

the basin. The arch above is pointed and much renewed. It may be compared with a contemporary example at Finchampstead, and the somewhat earlier ones at Englefield and Sonning.

The font (Fig. 32) is of very great interest. It is tub shaped, the bowl is octagonal above and round below. "The octagonal part has each face terminated by a large scallop at the bottom." There is a bracket or lip attached to the top on the north and south faces, and another, somewhat mutilated, with small holes pierced in it, on the east side. It stands on a circular plinth. It is of trans-Norman date of the end of the 12th century. The brackets are very uncommon and I know of no other instance. It is composed of a hard white stone.

There are numerous tablets and memorials to members of the Justice family, dating from the 17th century, both inside and outside the Church.

(To be continued.)

History of the Parish of Beenham.

By Mary Sharp.

(Continued from Vol. 22, No. 2, page 54.)

By 1730 we find that most of the tithes in Beenham were compounded for a money payment, and also that the tithes so compounded were farmed out, that is to say that the Vicar, instead of receiving them direct, let them to the highest bidder or bidders. For some reason not given "The Tithes of the Underwood were never let." One parishioner also, a certain Richard Butler, still continued, at the time of which we are speaking, to pay his tithes in kind. In December, 1730, the following entry occurs:—"Rec^d. of Rich^d. Butler for his Privy Tithes, viz. :—

The white of 4 cows	...	...	8d.
4 Calves, 3 sold at 35/-, 1 killed	...	£1	4s. 6d.
Wintering 20 sheep	...	...	1s. 8d.
1 Pig	...	...	1s. 6d.
Fall of a colt	...	...	1s.

Mem. then agreed that he shall have the Tithes for the year ensuing from Mich's. at £1 10." Accordingly the following year he is entered as paying tithes in kind only of Beans, Vetches, Apples and Hay, which presumably were paid before Michaelmas.

As has been said above, the tithes of Wheat, Barley, Rye and Oats went to the Rector or lay impropriator ; these crops were termed "white straw crops," and in contradistinction to them would be Peas, Vetches and Beans, which probably are denoted by the term "Tythe of Black Straw" which sometimes appears in old deeds and in Parish Awards, as it does in the Beenham and Padworth Award. Another item of interest in the Tithing Book is "Mr. Goddard's custom of letting the Glebe" (evidently cited by his successor as a precedent). This was "to reserve the House and Gardens, Churchyard, Nightingale's Piddle, Willow and Alder Gullies ; all lops of trees and underwood left after the Hedges are made ; the Priviledge of the Yard to keep a Pig or two and Poultry. The Farmer to bring home the wood, to keep the Bounds in repair, always to lay up one Ground for grass, not to let the Land to any other Person."

In an account he gives of the "State of the Living of Beenham for the year 1733," Mr. Horton gives the Glebe as let for £24 10s., while the Tithes, Easter Offerings and what is described under the heading of "Casuals" only amounted to £61 19s. 6½d., making a total of £96 9s. 6½d., hardly to be called a fat living. The next entry is not till 1754, the account being by no means regularly kept. The income of the Living fluctuated a good deal, rising to as much as £149 17s. 8d. in 1780 and falling to £92 10s. 8d. in 1792. After this year it steadily increased in value until in 1812 it amounted to £258 15s. 8d. ; of this £196 8s. 2d. was produced by the tithes. In 1813 the allotment award was completed, by which, it will be remembered, the Vicar was allotted land in lieu of his tithes from the common field, and corn rents from such holdings as were too small to admit of such allotment. These vicarial allotments were in that year let for £280 10s., while the corn rents amounted to £13 13s. 2d., a total of £294 3s. 2d.—against the £196 8s. 2d. produced by the corresponding tithes the previous year. When it is remembered that no expenses of fencing fell to the Vicar, and that his tithes from wood increased in value, while he also raised the rent of his glebe, it may be imagined that he, at any rate, must have thoroughly approved of the enclosure. However, the value of the vicarial allotments had evidently been

greatly over-rated, for the very next year they were let for £240, with a further drop in 1815 to £213 9s., at which rent they remained in 1817, the account for which year is the last of which there is any record in the old volume. The total income of the living in that year was £281 19s. 2d. The present gross yearly value of the living is about £213 with residence. The parish has an area of 1805 acres of land and twelve of water.

An early entry in this Tithing Book gives a list of lands "belonging to several Farms in the Parish of Beenham in the Common Fields and tithing of Padworth." These amounted in all to 74 acres and 4 poles. At the time when the Enclosure was first contemplated there was some dispute as to the Rector of Padworth's claim, but since the lands were mentioned, not only in the Beenham Tithe Book, but also in a Padworth Terrier, he presumably had no difficulty in establishing it.

OVERSEER'S ACCOUNTS.

Another ancient volume, tattered and dogs' eared, contains various items of interest relating to the parish expenditure. At one end of it we have the accounts of the parish constable, an office which had existed from a very remote period, but the duties, or rather, the exercise of them and the manner of his appointment, differed somewhat from that of the policeman of to-day. The constable, who was obliged to be a resident of the parish in which he was to serve, was appointed by the jury at the Court Leet. The surveyor, *i.e.*, the officer who had charge of the highways and parish roads, was appointed at the same Court, and his expenses were included in the constable's account. These accounts had to be laid before the vestry and were to be paid out of the poor rate, but in Beenham, prior to 1756, a special rate was raised. The annual expenditure varied from under £2 to nearly £17; in 1571, from some unexplained cause, it rose to £37 18s. 10½d. Very often no items were given, only the total amounts received and "disbursed," which sounds as painful a process as the ratepayers probably found it to be. Fortunately, some of those who held office were more precise, and some items from the accounts of a certain Robert Webb, who was constable for the year 1748, give a good idea of how the ratepayers' money was expended:—

	s.	d.
Englefield Court, Expenses at, Order for Tytheman	3	0
Pd. John Ford for mending the Field Gate ...	1	0
Expenses at Quarter Sessions	3	5

	s.	d.
Pd. the Surveyer's Warrant	3	0
Pd. on a Journey to Reading with ye Rioters ...	6	6
Pd. at Walter Applebee's with ye Rioters	16	9
For mending the stocks (this entry occurs yearly)...	1	0
Pd. at Reading concerning ye Rioters	3	8
Pd. some Sufferers with a pass	2	0
Pd. at ye Constable's Feast... ..	2	6
Six returns	6	0
Richd. Abery's bill as Sirveyor (<i>sic</i>)	11	4½
Pd. Richard Harris towards the loss of his time and the cure of his leg when bit by ye dog ...	10	0
Pd. George Webb for gravel	10	0
Pd. at Englefield Court Tytheing Man, Hayward, etc.	4	7

To understand some of the above a short explanation is perhaps needed of some of the entries.

Englefield Court was the Court Leet of the Hundred of Reading. Constantly held at the same time and place as the Court Baron, or Manorial Court, it was distinguished from the latter in that it dealt with communal offences, while the Court Baron dealt with offences against the lord.

The field gate was the gate in the boundary fence between the open fields of two parishes, and was repaired at the parish expense.

Applebee's name appears constantly at this date in the Overseer's accounts for money expended in beer: probably he kept a public-house at which the rioters and their guards were lodged.

Wandering beggars were dealt with as rogues and vagabonds, but Justices of the Peace were empowered to issue begging passes or licences to those whom they considered "worthy to be recommended to charitable and well-disposed persons."

In olden days constables were required to appear at a petty Sessions, held previously to the Quarter Sessions for the County in which their parish was situated, and make or sign before the Justices certain presentments of various indictable offences. This was repealed by an Act of Parliament in 1827-8, because of the expense attending the making of such returns.

There is a list of those who held the office of constable from 1731 to 1792, the same names appearing in it as those who served as Churchwardens, and like the latter office it was apparently taken in turn by the principal owners or occupiers of land in the parish.

There is also a list of the Surveyors from 1722 to 1737, an entry chiefly remarkable for the eight different ways in which the word is spelt—*surveyer, sarveyer, savaiers, savaieres, sarves, Surviers, Surveys, Survers*.

Another list is that of the Churchwardens from 1677 to 1729, and turning to the other end of the old volume we find their accounts, which, however, are entered up to 1788. Churchwardens have been defined as "the guardians or keepers of the Church and representatives of the body of the Church," but even to-day, their duties as set forth in *Burn's Justice of the Peace* include several which hardly seem to come within the terms of the above definition. Very certainly parishioners would resent any inspection by the Churchwardens of their morals and behaviour, and would most probably refuse to pay any fines for non-attendance at Church, or for exercising worldly callings or unlawful pastimes on the Lord's Day. There are no particular instances of such fines being levied in the accounts of the Beenham Churchwardens, but occasional entries of expenses at Quarter Sessions would seem to show that they had to deal with legal offenders. Perhaps the most remarkable item in their accounts, and one the furthest removed from any possible connection with the Church and its services, is the constantly recurring entry of sums paid for the destruction of birds and vermin of all kinds. If one may judge from similar accounts in other parts of England, this seems to have been everywhere a noticeable part of the Churchwardens' duties, such entries as the following being by no means uncommon:—

				s.	d.
Bread and Wine for the Sackeriment	...	...	...	2	3
1 Fox...	...	...	...	1	0
Bred and Wine for the Sackeriment	...	...	...	2	3

The books of the Beenham Churchwardens were not very regularly kept and frequently not signed. At first, as with the Constable's accounts, we find entered merely the amount of money raised by rate and received, and the sum "disbursed," the latter varying from £5 or £6 to nearly £50 per annum. The expenses naturally depended greatly on the repairs necessary for the Church; thus we find in 1777 a special rate called for the repair of the Church steeple, and, accordingly, the following year the expenses rose to £47 12s. Apparently the irregularity of the accounts and of the attendance at the Easter Vestry meetings became a subject of

complaint, for, "on June ye 1st, 1752," there is the following significant entry :—

"We whose names appear hereunder written do agree that if either of us do not appear at the Publick Vestry by 3 o'clock on Easter Tuesday He shall forfeit 5/- immediately into Publick Stock unless He can shew a just reason for it.

(signed) JNO. CARTER.
ROBERT WEBB.
THOS. SMALLBONE.
RICHD. IREMONGER.
GEORGE WEBB."

After this we find for a time that the accounts were audited yearly and also set down with much more detail, but though there is no record in them of anyone paying the proposed fine we soon find them slipping back into bad habits, as may be seen from the following account of James Smallbone's administration as Churchwarden, quoted here in full because his conscientious entries for his first year of office give a good idea of the manner in which the rate-payers' money was expended :—

The Disbursements of James Smallbone
Churchwarden for the Yeare of our Lord 1774.

		£	s.	d.
16th June.	Paid for 5½ dozen birds			11
21st "	Paid Dame Lewington washing the linen	8	6	
14th Aug.	Paid for Birds and Vermin	2	5	
15th "	Paid Jno. Frood for repairing the Bells ...	1	6	8
24th Sept.	Paid for Birds and Vermin	4	11	
28th "	Paid Sam Willear for Riseing the Ground att the Church	1	0	
11th Oct.	Paid Dame Lewington for cleaning the Church & washing Surplis, mending also	9	0	
17th Dec.	Paid for Birds and Vermin	4	1	
28th "	Paid Dame Lewington cleaning the Church and washing the surplis	8	6	
1775.				
15th Feb.	Paid for birds and vermin... ..	1	1	
29th March.	Paid David Frood for a bord at Sargood's door, a rail at the Church Piddle and timber	1	9	
7th April.	One day's work—Sand and Tile Cart ...	10	6	

		£	s.	d.
11th April	Paid Dame Lewington cleaning Church and washing Surplis	8	6	
1st May.	Paid for a Pole Catt		8	
2nd „	For two days' work brick and Tile Cart ...	1	0	0
5th „	Going 3 times to Aldermaston for deals ...	10	0	
6th „	Paid Mr. Higham for laths and carige ...	3	2	0
8th „	Going to Kiln for Lime		2	0
15th „	Paid for Doing the Church Railes and Timber and Workmanship	9	0	
	Paid Mr. James his bill	11	0	
	Paid for the Copy of the Rogester ...	4	6	
	For a bottle of wine		2	0
	Paid at the Visitashion the Expenses ...	2	18	6
	Paid for Parchment		1	6
20th „	Paid Leard & Wickers a bill	5	13	2
	Paid 17½ doz. Birds		2	11
26th „	Paid Sam Willear cleaning the Churchyard Paid old Tiler for measuring the roof of the Church	6	0	
			1	0
27th „	Paid for Bear [beer]		2	0
	For going 3 times to Kiln for sand with a cart		10	0
	Paid Dame Lewington for cleaning Church windows		1	0
3rd June.	Paid Andrew Northercraft's bill	12	17	8
5th „	Paid for bred and wine for The Sacrament	17	0	
9th „	Paid Master Robinson a bill	15	8	
10th „	Thos. Frende's bill... ..	5	8	11
21st July.	Paid Mr. Joblin's bill	6	8	2
26th Sept.	Paid Thos. Adams a bill	1	11	2
	1776.			
11th Jan.	Paid Charles Wyatt's bill	1	1	6
		50	8	7

Gathered by Rate	£50	11	5
Rent Church Piddle		6	0
	£50	17	5
Balance		8	10

It will be noticed that the accounts are carried on for two years, and that after May in the second year very few items are given. Poor Dame Lewington is only mentioned once as receiving a shilling. Did the surplice and Church go dirty one wonders, or are her expenses included in the bills to various people? Evidently considerable repairs of some sort were done to the Church that summer, and the Churchwardens felt that expenses in other directions must be cut down. There are no entries for birds after the 17½ dozen paid for in May, but really, after the slaughter in 1772 and 1773, when no less than 402 dozen (4,824) are entered, besides a sum amounting to £2 being expended in other vermin—hedgehogs, foxes, pole cats—there could hardly have been many left to kill. In some years against the "Visitashion Expenses" we find written "Dinner and Licker." "The copy of the Rogester (!)" was the copy which was ordered to be delivered to the Bishop's Court (see the Registers, p. 49), and the parchment, for which an entry of 1/6 appears more or less regularly every year, was for the purpose of this copy.

Rent for the Church Piddle and Quit Rent and Rent for the Church Houses appear entered fairly regularly among the receipts. These houses and portion of ground were a legacy bequeathed by a person or persons unknown, the profits from which were to be devoted to the repairs and beautifying of the Church. In the 18th century and onwards these houses were let to the Overseers, who used them for housing paupers.

On June ye 1st, 1752, "it was agreed at a Publick Meeting held by the Minister and Churchwardens and Overseer of the Parish of Beenham, that the said Parish shall pay to the Churchwardens the sum of Eleven Pound four shillings for the gravel that is dig^d out af the Church Piddle as long as they shall think proper, and the above sum to be gatherd by the Overseer and paid to the Churchwarden to dispose of it towards the Reperation of the Tower and Bells and anything that is necessary towards the Church."

Amongst other items of interest we find in the accounts for 1749 the entry "Paid the Ringers on Thanksgiving Day, 10/-." This would be for the universal rejoicing over the Peace of Aix-la-Chapelle. Another year, "Lethering the Bels twis" cost 12/-, "Covering ye Pulpit Cushions" 18/-, "The clerk's wages and washing the linen, £1 6s." In comparison with the money spent on eating and drinking at Visitation—never less than about £2 15s.—

the rare entries of sums bestowed on beggars do not show an overwhelming liberality. Six sailors received 1/-, eighteen prisoners a similar sum. But such entries belonged more to the Overseer's department. Another form of charity, the peculiar province of Churchwardens and Minister, was that of seeing that *Briefs* were duly read in Church and the money collected for them. These *Briefs* were, in fact, begging letters, for which, by an Act of Parliament passed in the seventh year of Queen Anne, letters patent might be obtained empowering responsible trustees of deserving charities to send these Briefs to various parishes throughout the kingdom. Such letters patent were to continue in force for a year and no more. On receiving the Briefs the Church or Chapelwarden or Minister was to endorse them with his signature and date; within two months of this they were to be openly read on a Sunday before the sermon, and afterwards a collection was to be made, either in Church or from house to house; the sum collected was to be printed on the back of the Brief and attested by the signature of Churchwarden or Minister, who was afterwards to deliver the money to the person or persons held responsible for collecting the same. It was also decreed that in "Every Parish or Chapelry and separate congregation a Register should be kept by the Minister or Teacher of all monies collected by virtue of such Briefs and also the occasion of the Briefs and the time when collected, to which all persons at all times may resort without fee."

The Register of such Briefs for Beenham is for 1804, 1805 and 1806. During these three years the parish was asked to contribute to 29 different charities all over England, mostly fires, and Church and Chapel building and restoration. It seems an irritating method of extorting alms, which must have often been given "grudgingly and of necessity," the most ever collected in Beenham being 9/6 for a fire in Yorkshire, while the average takings were not more than three or four shillings.

To return to the old book of Churchwardens' accounts. We find a few entries of legacies to the poor. In 1695, on Whit-Sunday, "The Legacy of George Webb of Walgrave, lately deceased, was distributed to ye Poor of this Parish as followeth :—Unfortunately the list is torn and the total amount missing, but from the few entries remaining the bequest probably did not exceed a sovereign.

1698 :—The Legacy of Mr. James Henwood was distributed; it amounted to £1, and was distributed to 20 persons in sums varying from 1/6 to 6d.

In 1711 a more munificent bequest was that of Sir Charles Hopson, who by his last Will and Testament "left ye sum of Ten Pounds to ye Poor . . . of Beenham, to be disposed of at ye discretion of ye Minister."

In the same year an entry appears in the Churchwardens' receipts for "6/8 for breaking up ye ground in ye Church to bury Sir Charles Hopson," followed by a similar entry in 1719 for Mr. Thos. Hopson, and, in 1720, for Mr. George Hopson.

Another interesting note, dated 1754, is "The Account of the Church Railes belonging to the severall Estates in the Parish of Beenham as near as can be found out." The rails are allotted by so many "pannels" to nineteen owners or occupiers of land; number twenty is entered as "four pannels throwd upon the Parish's expense to repair." This custom continued down to very recent times, and a plan of the allotment of the rails still hangs in the Vestry.

There is another small account book which may be mentioned here, seeing that it has to do with the observance of Sunday, if not with the Church. The Rev. John Bushnell was distinctly in advance of his day in holding a Sunday School, and kept a careful account of the expenses thereof from 1813, when the book starts with a balance of £4 2s., to 1836, when it ends with a balance of £16 14s. 9d. The annual receipts were not large, never amounting to more than £7, and the subscribers rarely exceeded six in number "these were invited to constantly visit the school and make suggestions for its improval," but then the expenses were not heavy. The teachers—one for the boys and one for the girls—were paid 1/- a Sunday, while Carriage of Peat (for firing) was 13/-. Apparently the school was held at the Church Cottage, for though no entry appears for rent, various sums are set down for repairs to this building. Rewards at Whitsuntide and Christmas cost between 5/- and 6/-. These were regular expenses; other sums occasionally expended were £3 3s. for books to the S.P.C.K.; Forms, 10/- each. It is not easy to discover the average number of children, but one year bonnets and dresses were given to 26 little girls; the material for the latter cost £4 7s., and "Dame Diggins" was paid for making them at the rate of 1/3 for ten and 1/- for sixteen, while the 26 bonnets cost £3 5s. "To the schoolchildren for saying the catechism well," ½d. each was paid.

The Overseers' accounts are, perhaps, the most interesting of all the papers relating to the parish expenses. They deal with a con-

dition of things which was greatly altered, and for the better, by the Poor Law of 1834, that their study enables us to realise in some measure the change that has come about in the state of our poor and the methods employed for their relief. In order better to understand the accounts an attempt must here be made to give a brief summary of these methods.

After the dissolution of the Monasteries there was no adequate provision for dealing with poverty, and it was not till 1601 that the important Statute (*43 Elizabeth, c. 2*) was passed which enacted that

“the Churchwardens of every parish and four, three or two substantial householders there . . . to be nominated yearly in Easter week, or within one month of Easter, under the hand and seal of two or more Justices of the Peace in the same County, . . . shall be called overseers of the poor of the same parish, and . . . shall take order from time to time . . . for setting to work the children of all such parents . . . not able to keep and maintain their children ; and also for setting to work all such persons, married or unmarried, having no means to maintain them and using no ordinary and daily trade of life to get their living by ; and also to raise, weekly or otherwise (by taxation of every inhabitant, parson, vicar and other, and of every occupier of lands, houses, tithes impropriate, propriations of tithes, coal-mines, or saleable underwoods, in the said parish, in such competent sum or sums of money as they shall think fit) a convenient stock of flax, hemp, wool, thread, iron, and other necessary ware and stuff, to set the poor on work ; and also competent sums of money for and towards the lame, impotent, old, blind, and such other among them being poor and not able to work . . . and also for the putting out of such children to be apprentices.”

The Churchwardens and Overseers were further required to

“meet together at the least once every month in the Church of the said parish, upon the Sunday in the afternoon, after divine service, there to consider some course to be taken and of some meet order to be set down in the premises.”

They were also required to render a yearly account of all monies received and dispensed by them to two Justices of the Peace. These Justices were empowered by the Act to rate other parishes in the same hundred, supposing any parish were unable “to levy among themselves sufficient sums of money for the purposes afore-

said." The Overseers were empowered, under agreement with lords of manors, and under order of the court of quarter sessions, "to build houses of dwelling for the said impotent persons" on wastes or commons, "and also to place inmates of more families than one in one cottage or house." Relatives of the poor, where able, were to be charged with their relief, failure to pay such charges being punishable by a fine of "20/- for every month that they shall fail therein."

No legislative changes in these methods of assessment took place for upwards of two centuries. On a loose sheet in the Beenham Overseers' account book there is a page of printed instructions dated "the fourteenth day of Aprill in the ninth year of the reign of our Sovereign Lady Anne" which recapitulates the Overseers' duties set forth in the "Statute made in the three and fortieth yeare of our late Sovereign Queen Elizabeth," adding that "if you be found negligent or shall fail to meet once a month to confer together for the purpose aforesaid then You are to forfeit 20s. a-piece for every Month that you shall be found remiss or careless therein. And therefore see that you fail not in the Premisses at your perils."

The sheet is headed by a woodcut representing the Royal Arms with a lion and unicorn as supporters and the motto *Semper eadem*. The *fleur-de-lys* of France figure among the quarterings, for the title of "King of France," which had been borne since the time of the Third Edward, was not dropped till 1801.

It was found that many parents, quite able to work and provide for their children, did "nevertheless run away out of their parishes and leave their families upon the parish." An Act was therefore passed (7. Jac. I. c. 4. s. 8) which provided that Justices of the Peace should deal with such persons as "sturdy and wandering rogues."

The next important Statute was that passed in the thirteenth year of Charles II. in consequence "of the necessity, number and continual increase of the poor" . . . and that poor people not being restrained from going from one parish to another, "do endeavour to settle themselves in those parishes where there is the best stock, the largest commons or wastes to build cottages and the most woods for them to burn and destroy; and when they have consumed it, then to another parish, and at last become rogues and vagabonds, to the great discouragement of parishes to provide stock where it is liable to be consumed by strangers." The remedy devised was to empower Justices of the Peace, on complaint being made by the

Overseers, to remove by warrant any person coming into the parish who was likely to become chargeable to that parish, and to return him to the last parish where he was legally settled. But the statute allowed labourers to go out haymaking or harvesting to other parishes, providing they could produce a certificate from the minister and Overseers of their own parish to show that they had a dwelling house there in which they had left wife and children. In this way the law of settlement arose.

(*To be continued*).

A Surbey of Wallingford in 1550.

(*Continued from page 49.*)

The next tenement (15) was held by William Mollens (or Molines) esquire. He was the son and eventually the heir of Sir Adrian Molines, who was a descendant of Sir John de Molines, one of the captors of Mortimer at Nottingham Castle in 1330,* and who married the daughter and heiress of Robert Court of Mackney (deceased 1509), auditor to Prince Arthur.† William Molines married Anne Colpepper of Bedsbury, Kent, and their son Sir Michael Molines of Mackney married Frances daughter of Anthony Hudleston‡ and of Mary his wife who was daughter of Sir William Barrentyne.¶ They left a son, Sir Barentine Molines of Clapcot, who married Elizabeth daughter of Thomas Southwell and sister of Sir Robert Southwell,§ and who "was made a Banneret under the

* Hedges, *History of Wallingford*, II. 6.

† The will of Robert Court, or Coorte (misprinted *Cook*) appears in this Journal (Vol. XX. p. 64). He directed his body to be buried in the Priory Church of Wallingford, and left 20s. to the Prior, 10s. to Brightwell Church, and £6 13s. 4d. to Wallingford Bridge. He bequeathed the Manor of Mackney to Jane (*Johane*) his wife for her life, then to Nicholas Molens of Clyfford Inn and his heirs, and, failing such heirs, to William Molens, elder brother of Nicholas. Court's brass, apparently laid down by his widow, is in Brightwell Church, whither it may perhaps have been removed after the dissolution of the Priory in 1525.

‡ *Berks Visitations* (Harl. Soc.), I. 112.

¶ Brass at Great Haseley, Oxon, 1581.

§ *Berks Visitations*, as above.