



## The Churchwardens' Accounts of S. Martin's, Chester, from 1683 to 1816

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**T**HE majority of the present generation of Cestrians probably do not realise that S. Martin's Church was once a Parish Church, with a parish (the smallest in the City) attached to it. They associate it entirely with the services which our Welsh brethren carry on there (and have done since 1826), and which the munificence of the late Mr. Roberts, who so generously contributed to the restoration and enlargement of the Church in 1869, rendered possible; whilst the permanence of that arrangement has been properly secured. Yet, until 1842, when it was united to S. Bridget's, S. Martin's was a separate parish; though, for some time, and at various periods, the Rector of S. Bridget's had conducted the services in that Church. For instance, Bishop Gastrell (who was Bishop of Chester from 1714 to 1726), in his accurate and interesting *Notitia Cestriensis*, tells us that "The Rector of St. Bridget commonly supplies this Church, preaching there once a month, and admin[isters] ye Sacr[ament] of the Lord's Supper,"

And so the Church had its separate officers, and its own registers and other documents; and it is with one of these latter that this Paper will specially deal.<sup>1</sup> We may, however, state at the outset, that there is evidence that the Church of S. Martin in Chester was in existence anterior to 1250, mention being made of it in a deed of that date, "among the evidences of the Earl of Shrewsbury." The older Church, no doubt, occupied the same site as the present one, so that Whitefriars had a Church at either extremity: S. Martin's at the west, and the old Church of S. Bridget's at the east. *Hemingway* gives a rough sketch of the structure as it stood towards the close of the seventeenth century; whether this is an accurate representation of the edifice, it is impossible to say.

The main portion of the present building was re-erected in 1721; the north Aisle (with Baptistery), the Organ chamber and Vestry, with the Sanctuary, were added when the Church was enlarged (under the direction of Mr. John Douglas) for the use of Welsh Churchmen; at the same time the tower was raised another storey. This building of the Church (or more correctly, the rebuilding) is commemorated on a stone tablet at the west end of the tower, which bears this

<sup>1</sup> The old Registers of S. Martin's are the following:—

1.	Mixed	..	..	..	..	from 1680 to 1744
2.	..	—Baptisms	..	..	..	1744 ,, 1797
		—Burials	..	..	..	1744 ,, 1797
		—Marriages	..	..	..	1744 ,, 1753
3a.	Baptisms	..	..	..	..	1798 ,, 1812
3b.	Burials	..	..	..	..	1798 ,, 1812
3c.	Marriages	..	..	..	..	1754 ,, 1790
4.	..	..	..	..	..	1790 ,, 1812
5.	..	..	..	..	..	1813 ,, 1829
6.	..	..	..	..	..	1829 ,, 1837
7.	Baptisms	..	..	..	..	1813 ,, 1842
8.	Burials	..	..	..	..	1813 ,, 1842

inscription: "This Church being ruined, was new erected from the foundation in the year 1721. Charles Bingley, William Terry, C.W." To this I shall have occasion to allude later on.

The book to which I have to turn your attention to-night contains the Churchwardens' (and Overseers') Accounts, and the short Minutes of Vestry Meetings from 1683 to 1816. It was recovered in 1903, under circumstances described in my paper on S. Bridget's last year, so I need not refer to them again. The older book or books have vanished, and we are not likely to see them again; and so we lack many of those particulars (*e.g.*, inventories of vestments, furniture, &c.) which give such special value to more ancient records. Still, I hope it will be found that it is not without interest to dip into this volume, and so preserve for a wider circle some of the details which are to be found therein. I shall not attempt a complete and exhaustive examination of them, but take some which seem to be most likely to be generally interesting.

Some years ago, I was asked by a resident the origin and meaning of "S. Martin's Ash." Enquiring of my friend, the late Dr. Bright, I found that there was no story or legend connecting the Saint with the ash-tree, though there was some association with the pine, probably because the monastery to which he retired was in the pine woods. There was nothing, therefore, in the history of Saint Martin to account for it. In Bishop Gastrell's *Notitia*, the Church is called "S. Martin of ye Ash"; and it therefore seemed probable that the title was derived from the position of the Church in close proximity to an ash tree, which was a landmark. Similarly, we have S. Mary's-on-the-Hill; and elsewhere

S. Martin's-in-the-Fields, and other familiar instances. The book has, I think, made this perfectly plain, though the exact position of the ash-tree or trees is not recorded. Thus, in 1687, we have—

about ye Ash trees .. .. .	ois.	00
and to John Whalley for setting ye trees	ois.	00

And in 1690 occurs the entry :—

paid for the Ash trees .. .. .	00	04
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This may have been for topping and trimming the trees, though this is not stated. In 1704 we have many and fuller entries, showing that new trees (or tree) had to be planted then, and that they were carefully protected. Thus :—

payd William Young for diging to sett the Ash .. .. .	0	0	4
payd att John Davies when the men brought the Ashes .. .. .	0	2	0
for the Date Stone .. .. .	0	1	6
for Brick work done about the Ash tree (for labour 9½ days and a boy 2 days)..	0	11	8
for Brick and carrage .. .. .	0	12	0
for Mortar .. .. .	0	4	0
payd to a man for getting up ye Ash ..	0	0	6
spent att the carriage of the ashe and setting it up .. .. .	0	2	0
thus making a total of .. .. .	£1	14	0

In 1715, “5<sup>d</sup>. was paid for a Pound of Tarr for ye Ash Tree.”

This large sum expended on the planting and protection of the ash-tree, shows that the parochial authorities attached great importance to the continuance of the feature; and it was probably maintained until the widening of the streets around the Church encroached upon the churchyard, and necessitated its removal. I

have sometimes wondered whether any idea of continuing (or reviving) this landmark was present to the minds of those who planted, in the small churchyard formerly belonging to S. Mary's, and adjoining S. Bridget's, that magnificent and well-formed ash-tree, which we must all admire.

“Briefs” are frequently mentioned: sometimes generally, as in 1802—

Paid for briefs . . . . . 7 0

(a payment usually made at the Visitation); sometimes particularly, as in 1689, when this account of the “Breifes recd. in ye Parish of S. Martin's” is given:—

p <sup>d</sup> to Mr. Jean Sharp ye Breefe for Bungay . .	6	1
Att ye Visitation for Alresford . . . . .	3	1
„ „ Est Smith London . . . . .	3	7

This last means East Smithfield, as I find that, at Chatham, collections were made under a brief for these three places at that time. Briefs were letters patent issued by the Sovereign, directing the collection of alms for special objects; they were abolished in 1828.

The old custom of perambulating the parish about Ascensiontide is constantly recorded. Such perambulations gradually assumed the title of “beating the bounds”; a name which arose from the practice of whipping or bumping the younger members of the party at particular points, so that those places might be specially impressed upon their memory; but this was not, of course, the original purpose of the custom. Some have thought that it was a Christian adaptation of the old Roman festival of “Terminalia”; but though in some of its features it may recall this, it is more reasonable to suppose that it had its origin in those

litanies, sung in procession, which are traced to Marmertus, Bishop of Vienne (A.D. 452), and which were instituted on the occasion of fearful earthquakes, and in view of many political and social dangers. This Bishop, in fact, instituted the Rogation Days (or adapted them if they were already in use) for this very purpose of supplication, at a season of special physical calamity. Gradually, however, their use extended, and they came to be regarded not only as a preparation for Ascension Day, but also as an occasion of prayer and thanksgiving to God for the fruits of the earth. The injunctions of Queen Elizabeth, in 1559, contained the following directions :—

“ For the retaining of the perambulation of the circuits of Parishes they shall once in the year, at the time accustomed, with the Curate and the substantial men of the parish, walk about the Parishes as they were accustomed, and at their return to the Church make their common prayers. Provided that the Curate in their said common Perambulations, used heretofore in the days of Rogations, at certain convenient places, shall admonish the people to give thanks to God in the beholding of God's benefits for the increase and abundance of the fruits of the earth, with the saying of the 103rd Psalm. At which time also the same Minister shall inculcate these or such sentences : ‘ Cursed be he which translateth the bounds or dolles of his neighbour ’ ; or such other order of prayer as shall be hereafter appointed.”

Gradually, however, the perambulation was transferred from the Rogation Days to Ascension Day itself ; whilst the secular accompaniments practically overruled the religious, and it degenerated into a parochial festival, without any relation to a service in Church as directed by the Injunctions.

Turning to the book, we find frequent (almost annual) entries of payments made on this behalf. In 1683,

when the book commences, we have the following: "Att ye walking of ye prostation (*sic*) 3s. 4d." This title (procession) occurs again and again, but the word is seldom correctly spelt; whilst the sum spent on such occasions varies considerably. In 1685, it was 2s. 8d.; in 1687 only 1s. 4d.; whilst in 1716 the entry is fuller, and runs thus: "To walking Prosession on holy Thursday with some of the Parishioners: expended then, T. H. and E. Jones (Churchwardens) 10s." In several of the intervening and subsequent years the day only is mentioned, *e.g.*, "p<sup>d</sup> on holly Thursday 00 02 00"; or "p<sup>d</sup> upon holy thursday 5s. 7d." This shows that the perambulation or "procession" did not take place on one of the Rogation Days, but on Ascension Day itself; whilst an entry in 1691 ("paid at Th<sup>os</sup> Rogers on the prostation day 2s. 4d.") shows that the money was spent at some house of entertainment. In 1812 we read: "Walking the bounds and to Biskets 2s. 6d.;" whilst in 1798 the expenditure was much larger: "May 12. Paid Mrs. Walker a bill of expenses when walking the Boundaries of the Parish as by the bill and receipt £1 1s. od."

In 1757, the refreshment is specified: "To Ale and Buiscketts at walking ye Bounds of ye Parish 8s. 6d." In 1719, the occasion is described as "Walking ye Liberties," and 4s. 6d. was paid. I may add here, that the last perambulation of the parish took place in 1877, when the present Dean was Rector of S. Bridget with S. Martin. The procession was very simple, consisting of the Rector, Assistant-Curate, Churchwardens, and a few Sidesmen and others. The memorial of this is retained in the iron-plates fixed to certain houses to mark the boundaries and divisions of the parish. This walking of the bounds took place in accordance with

the following resolution, passed at a Vestry Meeting on April 24th, 1877: "That the Rector be requested to arrange for walking the bounds of the parish during the year 1877." I do not find any reference to the matter in the accounts, so conclude that the cost of the iron-plates referred to was borne either by private benefaction or subscription; and that if there was any entertainment, those who took part in it paid for themselves.

Such entertainments were often connected with the Visitation; and, in 1726, 15s. 6d. was spent on "a diner for the Minister and som of the Parishoners"; and similar payments are frequent; though, on one occasion, it is recorded that only half was thus provided, the rest, no doubt, being paid by those who were present.

It may be remembered that, in the S. Bridget's Churchwardens' Accounts, much larger sums were paid; as in 1821, "£11 11s. 8½d. was paid to Simeon Williams, King's Head, walking boundary, &c."; though, in 1843, it was determined not to spend more than £1 in the future on this.

It will thus be observed that no objection seems ever to have arisen to paying for refreshments out of the Church Accounts; this showed itself at other times and in other ways. For instance, when workmen were engaged, it is a common thing to have an entry of this kind: "paid for Drink for the Bricklayer 1s. 10d."; or "for Ale 3s. 2½d."; or "spent on the workmen 6d."; or after the flags in the chancel had been taken up and made even, at a cost of 6s. 4d., we have "spent upon the workmen then, 10d."

This calls to my mind that, fifty years ago, in Yorkshire, the workman in the quarry or in the field



would have a pause in the morning from his work for refreshment, called "drinkings." This unnecessary and extravagant custom, which could not be practised by the operative in the factory, has, we will hope, quite died out.

In 1706 the entry is more precise, and runs "payd for morning drafts for the men 2s. od.;" but, whatever justification there may be for such payments as these (and they occur very frequently), when workmen were regaled if not refreshed, it is not so easy to justify expenditure of a similar character when the parishioners met together for any business; nor do our accounts in the present day present such items as this, in 1796: "Paid at a Visitation for Drink 5s. od.;" doubtless this was not supplied to the Archdeacon (or to the Bishop if *he* was visiting); but in 1758 we find this extraordinary entry: "To Ale to treat the Rev<sup>d</sup>. Mr. Woolright by desire of several parishioners 2s. od." Mr. Woolright became Rector of S. Bridget's in 1761, and may have been taking duty for Mr. Baldwin, the Rector of S. Martin's. In 1736, one shilling was paid for Wine for Mr. Mayor.

Equally indefensible, according to our notions of decency and order, is the payment of "8d. for Drink for the Clerk for warning for ye Confirmation." In 1777, we find 4s. 9d. paid for a Coffin and Brann; and then "2s. paid for drink for ye Burial." Again, how very unnecessary to spend 3s. 2d. (the conclusion is *upon refreshments*) "at giving the money collected for the Poor, hard frost." How much better to have added it to the gift! This was in 1776, when £166 14s. was collected in the City for the relief of the indigent during the severe weather."

The decking of the Church at Christmas was provided for out of the Churchwardens' Accounts. This was not invariably the case, and sometimes it may have been done by private individuals. Payments under this head occur as early as 1688, and as late as 1812; and sometimes candles are mentioned, probably, for light on account of the early or late hour of service; or it may have been for purposes of ritual.

In the older and much more interesting Churchwardens' Accounts of S. Mary-on-the-Hill, in 1554, "v<sup>d</sup>. was paid for 11<sup>lb</sup>. Candles at Crystonmas"; and in 1558 "iij<sup>s</sup>. v<sup>d</sup>. was paid for Candells for Crysstymas and vj<sup>d</sup>. for ye Holyn." At S. John Baptist, in 1664, 6d. was paid for 2lbs. of wax candles and for three large links for Christmas Day, in the morning, for the parish use; and 2s. 6d. for hollies and evergreens to dress the Church with.

The entries vary both in their substance and in the amounts paid, and some few of them may not be without interest. "1688, p<sup>d</sup>. for Candelles on Xmas Day 1s. 4d." In 1689, "p<sup>d</sup>. for Candles and Arniment to ye Church on Xmas Day 2s. od." In 1691, "paid for Candles for the Church 1s. od." In later years the "Arniment" is specified, the spelling being somewhat grotesque; thus: "for holys and ivys 4d."; "for evens and hollin to dress ye Church 4d."; "to evis and hollis 6d."; whilst in 1803, 3s. 6d. was paid for "evergreens for the Church at Christmas"; and in 1812 the Clerk was paid for "*cleaning* some greens for Church dressing," showing that the City was not free from smoke even then.

I have wondered whether, as we are on the borders of the Principality, the candles can have been connected

with the Welsh habit of Plygain or Carol singing on Christmas Day. Certainly, in the old parochial records in Wales, you do find candles purchased for this purpose. Thus, at Kilcen we find, in "1751, paid for 3 pounds of candles to Plugin and carege (no doubt from Mold) 2s.;" and other instances could be multiplied. It is somewhat remarkable that the custom should have been kept up at Kilcen, for in *Willis'* "Survey of St. Asaph," we read :--

"The north aisle of Kilcen Church was burnt down early in the morning upon Christmas Day, in 1532, when the parishioners were assembled to pray and sing carals upon the occasion, a custom peculiar to Wales, and which is called Plygain."

I may add that, in the "Cheshire Sheaf" of 1880, will be found a full description of the "Plygain" at Bangor-is-Coed :—

"On Christmas Morning the old Church would be opened several hours before daybreak, for special service and singing, for which the little choir would, weeks before, have been in eager training. The primitive hoop-chandelier of wood, in the centre of the Church, was fairly made brilliant with an extra score or so of candles; while at the altar, at the bench ends, and round the walls, at fitting intervals, similar efforts at illumination found a place. These, adorned with holly and evergreens, put up as the season's time-honoured decorations, gave to the old sanctuary a very cheerful and picturesque effect. At five o'clock the service commenced, long before which the farmers, with their families and domestics, supplemented by the villagers, had assembled in unwonted force. There was no organ, or even harmonium, in those days; a violin or two, a flageolet, a flute, and a bassoon, supplied all that was necessary; and the healthy voices of the choir made the Christmas carols re-echo through the building, and back, no doubt, to the glad hearts of the congregation."

I must ask your pardon for this digression.

In the earlier part of the period covered by these accounts the poor were maintained by their own parishes, most of which had "poor-houses" of their own.<sup>2</sup> Many of the entries are very plain and matter-of-fact, simply recording "to the poor" for so many weeks, so much. Others show that money was often spent to get certain persons "off the parish"; or to prevent undesirable people from acquiring for themselves, or their unborn children, a settlement *in* the parish.

Again and again the particular articles of clothing provided for the poor are specified: shoes, stockings, shirts, breeches, and even trimming-thread for making the garments being entered. Once we find 4d. paid for cloth to *badge* the poor. In another place the payment is 1s. for "ye poor's Baggis"; and "9d. to Joseph Harrison for setting them on"; and from this we may infer that those in receipt of relief from the parish bore some distinguishing mark, as an armlet, or something of that kind. Canon Cooper Scott (in his interesting lectures on the "History of S. John the Baptist Church and Parish," p. 127) has called attention to the same custom, as noted in the parish accounts there.

There is a pathetic interest in some of the entries; as, for instance, in the following, under date 1718: "Paid to old Amy when she lay sick on her Death Bed to Relieve her, and a woman to tend her 7s. 6d." "To coffin for her when she dy'd 6s. od." Then frequent payments are made "to the old woman in the Crofts," her name not being given. Perhaps the Crofts was where the little dwelling for the use of the parish poor was situated; and it may have been in the part

<sup>2</sup> "The House of Industry," for the combined parishes of Chester, was founded in 1757.

called S. Martin's *Fields*. The following are curious: 1736, for Bleeding Hannah Holland 3d.; and in 1733, Robert Rutter received 2s. 6d. for "Dyeting a woman," whatever that may mean. Widow Walmsley's leg was cured, in 1727, for 2s. 6d.; but seven years later 4s. 6d. had to be given to "Margreat Artcher for salve for cuering her son's scall'd hed at severall Times." In 1736, Mr. Glover received 14s. for "phisick and atendance to Ann Lockett when sick." The relief of persons, who would now be called vagrants, is frequently noted. Some of these came provided with some kind of authority or order, thus: "given to a woman for (or with) a pass." In 1691, three travellers received 1s. 6d.; and, in the same year, 5s. 6d. was paid at several times for the relief of poor passengers. Probably, "the Walshe" (*i.e.*, Welsh) person on whom 1s. 7d. was spent, in April 1693, was a person travelling into the Principality, who would have to pass through Chester.

The importance of the City as a seaport is evidenced by the payments to seamen, who were, no doubt, in search of a berth; whilst, occasionally, the place from which they had journeyed is given; as, on November 19th, 1688, "a Seaman from Hartelpole received 1s." No less than six such disbursements to sailors appear in 1687; whilst, in December 1736, "a company of wreck't sailors" received 1s. There must have been some strange travellers about at that time, as the following entries will show: 1736, November 29th, "To a Company Turkey slaves 1s.;" 1737, January 9th, "To a company of Algerian slaves 1s.;" and, on March 1st, a similar sum to "a company slaves."

The rebuilding of the Church, in 1721, is duly recorded, and the accounts are given in full. The

Churchwardens, apparently, undertook it themselves, and paid for labour and materials. The main portion is brick; but there were stone-dressings for the windows and doors; and the stone came from Manley, for 1s. 6d. was paid, in 1721, to George Inkle to go there "to look after the stone got there last year." The amount expended was £219, and of this £30 was left on as a debt to the Churchwarden, Mr. C. Bingley, and interest at five per cent. paid to him afterwards.

We can form some idea of what the Church was like; the tower very much shorter, and the doorway into it (if there was one from the outside) very different from the present one; the body of the Church very short, and consisting of Nave (the east end forming a Chancel) and no Aisles. There was a doorway into the churchyard (as it then was) on the south side, which was, probably, the principal entrance; and this can be seen in the passage which leads into the new parish room. The churchyard (which was larger than at present) was entered by large gates, and on the posts were two large stone balls. These were discovered in digging the foundation for the parish room, and are now fixed on the wall of the sunk fence which separates the Rectory garden from the field on the south. The gateway was, I believe, removed in 1812; for, in that year, as the book tells us: "The great gate of the churchyard and the wall being in a dangerous condition, the same is hereby agreed to be pulled down and altered, and instead thereof a new fence of iron Palisades and gates shall be erected."

The references to the rush-bearing probably indicate the keeping of a parish festival, rather than the continuance of an ancient custom, especially as no distinct payment for rushes is specified. Just as in olden days

the floors of our rooms were strewn with rushes, so was it customary to do the same in our Churches.<sup>3</sup> The rushes were carried or borne to the Church, usually at the Feast of Dedication. No dates are given in the entries, so that it is impossible to connect the event with any Church festival. They are as follows: "1687, p<sup>d</sup>. at ye Clerk's house for meat and drink and musick at ye rush-burying 6s. od."; "1700, spent at ye rish-burying at Widow Rogers 4s. 6d."; and in 1706, "pay<sup>d</sup> William Waterwoode by the consent of the Parish at the Rish Burying 14s." In August 1715, 7s. 6d. was "expended with some of the Parishioners after dressing the Church with flowrs att Ed<sup>w</sup>. Jones"; can this have been the "rush-bearing"? as no great Church festival occurs at that time.

Whether each parish had its own rush-bearing, or there was a combined festival for the City, I cannot say. In my boyhood, the pleasure-fair at a small town in the West Riding of Yorkshire was styled "the Rush-bearing"; a name which must have been brought from elsewhere, as there was no Church there earlier than the beginning of the 19th century.

The name is still kept up in some of our Cheshire villages, as at Farndon; where, on the Sunday, the graves are decked with flowers, if the Church itself is not strewn with rushes.

In 1750, 5s. were paid to "John Hughes for taking the Bones out of the Golgotha, and burying them behind the Church"; and 1s. 8d. to "the men for setting

<sup>3</sup> In *Blount's* "Tenures of Land," we learn that William the Conqueror granted land at Aylesbury on the following conditions: "Finding straw for the bed of our lord the King, and to straw his chamber, and by paying three eels to our lord the King when he should come to Aylesbury to winter. And also finding for the King when he should come to Aylesbury in summer, straw for his bed, and moreover *grass or rushes* to strew his chamber."

the Golgotha strait." This refers to the practice of placing the old bones, which might be exhumed in making a new grave, in some special spot or receptacle, generally in a corner of the churchyard. In this case it would seem to have been in or under the Vestry, for the word *Vestry* is, in each entry, erased, and Golgotha substituted; a singular and not very appropriate place for the purpose.

The following are peculiar; I give them without comment:—

1684	Paid to a man by order of ye Bishop	..	0	6
1717	Paid to a man by order that had his Pocket pick'd .. .. .	..	2	0
1719	To a man loss by fire <i>parson's</i> order	..	1	0
1750	Given to a man that had sustained loss by fire .. .. .	..	2	0
1706	Spent to gett off Leonard Andrews from being a soldier .. .. .	0	8	
		..	3	6
1733	pd to Churchwardens of S. Olives for a flagging and salver .. .	..	10	0
	To a poor man taken by Algerians ..	..	1	0
	To a man taken by ye Turks ..	..	1	0
1725	Spent att setting up ye sword and mace	..	0	4
1717	To a Boss to stand in the Pulpitt	..	1	6
1700	Spend at ye ellecting ye Minister	..	3	4
1695	Given to a Strange Minister ..	..	3	0
	Spent att the same time ..	..	1	0
1698	Given to a poore Minister ..	..	0	6
1754	<i>The Farmer</i> for weeding the Churchyard	0	6	
1752	Spent on two Strange Ministers	..	4	0
1692	Spent when parson Hoult was sworn	..	1	0

I will not weary you, however, with more of these, suggestive though they are of old manners and customs. Due payments are made for ringing the bells on various occasions, to testify the loyalty of the inhabitants; as for instance, in "1687, when ye King came into ye City"; in 1691, at King William's landing; and in



"1814, for ringing the Bells for Lord Combermere and Lord Hill." The sound of these two (or three) bells cannot have been very harmonious, especially before 1698, when it was decided that "the Bell being now crackt . . . . yt shall be new cast again."

You may have gathered that, so far as S. Martin's was concerned, the schoolmaster was abroad, as the spelling, though quaint, is very imperfect. Yet, in 1706, 1s. was paid for two quarter's school hire for ye Girle, to whom, when she was "hired" two months before, one penny had been given, and is duly accounted for. One or two of these peculiarities I will give in conclusion. Whilst the Church rate is correctly styled the "Church *lay*," payment is made for assessing "ye lea"; which, again, is sometimes said to have been received in "neat money." The clerk receives his "sallery" four times a year, under the heading of "quateridge." A smith is paid 7d. for "breezing" the Church key; and one shilling is charged "for wasing Surplis and Church Linnin." The word surplice is never spelt right. Whilst frequent references are made to attendance at "the Pentice," it is sometimes called "the Pendis," and occasionally "the Pent-house," where its true derivation seems to be given. The "beedle" is once called "the beagle," perhaps a covert allusion to the fact that he had sometimes to pursue and arrest errant parishioners.

I will not detain you any longer; and only hope that you have not been wearied with these extracts; and that they have not been too common-place to engage your attention.