

HORRINGER CHURCH.

Horringer, or Horningsherth, is mentioned in Domesday Book under the name of Hornings-word or worth, a name obviously borrowed from some Saxon proprietor, the word *weorth* signifying a court or vill. At that time it had a church with six acres of land, but before the close of the reign of Henry the Second, we find it divided into the two parishes of Great and Little Horningsherth, and each parish having its own church. The church of little Horringer was dedicated to St. Peter, but not a vestige of it remains. Its site is indicated by a field called the Church Field, near to the site of the Hall.* The church of Great Horningsherth is dedicated to St. Leonard;† to which saint only one other church in the county—that at Wixoe, in the Deanery of Clare—is similarly dedicated.

The church consists of a chancel with a small sacristy on the north side; nave with aisle on the north side, and small chapel and porch on the south side; and a tower at the west end. It is a fair example of the architecture of the 14th century, with Perpendicular and modern alterations. The chancel has traces of early Decorated work. On the south side are two windows with double lights and quatrefoil heads; and there is one window on the north side. All the windows and doors in the interior have a bold hood moulding springing from carved heads. The east window, of four lights, filled with figures of the four

* Little Horringer Hall was re-built by John Melford, the last Abbot of Bury, and was afterwards the residence of the Blagges, of whom was Col. Henry Blagge, the gallant royalist defender of Wallingford Castle; and subsequently of the Gipps.

† St. Leonard was a French nobleman,

who being converted by St. Remigius, renounced the world, and led the life of a hermit in a solitude of Limousin. The manner of his death is uncertain, but his name was retained in the Calendar of the later English Church; and his fête observed on the 6th of November.

Evangelists under rich canopies, was put up in 1853, by the parishioners in affectionate remembrance of the Rev. H. Hasted, for 39 years their rector. In this chancel there was formerly an image of St. Leonard, and a holy sepulchre, in which the host was deposited during the time that the Romish church was accustomed to celebrate the death and resurrection of our Lord. It was most probably a temporary structure of wood, for but few of these sepulchres remain, though every parochial church in the kingdom must have had one at least, in the 15th century. Towards the wax light that was kept burning before it during its use, Simon Criste, in 1464, left 3s. 4d.* There was also a large crucifix on the high altar and a circlet of lights suspended before it. In 1534, William Welham, who resided in Clenewall Street, bequeathed to the churchwardens a cow, "to the intent that they with the profits and letage yearly coming of the same shall find oil to burn in the lamp before the crucifix in the chancel all service time perpetually to endure." He also bequeathed another cow, in like manner to find the light on the *rowell* in the said church, to burn on Sundays and other holy days in service time, as it hath been of old usage used perpetually to endure. The same pious parishioner directed his executors to buy a cope of the value of £5, probably about 50*l.* of our present money, for the same church, "there to remain to the honor of God, as long as it will endure;" and left various sums of money, equally large for the time, for mending the highway towards Bury and the various streets of the parish.†

In 1529, John Godfrey, bequeathed another cow to the churchwardens to find dirige and a mass on Sowle-mass Day (all Hallows or all Saints Day), the first of November, to be kept "as long as the world lasteth."‡

A cow, "ever quick and never dead," as it was sometimes quaintly expressed, was a frequent provision for celebrating masses and keeping up the lights in churches;

* Reg. Wills, Bury St. Edmund's,
Lib. Baldwin, f. 335.

† Ibid. Lib. Longe, f. 215.

‡ Ibid. Lib. Poope, f. 110.

and the mode in which the cows were let and renewed is shown in a bequest by John Cleris, of Ampton, in 1530, who bequeathed "to the Sepulchre light in Ampton church, two milch neet to be letten by the churchwardens for the time being, and half-part of the money coming yearly of the lettage of the said nete to go to the finding of the said light, and the other half to buy another milch neet, so that the stock may ever be renewed and increased, and the money coming of the lettage of every and all these same neet to go to the maintenance of the said light to continue perpetually." The value of a cow for a year at this time appears from the will of Elizabeth Howe, of Preston, widow, who in 1537, gave three neet to keep an obit, and directed "the same to be let by the townsell of the whole township for 16*d.* a yere a piece." In some parishes the churchwardens appear to have had a goodly herd of cows under their charge. In the neighbouring parish of Chevington the churchwardens had the letting of no less than nine cows in 1513, as appears from a "Memorand. de Vaccis pertin. Ecclesiæ de Chevyngton," prefixed to the book of the church reeves (*i.e.* Churchwardens) for that year, which is still preserved at Hengrave Hall.*

Between the chancel and the nave was a roodloft, on which the rood, or representation of the crucifixion of Christ, was fixed, but no traces of it remain. In 1485, William Edward left the then large sum of 10*l.* for a new roodloft.

The north aisle is new within a few years. The south chapel, which is appropriated to the owners of the hamlet of Horsecroft, has a curious early Perpendicular window, the tracery of which is very pleasing. The porch is a well constructed edifice in the Perpendicular style, with flush pannels of cut flints, angle buttresses and finials, and a stone parapet enriched by pannel work. It is mentioned in the will of Simon Criste as being newly made in 1464. Over the doorway is a small niche for the image of a saint.

* Gage's *Thingoe*, p. 333.

The font is also of the 15th century. It is octagonal, having on six of its faces the arms of

1. *Brooke*, G. on a chevron, Arg. a lion rampant, S. crowned Or.

2. *St. Edmund*.

3. *Blagge*, Arg. 2 bends ingrailed G. impaling *Jermyn*.
[Sir George Blagge, and Dorothy Lady Jermyn.]

4. *Sach*, Az. a chevron between 3 mullets Argt.

5. *Lucas*, of Horsecroft, bend between 6 annulets G.

6. *Jermyn*, Arg. a crescent between 2 mullets in pale.

The lower part of the tower was built in the 15th century; the upper part, of brick, rebuilt in 1703, as appears by an inscription on the arch of the south window, "W. Lucas, T. Covel, 1703." Over the west door is a window with good tracery. The bell-chamber contains six bells.

There are numerous inscriptions in honour of the dead; the most considerable of which is a gravestone near to the altar in memory of Sir Richard Gipps, who resided at Little Horringer Hall, and received the honor of Knighthood from Charles the Second, in 1676, during one of the visits of "the merry monarch" to "the mad-cap Croftes" at Little Saxham Hall. There is a mural tablet to Dame Elizabeth his widow, daughter of Sir Edmund Poley, Kt. ob. 1715; and a small brass plate on a gravestone within the altar-rails to Mary Lucas, of Horsecroft, 1618.

Two guilds, or fraternities of brethren and sisters, were accustomed to celebrate in this church; viz., the gild of the Holy Trinity, and the gild of St. John the Baptist. In 1474, Adam Rodyng by will directed that the "mespens of both y^e gylds of y^e trinyte and seynte John Baptist,—(that is the pence offered by every brother and sister of the two gilds at the mass said for the soul of the testator)—be departed equally, half to be sung for in the parish church of Horringer by the parson, and the residue to the friars of Babwell." For the use of these gilds there was a common hall, or guildhall, in which meetings for business or pleasure were held. In 1470, Walter Noble bequeathed 12*d.* towards mending the "vessels" that belong to the hall.

The Rectory of Horringer was endowed at the time of the Norman survey with 6 acres of land, increased to 10 in the 14th year of Edward the First. The list of Rectors includes the names of Thomas Rogers, author of a work on the 39 articles, &c., in 1581; William Bedell, the pious Bp. of Kilmore; Lawrence Womack, Bp. of St. David's, in 1683; and the Rev. Henry Hasted, whose memory must be dear to all.

S. TYMMS.

CHEVINGTON CHURCH.

Chevington was part of the estate of Britulf, conferred upon the monastery of St. Edmund by William the Conqueror; and from the contiguity of these places, and the retired situation of Chevington, in a woody undulating country it soon became a favourite retreat of the abbots, who had a park here, well stocked with deer. It was from his hall of Chevington that Abbot Thomas wrote to King Edward the Second, in 1309, that he was prevented by illness from attending parliament; and here it was that the infuriated townsmen of St. Edmund's Bury found Abbot Richard de Draughton, when they treated him with so much indignity.* They bound and shaved him, and carried him away to London; where they removed him from street to street till they could convey him over the Thames into Kent, and over sea to Dist, in Brabant, where they kept him in much misery and slavery, till rescued by his friends and brought home with procession.†

Upon the dissolution of the monastery, this manor, together with the park, was granted to Sir Thomas Kytson the builder of Hengrave Hall, and was long a favorite possession, to which the proprietors were in the habit of retiring.

* Gage's *Thingoe*, p. 323.

† Yates' *Hist. Bury Abbey*, p. 135.