

HESTON CHURCH.

BY ALFRED HEALES, ESQ., F.S.A.

In the earliest recorded charter, temp. Henry II. the name of this village is spelt Hestune, which Lysons suggests may be the same as Hegeston, the inclosed town; but it seems more probable that the derivation may be from Hése or Hyse, a ground overgrown with bushes.

Heston Church, as indeed is the case of most village churches, has no known history, and we must seek information from the stones of the fabric itself.

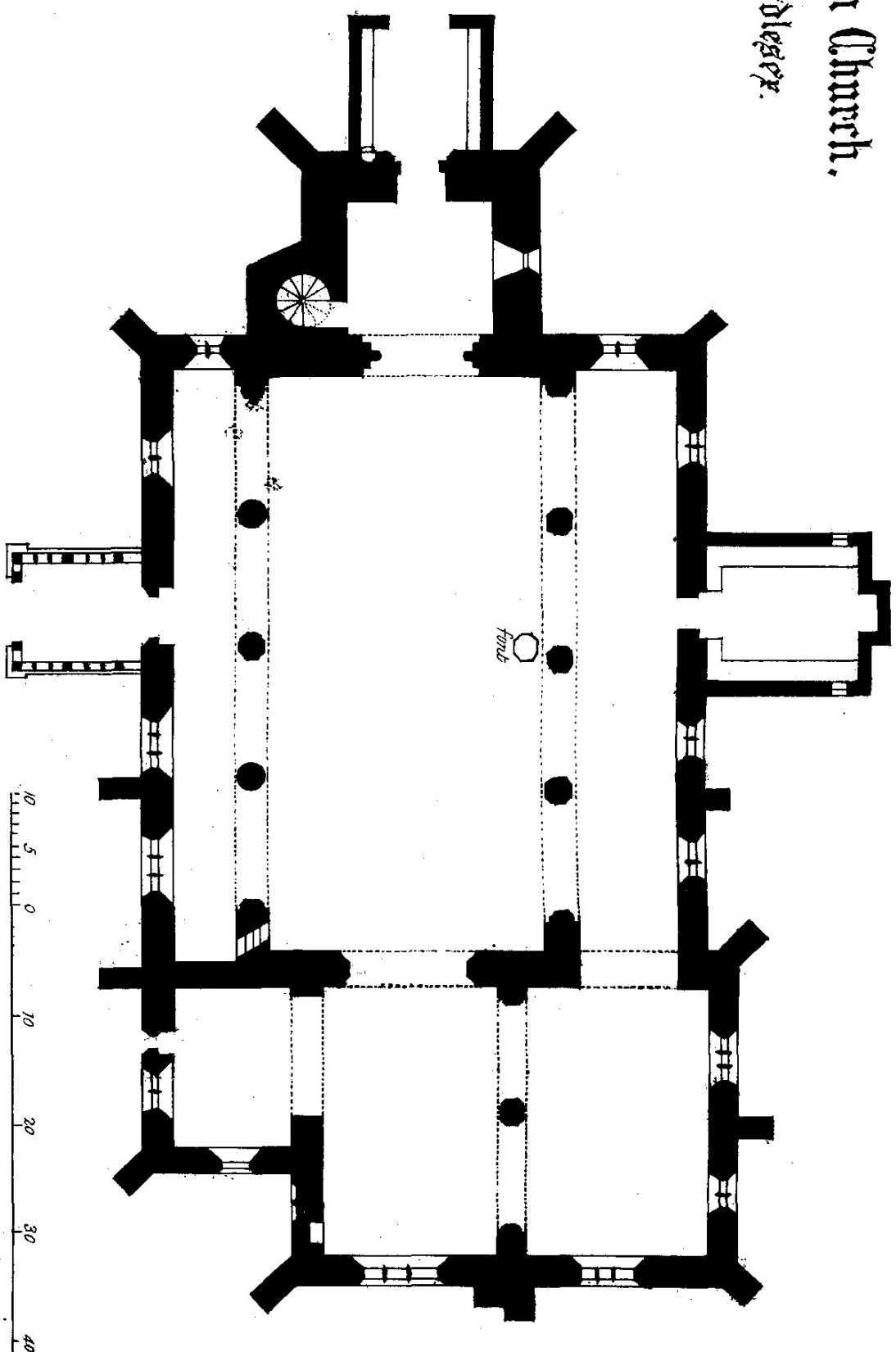
It is dedicated in honour of Saint Leonard, deacon and confessor, who was born at Le Mans, and educated at the Court of King Clovis. Being converted by Saint Remigius, he renounced the world and devoted himself to the relief of captives whether of Satan or the Turks; and so many of the latter released through his instrumentality brought to him their chains, that his church was adorned with a great diversity. After many years devoted to the service of Christian humanity, he died on the 8th Nov., A.D. 559.* In Ecclesiastical art he is most usually represented in the dalmatic of a deacon, with chains in his hands. There are in England 147 churches dedicated in his honour.

The fact of Heston Church bearing the name of St. Leonard indicates a connexion between this church and the Priory of Hounslow, situated in this parish and belonging to the Trinitarians, a Monastic Order formed for the redemption of Captives.

Very few churches are built due east and west, and a theory has been raised that that point of the compass at which the sun rose on the festival of the patron saint was treated as the east, and the church built accordingly. The orientation (or deviation from due east per compass) here is 4° north of east; that of St. Leonard's day would be 30° south of east; but the theory may still be correct, and the discrepancy accounted for by the fact

* Peter de Natalibus, *Catal. Sanctorum* X. cxi.; *Viola Sanctorum*, cxliii b.; &c.

Plan of Neston Church, Diddesey.



R. Canton, London

H. del

that the fabric was chiefly rebuilt on the old foundations in the thirteenth and fourteenth centuries, and was on that occasion dedicated anew.

The dimensions are as follows:—

| | |
|--|------------------|
| Extreme external length, including porch | . 115 ft. 10 in. |
| Do. do. width, including porches | . 77 ft. 9 in. |
| Internal length, excluding porch | . 96 ft. 0 in. |
| Do. width of nave and aisles | . 41 ft. 6 in. |
| Do. do. chancel and chapels | . 45 ft. 4 in. |

The ground plan is simple and regular, as will be seen by the illustration. It consists of west tower and porch, of the *Perpendicular* date; nave with aisles, the northern half in the next earlier or *Decorated* style, and the southern half *Early-English*, a century previous; a north porch, now a vestry, of no particular style, while the south porch is a valuable example of *Decorated* woodwork; and, passing through a chancel arch of nearly the same date as the northern side of the nave, we find that the north wall of the chancel has been pierced by two arches of the *Tudor* period, opening into a chapel of the same date; whilst opposite is a *Norman* semi-circular arch, through which we enter a small chapel in the *Perpendicular* style; but the windows in the north aisle and chancel are new. Thus we see at a glance that the building exhibits every style of Gothic architecture, and we feel that by a conservative treatment the old work has on each occasion of alteration been as far as possible retained. The walls are built of a soft crumbling stone, and in the buttresses the space between the quoins is usually filled with faced flints.

It must however be always borne in mind that in assigning a period for the erection of any part of a building of various dates the *visible* portion of the structure *only* is referred to; for beneath the present surface there may anywhere exist a much more ancient wall or pillar concealed by a subsequent casing, or with mouldings re-cut, or else with windows and details inserted and superseding the older work, and shewing no indication of an earlier date than the reparation. So we only speak of the date and style of what is visible, and cannot be sure, until a building is destroyed, that it may not be the work of a previous period.

Commencing at the west end, we find the entrance protected by an open wooden porch of rather a local type, though met with occasionally elsewhere; it is of the Tudor period, the lower part built of brick with moulded capping, and the upper part of open wooden tracery, with a massive roof. The door in the tower is pointed, under a square head and label, indicating rather a late date; the caps to the little shafts in the jambs are boldly moulded; in each spandril is a rose. On the south side of the door (the right hand on entering) is a stoup for holy water; the general design in accordance with that of the doorway, but the label too massive; the mouldings well cut; the basin partly projecting, and in unusually good preservation, for these exterior stoups were very liable to be levelled with the wall and filled up in times when holy water ceased to be valued, and no longer availed to repel evil spirits. (See illustration opposite).

Opposite to the door is a lofty arch leading into the church, though at present blocked by a gallery; it is recessed, and the inner order rests on a two-third cylindrical shaft with a semi-octagonal cap. The tower, it will be seen by the plan, is not built in the centre of the west wall, so that the arch is much nearer the north than the south side, giving rather an awkward appearance. The next two stories of the tower are lighted by large loops in rectangular frames, and the belfry story has a good-sized two-light window in each face. The staircase runs up at the east end of the south side. An embattled parapet terminates the tower, and from its roof is a most extensive view, comprising portions of seven counties.

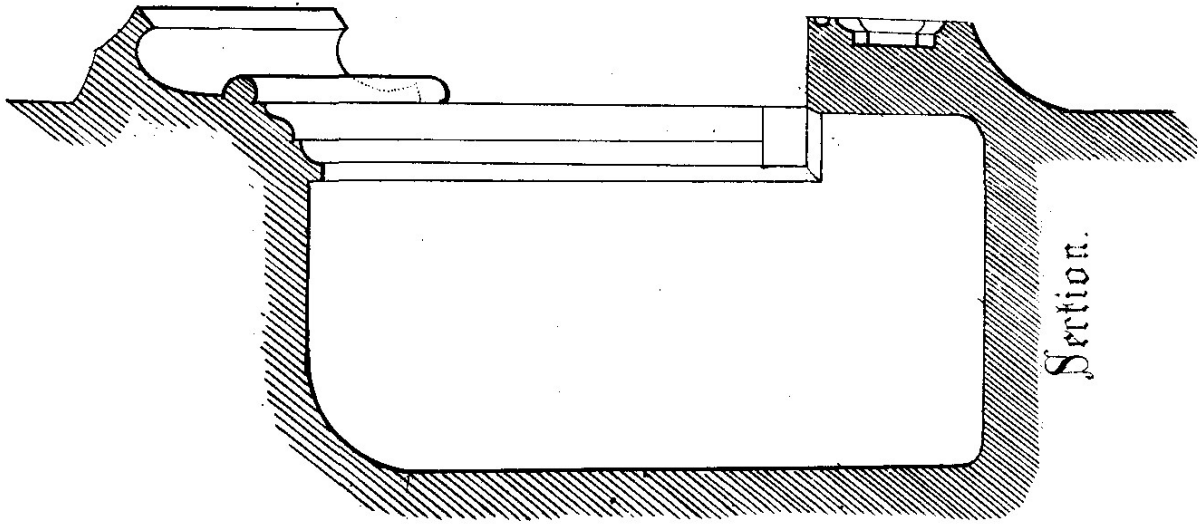
The bells were re-cast some years back.

Passing through the tower-arch we enter the nave, and at once remark the difference between the row of arches, four in number, on the one side of the nave and the other. Those on the south are flat-soffited and the edge but slightly chamfered; of the pillars on which they rest, two are circular, and the others, with the responds, octagonal; but the mouldings of all are alike, proving their identity in date. The pillars with their caps and bases and the quoins of the arches are of clunch, an indurated chalk, and the shafts are built up in courses of small-sized blocks. This

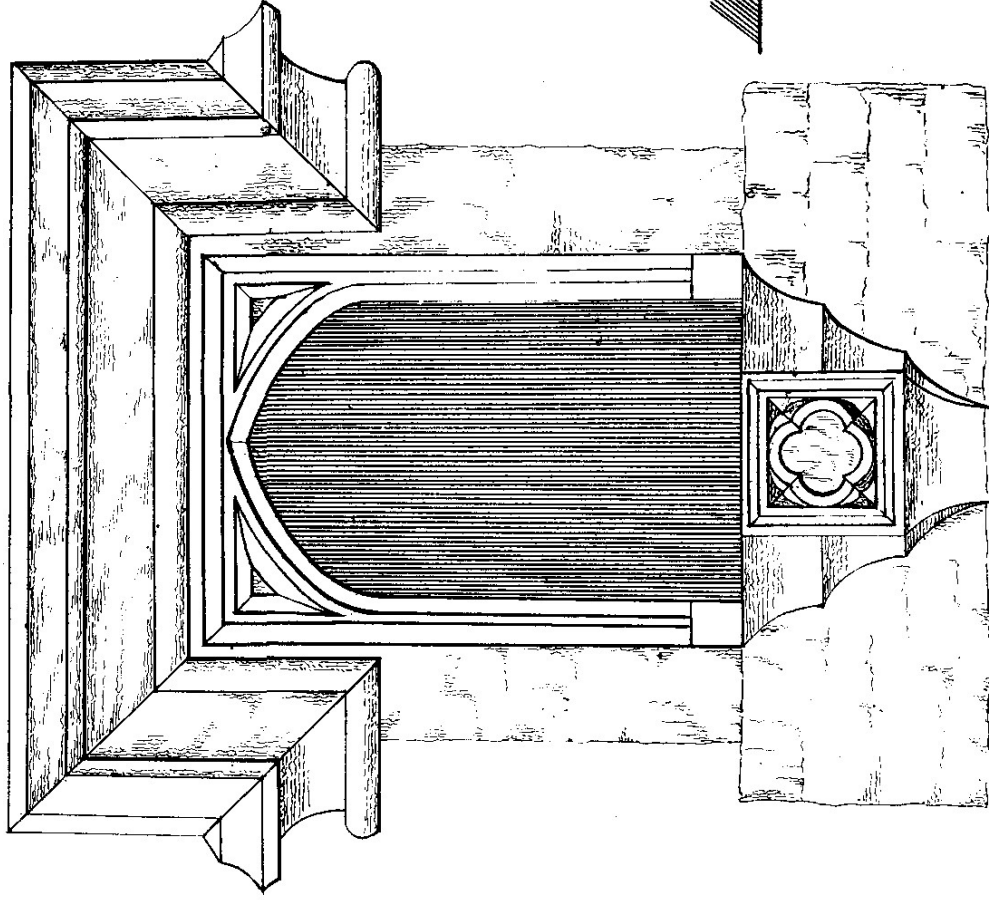
Neston Church

Middlesex.

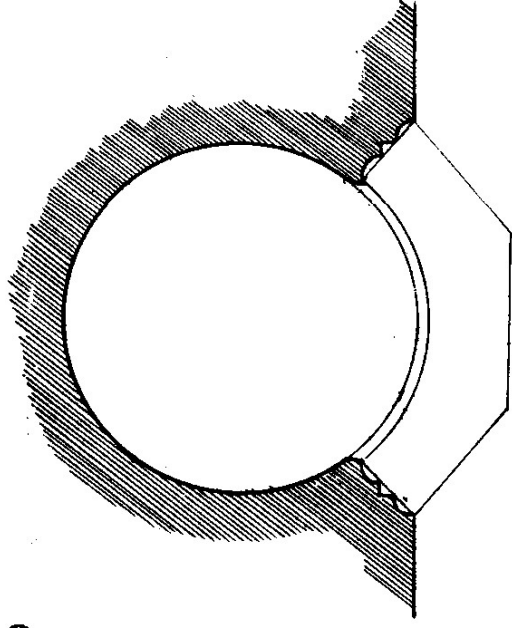
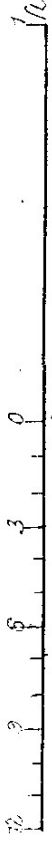
Stoup, West Door.



Section.



Elevation.



Plan.

recessed and chamfered; the pillars are shorter than those on the other side, octagonal, with excellent and sharply-cut though small mouldings to the caps; and it may be noted as an example of the irregularity prevalent in Gothic architecture that, without any special or apparent object, the caps are not on the same level, rising successively but not regularly towards the east. The pillars on the south side are 7 ft. 5 in. high including the caps, but these only measure 5 ft. 6 in. from the flooring of the church, which has been raised from its original level and conceals their bases. (See sections opposite.)

The aisle windows, in the Early-Decorated or Geometric style, were inserted some fifteen years since.

The nave roof is a highly interesting example, though very plain; it is of high pitch, with moulded tie-beam and king-post, but is unfortunately plastered internally and leaded externally; the aisles have lean-to roofs in continuation.

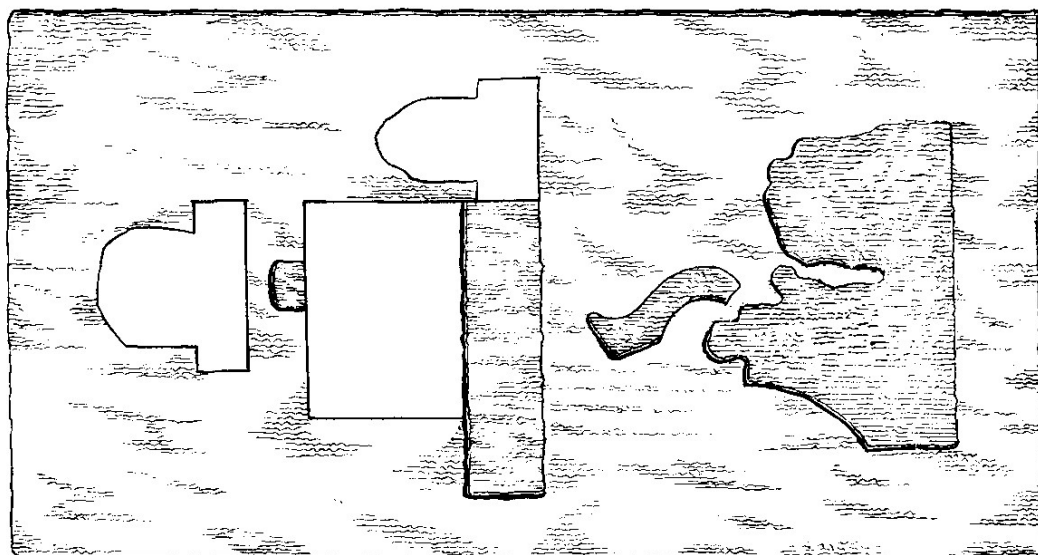
The chancel arch, opening from the east end of the nave, is not far different in point of date from the north arcade; the mouldings of the capitals are remarkably good. (See section opposite.) There must have been a rood-loft across the arch; for it is indicated by the upper doorway leading to it, which passes through the south wall from the aisle.

On the north side of the chancel are two large four-centred Tudor arches moulded with contrasted ogees, and resting on octagonal pillars with sharply-cut caps. From the form of these arches the voussoirs are liable to sink; this has been the case here, and they require to be taken down and replaced. Passing through the arch we find a chantry, or chapel, a little larger than the chancel, of Perpendicular date, but presenting no peculiar feature of interest. The arch from it to the aisle shews traces of red and other colour. The roof is distinct, but rather flat, and plastered.

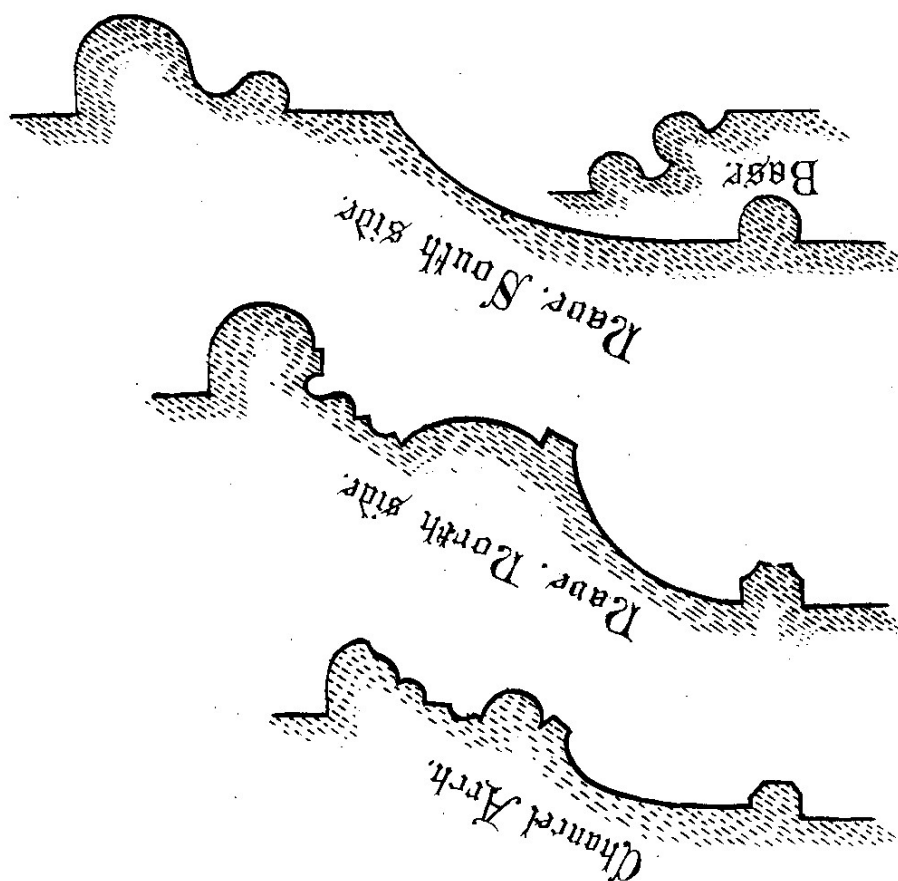
Facing these arches there is on the other side of the chancel a low arch opening to a chapel, very small but possessed of a separate roof; its window resembles those of the aisle, and there is a narrow door for the entrance of the priest from without. Nothing but the arch indicates a date previous to the Perpendicular period, while the arch is unquestionably far older. It is

Heston Church, Middlesex.

Slab on floor of Chancel & Sections of Capitals of Piers.



P. Carter, London.



F. Sprague del.

semicircular, flat-soffited, and not even chamfered; it rests on plain abaci, each a flat stone with the lower edge chamfered, and may date from any time after the Norman conquest up to the latter part of the twelfth century, a period of one hundred and twenty years. The materials are similar to those of the south arcade of the nave.

East of this arch is the inelegant monument to Robert Child, esq. of Osterley Park, (hereafter mentioned,) which blocks up a square-headed window in moulded brick, probably late Elizabethan. Beyond is a large piscina formerly concealed by panelling; the head is cinq-foiled and shews remains of red colour; there was originally a wooden shelf; the basin is an oct-foil. The east window in the Decorated style is of modern substitution for one of late Perpendicular date.

The chancel roof resembles that of the nave, but is much narrower.

On the north side of the nave stands the Font, an octagon of not particularly good design; the basin circular and large, and shewing traces of the staples by which the cover was anciently fastened down. Over it is suspended a kind of ogee canopy, Perpendicular mixed with seventeenth-century work. Until recently the font was painted black sprinkled with white, to imitate marble, but that has been scraped off.

Old Church Plate is rare in English churches. Bigotry and greed destroyed most, and great part of the remainder has been melted up to re-appear in some unsightly, inconvenient form. The only example here of any pretension to antiquity is an alms-dish or very large paten excellently engraved with the Marriage of Cana, dating about the year 1680, and bearing an inscription of presentation in 1742, by Samuel Child, esq. who also presented the rest of the plate, evidently then quite new.

Heston cannot compete with many other churches in respect to the age or interest of its Monuments, but still has several worthy of notice.

1. The earliest is a slab in the north chantry floor, which formerly contained the brass figures of a civilian and wife, with inscription at their feet, and below was a large shield of arms

existing in 1849 (mentioned in "Church Walks in Middlesex," p. 59); all the brass is now wanting. The date was about 1540.

2. A slab bearing the indent of a brass of a male figure standing sidewise, not in ecclesiastical vestments, and beneath its feet an inscription of which the initial letters of each line only remain, thus:

I ——— **so** ——— **I** ——— **day** ———

Cut in the stone runs this legend:

THOMAS BOWNELL OLIM HIC VICARI' OBIT 22^o JULII 1570.

STRUXIT HOC SAXUM MARDOCHE' BOWNELL HUI' FILI'.

By the Register it appears that this vicar was buried on the 30th July. The slab lies in the middle of the chancel floor towards the west.

3. Next is a curious example of monumental brass, fixed in a slab to the east of the last, and representing Mordecai Bownell mentioned above, and his wife and family. (See drawing of slab, p. 208.) His figure was near the base, kneeling at a desk, and before him a group of five or six children; from his mouth proceeded a label: beneath was an inscription; all of this part is now lost, but the inscription, at least, apparently remained in Lysons's time, as he gives the name and date. Higher is the wife (see illustration opposite,) in bed, her hands in the attitude of prayer; placed on the ornamented coverlet upon her is a child wrapped in swaddling clothes; an inscription beneath is gone. Over it is engraved:

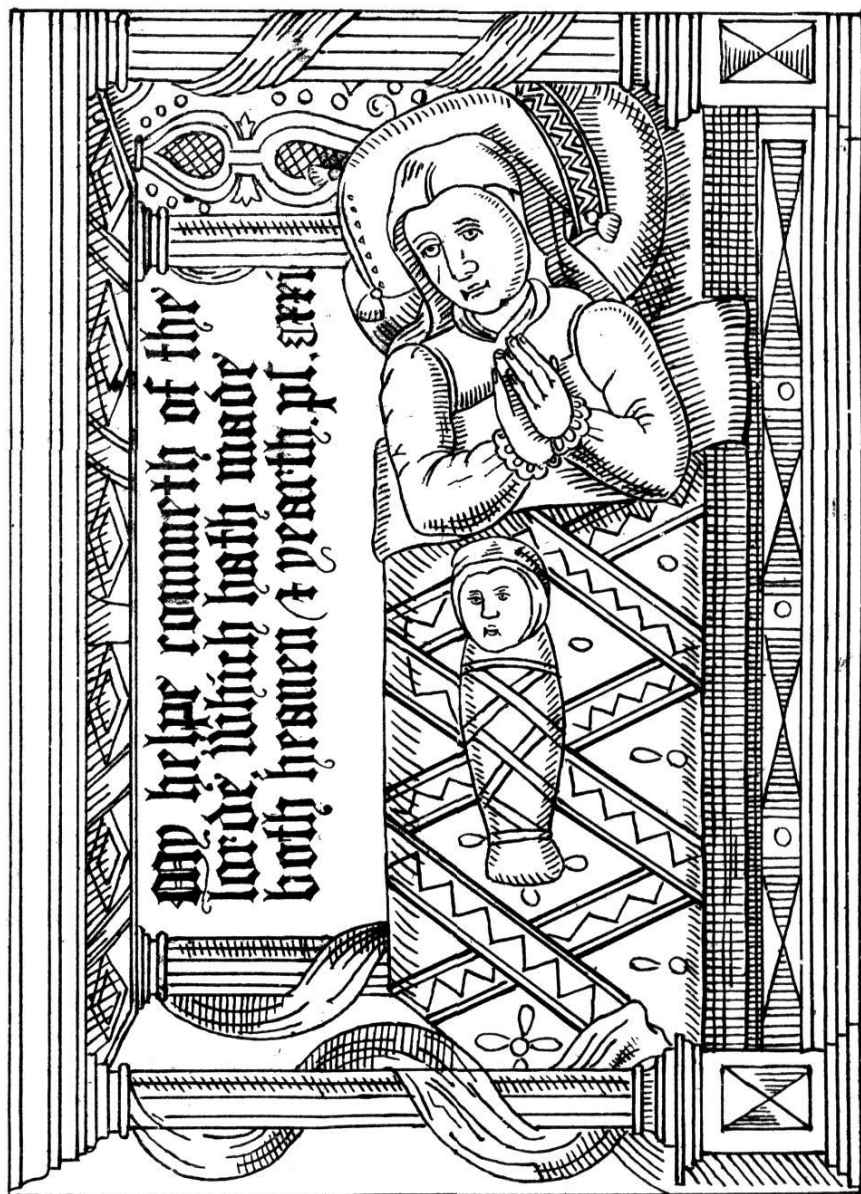
My helpe commeth of the Lorde which hath made both heaben & yearth.—
Ps. cxxi.

Close to her head is an angel, beneath which is this legend:

The Angell of the Lorde targeth rounde aboute them that feare hym and delybereth them.—Ps. 34.

Above is the demi-figure of Our Lord appearing in clouds; the right hand raised in attitude of benediction: it will be observed that the nimbus, or glory, and the position of the fingers, are not in accordance with the conventional types of early art. Beneath this figure is this inscription:

Come to me all ye that trabyale and are heabye laden & I will refreshe you,—
Matth. xi.



The Angell of the Porde
 keepeth rounde aboute
 them that feare hym and
 delueryth them. pl. 74.

sc. 1 7 2 3 4 5 6 7

Neston Church, Middlesex.

Brasses on the floor of Chancel.



Come to me all ye that trouble
and are heaue laden, & I will
refreſhe you, Matth. xi.

Neston Church, Middlesex.

Brasses on the floor of Chancel.



Come to me all ye that trouble
and are heaue laden, & I will
refreshe you, Matth. xi.

Examples of designs somewhat similar to that of the woman and child occur at Halling, Kent, in 1587*; Hurst, Berks, c. 1600; Wormington, Glouc., 1605; and Holywell, Oxon, 1622.† At St. George's Windsor are two brasses of children in bed, dated 1630 and 1633.

A child wrapped in swaddling-clothes, as this is, was termed a "Crisome," on account of its being thus swathed at Baptism and (originally) anointed with Chrism oil: the cloth was subsequently devoted to church purposes, and called a Crisome-cloth. The Constitutions of Archbp. Edmund, A.D. 1236, order thus:‡ *Panni Chrismales non nisi in usum ornamentarum Ecclesiae convertantur.*

On which Lyndwood's Gloss § adds:

Chrismales, i. e. quibus induitur baptizatus post Chrismationem in vertice, et est vestis candida.

And in the Prayer Book of the second Edward VI. 1548, the Rubric accordingly gives directions for the putting on the white vesture commonly called the Crisome, for "a token of innocency which by God's Grace in this Holy Sacramente of Baptisme is given unto thee;" and that "the Minister shall commaunde that the Crisomes bee broughte to the Church & delyvered to the Priestes after the accustomed manner at the Purificacion of the mother of every childe."

It is however very singular, that, of the two entries of Crisom Children in the Register, the only examples I have observed in these books, both are mentioned in the Register of Baptism as being still-born.

Effigies of Crisom children upon monuments are by no means uncommon, especially in the fifteenth and sixteenth centuries; they occasionally were commemorated by a brass to themselves,

* Engraved in *Archæologia Cantiana*, vol. v. p. 250. (1862-3.) It represents Silvester, wife of William Lambarde, in a four-post bed, with two infants in a cradle near, described in the inscription as "Gore and Fame sonnes and twinnes;" two children a little older on the left, and two others, mentioned as being by a former husband, on the right.

† *Manual of Monumental Brasses*, by Rev. Herbert Haines, i. p. 221.

‡ *Bishop Gibson's Codex*, p. 443. § *Lyndwood's Provinciale*, p. 33.

of which there is one in the neighbouring church of Pinner, 1580, and a good example at Hornsey, in this county, c. 1520.

Lysons states that the monument represents Constance, wife of Mordecai Bownell, A.D. 1581. From the Register it appears that Elizabeth, daughter of Mordecai Bownell, was baptized on 30th July, 1581, and on the 30th August following was buried Constance the wife of Mordecai; but it does not mention the burial of the child, which was evidently about the same time.

Mordecai Bownell succeeded to the vicarage on his father's death, and was instituted on the 3d January, 1570-1, but was not undisturbed, for in 1580, one Richard North, upon the suggestion that the living was void by lapse, consequent on Bownell's holding also the vicarage of Cranford without dispensation, obtained for himself the presentation from the Crown, and was thereupon instituted. Litigation ensued, but, the question being referred to arbitration, the award was made with costs in favour of Bownell, who to avoid doubt obtained a fresh presentation from the Queen, and was re-instituted on 22nd of September, 1591; North the anti-vicar having apparently held the preferment for ten years. Bownell, however, having established his right, resigned on the 3rd March following.* A son of his, named after him, died and was buried in August, 1584, as appears by the Register.

4. A brass plate against the south wall of the chancel, with this inscription (and arms, Ermine, on a canton a fleur-de-lis):

HERE LYETH RICHARD AMONDESHAM OTHERWISE AWNSHAM THE
YOUNGEST SONNE OF WILLIAM AMONDESHAM, ESQ. BORNE AT
HEASTON, BROUGHT VP AT EATON & THE KING'S COLLEDGE IN
CAMBRIDGE, PARSON THE SPACE OF 9 YEARES OF CRAYNFORD,
WHO DIED Y^e FIRST OF MAY 1612.

QUOD ES FVI, VT SVM ERIS.

HODIE MIHI, CRAS TIBI.

I AM SVRE MY REDEMER LIVETH AND HE SHALL STAND Y^e
LAST ONE Y^e EARTH, AND THOVGH AFTER MY SKIN WORMES
DESTROY THIS BODIE, YET SHALL I SEE GOD IN MY FLESH, WHOM
I MY SELFE SHALL SEE & MY EYES SHALL BEHOVLD, AND NONE
OTHER FOR ME.—Iob 19—25, 26, 27.

THEREFORE FAREWELL TILL I SEE YOY AGAYNE.

* Newcourt's Repertorium.

The inscription contains two ideas recurring on tombstones through long centuries.

The first appears on a brass at Mere, Wilts, in 1398, and afterwards, with slight variations, it is frequent;* as on the brass of Bishop Boothe, at East Horsley, Surrey, 1478.

*Quisquis eris qui transieris, sta, perlege, plora,
Sum quod eris, fueramque quod es; pro me precor ora.*

There is an early example in English occurring at Higham Ferrers, Northamptonshire, 1425, on the very fine brass to a brother of Archbishop Chichele:†

*Such as ye be, such wer we,
Such as we be (such shal be ye)
(A)erneth to deye, that is the lawe,
That this lif you to wol draue.
Sorwe or gladnesse nought lettyn age,
But on he cumeth to lord & page.
(W)herfor for us that ben goo,
Preyeth as othe) shal for you doo,
That god of his benignyte
On us have Mercy & pite,
And nought remember our sins,
Sith he us bought of his goodnesse. Ame'.*

At West Ham, Essex, 1592, occurs this variation:

*W)ho late was walking, as present ye be;
And as he now ys, in tyme shal be ye.*

In the present volume of our Transactions are some notes by Mr. J. G. Waller upon an inscription of a similar nature upon a brass at St. Olave, Hart Street, London: it occurs at p. 165, to which the reader should not omit to refer.

Probably no thought so constantly or so naturally finds expression on a tombstone. Far and wide we find it occurring down to the present day, in all parts of England, and even in the Isle of Man it haunts every churchyard.

The second part of the inscription is the passage from the Book

* Battle, Sussex, 1426; Broxbourne, Herts, 1460; Turvey, Beds. c. 1480; Great Haseley, Oxon, 1497; Snodland, Kent, 1541, are examples.

† Engraved in Boutell's Monumental Brasses of England.

of Job, which the prophet prefaces with the solemn and emphatic words:

Oh that my words were now written! Oh that they were printed in a book!

That they were graven with an iron pen and lead in the rock for ever!

Job, xix. 23, 24.

The quotation is almost as great a favourite on monuments as the preceding: the brass of John de Campeden, Warden of St. Cross, Hants, 1382, will serve as an example.*

+ *Credo q'd redemptor meus bibit & in nobissimo die de terra surrecturus sum & rursum circumdabor pelle mea et in carne mea videbo Deum salvatore' meu'; quem visurus sum ego ipse & oculi mei conspecturi sunt & non alius.*

The will of Richard Amondesham otherwise Awnsham, whom the brass commemorates, is dated the 13th April 1612; he died on the 1st May following, and the will was proved in the Consistory Court of the Bishop of London on the 9th May, by Isabell, the widow and executrix.

It recites that his copyhold in the Manor of Yeling otherwise Eling had been surrendered to the uses of his will; and it leaves the same to his "loveing wife" Isabell during widowhood, with remainder to his son Richard, but charged with an annuity of 10*l.* per annum to his daughter Kinborrough (or Kinboroughe) Awnsham for her life, payable half-yearly at Michaelmas and Lady Day; and in default of due payment the copyhold to become her property absolutely. It leaves the personal estate to the wife absolutely; and appoints as overseer his "most loveinge brother Sr Gedion Awnsham, knight," with a legacy of ten shillings for his trouble.†

It will be noted that the testator is in no way spoken of as "Reverend," nor is he so described in the probate. His brother is apparently (though not called "Knight") the Gedion Awnsham whose burial in 1639 is recorded in the parish register. The widow is perhaps the "Mrs. — Awnsham from Northide," whose burial on 26th January 1644 is also registered.

* Others are found at Swainswick, Somerset, 1439: Fawsley, Northants. 1516; Waterperry, Oxon. 1527.

† Wills proved in Consistory Court of Bishop of London 1609-21, fol. 167.

One Richard Amondesham otherwise Awnsham (evidently an ancestor of the one here buried) is, with his wife Katharine and family commemorated by a brass at Ealing; the date is c. 1490. Shewing that the two ways of spelling the surname had been continued considerably more than a century.

Entries of the burial of several others of the family appear in the same record. On 24th June 1603 is "Dionicea Ansham virgo generosa," daughter of William Ansham, esq. On 9th May 1627, Robert Ansham, gent; and on 6th January 1627-8, Margaret his wife.

5. On a small plate in the floor of the north chancel is this inscription:

HEER LYES INTERED Y^e BODYS OF Y^e LADIES ANN AND SVSAN
FEILDING DAUGHTERS OF Y^e RIGHT HON^{ble} GEORGE EARL OF DESMOND
K^t OF Y^e BATH; THEIRE MOTHER BRIGET DAUGHTER & HEIRE TO S^r
MIHILL STANHOP GRANDCHILD & HEIR TO S^r WIL. READE.
ONE DIED IN MAY 1647 ÆTATIS SVÆ DVO FERE ANN.
Y^e OTHER IN NOVEMBER 1647 Æ'TIS SVÆ 10 DIE.

Sic mortis est inevitabile telvm.

It appears by the register that Ann was baptized on the 22nd March 1645, and was buried on 22nd November 1647; the latter notice occurs in the book in the regular sequence, but most of the other entries relating to the family are put on a distinct leaf in the book and in a different and more conspicuous character of handwriting, and occur about 1643.

Susan, or Susanna, was baptized on the 16th May 1647, and buried on the following day. Several other children of the Earl of Desmond are registered. Elizabeth "borne" 4th March 1639; but the entry in the regular sequence says she was born on the 4th Dec. 1639, and baptised on the 12th; William born 29th Dec. 1640; George 12th Jan. 1641-2; Charles baptized 12th Jan. 1643-4; Basil 23 Aug. 1644; John 12 March 1649; Bridget 19 Feb. 1651. These entries appear to have been made subsequently from memory, differing slightly from the few entries in the regular sequence, which are more probably correct.

An ugly marble monument, plastered against the south wall of the chancel, commemorates Robert Child of Osterley Park, esq.

who died 28 July, 1782, and whose daughter Sarah married the Earl of Westmoreland.

The parish register contains entries from the year 1559. It commences with "Christenings," the first of which is that of Alicia Booke on the 19th January 1560; the first entry of "Matrimony" is:

A^o d'ni 1560

6^o die Februarii Richardus Whetleye et——contraxerunt
matrimonium Anno D'ni 1559.

It is however clear that the first part of the register is a transcript either from an earlier volume or from a waste-book, as was frequently the case; for the entries in each class, from the commencement up to 1593, are all *uno contextu*, in beautiful careful writing, though occasionally some particular is left blank as in the case of the woman's name in the above extract, evidently in consequence of such name or word having become illegible at the date of the transcript. No doubt we are indebted for this valuable work to the pains and care of Lewis Barefield, the vicar who succeeded Mordecai Bownell, and was instituted 3rd March 1591. But he soon resigned the living, and was formally succeeded on 2nd February 1593-4, by Thomas Gainsford; and between the two there is a gap in the register from 19th April to 4th June, when commences a comparatively modern character of handwriting. Thence the book is well kept up (except that the record of burials from 1607 to 1618 is wanting) until 1654, when after an entry of baptism on 20th April it is added, "Heere ends the minister's register." Then follow various entries, 1651, 1654, 1653, 1651, posted up and ending with "Heere endeth Mr. Bostock's Register."* The vicar was then superseded, as appears by the following entry:

"1654.

April the 22 in the same yeere, the pish of Heston having thus

* Newcourt says that Bostock was appointed to the living in 1642, his predecessor Richard Cheshire having been obliged to resign both this and St. Nicholas Olave, London. (Repertorium, ii. 263.) Bostock was evidently one of the Puritan party. He died soon after the Restoration, and was buried on 3rd October 1661, as appears by the Register.

long neglected (as having not taken notice of th' act) the nominating of a Clarke Regist^r, and p'senting him to any Justice, and being thereto quickned by some of the Justices nigh hand,* they have at length made choise of John Sewell, gen^t, an inhabitant of the said pish, for their Clarke Regist^r, w^{ch} they signified by above 20 hands of the best able and most substantiall men of the pish, whom thereupon I have sworne according to th' act in that case pvided, the day and yeere above written,

“JOHN MORRIS.”

The Clarke-Register must have had his own book, and kept it, for there are none of his records in this book or known to exist. The next entry states “Theis were formerly unregistered, vizt.,” and then follow various irregular dates to 1658.

On 27 Feb. 1660-1, is a total change in the writing, and the Latin language is employed till 6th Jan. 1667-8, when English is resumed; and thenceforward the Register appears well kept, except from a note by P. Wood, vicar 1743, who complains of the negligence of the curate during his absence in Italy.

Looking now to the entries of Baptisms, we find few worthy of particular observation.

In 1588, December, is a marginal note: “About this time George Brayant was baptized and not registered.”

3d January, 1598, Brigitta, daughter of Edward Coke, Attorney-General (afterwards Chief-Justice), was baptized in the chapel of Austerlie. From 1639 to 1651 are the baptisms of the children of the Earl of Desmond, as previously mentioned, all in a different style of writing, to distinguish them readily from “the vulgar herd.”

The names of both parents are frequently given, and where they were Londoners, or resident in any particular hamlet, the fact is mentioned; examples of the former oöcur in baptisms in 1587, 1590, 1601, and 1700, and in burials in 1658 and 1665. Occasionally it is stated that the baptism was at Hownslow, *e.g.* 1592, 1599, 1658; or at Osterley, *e.g.* 1596.

“1658, Octob. 19, Joane y^e daughter of David Cole of Northide,

* Probably Sir William Walker the Parliamentary General, then residing at Osterley. He purchased the manor of Heston in 1655.

yeom, & Joane his wife, was baptized, beinge a twinne, and y^e same day was y^e other buried, beinge stilborne."

On looking to the register of burials we find the latter was entered as a crisme.

In the register of matrimony some ingenuity appears to have been exercised in discovering various forms of expression. At first they run that the parties "*contraxerunt matrimonium.*" Then a few "*matrimonio copulabantur*"; afterwards "*solemnizatum fuit matrimonium inter*" A and B.* Next C and D "*nupti fuerunt*"; and afterwards "*1595, 27 die Julii, Johannes Field duxit Saram Aweiter sibi uxorem.*" A further change took place in 1654,† thus:

"Aprill 16,‡ 1654. The ffirst publication of a contract of mariage was made betweene Nicolas Poole of the pish of Issleworth, and Sarah Palmer of this pish, y^e like was made the 23 of April, y^e last was made the last y^e 30 of Aprill, and married the ffirst of June followinge."

And so on until 3rd April, 1659, when is another form, *e.g.*

"1663, Jan. 1°. Publicatis ter bannis, Matrimonio juncti Franciscus Esthwick et Maria Read."

In 1667, "*Publicatis de more Ecclesiæ;*" and from 1694 the licence of the archbishop or bishop is frequently mentioned. We also find a note that "*The Act for Marriages beginns frō May 10, 1695.*"

Among the burials we not unfrequently find the description "*peregrinus,*" a wayfarer; often even the person's name was unknown: these will serve as illustrations:—

1560, 24 die Januarii, sepultus fuit Richardus Croft, peregrinus.

1657. A poor woman, a stranger.

1658. Edith Viccars, a poor tinker's wife from y^e barge nr. Hownsloe.

* In one case thus: "*1593, 28 Augusti, Matrimonium solemnizatum fuit inter Walterum Winge et Ciceleam uxorem eius.*"

† An Act was in force from 1653 to 1656 requiring the parties, after publication of banns in church or in the market-place, to proceed to the marriage before a magistrate, "*no other marriage being valid.*"

‡ The Clarke-Register was sworn in on the 22nd.

1642. Buryed a nurse-child* of gooddy Webbe.

—,, — A soldier from y^e Crown at Hownslowe, buried.

1658, June y^e 26th. Buried a Crisome child from Hownsloe, being y^e child of one Anne Armond, who was delivered of a deade child in a Waggon Betweene Braintford & Hownsloe, as appeared by y^e information of Marie Coalman, lyvinge in Rackliffe (Redcliffe) parish in Bristoll.

—,, — Oct. 19th. The same day buried a Crisome child of David Cole of Northide, and Joane his wife.

As examples of peculiar entries relating to clergy, are the following :—

1585, May 4th, was buried Thomas Caskin, “Minister”; and in 1603, May 19th, “Ricardus Williams al^s Androwes, Clericus huius Ecl’ie.” It is probable he was a curate, both from the fact of his being described as Clericus and not Vicarius, and from there being no such name in the list of Vicars instituted.

1647, January 2nd. “Mr. Owen, a minister frō Hunslow.”

One Bernard Drayland in 1665 is described “miles gregarius, vel, ut hodie fit, privatus.”

In 1618 and 1619 they all have an addition, such as senex, vidua, puella, puer, infans, cœlebs.

There appears to have been some fatal epidemic in 1581, for in a period of eight days in July and August, four members of one family, named Merrye, were buried, and in a less period in the latter month four persons named Winge, and also three in one family named Spurling.

In 1665, however, we find this ominous entry :—

“1665, August 6. George Butler of Lampton, peste confectus.” Four more occur in the same month, four in September, one in October, and two in November following, making a serious total as compared with the rare ordinary entries of burial; four

* In the suburban parishes the record of burial of a “nurse-child” very often occurs, children being frequently “put out to nurse,” either for the sake of country air and healthy nutriment, or perhaps more frequently for family reasons which would have rendered the baby an inconvenience and cause of serious misunderstandings.

members of the Butler family and three named Ladymore died, though it is not stated that all their deaths were attributable to the same cause.

In 1667 was buried "a poore childe left in the church porch."

1678, August. ".Heere beginns ye burying in Woollen."* Then occurs this note, "The Act for marriages beginns frō May 10, 1695." This refers to the Act 6 and 7 William III. cap. 6, requiring a register to be kept by parochial clergy, of all and every person or persons married, buried, christened, or born, in each parish, under a penalty of 100*l*.

These then are the entries most deserving of observation; but a few particulars of names and descriptions may be considered worthy of noting. Among the peculiar surnames are the following:

Acorlie, 1571; Aweiter, 1593, 1595; Byx, 1560, Bycks, 1572; Catskin, 1579, Caskin, 1585; Chope, 1634; Chowne, 1589; Corkeram, 1603; Cowborne, 1633; Dole—very common especially in the sixteenth century—being perhaps originally derived from families supported by the "Doles" given out at the priory: Hollyhock, 1585; Jugersal, 1594; Lovibond,† 1698 and 1700; Quittington, 1589, Quidington, 1632; Spearpoint, 1588, Sperpoint, 1613; Sweetapple, 1667; Todpole, 1629, 1630, Tadpole, 1641; Wayland, Weland, and Woland in 16th century.

Among the Christian names we find, Bonaventure, 1599; Petronilla, 1597; Lester, a female, 1655; Ealse, 1675, Elsie, 1678, and Alice, 1679; Degory, 1654. Some years after the Great Rebellion, there is a distinct prominence of Old Testament

* The Act 18 Charles II. cap. 4, required that every corpse should be buried only in woollen, under a penalty of 5*l*., half to the informer and half to the use of the poor, towards a workhouse for setting them to work, the only exception being in case of the plague. It was re-enacted by 30 Charles II. cap. 3; the object being to encourage the native woollen-manufacturers. The Act was altogether repealed by 54 George III. c. 108.

† Henery Lovibond, of the Middle Temple, gentleman, married Ann Collins, of Heston, 17 Sept. 1698, by licence; their son was christened by the same name on 21st July 1700. The father died in 1710. Arms, Argent, on a chief gules a boar's head coupéd or, between three bezants.

names, as Jacob, David, Daniel, Obadiah, Aaron, Gideon, Mordecai, Pharaoh, Ruth, Rebecca; while Benedicta, Christiana, and Zealous point to the anomaly of the Puritan element not disdaining baptism. One Zealous Holloway had three sons successively christened by his own name.

It was usual to add a "description," and this enables us to perceive that the inhabitants of the parish were but of a poor class, excepting the Osterley family, and, they having their own private chapel, entries of them were not usually made here, though in the instance previously mentioned a collection of baptisms of the Fielding family is inserted. A knight occurs in 1653, and the wife of another in 1658,* but they, and even gentlemen, are very rare. Among the ordinary list we find a butcher, but no baker, a weaver, shoemaker, blacksmith, tailor (vestiarius), bridge-builder (pontifex), parchment maker, and "tabellarius de chartle," yeoman, husbandman, pauper, and vagrant, not unfrequently nameless; a tinker's wife; a soldier in Col. Windsor's regiment of horse, 1696; a nurse-child, a crisme child, and "infans lactareus." One record respecting a Londoner is not creditable: "Ricardus filius (ut fertur) Gwillihelmi Barnabe civitatis London 1587;" but any entries of a like nature are of exceedingly rare occurrence in this register.

Record of burial in the chancel is not uncommon after 1720, and this earlier entry may be presumed to have the same signification, "1595, Junii 12. Leonard Bartlett, yeoman, sepultus fuit in templo huius parochiæ."

From the middle of the seventeenth century, we find mention of a "Church-house," which appears to have been a refuge for the destitute and distressed, a kind of Christian poorhouse: if it was endowed, the funds have been diverted from this channel.

The names of various inns are mentioned; there are the Crown, 1642; Wheele, 1658; Plowe, 1658; Katherine Whell, 1660; and the Red Crosse, 1669: all situated in Hounslow, which lies on the Great Western Road from London, and the village

* 1653, Oct. 19. Sir John Leydon, Knt. burd.

1658, July 2. Frances, wife of Sir Robert Fenne of Kensington, Knt. buried in Hounslow chapple.

long afterwards consisted almost entirely of inns, ale-houses, and taverns for travellers. The name (only) of one of them probably survives in the present "Crown and Cushion." In the year 1700 appears a new class of persons described as "Inn-holders"; being probably persons who held an allotment of the Heath, portions of which were from time to time inclosed. An Act of Parliament was passed in 1545-6 with reference to inclosing part of the Heath, but the object was rather to perpetuate the manorial rights of the Crown.

Some old deeds relating to parochial affairs are preserved, but they are solely of local interest. They commence in 1660, and relate principally to copyhold and apprenticeship, and afterwards to the letting on lease of "Mullett's Charity," and other lands left for the benefit of the poor of the parish.

In conclusion it is only right to acknowledge the courtesy and attention of the Rev. Edward Spooner, the vicar, in affording every facility for an inspection of the church, and in giving his own time occupied during the examination of the Register Books, which, with unusual care for their safety, he does not suffer to rest for a moment in the hands of a stranger, except under his own eye.

ALFRED HEALES.

NOTE.

* Much alarm and excitement having been occasioned amongst archæologists by the recent report of an intended destruction of Heston Church, it is well that the scheme finally determined upon should be known.

The Church Committee state the timbers of the nave-roof are too much decayed to admit of its preservation; that the amount of accommodation is insufficient for the congregation; and that the lowness of the chancel arch seriously obstructs the voice during the celebration of the Communion Service.

They intend to take down the north wall of the aisle (the windows in which are modern) and replace it by a row of arches opening into an additional aisle to be built; the present brick vestry being swept away. To pull down the present wall of the other aisle and rebuild it further out, giving increased width to the aisle; and to put in the new wall windows in the Early-Decorated style, those at present being Perpendicular: half the Decorated porch to be destroyed, and consequently its proportion and appearance. The gallery across the west end of the nave to be demolished, by which the tower-arch will be thrown open. The west porch being dilapidated will be replaced by a new fac-simile. The chancel-arch to be taken down and rebuilt with greater height. The south chapel to be extended eastwards flush with the chancel wall, the Norman arch to be destroyed, and two arches, in the Early-Decorated style, substituted.

How much of archæological interest will perish by these works, and how much will remain, the reader can judge for himself.