, and Goodie Foster "looked at the legge for six weeks" at the charge of the parish. This was early in the year. But in June, July, and August "the same legge" was still under treatment and pay. Another person was now paid 8*s.* for the legge, but the wash or stuff would not heal it; and again another quack tried his notions on "the legge" for three weeks for something more. In 1679, J. Derricke, poor man, "had his legge" still on the parish, and then he died. But no sooner was this gone than "another legge" made its appearance, which Mr. Garnon, a regular practitioner, undertook to cure for five pounds; and from their experience of the former obstinate case and some others, they now regularly compounded for the cure of "these legges," or the care of them, as long as they should last, at a fixed sum. These cases are curious in shewing the practice of the different parishes, in "caring for the poor," as well as the unsettled state of country practice at the time. Any one assuming or possessing quackery or skill

was employed. "Soers" were dressed at so much a week by women. "Convulsion fits" were treated with plasters for 1s. 6d. the case. The prices of surgical operations were high when the difference in money is considered, compared with what they are now. Teeth were drawn for 6d. each. "Vomits" cost one shilling. "Ointments and purges" were as much used as in our times; and a child with a bad arm had its cure undertaken for 2s. 6d.

1680. "Doctor Chenery physicked owld Goods", and received for the whole case five shillings. But the poor man's memoir is very short. Sixpence was paid to watch "owld Goods" at night, and in a day or two after he was buried, the parish paying all the expenses of his funeral. Goody Gibbings undertook the cure of a bad head, and a parish dog having bit parishioner Offord's legge, Mr. How, a great manufacturer, was paid five shillings to heal it—a curious diversion of a fee from the surgeon to the pocket of a private person!

1690. That dreadful scourge the small-pox entered the town of Stowe, and produced a perfect panic. About thirty persons died, and four or five times that number recovered, but bore the marks of its ravages on their faces to the grave. The rates were so heavy that assistance was obtained under a mandamus from the Chief Justice from the surrounding parishes. There does not appear to have been much that was remarkable in its treatment. Purges, diett drinks, mutton broth, and sack were taken in abundance by the sick, whilst the nurses regaled on beef, bread, cheese, and beer. Sugar, tobacco, oatmeal, figs, wood for fires, wine, canary as well as sack, are mentioned. Ipswich was more frequently afflicted with the disease than the town of Stowe, which may have arisen from its situation being an hundred feet higher, with less water around us; and Bury was affected still less. A sick house was after this period established in Sickhouse-lane, in Stowmarket, and thus the disease was afterwards checked, until the year when that invaluable remedy vaccination became general throughout the country, and which, if ever neglected, will subject us again to the worst enemy of the fairest face—the hideous small-pox.

1715. The sick poor were sometimes, in lingering dis-

orders, allowed to treat themselves, and money was paid at stated times to them "to last them in drugs" for so many months. "Legges" also were still troublesome, and "a female stump and sore leg" was paid for at nine shillings every half-year. In 1719 "the cure of a leg" was 5*s.* 6*d.* Midwifery was then managed very frequently by women at 2*s.* 6*d.* a case.

In 1730 Mr. Amys and Mr. Sparke, apothecaries, agreed to attend all the poor within the town, and serve them with medicines, small pox only excepted, for the sum of 16*l.* at four quarterly payments. In 1729 Mr. Aldrich, apothecary, agreed for seven guineas to do the same, small pox and fractures excepted. In 1737 Dr. Chesson was paid for the same attendance 3*l.* 3*s.* per quarter. But in 1743 there was so little sickness amongst the poor receiving parish relief, that he only received 3 guineas for the whole year. In 1748 the small pox again entered the county. Whenever it ravaged Ipswich or other seaport places it made its appearance higher up the county. Travellers and vagrants conveyed it from the sea board into the interior, and thus it was extended through different districts, everywhere leaving in its progress death and defaced beauty.

From the middle of the last century to our own times the medical profession has elevated itself universally in public estimation. The skill of the grave and awful physician whose assistance was only to be had in ancient times in London and other great centres of opulence, is now frequently to be obtained in Bury, Ipswich, and not unfrequently in country places. Our county suffers less from contagious diseases, although its hereditary ailments, arising from soil and climate, remain much the same. Parish papers are not now occupied with a dreary catalogue of "ointments, physickings, vomits, and sores." On the whole our system of poor law has much diminished the sick sufferings of our people. Disease is not eradicated, nor can it be, from our human nature, but it is diminished in its violence, and lightened in its load of pain. Some diseases are very rare, which formerly were hideously common. The ruins* of the leprous or lazaar house, at Risby-

* They consist now of only the fragment of a wall.

gate, give their silent but vanishing testimony to the general removal of this scourge from our county. We can turn over the damp and decaying papers of past records of human suffering with thankful hearts, and feel in the alteration of times and accounts that there is yet much to hope for in the increasing happiness of mankind.

A. G. HOLLINGSWORTH.

WILL OF THOMAS TRUMPOOR ALIAS EUSTON.

[READ SEPT. 27, 1850.]

In the name of God, Amen, the xxv day of July the yer of our lord M^cDiiij & in the xviiij yer of the regne of Kyng Herry the vijth, I Thom^s Tru'poo^r otherwyse callyd Euston, of Sudbur', in the dioc' of Norwich, beyng jn good & holl mynde, Thankyd be Almygthy God, make & ordeyne thys my p'sent testament & last wyll jn thys wyse. ffyrst I beqwethe my sowle on to Almygthi ys god, my maker & sauioo^r, to our blyssyd lady seynt Mary, & to all the hooly co'pany of heuyn; my body to be buryyd jn the chyrche of Fryer p'choo^s in Sudbur next the buryell of Alys my ffyrst wyff; wherfor I beqweth to the pioo^r & couent ther & to p^{ay} for my sowle vjs. viij*d.* and on that I wyll eu'y ffryer beyng a pryst & act my dyryge w^t messe & othyr obs'ua'ces att my buryell shall have iiij*d.*, and eu'y othyr ffryer win ther habyte ij*d.*; weche doon I wyll that all my dettes to ony p'sone or p'sonys of rygth jn ony man' wyse dewe be holly & ffeythfully payd jn to dyscharge of my sowle. Also I beqwethe to the hye auter of the chyrche of Seynt Petyr jn the same towne in to reco'pense for tythys & offerynggs by me n^egligently w'holdyn or forgotyn iij*s.* iiij*d.* Also I wyll that jmmedyatly aftyr my decesse my executoo^s fynde a honest pryst & a secular to syng by halfe a yer jn Neylonde chyrche for the sowlys of me, Alice & Kateryn thatt were my wyffs, our faders & moders, w^t all our ffrends, to the weche stypendy I beqwethe ij*li.*; weche doon I wyll that a pryst in lykewyse to syng in the sayd chyrche of Seynt Peter by a holl yer for the sowlys byforsayd, shall haue for hys stip'nde v*li.* Also I beqwethe to the same chyrche of Seynt Petyr a good & a s'bstaucyall shypp of sylu' & gylt conveyently for frankensense to s'ue ther' on to the honoo^r & lawde of our blyssyd Sauioo^r for eu'. Also on to the same chyrche I beqwethe a cope, w^t thys scriptur jn a rolle sett vpon the same *Orate pro a'rab'z Thome Estoon, Alicie & Kat'rine vxor' suar'* on to the valur of ij*li.* Also I beqwethe anothyr cope w^t lyke scriptoo^r on to the sayd chyrche of ffryers in Sudburye, to