

NOTES ON SOME OF THE MORE REMARKABLE VICARS OF ALLHALLOWS BARKING.

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[Read at that Church on the 28th April, 1862.]

THE advowson of this parish church was given by Riculphus and Brichtwen his wife to the cathedral church of Rochester,* from which it passed (the time is uncertain) to the abbess and convent of Barking in Essex, in whom it remained vested for so many centuries that it acquired the name of Allhallows, or All Saints, Barkingchurch, to distinguish it from other churches in London dedicated to all the saints. It was the practice of monastic bodies, on acquiring ecclesiastic advowsons, to appropriate the tithes to the uses of their own establishment, but of course they were responsible for the proper performance of divine service and for the spiritual oversight of the parish. The secular priest who represented them in fulfilment of this duty was called the vicary (*vicarius*) or vicar. We must not however look upon this personage as a permanent or endowed official. The original vicars of churches were little better than stipendiary curates, and probably less permanent and less protected by the law than the curate of the present day. Up to about the 10th Rich. II. Vicars were usually the temporary representatives of those who were really and legally responsible for the church duty, viz. the Rectors.

This explains how it is that we have so few records of the occupants of vicarages till quite late in the fourteenth century. When the rectory of a parish fell into the hands of a layman, or a corporate body of monks, or a collegiate chapter, or, as in the case of Allhallows Barking, a convent of nuns, it was the custom to depute the duties of the parish to some single ecclesiastic. A cathedral chapter or a monastery would send one of their body, in turn, to perform the duty of such churches as belonged

* Registrum Roffense, p. 117. I can find no earlier reference to the connection of the *Abbey of Barking* with *Allhallows* than 10 Rich. II. Amongst the records removed from the Tower to the new Record Office is a *Patent* confirming the advowson of the perpetual vicarage to the Abbess of Barking. The chapel of Allhallows was a royal foundation, but had doubtless very early in history been annexed to Barking Abbey.

to them. If the rectory belonged to a layman, or to a convent of ladies, some secular priest was engaged at a stipend fixed by mutual agreement.

For about four or five centuries then this church appears to have had no settled pastor. The vicar appointed, perhaps only from week to week, was removeable at the will of his lady patronesses, and received a stipend according to their discretion. Such a system was full of evils, but it commonly obtained as far down in the history of the English church as the age of Wickliffe. Steps were taken by a statute passed 10 Rich. II. to counteract the evil, and secure permanent vicars, as far as possible, for every parish without a resident rector.* It is thus easily explained why we have no list of the occupants of the vicarage of Allhallows Barking before the year 1387. Till this time there was no vicarage strictly speaking. There was a vicar, but he seems to have had no endowment and no existence in law. The first permanent vicar was "William Colles," the record of whose institution in the registry of Braybroke, Bishop of London, runs thus: "2 March, 1387, Ad vicariam perpetuam ecclesie parochialis de Berking Chyrch Londinensis noviter fundatam, sive ordinatam, Guilelmus Colles."

The year 1387 then is our starting point, and a most important one in the history of our ancient parish. Will not this date help us towards at least a *proximate* date for some portions of the present edifice? We are well aware that a church existed on this site before the era of Richard I. That monarch attached to a church then existing here a chantry chapel on the north side of the chancel, which he and his successors, particularly Edward I., endowed. There is probably nothing so old as the reigns of either of these monarchs in the present building. But it strikes me that the pillars and arches of the nave are at least as old as 1387, and perhaps I may be allowed to suggest that the settlement of a permanent vicar in that year induced the parishioners to restore their church and extend it to its present

* Subsequent statutes provided an endowment for them by securing to the rectory the great tithes, and to the vicarage the lesser tithes, fees, and offerings. Hence one of the legal distinctions between a Rector and a Vicar is, that the former receives the great and the latter the small tithes.

limits, which church became ruinous some 250 years subsequently, and the edifice probably then received its present external walls, windows, and the Tudor arches at the east end. Those who are better acquainted with church architecture than myself will please to set me right if I am wrong, but I have thought it a fair inference to draw from the co-incidence of these two facts—the known date of the first vicar's induction and the generally received date of the eastern window, which belongs to the Middle-pointed era—being a very late *Decorated* window.

The earliest record of the value of the temporalities of this vicarage occurs in the Valor Ecclesiasticus of the 14th Hen. VIII. In that year the estimate was 26*l.* per annum. There were also then attached to the church, as separate incumbencies, two chantries, one of 22*l.* and the other of 20*l.* in value. Some century later, in the year 1636 (according to the Sion Coll. Records) the yearly profits were returned as follows:

“Tythes 126*l.*; casualties 10*l.* But of these tythes the Vicar pays annually to the King 10*l.*”

In 1732 the parish clerks give the value as 120*l.* per ann. Malcolm, in 1803, places it at 200*l.* At the present time it has increased with the value of properties to an income of about 1,000*l.* per ann. This being one of the parishes unaffected by the Fire Act, the Vicar is upon the old footing with regard to rent-charge, and can claim 2*s.* 9*d.* in the pound; the present incumbent however receives only 1*s.* in the pound.

The patronage remained with the abbess and convent of Barking till the dissolution of the monasteries. It then came to the King, who settled the advowson upon the see of Canterbury, 37 Hen. VIII. According to Newcourt, who compiled from the London registries, the Abbess of Barking presented every Vicar till 1525. The next two presentations were made by Henry Fuller and William Pounset “pro his vicibus,” the Archbishop not presenting till 1584—why, I cannot discover. After this the presentation is regularly made by the primate till 1783, when the King exercised his right during the voidance of the see of Canterbury, having a legal claim to do so. The Archbishop presented again in 1852.

In the vestry of the church is preserved a tabular list of the Vicars, chiefly compiled from Newcourt's “Repertorium.”

The following is a copy:

1. Wm. Colles, presented 2 Mar. 1387.
2. Rob. Coton, 1389, per res. Colles.
3. N. Bromsgrove, 1390, per res. Coton.
4. Jo. Clerke.
5. W. Northwold, 1427, per res. Clerke.
6. Joh. Iford, 1431, per res. Northwold.
7. Tho. Virby, 1434, per res. Iford.
8. Joh. Machen, 1454, per mort. Virby.
9. Joh. Wyne, 1454, per res. Machen.
10. Tho. Caas, L.B. 1468, per mort. Wyne.
11. Rob. Segrym, A.M. 1475, per mort. Caas.
12. Rich. Baldry, A.M. 1478, per mort. Segrym.
13. Edm. Chaderton, 1492.*
14. Rad. Derlove, 1493, per res. Chaderton.
15. Will. Gedding, A.M. 1504, per mort. Derlove.
16. Will. Pattenson, A.M. 1512, per mort. Gedding.
17. Rob. Carter, S.T.B. 1525, per res. Pattenson.
18. Joh. Nayler, 1530, per res. Carter.
19. Wm. Dawes, L.B. 1542, per mort. Nayler.
20. Ric. Tyrwhitt, 1565, per mort. Dawes.
21. Ric. Wood, S.T.B. 1584, per mort. Tyrwhitt.
22. Tho. Ravis, S.T.B. 1591, per res. Wood.
23. Rob. Tyghe, S.T.B. 1598, per res. Ravis.
24. Ed. Abbott, A.M. 1616, per mort. Tyghe.
25. Ed. Layfield, A.M. 1635, per mort. Abbott.
26. Geo. Hickes, S.T.B. 1680, per mort. Layfield.
27. John Gaskarth, D.D. 1686, per res. Hickes.
28. Will. Geekie, D.D. 1732, per mort. Gaskarth.
29. George Stinton, D.D. 1767, per mort. Geekie.
30. Samuel Johnes-Knight, A.M. 1783, per mort. Stinton.
31. John Thomas, D.C.L. 1852, per mort. Johnes-Knight.

Upon this list appear thirty-one names; nineteen belonging to the two hundred years between the foundation of the vicarage and the Reformation, giving an average of about ten and a half years to each incumbent. The remaining twelve Vicars belong to the three hundred years which have elapsed since the Reformation, giving an average of about twenty-five years to each incum-

* See Appendix I.

bent, a significant fact when compared with the pre-Reformation period, showing the improved conditions of modern life.

Many of the names on the list are of course obscure. I shall attempt a brief notice of those whose lives stand out from the rest, and offer materials likely to be interesting to the modern inquirer.

Bromsgrove, the third vicar, deserves notice as being the first incumbent who was buried here. His tomb is now lost, but the inscription is preserved in Stowe's Survey of London, and ran thus: "Hic jacet N. Bremisgrave, quondam Vicarius istius ecclesiæ. Qui obiit secunda die mensis Augusti, A.D. 1416. Cujus animæ miseretur Deus."

Virby, the seventh vicar, is the next important name. He also lies buried in the church, and the inscription remains in the north aisle of the chancel, on a brass plate, thus: "Hic jacet Thomas Vyrby quondam Vicarius istius eccles. Qui obiit 2 die mensis Decembris, 1453, cujus animæ"—the invocation is effaced. Virby must have been the vicar who in 1440 was imprisoned for a pious fraud under curious circumstances. The following is abridged from an "English Chronicle of the Reigns of Richard II., Henry IV., V., and VI.," edited for the Camden Society in 1856.

"The xix. year of King Harry, the Friday before Midsummer, a priest called Sir Ric. Wyche, a vicar in Essex,* was burnt on Tower Hill for heresy, for whose death was a great murmuring, and many simple people came to the place making their prayers and offerings as they would to a saint, and bare away the ashes of his body for reliques. Some were taken to prison; amongst others the vicar of Berkingchyrche beside the Tower of London, in whose parish all this was done. He received the offerings of the people, and, to excite them to offer more fervently, he took ashes and mixed them with powder and spices and strewed them in the place where the heretic was burnt, that the simple people might believe that the sweet flavour came of the ashes of the dead, for this he confessed afterwards in prison."

* Richard Wyche was Vicar of Harmondsworth, in Middlesex, and was burnt in 1440; see Foxe's Actes and Monuments (Cattley's edit.), iii. 702, and Fabyan's Chronicle (edit. Ellis), p. 613.

As Virby was vicar in 1440, these extracts must refer to him, but we may presume that he was restored, since he died here vicar in 1453.

Caas, the tenth vicar, was also buried in the church, and his inscription occurs in Stowe, "Hic jacet tumulatus Magister Thomas Caysi, B.A. Vir peritus, et unus Vicar. istius ecclesiæ, Qui obiit 6 die mensis Feb. 1475. Cujus animæ propicietur Deus."

Carter, seventeenth vicar, is the next name of any interest. He was of Magdalene College, Oxon, and chosen one of the proctors of the university in 1508. He was a servant to and in favour with Cardinal Wolsey, was the steward of his household, and comptroller of his buildings at Oxford. In 1524 he was admitted to the degree of B.D., and was afterwards canon of Christchurch. He was made vicar of Allhallows Barking in 1525, and resigned in 1530, probably involved in his patron Wolsey's fall, which happened that year. I pass on to

Daves, nineteenth vicar, inducted in 1546, and the first Protestant incumbent, that is to say, he evidently conformed to the new ceremonies, for he appears to have retained his living, like the famous Vicar of Bray, during all the changes that took place under the governments of Henry VIII., Edward VI., Mary, and Elizabeth; dying in 1565. He was also vicar of Woodham Walter and Rivenhall, in Essex, at which latter place his decease occurred.

Wood, twenty-first vicar. This was the first incumbent presented by the Archbishop of Canterbury. Richard Wood was elected scholar of Trinity Coll. Cambridge, in 1562, B.A. 1565-6, subsequently became Fellow of Trinity, and in 1569 took the M.A. degree, passing on to B.D. in 1577, and D.D. in 1583. In 1584 Archbishop Whitgift, to whom he was chaplain, recommended that he should be appointed Dean of Ely or of Peterborough in case certain contemplated promotions in the Church took effect. These failing, Wood was made vicar of Allhallows Barking by Whitgift in 1584-5. He shortly afterwards became prebendary of St. Paul's and canon of Westminster. Allhallows Barking he resigned in 1591 on being appointed to the deanery of Bocking. In 1597 he was instituted canon of Canterbury, and received other preferment. He

died on 15th Sept. 1609, and was buried in Canterbury cathedral. Dr. Wood, who is supposed to have assisted in some of the works published in reply to the Marprelate Tracts, was licenser of the press for Archbishop Whitgift, and was nicknamed by Martin Marprelate "Never be good."

A remarkable man succeeded Wood in this vicarage.

Thomas Ravis, B.D., presented by Archbishop Whitgift in 1591. Ravis (according to Fuller) was born at Maldon, in Surrey, "claris parentibus;" educated at Westminster, and afterwards at Christchurch, Oxford. When sent up from Westminster to Christchurch to be elected scholar he was at first refused, a letter having been received from the Queen recommending another person to be elected, whereupon Ravis wrote an elegant Latin epistle to the Lord Treasurer Burghley, who had given him recommendations to Oxford. How the dispute was settled does not appear, but Ravis certainly became student of Christchurch, and rose to be head of his college. He became Vicar of Allhallows Barking in 1591, and about the same time was made canon of Westminster, receiving the deanery of Christchurch in 1594, made D.D. and elected vice-chancellor in 1595. In 1598 he resigned Barking. We next meet with him as prolocutor of the Convocation which met in 1603, and also as a prominent member of the Hampton Court Conference on the side of conformity. His name also appears on the list of the translators of our present English Bible, in that section to which was committed the Gospels, the Acts of the Apostles, and Apocalypse. It is to him that we owe that interesting MS. which is still the best and most reliable account of the method employed by the authorised translators. During the progress of the work Dr. Ravis was appointed Bishop of Gloucester, and had been but a short time in that see before he was requested by the King to accept the bishopric of London on the decease of Bishop Vaughan in 1607. Sir John Harrington tells us that Ravis was very unwilling to leave Gloucester, nor "were the people of his diocese more willing to part with him; he was so much beloved that some who can scarce well brook the name of a bishop yet can be content to give this one a good report." By the persuasion of judicious friends Ravis accepted the bishopric of London, and his contemporaries

describe him as an excellent and apostolic prelate, of graceful and dignified deportment, supporting his character to great advantage, a warm patron of learned men, and deeply interested in the religious condition of his diocese. Wood says that the means of his advancement were "eminent learning, gravity, and prudence." He does not seem to have been much concerned in public affairs, but diligent in his spiritual duties, and to have maintained very friendly relations with his clergy. He is, however, connected with an ambitious design of increasing the political power of the Church by being accused of supporting a measure for admitting the inferior dignities—deans and archdeacons—into the Commons House of Parliament, as the Bishops were admitted to the Lords.

Ravis enjoyed the see of London for two years only; he died in 1609, and was buried in the north aisle of Old Saint Paul's, where was a monument to his memory as that "of a grave and good bishop."

With reference to the authorised version of the Bible, our parish is honourably and intimately connected with this great work. We have already seen that Ravis, vicar from 1591 to 1598, was engaged in it; so was his successor Dr. Robert Tyghe. But, in addition to these, two of the translators were natives of this parish; Bishop Lancelot Andrewes, who presided in the translation of the Pentateuch, and his brother Dr. Roger Andrewes, Master of Jesus College, Cambridge. Both these learned divines were born in the parish of Allhallows Barking. But there is a further connection. Another of the translators was father of Dr. Edward Layfield, who was vicar here from 1635 to 1680.

Tyghe, the twenty-third vicar, and one of the translators of the Bible, was presented by Archbishop Whitgift on the resignation of Ravis in 1598. He was a native of Deepden, in Lincolnshire, and placed at Magdalene College, Oxford; then at Cambridge, where he took his degree, being incorporated at Oxford B.D. 1596. In 1610 we find him Archdeacon of Middlesex and D.D. A. Wood calls Tyghe "an excellent textuary and profound linguist, and therefore employed upon the translation of the Bible." He died vicar in 1616; but, although there are entries in the register of the burial of members of his family and house-

hold, there is no record of his own burial, by which I conclude that he was non-resident at the time of his death. His signature constantly occurs in the church books.

Edward Abbott, A.M., presented by Archbishop Abbot his relative. He was educated at University College, Oxford, and was vicar of St. Margaret's, New Fish Street, which he resigned for this living in 1616. He died Vicar of Allhallows Barking in 1634, as appears from the register.

His signature is frequent in the church books as follows:—

EDW. ABBOTT, Rect^r,—or,
EDW. ABBOT, Vicar.

In the book of churchwardens' accounts there is an entry, under the date of 1633-4, of a most pleasing character with reference to Abbott and to his relations with the parishioners. It seems that in the year 1634 the parishioners repaired and nearly rebuilt their church. The repair was undertaken with good will, but we, as antiquaries, can scarcely be grateful to them, since in that repair the church lost so many of its mediæval features and became transformed from a handsome Decorated or Perpendicular, to a debased Tudor, building. Let us be thankful, however, that the ancient features of the church were not utterly destroyed by this well-meaning but injudicious reparation. The extensiveness of the repair may be gathered both from the total amount expended, viz. 1,250*l.*, a considerable amount for the period, and from some of the items set down in the account. Thus we find sums paid for taking down various windows and setting them up again; doubtless without the original tracery; other sums expended in wood for the roof of the chancel and aisles; in lead for the same purpose; in glass for the new windows; in materials for the repair of the walls; in stone for the masonry of the new battlements round about the church, and in paint for painting the steeple. These items show, I think, the completeness of the alteration which the church suffered, most of the old windows losing their mullions, and the walls being nearly rebuilt. The money was raised by a voluntary subscription throughout, not simply the parish, but the city.*

I do not think it out of place to refer to this matter here. I wish

* See Appendix II.

to call your attention to the most interesting report of the affair, which is recorded in the churchwardens' book. It runs thus:—

“ At severall vestryes held in the year of our Lord God 1633 within the parish church of Allhallows Barking, London, the needful repaire of the said Church was taken into consideration. The decay and defects thereof being viewed and made known, with an unanimous consent of the parishioners in general, the work of re-edifying, repaving, and beautifying the said Church began y^e 21 of Aprill, 1634, and was finished the 24 of December following, defrayed out of the charitable guifts and free-will offerings of the inhabitants of the said parish, as also of diverse worshipful and praiseworthy societyes of London, and other noble, welldisposed, and religious gentlemen. And for the better furtherance of so good a work, Mr. Edward Abbott, then Vicker of the s^d parish, did, not only by preaching, with good effect, exhort and animate his parishioners to extend their charitable contributions, but by his personal pains, advice, and presence assisted those who had in charge committed to them the care and oversight of the worthy work. In testimony of his pious zeal to the house of God, lett this holy though short exhortation of his, here following, remain for a remembrance of him to posterity.”

Then follows a short homily, or sermon, which the vicar probably delivered before the church was closed.

After this comes a record of the reopening of the church:—

“ The 25 Decr, 1634, being the yearly solemn festival for the birth of our Lord and Saviour Jesus Christ, the parishioners, who for 35 weeks wanting the use of their own Church, sought their spiritual food at other neighbouring churches, this joyful day, with gladness of heart, met again together to offer their prayers and their praises to Almighty God in their own parish church of Allhallows Barking, Lond. Mr. Edward Abbott, that faithful minister of God's word, and Vicar of the said parish, then preached there his last sweet and swanlike sermon, taking for his text the first v. of the cxxii. Psalm, ‘ I was glad,’ &c.—

‘ Tam foelix utinam ! ’”

The explanation of this paragraph is, that the aged and respected vicar preached for the last time on Christmas Day, 1634,

and was seized with some fatal illness; for the entry of his burial appears just eight weeks after, viz. on the 6th March, in these words:—"Mr. Edward Abbott, parson of this parish." There is no monument to his memory.*

Edward Layfield, presented by his uncle Archbishop Laud in 1635, had been Scholar of St. John's College, Oxford, taking his Master's degree in 1628, collated Prebendary of Harleston in St. Paul's Cathedral 1632, and created D.D. by the archbishop soon after his presentation to this benefice. He was also Archdeacon of Essex. During the troubles which befell the Church of England under the rule of the Long Parliament, Layfield was deprived of his benefice, and fell into poverty. He was one of the first of the clergy who suffered; his distinguished position and connection with Archbishop Laud marking him out from the rest. As early as 1642 he was taken into custody as a Royalist, and declared to be disqualified for the offices he held. There was no pretence of moral and intellectual unfitness; it was sufficient that he was a church dignitary, a relative of Laud, and a friend of the King, which, in the eyes of the Puritans, were unpardonable crimes. His professed offences were, that he had set up I.H.S. in his chancel; that he had been heard to say of those parishioners who refused to receive the sacrament kneeling at the altar,—“Those toads who will not come up to the rails;” and furthermore, that he had been guilty of blasphemy. The last charge is a very indefinite one, because by blasphemy was implied almost any anti-Puritan expression of opinion, as it did in this instance. For these crimes, as they were called, Layfield was sequestered and imprisoned; but afterwards set free, and forced to fly for his life. He was taken again, and deprived not only of his ecclesiastical but of his personal and temporal estate. Walker's “Sufferings of the Clergy” contains a detailed account of his persecutions, compiled evidently from his own description of them. From this

* “Memorandum, that Mr. Edward Abbott, clerk, late Vicar of this parish, deceased on Tuesday the Third of March, 1634, and was buried in the s^d p'ish church on the Fridaie next following, being the sixth daie of the same month, in the Chauncell, under the Communion Table.”

“Memorandum, also that Mr. Edw^d Layfield was inducted Vicar of the s^d p'ish church on Fridaie, beinge the eight day Maie, the morrowe after Ascension daye, Anno 1635.” (From the Book of Vestry Minutes. &c. p. 13.)

we learn that he had been confined in most of the gaols about London, and on one occasion, with other clergy, taken on board ship, clapped under the hatches, and not allowed to come on deck for air, except by feeling his keepers, which he had not the means to do. It was the general belief of these poor half-suffocated prisoners that the threat of selling them for slaves to the plantations was about to be fulfilled. But the offer of purchasing their liberty was made them for 1,500*l.* a man—an offer which only added insult to injury, since their private estates as well as ecclesiastical preferments had been sequestered. The offer was brought down to 5*l.*; but even then Layfield was unable to comply with it; and so, after a year's confinement, he and the others were turned on shore for nothing. The shame of all this is, that it was done in the name of true religion. When first taken he was interrupted during the performance of divine service, dragged out of church, set on a horse with his surplice not removed, the Common Prayer Book tied round his neck; and in this manner forced to ride through the city, with the lowest rabble hallooing and hooting behind. Then he was thrown into prison, and even his watch and the contents of his pockets, money and papers, taken from him.* Layfield was one of those who survived their twenty years' privations; and was restored to his living on Charles the Second's accession. His contemporary Royalists describe him as a man of generous and noble spirit, great courage and resolution, and highly respected in his parish, though a high Churchman. He lost all his private fortune during the Commonwealth, amounting to many thousands of pounds; but, regaining his preferments, his latter days were prosperous. He died vicar of Barking in 1680, and was buried in the chancel. There is no memorial beyond the entry in the register—“10 Aug^t, 1680, Doctor Edward Layfield, vicar.”

During the interregnum the minister appears to have been Mr. Thomas Clendon.† Layfield's curate, Roberts, was deprived and imprisoned for refusing to conform to the Puritan customs soon after the deprivation of the vicar. Thomas Clendon signs the audit as vicar in 1643; and his name occasionally appears in the

* See Notes and Queries for Aug. 23, 1862, and Appendix III.

† See Appendix IV.

churchwardens' accounts as the minister of the parish. No clergyman is mentioned by Calamy or the other authors on the subject as having been deprived, to make way for the old vicar at the Restoration; to whom the parishioners and the temporary minister of the church seem very quietly to have submitted on his return to his incumbency. Layfield was vicar during the Plague and during the Great Fire. He resided in the then parsonage house, at the south-west corner of the church, where Seething Lane meets Tower Street. His house, the church porch, and the dial of the tower, were destroyed; the rest of the buildings were mercifully saved. The house, which is now in course of demolition to widen Tower Street, contains portions of the old parsonage, which Layfield rebuilt after the Fire. Here he and his immediate successor also resided, and here Layfield died on 7th August, 1680. Dr. Layfield was succeeded by

George Hickes, D.D., twenty-sixth vicar, presented by Archbishop Sancroft in 1681. This learned and highly conscientious man was born at Kirby Wick, Yorkshire, in 1642, made Fellow of Lincoln College, Oxford, B.D. 1664, and D.D. 1679, Prebendary of Worcester and Vicar of Barking in 1681, Dean of Worcester 1683, and Rector of Alvechurch, co. Worcester, 1686, when he resigned Allhallows. Dr Hickes was one of the most highly educated men of the time. He published largely: many of his writings were controversial, and have now sunk into oblivion; but his "Thesaurus Linguarum," a laborious book on the Northern dialects, will preserve his reputation green. It is a scarce and valuable work, and has fetched 15*l.* at sales. On the accession of William and Mary, Hickes refused to take the oaths, and was deprived of all his preferments in 1689, and consequently fell into poverty and trouble. Casting his lot amongst the Non-jurors, he was induced to accept the episcopate, and was consecrated suffragan Bishop of Thetford in 1694. Macaulay refers to Hickes in these words: "High in rank amongst the Non-jurors was George Hickes, Dean of Worcester. Of all the Englishmen of his time he was the most versed in the old Teutonic languages; and his knowledge of the early Christian literature was very extensive." His writings have been highly commended by Ingram the Saxon scholar, by Bishops Nicolson, Burnet, and Van

Mildert, and by Jones of Nayland. Hickes was a friend of Pepys the diarist, who nevertheless, with characteristic fidelity, complains of his long and dry sermons. He attended Pepys in his last moments. There are many interesting references to Hickes in Pepys, and a curious letter from the doctor on "second sight" in the last volume. He died, aged 74, in 1716, and was buried close to the west wall of St. Margaret's churchyard, Westminster. His will, of which a copy was published, (in 8vo. 1716,) is a very interesting document.

The twenty-seventh vicar was *John Gaskarth*, D.D., a Scotchman, formerly Fellow of Pembroke Hall, Cambridge, presented to this vicarage by Archbishop Sancroft in 1686. Gaskarth was a highly popular vicar, generous, and of firm but conciliatory manners. His portrait, an oil painting, hangs in the vestry. He was a constant resident amongst his people, and held no other preferment. Under his auspices the church was again repaired, the present organ* erected and afterwards enlarged, the north and south porches of the church re-built, and other improvements made. To these works he largely contributed out of his own means. He was vicar forty-six years, and died in 1732, aged 86. His tomb may still be seen in the churchyard, close to the vestry window. He printed several sermons:

1. *Funeral Sermon for the Duke of Lauderdale*, 1683.
2. *Visitation Sermon*, 1685.
3. *Concio ad Clerum*, at the Commencement, 1705.
4. *On the Opening of the Church*, 1708.
5. *For Reformation of Manners*, 1713.

Gaskarth also wrote in "Gibson's Preservative against Popery" on the doctrine of Satisfaction for Sin.

Dr. Gaskarth was succeeded by another Scotchman, *William Geekie*, presented by Archbishop Wake in 1732. He was of St. John's College, Cambridge, D.D. 1729, a Prebendary of Canterbury, Archdeacon of Gloucester, and Rector of Southfleet, Kent. Little more is known concerning him. Next to him comes

George Stinton, presented by Archbishop Secker in 1767. He was Fellow of Exeter College, Oxon. M.A. 1755, D.D. 1765, Chancellor of Lincoln, Prebendary of Peterborough, Rector of

* For an account of the organ, see Notes and Queries for July, 1862.

Wrotham in Kent, and F.R.S. He had been one of the chaplains and was afterwards executor to Archbishop Secker, and preached the sermon at the consecration of Bishop Shute Barrington. He died in Great George Street, Westminster, and was buried in the chancel vault at Allhallows Barking, May 6, 1783. He published nothing but a few sermons. There is a plain tablet to his memory, thus inscribed: "Near this place are deposited the remains of the Rev. George Stinton, D.D., late Vicar of this parish, Rector of Wrotham in Kent, and Chancellor of the Church of Lincoln. He died April 30, 1783, aged 52."

The last of the deceased Vicars was *Samuel Johnes*, who took the additional name of Knight on receiving the estates of his cousin R. P. Knight, esq., of Henley Hall, Staffordshire. He was Rector of Welwyn and Vicar of Barking nearly seventy years, having been presented by the Crown in 1783. His father Thomas Johnes had been M.P. for Herefordshire, and his brother, who died in 1816, was M.P. for Cardigan. This vicar was M.A. of All Souls College, Oxford, having been Fellow of that college.

The present Vicar is the Rev. *John Thomas*, D.C.L., Trinity College, Oxford, appointed by Archbishop Sumner in 1852. As chaplain to the primate, he is necessarily non-resident, but takes great interest in the parish, is a frequent occupant of the pulpit, and of the highest reputation for his unaffected courtesy and unbounded liberality.

APPENDIX I.

Between Vicars Baldry and Chaderton occurs a vicar not named by Newcourt. It will be seen by the absence of the usual words *per mort.* or *per res.* after the name of Chaderton that the accounts are here probably imperfect. In the 1st Rich. III. (1483) "Elizabeth Abbes of Berking hath an annuyte of xv^{li} granted by Dr. Talbot parson of Berking in London, and the same grant to her and her successors is confirmed by the King." (Harl. MS. 433, fol. 102.)

APPENDIX II.

Documents relating to the Repairs of the Church.

The following occurs in the Vestry Minute Book under the date of 25 April, 1633.

“ At this vestrye yt was ord^d that Mr. Flesher and Capt. Foster ch. ward^{ns} for the time beinge shall take unto themselves Mr. Neave, Mr. Morar, Capt. Royden, Mr. Folgate, Mr. Shawe, Mr. Gooden, or any three or four of them, as assistants to view the reparations of the Church, and forthwyth to repair the same with as convenient or necessary charges as shall be thought fit in their discretions.”

On the following page we find—

“ At a vestrye holdⁿ in the p[']sh chyrch of Allh^s Bark^s the 27 Oct^r 1633, it was ordered that the gentlemen whose names are subscribed shall all of them or any three or four of them, with one or both of the wardens, meete together to take a vewe of the reparations of the Church, and shall call unto them the masons and other workmen, and shall covenant and agree with them for the repairs, and husband the same the best manner they can, and take order for the present preparation of such materialls as shall be conven^t in due tyme, and what they have done herein to certifie to the next vestrye.

Capt. Marmaduke Roydon.*	Mr. Neave
Mr. Folgate.	Mr. Shawe. Capt. Covell.
Mr. Floode.	Mr. Goodwin. Mr. Walton.
Ed. Abbott, Vicar.”	

“ At a vestry held 8 April, 1634, it is ordered, that, whereas Capt. Foster† hath served in the office of Ch’warden one yeere, and by reason of the deth of Mr. Flesher his partner hath for the most part undergone and sustained the whole burden of the office as well for collecting as accompts, and also because this year, concerning the reparation of the Church, hath had extra ordinary charge and care upon him to collect

* An eminent London merchant, who subsequently during the Civil War assumed arms for his sovereign, and died governor of Faringdon ; having previously received knighthood in acknowledgment of his loyal services, and the honourable augmentation of a canton of England to his coat-armour. His residence was in Water Lane, where the Trinity House afterwards stood : and many of his family are recorded in the register of Allhallows Barking, as will be seen in the pedigree prefixed (p. xlii.) to *The Life of Marmaduke Rawdon of York*, who was his nephew, printed for the Camden Society in 1863. In the course of that entertaining volume Sir Marmaduke is very frequently mentioned.

† Captain Edmund Forster was the partner of Captain Rawdon (see various passages in the book above named), and became his son-in-law by marrying his eldest daughter Elizabeth.

and gather the charitable gifts of the p'shners, and to oversee the masons and carpenters, and paying and discharging the s^d workmen to the utmost of his endeavour, wee hold yt fitt and agreeable to reason that the s^d Cap. Foster should be discharged of the office of Churchwarden for the yeare to come."

Under the date of 11 Oct. 1635, we find the vestry auditing the accompts of Capt. Foster, and taking steps to pay the final sum required for the completion of the repairs.

In the *Book of Churchwardens' Accounts*, 1625-1669, there is a complete record of the repairs. It seems that more than 200 contributors subscribed together 1,255*l.* The principal subscribers were:—

	£	s.	d.
The churchwardens out of the church stock .	200	0	0
Sir Paul Pyndar, Sir John Wolstenholme, Sir Abraham Dawes, Sir John Jacob, and Mr. John Harrison, farmers of H. M.'s Customs	100	0	0
The Mercers' Compa ^y	40	0	0
The Skinners'	30	0	0
The Fishmongers'	20	0	0
The Merchant Taylors'	13	6	8
The Clothworkers'	13	6	8
The worshipfull Company of Marchants trading into France	10	0	0
Sir W. Russell, Bart.	55	0	0
Sir John Morley	15	0	0
The Ladye Morley	05	0	0
Mr. Alderman Cambell	40	0	0
<i>Doctor Hameus</i> *	7	0	0
Mr. Edw ^d Sauage	30	0	0
Capt. Marmaduke Rawdon	26	0	0
Mr. John Goodwin, mathematician, besides his paines and engrossing the accompt	05	0	0
Mr. Edmund Foster, over and above his paines incurred and paying the above sum, not ac- counting loss by light gold	10	0	0

There are some 200 more names in the account.

* Baldwin Hamey, M.D. of Leyden, born at Bruges 1568, admitted a licentiate of the Lond. Coll. of Physicians in Jan. 1609-10. He died 10 Nov. 1640, and was buried in the church of Allhallows Barking: see his epitaph, and other particulars of him, in Dr. Munk's Roll of the Royal College of Physicians, 8vo. 1861, vol. i. p. 143, and *Foreigners resident in England* published by Camden Society, p. 86. His son, of the same name, became a distinguished member of the same learned body.

APPENDIX III.

Layfield, Vicar. A subsequent examination of the *Old Vestry Minute Book* has revealed that Layfield was removed against the wishes of the parishioners. The following is a copy of a petition agreed upon to be presented to Parliament in the Vicar's favour. The pages of the Minute Book containing this and other testimonies were destroyed by the Presbyterian minister for whom Layfield was displaced. Fortunately after the Restoration a copy was discovered, and, though written on smaller paper and in a different hand, it has been inserted in its proper place in the book. It seems that Layfield was first disturbed in 1640, though not deprived until 1642. At the first inquiry this Petition was drawn up:—

“To the Hon^{ble} Assembly of Kn^{ts}, Cittizens, and Burgesses of the Com'ons Ho. of Parliam^t,

“The humble Petition of the Vestrymen and chiefe Inhabitants of the parish of All Saints Barking, neere the Tower, London,

“Humbly sheweth,

“That upon certain intelligence of a petition lately exhibited to this high and hon^{ble} court of Parliam^t against Edward Layfelde, Doctour in Divinity, and Vicar of y^e parish church afforesaid, as well to free ourselves fro' all imputation or suspicion of doing him any wronge, as also to acquit him from false and scandalous accusations objected by others, wee most humbly crave leave to certifie as followeth:—

“1. That the said petition was devised and delivered without any consent, knowledge, or approbation of ourselves.

“2. That we doe not know the s^d Dr Layfelde guilty of any blame, but we account him worthy of much honour and esteem for his frequent preaching, his grave and loving conversation amongst us.

“3. That we did never heare him with any worde savouring of envie, malice, or contention, but always such words as might well beseem his office and place amongst us.

“4. That of late yeares, before he was Vicar, the repairing of our church cost about 1,400^{li}, and the p^{sh} thereby became much indebted, but since he hath been incumbent the whole is discharged except 25^{li}.

“5. That he never dispensed any of the church stock without free consent of the vestry.

“6. That the poore money was never disbursed for the orn^{nts} of y^e church, but the church stock hath been expended for the maintenance of the poor, who are as liberally relieved as in any p^{sh} in London.

“7. That the rail before the comⁿ table in the chancell hath been there time out of minde, and those little wooden figures of angells wh^h were lately sawn down were placed at the corner of the s^d rail before Dr Layfielde was Vicar.

“8. That the communicants have ever been accustomed to come to y^e rail, and there receive the holy sacram^t kneeling; the minister never known to goe forth of the rail, and carry the blessed sacram^t into pews.

“9. That the comⁿ table was placed as it now standeth by special command from the ordinary in writing, &c.

“10. That the gestures and behaviour of Dr Layfielde in time of the celebration and administration of the holy commⁿ hath alwaies seemed to us full of reverence, religion, gravity, and devotion.

“11. That the guilt plate and divers such orn^{nts} belonging to our church were voluntary given by well-disposed persons, some yet living amongst us.

“12. That the marble laver, or stone font, was also the private cost of one particular man, the manner of setting it up very well approved, and a good part of the cost the free contribution of some particular men in y^e p^{ish}. The rest of the charge was willingly, and without any contradiction, allowed in the churchwardens' account.

“In witness whereof wee have hereto set our hands,

Richard Carwarden.	Edm. Foster.
Marmaduke Rawdon.	Tho ^s Walton.
Thomas Crathorn.	Richard Green.
Will ^m Follgate.	John Goodwin.
Henry Taylour.	Abraham Ashe.
Edward Fenn.	Thomas Fletcher.
Edward Morer.	John Dansey.
Thomas Covell.	Petter Mytton.
Thomas Abrahall.	Will ^m Foster.
Will ^m Fenwick.	John Miller, &c.

Abraham Perrot, }
Robert Neale, } Churchw^{dns}.”

The petition was unsuccessful, as Dr. Layfield was deprived in 1642, amidst circumstances of great barbarity. The frivolous nature of most of the charges against Royalist clergymen is exemplified here. The special cruelty of this case was, that the rule of setting apart the fifth for the deprived Vicar's sustenance—in most cases a farce—was not