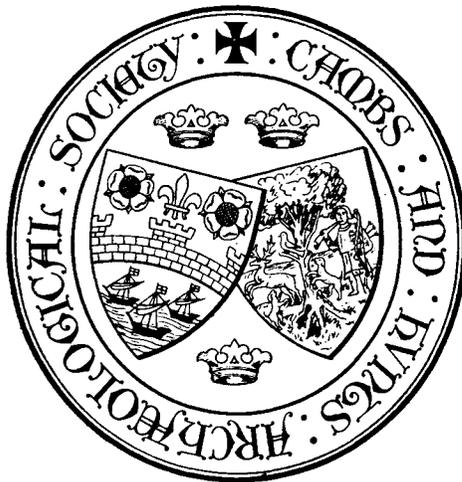




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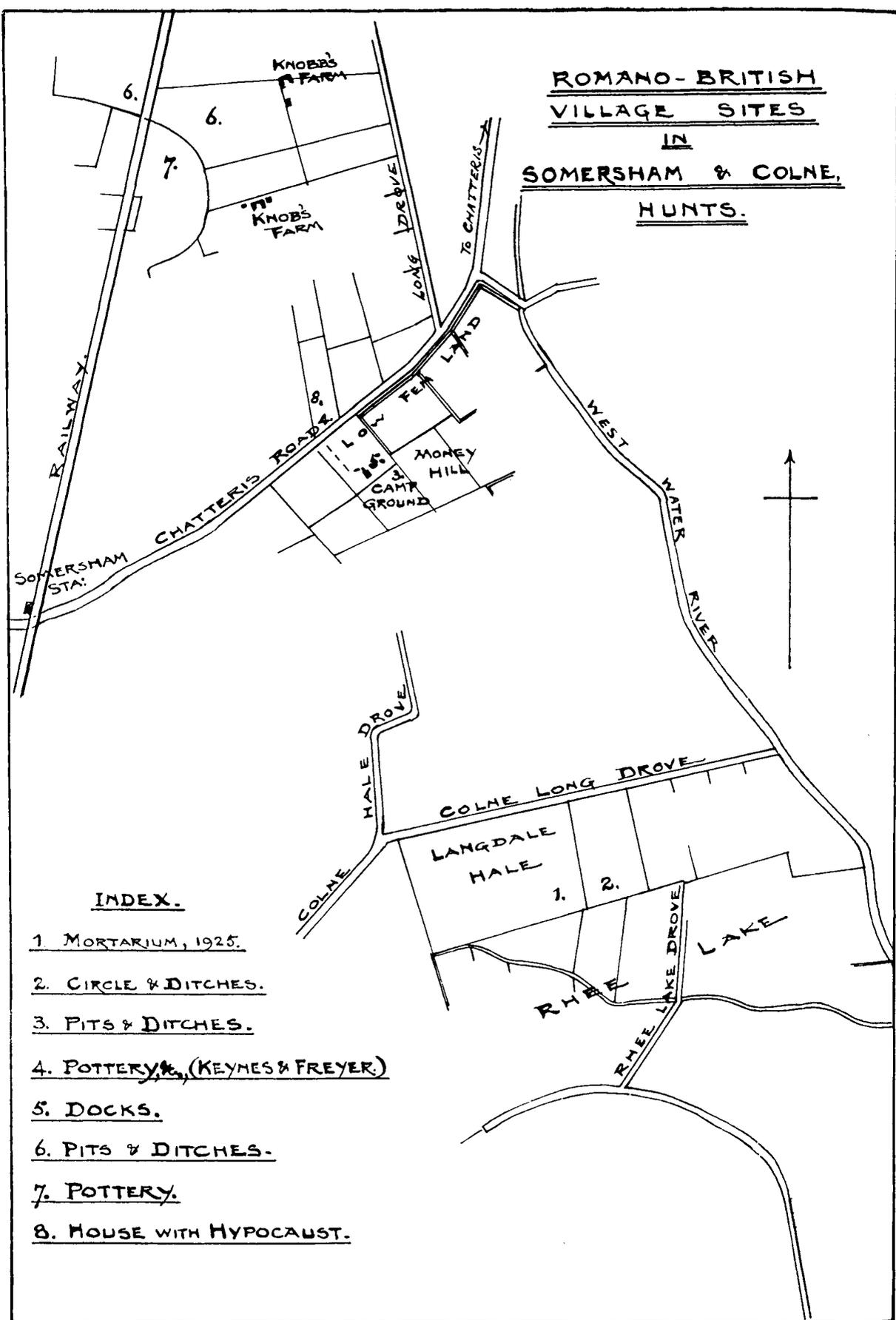
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ROMANO-BRITISH
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IN
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ROMANO-BRITISH VILLAGE SITES IN COLNE AND SOMERSHAM, HUNTS.

BY C. F. TEBBUTT.

Before the complete drainage of the Fens, the river Ouse divided at Earith into two streams—the Old West River flowing N.E., and the West Water River taking a more northerly course. Along the south and west banks, respectively, of these two rivers are many ancient village sites of the Romano-British period. The Old West River is now only an internal drain, and the West Water only exists as a county boundary; but down to historical times these two rivers were of great importance.

At Willingham, in Middle Fen, the 6 inch Ordnance Map marks “Roman coins found 1881”, in a field less than a mile from the Old West River¹. Further west, at Earith, numerous finds were made during the last century in a field adjoining Earith Fen Drove; and the same map marks “Human remains and Roman pottery found.” These are—I believe—the finds represented in the Wisbech Museum by a small flat bronze dish, a beaker, a Samian dish, a human skull and part of a Pudding stone quern². On the surface of this field I have lately found scattered fragments of Romano-British pottery and Neidermendig lava; and, when a crop was growing the darker shades of the corn showed plainly the lines of the deeper soil, filling the irregular ditches

1. See also the *Antiquaries' Journal*, Vol. VI., pp. 175—180, for votive images, and other objects from Willingham.

2. V. C. H., Hunts. Vol. I., p. 257.

which are characteristic of these sites. This field is a quarter of a mile from the West Water.

About a mile northwards we come upon another village site. This is situated in a large square field called Langdale Hale, which is situated on the south side of Colne Long Drove, just east of its junction with Colne Hale Drove. The east side of this field, and half of the next field adjoining, was the site of a small village in Romano-British times. In Langdale Hale a fine specimen of an early second-century type mortarium was ploughed up in 1925, which is now in the Ethnological Museum at Cambridge. In May, 1926, a corn crop revealed ditches and pits in the field, and pottery is found scattered over its surface.

The field to the east was grass until 1924, when it was ploughed—as I suppose—for the first time. Here many ditches may still be seen, and one rather interesting earthwork is worth description. A circular ditch, six feet wide, with a slight bank on the outside, encloses an area which is 32 feet in diameter. The central enclosed area is slightly raised above the field, but has a low place in the centre. I dug a trench from the centre through the ditch and bank. In the enclosed area was a foot of top soil, then a layer of small stones, under this from 6 to 9 inches of black soil containing bone and pottery fragments, below which was sandy clay apparently undisturbed. The ditch had originally been 3 feet deep, and the black layer continued down into it and over the bank beyond, where it was mixed with white wood ash and continued beyond my trench.

The finds in the black layer included four bone points—shaped with an axe or knife, a late second-century Samian base with the potter's mark NVMIDI, a piece of Neidermendig lava (? quern), lumps of burnt clay and many pottery sherds. Amongst these last were examples of Castor-ware with white slip decoration, a late third or early fourth-century mortarium rim, also some Horningsea-ware with vertical combing. One green-*orev* Horningsea rim must have belonged to a vessel of

at least eighteen inches diameter at the rim. This all suggests a round hut of perishable material, surrounded by a ditch to keep it dry and with, possibly, a clay floor. The site is less than a quarter-of-a-mile from the course of the West Water, and has fen on three sides of it.

About three-quarters-of-a-mile to the N.W. is another village site of larger dimensions,¹ covering approximately fifteen acres in three fields—two grass and one arable. It is mainly situated in one of the grass fields, locally known as the Camp Ground. It is the field in which the letter "C" of Colne Fen is printed, in the 6 inch Ordnance Map (2nd Ed. 1902). Part of the site extends into the grass field to the S.W. and also into the arable field to the N.E., which is sometimes known as Money Hill. Camden's *Britannia* (1806) mentions a hoard of coins of the late Emperors, found on or near this spot in 1731; and the late Rev. F. C. Boulton, of Colne, found a cremation burial of three urns within 200 yards of this place. One of these urns, a fine ornamented Castor beaker, is now on loan to the Huntingdon Museum². In the Cambridge Ethnological Museum are specimens of Romano-British pottery, which were found in gravel digging, on the north side of the Somersham-Chatteris road, exactly opposite this spot³. The field containing this disused pit is now an orchard, and on the surface are fragments of Barnack stone, Roman roof and hypocaust tiles and pot sherds.

The Camp Ground, although fifteen feet above O.D., is separated from the Somersham-Chatteris road by a narrow strip of low fenland which is often flooded. This low ground continues to the N.E. until it joins the West Water, a quarter-of-a-mile away. From the edge of this site and towards this low ground run a series of short ditches, which disappear when the low level is reached, and resemble docks for small boats. Some have short portions of double width, as if to accommodate two boats side by side. These "docks" number twelve,

1. For Plan see V.C.H., Hunts. Vol. I., p. 308.

2. No. 530 in Catalogue.

3. Keynes and Freyer, *Cambs. Antiq. Socy. Proc.* Vol. XI.

and may afford some clue to the population of the village.

The main area of the field is a maze of circular pits—now represented by hollows—and ditches of various widths. None is now more than two feet deep and some hardly visible, and all appear to have been dug in a haphazard manner. In the centre is a comparatively level space, approximately 250 by 90 feet, rectangular in shape with rounded corners and surrounded by a ditch. Upon this space several of the pits are found—one obviously superimposed, as it cuts into part of the ditch. No banks are visible on or around the site, nor is there any trace of the earth dug from the ditches. I have dug into six of the pits. All have been dug down into undisturbed gravel. Two yielded nothing, one the skull and bones of an ox (*Bos Longifrons*) and three domestic rubbish.

Through the generosity of the late J. P. Pentelow Esq., of Somersham, in lending a capable workman, I was able to clear out completely one of these last. The pit was a circle of twenty feet diameter, sloping down from one foot in depth at the west end to four feet at the east end, where water was found. In my opinion it had been dug either as a gravel or a rubbish pit, and in either case some gravel had been taken out. The section showed a foot of loam containing a few sherds, then three to nine inches of clay, and under this crumbly black earth containing domestic rubbish and lying in a sharply defined line on the undisturbed gravel.

In this black earth the commonest finds were sherds and animal bones—and there were thousands of pieces. Among the rarer objects were oyster shells, carbonised wood, burnt clay and stones, a bone pin or stylus, round and tapered at each end, and part of a twisted-wire bracelet. The bones included those of ox, sheep, horse, pig, otter and birds. Even the smallest of the bones were split¹.

1. One bone is almost certainly pheasant, and is of interest in confirming the reputed introduction of this bird by the Romans.

The sherds were mostly of the large corn-jars and ollæ of very coarse brown ware, sometimes three-quarters of an inch thick and often with a crust of carbonised vegetable matter on the inside. Many pieces fitted together, and I was able to restore four large ollæ. Three of these are of coarse ware and of Early Iron-Age type, and are eleven, nine and eight inches high respectively. The other is of finer grey-green ware, with wavy line decoration round the neck, but the whole kiln-spoiled with air bubbles. Other restorations include a mortarium of late hammer-head type, pateræ of black ware, and five beakers between three-and-a-half and five inches high. Two of these are globular and one indented—this last a beautiful and almost perfect example.

The finest piece is the upper portion of a narrow necked olla-like vessel of good grey-green ware. The neck is ornamented with straight burnished parallel lines in two series, one series crossing the other to form a lattice; the centre section of the vessel being similarly decorated but with closer lines. Castor ware is common, a few pieces having white slip ornament. There were some fragments of thin red beakers with roulette decoration. Many pieces were traceable to the Horningsea kilns and show the characteristic combing, five or six vertical lines at intervals round the vessel. The mortarium rims show a great range of type, apparently from 100 to 300 A.D. There were a few coarse tiles with ridges in concentric circles, as for adhesion to mortar. The Samian fragments are all plain, and belong to vessels of the Pudding Pan Rock type. The only potter's mark found—SATVRNNI, is of middle second century date. Nearly all the sherds were coated with some iron rust.

I have also collected much pottery from the adjoining arable field—Money Hill; including a Samian base which has been used as a whetstone, and two pieces of debased Roman type. Of these one has a mortarium-like rim hollow at the top, with wavy line decoration cut

into the hollow with a crude tool (see illustration); the other is a flattish piece, with similar decoration deeply cut.

SECTION
OF RIM.



In 1910 or 1911 a mortarium of early date (exactly like the one from Langdale Hale) and a black ware patera were ploughed up in this field, both in perfect condition. Inside the patera, at the bottom, is an unusual geometric design.

Mr. King, of the Sedgwick Museum, Cambridge, kindly examined four specimens of stone from this site, and gave his opinion as under :—

1. Rather like Barnack stone, probably from Stamford district.
2. Rather like Weldon stone, probably from Stamford district.
3. Millstone grit from Yorkshire or Derbyshire (part of a quern).
4. Coal measure or Millstone grit sandstone, probably from North England (probably part of a quern).

Less than a mile North of the Camp Ground is yet

another Romano-British site, which has been cut in two by the Somersham-March railway line. This is mainly in the more northerly of the two fields between the two Knobb's Farms¹. Here are the usual ditches and pits, and in the arable field to the south are areas of black soil and pottery fragments. Here I found two pieces of thin red mortarium, with small pieces of water-worn quartz, as found in local gravel, let into the grinding surface. This ware is uncommon locally, but exactly like some in the Ashmolean Museum, and found in a kiln at Sandford, Oxon.

Most of these village sites show similar features. They consist to-day of a number of irregular ditches and pits, dug without apparent plan. They have no earth-work defences and are all near waterways on the edge of the fens, and on gravel soil. The pottery shows great similarity. The purpose of the ditches is uncertain; perhaps they were simply for drainage, or they may represent a transition from a lake to a land village. The beginning and the end of these villages is also obscure. There is no direct evidence of pre-Roman origin, for although much of the pottery is of early Iron Age type, it is all closely associated with that of Roman times. Miss Taylor, of Oxford, is of opinion that the Camp Ground was occupied from the latter part of the first century, but more thickly from the late second-century onward². The British Museum very kindly gave me approximate dates for a dozen mortarium rims from the excavated pit. They vary from 100 A.D. to 350 A.D. This suggests a late occupation, as does a coin of Valens (368 to 378 A.D.) found in a field at Somersham, east of Colne road and 500 yards south of the railway. The two pieces of debased Roman pottery may suggest a continuation of occupation into Saxon times, as they can be compared to pottery believed to have been made in

1. Since going to press the writer has found in a rubbish pit on this site a coin of Constantine period: *obv.* CONSTANTINOPOLIS; Bust of Constantinopolis helmeted L. with sceptre over shoulder: *rev.* [No legend] Victory standing L. with spear and shield placing R. foot on prow of vessel. Mint mark P L G (first mint of Lyons). 3 Æ.

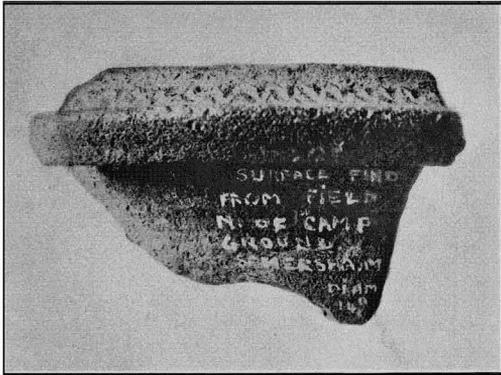
2. V. C. H., Hunts. Vol. I. p. 256.

that dark first century of the Saxon conquest, by Britons for their Saxon masters.

The people inhabiting these village sites would seem to have been fishermen and hunters, using small boats kept in artificial docks or slipways. They kept domestic animals and lived in huts of perishable material. They used tools of iron, bone and even flint. They occasionally ate oysters from the coast, and they ground their corn in querns from the North of Britain. They used fine pottery from the works of Gaul and at Castor, but most of their cooking pots were of coarse thick material made locally in traditional shapes. Less coarse vessels came from Horningsea. The many smooth round pottery bases found are so suitable for rolling that they suggest children's games.

A house of some pretensions stood near the site of the Keynes-Freyer excavations, and close to the Camp Ground. Some Northamptonshire stone was used in its construction, and it had a roof of red tiles and hypocaust central-heating. Here lived a wealthier individual, perhaps a Romanised British Chief.

It was by the kind permission of Mr. Stephen Parsons that I was able to excavate the Camp Ground, and I am indebted for advice and information to Mr. G. Wyman Abbott, Dr. Garrod, the staff of the Cambridge Ethnological Museum, and to Miss Taylor, who has incorporated the pith of this paper in her article on Romano-British Huntingdonshire in the Victoria County History. I am especially grateful for the Map drawn by Mr. Inskip Ladds.



POTTERY FROM SOMERSHAM AND COLNE.



A. Van Aken Sculp.

MATTHEW WREN D. D.

Successively Bishop of Hereford Norwich & Ely.

Died April 25th 1667. in his 82nd Year

From an original Miniature preserved in the Family.

Pub. April 22th 1793. by W. Richardson Castle St. Leicester Square.

EPISCOPAL VISITATION RETURNS,
CAMBRIDGESHIRE.
(DIOCESE OF ELY.)

1638—1662.

The documents here printed relate to the rule of Bishop Matthew Wren over the diocese of Ely from April 24th, 1638, to his death on April 24th, 1667. The records of ecclesiastical business in the diocese during his episcopacy have come down to us only in fragments, a condition which is not surprising considering that for twenty years of his period, from 1640 to 1660, the puritan parliament, or the Lord Protector, had absolute power in this diocese, and government by Bishops and local ecclesiastical Courts was little regarded. For the first two years of his episcopate the records are fairly well preserved and we have a brief abstract of the results of his primary visitation for the whole county and details for some parishes. The whole of this abstract is now in print. The records following his return to his diocese in 1660 are much more fragmentary. The articles or questions issued on his second visitation, are quite as searching as those issued in 1638, but only a few returns exist. And the registers into which they were abstracted and corrigenda added, no longer exist. But fortunately some detailed answers from a few parishes have survived, a happy accident for which ecclesiastical antiquaries ought to be very thankful. Amongst other things, these 1662 returns show that where the old incumbent had conformed to parliamentary ordinances and kept his place, the church furniture had been little altered and not much destroyed or lost.

DOCUMENTS.

- No. 1. The answers of the churchwardens of St. Edwards, Cambridge, 15th of January, 1638.
2. Similar documents concerning Swavesey and Whittlesey.
3. The corrigenda for the town of Cambridge, which followed on the answers of the Churchwardens.
4. Transcript of a volume containing extracts from Churchwardens' returns for the Isle of Ely, 1638.
5. Articles exhibited against Bp. Wren from the county of Cambridge.

* The portion not in this volume will be found in *Documents Relating to Cambs. Villages*. Palmer and Saunders, 1926, p. 57-74.

6. Extracts from the Churchwarden's returns to the questions issued by Bishop Wren, on his second visitation, 1662, for these parishes only, Hungry Hatley (H. St. George), Dry Drayton, Chesterton, Histon, Madingley.

Many pages might be written on the points of ecclesiastical and social interest which are contained in these documents, but consideration of space only allows a few to be mentioned.

With regard to the forms required for special services, before 1638, those required were for the 27th of March (accession of James I) and for 5th of November (Gunpowder Plot) and these were all what Mr. Skelton of Hatley had in 1662. The other inventories leave out the 27th of March, but put in those services commemorating the execution of Charles I (30th of January) and the Stuart Restoration (29th of May).

At Sutton in 1638, a woman was presented for not having given the sexton his Christmas dinner for two years running. In some parishes sixpence per house, was the wage of the sexton; was it a dinner from each house in Sutton? At Whittlesey there were so many men named John Wright, that the wardens could not identify the man whom they had themselves presented. At Dry Drayton it was stated that their brass and sculpture had been pillaged by runagate soldiers. That at weddings no disorder occurred, but that ribbons were pulled from the bride and bridegroom, which was hardly a sedate occurrence. At the same place a garland was hanging in one of the aisles. This was a circle of flowers, with the gloves, or some other garment, of the dead unmarried woman which it commemorated.

DOCUMENTS Nos. I AND 2.

These contain the answers of Vicar, Churchwardens and Sidesmen of St. Edwards, Cambridge, and Swavesey, to the book of questions issued to them by the Bishop. There were one hundred and forty-seven questions divided into nine chapters.

There is a copy of this book in the British Museum Library (E.238(2)), but not in the Cambridge University Library. A slightly condensed version of the questions was reprinted on pages 44-52 of *Documents relating to Cambridgeshire Villages*, Cambridge Univ. Press, 1926. As it is sometimes difficult to appreciate some of the answers without seeing the questions, it is suggested that the documents here printed be read in conjunction

with the above volume, which also contains a general introduction to the records of Bishop Wren's visitations. If it is not possible to consult that volume, a consideration of the detailed answers from St. Edwards, Cambridge, and Swavesey, may help to explain some of the abstracts in the Court Book. That the Court Books only contain abstracts is shown by the treatment of the detailed Swavesey document in the Court Book, where all that occurs is this.

SWAVESEY.

Mr. Thomas Knight, curat.

- iijs John Aspland } gard comp. [2 ascents more to be made for
John Berrie } ye coïon table, and ye deske to be removed
out of ye middle alley and turned, ye ladders to be removed
prox post pentecost ad certificad.]
- i^s Robert Fisher for living incontinently with Eliz. Linsey.
Thomas Dichman de Lolworth for not paying his levie.
- i^s Robertus Rawling for not payeinge a legacie of xij a year to
the poore, which is 8 or 9 years unpaid.
Rich Day for laughing in service time.
Robert Robinson for liveinge from his wife.
- j^s Tho. Viall for drinking and fighting on Sunday next before
Xtmas.
- i^s John Tuck and Will'm Linsey for the same.
- i^s John Clifton for drinking all the day in Xmas holyday.

The above abstract includes those portions of the original return which are underlined. This looks as if some official of the court read through the returns and underlined what he thought presentable at the consistory court, and out of which money might be made,* and that these portions were copied into a book for use in the consistory court. The Bishop's mind had a broader view than that of his officials. For many of the things which he wanted to know and which we, nearly three hundred years afterwards, are very grateful to him for finding out, were of no interest to the Chancellor or his clerks. Such as the statement about the Chantry Chapel at Swavesey being used as a cottage, the contents of the church chest, the very interesting details of legacies concerning beating of the bounds, and the account of the almshouses belonging to St. Edward's parish, Cambridge.

* In this connection, it is well to bear in mind that, in 1635, Wren is said to have sold or mortgaged the profits of his primary visitation at Norwich for five hundred pounds.

DOCUMENT No. I.

ST. EDWARD'S, CAMBRIDGE

15TH DAY OF JANUARIE, ANNO DNI 1638.

The aunswere of the Churchwardens, Sidesmen and assistance of the said pish to the articles given them in charge at ye *Bishops Visitation*.

(The answers of the Churchwardens have been cut down considerably. To most of their statements they make the reservation: "As far as we know," and there is much redundancy of expression, as many of the answers are transparent paraphrases of the visitation queries.)

Chapter the first concerning Religion and Church governement.

- 1 There is not anie abiding in o^r pishe or resorting to it who hath at anie time preached anie heresie contrarie to the faith of Christ. Nor anie w^{ch} doe denie anie of the 39 articles of Religion agreed upon in anno 1562. And the Declaracoñ of the Kings matie mencoad in this ar is duly observed so farr as we know.
- 2 Their is not anie that denie or impunge the Kings supremacy in Ecclesiastical causes.
- 3 Their is not anie have affirmed that the government of this Church of England is unlawfull or antichristian.
- 4 Their is not anie that have bene psent at any unlawfull conventicles or meetings or doe affirme such meetings Lawfull.
- 5 Their is not anie comoñly reputed to be ill affected in matters of Religion p^{ressed} in o^r Church or taken to be recusants refuseing to reparaire to the Church, nor anie that publish anie seditious writings touching religion or government of this Kingdome.
- 6 Their is not anie have spoken anie thing in derogation of the form of God's worship in the sett forme of comon prayer used in England, nor anie that preach that the book of comoñ prayer conteyneth anie things that is repugnant to scripture, Or use anie words againe the homiles of the Church,

Chapter the 2 concerning Publike Praier and Administration of the Sacrament.

- 1 Their is not anie who hind^r or disturb ye minister in reading service or administrating the sacramt^s or hath interrupted him in his preaching, Or reading the homiles.
- 2 The Sacrament of baptisme is duely administered according to the forme of the booke of comoñ praier wth one observation of all Ceremonies p^rscribed in the same wthout adding or altering anie part of praiers or interogatores, and the sign of the Crosse is everie time used, And the surplice is alwayes worne in ye administring of it.
- 3 The sacrament of baptisme hath not bene deferred long^r then till the next Sunday or holyday following the birth of the child, And they come to Church wth it for ye most pt about the beginning of divine service and the baptizeing is performed immediatly after the second lesson.
- 4 The sacrament of Baptisme hath not been denied to be administered to anie Children borne out of wedlock, nor anie such Children have died unbaptized.
- 5 The parents of the Child hath not been admitted to be Godfathers or Godmothers to the Child, nor anie admitted to be Godfather or Godmother to anie Child before they receive ye comunion. Neither hath therè anie other aunswer been used by any Godfather or Godmother then is appointed by the booke of comoñ praier. Neither hath their been anie name given w^{ch} is absurd or inconvenient for so holy an action.
- 6 Their have not been any Child baptized in anie private house except upon great necessitie but in ye Church by o^r minister.
- 7 Wee have noe papish recusants, neither have their been anie papish Recusant children borne or Christened.
- 8 The blessed Sacrament of the Lord's supper hath bene duely and reverently administered and at such convenient times that at least three times everie yeare (whereof once at Easter). Everie pishoner being the age of sixtene yeares or upwards might receive the same.
- 9 Their is not anie that takes the sacrament unreverentlie either setting, standing or leaveing. But humbly and devoutlie kneeling upon their knees in open view wthout hypocrisie.
- 10 We have not anie w^{ch} are openlie knowne to live in notorious sinn wthout repentance. Or anie excomunate psone or

depravers of the Religion or government to this realme y^t have been admitted to the holy Comunion.

- II Their have not anie been debarred from the holy comunion wthout just cause.

Chapter the 3 Concerning the Church.

- I We have a pish Church and Chancell now standing and in use.
- 2 Wee have the whole bible of the largest volume of the last translacon the book of comon praier and ye tw of ye books of homilies and Bishop's Jewells ^{cannot be got} all well and fairely bound and we have in our Church the forme of the divine Service for the 5 of November and for the 27 day of March and ye booke of cannons.
- 3 We have a font stone set in the usuall place whole and cleane and fitt to hold water, a convenient communion table wth a carpet of velvet continually laid upon the table at service time a faire linnen cloth theron laid at the comunion, the carpet cost 4^{ll} at least and the linnen cloth cost 1^l 6^s 8^d and they now be both worth as much, the same table is placed conveniently so as the minister maie best be hard. The table stand up at the east end of the chancell thends thereof being placed north and south. It is not used unreverently by leaneing or setting throwing hatts upon it or writting of it or otherwise, there are 2 steps in our Chancell to the Comunion table wee have a decent raile of wood above the stepps wthout a cover as yet reaching Cross from north to south, the pillars are so close yt noe Doggs cann get in, the tenn comandments and chosen sentences of scripture written upon the Church wall.
- 4 We have a convenient seate for o^r Minister to read service in it adjoineth to the Chancell and at the east end of the Church the minister turnes his face to the west when he kneeleth therein at praier. We have a comely pulpit in a convenient place wth a Decent cloth and cushion for the same. We have two comlie surplice w^{ch} one cost 4^s 6^d by the ell and we have had it 3 q^r of a yeare. Wee have two comunion cupps of silver and covers agreable to them, wee have 3 flagon of pewter wth all things necessare for service and sacraments, we have a Chest for the poores almes wth three locks and keyes and another chest for the books and the comunion ornaments.

- 5 We have a parchment Register booke for Christenings, Weddings and burialls and the same booke is written and kept according to the Cannon and the name of the mother and father is duly registered therein and there is a transcript their transmitted everie yeare into ye Bishops principall registry, wee have a paper booke to subscribe the strangers names y^t preacht, and wee have a table for marriages but ye paper book hath not as yet bene used.
- 6 Church chancell and Chappells are in good repaire and they are imployed to holy uses and decently kept and the seates well maintained and the bottoms of them boarded, the steeple and Bells preserved the windows in noe place stopt up but well glazed, the Roofe walls and floare cleane kept and all things their in decent and convenient sort the pishoners useing none but pesses and matts in their seates.
- 7 Wee have no Armes or other municon as is mentioned in the article.
- 8 Their is none that refuse to contrebut towards the Charges of the Church but such as are soe poore not able.
- 9 O^r Churchyard is inclosed and kept wthout abuse or incroached upon by anie, or pphainly used wthout Chideing brawling or other misdemeanor therein or ordinarie passage used through it or anie drinkings suppers or other pphane usage suffered to be done their or anie annoyance done their, graves diged east and west about 5 foot deepe, and the bones of the dead are piously used as besemeth Christians.
- 10 O^r clark nor anie oth^r doe in o^r Church or Churchyard pclame anie sessions or anie other thing for anie Lay accasion by reason of anie secular office or service.
- 11 We the said Churchwardens are carefull y^t no doggs be at anie time suffered to come in to ye Church to ye disturbance of divine service nor anie inhabitant in o^r parish bring their hawkes or Doggs into ye Church.
- 12 Wee have had noe Legacyes given to the use of the Church nor anie stock belonging to it.
- 13 O^r Church is full, that is, has an incumbent.
- 14 Their is not in o^r pish or about us that wee know of anie Church or Chappell ruined or converted to anie private use.
- 15 Their is not anie of his own authority hath erected anie pew or seat in o^r Church or Chancell and noe seats built of late;

- the seats and pews are not uniforme, but so as all may conveniently kneel downe together in the time of praier, wth there faces eastward, their are noe seates at theast end of the Chancell above the Comunion table and the Chauncell is divided from the Church.
- 16 Their are private pewes or seates to be holtred in o^r Church w^{ch} the ordinary hath inioyn^d but they hinder not the p^spect of the Church or Chancell. But that those w^{ch} sett in them maie be seen by the Congregation and not hidden, their is noe gallarie in o^r Church.
- 17 Their are not anie tombs or monuments for the dead suffered to be erected wthout the licence of ye ordinaire first had, they do not cumber or hinder the p^spect of the Church or light of anie winder or to the minister in executing his function, or to mens devotions, there are noe great stones laid at the hedd and foote of anie grave.
- 18 Their is not anie have defaced anie ornament in o^r Church anie inscription of brasse, anie bed or stone or anie glasse window.
- 19 Their hath not anie excommunicate popish recusant or anie other excomuⁿicate p^son been burried in o^r Church or Church-yard before absolutoⁿ.
- 20 We have neither vicaridge or Parsonage belonging to o^r Church.
- 21 Their is noe other Cure annexed to o^r Church.
- 22 Wee have noe Gleab lands or tenemts belonging to o^r pⁱsh except ye clarkes house w^{ch} joines to ye Church.

Chapter the 4 Concerning Ministers, etc.

- 1 O^r Minister is a graduate in the Universitie of Cambs. and by degree a bachelo^r of divinity, his name is Pelsant.
- 2 He is Licensed he usuallie preacheth standing in Cassock and gowne wth surplice and hood wth his head uncovered.
- 3 He is resident upon his cure and hath noe other.
- 4 He doth not serve anie other Cure but one.
- 5 Their is none p^sumed und^r p^tence to read praiers unless he were a priest or deacon nor to administer the Comunion.
- 6 He doth duely read the comunion service at ye comunion table, he doth before his sermon use that forme of praier w^{ch}

- is p^rscribed by the Church in ye 55 Cannon and he allwayes concludes it wth the Lords praier.
- 7 He doe use the forme of praier at the close of his sermon wth glorie to God the Father wth the sonn and the holy Ghost and then comes from the pulpit and goes to the Comunion table and there reads ye remainder of divine service and at the close of all giveth the blessing and not before.
 - 8 He doth upon Sundayes holy dayes Weddensdayes and Fridayes read praiers duely and reverently, he doth read psalmes and Lessons appointed for the day at every psalmes end they doe stand at Glory be to ye Father, etc. And he useth the psalmes appointed by the comon prayer booke and the Creed called Athanasins Creed.
 - 9 He doe duely observe the orders and rites p^rscribed and ware the surplice and hood.
 - 10 He doth read service himself at the usuall times and administer the sacraments ev^rie yeare wth observation of all rites in the booke of comon praier.
 - 11 He doth ev^rie yeare expresly declare and teach the lawful auctie w^{ch} the King hath over the state and ye just abolishing of popery and forreigne power.
 - 12 He doth not publish in his sermons anie doctrine disagreeing from the word of God and from the articles agreed in 1562. Nor taught anie thing But that agreeth to scripture and that w^{ch} the ffathers gathered out of the doctrine.
 - 13 He goeth to ye admistracon of baptisme imediatelie after the second Lesson. He doth take the Child and makes the signe of the Crosse touching the Childs forehead in making the same, he doth publikely baptize allwaies in ye font. He never defered to baptize anie infant having notice thereof, And by his defalt their hath none died wthout baptisme.
 - 14 He hath admonished the people that they deferr not the baptisme of their infants anie longer than is p^rscribed unlesse upon greate cause approved by him and that they p^rcure not anie infant to be baptized at home wthout great necessity.
 - 15 He hath not admitted anie pson to answeare as Godfather or Godmother that did not before receive ye Comunion and was able to recite the Lord's praier the tenn commandments the articles of beliefe and annswere to the same.

- 16 He doth everie sundaie before Evening praier catechise the youth of o^r parish male and female in ye Catecisme sett forth in the booke of Comon praier and diligently teach them therein. And the youth be sent in due time unto ye Church to be so Catechised.
- 17 We have noe afternoon sermons nor ever usually had.
- 18 He doth administer ye Comunion 4 times everie yeare (whereof once at Easter) to everie parishoner 16 yeares of age and upwards, receiving the same first himself kneeling on everie day that he administerth it to others. And our minister doth administer it to none, but to such as doe kneel at the receiving thereof. And he doth use the words of institution according to the book of comon praier at everie time that the bread and wine is received, he doth deliver the bread and wine to everie communicate severally repeating to everie one all the words appointed to be said at the distribution thereof. And he doth give warning to the parishoners publicly in ye Church ye Sundaie before everie time of his administring of ye said comunion.
- 19 He hath not admitted to the Comunion anie of his Cure w^{ch} be openly known to live in notorious sinn wthout repentance or anie that have maliciously contended wth their neighbours before they be reconciled or anie Churchwarden or Sidemen w^{ch} wittingly incur the crime of periurie.
- 20 He hath not admitted in the comunion anie that refuse to be present at public praiers or depravers of the book of comon praiers and administration of the sacraments or of the rites therein p^{re}scribed or anie thing contained in the 39 articles or in the booke of ordaineing priests, there is not anie have spoken against his maj^{ties} authority in cause Ecclesiasticall.
- 21 He doth not admitt any to the comunioñ before they cann saie their Catechisme.
- 22 He, the Churchwardens and questmen take diligent care, not only that everie p^{ar}ishoner receive ye Comunion thrice a yeare. But also that noe strangers of anie other p^{ar}ish do comonly come to o^r Church from their owne Church or doe receive the comunion in o^r p^{ar}ish Church.
- 23 He doth before he doth administer ye Lords supper eshort his parishoners if anie have their consience troubled to resort unto him and open their grieffe that they may receive comfort o^r minister doth not reveale anie secrets comitted to him.

- 24 He hath not solemnized the marriage of anie pson under ye age of 21 yeares wthout the consent of their governers, or marries anie w^{ch} doe not audibly aunswer all things appointed by the liturgie or any wthout a ring or in times p^hibited or wthout the bannes first published three severall sundayes or holy daies in service time in the Churches of their abode except they brought him a licence from the Bishop o^r his Chancellor so to doe, and he begins in ye body of the Church and then goes up to the table as is appointed, and our minister after matrimony doth read y^t w^{ch} the Church hath appointed then to be read.
- 25 He doth use the forme of thanksgiving for women after Child-birth imediately before ye comunion service, and he doth not admitt anie woman thereunto begotton wth Child in adultery or fornication wthout licence of his ordinare.
- 26 He doth carefully looke to the releife of the poore and calls upon his parishoners to give to Charitable uses, And especially at the Comunion and in time of sickness and when they make their wills.
- 27 He doth resort unto ye sicke haveing notice thereof and comforts them then according to the booke of comon praier.
- 28 If anie being sick doe desire the praiers of the congregation it is done at the time of divine service according to the liturgie for the sicke.
- 29 He did never refuse to burie anie w^{ch} ought to be interred wth Christian buriall or deferr the same longer than he should, he goeth before ye Corps to the grave and there says the service appointed not omitting the lesson, he doth kneel when he saith the praiers at buriall. He hath not admitted anie to Christian buriall w^{ch} ought not by law to be interred.
- 30 We have noe popish recusant in o^r p^hish and if there were any, our minister would deligently labour to reclaime them from their errour.
- 31 He hath not baptized married Churched or ministered the Comunion in anie private house (except in case of necessity).
- 32 Wee know not or have hard of anie w^{ch} are reputed ministers or of the Layty that presume to make matters of divinity their ordinare table talk to abuse, or that under p^rtence of holines take libtie at their Trenchermetings, or where severall companie are assembled, rashlie to discourse of scripture. Or

- amidst their cupps to dispute of anie articles of religion. Or anie point of doctrine or Ecclesiasticall discipline at their pleasure.
- 33 He doth everie six monethes in the parish Church openlie in the time of divine service upon some Sunday if need require, denounce, by name such as doe p̄severe in the sentence of excomunicacon. And o^r minister doth not saie divine service whilst any excommunicate p̄son hath bene in the Church, or admitted anie p̄son that hath bene excommunicate into the Church without certicate of his absolucon from his ordinaire under the seale of the office.
- 34 He hath not been at anie private meetings or conventicles to consult their about the impeachmt of the doctrine of the Church of England or the booke of comon praier or of the governement of the Church or to practise anie forme of there owne.
- 35 He doth upon sundaies at morning praier declare unto the pishoners, what fasting days and holy days are to be kept in the week following.
- 36 He doth in Rogation dayes goe the pambulation of the Circuit of o^r parish saieing the praies suffrages, and thanksgiveing unto God, appointed by law according to his duty.
- 37 We have noe mancon house belonging to o^r pish so farr as wee know.
- 38 He hath not appointed anie private or publike meetinges for preaching or lecturing on anie working day or exercise not being appointed by his ordinairie.
- 39 He is studious in scripture, And abstaineth from mechanicall trades, bodily labour, solliciting of causes in law, comon buying and selling of cattle and from all other imployments not befitting his calling, he doth usually ware a gawne wth a standing collar, and sleeves straight at the hands, and a square Capp, he doth in journeying use a cloake wth sleeves called a priests Cloake, wthout guards buttons or cutts, he weareth usuallie a plaine Capp of a decent fashion and proper for a divine, he doth not goe abroad in his dublet and hose without a Coate or Cassock, or wear anie light colloured stockings long haire, deepe bands, great Ruffled bootes, or anie other undecent thing neith^r is he excessive in his appell.
- 40 He is not suspected to have obtained his benefice or place by

any Simonicall compact or repute l to be an incontinent pson a frequenter of taverns or alehouses, a comon gambler or plaier a comon swarer or drunkard, or brawler given to contention, or otherwise faulty in anie other kind.

- 41 He hath publikely in o^r Parish Church once everie yeare read over the canons agreed upon in Anno 1603.
- 42 Their is not anie in o^r parish or resort thereto who having taken holy ord^{rs} of Priesthood doth voluntarily forsake his calling and lives as a Layman, nor anie that hath beene silenced, so remaineth wthout conforming himself in due obedience and ye Church.
- 43 We have a book to subscribe the preachers names but yet nev^r used.
- 44 Their hath not anie preacher confuted anie doctrine deliv^{red} by anie other preacher in o^r Church or in anie Church neere adjoining.
- 45 Wee have not anie Lecturer in o^r parish.
- 47 O^r preacher and minister behaves himself in his sermon as he ought to doe teaching obedience and edifieing his auditory in matters of faith and good life, wthout int^rmedling wth matters of state or newes, or other discourses not fitt for the pulpit, And also wthout favouring of separatists.
- 48 We have noe Lecture of Combination set up in o^r parish.
- 49 Their is noe single Lecturer, maintained by o^r towne or pish or otherwise) suffered to preach.
- 50 The psalmes that are sung in o^r Church before or after morning and evening prairer or before or after sermons are done according to that grave manner w^{ch} was first in use.

Chapter the 5 concerning Matrimonie.

- 1 Their are not anie in o^r pish that have married within the degrees of afinnity or consaguinity by the law of God forbidden expressed in a table made in Anno 1563.
- 2 Their have not anie bene married secretly in a private house or wthout their goveners consent und^r ye age of 21 years.
- 3 Their have not anie been married in o^r parish the banes having not bene thrice published three severall Sundayes or holy dayes in the time of divine service.

- 4 Their have not anie psons by licence or wthout been married in o^r parish Church neither of them at that time dwelling in o^r towne, nor anie marriage that wee know of have been made at anie time, in o^r parish, but between ye houres of 8 and 12 in ye morning. And ye divine service was then openly and duely said ye assemblie being caled together by the tolling of a bell, nor married anie wthout banes published except by the Bishop of the diocese his licence first had.
- 5 We have had noe popish recusant or their Children married in o^r Church.
- 6 There is not any psons being lawfully married in o^r towne live asunder.
- 7 Their are not anie devorced, or not devorced keepe companie at bedd and board wth any other man or woman than wth the pson that he or she was married to.
- 8 Wee have not anie in o^r parish w^{ch} live together as man and wife and yet not know, by whome where or when they were married.
- 9 All new married psons the daie of their marriage received not the comunion.
- 10 Their is nothing said or done at anie marriage solemnized in o^r Church w^{ch} is not p^rscribed by ye rublick of the book of comon praier or the canons of the Church.

Chapter the 6 Concerning Churchwardens and Sidesmen.

- 1 We the Churchwardens were Chosen by the minister and Parishioners yearlie in Easter week according to ye 89 Cannon; thair are not anie that taken upon him to bee Churchwarden not being so choosen nor anie continued above one yeare in his office without a new Choce.
- 2 Their have not anie Churchwarden retained anie of the Church goods in their hands and not made a just accompt thereof at his going out of his office what he received and expended. And delivered the remainder thereof to his successor.
- 3 Their are in o^r parish yearely two or more descreeet psons Chosen Sidesmen.
- 4 Sometime grater rates and sometimes lesser as necessity requireth are made for ye Church use.

- 5 The Churchwardens etc. diligently look that all come to Church one Sundaies but not on hollydaies as is p^rscribed. And doe not forbearre are for favour to p^rsent anie y^t misses Church one Sundaies and doe for missing ye church one hollie daies p^rsent ye whole p^rish except any one will take ye^e oath they nev^r mist.
- 6 They doe exhibit ye names of such as received not the comunion to the Bishops Chancello^r according to ye Canons except such as were schollers servants w^{ch} sometimes receive wth them and sometimes wth us.
- 7 They doe against everie comunion wth the advice of o^r minister provide a sufficient quantity of ffine white bread and good and wholesome wine for ye number of the comunicants that are to receive. And ye wine is brought in a cleane and sweet standing pot of pewter upon the comunion dayes. And wee the Churchwardens (imediately after ye sermon doe remember ye poore) gather the devocon of the people in a faire and solomne manner, and put the same into the poore man's box.
- 8 They doe not suffer anie to read praiers but such as are knowen to be of verie good Creditt.
- 9 They have not suffered ye Church, Churchyard or Chapell to be prophaned by playes, feasts Banquets Drinkings or anie other games wrestling or danceinge at anie time acted kept or held in them.
- 10 Wee have not knowne or hard by speach or writing anie man, or upon the assertion of anie other man affirmed that men ought not to take ye office or the oath of a Churchwarden or p^rsenting at the Bishops visitation, or that the said oath is unlawfully given them or that being taken, it is but a Course and binds them not or that (the said oath notwithstanding) it is free for them neither to make inquiry, noe to answere, but to do what they list, and to leave out and pass by whome they will, and what they will in their p^rsentments, neither do wee know of anie y^t have abused ye Churchwardens or other swornemen, or given them evell words.

Chapter the 7 Concerning Parishoners.

- 1 Wee p^rsent John France Anthonie Headham Phillipp Wickam for having companie in their houses in the time of comon praier; the King's declaracon hath been published.
- 2 The 5 daie of November is observed as is appointed and the

- 27 daie of March likewise and noe oth^r dayes observed so the Bells are rung upon those dayes.
- 3 Their is not anie that impugne the rites of the Church or the lawfull use there or affirme the making of Bishoppes is repugnant to ye word of God, or that the government of this Church by Bishops and Ministers is antichristian, or spoken d is grace-fully of the Courts Ecclesiasticall or preceedings thereof.
 - 4 Their is not anie that come to the sermon only or usually come late to Church or that unreverently behave themselves their, they doe not all kneel at the confession Lettanie tenn Comand-ment^{ts}, and all use and reverence when the blessed name of Jesus is mentioned so far as wee know, and all stand up when the articles of the Creed are read, and all set and stand uncovered, they all saie Amen audibly.
 - 5 Their is not anie being of 16 years of age and upwards, will-fully absent himself from o^r parish Church or refuse to receive the comunion.
 - 6 Wee have noe popish recusants in o^r parish.
 - 7 Their are not anie that absent themselves from o^r oune Church, and resort to anie other or doe baptize in any other.
 - 8 Their is not anie that wee know of that is called a chaplin, or live their in imployment as a scholar having taken holy orders.
 - 9 Not anie refuse to have their children baptized or receive the comunion.
 - 10 Not anie Woman in o^r parish aft^r Childbirth doth neglect to come to give thanks to God for her deliverance vayled in a decent manner, she cometh at the beginning of service, and kneeleth nere the table, wthout ye inclosure.
 - 11 Their are not anie w^{ch} doe use anie pphane passages, to the dishoner of God in their songs or publish anything scandalous to the Church or Clergie.
 - 12 There is not anie that have abused o^r parson or Curate by word or deed, or reproached the marriage or single life of Priests, or againe their Callings.
 - 13 Their are not anie comonly reputed, to be blasphemers of God's holiename, filthie speakers, etc.
 - 14 Their have not anie Corporall punishment for anie such offences, been commuted into a pecuniary mulct by Ecclesiasticall judg.

- 15 All Fathers and masters cause their Children and servants to come to publike Catechizing to be taught their.
- 16 Their is not anie in o^r parish that received anie woman begotton wth Childe out of wedlocke but whome we have presented.
- 17 Their is not any suspected of incontineney in o^r parish.
- 18 All o^r parishoners receive the sacrament thrice ev^{ie} yeare, And then draw neere to the Lord's table and not set in their seates.
- 19 There is not anie Will in o^r parish to p^{ve}. Nor anie died intestate, that administracon hath not been taken of his goods.
- 20 Not anie stand excoicated in o^r parish.

Concerning Schoolmasters, Phisicons Chirrigems, Midwives, Parish Clarke and Sextons.

- 1 Wee have a schoolmaster in o^r parish in the fre schoole w^{ch} Do^r Perse built and 2 ushers.
- 2 Their is not anie thing wthholden yt hath been given to the use of a schoole.
- 3 Their is one John Goulds brought a Chirurgeon in o^r parish.
- 4 Wee have a fitt clarke aged 50 years at least of honest life able to read and write, his wages are duely paid.
- 5 He doe not suffer anie unseasonable Ringing. And upon notice given him, he doth toll a passing Bell and ring for the deceased.
- 6 He doth not exact more then his ordinarie fees, for anie service done by him.

Concerning Ecclesiasticall Officers.

- 1 Wee Exempt Jurisdiction in this parish.
- 2 Their are not anie Ecclesiasticall officers that exact any extraordinarie fees.
- 3 Their have not anie Churchwarden consealed anie offence punishable in ye Ecclesiasticall court or anie offences p^rsented by them been supp^rsed or unpunished.
- 4 Their are not anie vestry meetings held in o^r parish.
- 5 The Archdeacon doth once in three years visit o^r Church.
- 6 Their is now two tables placed by the Reg^{re} according to this arte.

- 7 The archdeacon nor his Surrogate, ye Chancellor or his Surrogate doe not commute or change anie pennance for money wthout the Bishop^s consent.
- 8 The Chancello^r Archdeacon or officiall or anie other using Ecclesiasticall Jurisdicoñ doe not speede any act privatly But in the p^rsense of a notarie or 2 sufficient witnesses.
- 9 The number of Opparators is not increased nor the cuntry ov^rburdened or greived by them.
- 10 Their have not anie Ecclesiasticall Judge or officer Clerk or other such Minister anie wayes abused himsefe in his office.
- 11 The Reg^{re}, nor anie of the Clerke in Ecclesiasticall office when anie obtaine absolution from the Judge doe not at anie time neglect to send forth the same und^r the seale of the office.
- 12 Wee and ev^rie of us by o^rselves have read or caused to be read all these artes. Wee have examined and enquired into every p^ticular therein Wee have uprightly p^rsented and made knowen all and every of the offend^{rs} in anie of the p^ticulars.

Churchwardens { Francis Edwards.
William Welbor.

Sidesman Thomas Shedrake.

Assistance { William Overton.
Richard Potts.

Ye marke X of John Woulfe.

Exam. p^me Joho Novell.

(This abstract is made from a transcript made by
Miss Catherine Parsons, Sept. 1906.

ST. EDWARD'S ALMEHOUSES.

It consists of 4 Romes below, and a great Chamber all over them. Their are 8 p^sons in them now, but how manie the founder appointed wee know not.

The pish if anie dies have the noiacoñ.

And the maior for the time being have ye approbacon.

If he approves not of it, then hee admitt anie where he please, although it be of another pish, And so a new charge is brought to the pish.

And the Chamber belongs to the almehouse and the toun hath it in their possession and the benefit thereof to their use, it is worth 40^s a yeare, the poore hath noe benefitt by the Chamber nor ye pish, yet the parish maintaines the poore at their pp^r Charge.

The poore in the Almehouse have 1^{li} a moneth now of the parish and have had allowance a long time.

The parish have noe evidence to show for ye right of ye poore nor by whom they were given nor to what use.

These p^rmisses considered wee desire your wo^rp to visit and enquire to what use the almehouses were given by ye founder thereof that so they maie be employed according to the founders intent.

Churchwardens { Francis Edwards.
William Webber.

Mr. Tabor I pray Annexe this to ye p^rsentment of St. Edw. parish.

John. Novell.

A. Gibbons, *Ely Episcopal Records*, p. 227.

DOCUMENT No. 2

SWAVESEY.

Visitation Bill made January 15, 1638.

CHAPTER I.

1. Our minister teacheth wholesome doctrine, agreeable to holy scripture, the decrees of the primitive church and present doctrines of the church of England, observing the King's majesties declaration to avoid contention about questions late in difference.

2. We deny there is any now alive, our anabaptists are dead long since and gone.

We have none that refuse to come to divine service.

We have none that think ill of the sett form of common prayer.

CHAPTER II.

1. We have had none that interrupted the minister in reading divine service of late years.

2. We always wear the surplice.

3. Baptism immediately after 2nd lesson.

4. Vagrants compelled to have children baptised.

5. Of late we have had two godfathers and one godmother to a man child or female, and we will refuse hereafter to accept of more.

6. The minister about a year agoe was called up to baptise the male child of Frances Caldicote, carpenter, so soon as it was born, being not likely to live, and it did live, and was brought to the church and at the font the congregation was certified. Laymen nor midwives baptised none that we know of.

7. No popish recusants in our parish.

8. Sacrament four times a year, many receive thrice a year at least, there being several days of receiving, but at Michaelmas when there is only one.

9. We answer none butt doe humbly upon both knees, some that slothfully kneele of one knee are made to kneel upon both knees openly.

10. We answer that Robert Fisher, tailor, was openly defamed with one Elizabeth Lynsey, of incontinent living, and being warned to be off it, this last Christmas, before he came to Holy Communion, promised to amend his life unto the minister, and was admitted to receive.

CHAPTER III.

1. We have a faire parish church and two faire chancell standing not prophaned.

2. We have a bible of the largest volume, but not of the last edition, a book of common prayer, two books of homilies and Bp. Jewell's works well bound and the books for the 5 Nov. and for the 27 March and the book of Canons.

3. We have a font of stone fastened to the usual place neare the church door, a decent communion table and a carpett continually laid upon the table at the time of divine service and a faire linen cloth thereon at the time of communion, they were bought long before our time, but our minister holds them not large enough, so we will buy both new at this time ; our communion table stands at the east end of the chancell, being placed north and south. There is but one step up to the communion table, we have a decent rail placed above the step, a yard high, but not reaching north and south, the ends turne to the east wall, because the chancell door openeth just against the communion table on the north side, and there is no other place place convenient to make a door in, for the Lordship and the parsonage people to come into the church, but the pillars are close and the walls written with sentences of scripture and the commandments placed on the E. end of the church.

4. We have a seat for our minister to reade divine service in, it stands in the body of the church in the middle aisle, two pillars distant from the chancell, it maketh the minister when he kneeleth at prayer looke westward, our pulpit stands over against it joyning to a pillar of the north side, we have a cushion but no clothe, we have an exceeding good surplice, a new one bought a year agoe it cost 30^s, worth 4^s the ell, and we have an old surplice, but a course one, we have a communion cup of silver and a stoupe of pewter and a cover of silver for the communion cup, and all other ornaments fitting and a poor man's box with three locks, and a chest in the vestry with three locks, where our communion cup and stoup is kept, and toun book of tounlands an indentures for poor apprentices put out by the churchwardens, some bonds due to poore orphans left by their friends, where they are safely kept by the minister and churchwardens under their locks, and we have another chest where we keepe our church vestments and the books of divine service, etc.

5. Register book, and book for strange preachers we have.
6. The seats of our church paved and nothing but fast pesses.
7. The toune armes lye in the bellfrey and the other munitions every man keeps his own at home, pikes excepted, which stand in a house of the church by the bellfrey, where we go up the stairs to the steeple, and there the arms lye and ever did that we know of.
9. There is a highway from town to toun through the church yard, a footeway and ever was. There was formerly a little piece of ground between the parsonage and the church, some say it belongeth to the churchyard, and we knew not who was to fence it, so Sir John Cutts to avoide all contention, hath commanded his fencer to do it.
8. Thomas Dickinson of Lolworth and widow Whesson of Swavesey have not paid their levies of 2/6 as was before presented.
10. No sessions or other calls in our church.
11. We have a sextine whose office it is to whip dogs out of the church if any by chance doe come, but none doe bring dogs willingly.
12. Some money was given out of divers houses in the town to be spent yearly at the perambulation, viz., 2/- per annum out of Thomas Rooke's house and a bushel of malt to be brued out of Mathew Rooke's house, and 1/- to be spent in bread; and 1/- to be laid out in beare, out of Thomas Newman's free land in Swavesey for ever; and there is given in money, to be put out by the churchwardens, £5, the use of it to be given to the poor that follow the procession round about and come back again to prayers at church; and there is given 20/- out of the free land of John Cooper to repair the church causeway that leads through the town to the church, without which no man can come to the church. There is a legacy given to our procession to be paid by Robert Rawling of Somersham of 1/- a year, it is 8 years unpaid, we present him for it.
13. Our church is full and presentative, worth 30^{li} per ann. and so lett.
14. We have a chantry Chapple converted by the owner into a cottage house in our towne.
15. We have no high pews; the youth, men and maids sit in the middle alleys, our church and chancell is divided as all other Churches be.

CHAPTER IV.

1. Our minister in Thomas Knight, Bachelor of Divinity.
2. He preacheth standing, in surplice and hood.
3. He is not resident, he hath another benefice at Thrapstone in Northants., where he was surrogate to the court there to Sir John Lamb, and now to Doctor Heath. He gives most part of the tithes and profits to the curate, and now about a year agone is so afflicted with the stone, that he is never likely to recover to stir much abroad, as we certainly hear.
4. Our curate is licensed, but serves no more cures that this.
- 6 and 7. Service in church is according to these articles.
8. He doth privately read morning and evening prayer every day and publicly, holy days and Sundays and their eves. St. Paul's conversion and St. Barnabas he never yet kept, but will now read prayers those days, but dare not bid them for holy days without command, and he reads praier Wednesdays and Fridays, and every day in the Passion week, those being daies for receiving the holy communion.
9. Our minister duly observes the orders and rites without omission or addition and weareth his surples and his hood.
10. Whilst able to travel he did read service and administered holy communion every time he came and that often.
18. He doth administer the holy communion three times a year and doth repeat the whole sentences severally, but he is not able to doe it always. Neither can he make the people divide themselves into equal portions to communicate, but sometimes more come than the churchwardens have brought provision of bread and wine for, and the next day as many too few come; yet he doth give warning at least a week before always. He receives it at all times himself and gives it to none but kneeling.
20. He hath not admitted any who are notorious depravers of the book of common prayer.
21. There is scarce one alive in our towne that is confirmed, (*sic*), and those wch cannot say their catechisme we will put into the quarter bill.
22. The minister and churchwardens, as far as they are able heed that all receive thrice every year and that no strangers of any other parish do come from their own parish church.

23. Our minister exhorteth such as have their conscience troubled and disquieted, to resort unto him, but we never yet heard any man reveal anything under the seal of confession unto him.

24. He marrieth none without the consent of their parents, nor could he ever get any to receive communion but once there was communion.

25. He doth not admit any begotten with child in adultery or fornication to the thanksgiving after childbirth, divers have bene presented their sin, but never were churched till I received order to purifie or give thanks for them; he always gave thanks before the 2nd service, but not at the communion table till he read the second service.

26. He doth look to the relief of the poor: we alwaies have an offertory at the communion, and he calls upon the sick to remember the poor (?in their wills).

27. He visiteth the sick.

28. He used to desire the prayers of the congregation for the sick before the Letany, but now does it according to the article (i.e. after the three collects).

29. All kneel at the grave.

30. No popish recusants.

31. He baptised some at home in necessitie that died, all except the child of Frances Caldecote, but married none in his life in any place but the church; he hath given the communion to the sick privately with their neighbours, otherwise not, nor churched any but at church, though it may be some being sickly be above a month before they be churched.

33. He hath never yet received any absolution of an excommunicated person under seal, but a note of the Judge's and register's hand or his surrogate.

35. He declareth what Fasting dayes and holy days are in the week following.

36. He doth observe and alwaies did in Rogation days to go the perambulation of the circuit, using the Prayers and Thanksgiving.

37. He maintaines the mansion house in repaire.

39. He doth weare a gown alwaies, but not a square cap, and a priests cloak and a black cap and a hat and decent apparell.

40. He doth not use any of the crimes in the 40th article (simony, drinking, gambling, swearing, usury, etc.)

41. He doth read every year the constitutions agreed upon A.D. 1603.

45. We have no lecturer in our parish.

47. He observeth this article (i.e. does not intermeddle with matters of state or news in his discourse) and he favoureth not schismatics.

50. We have since these articles used the Psalmes in that grave manner which first was in use.

CHAPTER V.

6. Robert Robinson lives apart from his wife.

9. None ever did receive the holy communion on the day of their marriage, but one; no man will provide them with bread and wine.

CHAPTER VI.

4. Our church levies doe ordinarily amount to twenty pounds and better a yeare. The levyings are written and assessed at the clerk's house.

9. The churchwardens have not suffered the church or churchyard to bee prophaned by Playes, Church Ales, Leets, Coroners' Inquests, Wrestling or Dancing.

CHAPTER VII.

Imprimis the Kings declaration for sports and recreation was read in the time of divine service on a Sunday.

We present Thomas Violl and John Turk and John Lynsey with other company, the names we cannot get of them, for drinking and fighting on the Sunday next before Christmas.

We present John Chiston and Thomas Fardo for drinking a whole day in Christmas holidays.

2. The fift of November and 27th of March are well and duly observed.

4. We present Richard Day son of Samuel Day, coming heleing and laughing into the church at the peace of God blessing at the end of divine service.

10. Married women after child birth come to church veiled alwaies.

18. The parishioners (at the administration of the sacrament) come into the chancel, and promise if required to come up to the rails.

CHAPTER VIII.

1. We have no school master.

2. No gift for a school.

3. William Priestly practiseth surgery and we have two mid-wives, Ann wife of William Willmore and Elizabeth, wife of Boniface Barton.

4. We have a Clerk and a Sexton, the clerk's wages about 40 shillings a year or a little more, the sexton's a little above 20 shillings a year. The minister chooseth the clerk and the parish the sexton.

CHAPTER IX.

1. We belong to the Archdeacon's court.

Signed, T. Knight.

Churchwarden { John Aspland (mark only). John Newman,
John Berry. Sidesman.
(Five others make marks.)

Bodleian, Gough Eccles. 3. fo 80-83.

The two following documents are taken from the same volume as the Swavesey document, viz. *Gough Eccles.*, MS. No. 3, in the Bodleian Library. The numbers refer to the queries in Wren's book of visitation articles. From these returns it would appear that all was well at Whittlesey, but the *Liber ex mero officio*, tells a different story. The Whittlesey document is beautifully written.

The Bill of Presentments of the Churchwardens and Sidesmen of Wittlesey St. Maries, 1638, June 10.

[Abstract.]

To the 13; we have 8 or 9 communions every year, and our minister doth receive himself on every communion day, before

he administers unto the people, and useth the words of Institution as often as the bread or wine is received. To the 15 . . . the minister and ourselves are careful as we can that every parishioner do receive thrice every year. And all above 16 years old have received the communion this last Easter.

17. Our minister is resident amongst us.

24. Our minister doth wear the surplice in his saying public prayers and administering the sacraments, and doth wear a hood agreeable to his degree.

31. We have no recusants, nor is our vicar a favourer of such.

33. We have one parchment register book, which is kept according to the Canon.

35. We have no schoolmaster in our parish.

36. We have a book of Common prayer, late set forth by his majesty's authority, and a book of homilies, a stone font stands in the ancient place, a convenient communion table, with a carpet and linen cloth for the same, which is so placed as the minister in his prayers and administration may be well heard, the table standing at the East end of the Chancell, the ends being north and south; the ten commandments are written at the east end, and sentences of scripture are writ upon the walls of it.

38. We have a convenient seat for the minister to reade service in, a comely pulpit, with a decent cushion, a large surplisse, a communion cup with a cover of silver; a coffer with three locks and keys.

47. We have a parish clerk who can write and read, chosen by the vicar. He complains not of his wages.

52. We have in our parish no bauds, or any receiver of such persons; nor have we any common drunkards, blasphemers of God's holy name, nor usurers, filthy speakers, brawlers or quarrelers in church, nor any adulterers, fornicators or solicitors of women to uncleanness.

56. We have noe hospital, one almshouse kept according to the will of the donor.

57. Our vicar and curate usually every year in Rogation week go with our neighbours the perambulation, saying the prayers and suffrage for the same appointed.

58. We have the forme of prayer for the fifth of November which is kept festival with us.

John Boyce	}	Churchwardens.
Henry Hemants		
[mark]		

Roger Kelpett	}	Sidesmen.
Oswald Bradford		

“ *Byll of Presentments of the Churchwardens of Wittlesey St.
Andrew, 1638, June 10.*”

[Exactly the same, word for word as the bill for St. Mary's.]

DOCUMENT No. 3.

This is the portion of the volume marked Xj; amongst the Consistory Court books in the Bishop's registry at Ely, relating to the town of Cambridge; the portion relating to the county having already been published in *Documents relating to Cambs. Villages*, 1926, p. 57-74.

The portions without any brackets are extracts from Churchwardens returns, those within square brackets are the orders issued by the court. Portions in round brackets are abstracts or elucidations by the editor. The strange mixture of dog Latin and English occurs in the original. For further information see the above-mentioned volume.

ALL SAINTS, CAMBRIDGE, 20 April, 1639.

Mr. Stephan Hall, Vicar.

Thos. Trott
Edward Trott } gard.

Baptism sometimes longer deferred than the next Sunday or holyday.

One baptized in the feild in the plague tyme by the Vicar.

j^s Wee want Bp. Jewells works and the forme for divine service for the 27th of March.

j^s Minister's face towards the west.

Middle Ally much sunck by gravel.

Churchyard much abused by common thoroughfares in it, which have continued tyme out of mind.

i^s Doggs in the church we often found.

A pencion due to the Vicar of 5 marks per ann. from Trinity College, but not paid.

A chappell or church of Gray Fryars standing where Sidney College now standeth, but when or how demolished we know not.

A pew built by William Colby.

i^s Seats are not uniform. Close pews neare the chancell.

Dr. Gager's tomb taketh up much room in the vestrie.

No glebe lands. No catechizing but in Lent.

None receive the coron att marriage.

Some few women come late to church.

Mr. Daniel Claxton, Ludimagister.

John Seel, Chirurg'

John Benson, ,,

Jane Leet, obstetrix.

[The 2 ende seats of the chancel to be conformable to the side seates. The arches to be opened.]

[The reading deske to be altered at ye direction of some of ye commissioners et postea 9 maii that it be placed at ye east end of ye church next ye chancell on ye north side.

The seates at ye east of ye church to be made lower in ye floore and sides. The floor of ye middle alley to be raised to ye north and south aisles. The crosse alleyes to be layed open and ye seates taken away. The font to have a pyramid cover. The dores into ye churchyard to be made up which pertain to laymen, and this not be begun till after Whitsuntide. The outward dores of the church to be made substantial and coloured. The seates be deske towards ye east.]

ANDREWS, BARNWELL.

Mr. John Gulston, curatus.

Richard Sanders } gard. [ye boards wich stop up the
Nicholas Campion } chancel to be taken away, ye seates to be
uniform.]

Two godfathers and 2 godmothers sometimes.

The name of the mother never sett into the Registry.

i^s No table of degrees of marriage.

i^s Mr. Hasell presented for 2 pewes in the chancell [et monit to make ye seates in ye chancell, chancell wise and the reading deske to be made in ye chancell and where the reading desks was, a pew to be made for his wife.]

ST. ANDREW'S, CANTEB.

Mr Hitch, Rector.

Mr. John Newman, Curat.

Ben Lord }
Wm. Fromont } gard.

Two godfathers and 2 godmothers formerly.

ij^s Bp. Jewell's works wanting. No rayles att the coion table.

j^s The ministers face towards the west [ad removand et locand' ad assignationem Mri. Duncan.]

Noe vestry or church porch. A great ladder and a hooke in the church.

Some doggs have heretofore come into the church.

Close pews and high seates in the church.

Two colledge chappell, Xts and Emmanuell, the last erected about 50tie yeares agoe when the Bpprick of Ely was void, we have not heard that ever it was consecrated by the Bishopp. We have heard Dr. Chatterton (the first Master of the Coll.) say that it was consecrated by him and vice-chancellor with the archbishopp's allowance, the see of Ely being then void. Our parson is not resident with us.

Our minister hath not read prayers on holiday eves.

In Mr. Hall's tyme, Sir Ashburne of Eman^{ll} Sir Fattie of Sidney and Sir Oliver of Kath. Hall officiated there as curates, not being licensed and seldome wering the surplesse.

Our minister doth not take the child in his hands.

Our minister hath not yett begun to catechise.

We have not hitherto taken the name of strange preachers. No poor mans' box. Parish accounts made in the church. Richard Tyms for not bowing at the name of Jesus.

[The arch to be opened, the font to be raysed and a pyramid cover. The chancell seates to be made chancellwise. The vestrye to be new built.]

ST. CLEMENT'S, CANTIBRIDGE.

j^s Daniel Wildman for receiving the coioñ sitting [—comparet et fatetur that he hath 2 times received the coioñ since Easter last, and one time he received it kneeling and one sitting, and that he intendeth prox die dñico to receive it kneeling.]

j^s Wee want Bipp. Jewell's works.

j^s Wee have no chancell [nor steeple—decrevit that ye church wardens view the ruins of ye steeple and bring in an estimate of ye clearing.]

j^s No vicker nor curate. No hood.

Robert Ibbott for not boweing at ye name of Jesus [comparet et fatetur that that was now law for reverence and order in church wch was not before.]

James Persival for same [comparet et fatet^r that he doeth noe other bodily reverence to the name of Jesus than to ye name of father and that God requires noe more.]

The seate at ye east end to be taken down.

The coion table to be placed at ye east end.
 Seates to be made uniforme.
 The coblers shop to be pulled doune.
 The formes to be taken away and ye cracketts and end seates.

ST. BENEDICT'S.

No booke for the 27th of March.

j^s No stepps or assents to the coion table [—monit to build 2 ascents before pentecost.]

j^s Minister turneth his face to the west.

j^s No table for degrees of marriage. Windowes stopped up at end of the church.

A vestry not in repaire [monit ad reparend et cert' prox' pent'.]

About 17 or 18 yeares agoe a brick wall was made by Bennett College to fence out the way from the streete to their colledge, but whether it be part of our churchyard wee know not.

Dr. Nicholson only sitteth with his wife.

[The chancell seates to be made chancellwise.]

The crosse alley in ye north side to be layed open and ye seates taken down.]

[The arch in ye chancell to be taken down.]

Our minister hath not yet read prayers on Sunday and holyday eves, nor on the day of St. Paul and St. Barnabas.

Our minister doth sometimes catechise but not every Sunday. He hath not declared holydayes and fasting dayes hitherto. All that have preached have not subscribed their names.

j^s Mr. Dingley and his wife live asunder, but wee believe the default is in him. [—comparet Mrs. Dingley et fatetur that shee hath beene this 14 yeeres married and that she and her husband lived 6 yeeres together and after that he departed from her but whither shee knoweth not and hath not heard of him this 2 yere and knoweth not of his living. Et obtulit juramentum de veritate eorundem et dimisit—.]

No comunion used att marriages as yet.

Cap. 6. Ar. 5. Churchwardens have neglected.

Ar. 6. They have not done it.

Ar. 8. They have not been carefull for observation of this article. Many tradesmen that buy sell and keep open some parte of their shoppes upon holy dayes.

ST. EDWARD'S.

Mr. Pelsant.

Francis Edwards }
Wm. Welbore } gard.

Wee want Bpp. Jewell's works.

'The minister's seat adjoyneth to the chancell and turnes his face to the west.

iiij^s Graves about 5 foote deepe. Pewes not uniform.

j^s Phillip Wickham for having company in his house in tyme of comon prayer.

j^s Anthony Leadam and John Franck for the same.

Wee have almeshouses in our parish yet the poore are maintained by the parish and not by the founder. [comp' gard' and Mr. Harrison towne clerk sent from Mr. Mayor and sayeth they have noe ordinances for ye almeshouses, but shewed a copie of an indenture of lease made from ye towne of ye said houses.]

[The end and side seate in ye chancell to be made lower with a deske, or ye north side and ye seate under taken away. The end seates on ye south side to be taken downe lower and answerable to ye north end. The pewes to be taken away and ye side answerable to ye north.

A convenient place to be made at ye west end of ye chancell one ye north side for prayers to be made.

The pulpit to be removed.

The arch to be unstopt and ye Kings Armes to be placed elsewhere in ye church. All ye seates to be made according to my lord's direction and ye alley and south side of ye middle isle to be opened.]

ST. BUTTOLPH'S PARISH.

j^s Wee want Bpp. Jewell's works.

j^s Ministers face towards the west.

Our parsonage house is made an alehouse and the grand lease thereof in the hands of Mr. Spalding, in occupacon of Tho. Read [compartet Mr. Spalding et negat, et fatetur that he hath a lease of a house in that parish holding of Queens' College et tunc Dr. Martin presens in iudicio tanquam comissionar' affirmat that ye pretended lease was made first by Dr. Chaderton, Mr. of that Colledge to Reginald Toulson

in which lease is mentioned ye parsonage house and a reservation of a chamber to ye curate 1 ye rent]

(In the matter of Widow Westley*.) [Dr. Martin appears and shows an ancient instrument dated 36Hen.6, shewing that it was granted from ye College of Corpus Xti to Queens' College.]

i^s The ministers seate doth stopp the passage of the crosse alley. [The cross alley on ye south side to be layed open and ye seates removed.] Robert Creswell and Jane Holder were married by a lycence from the Archdeacon his official.

Colledge servants departe out of church to execute their office before the blessing be given.

The arch betweene the church and chancell to be opened and ye king's arms placed in a convenient place.

To buy 2 new surplusses fair and large.]

ST. GYLES, CANT.

i^s We want Bishopp Jewel's works. No steps to coion table [monit ad edificand'].

ij^s Ministers face towards the west. No vestrie [monit ad edificandum].

None of the Mr's Lodging of Magdalen Colledge receive the coion with us

Two women teach schoole.

[To remove ye pulpitt into ye east corner of ye south side of ye church. To remove ye seates in the chancell and to make them chancellwise and ye parish to make them to have old materials and ad certificandum prox' ante pentecost' The gallery to be taken down, it was sett up by ye official's authoritie, ye patent dated 20 Nov. 1613, not to begin to doe till within a month. The arch to be opened. The seates in ye church to be made uniforme and of an height according to ye directions of ye Bp. The dores into ye churchyard to be stopt up.]

* In the visitation of 1624, John Wesley and the widow Wesley his mother were presented for building a new house in the churchyard contrary to the first article; also for that "they suffer gentlemen and schollars to play at tennis upon most holy days in sermon tyme, through which many idle persons and boys doe haunt our churchyard, breaking our churchyard walls and gates and glasse windows, to the great charge of our parish, etc." But the piece of ground was not in the churchyard at all. See A. W. Goodman, *A Little History of St. Botolph's*, p. 75-6.

ST. MICHAEL'S.

Mr. William Loe curatus.

[The reading desk to be taken away to read in ye chancell on ye south side of ye chancell.]

j^s No booke of homilies nor Bpp. Jewell's works.

i^s Vestry wants some glazing [monit that they repayre and certifie.]

j^s Windoes on the north side of the church some part stopped up. [The partition of the church to be taken downe. The font to have a pyramid cover.]

The west window att the belfrey stopped up with a shopp in the occupation of Mr. Lowry [and Mr. Loe curate affirmes tunc presens injudicio that he is oftentimes disturbed by ye knocking in that shop, unde dominus decrevit that it be pull'd downe.]

The east end of the church inclosed with a studd wall and employed by Joseph Bryant who keepeth the Rose Taverne. John Manisty (presented for occupying consecrated ground) [dominus decrevit that ye house be pulled downe.]

John Jolly for making a thorowfare through the churchyard. Hillary Rothery hath no way to goe to his house but through the churchyard. Thomas Bowtell the same. John Dod for the same—[comparet et allegat that his dore opens into ye procession walk and not into ye churchyard, unde dominus monuit gard' ad edificandum moenia cimiterii.]

Tho. Moody hath a great piece of the churchyard inclosed. William Pether hath a house that incroacheth upon the churchyard a yard and a half in breadth and 8 yards in length [dominus monuit that it be pulled downe and that they begin it not before a month expire.]

Our minister doth not exactly pray according to the cannon, but doth add something of his owne.

Wee cannot answer that our minister doth read prayers on St. Paul and St. Barnabas dayes.

He doth not take the child in his arms nor aske whether it be christened. He doth not admonish them to bring their children to the Bishop. He doth sometimes catechise but not alwaies.

John Rolfe	}	for liveing in a suspicious manner of
Eleanor Browne		incontinence.
Edmund Ashpoole	}	Ludi-magistri,
Dominus Asshton		

ST. SEPULCHRE.

Mr. Abraham Whelock, curatus.

Jeffery Allott }
James Mighton } gard.

Two godfathers and 2 godmothers divers tymes.

Wee want Bp. Jewel's works. Some seates unborded.

Mr. Anger, Mr. John Slegg, Mr. Edmund Beeston for refusing to pay the rate to the church.

Doggs often in the church.

A tombstone over a grave in the churchyard.

Wm. Watson, George Atkin and his wife, Robert Weere for coming late to church.

Mr. John Lowrey for not using due and lowly reverence att the name of Jesus.

Robert Brown's wife, and James Blackley, for the same.

Elizabeth Steward, obstetrix.

LITTLE ST. MARIES.

Mr. James Leake, curatus.

Johes Clay }
Simon Montford } gard.

j^s No dore to the inclosure of the coion table.

Chancell windows out of repaire.

Graves not sixe foote deepe. No terrier of Glebe land.

Minister hath no licence as yet.

No prayers on Sundays and holyday eves. No coion att marriages.

Josias Lenory and John Hills for living from their wives.

Henrick Fundichuson a lodger in our parish for not coming to church.

j^s M^{ris} Fairfax for not coming to our church to divine service her dwelling house being within our perambulation.

i^s Richard Bilopp, Christopher Gray, James Totnam, Christopher Green, for same.

Green allegat that he purchased his house as of Bennet Parish and fatetur that he goeth to St. Bennets Church and he offereth himself to leave that church and repair to which parish church it shall be made appear he is of.]

i^s Widoe Jones Tho Curtis, sen. et jun., Richard Sellers, for same and give the same answer,

ST. PETER'S.

[Mr. Greene, Curat.

gard' comparet et monit to turne ye reading
deske at ye direction of Mr. Duncan and
Mr. Greene, to open ye west window and
glaze it, to cutt downe ye pewes and make them uniforme.
The chancell dore to be stopt up. To raise one ascent more
for ye coion table.

The seates in ye chancell to be made chancell wise.

The reading place to be made in ye chancell.

The arch to be opened. The cancelli to be made equal.

To remove the pulpit into ye east corner of ye s. side of ye
church.

i^s John Potts and Henry Wilson for a gate into ye church yard.]

ST. MARIE MAIOR.

Mr. Theodore Crosland, Vicar.

Troilus Atkinson }
Tho. Nicholson } gardiani.

i^s Att the 3 great feasts the table brought in the body of the
church by reason of the multitude of the Coicants. [Dominus
monuit that they receive at ye rayle.]

Ministers face to the west—[gard' comp' et monit' ad locandum
under ye pulpit and ye min^r to looke northward.]

Strangers subscribe their names but not by whose authority.
Church and vestry out of repaire.

Wood of the vestry sold by James Elliott and Mr. Stavesmore.
Vestrie dore stopt upp, to be opened.

Timber standing in our church, wch belongs to the universitie
[to remove the timber].

Two shoppes att the west end of the church [dominus decrevit
that they be pulled downe, so that they begin not till after
pentecost.]

We have provided a man to keepe out doggs, but he is negligent
in doing it.

Mr. Tho. Buck, Bedle to pay fortie shillings per annum for
the maintenance of our clock ex dono D^{ris} Hatcher, out of
Mrs. Buck's house. Mr. Henry Writson gave a legacie but
we cannot find what it was because we cannot see the will.
The table which the bedles use was once our coion table.

Terry of glebe land.

Our minister doth not read the second service at ye coion table.

He doth not catechise.

Nath Bridge for not receiving the coion att his marriage.

There have been some have offended by walking and talking in the churchyard.

The clarke somewhat negligent in clensing the church.

Thos. Woods for harbouring a woman begotten with child out of wedlock and did depart without penance.

[The east end of the churchyard to be opened.]

Some receive the coion in their seats.

Robert Durden, Ludimagister.

Elizabeth wife of Francis Emerson, obstetrix.

There is provided by Dr. Whittaker in the 30th yeare of Hen. the 8th that a fellow of Caius College should helpe the minister in St. Maries to read prayer every Sunday and holy day.

TRINITIE, CANT.

Mr. John Howorth, curatus.

ij^s George Taylor }
Jeremy Fidlyn } gard'

The chancell divided in two parts bein very ruinous. [The stone wall to be pulled downe and ye chancell sufficiently repaired.]

No steps to the coion table.

Church, chancell and vestrie out of repair, the windowes halfe stopped up.

Some part of the Crane building encroacheth on the churchyard.

Mrs. Wilson for that some part of her house wherein she dwelleth, encroacheth on the churchyard.

George Clarke for his donghill lyeing against the church upon part of the churchyard.

Mr. Rose that by his goeing through the churchyard by an ancient gate there by the churchyard is annoyed.

A dore out of the Crane into the church yard.

Pews in the chancell which hinder the prospect of the chancell.

No prayers on St. Paul and St. Barnabas dayes.

i^s Francis Bardall for living disorderly with and beating his wife. Some comes late to church and some bowes not att the name of Jesus and some goes out of the church before the blessing be pronounced.

Wee present George Clarke for begetting his maid with child.
Mr. Webb chirurgius.

[The chancell being repaired, the seates to be made chancell-wise. The seates in ye church next ye chancell to be made equal with ye soyle of ye cancell. The gallery to be taken downe, without any order from ye Bp. appeare to ye contrary within this moneth. The leane too to be taken away at ye west end of ye church.]

The following notes concerning parishes in the town of Cambridge are taken from the same volume as the preceding document, but from a different part of it. They occur amongst the alphabetical arrangement of the country parishes of which the *corrigenda* were printed in *Cambridgeshire Village Documents*, Vol. I., pp. 57-74.

ALL SAINTS' PARISH.

Adam Jepson presentatur for liveing from his wife.

Filia Jolies Peast presentatur for liveing from her husband.

William Taylor, for abuseing Edward Trott, churchwarden.

Daniel Claxton, Ludimagister.

John Seale, Chirurg'.

John Benson, Chirurg'.

Mr. Stephen Hall, Vicar.

Tho. Trott } gard. [cert. prout in schedula excepting a cover
Edw. Trott } for the font, and a fair chest.]

ST. ANDREW'S, BARNWELL.

Mr. John Gulston, curate.

Richard Sanders }
Nicholas Campion } gard'

Margaret Rapiere presentatur for comeing seldome to Church to service, sermon, or sacrament.

Margery Harrison, for a dore openinge into the churchyard.

Thomas Howard, for the same, and much annoyed by hoggs, horses and burthens carrieing.

James Hawks, for opening his shopp on holy days, and selling goods in the tyme of divine service.

Mrs. Yeldam, Thomas Crane, Walter Manning, for the same.

Matthew Yaxley for adulterie, not haveing done pennance for the same.

Margaret Warren }
James Chapman } for the same.

Matthew Christian, for suffering a woman to depart from his house without punishment, who had a bastard child.

Mrs. Gregory, obstetrix.

ST. BENEDICT'S, CANB.

Mr. Edward Palgrave, curat.

Henry Pyke }
Robert Harbert } gard.

Thomas Evered of Knapwell, and Ann Hurst of Lolworth, were married not having an assemblie called together by ringing of the bells.

Elizabeth Baker for having a bastard.

Anthony Marshall, the reputed father.

Elizabeth Whitfield, for harbouring Elizabeth Baker.

The wife of William Hutton Cordiner, obstetrix.

ST. BUTTOLPHE, CANT.

Mr. Thomas Marley, Rector.

Frances Hughes }
William Waterson } gard.

Widdow Westley and John Westley for building on consecrated ground as is supposed.

Laurence Harrison for standing excommunicate.

John Scampe, chirurgus.

uxor Andree White, obstetrix.

Thomas Armitage for not answering the priest in reading the psalmes [ad certif' 2^{dm} et cert' 15 Junii de reform'].

ST. CLEMENT'S, CAMBRIDGE.

Jefferie Crosfeild }
Robert Barford } Churchwardens.

Robert Pigg for receiving the blessed sacrament sitting.

Mistress Badcock and Mr. Thomas Atkinson for having a doore open into the churchyard.

ST. GYLES.

Mr. Ruben James, Curate.

John Thurloe }
Robert Hamond } gard.

Andrew Loris, Mary Hind, Robert Canham for not coming to church.

Robert Chambers for a dore opening into the churchyard.

Marie Mott for not receiving the communion.

Matthew Simpkin, John Barnes, Robert Huson for the same.

Gibbons, p. 45. It is one of the volumes included under his reference "1639(2)". The volume itself is marked "X₁."

DOCUMENT No. 4.

This relates to the Isle of Ely, or Deaneries of Wisbech and Ely alone, and gives such a picture of ecclesiastical discipline in that part of the county as it would be hard to beat in any part of the land.

Here we have extracts from several series of churchwardens' presentments, most of which had to do with the infliction of fines. Very little is given about church fabrics. There are extracts from three different kinds of documents; (1) From the returns or "bills" which the churchwardens ought to send in to the Bishop's registry each quarter day. (2) From the answers to the queries sent round by Archbishop Laud. It was from these answers that he made the report on church government within his province, which he presented to the King, and which is printed in his *Life*, by Wharton, These extracts are headed "Archiepiscopi." (3) From the answers to Wren's primary visitation queries, headed "pro episcopo."

In very few cases are any "corrigenda" given, so this copy of the abstracts was not used at the Consistory Court. Amongst the visitation books is another copy of this record marked Y.I, this contains a few corrigenda.

The following document is in the Bishop's muniment room at Ely, and is described by Gibbons, *Ely Episcopal Records*, p. 87. It is a paper volume bound in parchment, and has the distinguishing mark "Wj" on the back.

Liber ex officio mero pro insula Elien 24 January, 1638.

CHATTERIS.

Die Jovis vicesimo quarto die mensis Januarii anno dni 1638
in ecclesia Parochi.

Christmas Bill, 1637,

Rec. 12^s 4^d.

John Love, jun. for a crime of incontinence with Eliz. Stevenson.

Easter Bill, 1638.

Wee present Xpofer Rose of Cambridge, gent, for denyng
of his rate for the church for ground he doth hold in our parish.

Visitation Bill pro episcopo.

Wee present Nathaniel Jury, Clerk, for revealing of a man's mind being very sicke and like to die.

John Dowse, jun., for disturbing our minister in the church.

John Brown for not receiving the communion at Easter last.

Midsomer Bill, 1638.

Wee present Mr. Otway for not catechizing every Sunday but sometimes.

Leonard Mountaine for standing excommunicate.

Wm. Dring and George Newman late churchwardens for not delivering up to us the Register Booke in parchment.

Visitation Bill, 1638, pro episcopo.

The child of Henry Collins deferred the baptisme longer than the article permitts.

Gardiani for an unperfect prayer booke, for a new communion table, and a new carpet, the communion table not railed and but one stepp to it.

Never less than 2 godfathers and 2 godmothers at Christenings. Pulpitt cloth and cushion old and rotten.

The church, chancell and church house out of reparaire, no vestry. Churchyard not well fenced, not well kept, profaned by swine. Pews and seats not uniforme.

A tomb inconvenient to the minister at the administering the sacrament.

No terrier of their glebe lands.

The husband of Thomasine Beaton is runn away from her. The churchwardens last past exhibited no bill of those who received the com. at Easter last.

Setting a runlett of wine in the chancell to fill the flaggons. The forme of prayer for the 27th of March is wanting.

Parishioners coming late to divine prayers.

Wee present Richard Basely the elder and Thomas Purrin the younger as suspected of incontinence with their wives before marriage.

Euseby Eysham professes phisick without licence.

Clark of ye parish his wages not sufficient.

The archdeacon hath not visited their church these three years.

CHATTERIS, 1639.

Paul Robinson firmarius rectorie for church vestrie in decay.
 Elizabeth Elgar for missing prayers 6 or 7 Sundayes together.
 William Kindar upon a fame of adulterie being a married man with Marie Greene by whom formerly he had a bastard—
 (He denies and offers to purge himself, but the purgation fails and he is ordered to do penance in the church and also at the market cross, Wisbech, during the market.)

XMAS, 1639.

Thomasine Beacon upon fame of having two husbands.
 Richard Harison for not baptising his child the next Sunday after it was borne.

CHURCHAM (CHETTISHAM).

Midsomer Bill, 1638.

Wee present Robert Fowler for that he hath not as yet passed his accompt since he was churchwarden.

Nath Fox for that he being a surgener in our hamlett of Churcham denyeth in peremptory and sawsy manner either to rate himself or be rated by others towards the curates wages for reading prayers and preaching there.

COVENEY.

Easter Bill, 1638.

Wee present Francis Sanderson for not receiving the communion at Easter last.

*Visitation Bill, Omnia bene.**Midsomer Bill, 1638.*

Francis Sanderson for that he refuseth to pay his rate towards the provision of bread and wine for ye communion att Whit Sondag last.

*Michaelmas Bill, omnia bene.**Visitation Bill.*

Noe stepps nor raile to the communion table, it is placed towards the east end of the chancell.

For baptiseing children in a bason at Maney.

Some of the hamlett of Maney wch ought to bring their children to our church have carried them to Doddington.

Mr. Hills, Rector of Coveney, monit' in visitatione Episcopi ad conformandum articulis . . . que in articulis requirunt' reading ye 2nd service according to ye Rubrecke and in kneeling at Burialls.

Robert Matthew } Monit' that they raise 2 ascents more fore
Henry Bidwell } ye holy table to stand on and to raile it in.

DOWNHAM.

Easter Bill, 1638.

Wee present Francis Balding for liveing from his wife. Robert Linsey, gard, certified that it was his wives fault.

William Segrave for abusing the churchwardens and sidesmen because they presented him for being absent from church upon Sabboth day and said that wee were all foresworn men for presenting him.

Midsomer, 1638.

Wee present Wm. Maxon and Mary his wife who were married the 20th day of January and had a child since baptized the 20th of May.

Michaelmas, 1638.

Wee find that Tho^s Barrett and Sarah his wife have had a child within 3 quarters of a yeare after they were married. Robert Harvey and Joane his wife hath had a child still born within thirtie weeks after they were married.

DODDINGTON.

Easter Bill, 1638.

Wee present Phillipp Seggers for scoulding and railing upon the clark of our parish.

Francis Drake for not paying 6^d rate to the church.

Visitation Bill, archiepiscopi.

Wee present Gabriel Hutchinson who married the relect of Tho. Pitts, late of Stoney, deceased, for not paieing the sum of 5^{li} given to the inhabitants of the village of Wimbleton.

Midsomer Bill, 1638.

Nath Kirby }
Rich^d Granger } gard' ad specificandum ruinas cancelli, etc.

VISITATION RETURNS

Michaelmas Bill, 1638.

We present Edward Fuster and Prudence his wife for incontinence before marriage.

We doe present Wm. Aspland for sitting with his hatt on his head in the tyme of divine service.

Visitation Bill, 1638, Episcopi.

Gard' and inquisitores warned that they give notice to ye inhabitants of Maney that they baptize not at Doddington.

Many have had two godfathers and two godmothers to a male and as many to a female.

Many children have been baptised at Benwick in private houses, and namely one John James his child of Benwick. The communion table not railed in.

The minister's face when he kneeles is towards the west.

The pulpitt so neere the chancell that the congregation cannot heare.

Horses going in the churchyard.

The chappell at Benwick belonging to our parish church wherein prayers are dayly said, which is not consecrated.

Mr. Goodge his pew a yard higher than any other in the church Noe terrier of their glebe lands.

Mr. Marshall curate of Benwick suspended.

Dr. Wright observeth all things, only we know not whether he hath a lycense or no.

The minister not reading the remainder of divine service at the communion table.

The minister not reading the contents of every chapter.

The minister doth not admonish the parents to bring their children to the Bishop to be confirmed.

The minister for not catechising but in Lent only.

Our minister doth not go up to the table at the tymes of marriage.

Neither doth he administer the communion.

The minister weareth not a square capp.

None have received the communion upon their marriage.

Noe collection at the communion.

Michaelmas Bill, 1638.

Mr. Peytons pews for being too high.

Mr. Henry Peyton for incontinence with Mary Fritten.

Michaelmas Bill, 1639.

Imprimis wee complain to your worshippingfull authoritie that for ye grounds in our parish which Sir Phelebert Varnat and Mr. Latch possesse wee cannot have collection for our Church. Nicholas Cooledge for having company in his house in the tyme of divine service which were strangers. John Barns for same.

Christmas Bill, 1639.

Wee present Mr. Balladyn his servants for plowing on St. Andrew's day.

ELY ST. MARIE, CUM CHURCHAM.

Easter Bill.

Wee present Rich Collen, jun, for absenting himself from our parish church.

Wee present Rich Collen, sen, for being drunke upon a Sunday and being from prayers.

Visitation Bill, 1638, Archiepiscopi.

Wee present that one of the Isles of the church is not in sufficient repaire, but in what particular decay it is wee cannot tell, but we intend to have it repaired this summer.

Wee present that John Day of our parish died the 27th of Aprill, but we cannot tell who is executor.

Midsomer Bill, 1638.

Wee present John Walker for working upon a Sabbath day.

Michaelmas Bill, 1638.

Wee present Thos. Barker for measuring out grounds upon the Sabboath day.

Wee present Richard Nicholson the younger and Alice his wife for incontinence before marriage.

Visitation Bill, 1638.

Noe booke of homilies.

Noe railles about the communion table at Churcham.

Some of the seats without bords or pavements.

Pewes in the church of many years standing.

Noe terry of the church lands.

The Curate of the chappell whether he be licenced wee know not.

The minister using a prayer of his owne.

The minister not reading prayers on St. Paul's and St. Barnabas dayes.

Not using catechizing.

None come neere the table at their churching.

None of the parishioners have sent their servants or children to catechising.

The youth have not received the communion at the Lord's table.

Jonathan Westwood curatus de Churcham.

ELY TRINITY.

Easter Bill, 1638.

Wee present Sidrake Cave and his wife for living assunder.
Robert Norman for killing a hog on Sunday next after Michaelmas last.

Michaelmas Bill, 1638.

Joseph Jarman and his two servants for working upon several holydays.

Matthew Potter and Alice Winch living together being asked in the church and do not marrie.

Nicholas Langmor being a married man for incontinence with Mary Cowle as we heare.

Wee present John Oldcorne inquisitor for refuseing to present with us in his bill.

Visitation Bill Episcopi.

Their ordinary customs is to have 2 godfathers and 2 god mothers.

Noe booke for the 27th of March.

Minister kneels towards the south side seat against the north wall.

No christen name of the mother in their Register.

The grave not 6 foote deepe. A stile into the churchyard.

Stones sett att the end of Graves, but we know not by whome.

Mr. Gibbs medicus et chirurgus absens in visitatione episcopi.

Mr. Thomas Adams	}	Ludimagistri similiter.
Mr. Spurr		
Richard Feild		

Johes Taylor	}	Assistentes similiter.
Tho. Wright		

Will^m Wade notatur that he was present and an actor one new yeeres day at ye time of ye service in ye quire, when a great noyse and disturbance was made neere the quire of the cathedral church of Ely by ye roasting of a catt tied to a spitt by one W^m Smyth and there a fier made about it whereby much people were gathered together and a great prophanation made both of day and ye place.

ELY TRINITY.

Midsomer Bill, 1639.

Tho^s Hadder for sufferinge John Harvie sen. of Littleport tiplinge and drinking in his house in the tyme of divine prayers on the Sabboth daye.

[Several others.]

William Norman for usually walking abroad in the streets on the Sabboth day in sermon tyme.

Xmas Bill, 1639.

Robert Levett for bringing home of sheep on horseback on the Sabboth day.

Tho. Harding for his servants carting on the fast day, to Haddenham.

HADDENHAM.

Wee present William Lavender for not paieing his Easter dues to the parson, minister or his deputies.

Gyles Wright for takeing away of a bell rope from one of the bells and converting of it to his owne use.

William Crispe farmour of the parsonage of Wivelingham for denying to pay his rate to our parish church for certaine grounds in Queenhams.

Tho^s Mathew, Anthony Archer for the like.

Visitation Bill, 1638.

Wee present John Carter of Willingham for denying to pay his rate to our church for certaine lands he holds in the Queenhams or Showells belonging to our parish.

... uxor Gilder

Margaret Freeman

... wife of William Huckle of

Hilrowe

} for teaching children to read
English.

VISITATION RETURNS

Easter Quarter Bill, 1638.

Wee present John Tetherston servant to Mr. Dunch of our parish for his neglect in coming to our parish church and also for not receiving the sacrament.

Visitation Bill pro Episcopo, 1638.

Mr. Martin Folkes, curatus.

Mr. Tho. Castle	} gard [... co. gard, et monit ad reformandum Sedil' et certif.]
Tho. Phipers	
Johes Denton	
Tho. Dain	

[Susan wife of Robert Arkinstall presented for a high pew. co' Johes Foalkes de Cant St Edw. et asumpsit pro eadem et fatetur et monit to make it uniforme with the other seates et ad cert' prox' bapt'.]¹

Anna wife of John Cooper for that shee did chide and brawle in the churchyard.

Ricardus Rabie for warning courts and Leets in the church immediatly after divine sermon and service.

John Ransome for cryeing things lost in the church.

John Kirk for being very negligent in resorting to his parish church. Thomas Hokum for the same.

Jane wife of Richard Hitch for abuseing and threateninge John Denton senior guardianus.

LITTLEPORT.

Easter Quarter Bill, 1638.

Wee present John Wadlow and Mary his wife for not liveing together being married. He says that he is a poore man and goeth only to get work.

Michaelmas Bill, 1638.

Wee present Thomas Alderton for reekeing hassocks upon the Sunday.

Wee present Elizabeth Galloway for scoulding att the Inquirers for discharging their oaths for presenting her.

Wee present Daniell Scott for makeing it his common practise to sleepe in tyme of divine service and sermon.

Wee present W^m Pisford for not standing upp with the rest of the congregation att the rehearsing of Glory be to the Father.

¹ That is, St. John the Baptist's Day.

Visitation Bill, 1638, Episcopi.

No proper booke to write the names of strange preachers.
The names of the mothers wee believe is not sett in the Register booke.

No terry of glebe lands nor given upp any yet.

Christopher Wode for not keeping the fences of the vicarage house in repaire.

None as yett have received the coion before the solemnitie of marriage.

They have not gathered money on coion dayes for the poore.
Wee present Hugh Towers hath entertained strangers to be drinking in his house in prayer tyme.

Wee present John Wright sexton for that he doth not make the graves 6 foote deep.

Hellen Cooke for that she cometh to church when prayers is done.

Thos. Clarke of the Knowle for comeing to church when prayers was done on Christmas day.

Margaret Chapman for not kneeling att the burial of Alice Barnol on the 30th day of December last.

Xtmas, 1639.

William Hurls for unloading a boat on a Sunday morning.
Thomas Prigge for runninge upp into the steeple and takeing the Clapper of ye little bell in his hand and striking it so hard against the side of the bell that it is so riven that it must be cast before it cann be rung again.

MARCH.

Visitation Bill, 1638, Archiepiscopi.

Wee present Alice Coward and Hellen Wells for remaineing still excommunicated by reason of which their so persisting is for want of money to defray their charge of the Court, the said parties being so poore as that they receive relief from the Towne, the rest that so remaine have bein gone from the Towne long since.

Visitation Bill, 1638, Pro episcopo.

Gardiani et inquisitores moniti to make a new ascent to ye lords table and ye Rector to performe all things according to ye articles.

Twoe godfathers and 2 godmothers for most of their children.
 The chancell is not in very good repair.
 Only one step or assent to the coion table. Noe raile about it.
 The minister's face is westward when he kneeles att prayer.
 Footeball and stoole ball heretofore in the churchyard.
 Little stones att the graves ends sett upp by Edw. Amry,
 John Neale, and Widdow Neale, more but long since layd
 we know not by whome.
 No terrier of their glebe land.
 Minister hath not read the second service at ye coion table.
 Minister hath not appointed a coion at every marriage.
 Churchwardens have not used to gather the devotions of ye
 people upon ye communion dayes.
 John Phillipson is ready out of prayers tyme to sell anything
 on Sundays.
 Parishioners come late to church in regard they are some
 2 miles distant from the church.

Xtmas, 1639.

John Hutchinson ale draper for suffering Eusby Marbury
 and others to be in his house on Sunday afternoon during
 divine service.

MANY.

Michaelmas Bill, 1638.

Wee present John Reynham for takeing hemp out of the
 water upon the Sabboth day after evening prayer.

Visitation Bill, pro Episcopo, 1638.

They have not Bishop Jewell's works, or the constitutions.
 No prayers on Wednesdays or Fridayes or St. Paul or St.
 Barnabas dayes.

MEPAILE.

Easter Bill, 1638.

Wee present Katherine Bind for liveing incontinently with
 Willm. Birner as shee saith, but where he dwelleth we know
 not neither can she tell us.

Visitation Bill, pro Episcopo, 1638.

No paper book for strange preachers.
 Two pewes in their church, but by whose authority built they
 know not.

Three stones in the churchyard over three graves.
 No terrier of their glebe lands.
 Our curate preacheth not in his surplesse, his name is Leonard
 Bradford.
 He is not licensed to preach for ought we know by the Bpp.
 Our minister useth a prayer of his own invention.
 No prayers on St. Paul's and St. Barnabas dayes.
 Wee have noe hood, nor hath our minister always worne the
 surplesse.
 Our minister hath not used to take the child in his hands.
 Our minister doth not goe to the holy table at marriages.
 The coïon not administered to new married persons.
 Noe kneeling at burials. Noe women have come to the coïon
 table as yet.
 They receive the coïon in their seats.

SUTTON.

Visitation Bill, 1638.

We present Edward Wetherfeild for being absent from prayers
 on Sundayes and doth his own affaires upon that day.

Midsomer Bill, 1638.

Wee present Frances Bedingham for sleeping in church.

Michaelmas, 1638.

John Timbes for a common swearer.
 Widdow Porter for knocking and heckling of hempe upon
 one Sunday in Sept. last.
 Edward Anderson for a common alehouse goer.
 Gyles Cott for not payeing in the money due to the Towne
 upon his accounts made after he had been churchwarden
 in the year of our Lord, 1637, which is about £4.

Visitation Bill, pro Episcopo, 1638.

Our minister hath not alwaies worne the surplesse at the
 sacrament of baptism.
 No steps nor noe raile at the communion table. No pulpitt
 cloth.
 Noe book to enter strange preachers nor noe name of the
 mother registered.
 A vestrie but not in use these 40 years.
 One pew higher than the rest. No terrier of their glebeland.

Our minister hath dismissed the people out of the Pulpitt and not at the coion table.

Our minister doth not read on holy day eves nor every day in the weeke.

Wee present W^m Ridgman for not living with his wife, but liveth with another woman in his house, who saith she hath had children by him.

W^m Tabbs for absenting himself these 6 or 8 weeks from church.

Alice Merry wife of Tho^s Merry, sen. }
 Joanna wife of John I^rtt. } Obsetrici.

SUTTON.

Midsomer, 1639.

Katherine Atkins for being absent from our parish church 21st of July, and the 28th of ye same both forenoone and afternoone and shee did imploy herselfe in this kind, railing and scolding with her neighbours who gave her no offence.

Zacharie Holt, her sonne in law for thus abusing the name of the spirituall court, persuaded his mother in law to hold her tongue and to be silent else she would be putt into the Bawd Court, for there was none but Rogues and whores went thither. Elizabeth Holt answers her mother that there was never none of them there yet and saies lett us now keepe out of the bawdy court.

Christmas, 1639.

Alicia Tubbs for not paying the sexton for makeing cleane the church.

Ann, wife of William Merrill for not giving the sexton his Xtmas dinner at Christmas 1637.

Joan Clapton vid. for same, 1639.

STREATHAM.

Visitation Bill, Archiepiscopi.

Wee present Thomas Browne for his disorder concerning the Bells.

Midsomer, 1638.

Tho^s Maldin for haveing company in his house in the tyme of divine prayers upon Sunday the 15th of July.

Michaelmas, 1638.

Wee present Mary Gotobed the wife of Tho^s Gotobed, jun., for being begotten with child before she were married.

Visitation Bill proepiscopo, 1638.

The minister turneth his face towards the west when he kneeleth. A chappell erected by St. Miles Sands not yet consecrated. No terrier of their glebe lands.

1639.

Richard Repsheaf for carting beere on a Twelwe day.

STUNTNEY.

Visitation Bill, Pro Episcopo, 1638.

No raile about the communion table and but one assent.

The ministers face is to the west when he kneeleth.

The seats in the chappell neither paved nor bordered.

One part of the chappell yard belongs to Rowland Ward.

No communion used at marriages. No kneeling used at burials.

THETFORD.

Visitation Bill, 1638, Archi Episcopo.

Wee present our minister for not publishing the booke of Comons ecclesiastical according to the injunction of the article. Also for neglecting the buriall of the dead contrary to the 16th article.

Also for not catichizing according to the articles.

Also for not being painefull in visiting the sick as is required in the 31st article.

Wee present Joseph Hedwin and Ann Murfett for that there goeth a fame that they have lived incontinently together.

Visitation Bill, Pro Episcopo, 1638.

Simon Clarke's child christened the 23rd of September and had 2 godfathers and 2 godmothers.

They have not Bishopp Jewell's works, nor the forme of divine service for the 5th of November. nor the 27th of March.

No raile to the coion table.

The coion cupp, the Flaggon, the Tablecloth and the napkin and the surplesse are in the Custodie of the churchwardens.

No paper booke for preachers to subscribe.

The bottoms of their seats not boarded nor paved.

Two pews, one in the chancell, another in the chappell.

The minister doth neglect to read service on some holy dayes and their eves.

Our minister doth not catechize, he hath not churched any at the coion table.

He doth not exhort the people to give to the poore att the communion.

Noe booke to subscribe the preachers names.

The churchwarden do not gather the devotions of the people for the poore.

The 5th of November and the 27th of March is not kept.

Robert Lightfoote, churchwarden, Hee keepeth the booke of Cannons belonging to ye church in his owne house; answereth that it belongs not to ye church, and that it was ye church booke. (*sic*)

Christmas, 1639.

Jane TIPPANY for comeing late to church and keeping other women out of their seats.

Robert FOWLER for not being at church on 10th of November, 17th of November, 30th of November, the first of December, and on the 15th of December.

John Radley	}	gard presentantur apud Streatham for
Joseph Hedwin		not paying the third part to their parish church as heretofore they have done.

For not having a hood.

Not haveing recdified and built a chamber for their chaplain.

No register in parchment.

WILBURTON.

Easter Bill, 1638.

Wee present W^m Price and his wife upon a common fame of incontineny before marriage.

Visitation Bill, omnia bene.

3^s 6^d Georgius Barcus pro absentia in visitatione ep̄i apud Cant'.
comparet et absolvitur.

3^s 6^d Rich^d. Lynn, similiter.

(These are all the Wilburton entries).

WITCHAM.

Easter Bill, 1638.

Wee present Widdow Barcock, jun., of our parish for chiding and speaking some scolding unfitt and quarelling words against the churchwardens uppon a Sunday in the church w^{ch} we think unmeete to be spoken on such a holy day and in such a holy place.

Wee present that there is not yet a hood provided for our minister according to his degree.

Michaelmas Bill, 1638.

Gard. for not haveing the 2 books of homilies nor using the form of divine service for 5th of November or for 27th of March.

Gard. for not haveing a cloth for their communion table, the table not being placed according to the article, nor railed in.

Gard: for not haveing a paper booke, nor a table of degrees of marriage according to the 5th article.

Gard: for suffering a high pew in the church contrary to 15th article.

Gard: for not having a terry of their lands &c. belonging to their parsonage and vicaridge according to the 22nd article.

Visitation Bill pro Episcopo, 1638.

We have not the 2 books of homilies nor the form of the divine service for the 5th of Nov., nor 27th March.

No carpett for the communion table, a linnen cloth not worth 2^s. the table not placed where the altar was, nor stepps nor raile.

An old seat for our minister and his face is towards the belfrey when he kneeleth.

No paper booke nor table of degrees of marriage.

The chancell roofe not plaistered. The seats not paved.

The church gates are decayed.

Mr. Robert Clench added something to a pew which is higher than the rest.

Mr. Robert Grave, no licenced preacher. No hood.

The minister doth not read prayers on St. Paul's and St. Barnabas days.

He hath heretofore buried without the surplisse.

He doth not always goe up to the holy table. He kneeleth not at burials.

None have received the sacrament on the day of their marriage. They write not names of strange preachers down. The 27th of March is not kept.

Noe women go up to the chancell.

WENTWORTH.

Easter Quarter Bill, oīa bene.

Visitation Quarter Bill, oīa bene.

Midsomer Bill, oīa bene.

Michaelmas Bill, 1638.

Thomas Reeve for not paying his rate.

Visitation Bill, pro Episcopo.

No stepps, assents or railes. [No other presentments].•

WITCHFORD.

Visitation Bill, 1638.

Wee present Richard Michell for departing out of church on the last Sunday and came not in againe.

Midsomer Bill, 1638.

We have not the booke of homilies nor convenient communion table.

There wanteth a cloth or cushion for the pulpitt.

Michaelmas Bill, 1638.

We want a raile at our coīon table.

The seats in the church are not paved. No hood.

The seats in the chancell not decent.

ELM.

Christmas Bill, 1637.

Wee present that the old table of marriage is decaid and soe soone as shall conveniently may be, a new shall be provided.

Wee present W^m Wilkin of Outwell for not paying his assessment towards the repaire of the church being due anno 1636 (Others of Upwell, Emneth and March for the same.)

Wee present the minister for not wearinge a hood, contrary to the 24th article.

Likewise for not catechizing the youths of our parish excepting in lent tyme.

Wee p. that the leads of our chancell are in great decay and except some strict course be taken will not be amended, it raines in uppon the communion table. Mr. Nichols of Rockland by Norwich is parson, Edmund Scotten an excommunicate person his farmour, and Francis Perkins, Scotten's brother in law a poore fellow is his subfarmer it is said.

Michaelmas, 1638.

We present widow Agnes Crowe for her unquiett behaviour in disturbing the wife of John Marshall, sitting with her in the same seate soe yt she was constrained to forsake her seate. We present Jo Crane miller for grindinge upon a Sunday.

Visitation Bill pro Episcopo, 1638.

Noe railles at the communion table.

No table of marriage or booke for strange preacher.

The Parsonage house is quite demolished.

Their graves not sixe foote deep.

Mr. John Hubbert erected a new pew in our church and other pews by Mr. Balam (monit gard: that if after a month there is noe order to the contrary, the seat to be cutt downe.)

No terrier of glebe land.

The minister is not licensed so farr as the churchwardens know, and they have no hood.

The minister doth not observe the orders mentioned in the 6th article concerning ministers.

He taketh not the child in his hands.

The sacrament hath not been administered at marriages.

The last churchwardens have not passed their account.

They have not gathered money on communion dayes.

The woemen doe not goe up to the chancell to give thanks after child birth.

Wee present Richard Sparrow the sexton for takeing more than his accustomed fees for a grave makeing and ringing the bell.

The archdeacon never visited them.

Mr. Daniel Nicholls, Rector, 17 Dec. ult., Mr. Hitch, procurator. Mie Nicholls exhibiat cert de reparatione . . . that it is for ye underpinning, thatching and timber worke (saving ye bound couples) sufficiently repaired cer' etiam eidem de reparatione cancelli.

Michaelmas, 1639.

John Crane, miller for grinding upon the Sunday.

Mr. Nicolls leave word at Mr. Hitch his house in Elie for Nicolls appearance at next court.

The Parsonage house is quite demolished.

Tho^s Cooledge of March for not payeing his acreshott for wch he hath bein formerly presented.

Xtmas, 1639.

Robert Browne of Emneth for dikeing upon Alhallows day last past, comonly called All Saints day.

EMNETH.

Xtmas, 1639.

Nicholas Wharle for annoying the church on Sundays with his doggs.

Justinian Greshop for saying that he had lyen with the woman servant of William Farlymise of Walpoole above 20^{tie} tymes.

We present that contrary to the 29th article, our minister hath forborne to denounce Tho. Lewis jun^r to be excōicate because no aggravation came down against him as against others.

That the pulpett and ye seate standing in the north side of the church, the sunne lyes much upon it and it would stand better on the south side as it may please our chancellor to appoint the place.

The parsonage barne is part of it downe and the rest of it is in great decay.

Wee present that Sir Tho^s Hewar, Kt. deceased 8 yeares since gave a legacie of £20 to be disposed of to the good of the poore at the discretion of the minister and churchwardens, it is in Mr. Evered Buckworth's hands of Wisbech the elder Esquire his executor, never paid.

Wee present John Madeaken that was presented in the last bill for not comeing to church, but what religion he is of wee know not.

Wee present that Tho. Lewis, jun. doth not live with his wife being married as he ought to doe, but he lives with his father at Emny and shee at Upwell.

Wee say that there are three pews, one in the northchancell in which nobody sits, one in the north isle that is toe high, and one in the south side of the church. Thomas Squire sitts

in the pew on the north side, M^{rs} Oxburrow sits in that of the south side.

We present Robert Chatterton apparitor for citeinge one M^{rs} Bowerman, a midwife to the court and after took a bribe to free her.

Michaelmas Bill, 1638.

Wee present Richard Page for carrienge a piece of wood in a whelebarrow through the Towne on a Sunday after eveninge prayer.

John Barker for sleeping in the church in evening prayer tyme.
Frances Archall for not keepinge the church as shee ought.

Visitation Bill, Pro Episcopo.

John Madeakin hath abstained from church these 2 years.
They have not the book for the 5th of November and the 27th of March.

Noe raile of wood or other enclosure.

The minister turneth his face when he kneeleth toward the South.

Part of the Parsonage house is fallen down and in greate decay by defalt of Mr. Nicholls the Parson.

Mrs. Oxborrow and Tho^s Squire for high pews.

A house and barne decayed belonging to the Parsonage.

The minister readeth not the coion service at the coion table.
He useth not the form of prayer prescribed by the book of articles.

He hath no hood.

He catechizeth at noe tyme but in lent.

The order of service is not read for the 5th of November.

The wife of Tho^s Bowerman a midwife licensed.

LEVERINGTON.

Visitation Bill, 1638, Archiepiscopi.

Wee present John Crosse for haveing set up a seat to the hindrance of many of the parishioners their of the minister in his seate and he having twice made the seate lower and once narrower yet it still hindereth the prospect of the people.

Visitation Bill, Pro Episcopo, 1638.

There is 2 godfathers and 2 godmothers for both male and female.

No stepps nor raile to the coion table.

The minister turneth his face when he kneeleth to the west.

No booke to write strange preachers names.

The chancell wants paving and some of the churchwindows are stopped upp.

Mr. Bayley did strike one Thomas Hargrave in the church upon a Sunday and putteth cattell in the churchyard, and comparet dictus Bayley et fatetur that the said Hargrave misbehaving himself by laughing he being neere him gave him a little stroake on his head

Alexander Walker clarke, Jeffery Johnson sexton and Richard Waggleworth, for proclaiming lost goods in the churchyard. Mr. Edw. Claxton serveth the cure to the chappell of Ease, but whether it be consecrated wee know not.

Our minister preacheth not in a surplisse. [He sayeth that since the visitation he hath done it.]

Mr W^m Bayley readeth prayers being neither minister nor decon. [His father appears and allegeth that the scarsitie of ministers to officiate was such at the time of his sickness and ye neighbour ministers, that he could not help it.]

The minister doth not reade ye second service and beginneth his sermon after the gospell neither doth he after sermon read the remainder of divine service.

Our minister doth not read service on every day of the weeke nor on Wednesdays and Fridays.

Our minister doth not were the surplisse att burials, churchings and christenings. He doth not catechize every Sunday [Comparet and allegat that saving ye coion daes and 3 sundaies in advent, which he omitteth because none come to be catechized.]

Our minister doth not goe to the coion table at the tyme of marriage with the parties married. He kneeleth not at burials.

Mr. Bradley who lives at Welney no licensed preacher that preached at our church by Mr. Bayley's direction [Comparet Mr Bayly et allegat quod credit that he is a licensed preacher.]

None yet received the coion at their marriage.

Many parishioners are absent from prayers on holy days.

The clarke, Alexander Walter, readeth false many times.

Tho^s Crosse } gard, comparet et monit ad reformand
James Hargrave } juxta ordinac Episcopi.

No Litany on Sundayes since ye episcopal visitation.

The cleark goes up to ye holy Table and kneeles at ye south end thereof.

M^r Bayly sonne of ye Rector there being noe priest read prair notwithstanding hee was intreated by ye churchwardens to desist from so doing.

M^r Baley saith that he hath not putt any cattell into ye churchyard this 20 yeare and further alleageth that hee letteth the churchyard to ye parishioners there and ye cattell wch were putt in are by them.

Visitation Bill, 1638.

The armour and ladders placed in the church [dñs monuit that they remove them out and not to place them in the church till they have order from the Bpp or other lawfull authority.]

Many parishioners are absent from prayers on holy days.

Xtmas, 1638.

We have not the 2 bookes for the 5th of November, nor the 27 of March.

Wee have no stepps or assents to the coion table.

No table of degrees of marriage. The desk to be removed.

The seats are not all boarded or paved.

A new seate built in the church by John Hawkin.

Annuncon Bill, 1639.

Wee present that our parson M^r Bayley doth not in the Register putt in the name of the mother of every child as is baptized since September last according to the articles.

NEWTON.

Visitation Bill, Pro Episcopo.

Noe raile to ye coion table.

The minister kneeleth with his face towards the South.

Noe cover for their coion cupp and want a chest.

The clothes are carried and fetched from M^r Colviles every Sunday.

Noe paper booke to write strange preachers.

Rose Lister for annoying the churchyard fences with her cattell.

Three close pews in their church, 2 built by M^r Colville, the 3rd by Mr. Chadd which are too high.

Thomas Davie clerke who writeth himself soe and affirmeth he hath taken the order of a deacon, but his calling is a farmour or layman. [Citetur—comparet et fatetur se admissit diacon' per Tho. Petriburgensis 24 Dec. 1625, and that he was curate at that time to Dr. Wright, Rector of Doddington, et petiit se referre ad episcopam unde dominus monuit that he cease to behave himself as a farmour or layman till he obtain license to ye contrary.]

Many parishioners come late to church.

Nathan Drew for his default contrary to the 6th article concerning churchwarden.

Mr D^r Benefield Rector non comparet et comparet Tho. David et allegat that D^r Bemfield had a fitt of an ague on Saturday last and that he cannot come without damages to his health.

PARSON DROVE.

Michaelmas Bill, 1638.

Wee present Elizabeth Abbye, the wife of John Abbye for taking upon her the arte of a midwife not havinge a lycense from the court. [Warned that at the next court she exhibite a certificate of her abstaining from ye execution of the office of a midwife.]

Visitation Bill Pro Episcopo.

Sometime the minister doth not weare the surplisse in Baptisme [Comparet et fatetur that before the visitation he hath omitted it, et allegat that since hee hath strictly observed].

It is usual to have 2 godfathers and 2 godmothers, to male and female.

They have not the 2 books of Homilies nor for the 5th of November nor the 27th of March.

No steps nor raile to the communion table.

O^r minister turneth his face to the west when he kneeleth.

Wee have noe paper booke for strange preachers.

No terriar of glebe land.

The minister preacheth in his gowne and cassock.

He doth not read the coïon service at the coïon table, neither doth begin his sermon immediately after the Nicene creed.

Our minister doth conclude in the pulpitt with a short prayer and doth dismisse the people with the blessinge.

He doth not read the rest of divine service after the sermon.
 He doth not reade prayers on Wednesdays, Fridays, nor St.
 Pauls and St. Barnabas dayes.

Wee have not yet used to stand at the Gloria Patri.

Our minister doth often omitt the wearing of the surplesse.

He taketh not the child in his hands at baptism.

He doth not kneel at burials.

The churchwarden do not gather the almes at Communions.

The 5th of November and 27th of March are not kept.

It is not usual for women that are churched to goe to the
 coion table.

TIDD ST. EGIDII.

Visitation Bill, 1638.

Wee present Cornelius Eager and Elizabeth Wilson heretofore
 for a notorius crime of incontinence and the said Elizabeth is
 dismissed upon her purgation which yett wee verily believe
 to be guilty of the crime and doe marvell at the bouldness
 of her compurgators for takeing so rash an oath.

Visitation Bill, Pro Episcopo, 1638.

Noe carpett nor raile for the coion table.

Our minister turneth his face to the west when he kneeleth.
 noe poore man's box.

The chest for the church utensils is decayed.

The women's christian names are not expressed, they want
 a table of the degrees of marriage.

The churchyard fence is in decay. There is a dore opening
 into the churchyard from W^m Watkinson's house, whereby
 his pigges come into the churchyard and the graves are rooted
 up.

Edward Whittrat refuseth to give the sexton his accustomed
 wages.

Wee present Ann the wife of Robert Whittrat for scoffing
 at an exhortation made by the minister in his sermon.

Robert Whittratt and his wife, nor Edw. Whittratt nor his
 wife were att divine service nor sermon neither forenoon nor
 afternoone the 30th of September.

WITLESEY ST. ANDREE.

Visitation Bill, 1638.

Wee present our curate is newly come unto us and intendeth to take lycense for teaching of the schoole as soon as may be. Wee present that John Wright standeth susp. but who he is wee cannot distinguish because wee have soe many of that name.

Wee present Alice Smales for incontinence with a man to her unknowne as she saith, this she herselfe confessed in her sickness.

Wee present Michael Marriot singleman and Agnes England widdow upon suspition of incontinence, he hath confessed publiccally she is his wife but for marriage, and the wife of one Thomas Howton calling very early at the windowes to speak with her saw the said Marriot in bedd and the widdow standing by him in her smock, this she reports, the said Marriot and the widdow ly in two roomes close together

Midsomer Bill, 1638.

Elizab. Richards, obstetrix.

Thomasina wife of Humphrey Wilbore hath no licence and hath practised this 20 yeares.

Visitation Bill, 1638.

No raile to the coion table. No terrier.

Midsomer, 1639.

James Brace for carrying about and selling of bread upon a Sunday.

WITLESEY ST. MARIE.

Easter, 1638.

Wee present Francis Deacon for absenting himselfe from church. upon the feast dayes of St. Mathias and Candlemas day.

Visitation Bill, Pro Episcopo, 1638.

No raile to the coion table.

The minister turneth his face when he kneeleth in the desk westward.

The Christen names of the mother have not been registered as yet.

A dore lately made into the churchyard by the Lady Hatton.

One great pew built by the Lady Hatton and others in the body of the church to place her servants near her.

No terrier of their glebe lands.

Wee present Thomas Rainsforth sonne in law to Thomas Wright and Richard Routhorne for refusing to come to be catechised.

Ralph Burnham did prophane the Sunday by unloading his cart and making up his cart before morning prayer.

WISBECH ST. MARIE.

Easter Bill, 1638.

Wee present M^r Miller Reader of Guyherne for servinge the cure in our parish church of Wisbech St. Maries not being lawfully licensed thereunto upon the Sunday after Easter.

Visitation Bill, 1638, pro Archiepiscopo.

Wee present that there wanteth a hood, which we purpose to have with the first.

Michaelmas Bill, 1638.

Wee present the vicar for not having prayers the 9th day of September being Sunday.

For not having a minister to baptise 2 children the 16th Sept. being Sunday; for not having prayers the 23rd day of September being Sunday, and there was a child to be baptized and we by the neighbours did heare that he did wish that the child should be carried back againe to the chappell of Murrow and there to be baptized, and it was baptized in a private house.

Visitation Bill pro Episcopo, 1638.

They have 2 godfathers and 2 godmothers both for male and female.

They have not the booke of constitutions or for the 27th of March.

No rayle for the coion table.

The minister turneth his face to the west when he kneeleth in his deske.

The name of the mother is not registered.

The vicarage house is in good repair.

M^r Edward Furnis our vicar receives the proffitts but doth not serve our cure well, sometimes we have prayers on Sundayes and sometimes not.

We have no terrier.

Wee have oftentimes neither sermon nor service on the Sunday nor are their any homilies read at any tyme [comparet et negat sed allegat that hee being very ill and his curate at Peterborough to be made a priest there was at one time noe sermon or service on Sunday.]

Our minister does presently after sermon dismisse the people in the pullpitt not reading the rest of the prayers.

No prayers at all on the weeke dayes Wednesdays or Frydayes. Our minister did neglect to baptise 2 children the 16th of September.

He doth not catechise the youth.

No coïon at marriages.

Our minister neglected to burie a course, notice being given him thereof.

He doth not declare fasting dayes. Our vicarage house is out of reparaire. He doth not read the cannons once a year.

No booke for strange preachers. The churchwardens do not gather the peoples alms. The 27th of March is not kept.

Wee have no kneeling at burialls.

Women goe not up to the coïon table.

Annis Leaves, midwife.

WISBECH ST. PETER'S.

William Jarmans butcher useth to sell meate on Sundayes before prayers.

Thomas Harrison do.

Easter Quarter Bill, 1638.

Wee present Richard Love for makeing water in the church in the tyme of divine service.

Wee present one Coe servant at Mr. Loves is commonly defamed for frequenting the house and keepeing company with the wife of Richard Browne miller.

We present that Katherine the wife of John Everitt refusing to live with him doth separate herselfe altogether from him on occasion given by him [saith that he hath now no hous but liveth with his father.]

Visitation Quarter Bill, 1638.

We present that there is not a booke of cannons ecclesiastical, but one shall be speedily provided,

Our minister doth not catechise all the yeare, but only in Lent tyme.

Our booke of homilies is decayed, but we intend to buy a new one.

Our parsonage house is ruinated and out of repair.

We have 2 old chests but not to be used and therefore the new church wardens purpose to buy them and that speedily.

Michaelmas Bill.

Francis Arton, George Langley, Perragreen Wentworth recusants for not comeing to church.

Rachell, the wife of John Piggott, Bridgett, the wife of Richard Wigglesworth of Leverington and Margaret the now wife of Robert Peachie for drinking during the time of divine service in the house of W^m Wilkin bailiffe whome wee doe likewise present for suffering the same abuse.

Wee present Elizab. Perrie, Margaret Feild, Elizab. Crisp, and our clarks daughter servant in the house of old M^r Tho. Love for being sporting att the bowling greene in time of divine service.

Durance Cooper for trimming on the Sabbath day by information of John Johnson, barber.

Wee present the wife of one Robert Gynn for not comeing to church.

The Parsonage house not being built but lyeth waste and the ground ruinate.

We present the chancell for not being paved, it being the Commuon Chancell.

John Everett and Katherine his wife for not living together. Nicholas Browne being an excōicate person and not seeking to be absolved and for keeping the said Katherine wife of Jo. Everitt in his house from her husband.

M^r Stacie keeper of the sluice for company in his house both in tyme of divine service and sermon tyme.

Richard Love for sleeping usually in church. James Whinnell for the like.

Katherine wife of Robert Welby for being contentious for her seate in church.

Emma wife of M^r Kerriforth for the like.

John Buson for not paieing to the repair of the church. Richard Coe likewise.

Visitation Bill, Pro Episcopo, 1638.

Unlawful meetings and conventicles have been at the house of one Tho. Bouth, late deceased and at the Castle as is reported. [Rowland Bradford now liveth there.]

Francis Arton, George Langley, and Peregreene Wentworth for their offence contrary to the first chapter.

There were 2 godfathers and 2 godmothers contrary to the articles.

Wee are informed the coion hath beine received sitting.

Part of the chancell unpaved.

Noe booke of homilies, nor the prayer for 27th March.

They are altogether defective in the 3rd article of the 3rd chapter save only a coion table, a diaper cloth and an old carpett.

A convenient seate standing in the body of the church, but his face turnes towards the west. [to turn it.]

We want a poor man's box and a chest for church ornaments.

No paper booke for strange preachers.

Bucketts and ladders for the town use are kept in the church.

Wee present John Brison, Richard Coe and Robert Lawson for refusing to pay their rates to the church. Brison 7^s, Coe 2^s, Lawson 3^s 4^d.

The churching seat under the pulpitt doth somewhat incroach upon the middle alley.

Galleries built in the church by Robert Thory and Edward Crosse.

Stones sett up att grave ends by authoritie of the friends of the deceased.

No terrier of glebe land.

Our Curate preacheth not in his hood.

Our vicar doth serve 2 cures, the one 2 miles from the other.

Prayers have sometimes been said by the clerke.

Minister hath offended contrary to 15th article of the 4th chapter.

No catechising but in Lent. No sermons in the afternoone.

The administration of the sacrament is not performed according to the 24th article of the 4th chapter.

The 26th article altogether neglected.

Kneeling at burials neglected.

The cannons were never read in our church.

The 29th article the minister hath partly performed and partly neglected.

The 43rd article is altogether neglected.

No collection for the poore at coïoñs.

The 27th of March is not kept. Godfrey Butler Chirurgion et Phisition.

By command of the vicar the bell is not rung for the departure of anyone from 8 in the evening till 4 in the morning.

Assemblies there are contrary to the 4th article of the 9th chapter.

Michaelmas, 1639.

William Buck for making water in church in the time of divine service.

A. Gibbons, Ely Episcopal Records, p. 87.

DOCUMENT No. 5.

THE PETITION AGAINST BISHOP WREN.

Matthew Wren was translated from Norwich to Ely in May, 1638. He brought with him the reputation of being an uncompromising enemy of Puritanism to a county where many of the inhabitants were of that way of thinking. But, courageous and sincere in his belief, he did not hesitate to hold his primary visitation, and to start the sweeping away of Puritanism in Cambridge-shire. Such things had to be endured, but were not forgotten, and as soon as the impeachment of Laud was mooted, a petition was sent up to Parliament from this county, charging their bishop with fostering idolatry and superstition. It was signed by hundreds, gentry, clergy, yeomen and peasants. This petition still exists in a volume in the British Museum library numbered *Egerton MS.* 1048. It consists of five parts. (1) The articles complained of against Wren. (2-5) Four copies of a petition to Parliament. These are all on parchment. To each copy of the petition is attached a paper containing signatures, there must be a thousand or more.

The petitions are united end to end, making a document eighteen inches wide and several feet long.

No residences are given, but from a comparison with the Subsidy Roll of 1640 it seems that the signatories come from the west side of the county only.

Petition No. 1 was signed in Cambridge.

- „ 2 contains names from the hundreds of Chesterton, Northstowe and Papworth.
- „ 3 was started at Meldreth and contains names from the hundreds of Armingford, Longstow, Wetherly and Triplow.
- „ 4 contains many names from Eversden, Toft and Kingston.

It might be supposed, judging only from some of the complaints against Wren, that he had invented the visitation. But visitations had been going on for centuries, long before the reformation. The "quarter bills" of the churchwardens occur in a fifteenth century Ely visitation register. And as a matter of fact, Wrens' questions are only an elaboration of the injunctions of Queen Elizabeth, the advertisements of Archbishop Parker, and the Articles of Bishop Cox of Ely, 1571.

I THE ARTICLES COMPLAINED OF AGAINST WREN

The parchment in which the articles complained of against Wren are written has been injured by damp, so that part of the heading and the ends of most of the lines are illegible.

AND DIOCESE OF ELIE.

- 1 A certaine Booke of Visitatorie articles to the number of one hundred fortie and seaven w^{ch} we are enforced upon us in the yeare Bishopp of Elie whereuppon the churchwardens and other officers weare required by oathe to make true . . . advancem^t of Romish superstition and to the hinderance of the power and progresse of Religion, some to the encourageing . . . pressing the reading of the booke of sports and recreacoñs strengthened by the Bishopp's owne personall example in bowling and . . . in the afternoone and catechising if it be (as the article phraseth it) sermonise, Add to this the strict pressing of the last . . . of our now dread sov^raigne touching the wakes and such like feasts (as they are called wth us) and in that addition stiled the ffeast of the . . . whereby the comoñ prophanacoñ of the Lord's daie wth beastlie drunkennes lascivious dauncings, quarrellings and fightings and mans . . . greife of all religious harts amongst us) hath been exceedingly encouraged, whereas we cannot conceive y^t ever the chr . . . wth such insolencies as these, w^{ch} more suit wth dedicacoñs of Temples to Bacchus and Venus then to the service of Almighty God. . . consciences to the impoverishing yo^r petitioners and the enriching of Ecclesiastical officers.
- 2 The Bishop hath charged upon us three or foure supernumerarie officers for his visitacoñ whom he would have to be chief gentle . . . everie parish whom he called assistants besides the ordinarie churchwardens and sidesmen whose attendance at his Visitacoñ increase . . . besides the particular trouble and vexation of the said pties, and the ensnaring and burthening of their consciences by takeing the oath for presenting . . . articles aforesaid, some whereof refuseinge to take the same oath have been excomuñicated.
- 3 That by reason of the said articles, ministers, churchwardens, sidesmen, assistants, midwives and divers others have been forced to . . . ecclesiastical censures to neglect their callings and to spend their estates contrarie to the lawes of his Kingdome haveing . . . settled law of this Realme nor anie comañd of God.

- 4 The infinite number of matters for w^{ch} we are dailie presented into the spiritual courts, the intollerable, illegull fees w^{ch} are exacted . . . required noe excuse either by sicknes w^{ch} is God's hand, or by the public busines of the Kingdome at the Assises and Sessions . . . unless the parties paie unreasonable fees and also y^t the said Ecclesiasticall officers regarding what profit they reape by these oppressions take . . . oftener then they have used to doe heretofore, and all these in those late troublesome times, when the countrie hath been burthened with greate and unusual . . . affaires of the comonwealth w^{ch} being pleaded by some poore farmors before Doct^r Eden, he replied unto them that they should take their lease at lower rates, or putt those charges upon their Landlords as not being willing to abate anie of the fees, whereby he hath advanced himself to a vast estate . . . content wth his salarie w^{ch} auncientlie the Bishop of this diocesse has allowed the Chancellor for the execucoñ . . . unfit to allow as wee conceive.
- 5 The setting up of o^r communion Tables altarwise, the railing of them in the article requiring that the said railes should . . . the mounting up of an ascent of divers stepps, newlie made by the authoritie aforesaid wth freestone, and soe advanceing of our table to . . . high altar and the charge of all these things (being wth in the chancell) levied by strict order upon the parishes whereas the chancell properly ought to belong to the Rector, w^{ch} charges together wth the expenses of our manie parish officers attending sometimes three or foure daies both horse and man upon the busines of the visitacoñ together wth all other fees to ecclesiastical courts have in some of our parishes in one year exceded the burthen of Shipmoney and all . . . expenses whatsoever.
- 6 Pluralities of Benefices, nonresidencie wherein some of the Incumbents seldome preach themselves, but procure anie ignorant minister such as they maie hire . . . rates and these comonlie verie turbulent and vexatious persons and most forward in pressing these late superstition innovacoñs to officiate in their . . . whereby we are deprived of those three ends for w^{ch} we conceive they enjoy their Tyth and gleabe and other profitts; i. by their doctrine to instruct us, secondlie . . . conversacoñ to goe before us and give light unto us. Thirdly, by . . . to give us example to doe the like.

- 7 Many of o^r Vicarages issuing out of the Rectories belonging to the Bishop or cathedral church of Elye or some colledges in Cambridge are of verie small value many of them under twentie pounds per annum and consequentlie suche . . . and sufficient ministers will not accept off whereby it necessarlie followeth by . . . ence we finde) y^t our whole countie is full of ignorante and proph . . . ns and manie disorders although liveing soo. . . . place w^{ch} shoulde . . . piety and civilitie weare it so well ordered as it ought to be.
- 8 . . . partie whereof there are manie in o^r diocesse have . . . expectation of y^t revolt of o^r church to . . . conceive by reason of these late popish innovacoñs introduced by y^e Bishop and others.
- 9 . . . all or some of these former grievances, divers farmors have left the countrie and (? sold) their (? lands) and stock wth great losse . . . they might inhabit . . . wth more peace and comfort then they could enjoy wth us.
- 10 That article 32 of chapter 4 in the Bishopp's Booke herewth presented y^t presumeth to interdict ye ordinaire ? calling of . . . at o^r tables whereas the . . . (? commandeth to) . . . his law when we sett downe and when we arise up and for this dutie so exercised some have been . . . and . . . before the Ecclesiastical Court which we take to be a more de . . . prophane interdicoñ of godlie and christian discourse (being in our private house) then ever, issued forth against the crestians under the tyrannical (whether the word is "Nero" or "Trajan" or something else is uncertain) persicutions.
- 11 The intollerable exactions upon probate and wills and taking out letter of administrations, some poor men haveing . . . Mr. Tabore ?5^{li} all debts paid have been caused to paie thirtie or fortie shillings for the said letters.
- 12 Pictures of the Trinitie in many churches of this diocese and the picture of the blessed virgin Marie and other idolatious pictures.
- 13 Apparitors comeing to take the keyes of our churches from the sexton and upon . . . also they present women for teaching schoole and threaten the churchwardens for not presenting the same.

VISITATION RETURNS

PETITION NO. I. (*see Collotype*)

This document is so plainly written that it has not been thought necessary to turn the collotype into print. It will be noticed that the petitioners blame the Bishop, his Chancellor, Dr. Eden, his register, John Tabor and their underlings impartially for the iniuries done to their estates and consciences. It will be noticed that amongst the signatures are the names of many families who became protestant nonconformists in the next reign, such as Almond, Blackley, Ibbott, Kitchingman, Jenkinson and Fortune. But there are others who were considered royalists. Such as Thomas Pychard, of Trumpington, who was sheriff in 1639, Edward Clench, John Ewin, Edward Potto and Robert Crane. The name of no incumbent of a parish church in Cambridge has been noticed.

DOCUMENT No. 6.

These are abstracts of Churchwardens returns in 1662 for Hungry Hatley, Dry Drayton, Histon, Madingley, Chesterton. These returns together with those for Longstanton, Milton, Oakington and Wentworth, are noted in Gibbons' *Ely Episcopal Records*, p. 56.

Other returns discovered by the writer amongst unsorted MSS. have been added to the above: Borough Green, 1663, Haslingfield, 1663, Horseheath, 1663, Histon St. Audrey, 1664.

The original documents are so wordy they have had to be considerably cut down. When the words "as before" occurs, it means that what is left out will be found under the corresponding article in the return for St. Edward's, Cambridge. With regard to the state of the church fabric and furniture described in the 1662 returns, we may be sure that if a defect was owned to, it was really there; but whether everything was in such good order as certified, we may doubt. If the returns for 1665 in the muniment room at Ely or those for 1685 printed in *Camb. Antiq. Soc. Proc.*, Vol. 3, p. 323, etc., are examined, it will be found that the Archdeacon himself found many defects. Thus at Histon in 1665 a new Chalice and patten was required. At Madingley the "eldern" about the church required to be cut down. At Dry Drayton, a new cover was ordered for the font, the bible was to be newly bound, three keys were to be made for the chest and the chancel leads mended. In 1685 there are frequent complaints of defects in roofs, windows, seats and floors, and most of the fonts were foul.

It will be noticed that the holy table was still in the body of the chancel, its length east and west, at Dry Drayton, Histon and Madingley. At these places the incumbents who had served during the commonwealth were still in possession. Edward Aungier was at Drayton from 1633 till his death in 1665. William Rannew was at Madingley 1628-1663. John Ashley, ordained by the Bishop of Lincoln in 1645, was appointed to Histon after the ejection of a royalist, about 1646. He was not properly instituted by the the Bishop until September 1662. These men, together with John Skelton of Hatley St. George, who held that benefice from 1620 to 1665, must have swallowed the Solemn League and Covenant in 1646, and renounced it before the whole congregation in 1662, as is definitely stated in the case of Aunger. The position of the

holy table would not be likely to be of much moment to a " Vicar of Bray." In every church the table was probably moved westward in 1646 if not before. Whether John Skelton was able to keep his altar in its proper position, with the rails and steps intact during the troubles, we do not know. If not, he had been quick after the Restoration, to restore the position of 1640.

In several cases it is stated that rebel soldiers had carried away the altar rails, the book of canons, the surplice and the hood. Edward Aunger had kept his forty-year-old surplice, but had lost his hood.

HUNGRY HATLEY, VISITATION BILL, 1662.

Chap. I Concerninge Religious Doctrine and Church Government.

- 1 Imprimis. There are none in o^r parishe or resortinge thereunto who att any tyme have published or doe publishe or maintaine any heresie or any eroneous or false opinion contrary to the faith of Christ. Nor any who dōe deny or Impunge any of the 39 Articles of Religion agreed upon in Año 1562 and established in the Church of England. And the King's Ma^{ties} declaracoñ prefixed before the said Articles concerninge the setlinge of the questions late in difference is duely observed by all within o^r p^{ar}ishe accordinge to his Ma^{ties} Commandment.
- 2 None in o^r parishe have denied or perswaded any other to deny the King's Ma^{ties} Authority and Supremacy, in Causes Ecclesiasticall wthin this Realme.
- 3 None have affirmed that the forme of Consecrateinge Bishops and making priests and Deacons; as it is now used in the Church of England is not holy right true and lawfull.
- 4 None have been or are suspected to have been present att any unlawfull Conventicles under colour or pretence of anie exercise of religion.
- 5 Wee present John St. George the elder Esquire, Mary his daughter, Fraunces St. George Widdow Popishe Recusants.
Also we present Mathew Blowfeild and Mary his wife and Susana a sojourner wth them, Popish Recusants.
Also we present Mr. Henry St. George who is a resorter to o^r parishe and doth Refuse to Repayre to Church.
Wee have no factious Separatists in o^r parishe Or any that sell publishe or disperse or Conveighe to others any

superstitious seditious or such materiall Bookes Libells or Writings touching the Religion State or Ecclesiasticall government of this Kingdome of England.

6 There are none in o^r parish have spoken.—As before.

Chap. 2 Concerning publicke prayer and the Administration of the holy Sacraments, etc.

- 1 There are none in o^r parishe that have caused procured or maintained anie minister to say any Comon or publike prayer or to Administer the Sacrament of Baptisme or the Lord's Supper otherwise or in anie other manner then is mentioned in the Book of Comon prayer. Nor that have Interrupted.—As before.
- 2 The sacrament of Baptism is highly and duly administered.—As before.
- 3 The Administracon of the sacramant of Baptisme.—As before.
- 4 The Sacrament of Baptism hath not bin refused.—As before.
- 5 The parents of the Children to be baptised have not at any time bin admitted to be Godfathers nor Godmothers to the same in our parish. Neither have anie been admitted to be Godfathers or Godmothers to anie Childe before they had Received the holy Comunion; Neither have there been admitted more or lesse then 2 godfathers and 1 godmother for a Male Childe, and 2 Godmothers 1 Godfather for a female, Neither have any Godfathers or Godmothers used.—As before.
- 6 There have not any Children bin baptized in any private houses wthin our parishe; nor by any Lay person, Midwife, nor Popish priest nor by any other then our owne Minister.
- 7 Susan, the daughter of Mathew and Mary Blowfield Popish Recusants, was baptized publicly in our parishe Church by John Woolderidge Vicar of Gamblingay.
- 8 The blessed Sacrament of the Lord's supper.—As before.
- 9 The said blessed Sacrament is deliv^red unto and Received by all o^r parishioners devoutly and humbly kneeling upon their knees in plaine and open view without Collusion or hipocrisy.
- 10 There have none in o^r parishe.—As before.
- 11 There have not been any in our parish debarred from the said Holy Comunion.

"As before" means see the corresponding article in the St. Edward's parish return.

Chap. 3. Concerninge the Church, the furniture and possessions thereof.

- 1 Our Parish Church and Chancell is now standing and in use. And the same is not demolished nor prophaned in parte nor in whole.
- 2 We have in our Church the whole Bible in the largest volume, of the last Translation, the booke of Comon prayer, well and fayrely bound, and Bishopp Jewell's Workes, alsoe we have the forms of devine service for the fifth of November and for the 27th of March, and the booke of Constitutions or Canons Ecclesiastical.
- 3 Wee have in our parish church a font of stone sett and fastened in the Ancient usual place, whole and cleane and fitt to hold water. A convenient and decent Comunion table, with a carpett of decent greene say w^{ch} Cost Twelve Shillings, and is at this time worth Tenn Shillings, Continually layd thereon att tyme of divine service, and a fayre Lynnen Cloth w^{ch} Cost Tenn Shillings and is now worth Eight Shillings and is continually laid thereon att the tyme of Administratinge the Comunion, and o^r Comunion table is soe Conveniently placed that the minister may be well heard in his Administracon and the greatest number may Reverently Comunicate standing at the East end of the Chancell and the ends thereof are placed North and South, with stepps and Ascents thereunto. There are none in o^r parish that doe use it unrev^tently by leaning or sitting on it, throwing hatts or writinge on it nor any prophane use, Wee have alsoe a decent Raile of wood placed handsomely aboute the stepps before the holy table neere one yard high reaching from the North wall to the South with a convenient doore before the same table, with Pillars and Ballisters close. The Ten Comandments are sett upp in o^r parishe Church Where the people may read them, and other Chosen sentences are written upon the walls of o^r said Church in places convenient.
- 4 Wee have in o^r Church a convenient seat for o^r Minister to read divine service in adjoining the Chauncell where the minister kneels with his face to the west, with a pulpitt thereunto adjoyninge (but neither Cloth nor Cushion). Wee have a comely Surplice which cost three shillings four pence by the yard and we have had same eight yeares. Wee have

also a faire Comunion Cupp of Silver, and a cover agreeable thereunto and alsoe a flagon of pewter wth other things and ornaments necessary for the Cellebracon of Divine Service, and administration of the Sacrament, And a chest with three locks and keyes unto it for the keepinge of the bookes and Comunion vessells and Ornaments of the Church.

- 5 In the said chest we have a register booke in parchment. Wherein to register the Christenings Weddings and burialls and the same is written and kept in all points according to the Cannon, and the Christian name of the mother as well as of the Father is therein duly registered, and there is a yearly Transcript thereof transmitted to the Bishoppes principal Registry wth a booke of fayre paper wherein every Preacher w^{ch} is a stranger may subscribe his name the day when he preached, etc. Wee have also a table of the degrees wherein by law men are prohibited to mary.
- 6 Our Church wth the Chauncell thereof are in good repayre, but the parsonage barn is out of repaire by the default of John Skelton Rector, And O^r Church and Chauncell are employed to the right holy use, and decently kept as well within as without, and the seats therein are well maintained, and the bottoms boarded, the steeple is in good repaire As for o^r Bells wee have an Order from Doct^r Edens Court for tyme to Amend them* There are two windowes in the Chauncell Clayed upp. The roofe and walls of o^r Church and Chauncell are kept cleane, the whole floore paved plaine and even, And all things therein in Orderley and decent sort, without dust Rubbish or straw, or anythinge that may be noysome or unseemly for the house of God. The Parishioners usinge none but Pesces in their seates.
- 7 Wee have noe Armes furniture for souldiers nor other munition, Ladders Bucketts tymber, nor any other ymplem^{ts} for publike or private use stored nor kept in o^r Church, Steeple, etc.
- 8 Wee have none that refuse to contribute towards the repacoñ of o^r Church, or the provision of such things as belonge thereunto in o^r parishe.
- 9 Our Churchyard is well fenced and kept without abuse, noe person in o^r memory or that wee have heard of hath encroached upon the churchyard. None have used any rude or Insolent

* There were two bells in 1748, *Cole MSS.*

behaviour or prophane talke or any other Rude or Imodest behaviour in either. There is no passage used through the Church, nor comon walking therein nor carryinge of burdens nor playenge of children neither hath there bin any Players feasts Banquetts suppers, etc. nor any other prophane usage suffered to be kept in o^r Church or Churchyard, none do annoy our Churchyard by putting in of Cattle, hanging up of Clouthes, etc., nor by makeinge water therein. The graves therein are made according to the Article, and the bones of the dead are piously used, and the whole consecrated ground is kept free from Swine, &c.

- 10 Wee have noe psons that take upon them wthin the Church or Churchyard to proclaime any sessions, &c., or to warne any Courts, etc., or to Cry any hawkes, etc., or to publishe any precepts, etc., for any Lay occasion or busynes whatsoever.
- 11 Our Churchwarden is Carefull to take order, that noe doggs be att any tyme suffered to come into the Church. Neither doe any of the Inhabitants bring Hawkes into the Church, nor Suffer their doggs to come wth them thither.
- 12 Wee have noe Legacies given to the use and benefit of o^r Church.—As before.
- 13 Our Church is full of an Incumbent, A Parsonage donative.
- 14 There is att Clopton in the parishe of Crawden a Chapple demolished and converted into a private use. It is beyond our memory since it was converted. The converter of it is Jo Stacy a tenant of the Earle of Bedford.
- 15 There have bin noe Pewes Erected nor seates built lately in o^r Church, there is but one Pew in o^r Church, vz Mr. John St. George his pue it is 5 feet high, and all the rest of the seats are uniforme and so ordered that they w^{ch} are in them may all conveniently kneel wth their faces Eastward toward the holy Table and so that men and women do not sit promiscuously together. The midle Alley of the Church nor body of the Chauncell are not built upon in any pte for the settinge upp of seats or for the enlargeinge of any there adjoyninge, Neither are there any seats in the East end nor on either side of the chauncell, But our Chauncell is not divided from the body of the Church.
- 16 The aforesaid Pew is higher than the other seats so that the persons therein are hidden from the face of the congregation. Wee have neither galleryes nor scaffolds in our Church.

- 17 There are neither Tombes nor Monuments for the dead suffered to be erected in o^r parishe, nor meane Toyes nor Childish Gewgawes nor garlands nor other funerall Ensignes, neither is the Churchyard pestered wth frames of wood, piles of bricke, or stones laid over the graves, nor any stones layed att the head and foot of any grave.
- 18 There are none in o^r parishe that have defaced or caused to be defaced or purloyned any Ornaments or Monum^{ts},—As before.
- 19 There hath not any Popish recusants bin buried in o^r Church or Churchyard.
- 20 The Proffitts Tithes and Comodities ecclesiasticall belonging to the parsonage are received by the Incumbent.
- 21 There is noe other Cure annexed to o^r parishe, nor any Chappell of ease belonginge to the same, nor other Chappell or Chappells wthin the precincts of o^r pish. Nor any house or houses whereof any Roome is used for Preachinge or Administringe the holy Comunion.
- 22 Wee have not as yett any Terrire of the Glebe lands Meadows, etc., belonging to our Parsonage but wee will procure it wthin the tyme lymytted.*

Chap. 4. Concerning the Ministers, preachers and Lecturers.

- 1 O^r Parson M^r John Skelton is a M^r of Arts of the university of Cambridge.
- 2 He is a licensed preacher Licensed by the right reverend Father in God Nicholas late Bishoppe of Elye and doth preach either in his owne Cure or att Cockin Hattley, where they have no preacher, once ev^{ry} Sunday for ought wee know, and doth preach in o^r parishe in his Cassocke gowne and Surplice and standinge duringe the same, But as for the Hood we have it not as yett.
- 3 O^r Parson is allways resident wth us upon his benefice.
- 4 Wee present Mr. John Skelton o^r Minister for servinge the Cure at Cockin Hatley in Bedfordshire beinge somethinge more distant from o^r parishe Church then a mile.
- 5 Wee have had none beinge noe Priest or deacon that have presumed att any tyme under pretence of beinge a graduate

* A Terrier at Ely, dated 1639.

- or a scholler of the univ^rsity to Read Comon prayers openly in o^r Church nor to serve the Cure of o^r parishe nor to preach there, nor any deacon not having received the full Order of Priesthood, that hath taken upon him alone to Administer the Comunion in o^r Church.
- 6 Our Minister doth duely read the Comunion Service att the Comunion table and doth begin his sermon always ymediatly after the beliefe called the Niceene Creed, and before his sermon doth Containe himself wthin the brieft forme of prayer w^{ch} is prescribed by the Church in the 55 Cannon Thereby exhortinge the people to joyne wth him in prayer for Christs holy Catholike Church, for the King's most excellent ma^{tie} nameinge him wth his Royall and just Titles, for the Queene, the Prince and the Royall Issue, for the Archbishops and bishops for the Counsell the nobility the magistracy and Comons of the land, and dothe give thanks for the faithfull departed out of this life very briefly and always concludeth wth the Lord's Prayer.
- 7 Our Minister att the Close of his Sermon doth wholly forbear to use any kinde of prayer w^{ch} is prescribed us also to pronounce the blessinge out of the pulpitt. But doth there conclude wth Glory to God the father sone and holy ghost, and then cominge from the Pulpitt att the same place where he left before his sermon, he doth proceed to read the rest of the divine service and at the close of all doth give the blessinge wherewith the Church useth to dismisse the people.
- 8 O^r Minister doth read the Morning and Evening prayer ev^{ry} Sunday and holliday and their Eves, and on all the Wednesdayes and Fridayes according to the forme prescribed in the booke of Comon prayer distinctly and audibly, He doth also read the psalmes and Lessons Collects Epistles and Gospells w^{ch} are appointed, And att the end of ev^{ry} psalme they stand and say Glory be to the Father, etc. Our Minister doth also Read the Contents of ev^{ry} Chapter. After the Lessons he useth the psalmes or hymnes w^{ch} are appointed by the booke of Comon prayer, And doth read the Creed of S^t Athanasius called the Quiconque vult on the dayes appointed, and the Comination on Ash Wednesday And the Letany on Wednesdayes and Fridayes And is in all thinges Conformable to this Article.

- 9 Our Minister as well in preachinge or Readinge doth duely observe the rites and Orders prescribed wthout omission, Addition of any thinge and in the p-forminge of all these he doth never Omitt to weare the surplice.
- 10 O^r Parson hath noe Curate under him, and doth read divine service himself both forenoone and afternoone, and doth Administer both sacraments ev^ry yeare wth the observacon of all such rites and Ceremonyes as are prescribed and that att the least four tymes in the yeare.
- 11 Our Minister doth teach and declare the lawfull Authority which the King hath over the State, both Ecclesiasticall and Civill, and the Just abolishing of all Popery and foreigne power.
- 12 Our minister hath never published in his sermons any doctrine disagreeing from the word of God, nor from the articles of Christian religion agreed on in Anno 1562, Nor taught any thinge.—As before.
- 13 Our Minister doth goe to the Administracon of holy Baptisme allwayes Imediately after the second lesson always asking whether the childe be baptized or noe. He doth take the Childe in his hands and make the sign of the Crosse touching the forehead of the Child in making of it. He doth not any time publicly baptize but in the font, Nor wth any Basin Buckett Payle nor other vessell sett in the font. He hath never deferred or refused to baptize any Infant wthin the parish being in danger of death. Notice thereof being given to him; neither hath any Child died without Baptizm in o^r parishe by his default.—As before.
- 14 Our Minister doth admonishe the people.—As before.
- 15 Our Minister hath not admitted any to Answer as Godfather or Godmother.—As before.
- 16 Our Minister doth ev^ry Sunday before Evening prayer halfe an hour att the least Catachise.—As before.
- 17 Afternoon sermons we have not any, Our Minister doth Catechise by question and answer without any large discourse upon the same.
- 18 Our Minister doth administer the holy Comunion att least thrice ev^ry yeare whereof once att Easter to the parishioners of the age of sixteene years and upwards.

Wee present Dorothy the wife of John St. George the younger Esquire, Thomas St. George and William St. George their sones, and Margarett St. George and Mary St. George their daughters, non-comunicants.

Our Minister doth first receive the same comunion himself kneeling, on ev^ry day that he administreth the same to the others, and doth Administer it to none but such as doe kneele att the receaving thereof, Always using the Words of Institucon accordinge to the booke of Comon prayer wthout Alteracon att ev^ry tyme that the bread and wine is received, deliv^ring the bread and wine to ev^ry Comunicant sev^rally, and with his own hand repeatinge to ev^ry one all the words appointed to be said att the distribution of the body and blood of O^r Lord Jhsus not omittinge any parte of them att any tyme, nor sayinge to many att once, Always givinge warninge to the parishioners publickly in the Church att morninge prayer the Sunday before ev^ry tyme of his Administringe the holy Comunion for their better ppacon thereunto.

- 19 Our Minister hath not Admitted unto holy Comunion.—As before.
- 20 Our Minister doeth not at any time admitt to the Comunion any.—As before.
- 21 Our Minister doth never admitt.—As before.
- 22 Our Minister Churchwardens and Questmen are carefull.—As before.
- 23 Our Minister doth before the sev^rall tymes of Administracon of the Lords Supper Admonishe his parisioners if they have their Consciences troubled to resort to him or some other learned minister and open their greifes that they may receive such ghostly Counsell as their Consciences may be releevd. And by the Minister they may receive the benefitt of Absolucon to the quiett of their Consciences and avoydinge of scruple, and hath not att anytyme by direct or indirect meanes revealed to any pson any Cryme or offence soe comitted to his truth.
- 24 Our Minister hath not att any tyme.—As before.
And doth appoint a comunion att the solempnizacon of mariage and after the gspell doth read that which the Church hath appointed to be read att matrymony.
- 25 Our Minister doth use the forme of thanksgivinge for Women.—As before.

- 26 Our Minister doth looke to the reliefe of the poore.—As before.
- 27 Our Minister doth resort with such as be sick.—As before.
- 28 If any beinge sick.—As before.
- 29 Our Minister hath never refused to bury.—As before.
- 30 Our Minister hath laboured deligently with the Popish Recusants of o^r parishe to reclame them from their errors and is not suspected to favour them.
- 31 Our Minister nor any other in o^r parish.—As before.
- 32 Wee doe not know nor have heard of any.—As before.
- 33 Our Minister doth ev^ry six months.—As before.
- 34 Our Minister hath not bin at any private meetings nor Conventicles.—As before.
- 35 Our Minister upon Sundays.—As before.
- 36 Our Minister doth in the rogation dayes goe the perambulacon.—As before.
- 37 Wee present Mr. John Skelton o^r Parson for not keepinge the parsonage barne in repayre.
- 38 Our Minister hath not taken upon him.—As before.
- 39 Our Minister is studious.—As before. He doth usually weare a gowne wth a standing collar, and sleeves straight att hands. In journeyng he doth weare a Cloake wth sleeves called a Priests Cloake, wthout guards buttons or Cuffs, he doth not att any tyme weare in publike any wrought night capp nor Coife, nor goe abroad in his doublett and hose wthout a Coat or Cassocke, nor weare any light colloured stockinges deepe bands long hayre nor great rufled bootes, nor anie other undecent thinge, neither is he nor his wife excessive in Apparrell.
- Wee p^rsent Mr. John Skelton o^r Minister for not usually wearinge of a Square Capp.
- 40 Our Minister is not suspected nor knowne to have come by nor obtayned his Benefice by any symoniacall Compact whatsoever, nor reputed to be an Incontinent person nor player att the dice nor Cards.
- Wee present Mr. John Skelton o^r Minister for a frequenter of o^r Alehouse.
- 41 Our Minister hath publikely.—As before.
- 42 There are none in o^r pishe.—As before.

- 43 There have none bin Admitted to preach in o^r Church who do not before the Churchwardens subscribe their names in o^r booke for that purpose provided, and the day when he or they preached, and the name of the bishop or Bishops of whom he or they had licence to preach.
- 44 There hath noe preacher.—As before
- 45, 46, 47, 48 and 49 Articles. Wee answer that we have noe Lecturer nor Lecture in o^r parishe nor anythinge done Contrary to the said Articles.
- 50 The psalmes are sunge in o^r Church before the sermon in a grave and decent manner.

Chap. 5. Concerninge Matrymony.

- 1 There are none in o^r parishe.—As before.
- 2 There have none bin maried.—As before.
- 3 There have bin noe p^{ersons} married.—As before.
- 4 There were maried in o^r parishe Edward Rowninge and Christian Symons both of Little Gransden, with a licence upon the 10th day of this Instant January. None have bin maried.—As before.
- Neither hath any licence been granted to any p^{ersons} w^{ch} were not of good state and quality.
- 5 Their have bin no popish Recusants nor their Children maried in o^r parishe.
- 6 There are noe p^{ersons} who have bin lawfully maried that live asunder.
- 7 Wee have none in o^r parishe (which have heretofore bin divorced or not) that keepe Company att bed and board wth any other man or woman, then with the person that he or shee were maryed to.
- 8 Wee have none in o^r parishe.—As before.
- 9 All new maried persons the same day of their mariage have duely received the Comunion.
- 10 There hath nothinge bin accustomed to be said or done in o^r Church Chancell nor Churchyard nor att the Church doore att any mariage neither by the parties themselves nor any other that are present w^{ch} is not p^{re}scribed in the booke of Comon prayer or the Canons of the Church or w^{ch} is Impertinent or uncomely for that busynes.

Chap. 6. Concerninge the Churchwardens and Sidesmen.

- 1 The Churchwardens are Chosen.—As before.
- 2 There have no Churchwardens retayned.—As before.
- 3 Wee have one Assistant in joynt office wth the Churchwardens.
- 4 Our Churchwardens rates for Church uses were the last yeare foure pounds, And as for the p^ticular uses wee have them written in paper and they pass from one Churchwarden to another.
- 5 Our Churchwardens and assistants doe diligently see that the Parishioners doe duly resort to Church ev^{ry} Sunday and holliday and there continue duringe the tyme of divine service and sermon, not sufferinge any to stand idle or to walke or talke in the Church or churchyard during the same tyme, but causinge them either to come into the Church or else to dep^{te}, Neither doe they forbear neither for reward favour nor affection to present that are negligent in coming to Church or that use to walke or talke therein or that have bin found standinge idle in the Churchyard or streets in the tyme of divine service or sermon on Sundays and hollidayes, or that receive not the comunion yearely att the feast of Easter or wthin one month before or after.
- 6 Wee doe not know of any Churchwardens w^{ch} have not exhibited their bill accordinge to this article.
- 7 Our Churchwardens assistant ev^{ry} Comunion.—As before.
- 8 Our Churchwardens have not suffered any to read the divine service in o^r Church before they have fulfilled the contents of this Article.
- 9 The Churchwardens have not suffered.—As before.
- 10 There are none that wee know.—As before.

Chap. 7. Concerninge the Parishioners.

- 1 We have none in o^r parish that have prophaned any Sunday or Holliday by unlawfull games or drinkinge and Tiplinge in Innes or Alehouses Or by doeinge any worke upon the same or by buying and sellinge, and the Kings declaracon Concerneinge lawfull sporte hath byn published by o^r Minister.
- 2 The fifth day of November.—As before.
None in o^r pishe doe keepe in such publike manner any other but these two.

- 3 There are none in o^r pⁱshe.—As before.
- 4 Our Parishioners.—As before.
None Cov^ringe their heads (except with night caps for Infirmitie) in the Church.
- 5 As before.
- 6 We have presented o^r popish Recusants and there are none that busye themselves in psuadinge or seduceinge any from the religion established in the Church of England.
- 7 Wee have none.—As before.
- 8 Wee know of noe such Chaplain.—As before.
- 9 Wee have none.—As before.
- 10 The women.—As before.
- 11 Wee have not abidinge in o^r parishe nor resortinge thereunto any players on stage, or wth puppits nor musitions Rymers Jesters nor fiddlers, etc.
- 12 Wee have none.—As before.
- 13 Wee have noe Comon Blasphemers.—As before.
- 14 There hath bin nothings contrary to this Article.
- 15 Our parishioners doe Cause.—As before.
- 16 There have none.—As before.
- 17 There are no p^sones.—As before.
- 18 Our parishioners.—As before.
- 19 There are none.—As before.
- 20 Wee have no Excommunicate p^sons.

Chap. 8. Concerninge Schoolmasters, Phisicians, Chirurgions, Midwives, Parish Clarkes and Sextons.

- 1 There is one Thomas Engledew in o^r parishe that doth teach the schoole in his private house. Wee have none that teache schollers to wryte in the Chauncell nor in any parte of the Church, Wee have noe papist that keepeth any schoole master in his house, Our schoolmaster doth not teach the children of any papists nor sectaries w^{ch} come not to Church, He bringeth his schollers to the Church and Instructeth them in the Catechizme in the Book of Comon prayer att the least once ev^ry weeke. A man of Honest life and Conv^rsation.

He never was any Graduate, but is dilligent accordinge to his ability.

- 2 There was never anythinge.—As before.
- 3 Neither Phisitian Chirurgion nor Midwife in our parishe.
- 4 Wee have a fitt parishe Clarke by name Thomas Engledew aged Three score yeares att the least that can both wright and Reade, his wages are duly payd him wthout fraud, accordinge to the ancient customes of o^r parishe. The parish Clarke was chosen by the Minister, Is dilligent in his place and servicable to the Minister. He keepeth the Church cleane and the doores locked, there is nothing lost by his default.
- 5 He doth not suffer.—As before.
- 6 He doth not require more than his ordinary fees for any service done by him, nor refuse to do his duty therein untill he be paid.

Chap. 9. Concerninge Ecclesiasticall Officers.

To these Twelve Articles we answer that we have nothinge to present nor that is Contrary to the same in o^r parishe And that wee have read all these Articles and have well examined and enquired into ev^ry particular therein intended, and have sincerely uprightly and without partial respect, affection or Concealment, presented and made knowne all and ev^ry of the offenders in any of the particulars either as they are taken in truth to be or by Comon fame reported.

Symon S. Watts, Churchwarden.

Tho. Abbott, Assistant.

Tho. Eden (*Signature of Chancellor*).

It.

Imprims I present the Churchwarden and his Assistant for not p^rsenting the private baptism of two children by Popish Priests upon advertisment by mee.

It. I present Simō Walter Churchwarden for saying I might favoure myselfe in making his bill [? upon] condition. I would spare his landlord and his wife and Children.

Jo. Skelton.

This abstract is made from a transcript by

Miss C. Parsons in 1906.

DRY DRAYTON.

VISITATION BILL, SEPTEMBER 25, 1662.

(Abstract only. The original is as full as that of Hungry Hatley.)

Chapter I.

No papist or separatist.

Chapter II.

Sacrament is administered in the body of our Church thrice yearly.

Chapter III.

Our parish church and chancel are now both standing and in use, and neither of them prophaned nor demolished in part or whole.

We have the whole bible of the largest volume, a common prayer book of the last allowance, the forms of service for the 5th November, 30th January, and 29th of May, two books of homilies, but no book of canons.

We have in our church a font of stone, fixed and standing in the usual place, whole and clean, and fit to hold water, a convenient and decent communion table. Table carpet we have none. We have a linen cloth laid upon the Table always at the time of Holy Communion, the value of 10^s. The communion table stands in the body of the church where usually it stood, the ends of it being East and West (in margin Q^y, Q^y). It stands where the communicants may best heare the minister at the administration and the greatest number may reverently communicate.

We have only one steppe or ascent in our Chancel, no raile of wood or enclosure, both being demolished in the time of the rebellion, but by what then pretended power we know not.

We have a convenient seat for our minister to read divine service in, it stands on the north side in the body of our church, about eight paces from the Chancel. By the situation of it the minister may pray either south or west. We have a comely and convenient pulpit, adjoining the desk, with a decent cloth and cushion. We have a comely large surplice which cost we suppose about 3^s 4^d per ell, and we have had

it about 40 years now. We have also a faire communion cup of silver, and a cover agreeing, a pewter stoop or ewer [But the ewer or stoope being old and brused is not answerable to that holy service it hath formerlye been employed in. *This sentence is crossed out.*] We have a parchment register book and a paper book for strange preachers. We have a poor man's box with three locks, and a chest for church books and ornaments.

The church, chancel and parsonage house are only employed to the uses they were ordained. The seats in the church are well maintained, the bottom of them boarded. The steeple and bells preserved, the windows well glazed, the roof substantial, walls clean, floor paved. We have no arms or furniture in the church but such as belong to it.

Our churchyard is not well enclosed as it ought to be, but in some convenient time shall be, no encroachment thereon. Our graves are not six foot deep, made east and west and the bones returned again.

We hire a poor man to whip out dogs. We have a close let for about 20^s a year, and given to the church.

Our church is a parsonage, worth about £100 a year. We have an incumbent who serves the cure himself.

Our men women and younger people sett distinctly, there are no seats erected for enlarging by way of galleries, nor at the upper end of the chancel. We have no pews erected of late, or by private authority, and the pews that be are uniform, whereby all or most may kneel at prayer towards the communion table.

We have neither tomb or monument erected within our memory, only a garland or two without obstruction or un-seemliness, doe still remain in a side ally.

18 A poor Comunion Table carpett hase been purloyne some say by James Gifford our former Clerke and a very civil and decent Hood some say by William Borne, what Braste and Sculptuer have bin pillaged were done by an unknowne company of Rambling rumagatt soldiers.

22 We have never seen any Terriours, have no glebe land. The parsonage House wth ye adjoining edifices all built by our present incumbent and ye totall of the Homestall is about one acre and a half.

Chapter 4.

- 1 Incumbent, Edward Aungier, M.A., and was admitted to that degree when the now Lord Bishop was Vice-Chancellor.
- 4 Our Minister serves no more cures than one.
- 2 Our Minister exhibited his orders att ye Bishops Visitation held at Cottenham. He usually servs his owne cure and that constantly. He preaches in his cassock and gowne and head uncovered.
He is constantly resident upon his cure.
- 6 Our minister concludes his sermon with glory be to ye father and the son and the Holy Ghost and unlesse there be a comunion gives the blessing in the pulpitt. [This has a  in margin.]
- 9 He performes all the Services of the church except preaching in his surplice, for the Hood it was conveyed away in these late and unhappy times of disorder and confusion.
- 11 Our Minister doth yearly if not weekly Declare the sole interest of Authority in all cases Ecclesiasticall and civil to be in the King, and has disclaimed and renounced that late Scottish covenant as unlawfull an pernicious an this he did publicly in the church.
- 13 We never judged of ourselves that our Minister preached any doctrine disagreeing with the scriptures or the 39 articles, neither did we ever hear of others did report of him to the contrary.
- 23 Our Minister often teaches of the Doctrine both of publique an private confession.
- 28 The particular remembrance of ye sick has heretofore only bin done in ye pulpitt.
- 32 We heare of noe scripture discourse by any person in prophane places or times of eating or drinking more than craving a blessing or giving of thanks.
- 34 We never heard that our minister was a conventicler or an impeacher of the doctrine or discipline of the church of England.
- 36 He goes the procession in Rogation weeke if the people will come together.
- 37 Our Minister does keep all Houses in reparation or only stays in some things for workmen.
- 39 Abstains from bodily labour trading, etc. He commonly wears a gowne with a strait collar, with sleeves strait att the

hands. In his journey he uses a coat with sleeves but as we suppose not a priests cloak and for apparrel neither he nor his are excessive or phantasticall.

41 We have not the Canons of 1603 to read.

Chapter 5.

10 To our Knowledge nothing is said or done more than is befitting at weddings. Unless that there be pulling of ribbons or such like things fr ye Bride or Bridegroom. But who so did, we know not, but after will take better notice.

Chapter 6.

Our Church rates this last year were about 10^d and imployed for reparations of windows, Bells and Churchyard, and are recorded in a church book.

Chapter 7.

Holidays as yet have not bin so strictly kept as heretofore but shall be better looked after.

Nov. 5th, Jan. 30, May 29 observed.

Chapter 8.

No Schoolmaster. Nothing for maintenance of school. None practice physique or professeth midwifery, but charitably one neighbour help one another. Our sexton hath £4 a year, he can read but not write well. On notice, the bell passeth for the dead.

Chapter 9.

4 We have no vestry or vestry meetings.

5 We know nothing of the Archdeacon visiting or surveying of our church.

6 Of the table touching the rates of fees we have taken no notice. We present William Borne of our parish for Detaining our Hood w^{ch} belonged to our church. W.B. is again presented for abusing the Churchwardens for demanding of the Hood. Whereas we have not yett a comuñion carpet cloth, a table of affinity and consanguinity, a Book of Canons, We desire time for the providing of them.

James ?Weallas }
Richard Rose } Churchwardens.

HISTON, 25 SEPTEMBER, 1662.

(The original is as full as that of Hungry Hatley.)

Chapter 1.

We have divers that have not of late years received the Holy Communion.

Chapter 2.

The surplice is not yet provided.

Baptisme hath sometimes bin deferred longer than the next Sunday immediately following the birth of the child.

- 8 The Sacrament of ye Lords Supper hath ever bin duely administered 4 times (at least) every year and Easter allways one.
9 All admitted, that desire (to Sacrament) except one Idiot many years since.

Chapter 3.

- 1 Church and Chancell stand intire unprophan'd.
2 We have the whole great Bible printed 1611 . . . We want the book of Canons and ye table touching the degrees of afinity and consanguinity.
3 We have a font of stone, a decent communion table. Wee have a fair new carpet cost £1 12 0 and a decent linnen cloth of Damaske. The table stands in the middle of the Chancell as it hath done for many years.

We have a convenient seat for our minister standing as it did before the late troubles, a comely pulpit with a decent cushion which lately, viz. 1658, cost 1^{li}.

- 1 We have 2 comunion cupps of silver, 2 decent Flagons of pewter and chest for keeping the Comunion vessells and other ornaments for the Ch. together with a box having 3 locks and keys to it for securing the money given to the poore. The surplice was conveyed away at the beginning of the warre.
12 Wee have noe legacies given to the Ch. only land worth 11^{li} p ann.
13 Value of Vicarage 52^{li} per an, so valued in ye monthly assessment.
15 Wee have noe new seat in our ch. or chancell save one removed some 4 years since or about. Men and women sit apart.
21 No other cure or Chappell annexed to our parish.
22 Copy of Terrier in possession of Incumbent.

Chapter 4.

- 1 Our Vicar's name is John Ashley, M.A.
- 36 He goeth the perambulation of the circuit of the parish, when desired, which hath been each year at least. The suspension of those few who have preached hath not been required as yet. There hath been no doctrine delivered by one preacher in our church and confuted or impugned by another preacher, these many years past.

Chapter 6.

- 3 No sidesmen or assistants have been lately chosen.
- 4 No rates for Church uses.
- 8 None have read divine service these last 12 months and upwards but our minister.

Chapter 7.

- 1 We know of none that prophane the Sunday by drinking in Taverns Innes, etc., or by buying and selling or doing the works of there trades.
- 6 We have noe popish recusants.
- 11 Noe players of stage or the like have frequented our towne.

Chapter 8.

Wee have noe Physitian chyrurgion profess't Midwife ore schoole master in our Parish, but one that teaches children to reade and write in his owne house, and hath so done many years, his name is Thos Gibbonn. He is Careful to instruct his schollers in there Catechisme, is of honest conversation and hath a licence.

- 4 Wee have a parish clarke aged above 50 years and a sexton. The clark is of honest life and able to read, his wages are duly paid (for ought wee know) without fraud ore dimunition according to ye ancient custom of our towne, his wages are 6^d per annum of every householder, he is diligent in his office chosen by the minister, Serviceable to him, keeps all things safe under his charge.

Wee want a surplisse and hood 1 booke of homilies and the booke of Canons and desire time to provide them. Wee want also the table of degrees of affinity and Consanguinity.

Joseph Mathew.

Thomas Turle.

MADDENLIE, 1662, Sept. 25th.

(Original Visitation Bill as full as that of Hatley.)

Only two women absent themselves from Church.

We have as yet no hood or surples.

Our church and chancell are standing whole, we have a bible of the largest volume and the last translation, the last common prayer book, the booke of homilies, the forme of service for 5 Nov., 30 Jan., 29 of May. The book of canons was taken away by the souldiers together with hood and surplice. We want the table of marriages. We have a font of stone, a decent communion table, a carpet sufficient, a fair linen cloth, the cost we know not. The table stands in the usual place where it did, is not abused, we have but one ascent, our railes were carried away.

We have a convenient seat for our minister, a comely pulpit, a decent cushion, a fair communion cup of silver with a cover, a flagon of pewter, a chest for church ornaments, a register book. Church, Chancel, and Vicarage in good repair.

A legacie given to our church, being land, 5 pounds a year. The Vicarage worth 16 pounds a year. Our minister William Ranew, M.A., licensed by the Bishop, preacheth once every Sunday. All the people stand up at the Gloria. He goeth in his apparel as is appointed. He read the Canons yearly until they were carried away by Souldiers.

The people as yet receive the sacrament in the church ever since the table was removed and the rails carried away.

We have neither schoolmaster, physition, Chirurgion or mid-wife. No parish clerk.

They desire time to provide the hood, surplice, book of canons and railes, which were all carried away by Souldiers.

CHESTERTON, 1662.

(Extracts only. Original as full as Hatley.)

Chapter 1.

Robert Letchworth and Judith his wife, Joseph Doughty and Margaret his wife, John and George Taylor, absent themselves from Church.

Chapter 2.

We have no hood or surplice.

Chapter 3.

Our church and chancel are standing whole; we have a bible of the largest volume, the latest book of Common Prayer, the book of Homilies, the book for 5th Nov., 30 Jan. and 29 May. The book of Canons was taken away with the Hood and surplice. No table of degrees for marriage. We have a font of stone, a communion cup of silver, a flagon of pewter, a chest for Church ornaments. A decent communion table, two carpets sufficient, and a fair linen cloth, the cost of them we know not. The table stands as yet where it did in the chancel at the east end. The Church is divided from the chancel. No terrier. Our Church chancel and Vicarage are in good repair. No Soldiers arms or other implements in the church. No pews. A legacy given to our church worth 10^s a year. The value of the living £60 a year.

Chapter 4.

Our minister is Theodore Crossland, he is a M.A. licensed by the Bp. He is resident and goeth in his apparel as is appointed. He observeth all things prescribed. Hath made a renunciation of the late Scottish Covenant. Baptiseth and Catechiseth as is commanded, adviseth them that are troubled in conscience to look out for comforts; goeth the perambulations yearly and abstaineth from mechanical trades.

Chapter 7.

No popish recusants. Joseph Doughty and Robert Letchworth refuse to have their children baptised.

Chapter 8.

We have no schoolmaster. Joseph Doughty practiseth physic without licence. We have one midwife licensed 25 years ago.

John Disbrow	}	Churchwardens.
John Johnson		
John North	}	Sidesmen.
John Becket		

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