

EXTRACTS  
FROM  
EARLY NORFOLK WILLS,

COMMUNICATED  
BY HENRY HARROD, ESQ.  
ONE OF THE SECRETARIES OF THE SOCIETY.

[Continued from Page, 128.]

*Robert Howchen, Sen., Brampton.* 1478.

[Fuller 4.]

Lego Riço filio meo duas ac̄r et di tēr lib̄ q̄ habui et p̄quisiui de Joh̄ Haweys jač in campo de Burgh, et meā togā colōr violette et unā diploidē de corio fact̄. . . . It. lego ad le tempyl wrytte Stī Jōh̄ xvjd.

[Blomefield says, in a note (Vol. II. p. 341) that the Preceptories or Commandries of the Knights Templars were called in the country by the name of Temples. The Temple here described, as "written," or called, "St. John's," was probably that at Carbrook, the only one in Norfolk at that period. It was dedicated to St. John.]

*Robert Pygott, Walsingham Parva.* 1491.

[Fuller 204.]

Lego cōventui Fr̄m̄ minōr in Walsynghm̄ p̄ sepultura mea vjs. viijd. . . . Et dēt cōventui ad orañd̄ p̄ aīa & aīa ux mee Johe vjs. viijd. . . . Itm. dēt cōventui p̄ quodā Iantačlo vjs. viijd. . . . Itm. volo & lego Robto Godfrey, al̄s Bocher, de Walsynghm̄ p̄<sup>d</sup>, Willmō Wade, & Joh̄ Lyon de ead̄m, mesuagia mea, vocat Spytell howses, jaceñ in Walsynghm̄ & Houghton p̄dict, cū oīmb̄<sup>3</sup> tr̄ & teñt̄<sup>s</sup>, tam liberis

q̄ nativis, eisd̄m mesuagiis p̄tinētib̄s sive spectantib̄s, hēnd & tēnd oīa p̄dict mesuaḡ, traš, & tenemēta p̄fat Robto, Willō, & Joh̄, heredib̄s & assign̄ suis in p̄p̄m; ea intencōe q̄d ipsi inde facient bonū statū Joh̄ Ederyche leproso de Norwico & Cecilie uxī eius, hēnd & tēnd oīa p̄dict mesuaḡ, traš, & teñta, cū om̄ib̄s suis ptineñ, eisd̄m Joh̄i & Cecilie p̄ t̄mo vite ipsor̄. Et, post decessū eor̄, Joh̄is Ederyche & Cecilie, volo q̄d p̄dict Robtus, Joh̄es Lyon, & Willm̄s Wade, seu eor̄ heredes vel assignati, nōiabunt assignabunt & admittent ad mesuagia, t̄ras & teñta p̄dict, cū om̄ib̄s suis ptineñ, duos leprosos vel unū leprosu, qui sunt viri bone cōversacōis & honeste disposiciois, ib̄m in eisd̄m mesuagiis cōtinuari & morari ad volūtātē d̄cor Robti, Willī, & Joh̄is Lyon, heredū seu assignatōr suor̄. Et volo ultra q̄d p̄dict Robtus, Willūs, & Joh̄es, herēd seu assignati sui, nōiabūt assignabunt et admittent duos leprosos vel unū leprosum ad mesuagia, t̄ras, & teñta, put sup̄a d̄cm est, p̄petuis temporib̄s dur̄aturos.

[Blomefield gives a translation of a portion of the above will, apparently from an extract in a small book now among the Harleian MSS. in the British Museum, but formerly belonging to Peter Le Neve. He states, that Pigott gave the "lands, *freemen and villeins* thereto belonging," and further that the lepers were to be of "*good families*." In both these it will be seen he is incorrect: in the second instance evidently so; and I cannot doubt but equally in the first. Such being the case, I have hoped it might be agreeable to the Society, if I subjoined a translation of the whole.

Both he and Taylor state that the present Bridewell at Walsingham stands on the site of the above Lazar House.

*Translation.*—"I give to the convent of Friars Minors (Franciscan or Grey Friars) in Walsingham aforesaid, for my interment 6s. 8d. And to the same convent to pray for my soul and for the soul of my wife, Joan, 6s. 8d. Also to the same convent, for a breakfast 6s. 8d. Also I will and devise to Robert Godfrey otherwise Bocher, William Wade, and John Lyon, of the same town, my messuages called 'Spytell Howses,' lying in Walsingham and Houghton aforesaid, with all the lands and tenements, as well free

as bond, to the said messuages appertaining or belonging, to have and to hold all the aforesaid messuages, lands, and tenements, unto the said Robert, William, and John, their heirs and assigns for ever; with this condition, that they make a good estate to John Ederiche, a leper of Norwich, and Cecily his wife; to have and to hold the aforesaid messuages, lands, and tenements, with all their appurtenances, to the said John and Cecily, for the term of their lives. And, after the decease of them, the said John Ederiche and Cecily, I desire that the said Robert, John Lyon, and William Wade, their heirs or assigns, shall nominate, assign, and admit, to the messuages, lands, and tenements aforesaid, with all their appurtenances, two lepers or one leper, who are men of good conversation and honest disposition; there, in the said messuages, to be continued and to dwell, at the will of the said Robert, William and John Lyon, their heirs or assigns. And moreover I will that the said Robert, William, and John, their heirs or assigns, shall name, assign and admit, two lepers, or one leper, to the messuages, lands, and tenements, as abovementioned, for ever."

*Elizabeth Wode, Coltishall.* 1503.

[Fuller 404.]

I bequeth to the Cross of Bromeholm xij*d.* . . . Itm.  
I bequeth to a belle whan it comyth home vjs. viij*d.* Itm. I  
geve towards a grayll in Cowteshale iijs. iiij*d.*

[*The Holy Cross of Bromeholm* was said to be formed out of the true cross of Christ, where it was most sprinkled with his blood. "Amongst all others," says Fuller, "commend me to the Crosse at the Priory of Bromeholme in Northefolke."

*A Graile*, was a book of the responses sung by the choir. It was most properly called a gradale, or graduale.]

*Thomas Herynge, Walsingham.* 1504.

[Cook 18.]

I will that as sone as my execut̄ may know that any troste man that is a preste of this Cuntre have any eryñ (errand?) to Rome, that he shall gyve unto him a certeyn money, to synge for my soule, and for the soules of my good bñftors, v massys, at Rome, at such places as moste mede is at.

*John Wygman, Wickhampton. 1504.*

[Cook 15.]

Lego ordini fr̄m̄ august in le3 Southtown iiij b3 ordeī. . . .  
 Itm. volo h̄ere unū presbr̄m̄ ad cur̄ Rome ad transciend3  
 staçoes ib̄m̄ debito modo ad celebrand3 miſs3 ad scalam celi p  
 salute aīe mee & p quib3 teneor, cui lego p labore suo x<sup>li</sup>.

[Of nearly the same tenor is the Will of "Roger Aylemer, Squyer," who in 1492, wills "that Fryer John Fysshier, of the convent of (Friars Minors, Norwich) be my prest, and go to the Court of Rome on pilgrimage, and say mass for my sowle at *Scala Celi*, &c., and to have ten marks when he goeth forth, and when he cometh home, forty shillings."—Kirkpatrick's *Religious Orders of Norwich*, 121.]

The stations at Rome most commonly visited by pilgrims were the seven Churches, and the Scala Sancta (which, I suppose, is the same as the Scala Celi). Of the latter, Picart's *Ceremonies and Religious Customs*, contain the following description: "Another piece of devotion which is looked upon as meritorious, is the ascending the steps of the Scala Sancta; for so the eight and twenty stairs are called, by which it is reported that Christ went up either to Pilate's or Caiphas's house; nay 'tis affirmed that a little brass grate there covers a drop of our Saviour's blood; and moreover that the preservation of this holy ladder is owing to St. Helen, who was mother to Constantine the Great. The pilgrim having reached the top of the sacred ladder, must repeat a short prayer before he enters the Holy of Holies. As for women, they never enter into it; but obtain, however, the Indulgence, by looking at the Chapel through an iron grate."—Vol. I. p. 417. There is a print, inscribed "The Pilgrims mount the Scala Sancta upon their knees," at p. 416.]

*Robert Stokes the elder, Horsham St. Faiths. 1505.*

[Fuller 343.]

I geve to the pour and cōvent of Seynt Feythes xld. Itm.  
 I geve to the mayntenyng of Jhs Masse in Seint Feythes xijd.  
 . . . Itm. I geve and bequeth to Alice my wif my vj Acres

of Fre Lond in Horsh̄m, y<sup>t</sup> was geven my unkyll John Rysle pour of Seint Feythes and to Peter Norton and Willm Swanton, in the yere of King Edward the iiij<sup>th</sup> xxi, to my behof, be the relese of a Dede of Thom̄s Brampton gentyllman, and John Wyrmegey, executors to John Chapeleyn, and of the purchasyng of the seyde executours, and my tene-ment, the pce therof was xx<sup>li</sup>.

*Julian Stede, Litcham, 1507.*

[Fuller 408.]

I bequeth to repaçon of the hey wey, called north lane, xl<sup>li</sup>. carte lode of gravell, to be caryed at myn awyn cost, and leyde in the seyde way betwix the west end of my close called the grene yard, and the west end of panyes close. . . Also, I bequeth to Custance Gregs, my daughter, . . . a payr bedys of Corall, gawded w<sup>t</sup> sylver, and another payr beds gawded w<sup>t</sup> Casteltyns . . . and my cupbord w<sup>t</sup> an almary in it. . . . I bequeth to the church of Lutchm̄ aforeseyde a coverlyte of colour grene and blew for the herse. It. I will that Custance, my daughter, shall have the keypyng of my hyves w<sup>t</sup> benne (bees) both of the v that long to the church and of myn awn; and for to kepe w<sup>t</sup> the wax of the seyde benne a lyte afore the image of sent Erasme, and another lyte afore the ymage of sent Nich<sup>s</sup>, and the ij<sup>d</sup> afore the ymage of the Crucifix on the Rode, and a Tapur afore the sepulcre at Estern, as long as it pleasyth God to kepe the seyde benne.

[*A cupbord with an almary in it; that is, a small inner cup-board. Howel has the proverb, "There is God in the almary."*]

*Thomas Coleyn, Gryston. 1510.*

[Gloys 47.]

I bequeth to Alice Coleyn, my wiff, my mesuage and my londs late Thomas Rowhedds in Caston, for terme of hyr Lyff, wyth this condiçon, that she brynge me honestly to the

erde. And aft<sup>r</sup> hyr decesse, I will the seid mesuage and londs shall remayne to Robert my Sone, called Robert Molle, with this Condiçon, that the seid Robert shall offyr yerly aft<sup>r</sup> my deptynge, evȳ fryday in lente 1*d.*; and to offyr at the Crepyng of y<sup>e</sup> Crosse on Good Friday 1*d.*; And to giff yerly evȳ fryday in lente, v halff penny loves of brede to them that have moste nede in the towne of Caston; And to evȳ love, a wight herynge, and a Rede full; And to pay yerly, the sv̄ice and the custome of the seid mesuage and londs. . . . And I will the seid Robert and his heys shall yerly fynde a tapur of iij<sup>li</sup> waxe before the sepultur of our lord in Caston. . . . Item [I bequeth] to the newehowse of Freres in Thetford xx*d.*

[*Creeping to the Cross.*—It is related in Davies's *Rites of the Cathedral at Durham* (8vo. 1672, p. 21) that within that Cathedral upon Good Friday, "there was marvellous solemn service, in which service time, after the *passion* was sung, two of the ancient monks took a goodly large crucifix, all of gold, of the picture of our Saviour Christ nailed upon the cross, laying it upon a velvet cushion, having St. Cuthbert's arms upon it, all embroidered with gold, bringing it betwixt them upon the cushion to the lowest greeses, or steps in the quire, and there betwixt them did hold the said picture of our Saviour, sitting on either side of it. And then one of the said monks did rise, and went a pretty space from it, and setting himself upon his knees, with his shoes put off, very reverently *he crept upon his knees* unto the said cross, and most reverently did kiss it; and, after him, the other monk did so likewise; and then they sate down on either side the said cross, holding it betwixt them. Afterward, the prior came forth of his stall, and did set him down upon his knees with his shoes off in like sort, and did *creep* also unto the said cross; and all the monks after him, one after another, in the same manner and order; in the meantime, the whole quire singing a hymn. The service being ended, the said two monks carried the cross to the *sepulchre* with great reverence."—Hone's *Ancient Mysteries*, p. 222.

In the letter of Henry VIII. to Archbishop Cranmer (A. D. 1545) he says, "And forasmuch as you make no mention of creep-

ing to the cross, which is a greater abuse than any other; for there you say, *Crucem tuam adoramus, Domine*, and the *Ordinal* saith, *procedant Clerici ad Crucem adorandam nudis pedibus*, and after followeth in the same *Ordinal*, *ponatur Crux ante aliquod Altare ubi a populo adoretur*: which by your own *Book*, called *A Necessary Doctrine*, is against the second commandment. Therefore, our pleasure is, that the said creeping to the Cross shall likewise cease from henceforth."—Collier's *Eccl. Hist.*, Vol. I. 203.]

*Thomas Wyssett, Upton. 1513.*

[Gloys 99.]

My body for to be buried in the chirche of Seynt Mg̃aret the Virgyn & Martyr of Upton forseid byfore the pyctur of our lady of pyte. . . Item, I bequeth to the hallowynge of the greatt bell iij<sup>s</sup>. iij<sup>d</sup>. . . Item, I will have incōtynent after my dedde day 1 Trentall songynge for my sowle of xxxi messes at the Scala celi att Westmynster and for my friends sowles, by an honeste monk of the samē place, w<sup>t</sup> licens of his Abbatt. Item, I bequeth to the Augmentynge of the Sylver Crosse in Upton Chirche x m̄rc. Item, I bequeth to the Recōsilynge of Upton Church iij m̄rc. . . Item, I will that Thomas Taylor have my pece of land, called grete owcell, after my wyffs deceasse, to the entent that the seid Thomas or his executors or assigneys of the seid Thomas shall yerly kepe a yere day; and if he or any holder thereof hereaft<sup>r</sup> make defaute thēinne, I will that he that purchaseth my place in Upton shall take the seid lond as his owne for ev̄, keping the same yereday. Item, I bequeth to Upton Church a Cope the price of x<sup>li</sup>, if it may be borne of my goods. Item, I will that my seid executors do make and fynesse the newe howse by the Chapell at Acle, for an here-myght to dwell inne.

[*Reconciling a Church* was equivalent to a re-consecration of it. The general rule of the Canon Law was, that a church once consecrated could not be re-consecrated: one exception is named,

“ unless they be polluted by the shedding of blood ;” and in that case, the common method in England was a reconciliation only. Where the walls of a consecrated place were remaining, though it had been long disused, applied to secular purposes, or injured by fire, a reconciliation was considered sufficient.

What cause rendered it necessary to *reconcile* the church at Upton in 1513 I cannot trace. In none of the many Wills which I have examined, of parties dying in that parish or the adjoining ones, for many years prior to the date of this Will, do I find any reference to its having fallen into disuse. Blomefield quotes from a Will in the Bishop's Registry a bequest of 20 marks “ to the stonyng of the Churche ; if need be, more : ”—but this was in 1505.

There were at Acle two chapels attached to Weybridge Priory, situate by the bridge there ; one called the Chapel at the Danes-end ; the other, the Chapel at the Bridge. Blomefield states, that Ralph Goodwyn in 1518 left by his Will legacies to both ; to the former 3s. 4*d.* ; to the latter, for repairs, 6s. 8*d.*

The church at Upton is a fine building, and more than usually perfect, though the massive square western tower is in ruins. The painted figures of saints, works of rude art, upon the rood-loft screen still remain, as do several sepulchral brasses, and among them that to Thomas Taylor mentioned in this Will. There is also in existence a beautiful drawing by Talman, made about 140 years ago, of a painted window in the south-east of this church, representing the Martyrdom of St. John and St. Agnes, with a female figure crowned. The window itself was destroyed before the memory of man.]

*Henry Smith, of Holkham. 1515.*

[Gloys 145.]

In the name of God, Amen. In the yer of our Lord God m'ccccxv, in the monyth of July, Henry Smith of Holkhm̄, beyng in extremys of deth, and in hool mynde on the se in Iselond, made his Testament nuncupatyve on this wyse ; First he bequethed his sowle to God, to our lady, and to seynt Withburgh his advowe ; and his body to be buryed wher it shall



pleas God. Also he bequethed to Alice, his wiff, all his goods; to pay his detts, and to norych his child wich his wiff was (pregnant) w<sup>t</sup> all, and to bryng it up, and to kepe a dyryge for his sowle, and all cremen sowles; and he made Alice, his seid wiff, his executrice of this his testament and last will. Wytnes hereof Thomas Haltre, John Frare, John Buntynge, and the Shypmast<sup>r</sup>, w<sup>t</sup> more.

[I find references in many of the wills at this time, to shipping engaged in the Iceland trade. William Thyrykyl, of Wiverton (1515) wills "my ship called the Mary, my part to be sold. And if it please God y<sup>t</sup> I amend, then I p<sup>r</sup>pose to send y<sup>e</sup> seid shippe, my part, into Isselond; y<sup>t</sup> God and myn executors to do y<sup>e</sup> best w<sup>t</sup> all at any time, to y<sup>e</sup> use of my will, where if it please God y<sup>t</sup> the seid shippe come to be sold w<sup>t</sup> all y<sup>e</sup> p<sup>r</sup>fighte, then I will y<sup>t</sup> Joon my wiff have of that money xls. . . . And if the seid shippe be sold, or that she goeth to Isselond, then I will y<sup>t</sup> all suche thynggs as be now boughte for y<sup>e</sup> said shippe, be sold to y<sup>e</sup> use of this my will."]

*Margaret Grey, Little Walsingham, Widow. 1515.*

[Gloys 122.]

I will Johan Grey, my daughter, have 1 federbedd, natt of the werst, as it standith; ij peyer of honeste shets; . . . 1 Rybbond of Sylke, w<sup>t</sup> oon golde Rynge y<sup>r</sup>uppon; . . . 1 longbakked Sedyle and my Cubbord. . . . Item, I will S<sup>r</sup> Robert Bryklee ij silv<sup>r</sup> sponys, being in a purse, 1 y<sup>r</sup>of being a gemewe spone, and the other a spone w<sup>t</sup> a forke.

[*One longbakked Sedyle*: the same as a settle, or setille.

A "gemewe" spoon—probably from the French "jumeau." In the *Archæologia*, Vol. XIV., Mr. Robert Smith gives an account of a "Gemmowe" or "Gimmel Ring," and describes it as a ring of double hoops, made to play into each other, and so to join two hands, and thus to serve for a wedding-ring, which pairs the parties.]

*Ralph Leke, Foulsham, 1516.*

[Gloys 185.]

I geve to a sylver Schyppe to the seid Chirche of Folsh̄m  
 iiij m̄rc. Item, I geve to a newe wyndowe on the North  
 Syde of the seid chirche and a mendynge of that pane vi  
 m̄rc. Item, I geve to the repaçon of the Stepull y<sup>r</sup> iiij  
 m̄rke, w<sup>t</sup> this condiçon, that the workemen, by comaundment  
 of the seide Townchipp, alto<sup>r</sup> and amend the iiij boteras to  
 be kerven aft<sup>r</sup> the mydde werke w<sup>t</sup> gobeletts set owght  
 sqware, or ellys that the seid iiij m̄rke be wared on the  
 north eyle y<sup>r</sup> to the forseid vj m̄rke.

[The *Silver Ship* was to contain the incense, and called a  
 Navette.

Is it not possible that the word in the Will, written *Gobeletts*,  
 was really intended for *Gablets*; or are we to understand flint-  
 work wrought into the form of goblets, as is seen on the tower  
 of Coltishall church and probably many others? I regret not  
 having the opportunity of referring to any one at Foulsham to  
 settle the point.]

*Margaret Myllynton, Hackford, 1516.*

[Gloys 188.]

I bequeth to my Dame Croche my best gown and a ker-  
 cheve, and my cramp ring.

[Dr. Percy, in his Notes to the *Northumberland Household Book*,  
 relates, upon the authority of a MS. belonging to the Duke, how  
 it was customary for the king, on a certain day, to come to the  
 chapel without any sword borne before him, and there to wait till  
 the bishop and dean brought in the crucifix from the vestry; then  
 kneeling to “creepe to the crosse;” which done, “the master of  
 the jewell house ther to be ready with the crampe rings in a bason  
 of silver, and the kinge to kneele upon the cushion before the  
 forme. And then the clerke of the closet be redie with the booke  
 concerninge the halowinge of the crampe rings, and the former  
 must kneele to the kinge holdinge the seyd booke.” The bishop

goes on to say that "our ancient kings, even in the dark times of superstition, do not seem to have affected to cure the *King's Evil*. This miraculous gift was left to be claimed by the Stuarts: our ancient Plantagenets were content to cure the cramp."]

*John Twytyney, alias Mason, Hackford. 1516.*

[Gloys 191.]

I geve to my wiff all my land w<sup>t</sup> the grove therto belongyng lyenge in the felde and towne of Wychynghm̄ Mary, the wiche is called Tofts, w<sup>t</sup> all the p<sup>g</sup>hts therto belongyng; she to fynd an honeste preste to syng for Roger Shelynge, late of Boton, and his wiff, and me and my frends, the space of a yer duryng; and, so doñ, she to have it to gyff and to sell for ev̄more. Also I will and comaunde that myn ex-ecutors shall speke to Nicholas Hunt of Hilderston, for the hedd dede of the seid lands and grove in Wychynghm̄ Mary, called Tofts, the wiche he desyred of me dyv̄se tymes, whan he was in besynes of trobill and sore vexed in the hund<sup>d</sup>, by many and dyv̄se men, by the wiche dede he shulde be a knyght of the hund<sup>d</sup>, and so to bere them by of ther mynds, and to w<sup>t</sup>stand ther malece. And allso he pmysed me to defende all mañer of charges on his own coste, as sute, rent, or eny other charges y<sup>t</sup>o belongyng; and he to delyvr it me at eny tyme gwhan I shall require it w<sup>o</sup>ught eny delay; and upon this condiçon, w<sup>o</sup>ught eny p<sup>ç</sup>e, or sale, or eny other p<sup>m</sup>esse, or dette, to hym belongyng, I delyv̄ed hym my dede aforseyd, upon his own fidelite and troste, w<sup>o</sup>ught eny other condiçon; my broder in lawe, Andrewe Taylo<sup>r</sup>, beyng p<sup>s</sup>ent and witnes. . . . Item, I will that John Shelynge, the sone of Roger Shelynge, late of Boton, shall have v marke of lawfull money of Ingland of his faders qwetherword.

[Blomefield mentions brasses in Booton church for Roger Schelynge and John Chelyng, to which there are no dates.

This Will appears to deserve particular attention from the

custom to which it seems to refer, of one individual lending his title-deeds to another, whereby to make him a "Knight of the Hundred," and enable him to "withstand the malice" of his enemies. On this subject I have sought in vain for information in those quarters that I thought most likely to afford it me; and I can only hope that the thus bringing the fact into notice may be the means of its being illustrated by others.]

*Edmund Heyward, Little Walsingham. 1517.*

[Gloys 217.]

I bequeth and giff to Kat'yn my wiff my place, y<sup>e</sup> wich is called the howse at the travesse; Also . . . the closes of saforne, y<sup>e</sup> wiche I bought of Keswyke and Davy . . . Also . . . all my schopp, w<sup>t</sup> all the yerne in it, and all the detts of the talyes. . . . And iiij nobylls I bequeth to the repaçon of the Grey Fryers in Walsinghām litill. Also to the new chapell on the north syde of y<sup>e</sup> chirche, of the quethe-word of William Damyetts, I bequeth xxs. . . . Also I bequeth to S<sup>r</sup> Peter iij*s*. iiij*d*. for his labor, to be payed w<sup>t</sup> the firste. Also I giff to Kat'yne my mayd as moch blankett as shall make hir a maryage gown; and to eiche of my mene a slevellesse coote.

[The *Traverse* was a cross road; and the place adjoining a blacksmith's shop, where the horses were shod, was likewise so called.

This Will, not without interest on other accounts, may be considered entitled to peculiar interest as confirming what we read in Blomefield (V. p. 831) that saffron was not only cultivated in Norfolk early in the 16th century, but that it was cultivated in such quantity at Walsingham, that "the town was famous for it." Another Will in the same collection, that of Margaret Grey, of Little Walsingham, dated 1516, bears similar testimony: in both, the "closes of safforne," or "sett with safforne," are made the objects of peculiar bequests; thus indicating that no common value was attached to them. The plant, though enumerated by

all our authors among the indigenous productions of the island, is most generally believed to have been a native of some warmer clime, imported in the time of Edward III. Hackluyt even goes so far as to state, that we owe the introduction of it to a pilgrim, who, desirous to do good to his country, stole a head (more probably a bulb) of it, and brought it concealed in his palmer's staff. In Essex and Cambridgeshire, it was certainly grown abundantly and profitably, a hundred years after the date of these Walsingham Wills; indeed, so abundantly, that the town of Walden derived from it its present prenomem; but neither there nor at Walsingham has a single plant of it been to be found in the memory of man, whether wild or cultivated; and we are obliged to seek our present supplies from Spain and Italy, and the adjacent countries.]

*John Forster, South Lynn, Gentleman. 1517.*

[Gloys 309.]

I will that myn executrice cause to be songe a mass at scala celi, in the Worshipp of the name of Jhu, and a masse in the Worschipp of o<sup>r</sup> lady, and anoy<sup>r</sup> in the Worschipp of Seynt Anne, and another in the Worschipp of Seynt Avere, (Afra?) and another in the Worschipp of Mary Magdalene, and the laste in the Worschipp of the Fader, the Sonne, and the Holy Goste. . . Also I will that my executrice giff or send to my lady Fenkill, a bowed nobill, for a token for to prey for my sowle. And I giff to Audry and Joone, my daughters, Godds blyssynge and myn.

[Kirkpatrick, in his *History of the Religious Orders at Norwich*, p. 145, mentions the (Altar of) *Scala Celi* at the Austin Friars, Norwich; and goes on to state—"Concerning the *Scala Celi*, or Ladder of Heaven, I have found mention also of a *Scala Celi* at London, and of a chapel at Westminster, called *Scala Celi*. The people were made to believe that the saying of masses at one of these altars of *Scala Celi* procured very extraordinary benefit to the soul when in purgatory; but the principal was the *Scala Celi* at Rome. All the other places under that name were so

many small branches of it, and purchased, no doubt, for good sums of money."—The Altar at Westminster here alluded to has been already mentioned in this volume, under the Will of Juliana Drake of Carrow. I find also in the Will of Thomas Whytynge of Geywood, yeoman, 1522, (Regr. Carye, 47), a direction that his executors "shall cause to be songe on my buryall day, at *Scala Celi*, in Lynne Byshopp, at the Freers Austyns y<sup>r</sup>, x masses."

Can the singular bequest in this Will, of a bowed noble to Lady Fenkill, have any reference to a belief, which one of our Vice-Presidents tells me prevailed in his early days, and may possibly do so still, in the county, that the wearing of a crooked farthing or sixpence in the pocket insured good luck to the possessor? I find no allusion to such a belief either in Brand's *Popular Antiquities*, in Hone's *Every-Day Book*, his *Table Book*, or in Forby's exceedingly entertaining Essay upon the Superstitions of East Anglia, appended to his *Vocabulary*.]

*Katherine Hallys, Norwich.* 1518.

[Gloys 245.]

I, Kat'yne Hallys beyng holl of mynd and of good remembrance, lauded be God, make my testament and laste will in fourme folowyng. First, I revoke all other my testaments, and make this ptestaçon that I entend to dye y<sup>e</sup> svñt of God in his feith and the chirche; and if it chaunce me by syknes or weyknes, by temptaçon or any alienaçon of mynde, to do, sey, or thynke y<sup>e</sup> contrarye, I nowe revoke it, and prey Almighty God to take it as nott doñ, seyde, or thought. . . . Item, I bequeth to Mr. Thomas Hallys, my sonne, a silv. saltt, a playne pece (a plain cup), a standyng maser, and I dosen silvē sponys. . . . Item, I bequeth to the chirche of seynt gregory for my sepultur, the tenement late pchased of John Wyllyott, to have and to hold, and kepe, to the use of the churche as longe as it may by the kyngs lawe; w<sup>t</sup> this condiçon, that Mr. Thomas Hallys, my sonne, have the seid tenement

for terme of his lyff and halff a yer aft<sup>r</sup> his deceasse; and to this I will that thos cofeoffes that he infeffed in the same shall release and giff up ther ryght to the churchwardens of the seid chirche, or to such p̄sones as the seid churchwardens shall name, and so the seid feoffment to stande to the use of the chirche of Seynt Grego<sup>r</sup> forseid.

[Blomefield states that "Thomas Hallys, clerk (most probably the son mentioned in the will) buried at St. Gregory's, 1525, confirmed the mansion house, some time Thomas Fedymonts, to the use of the chirche according to the will of Cath<sup>e</sup>. Hallys;" and he adds in a note, that the house was called "Church House," joined on the east end of the church, and then belonged to the parish. It is at this time occupied by the parish clerk.]

*Isabell Allysaunder, late the wife of John Allysaunder,  
Little Massingham. 1518.*

[Gloys 284.]

I bequeth to the chirche of Litell Massynghm an Image of Seynt Roke p̄ce ijs. Itē. I giff to the same chirche ijs. to helpp to bye an Image of Seynt Nicholas. . . Itē. I bequeth to Crystyan, my doughter, my beste federbed and bolster, ij peyer schets, ij pyllowys, a covlyght of grene and whyght, my gretest ketill, a litill brasse potte, a newe ketill, iij pewter disshes, a candelstyke, and a schafynge disshe. Also I will that Mgaret, my doughter, have my oder federbed, ij bolsters, my best covlyght, ij peyer shets, ij pillowes of fustyanne, my grett brasse pott, iij ketills, 1 candelstyke, a pewter bason, iij pewter disshes, & a tabill clothe of iij yerdis in lenght. Moreov<sup>r</sup> I will have as moche of this stuff befor named as may be, well leyd & schette in my grett chiste, and sett in litill Massynghm chirche in custody, on to the tyme my twynne children be of xvij yeres of age. . . Ferdermor, I will y<sup>t</sup> if my executrix, su<sup>p</sup>vysor, godfathers, and godmothers of my seid children, thynke or see y<sup>t</sup> it be necessary and nedefull for to sell of the seid stuff to helpp to her

kepyng, I will it shall be sold, as well be the godfathers and godmothers, as by my executrice. . . . Itm. (I bequeth) to S<sup>r</sup> Jamys Bastard, my Inglyce pmer (English primer). Itm. I make & ordeyn S<sup>r</sup> Jamys Bastard, p<sup>son</sup> of litill Massynghm̄, my supvisor, and he shall have for his labo<sup>r</sup> for both wills (her husband's and her own) my husbands blacke gowne.

[The churches and religious houses in early times, appear to have been selected for the deposit of coffers and valuables. William Paston, the chief justice, bequeathed to the convent at Norwich, certain annuities for perpetual masses for the souls of himself and others; and these were regularly paid during his widow's life. The executors, in consequence of disputes as to the manors on which the annuities should be charged, placed in the convent "a coffer with a great substance of money, of the goods of the said William Justice," until the differences should be legally settled. "John Paston, the son of the judge, procured leave to place a coffer of his own, in the same room in which that containing the goods of the family were deposited, and to which having at all times free access, he by degrees privately took out and conveyed away the valuable treasure contained in the pledged one." The 5th volume of the *Paston Letters* contains a memorial from the prior and convent to certain parties not named, complaining of the immediate stoppage of the annuities, after the valuable deposit had been thus removed. Sir William Hooker, in his "Journal of a Tour in Iceland," speaking of the church at Thingevale, says, "I was surprised to find the body of the church crowded with large old wooden chests instead of seats; but I soon understood that these not only answered the purpose of benches, but also contained the clothes of many of the congregation, who, as there was no lock to the door, had at all times free access to their wardrobes."]

*Thomas Sturston, Foulsham. 1522.*

[Randes 140.]

I giff to the chirche of Folsh<sup>m</sup> forseid, v yerds of blewe worsted, for to make therof a Tunycle to a vestymēt, and



myn executrice to buy sum cōvenyent sylke for the orffrey, and also lynend clothe for the Albe, and also the makynge ȳof at my coste, by myn executrice. . . Item, I giff to v pdoñs, that is to sey; to the trinite of Inghm̄, Seynt Thomas of Rome, oʳ lady of the see, Burton Lazer, our Lady of Bedlem, to iche of them iiij*d*. Item, I giff to the pdonʳ of v wounds ij*d*. Item to the pdonʳ of oʳ lady of Rounsevale ij*d*. Itm. to Ihus pdonʳ ij*d*. Item to Seynt John's Frary pdonʳ ij*d*. (Sir John *Wysdom* appointed supervisor.)

[*The Hospital of the Blessed Mary of Rounceval* was at Charing, on a part of the site of Northumberland house. It was founded by William Marshal, Earl of Pembroke, in the time of Henry III., and was a cell to the Priory of Rouncevaux in Navarre. Chaucer's "Pardoner" was "of Rounceval," no doubt the hospital at Charing.

*St. John's Friary*, Norwich. The order here was that of the Black Friars, or Friars Preachers: the nave of the church is now "St. Andrew's Hall."

Among the "*Household Expenses of the L'Estranges of Hunstanton*," I find the following entries:—

"Itm. p<sup>d</sup> y<sup>e</sup> pdonʳ of Seynt John Friary, y<sup>e</sup> first Sondaye of Lent, ij*d*."

"Itm. p<sup>d</sup> the xxvij<sup>th</sup> day of October, to my master, to giff a pdonʳ of an hospital, Warwyck, j*d*."

"It. p<sup>d</sup> y<sup>e</sup> first Sunday of lent, to y<sup>e</sup> pdonʳ of Seynt John Frary for youe, ij*d*."—*Archæologia*, Vol. XXV. 420.

The *pardoners* were the retailers of indulgences and relics, a traffic which, even in Chaucer's time, had extended so enormously, as to have become an almost intolerable evil. John Heywood, in his "Four P's, a merry interlude of a Palmer, a Pardoner, a Poticary, and a Pedler," though a stern Roman Catholic, exposes the tricks played on the credulous fondness of the ignorant for relics, and ridicules the greediness and craft of the preaching friars in their pious frauds. He makes the pardoner produce "the blessed jawbone of *All-haloves*," and "then the great toe of the Trinitie."

Who to this toe any money vowth,  
 And once may role it in his mouth,  
 All his life after, I undertake,  
 He shall never be vext with the toothake.

The Poticary answers,

I pray you turn that relique about :  
 Either the Trinity had the gout,  
 Or els, because it is three toes in one,  
 God made it as much as three toes alone.

The Pardoner bids that pass, and adds the climax to the absurdity, by presenting “the buttock bone of the Pentecost.” Gross as all this is, Heywood had as little design to scandalize the belief of his own church, as his patron, Sir Thomas More, had by his philosophical romance of *Utopia*. He was a great favourite with Queen Mary, and, on the restoration of Protestant ascendancy with Elizabeth, fled from his native country, to secure the exercise of his faith without hazard to his life, and died in exile.—Hone’s *Ancient Mysteries*, p. 87.]

