

wardens' accounts for S. Matthew's parish from 1547 to 1622, and from 1678 to 1744; vestry minute books ranging from 1576 to 1743; a Latin dissertation in folio on the antiquity of the Benedictine Rule;* and a miscellaneous mass of bills and documents on paper and on vellum, including the greater part of the bills for the rebuilding of the church after the Great Fire. The most important of these documents are now safely lodged in two iron chests, which the churchwardens, at my request, readily provided. From these I have made copious extracts, a few of which will find a place in these pages. The vestry books detail, amongst other matters, the proceedings at the meetings of the Committee for the rebuilding of the church; and relate how the parishioners discussed the form of the new pews; how they deliberately decided that they would have more square pews, and fewer singly seated pews, than the architect had proposed; and how, while the church was building, they assembled for divine service in a temporary structure called, appropriately enough, S. Matthew's Tabernacle. It may be of sufficient interest to merit a note in this place, that amongst the accounts preserved in the archive chamber of S. Paul's Cathedral is a volume entitled "Schemes of Tabernacles," containing a somewhat detailed account of the cost of these *ad interim* edifices. I extract that portion of it relating to—

St. Mathewes Fryday Street (p. 6).

	W.	A.	I.	S.	B.	T.
George Drew, Smith	03:03:10				03:03:10	03:03:10
John Blanquet, Glaz ^r	10:15:00				10:15:00	10:15:00
John Longland, Carpent ^r	77:13:01	70:00:00	70:00:00	70:00:00	77:13:01	77:13:01
Tho. Warren, Brickl ^r	65:11:01	60:00:00	60:00:00	60:00:00	65:11:01	65:11:01
	<u>157:03:00</u>	<u>130:00:00</u>	<u>130:00:00</u>	<u>130:00:00</u>	<u>157:03:00</u>	<u>157:03:00</u>

It is unknown to what the initials above the columns refer, perhaps to different designs. The total sum accounted for in this volume for the City tabernacles may be seen from the following line:—

By account of Tabernacles 3312:07:06 $\frac{3}{4}$

* *Apostolatus Benedictinorum in Anglia, sive Disceptatio Historica de Antiquitate Ordinis Congregationisque Monachorum Nigrorum S. Benedicti in Regno Angliæ . . .* Reyner, small folio, Duaci, 1626.

But, not to be too discursive, let us take some order for our remarks; and first let us speak of the parish of S. Matthew Friday Street. (See the plan from Aggas's Map at the end).

"Friday Street," says Stowe, "so called of fishmongers dwelling there and serving Friday's market." I cannot say whether he had any ground whatever for this derivation; certainly the registers do not give it any support. But if it were ever true, I can only say that with the non-observance of the Friday fast, the fishmongers too must have disappeared; not one remains. It may be that some kind of market was held here on a Friday; but I do not find from the evidence of the registers that any particular class of dealers abounded in the parish.

The street has however a higher fame than the fishmongers could have acquired for it, "for here," says Peter Cunningham, in his excellent *Handbook of London*, "in 1695, at the Wednesday clubs, as they were called, certain well-known conferences took place, under the direction of William Paterson, which ultimately led to the establishment of the Bank of England." The first plan of that wonderful organization, which is now inseparably united with the nation's welfare, was here developed, and in this street arose the idea of that powerful corporation, at whose word commerce rises or is depressed, and whose decisions are eagerly awaited by thousands of capitalists in all quarters of the world. In the *Writings of William Paterson, Founder of the Bank of England*, edited by Saxe Bannister, M.A. (3rd edit. 3 vols. 8vo. London, 1859), I find no less than three treatises purporting to relate to this Friday Street Club:—

1. Dialogues upon the Union of England and Scotland at the Wednesday's Club in Friday Street. 1706. Second Edition. (Collected Writings, vol. i. pp. 163-251.)

2. Conferences on the Public Debts by the Wednesday's Club in Friday Street. 4to. London, 1695.

3. Dialogues upon the Union of Great Britain, and upon the Redemption of the National Debt and Taxes, by the Wednesday's Club in Friday Street, 1717. (Vol. ii. pp. 1-198.)

Mr. Bannister appears to entertain some doubt as to the real existence of this Wednesday's Club, (vol. i. p. xxxi.) but he states that the fact of the Bank of England having been devised at this

Club "is asserted by Mr. Allardyce in his Letter of 1798 to the Proprietors of Bank Stock. It is repeated by Mr. Macculloch in his *Bibliography of Political Economy*, and by Mr. Lawson in his *History of Banking*, App. A." I do not feel at all disposed to let this Wednesday Club pass away into the region of myths, if we can maintain our hold upon it.

If we have thus made our mark in the history of finance, we can also lay claim to a page in ecclesiastical history, for in Cheapside, at the easternmost corner of Friday Street, stood the famous Nag's Head Tavern, which for many years played so conspicuous a part in controversies between Rome and England on the question of the validity of Anglican orders. The Roman Catholic party asserted that the consecration of Archbishop Parker was invalid, and affirmed that this pretended and irregular consecration took place in this very tavern. I need not relate the fable in detail; it has been often refuted, and has for some time been abandoned by the best informed Roman Catholics. (See for example Lingard, *History of England*, vol. vii. note 1, and Courayer, *Dissertation sur la Validité des Ord. Angl.* Bruxelles, 1723.) The story indeed was finally exploded by the discovery of the original manuscript account of Parker's consecration, which took place in the chapel of Lambeth Palace, in the first year of Queen Elizabeth. The literature of the subject is very extensive, but for those who desire to pursue the matter further than the limits of this paper will allow, it will be probably sufficient to refer to the works enumerated in the following note.*

* 1. Archbishop Bramhall. *The Consecration and Succession of Protestant Bishops justified; the Bishop of Duresme vindicated; and that infamous fable of the Ordination at the Nag's Head clearly confuted.* (See the works of Abp. Bramhall, vol. iii. pp. 3-232, Library of Anglo-Catholic Theology, where will be found the "Record of Abp. Parker's Confirmation and Consecration from the Lambeth Register," and a "Transcript of that part of the same Record which relates to the Consecration of Parker, from a MS. transcript of the original register in C.C.C. Library, Cambridge.")

2. Thomas Browne, B.D. *The Story of the Ordination of our First Bishop in Queen Elizabeth's Reign at the Nag's Head Tavern in Cheapside.* 8vo. London, 1731.

3. Hon. and Rev. A. P. Perceval, *Apology for the Doctrine of the Apostolical Succession.* (2nd edit. 8vo. London, 1841. Appendix, pp. 114-118.)

“This foolish and absurd story,” says the learned editor of *Notes and Queries* (4th Series, vol. ii. p. 436), “was first told in 1604, forty years after Archbishop Parker’s consecration. In addition to the testimony to its validity given in the register of the see of Canterbury, there is an account of the rites and ceremonies which took place at his consecration preserved amongst the manuscripts in the library of Corpus Christi College, Cambridge, and called *Historiola*. It was written by the Archbishop’s direction about the year 1569, and has here and there the Archbishop’s own directions. In 1841 it was printed by the Cambridge Antiquarian Society, with an introductory preface and notes. As to the official register, Archbishop Abbot, in the year 1614, invited Colleton, the arch-priest, with two or three other Roman Catholic missionaries, to Lambeth, and submitted the register to their inspection, in presence of six of his own episcopal colleagues (Dodd, ii. 277, Godwin, p. 219). It was also examined by so acute an historical critic as Dr. Lingard, who was convinced of its authenticity, and pronounced that ‘the several objections against it are founded on misconception or ignorance, that the register agrees in every particular with what we know of the history of the times, and that there exists not the semblance of a reason for pronouncing it a forgery.’ *Vide* three letters on Protestant ordinations, by Dr. Lingard, inserted in *The Catholic Magazine and Review* of 1834, vol. v. pp. 499, 704, 774, which, as historical papers, well merit republication in a separate form.”

In Machyn’s *Diary* are these valuable contemporary notices of the Archbishop’s consecration:—

1559. Park]er electyd byshop of Canturbere.

The xvii day of Desember was the nuw byshope [of Canterbury] doctur Parker was mad[e] ther at Lambeth.

The xx day of Desember afor non, was Sant Thomas evyn, my lord of Canturbere whent to Bow chyreche, and ther were v nuw byshopes mad[e].

The exact spot on which stood the tavern immortalised in the Nag’s Head fable is that now occupied by Mr. Biden’s house. I am, of course, aware that the house now bears as its cognizance an old sign of the White Swan; this sign, however, was probably

erected when the present house was rebuilt, some time after the Great Fire.* In the curious plate, to which I shall have occasion to refer by and by, *Entrée Royale de la Reine Mere du Roy tres Chrestien dans la Ville de Londres*, the sign of the house is shown as a Nag's Head, adorned for the occasion with a garland.

Friday Street also plays its part in the famous controversy between Sir Richard Scrope and Sir Robert Grosvenor in the Court of Chivalry, 1385-1390, edited by Sir Harris Nicolas. See also the *History of Castle Combe, Wilts.* (printed for private circulation, 4to. 1852) by G. Poulett Scrope, esq. M.P. who says that "upwards of two hundred deponents testified in favour of Sir Richard Scrope, comprehending all the illustrious characters of the period, from John of Gaunt to Geoffrey Chaucer." Chaucer, who was about forty years old at the time, gave evidence that as he was walking up Friday Street, he had observed a new sign hanging out at an inn, bearing upon it the arms of Scrope: Azure, a bend or. The family crest of Scrope is "a plume of feathers azure issuing from a coronet or;" but in 1348, Richard Lord Scrope bore as his crest, "a crab issuing out of a coronet." I cannot trace any of these bearings amongst the ancient signs of houses in the parish, though many of these signs are enumerated in the registers. Thus in S. Matthew's parish I find the Saracen's Head 1701-1837, the Blue Boar, and the Bell; † in Cheapside the Nag's Head, the Three Nuns, the Ship, the Artichoke, the Key, the King's Arms, and the Blue Boar's Head; in Wood Street, the Bell, the Three Crowns, the Cross Keys 1696, the Seven Stars, the Bunch of Grapes; in Gutter Lane, the Plough, and the Horns 1698.

A house in Cheapside in the time of Edward IV. bearing the sign of the Crown, came into an unenviable notoriety. In Hale's *Pleas of the Crown* (Wilson, 1778, vol. i. p. 115) we read, "Baker in his *Chronicle*, p. 229, tells us of two very hard judg-

* In 1708, April 29, the churchwardens of S. Peter's "P^d att a Meeting at the Nag's Head Tavern, abt the engines, 0l. 6s. 2d."

† The White Horse Tavern in Friday Street, which, says Cunningham, "makes a conspicuous figure in the *Merry Conceited Jestes of George Peele*," is beyond the limits of S. Matthew's parish.

ments of treason given in the time of E. 4, viz. that of Walter Walker dwelling at the sign of the Crown in Cheapside, who told his little child, 'if he would be quiet, he would make him heir of the Crown;' the other, &c. For which innocent speech the unfortunate man appears to have suffered the extreme penalty of the law." The case is also mentioned in Blackstone (Stephens' *Blackstone*, vol. iv. p. 246), "We have two instances in the reign of Edward the 4th, of persons executed for treasonable words, the one a citizen of London, who said he would make his son heir of the Crown, being the sign of the house in which he lived," &c. A footnote gives the names of the persons as William Walker and Sir Thomas Burdett.

Considerable remains of the Roman occupation have been found here. In digging the foundation of Messrs. Boyd's warehouse, which is adjacent to the church upon its southern side, (and which was designed by Sir William Tite, the architect of the Royal Exchange,) a large piece of coarse tessellated pavement was discovered in the year 1844, at a depth of from sixteen to eighteen feet below the present level of the street, and several Roman wells (or cesspools) were also discovered. This warehouse covers the site of the old Saracen's Head Inn, and that of a house in which, according to a local tradition, Sir Christopher Wren lived during the progress of some part of the cathedral works.

In Wood Street also, under the foundations of the old Cross Keys inn, which was pulled down in 1865, fragments of Samian pottery and a few Roman brass coins were discovered.

The parish of S. Peter Cheap comprises a small portion of Cheapside, Wood Street, and Gutter Lane, and the whole of Goldsmith Street.

Stowe suggests that Wood Street may have been so called because it was built of wood, but surely timber houses must have been far too common for this fact to have been especially worthy of notice. Probably the more usual statement may be correct that the street took its name from one Thomas Wood, a Goldsmith, sheriff in 1491, a great benefactor to the church; indeed the nave roof is said to have been supported by figures of wood-

men to commemorate his generous gifts.* In Strype's time the street was "noted for the good cakes here made, which are wont to be bought here for Weddings, Christnings, and Twelfth-nights."

29 Feb. 1663-4. I eat for my dinner a Woodstreet cake, which cakes are famous for being well made. (*Journal of Sir Thomas Browne's Son, Browne's Works*, i. 52.)

It should be stated that a very small part of Wood Street is in S. Peter's parish, comprising indeed only a few houses on either side at its southern end.

Goldsmith Street tells its own story. It is near the Hall of the Goldsmiths' Company, and was therefore specially convenient for those who traded in the precious metals. Even in Maitland's time, its neighbour Gutter Lane was "inhabited chiefly by engravers, and others who work for silversmiths." In S. Peter's burial register I find the following entry.

1593. Joyce Hoode, mayden, and burnisher of plate, buried.

Now you may look in vain in Goldsmith Street for one inhabitant of the craft to which it owes its name. Even at the present day strangers are often heard to express their surprise at the number of jewellers' and silversmiths' shops to be seen in Cheapside; but in 1629 (Maitland tells us, in his *History and Survey of London*, edit. 1760, vol. i. p. 301,) from Old Change to Bucklersbury there were on the south side of Cheapside only four shops that were not goldsmiths; and he relates that Charles I. having received "information of the unseemliness and deformity appearing in Cheapside by reason that divers men of mean trades have shops amongst the goldsmiths," directed his Privy Council to inquire into the matter, as it was His Majesty's express pleasure to have this disorder reformed.

Stowe says that Gutter Lane is Guthurun's Lane, so called of Guthurun, some time owner there; in one of our registers in 1717 it is called Guttern Lane; and in a document preserved amongst the archives of S. Paul's cathedral, ‡ Ralph de Diceto,

* Newcourt, *Repertorium*, vol. i. p. 520.

† And not including the Mitre Tavern visited by Pepys, 18 Sept. 1660.

‡ Amongst these archives are preserved 58 grants, confirmations, &c. of lands and houses in the parish of S. Matthew, and 4 similar documents relating to S. Peter's.

(Dean from 1181 to 1206,) and the Chapter grant to Henry son of Richard, son of Edith, all that land which the said Richard held in Godrune Lane in the parish of S. Peter, paying yearly 6s.

The registers mention the following places within the limits of S. Peter's parish, but the names have now disappeared: Daics Alley, 1557, (Wiffm Daics house is spoken of in 1540), Day's Court, 1708; Cross Keys Alley, Court, and Stairs; Crosse Stairs; Cock Alley; Eve Alley.

I do not mention the Wood Street Compter because it did not stand within our boundaries; suffice it to say that it was established in 1555, and removed to Giltspur Street in 1791. (Cunningham's *Handbook of London*: and see also Sir Walter Scott's *Fortunes of Nigel*, note o.)

Some small traces still remain in the two parishes of the old religious associations; in S. Peter's we had till lately the Cross Keys inn, on the north of the churchyard, and in S. Matthew's Angel Court, lying on the south of the church. The Cross Keys are the well-known emblem of S. Peter, and the Angel the Evangelistic symbol of S. Matthew. I thought at one time that Fountain Court, in S. Matthew's, close to the church on the north-west, was so called from a spring which might have supplied the font with water; but I do not find that there is any spring there now, and Strype in his quaint way says that it was so called of the Fountain Tavern, which in 1720 was "of good account as most in Cheapside."

But the spot of greatest historical interest in the now united parishes unquestionably lies just in the centre of Cheapside, exactly opposite to the entrance of Wood Street. Here stood the famous Cheapside Cross. It was one of the series of Crosses erected by Edward I. to the memory of his beloved Queen Eleanor, daughter of Alphonso King of Castile, whom he had married when she was but fifteen. She died at Hardeby, near Lincoln, but in the county of Nottingham, on the evening of the 28th of November, 1290, a few days after the commencement of the 19th year of her husband's reign; and wherever her body rested during its removal to Westminster Abbey, the King ordered a cross to be set up. Mr. Hunter, of the Record office,

(in a paper *On the Death of Eleanor of Castile and the Honours paid to her memory*, *Archæologia*, vol. xxix.) decides that there were no less than twelve of these Eleanor crosses, and enumerates them as follows: Lincoln, Grantham, Stamford, *Geddington*, *Northampton*, Stoney Stratford, Woburn, Dunstable, S. Alban's, *Waltham*, West Cheap, Charing. I have printed in italics the names of the places at which crosses still remain. Mr. Hunter informs us that the contract for the *Cheapside Cross*, which was of greater magnificence than most of the others, amounted to 300*l.* and that one Magister Michael de Cantuaria, the contractor for the work, received in the years 1291, 1292, 1293, sums amounting to 226*l.* 13*s.* 4*d.* The cross seems to have been completed in the year last named. Its position will be seen in the portion of Aggas's map copied in p. 391.

This cross was long the care and glory of the citizens; indeed a pamphlet might be written upon its changing fortunes, and would be highly illustrative of general, religious, and civic history. In Wilkinson's *Londina Illustrata* will be found a careful paper upon the subject, to which I am largely indebted for the following particulars. The cross was rebuilt in 1441; new gilt in 1522 for the coming of the Emperor Charles V.; regilt again eleven years later at the coronation of Henry and Anne Boleyn; burnished for the coronation of Edward VI. in whose procession there were pageants from the Tower to Westminster, when "the streets were hung with rich tapestries, the guilds stood along *Cheapside* in all their splendour, presenting themselves as loving subjects unto their King, and so to S. Paul's." (Dean Milman's *Annals of S. Paul's*, 2nd. ed. p. 212.) Once more the cross was regilt at the coming of King Philip; but now a chequered career was in store for it. It was broken and defaced in 1581, though it is said that Queen Elizabeth "disapproved of these attacks on the remnants of the old religion, and offered a large reward for the discovery of the offenders. She thought that a plain cross, the mark of the religion of the country, ought not to be the occasion of any scandal: and so she directed that one should be placed upon the summit and gilt." (Allen's *London*, iii. 577.) It was repaired in 1595, repaired but again defaced in 1600, and finally destroyed 2 May 1643, in the mayoralty of Isaac Pennington

the regicide. Howell tells us that "while the thing was a doing there was a noyse of trumpets blew all the while."* Evelyn too, who was in London that very day, says, "I saw the furious and zealous people demolish that stately cross in Cheapside." The day before, as we find in Archbishop Laud's *Troubles*, the windows of the chapel at Lambeth Palace had been defaced, and the steps to the communion table torn up. On the site of the cross the *Book of Sports* was publicly burnt, and in 1645 "divers crucifixes, Popish pictures, and books" shared the same fate. From 1641 to 1643 the press teemed with pamphlets about the cross. The Library of the Corporation of the City of London contains a very curious collection of these rare little volumes. Did space permit, an amusing series of extracts might be made from these quaint booklets, full as they are of hard hitting and plain speaking; I will confine myself however to a list of their titles.†

In 1326 "a letter from the Queen was affixed to the cross in Cheapside imploring the citizens in pathetic words to rise in the common cause for the defence of their country." The King, Edward II. had committed the custody of the city of London to Walter Stapleton, Bishop of Exeter, the Lord High Treasurer. "The Bishop demanded the keys of the City from the Lord Mayor in the King's name. The citizens seized the Lord Mayor, and compelled him solemnly to swear to obey their orders.

* Cunningham, *Handbook*.

† 1. A Dialogue between the Cross in Cheap and Charing Cross. By Ryhen Pameach. [Henry Peacham] 4to. London, 1641.

2. Cheapside Cross censured and condemned by a letter sent from the University of Oxford to the Citizens of London. 4to. London, 1641.

3. The Doleful Lamentation of Cheapside Cross, or Old England Sick of the Staggers. 4to. London, 1641.

4. The reason why so many desire the downfall of Cheapside Cross and all such like popish reliques. An Answer to the Lamentation of Cheapside Crosse; the Doctor's judgement upon his disease, and the downfall of Anti-Christ. 4to. N.D.

5. The Pope's Proclamation, or Six Articles exhibited against Cheapside Cross, whereby it pleads guilty of High Treason, and ought to be beheaded. 4to. London, 1641.

6. The Resolution of the Round Heads to pull down Cheapside Cross. Also the Answer to the Rattle Heads. 4to. London, 1641.

A cry arose, 'Death to the Queen's Enemies!' The Bishop had been taking a quiet ride in the fields. He endeavoured to find sanctuary in the church of S. Paul's. He reached the north door, was torn from his horse, dragged into Cheapside, proclaimed a traitor, and beheaded, and with him two of his servants. The rioters then dragged the body to the foot of a tower which he was building near the Thames, and threw him into the river." I am indebted to the late Dean Milman's most interesting *Annals of S. Paul's* for this episode, p. 71.

Stowe tells us in his *Annals*, (and Henry Machyn in his *Diary*, p. 59,) that on Sunday, 8 April 1554, "a cat with hir head shorn, and the likenes of a vestement cast over hir, with hir fore feet tied togethir, and a round peece of paper like a singing cake betwixt them, was hanged on a gallowes in Cheape neere to the crosse in the parish of S. Matthew. Which cat being taken downe, was caried to the Bishop of London, and he caused the same to be shewed at Paul's Crosse by the preacher, D. Pendleton."* This was only two days before the carrying of Cranmer, Ridley, and Latimer, from the Tower to Oxford, "there to dispute with the divines and learned men of the contrary opinion." Henry Machyn says, p. 66, that when Dr. Pendleton preached at Paul's Cross a gun was fired at him, and he adds, that though the bullet was discovered the culprit was not. (See also Dean Milman's *Annals of S. Paul's*, p. 236.)

The divines of the Reformation period do not forget to mention this most famous cross. John Bradford the Martyr, in his *Hurt of Hearing Mass*, (Bradford, vol. ii. p. 350, Parker Society edition) says—

If a man going by the street or way meet Sir John with his god about his neck, and see folks kneel down as many do; or if a man going through Cheapside, and see folks worship the Cross there, or Thomas Becket his image standing by his church, [the Chapel of S. Thomas of Acre, Cheap-side, occupied at that time the site of the house in which Thomas à Becket was born; it is now the Chapel of Mercers' Hall.] this going and seeing others committing idolatry is not defiled for passing by the way, so that he commit not idolatry with them, or in his heart consent not to their iniquity.

* Stowe, *Annals*, 4to. London, 1601, p. 1054.

And Archbishop Whitgift, arguing against Cartwright (ii. Whitgift, 180, Parker Society edition), says:

If he should use no more faith in reciting the Doctors than you do, I would he were whipped at the cross in Cheap.

On the site of the cross proclamations are read with a goodly show of heralds in their tabards, with pursuivants and trumpeters, as in the days of old. So lately as the close of the war with Russia, after the siege of Sebastopol, peace was here proclaimed.

Before leaving the subject of the cross I ought to add that in Wilkinson's *Londina Illustrata*, already cited, there will be found an interesting series of plates representing the cross at various periods of its history; in 1546-7, in 1606, on the occasion of the entry of the Queen Mother Mary de Medicis in 1638, and "last scene of all," its demolition in 1643.

Of Cheapside Bishop Pilkington notes, p. 557, that one side was in Canterbury diocese, and the other in that of London. "Tell us also (says he,) if ye can, why the one side of the street in Cheapside fasts that day (S. Thomas à Becket's day), being in London diocese; and the other being of Canterbury diocese fasts not. Could not Becket's holiness reach over the street?" Newcourt, in his *Repertorium*, tells us that no less than thirteen parishes in London were exempt from the authority of the bishop of the diocese, and subject to the Archbishop of Canterbury. First and foremost amongst these he names S. Mary le Bow, where was held the Arches Court, "the chief and antientest consistory that belongeth to the Archbishop of Canterbury for the debating of spiritual causes."

The ancient churches of the two parishes next claim attention. S. Matthew's continued in the gift of the abbot and convent of Westminster till 32 Henry VIII.* The King gave it to the Bishop of Westminster, and, that see being soon dissolved, the right of presentation was annexed in 4 Edw. VI. to the see of London. There is, I believe, no trustworthy view extant of the church before the fire. Newcourt records that there was in it a chantry for the souls of Adam de Benteley and Maud his wife, to which a chaplain was admitted in 1334; and another chantry,

* Newcourt, *Repertorium*, vol. i. p. 474.

founded by Thomas de Wyrlyngworth, at the altar of S. Katharine, for the endowment of which a house in Friday Street was given, the rent to be paid to the Cantuarist and his successors, to whom accordingly it belonged from 1391 or earlier, until the time of Henry VIII. In the year 1556 three incumbents of three several chantries in S. Matthew's were surviving, John Smyth, William Deane, and Henry Goldwell, each in receipt of an annual pension of *c s.* per annum. Sir Nicholas Twyford, Lord Mayor in 1389, gave to the church a house with its appurtenances in the same street, called the Griffin on the Hoop.*

The patronage of S. Peter's anciently belonged to the abbot and convent of S. Alban's, who retained it till the dissolution of that religious house. Henry VIII. granted it to Lord Wriothesley, ancestor of the Earls of Southampton, from whom it passed through the Montague family to the Duke of Buccleuch. At the union of the two benefices of S. Matthew and S. Peter after the Great Fire, in which both churches were destroyed, the patronage of the joint living became alternate between the Bishop of London and the Duke of Buccleuch.

S. Peter's Church possessed a chantry founded in 1392 by Nicholas Farringdon, a person of note, and four times Lord Mayor, † at the altar of the Blessed Virgin "in the south part or chapell of the same chirche." This chantry was to be served by a "couenable and honest chapeleyn of good fame and conuersacion by the name of oon chapleyn for the soule of Nich'as of Farendon in the said churche of Seynt Petir in Westchepe of London diuynely to syngc." "The forscid chapeleyn" is not "to defyle or willingly to contrary, or any grevous trespas do, or be ouircome of custumable dronkelynesse, or be rebell and comberous ageynst the person of the seid chirche." The document from which I am quoting, and which is preserved amongst our parochial archives, proceeds to assign him "x mare' in the name of his wages and salarye . . . ycrely for cuirmore atte seid iiii termes of the

* Newcourt, *Repertorium*, vol. i. p. 473.

† From whom, and William Farringdon his father, one of the sheriffs of London in 1281, both the wards of Farringdon, Within and Without, took their name. (Newcourt, vol. i. p. 520.)

vere by euen porcions." A mark is 13s. 4d.; the chaplain's salary of ten marks would therefore amount to 6*l.* 13s. 4d. The rector and churchwardens were patrons of this chantry.

The volume just referred to contains a copy of the will of "Robarde Botiller citesyn and goldsmyth of London," dated 1470. He bequeaths "to y^e hy auter of ye seide chirch (of S. Peter), so that y^e person of the sam chirch pray for my sowle, xx^s." And he also gives to the fraternity or guild of Jesus in S. Paul's cathedral the sum of x*l*s. sterling that they also may "deuowtly prey" for his soul and the souls of his kindred.

The "morrow masse preest" certainly earned the scanty pittance that he received for saying mass daily, all the year round, at six o'clock in the morning.

1534. It'm payde to the morowe masse preste for his wages for one hole yere, vj*l*. xij*s*. iij*d*.

It'm payd for wyne and waxe to the morowe masse preeste for one hole yere, ij*s*.

From incidental notices scattered through the register of burials, I have been able to re-construct the ground plan of the ancient church. It had a nave and two aisles, a chancel with north and south chapels, and a vestry to which access was gained from the north chapel by some steps. It was duly furnished with screens separating the chancels from the nave and aisles; with a poor man's box; with an hour glass; with women's pews on the north side of the nave; a reader's pew, 1637; with two "long walks" running north and south at the eastern and western ends of the nave; and with a gallery "for the maydens" of the parish, the stairs of which were at the north-west angle of the church. The masters of the parish sat at the east end of the south aisle. The only view of any portion of the church with which I am acquainted is that given in Wilkinson's *Londina Illustrata* in a plate representing part of the procession of the Queen Mother, Mary de Medicis, to visit Charles I. and Henrietta Maria; in which part of the tower and of the south chapel are incidentally shewn. Upon the flat roof of this chapel on great occasions minstrels were wont to be placed, and from that elevated position to discourse most eloquent music. Henry Machyn relates in his

Diary that, on the 21st March, 1556-7, every church in London was to sing *Te Deum laudamus*; and that three hoys of Spaniards came that day to London. On the 23rd was a grand procession with the crafts in their liveries, and “trumpettes blohyng with odur instrumentes with grete joye and plesur, and grett shutyng of gones at the Toure, and the waytes plahyng on sant Peter’s ledes in Chepe; and my lord mayre bare the septer* afor the Kyng and the Quen.” This was on the occasion of the landing of Philip. Stowe says that Philip landed at Dover on the 18th of March, and passed through London on the 23rd; in our churchwardens’ accounts, however, is an entry that on the 27th of March the ringers received 6*d.* for their ringing when King Philip and the Queen passed through London. As Stowe and Machyn are agreed, I suppose that the entry in our account book may be in error; this is the more probable because the accounts were not engrossed till the end of each financial year, and the scribe who engrossed the accounts may readily have written xxvij for xxiii.†

Amongst other ancient documents the parish possesses an early copy of “the last wyll of Syr John Shaa Knyght, aldermā, Cytezen and Goldsmyth of london, made the xxvj day of the monyth of Decembr the yere of owr lord god m fyve hundryth and thre, and the xixth yere of the Reygn of Kyng Henry the VIJth,” in which Sir John Shaw, the testator, directs his executors to “perfo^rme and fulfill the last Will of myn uncle Sir Edmonde Shaa Knyght conċnyng the contynuance of dayly s^ovyce to be songe and done w^tyn the paroch Church of Saint Petur in Chepe of london if it canne resonably be browht abowte. And else w^t the same londis and goodys I wyll that my sayd executo^rs shall cause y^e said churche of Saint Petur to be bylded and made w^t a flatte roofe. And also the Stepull ther to be made up in gode and cōuenient man^o.” Sir John Shaw seems to have been a great benefactor to the Church and Clergy; for in his will he also makes mention of “my tenemēt in the parochie of Seint Peter in West Chepe of london wherein Master Chaunterell pson of the same Churche dwellyth.” This Master Chaunterell, (John

* *i.e.* his own mace, still called the City “sceptre.”

† Or perhaps the ringers were not paid till the 27th.

Chantrell, B.D. in Newcourt's list of Rectors,) was appointed Rector 17 March, 1491, and died 1509.

There were at least three monumental brasses in the old church. In the "south Ile" was in 1590 the "grave stone of Wiffm Peryn, having iiij pictures of brasse upon the stone;" in 1602 the registers speak of "a greate stone that hath the Crosse of brasse in it in the middest of the middle Ile;" and in 1637 mention is made of a "brasse Image under the Communion Table."

The account books of the parishes are well preserved: we have for S. Matthew's parish, churchwardens' accounts from 1547 to the present day, and for S. Peter's, from 1519 with occasional memoranda reaching back as far as 1431. This portion of the subject is one of very great interest, and if I now dismiss it somewhat briefly, it is because I have lately printed in the *Journal* of the British Archæological Association two papers illustrative of our parochial history. The first is an Inventory of the Vestments, Plate, and Books belonging to the church of S. Peter Cheap, in the year 1431 (see vol. xxiv. pp. 150—160): a document of the more importance because it shows the wealth of the inhabitants, for in the number and splendour of its vestments and appointments this small parish must have surpassed many a larger one. The second paper contains a long series of extracts from the account books of the same parish ranging over a period from 1392 to 1633. (See vol. xxiv. pp. 248—268.) It is unnecessary to repeat the details that are there given. I will cite one entry, because it throws light on the fact of the purchase of the vestry as an addition to the original church:

1558-9. It'm payde to Stephen hailes, receyvor, for one yere's rent of the vestry before y: was purchased, x s.

This vestry seems to have contained three chambers occupied by as many priests, who paid rent to the parish; as in 1533 "The Paryshe preeste for hys chambre vj. s. viij d.; Syr Thomas Dybon for hys chambre vj. s. viij d.; Syr Wyllam the morowe masse preestys chambre vj. s. viij d." And I will add the following very curious entry because it is complete in itself, and is besides an interesting contribution to our knowledge of ancient rites.

1555. Charges for halowyng the Aulters :

It'm for a ell and a halffe of fine clothe	ij s.
It'm for a pounce of frankensense	iiij d.
It'm for oyle olyff ij d	It'm for coles iiij d.
It'm for red wyne ob	It'm for Isopp ij d.
It'm for a ell of rose canvass	iiij d. ob.
It'm for small waxe candell	ij d.
It'm for iiij queyer of browne paper	iiij d.
It'm for water j d.	It'm to iij prestes ij d.
It'm to the bysshoppes servantes and for hyer of copes	xij d.
It'm to the bysshoppes suffracon	xx s.
It'm a nother ell of rose canvas	iiij d. ob.

Sm' pagine xxviiij s. iiij d. ob.

In 1616 and 1617 S. Peter's was repaired and beautified at a cost of 314*l*.

The History of the Reformation is shadowed forth in such entries as these, from S. Peter's books: in 1555-6 a "new Rood with Mary and John" is purchased, and in the following year an image of the Patron Saint: whilst in 1558-9, xx d. is paid for taking down the Rood and for other work.

I must not omit the quaint couplet which prefaces the Inventory of 1431:

that who so ev' p'loynes it away
he shall have crystis curse for ay.

Such maledictory sentences, however, are not very rare in books of this period.

Floral decorations seem always to have been popular with us. We still retain bouquets on the altar on the greater festivals, and this is by no means a recent revival, but is simply the maintenance of an ancient custom. Formerly the church itself was strewn with "Russhes and Yerbes:" the following list will show the flowers or shrubs employed in the sixteenth and seventeenth centuries for the principal festival days.

Christmas Day.—Holly, ivye, rosemarye, and bayes.

Palm Sunday.—Palm, ews, flowers, and boxe.

Easter Day.—Yerbes.

Ascension Day.—Garlands and strawing herbs.

Whit Sunday.—Garlands, hearbes, and floures.

Corpus Christi Day (the Thursday next after Trinity Sunday).—Garland of roses, flaggs.

Midsummer Day, 24th June.—*Birch*.

St. Peter's Day, 29th June.—*Garlands*.

Lammas Day, 1st August.—*Garlands and flowers*.

We have a few quaint notices of parochial festivities. It would appear that the parishioners occasionally dined together at some of the inns in the parish, and that "though on pleasure they were bent, they had a frugal mind," and bought their eatables in the markets, sent them to the inn, and paid for the cooking. In 1688 on Ascension Day, they feasted upon "mutton, goose, and sparry grasse" at a cost of *1l. 17s. 6d.*, with "coffee for the men and ale for the boys" costing *9s. 6d.* more. On a certain S. George's Day, 26 and 27 Henry VIII. Sir Nicholas Faringdon's obit was kept and *32s. 5d.* was spent on "brede, ale, pyppens, and wyne, and spice, and butter for the brede." In 1736 they paid for "biscakes and sweetsmeats for the Bishop, *2s.*"

I have printed in my papers already referred to, and therefore do not now repeat, some curious notices of ancient religious ceremonies, such as watching the sepulchre at Easter, the quaint rites of Palm Sunday, and the strange custom of the Boy Bishop.

The accounts for the rebuilding of S. Matthew's Church are all preserved: they give, as may be supposed, much information as to the price of labour and of materials, and specify with very great minuteness the exact details of nearly all the work done.

We have an abundance of entries of collections made by the authority of briefs: for all kinds of objects, and for all sorts and conditions of men; but none I think so odd as that for which according to Burn's *History of Parish Registers* the alms of the Church were collected at Loughborough in Leicestershire:

1673. Brief for rebuilding the Theatre Royal in London.

What a zealous cavalier the parson must have been! For the rebuilding of S. Paul's Cathedral, S. Matthew's gave *3l. 12s. 0d.* S. Peter's *3l. 16s. 6d.:** for the relief of the Vaudois in 1698-9 no less than *18l. 7s. 9d.* was collected.

Let us turn now to the church as it stood composed of flesh and blood. With the help of Newcourt's *Repertorium*, supple-

* Dugdale, *Hist. of S. Paul's*, edit. fol. London, 1818.

mented by other authorities, and especially by the parish books, I have been able to compile lists of the Rectors of the two parishes, from the early part of the fourteenth century down to the present time, commencing with Roger de South Croxton, rector, in 1322, of S. Matthew's; Thomas de Winton, rector, in 1324, of S. Peter's. (See Appendix I.) I will not here recapitulate their names, but will notice very briefly a few of the more remarkable. And, first, place for the bishops: three rectors have received the mitre. Edward Vaughan, Bishop of St. David's, consecrated 22 July, 1509 (he died in November 1522). He built the chapel of the Holy Trinity in his cathedral, and was previously treasurer of Saint Paul's. Lewis Bayly, a famous preacher, and chaplain to James I. known also as the author of *The Practice of Piety*, was consecrated Bishop of Bangor 8 Dec. 1616 (he died in 1632). And last, but chief of all, that illustrious man, famous alike in church and state, of whom it is recorded that he was "vir justus, mansuetus, hospitalis, misericors, amans omnes et ab omnibus amatus,"* of whom also history declares that "whether he was more dear unto his prince for his singular wisdom, or more beloved of the commonalty for his integrity and abstinence it is even very hard to say;" that great man, wise and good, skillful in embassies to foreign princes, earnest in working out the reformation of the church at home, Thomas Goodrich. High Chancellor of England, and Lord Bishop of Ely, who for twenty years, 1534-54, presided over his see with large-hearted hospitality, with true sympathy alike for learning and for religion.† These are our heroes.

Other of the rectors have been as notorious, though in a far different way. Henry Burton (with William Prynne and John Bastwick) was, on 14 June, 1637, sentenced in the Star Chamber to lose his ears, to stand in the pillory in the Palace Yard at Westminster, to pay a fine of 5000*l.* to the King, and to be imprisoned for life. He had published a sermon, wherein the prelates were charged with introducing several innovations into the divine worship. He was degraded from his ministry in the

* Newcourt, *Repertorium*, vol. i. p. 522.; and Godwin, *De Prasulibus*.

† Consecrated 19 April, 1534, died 10 May, 1554.

High Commission Court, and, having stood in the pillory, was sent first to the castle at Lancaster, and thence to Castle Cornet in Guernsey. Released in 1640, by order of Parliament, he and Prynne made a triumphant entry into London, accompanied, says à Wood, "by thousands of filthy fellows on foot and horseback, and in coaches, with rosemary and bays in their hats, crying Welcome home! Welcome home! God bless you! God be thanked for your return! to the great contempt of authority and justice."* Fuller adds, in his quaint way, "that he rather took a snap than any meat in any university," and attributes his line of declamation to his dismissal from an engagement to accompany Prince Charles into Spain, either because "his parts and learning were conceived not such as to credit our English church in foreign parts, or because his principles were accounted inconsistent with that employment." He afterwards turned Independent, and set up a separatist congregation of his own.

In the library of S. Paul's Cathedral is a very curious pamphlet, "A Speech delivered in the Starr Chamber on Wednesday the 14th of June, MDCXXXVII. at the censure of John Bastwick, Henry Burton, and William Prinn, concerning pretended innovations in the Church, By the Most Reverend Father in God William [Laud], L^d Archbishop of Canterbury, his Grace." (Press Mark. ix. F. 24 4to. London, 1637.) The dedication, to King Charles, is so quaint and forcible, that I venture upon an extract:—

And as I thus beseech you for your people in general, so doe I particularly for the three professions which have a little suffer'd in these three most notorious libellous persons. And first, for my owne profession, I humbly begge of your Majesty to thinke M Burton hath not in this many followers, and am heartily sorry hee would needs lead. The best is your Majesty knows what made his rancour swell. I'll say no more. And for the law, I truly honour it with my heart, and believe Mr. Prynne may seeke all the Innes of Court (and with a candle too if he will), and scarce find such a malevolent as himself against State and Church. And for physicke, the profession is honourable and safe, and I know the professors of it will

* Newcourt, *Repertorium*, vol. i. p. 475, quoting Wood, *Athene Oxonienses*, vol. ii. p. 313.

remember that *Corpus humanum*, man's body, is that about which their art is conversant, not *Corpus Ecclesiasticum* or *Politicum*, the body of the Church, State, or Common Wealth. Bastwick only hath been bold that way. But the Proverbe in the Gospell, in the fourth of S. Luke, is all I'll say to him, *Medice cura te-ipsam*, physician heale thyselfe. And yet let me tell your Majestie, I believe hee hath gained more by making the Church a patient, than by all the patients hee ever had beside."

Several entries in our registers relate to this notorious trio. In 1629 there was baptised "Susan, the d. of Mr. John Bastwicke, Doctor of Phisike, and Susan his wife." In 1621 and 1624 two children of Henry Burton, parson, and Anne his wife were baptised. In 1647 Henry Burton married Ursula Maisters. And in 1647, January 7, Henry Burton, minister, was buried. The library of the Corporation of the City of London contains some literary relics of Burton and his times.*

Henry Chesten, or Chestlen, is honoured by having his name enrolled in a "a briefe Martyrologie and Catalogue of the learned, grave, religious, and painfull ministers of the Citie of London, who have been imprisoned, plundered, barbarously used, and deprived of all livelihood for themselves and their families in these last years, for their constancy in the Protestant religion establish't in this kingdom, and their loyaltie to their Sovereigne." In this list, contained in *Mercurius Rusticus*, as the book is called in the

* 1. Israel's Fast, a Meditation on the vii chapter of Joshua, by H. B. rector of S. M. Friday Street. 4to. London, 1628.

2. A brief relation of certain speciall and most materiall passages and speeches in the Starre Chamber, occasioned and delivered June 14, 1637, at the censure of Dr. Bastwicke, Mr. Burton, and Mr. Prynne. 4to. London, 1638.

3. A New Discovery of the Prelates Tyranny in their late Prosecutions of Mr. W. Prynne, D.B. and Mr. Henry Burton. 4to. London, 1641.

4. The severall Petitions of Dr. B., Mr. Burton, to Parliament. 4to. London, 1641.

5. Truth shut out of doors; or a brief and true narrative of the occasion and manner of proceeding of some of Aldermanbury parish in shutting their church doors against me, by Henry Burton. 4to. London, 1645.

6. The Door of Truth opened, or a True Narrative how Mr. Henry Burton came to shut himself out of the church doors of Aldermanbury. 4to. London, 1645.

engraved title (12mo, London, 1647), though styled in the printed title *Anglice Ruina*, is "A Generall Bill of Mortalitie of the Clergy of London, which have been defunct by reason of the contagious breath of the sectaries of that citie, from the year 1641 to this present yeare 1647, with the severall casualties of the same;"* and here we find this entry: "Mathew, Fryday-street. M. Chestlen violently assaulted in his house, imprisoned in the Compter, thence sent to Colchester Gaole, in Essex, sequestered, and plundered. Dead."† A really touching account of the good man's troubles will be found in this curious volume,‡ on whose authority we learn that "In the 97 parishes within the walls, besides S. Paul's," 85 clergy were "outed."§ See also Walker's *Sufferings of the Clergy* (Fo. Lond. 1714), p. 165, 166.

Daniel Votier also "was for his loyalty sequestred in the late Rebellion of 1642, and died with grief." *Mercurius Rusticus*, 257.

It seems doubtful whether Henry Hurst, 1660-1662, was in holy orders at all when first he began to preach: he was ejected in 1662 for nonconformity, "upon which he became a great preacher in conventicles," where it "was usual for him to vent his mind in many things savouring of treason." He was seized with an apoplectic fit whilst preaching in a meeting-house near Covent Garden in 1690, and was buried in the churchyard of what our old registers call Convent Garden, "near the Sun Dial, within the rails." So far *Athenæ Oxonienses*.||

Leonard Twells is well known for his contributions to theological literature: his Boyle and Lady Moyer *Lectures*; his *Critical Examination of the Text of the New Testament in Greek and English*; his *Vindication of the Gospel of St. Matthew*; and many polemical tracts, still attest his diligence. Though in parochial history the act by which he will be best remembered will be his repair of the rectory-house, in which for fifty years no rector had resided.¶ The house was for some time let for use as a school-

* Merc. Rustic. p. 252.

† Ibid. p. 256.

‡ Pp. 146-155.

§ P. 257.

|| Newcourt, *Repertorium*, vol. i. p. 476, quoting Wood's *Athenæ*, vol. ii. 639

¶ Malcolm, *Londinium Redivivum*, 4to. Lond. 1807, vol. iv. p. 487, quoting *Bibliotheca Topographica Britannica*, No. II. p. 189.

house for the ward of Farringdon Within. In 1713, July 31, there is recorded in the Baptismal Registers the birth of a son of "Jacob Cotton, schoolmaster, of the Charity School of the ward of Farindon Within . . . born in the Parsonage House, where ye School is kept . . . baptised on Thursday immediately after the second lesson at evening prayer." This house although repaired by Leonard Twells, seems soon to have become ruinous. It was taken down in 1791, when the present house was erected during the incumbency and at the cost of the Rev. George Avery Hatch, the rector.

With one more name, that of Dr. Lort, Professor of Greek in the University of Cambridge, I shall bring my notices of rectors to a close.

Lord Macaulay, under the year 1688,* gives some interesting details about the reading of the King's second Declaration of Indulgence. (The library of S. Paul's Cathedral is rich in pamphlets concerning this Declaration.) For petitioning against it, the Seven Bishops (*i.e.* the Archbishop William Sancroft, Bishop Lloyd of S. Asaph, Bishop Ken of Bath and Wells, Bishop Turner of Ely, Bishop White of Peterborough, Bishop Lake of Chichester, and Bishop Trelawney of Bristol,)[†] were sent to the Tower. "In the Cities and Liberties of London were about a hundred parish churches. In only four of these was the Order in Council obeyed. At St. Gregory's the Declaration was read by a divine of the name of Martin; as soon as he uttered the first words the whole congregation rose and withdrew. At St. Matthew's in Friday Street, a wretch named Timothy Hall, who had disgraced his gown by acting as broker for the Duchess of Portsmouth in the sale of pardons, and who now had hopes of obtaining the vacant bishoprick of Oxford, was in like manner left alone in his church. At Serjeants' Inn in Chancery Lane, the clerk pretended that he had forgotten to bring a copy, and the Chief Justice of the King's Bench who had attended in order to see that the royal mandate was obeyed, was forced to content himself with that excuse. Samuel Wesley, the father of John

* Vol. ii. eleventh edit. p. 351.

† *Ibid.* p. 347.

and Charles Wesley, a curate in London, took for his text that day the noble answer of the three Jews to the Chaldæan tyrant: ‘Be it known unto thee, O King, that we will not serve thy Gods, nor worship the golden image which thou hast set up.’ Even in the chapel of S. James’s Palace the officiating minister had the courage to disobey the order. The Westminster boys long remembered what took place that day in the Abbey. Sprat, Bishop of Rochester, officiated there as Dean. As soon as he began to read the Declaration, murmurs and the noise of people crowding out of the choir drowned his voice. He trembled so violently that men saw the paper shake in his hand: long before he had finished, the place was deserted by all but those whose situation made it necessary to remain.”

What business the “wretch named Timothy Hall” had at S. Matthew’s, I cannot tell. Certainly it was not, as Macaulay phrases it, *his church*: for his name cannot be found in the list of rectors. But in the list of vicars or ministers of All Hallows Staining, given by Newcourt,* I find the following entry:

Tim. Hall, A.M. licenciat. 20 Dec. 1677.

and in a note appended to his name it is said that “he became minister of this church Dec. 20, 1677, on the death of Will. Holland, in May or June 1688.” I quote the actual words of the note without endeavouring to rectify the confusion of dates. Newcourt proceeds, “He caused the Declaration of K. James II. for Liberty of Conscience to be read in his church, (which had been refused by most of the ministers in London,) on which service the King gave him the Bishoprick of Oxon. void by the death of Dr. Parker, and was consecrated at Lambeth by the Archb. of Cant. and Bishops of Chichester and Chester, on Oct. 7, 1688. He died at Hackney, April 10, 1690, in mean circumstances.”† Newcourt’s statements are confirmed by Godwin,‡ who briefly dismisses Bishop Hall with this short notice, under the date 1688, Jac. I. 4. “Hujus tum sedis cathedram conscendit Timotheus Hall, vir nullius inter Literatos vel Clericos

* *Repertorium*, vol. i. p. 915.

† *Ath. Ox.* vol. ii. fol. 685.

‡ *De Præsulibus*, edit. Richardson, p. 549.

nominis, verum quod Regiæ voluntati obsecutus Ecclesiæ Anglicanæ jura perfide deseruerat, id erat illi meritorum instar omnium: quare ad hanc Dioccesin euectus septimo Octobris 1688, nomine magis quam re episcopus, post aliquot menses misere exactos, inops et contemptus obiit decimo Aprilis 1690." I fear that we must come to the conclusion that Lord Macaulay is here in error; and that, writing *currente calamo*, he substituted the name of S. Matthew Friday Street, for that of All Hallows Staining. Macaulay thus describes Hall's reception at Oxford. "The infamous Timothy Hall, who had distinguished himself among the clergy of London by reading the Declaration, was rewarded with the Bishoprick of Oxford, which had been vacant since the death of the not less infamous Parker. Hall came down to his see; but the Canons of his Cathedral refused to attend his installation; the University refused to create him a Doctor; not a single one of the Academic youth applied to him for Holy Orders; no cap was touched to him; and in his palace he found himself alone."*

It was but a few years earlier that the Church was the scene of another disturbance. That pleasant old gossip Pepys, after telling us that on "Lord's Day, 1 Nov. 1660, Mr. Mills, at our own church, did begin to nibble at the Common Prayer, by saying 'Glory be to the Father,' &c. after he had read the two Psalms; but the people had been so little used to it that they could not tell what to answer," relates that he went "after dinner to Westminster . . . to the Abbey, where the first time that ever I heard the organs in a Cathedral." So long had they been silenced during the rigid Puritanic rule. Soon came the famous 17 August, 1662, "the last Sunday that the Presbyterians are to preach unless they read the new Common Prayer and renounce the Covenant." And on the following Sunday he makes this entry: "Walked to my uncle Wight's: here I staid supper, and much company there was; among others, Dr. Burnett, Mr. Cole the lawyer, Mr. Rawlinson, and Mr. Sutton. Among other things, they tell me that there hath been a disturbance in a church in Friday Street; a great many young people knotting together, and crying out

* Macaulay, History of England, Ch. ix. 1688, referring to Wood's *Athenæ Oronienses*; Luttrell's *Diary*, Aug. 23, 1688.

‘Porridge’ often and seditiously in the church, and they took the Common Prayer Book, they say, away; and, some say, did tear it; but it is a thing which appears to me very ominous. I pray God avert it!”

These are the chief of the scattered historical notices of my parishes that have fallen under my observation.

A year earlier, 1661, August 4, Pepys has a very odd entry, which I am glad to say does not relate to either of my parishes, but which I venture to introduce as it illustrates the habits of the day, at least in rural districts:

To church [at Impington, near Cambridge] and had a good plain sermon. At our coming in the country people rose with so much reverence, and when the parson begins, he begins “Right Worshipfull and dearly beloved” to us.

I will next invite attention to the ancient Registers. Of the most ancient, commencing in 1538,* we have a *folio on vellum*, a transcript very carefully made under the direction of Dr. Thompson, rector from 1666, April 6, to 1715, who with scrupulous care signs every page. But we have not only this transcript, but also the original paper register from which it was made: and, as so often happens at that period, in many cases the ancient original is clearer and easier to decipher than its more modern copy. We have also one of those *note-books once in general use* amongst the clergy, in which they roughly entered baptisms, burials, and marriages, just as they were celebrated; and from which the entries were afterwards transferred in their due order, under their several heads, to the register of the parish. These rough books were a fruitful source of error and omission; they were often destroyed or lost before the transcripts or fair copies were made, so that you may often find lapses in some registers of years after years to which no entries are attributed, simply because the original notes had at the rector’s death, or by accident, or by wilful injury, entirely disappeared. The present system of immediate registration has removed this defect from our parochial registers.

* The year in which Lord Cromwell ordered that a register should be kept in every parish.

The first point in these curious volumes which I would note is the number of baptismal names now obsolete found at different periods. These I have digested into a rough chronological order, including amongst them several names remarkable only for the quaint way in which they are spelt. We will take male Christian names first:

1538-1600. Affabell, Armynger, Barnaby, Bartlyne, Domingo, Dymont, Elesander, Eliz, Jaronymus, Justinian, Hanniball, Harman, Holyware, Richardo, Stenny, Stylas, Tristram, Valentine, Walkaden.

1600-1700. Adrian, Allsantis, Boulas, Epaphro, Fabian, Ferdinando, Galfrid, Jarvis, Mirrick, Paske, Peirs, Persivall, Raphe, Remidge, Renatus, Sellers, Wolfstane, Zuraizaday.

To which may be added a few Scripture names occurring in the sixteenth century:—

Bezaleel, Elias, Enoch, Emmanuel, Esdras, Tobbye.

Nor were the female Christian names less remarkable:—

1538-1600. Adlyn, Aigers, Annis, Apollen, Armell, Armenelle, Avery, Bithia, Cassandra, Christabelle, Cissele, Dennys, Dewte, Elizamon, Florense, Goddetha, Goodeth, "Harrye being a woman childe, 1540," Jehoyda, Lettice, Maryana, Minye, Parnell, Thomysard.

1600-1700. Beatrix, Blandina, Bethiah, Betteris, Chedeok, Darkis, Dusabilla, Debroy, Easter, Ephan, Emm, Eriphine, Gillian, Joyce, Laudina, Love, Millier, Penelope, Pervis, Protera, Rode, Sadge, Sindeney, Theodocia, Theophila, Valentine, Zipore.

1700-1800. Althea, Alse, Apollonia, Armenilla, Bersheba, Brillanaa, Clarissa, Dorothea, Gainer, Mehetable, Mertila, Mercie, Millicent, Olimpia, Oriana, Palentis, Palestine, Possella, Philadelphia, Reabocka, Rediviva, Roose, Sabella, Sancta, Serena.

Names of Saints of course abound, as:—

Agatha, Barbara, Magdalene, Mudwyn (there was once a Saint Modwena), Winnifred.

And a few scriptural names, as:—

Dorcas, Eve, Marah.

Of the name Althemire I am not sure whether it be male or female, though I imagine it to be the latter.

A very few Puritan names occur, such as:—

Beloved, Godly, both female names.

Purifie Press the son of Mr. John Presse, Parson, 1584.

This Mr. Presse, rector 1573-1612, seems to have hastened to avail himself of the permission to marry then accorded to priests; Elizabeth, Mathias, Purifie, Rebecca, and Thomas, his children, followed each other in rapid succession. His predecessor Robert Richardson, who had been presented to two livings by successive kings, Henry VIII. and Edward VI. was less fortunate; he was deprived of his benefice by Queen Mary for being a married priest, though he was restored by Elizabeth.

I will now point out a few of the most noticeable features in the registers. In 1541 we find two brothers having the same Christian name, in the S. Peter's register.

1541. Thom's Smythe brother unto Thomas Smithe of this p'ishe, buried.

In 1561, in the S. Matthew's book, two Christian names first occur:—

1561. November 10, Thomas Francis, son of Peter Francis Heton, bapt.

In 1616 occurs for the first time the name of the mother of the child baptised; the father's name only having been previously inserted.

In the seventeenth century are many entries of baptisms "by dissenters;" and the rector, Dr. Thompson, is careful to add:—

Memorandum: that that old paper register in folio was kept by some of y^e churchwardens and parishioners fro' the rector diverse years very unduely, and agst y^e rector's will, 'tis thought that some of y^e dissenters children might be inserted into y^e parish register.

And again, in a similar tone:

1680. Elizabeth, daughter of Benjamin Hayes is foisted into the register, it being unknown to the rector that shee was baptised according to the order of the church of England.

And once more, two years later, "Will. Broderick, Clerk," signs a page of the register, and the rector adds to his signature this comment:—

Who bath set his hand here without either rector or churchwardens, very unduly. Fra. Thompson, 1682.

In 1696 the rector enters a baptism in this form:

1696. . . . born June 27, and born again by holy baptism July 12.

At this period children were baptised at a very early age, as indeed the Rubric contemplates and as piety suggests; for God's good gift of children, "a heritage and gift that cometh of the Lord," cannot be too early dedicated to the loving Father. A single page of the register, anno 1698, supplies five examples:—

born April 26, bapt. April 28.	born Aug. 15, bapt. Aug. 24.
born Aug. 31, bapt. Sept. 8.	born Sept. 30, bapt. Oct. 9.
born Nov. 29, bapt. Nov. 30.	

In 1592 the occupation of the father is generally stated, as for example:—

. . . . sonne of ffrancis Wrenne, myllyner . . .

In 1789 a case occurs in which the officiating clergyman distinguishes between baptism and christening, entering the services thus:—

Born Jan. 2, 1768, baptized the same day, and christened this day, 25 May, 1789, at home.

I have not met with any entries of baptisms by women, as at Herne in Kent, "1567. William Lawson, an infant, christened by the woemen, buried 21 Martii," though I find in the Archbishop of York's Injunctions to his clergy this sentence:—

Item: All curates must openly, in the church, teach and instruct the mydwiefes of the very wordes and fourme of baptisme, to thentents that they may use them perfietly and none oder.

In 1600 I find this entry:—

1600. A chrisome child of Roger Clarkes, not being baptized, was buried in the north vault.

1626. Sarah Smithe, a chrisme.

In turning over the leaves of the baptismal registers one cannot fail to be struck by the great number of foundling children whose baptisms are entered. In the parish of S. Matthew alone there were no less than 28 foundlings baptised between 1600 and 1700; and 11 between 1700 and 1750. One was baptised by the name of Matthew Monday, being found on that day in S. Matthew's parish (just as Robinson Crusoe called his man Friday because he entered into his service on that day); another was

named Matthew Peregrine, but all the rest had the name of Matthew given to them as a surname. In S. Peter's parish too, foundlings were equally plentiful, and were called by such names as Peter Westcheap, Peter Gouldstreet, Dorcas Faringdon, Peter Peregrine, Sarah Peters, and Thomas Keycs.*

Years have elapsed, I believe, since a foundling has been discovered in either of my parishes; but, curiously enough, since the last sentence was written, in this very year (June 1869), a fine healthy child about four or five months old was found in Fountain Court by the policeman on duty. The deserted infant was taken to the workhouse and baptised as Samuel Fountain, the names given being a combination of the Christian name of the relieving officer to whom the child was taken, and of the name of the court in which it was discovered.

I found in the old chest before mentioned a loose paper which had probably been pinned on to the clothes of some deserted infant:

1713, January 14.

Robert Staples is my name ;
My parents being very poor
Were forced to lay me at y^r door.

but the exposure proved fatal: for the register of burials shows that on the same day the poor baby was buried. Indeed, generally, these foundling children seem to have died very shortly after their discovery and baptism.

I also found another loose paper of a similar kind, without date, but probably about 1680, endorsed "To the over seers of the poore of this parish," which contains a very interesting statement:—

To the overseers of the parish,

Humbly shewing the reasons of exposing this child: his father being lately taken by the Turkes of Algieres, and now a slave, his mother, not able by reason of hir poverty to bring him vp, is constrained to doe after this manner to hir great trouble and greife, and assures you that when God shall please to restore hir husband back then to fetch him back and owne him and pay all charges for his keeping; pray baptise him and call his name Thomas.

* The usage of other parishes was similar to this, as our registers show, in 1501, a child of Grace Church was buried; in 1563 Bennet Fink was married; 1564 Mary Aldermary married.

Such entries give some insight into the domestic history of the times, and therefore are not without their value to any one who would form a correct estimate of the manners and customs of the days that are past. They speak of hard times, of scanty public provision for the distresses and necessities of the poor. And at the same time they testify to some not inconsiderable amount of private and of parochial charity to which the expositors of these poor children thought that they might venture to trust.

Suggestive, in a similar way, are such entries as these, which during a certain period, 1580-1640, follow each other with strange rapidity in the registers.

1587. Ellin, a child born at the church door in Cheapside.

1593. Two children, twins, were baptised. Anne Knoxson (the mother) being delivered of them two children in the street, came and layde herself with her two children in our church porch of S. Peter's.

1626. Margaret Farington, found upon a stall in Cheapside.

1633. One child was born in the church porch, and two others in the street; and in the very next year is a similar entry.

1630 Three men died in the street.

1711. August 28, Sarah a fondling [*sic*] left in St. Matthews Alley or Court near Cheapside, August 26, 1711, with a note that it should be called Sarah, was baptised in the church

This poor little "Sally in our alley" was, so far at least, carefully tended.

We will next speak of the Burial Registers.

There is but one case of remarkable longevity recorded.

1548. Sr Willm Abye a prieste, being an hundreth and eight yeres of age, was buried.

This Sir William Abye was the priest of Sir Nicholas Farington's chantry, as we learn from the churchwardens' accounts, 26-27 Henry VIII.

To Sr William Abye, syngyng for Sir Nich'as Faryngton for a hole yere, vj^{li}. xiijs. iiij^d.

The Great Fire finds brief record in the following terms:—

S. Peters 1666. These under written were buried since the dreadfull fire in y^e yeare 1666, Sept. 2d.

1669. John Saunders, esq. was buried y^e 21st of August, being y^e first buried in those ruinous walls.

Dr. Thompson (who signs the register in 1692 as "D.D. rector, chaplain in ordinary and in waiting in the months of March in the reign of King Charles the Second of glorious memory, and of his royall brother King James the Second, &c.") seems to have been rather given to diffuse entries, often very quaintly expressed. I subjoin two of these:

1708. Edward as hee was christened, alias Edmund Turner as he called himself, for he could not write though he was this year y^e upper churchwarden, single man, was buried in the parish vault of S. Peters.

1711. [After registering a burial, Dr. Thompson adds] he was buried in the parish vault, after he was laid in the chancell by mistake, his brother and his brother's wife having been formerly buried in y^e parish vault. He was a batchellor aged 64 years. Tho' he had black plumes on his herse, his executors would not be at y^e charges of y^e chancell, but would have him raised out of it, before y^e Generall Resurrection, tho' he died rich.

There seems to have been great feasting at funerals; the "funeral baked meats" were certainly not forgotten. Richard Smyth, in his *Obituary*, is careful to record, evidently as an unusual circumstance, that in 1672 a bookseller in Little Britain was buried at S. Bartholomew the Great "wthout a sermon, wthout wine or waffers, only gloves and rosemary." Our account books contain a curious entry:

1588. Payde for p'fume at M^{rs}. Palmers buriall iij^d.

As the entry is not elsewhere repeated, I conclude that the use of perfume on this occasion was something very unusual.

Rings with posies were given away at funerals. Richard Smyth notes one instance worth recording, at the funeral of Alderman John Smith in 1672, the posie on whose rings was EVER LAST, and the writer quaintly adds, "He made a great gain by musk cats that he kept," tempting one to ask whether the motto referred to the permanence of the perfume. In the same year at the funeral of Samuel Crumbleholme, schoolmaster of S.

Paul's school, rings were given whose posic was REDIME TEMPVS.

Nor were rings the only gifts, as may be seen from the following excerpts (three out of many that might have been selected) from *The Diary of Henry Machyn*, edited for the Camden Society by that accomplished antiquary John Gough Nichols, esq. F.S.A. 4to. London, 1848.

1554. The ij day of November was bered at sant Peters in Chepe one Master Pekeryng, with ij fayre whyt branchys, and viij torchys, iiij grett tapurs, and he gayffe unto xij [pore men] xij gownes, that dyd bere them, and eldyd th . . . dyvers mornars, and the felowshype of the . . . and the morow the masse of requiem.*

1557. The v day of Juin was bered in sant Peters in Chepe Master Tylworth Goldsmyth, with mony mornars, and with ij whyt branchys, and xij stayffes torchys, and the xij pore men had gownes of mantyll frysse, and iiij grett tapurs; and ys mas was kefth [*i.e.* kept] . . . on Wyssun Monday, and after there was a grett deener.†

1560. xx May. The same day was bered Mastores Russell, wedow, in sant Mathuw parryche, and she gayff a xx gownes and cottes of blake, and a xij gownes to xij women, and they gayff unto Master Parre a blake gowne and a tepytt that mad the sermon; and ther was the compene of the Clarkes syngyng, and after a grett dener.‡

The following list of lord mayors, or their ladies, some time resident in the parish of S. Peter, may be thought of some interest:

1570. Alexhauder Avenon his wyffe, the Ladie Mayris, buried.

Ladye Mundy, wyffe of Sir John Mundy.

1580. Sir Alexander Avenon § buried.

1591. S^r John Allot, knight.

1591. S^r Richard Martyn, knight.

Many familiar historic names occur in the burial registers, though but little may be known of the particular individuals to whom these names descended:

Matthew Paris, 1632; Anthony Wood, 1654; Richard Wickliffe, 1567; William and Thomas Machyn, 1539.

* P. 73.

† P. 138.

‡ P. 235.

§ See the Visitation of London, (edit. London and Middx. Soc.) pp. 14, 15.

And as sailors are wont to speak of a dead man as having gone to "Davey Jones' locker," I cannot forbear adding this entry:

1602. Davey Jones, Sextoun of this Parish, was Burred in Powls Churchyard.

S. Matthew's parish seems to have been for nearly a century the home of the Middleton family, for the registers abound with notices concerning members of this house, closing, at length, with this entry in the burial register:

1631. X^{br} 10, S^r Hugh Middleton, knight.

It is hardly necessary to say that he was the projector of the artificial canal, thirty-eight miles in length, called the New River, concerning which the following brief note from Cunningham's *Handbook* must here suffice: "Myddelton laid his plans before the Court of Common Council 28 March, 1608-9, and on 29 Sept. 1620, the river was publicly opened. Nearly ruined by his scheme, Myddelton parted with his interest in it to a Company called the New River Company, reserving to himself and his heirs for ever an annuity of 100*l.* per annum. The dividend for the first year was 15*l.* 3*s.* 3*d.*; a single share, however, bequeathed by Sir Hugh to the Goldsmiths' Company for charitable purposes produces 200*l.* per annum." In the committee room of this company, of which he was a member, is a fine portrait of him by Jansen; his statue, by Carew, adorns the Royal Exchange. In the *Biographia Britannica* (fo. London, 1760), vol. v. p. 3090, is a notice of Sir Hugh, filling two pages; and in Smile's *Lives of the Engineers* there is a memoir occupying pp. 85-152 of the first volume.

A few words must yet be added about the Marriage Registers. The entries from 1654 to 1660 have no small interest. On 20 Sept. 1653, a registrar was appointed by the parish, by whom, holding a certificate from the alderman, all marriages were to be entered. The Puritans were now in the ascendant, and one step which they took to prove their superior spirituality was to deprive the holy ordinance of matrimony of its religious rites, and to make it a purely secular contract. The entries take such form as this:

year, as will be remembered, was that of the atrocious murder of Charles I.

	Baptisms.		Marriages.		Funerals.	
	S.M.	S.P.	S.M.	S.P.	S.M.	S.P.
1550-1600 . .	475	743	184	323	369	640
1600-1650 . .	608	862	430	281	453	906
1650-1700 . .	518	657	362	83	727	505
1700 1750 . .	340	416	743		506	414
1750-1800 . .	115	323	167	112	217	262
1800-1850 . .	185	178	56	47	190	111

The registers indicate the following years to have been seasons of great mortality, 1548, 1563, 1593, 1603, 1625, 1665.

In 1548 the funerals in the two parishes were as many as 63, and Stowe in his *Annals* says "1548. This yere a great mortality by the pestilence was in London, wherefore commandement was given to all curates, and other having to do therewith, that no corps should be buried before 6 of the clocke in the morning, nor after 6 of the clock at night, and that there should at the buryal of every corpse bee rung one bell at the least, by the space of 3 quarters of an houre." Entries of charges for these knells are very common in our account books.

The year 1563 was a year of terrible mortality. Stowe relates that in the 108 parishes of London and its liberties there died of the pestilence in this year 20,136; besides 3,000 dying of other discases. At Newhaven "the streets were full of dead corpses, not able to be removed by reason of the multitude that perished. In London a blue cross was ordered to be affixed to the door of every house where the plague was; every housekeeper was to make bonfires three times a week, Monday, Wednesday, and Friday, in his street: and no one in whose house the plague had been was to go to church for one month after." In the library of S. Paul's Cathedral is preserved a copy of a form of prayer, issued in the July of this year, for use during the pestilence. Our registers record the burial of 62 persons during this year.

The next plague year, 1593, was even more fatal in our parishes; 71 persons falling victims to its ravages. Stowe notes in his *Annals* that "this yeere also no Bartholomew faire was kept at London, for the avoyding of concourse of people, whereby the infection of

the rest, or plague, might have increased, which was then verie hot in that citie: so that on the three and twentieth of October deceased Sir William Roe, then Lord Maior." This year there died of the plague 10,675.

In 1603, the year of the coronation of James I., 69 of our residents were buried. This too was a plague year, no less than 30,578 falling under its terrible stroke.

In 1625, 82 parishioners died. In this year 35,000 died of plague, and the first Parliament of Charles I. was adjourned to Oxford.

Of the terrible year 1665 it is unnecessary to speak, its story is familiar, is a household word: no less than 73 parishioners died. There is a notice however in Smyth's *Obituary* which I must transcribe for its local interest:

1665, Novemb. 13. About this time died young Mr. Wakeman, minister of St. Matt Fryday Street, *ex peste*.

The date however is not quite accurate; our registers having this entry:

1665. Mr. Edward Wakeman, minister of this parish, was buried the 9th of November.

The numbers dying in this plague have been variously estimated. It is said that 68,590 were returned as having died, but some say that no less than 100,000 perished. The coincidence between these fatal years as indicated by our registers, and the general mortality of those years throughout the city, illustrates the remark, often made, that parochial history is as it were an epitome of history in general.

From 1650 to 1850, 749 funerals are noted as having taken place in the vaults of S. Matthew. The dates of the last interments are:

S. Matthew, vaults 1846, churchyard 1841.

S. Peter, vaults 1838, churchyard 1846.

The vaults of S. Peter's on the south side of the churchyard were finally closed on the 18th March, 1859, by authority of an Order in Council: and those of S. Matthew's were closed in the year 1862.

In looking through the old registers, and especially in turning over the leaves of the old preachers' books, one can scarcely fail

to notice the number of different names of officiating clergy occurring throughout the early part of the last century. Paterson in his *Pietas Londinensis* (12mo. London, 1714) explains this curious fact, and indeed gives us some insight into the religious habits of the citizens in his days. He gives the following account of the services at S. Matthew's :

In this United Parish Church Morning Prayers are only on Wednesdays and Fridays and all Holy Days and Publick Days at Ten a Clock. Sacraments are administered twice upon the first Sunday of the Month, at Six after Morning Prayers and Sermon, and again at Twelve: on Ash Wednesday, Good Friday, and all other Holy Days in the Year, after Morning Prayers at Ten a Clock. Lectures are, a Preparation Sermon, before and at the Sacrament, then also administered on the first Sunday of the Month, at Six a Clock in the Morning: which are maintained by a Religious Society, and preached by Mr. Richard Short. A Weekly Lecture every Sunday Night at Five, preached by Mr. George Bell, Mr. William Burscough, Mr. James King, and Mr. John Rogers, joynt Lecturers: and maintained by the Society of Farringdon Within. Upon every Wednesday throughout the Year at Ten, preached by Mr. John Coggan. Another upon every Friday at Ten, preached by Mr. John Cullen, and both maintained by Collections and Subscriptions of Private Hands; and if either of these be Holy Day, the Holy Sacrament is also administered after Sermon. And Annual Sermons, on Ash Wednesday, Good Friday, Jan. 30, March 8, Sept. 5, Nov. 5, and most Holy Days and Publick State Days. Ministers: Dr. Francis Thompson, Rector, and Mr. Thomas Haywood, Lecturer.*

Of these numerous Lectureships not one remains. Our Registers confirm Paterson's accuracy. Let one extract suffice :

1713. Mr. Shortland, w^e reads Prayers, Preaches, and Administers the B. Sacrament of or Lord's Supper, in S^t. Matthew's Church, every first Sunday in the month, by the consent of the Rector, F. Thompsō, about Seven of the Clock in the mornings of y^e s^d days.

Paterson was certainly an admirer of the Rectors, Vicars, and Lecturers, of the city of London; for he says of them, that they "are a set of the most eminent Divines in Britain, and perhaps in the world beside."†

The hours of Sunday service at this time were ten in the morning, and two or three in the afternoon. On sacrament days the morning service was taken a quarter of an hour earlier, and the

* *Pietas Londinensis*, pp. 187, 188. † *Ibid.* Introduction.

afternoon service a quarter of an hour later: and in most of the churches there was "public catechising of the parish children and those of charity" on Wednesdays and Fridays in Lent.

I cannot but believe that there was much more vitality and heartiness in the religion even of the middle of the eighteenth century than many persons are willing to allow. The frequent services in the church were supplemented by acts of devotion at home. Sir John Hawkins, in his *History of Music*, says :

The time is hardly beyond the reach of some person living when Psalmody was considered a delightful exercise. A passenger on a Sunday evening from S. Paul's to Aldgate would have heard the families in most houses in his way occupied in singing Psalms. (See Preface to Mercer's Hymn Book.)

And now, to turn from things sacred to secular matters, I must not forget that great "River of Life" Cheapside, which runs through my united parishes.

There is a quaint old ballad, ascribed to Dan Lydgate a Benedictine monk of Bury S. Edmund's who was ordained in 1389, in which the author bewails the mishaps of a countryman coming to London with empty pockets. He fared much as such an one would fare now: save that he hears certain street cries now forgotten, such as "hot peascods." Mayhew, in *London Labour and the London Poor*, vol. i. p. 180, explains this cry:—

In many parts of the country it is, or was, customary to have "scaldings of peas" often held as a sort of rustic feast. The peas were not shelled, but boiled in the pod, and eaten by the pod being dipped in melted butter with a little pepper, salt, and vinegar, and then drawn through the teeth to extract the peas, the pod being thrown away."

The stranger hears these cries, as well as the pleasant sounds of "strawberries ripe" and "cherries in the rise," that is, on the bunch; and then he ventures into the grand thoroughfare. But we will let him tell us in his own words how he fared:—

Then to the Chepe I began me drawne,
Where mutch people I saw for to stande;
One ofred me velvet, sylke, and lawne,
An other he taketh me by the hande,
'Here is Parys thred, the fynest in the land;'

I never was used to such thyngs indede,
 And wantyng mony I myght not spede.

* * * * *

Then into Corn-Hyl anon I yode,
 Where was mutch stolen gere amonge ;
 I saw where honge my owne hoode,
 That I had lost amonge the thronge :
 To by my own hood I thought it wronge,
 I knew it as well as I dyd my crede,
 But for lack of mony I could not spede.

The ballad is called "London Lackpenny;" I quote from the copy preserved in the *Percy Society Publications* (London, 1840) vol. ii. pp. 105, 106.

Its burden is now and has been ever since it was written on the lips of many a country visitor; for, however much the great city is changed, it is little altered in this respect; the countryman may still sing with a rueful countenance,

For lack of money I could not speed.

In *Edward III.'s time* a grand tournament was held in Cheap, between the Great Cross and Soper Lane, the pavement being strewed with sand that the horses should not fall. The King and Queen Philippa came to see the spectacle. The occasion was rendered memorable by the falling of a wooden tower erected across the street, in which sat the Queen and her ladies. Stowe records that but for the prayer of the Queen, made upon her bended knee, the carpenters had been sorely punished. The King then caused a stone shed to be constructed, anno 1331, a little north of Bow Church, from which the jousts might be seen with greater safety.

Chaucer, in the "Coke's Tale," has an amusing reference to the "Ridings in Chepe," which took place on the festival days observed by the corporation and principal fraternities; supplying a lively sketch of the London 'prentice of his days:—

A prentys dwelled whilom in oure citee,
 And of a craft of vitailers was he :
 Gaylard he was, as goldfinch in the schawe,
 Broun as a bery, and a propre felawe :
 With lokkes blak and kempt ful fetously.
 Dauncen he cowde wel and prately,

That he was cleped Perkyn Revellour.
 He was as ful of love and paramour
 As is the honycombe of honey swete ;
 Wel were the wench that mighte him meete.
 [At every bridale wolde he synge and hoppe :
 He loved bet' the tavernne then the schoppe.]
 For whan ther eny rydyng was in Cheepe,
 Oute of the schoppe thider wolde he lepe,
 And tyl he hadde al that sight i-seyn
 And daunced wel he nold nat come ageyn ;
 And gadred him a meyné of his sort
 To hoppe and synge and mak such disport.

It was not always that the London 'prentices witnessed such pleasant sights as these. Let Richard Smyth, secondary of the Poultry Compter, certify us in this extract from his *Obituary* :

1658, July 7.	Coll. Ashton & one Batteley.	}	hanged, drawn, and quartered, in Tower Street and Cheapside, for there loyalty.
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and again :—

1657, Aug. 31. Nath. Butler hanged in Cheapside, for killing a young man, his bedfellow, in Milk Street.

From the stone shed above mentioned the royal visitors from time to time witnessed the famous civic pageants, and especially the "*Great Watches*," as they were called, on the eves of S. John Baptist and S. Peter. On S. John's eve, 1510, Henry VIII. came to this place in the livery of a yeoman of the guard, with a halbert on his shoulder, and having seen the pageant departed privately as he came. The next year however he appeared in a more kingly fashion.

Full many a strange gathering of priests and people must have passed along this great highway. As for example, in 1553-4, when my Lord of London "issued his mandate that every parish church should provide a staff and cope to go in procession every Sunday, Wednesday, and Friday, and pray unto God for fine weather through London." * Or in 1559, "on the last day of June, S. Paul's Day," on their way to "a goodly procession at S. Paul's. There was a priest of each parish in the diocese of London with a cope, and the Bishop of London wearing his mitre, and after came a fat buck, and his head with his horns

* Dean Milman, *Annals of S. Paul's*, edit. 2, p. 236.

borne upon a pole, and forty horns blowing before the beast and behind." This buck was to be received at the west door of S. Paul's, and thence to be taken up to the high altar.* "Inagine Bonner," writes Dean Milman, "mitred in the midst of this strange tripudiation. Pleasant relaxation from burning heretics!"

I must not, however, trust myself to speak of pageants and shows, except just to add that it was usual in a Cheapside lease "to insert a clause, giving a right to the landlord and his friends to stand in the balcony, during the time of the shows or pastimes on Lord Mayor's Day."† One famous "Riding in Cheap" must find mention here, that of the illustrious citizen, renowned in Cowper's story, Johnny Gilpin, dear to childhood's days; when,

Smack went the whip, round went the wheel,
 Were never folk so glad,
 The stones did rattle underneath,
 As if Cheapside were mad.

I omit all mention of the Great Conduit in Cheapside, since it stood near the entrance to the Poultry, and of the Standard, where Jack Cade caused Lord Say to be beheaded in 1450, for it stood near to Bow church, both sites therefore being beyond the boundaries of my parishes.

The range of four low shops in Cheapside, at the south-west angle of Wood Street, are built upon the site of a shed, called in the ancient registers the Long Shop, which the inhabitants obtained licence to erect in front of the church in 1401.‡ In 1556-7 William Wygynton paid "for the rent of the longe shoppe for one hole yere iij^{li}." The existing houses were erected in 1687, as we learn from a tablet on the north wall:

Erected at y ^e sole cost and charges of the parish of St. Peter's Cheape, A ^o D ^m 1687.	William Howard, Jeremiah, Taverner,	}	Church- wardens.
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The open space northward of these houses is the churchyard of S. Peter Cheap, inclosed on its eastern side by an iron railing erected in 1712.

* Ibid. p. 252, quoting Machyn's *Diary*, p. 141.

† Cunningham, *Handbook*, Art. Cheapside.

‡ Maitland, p. 1175.

1712. P^d Mr. Jos. Stauley for the Iron Fence of the Churchyard fronting Wood Street, weighing 65c 3qr. 12½ at 3½ per pound, am^t to 107*l.* 11*s.* 0*d.* [Churchwardens' Accounts.]

A plate affixed to the railings bears on its eastern face a bust of S. Peter, and on its western this inscription:

1712.

John Bradford.

Richard Garbrand. } Churchwardens.

In the large house on the western side of the churchyard now in the occupation of one of the churchwardens, H. S. Way, Esq. the eloquent preacher Dr. Chalmers was a frequent visitor.

The noble plane tree planted in this open space, and overshadowing the four houses already mentioned, is now no longer inhabited by the rooks which for many years had built there, though the nest remains, tenanted by a colony of audacious sparrows: and if no longer, as Wordsworth sings,

*At the corner of Wood Street, when daylight appears,
There's a thrush that sings loud, it has sung for three years,*

yet still the chirping and restless flight of my winged parishioners will be found pleasant both to the eye and ear. The poor rooks are said to have been shot with an air-gun from the windows of a neighbouring warehouse by some idle apprentice. We have not, as the good people of S. Dunstan's in the East, funds especially left to provide the rooks with sticks to build their nests, but a few years ago I was delighted to see a pair of my sable favourites hovering round the then deserted nest, as if to examine the empty premises. I suppose that they found the tenement too much out of repair to make it worth their while to occupy it, for they flew away and I have not seen them since. In 1850 there were four nests in the tree.

Mr. Smee in his *Instinct and Reason* mentions this rookery, and adds that rooks have also taken possession of the crowns surmounting the highest pinnacles of the Tower of London, and that pigeons have lately taken to build on the tops of the pillars of the Bank and Royal Exchange. Our city ornithology is soon learnt, sparrows, pigeons, and rooks being the only birds that rear their young within the walls. I am lately informed, on indisputable

authority, that a pair of peregrine falcons have spent a portion of each year for some little time past in the north-western tower of S. Paul's cathedral; and I may add, of my own knowledge, that an owl was caught a year or two since in the cathedral itself near the classic region of the library. Robins and starlings have been seen in Finsbury Circus.

Leigh Hunt mentions our beautiful tree, of which the parishioners are justly proud. "A little child (he says,) was shown to us who was said never to have beheld a tree but the one in S. Paul's churchyard (now gone); whenever a tree was mentioned it was this one, she had no conception of any other, not even of the remote tree in Cheapside."

The churchyard of S. Matthew Friday Street, entirely surrounded by houses, lies to the west of the rectory-house; it contains two plane trees, but no sepulchral memorials.

Some details as to the charities of the parish will be found in the *Report of the Charity Commissioners* (vol. xxxii. part ii. pp. 358-360, folio, London. 1838). The only point of any public interest is a dole of bread consisting of four threepenny loaves, still given away every Sunday, bequeathed by one Valentine Sparrow (buried in S. Peter's parish, 1703), who also gave a guinea to the rector, and a half-guinea to be divided between the clerk and sexton, every Easter Day, requesting that notice be given from the pulpit on that festival of the fulfilment of his intention.

Newcourt says that when the church was rebuilt after the dreadful fire, a piece of ground belonging to the parish or to the poor thereof, was added to the site "for the enlarging of the same and making it more uniform than before," and that the parish was to have received 240*l.* out of the Chamber of London, or coal money, as a recompense, but that this compensation had never been received.*

Of the present church of the united parishes, S. Matthew Friday Street, I need say but little; it is fully described in Godwin's *Churches of London*, and in other books equally easy of access. It is one of the plainest of Sir Christopher Wren's churches, carelessly designed, and not even rectangular in plan.

* Newcourt, *Repertorium*, vol. i. p. 474.

Its cost was 2381*l.* 8*s.* 2*d.* The interior is chiefly remarkable for the excellent carving of the reredos, pulpit, and font cover. Of course the carving is said to be by Grinling Gibbons, and, I had almost said, of course also it is not by him: one Edward Pearce was the skilful workman to whose chisel we owe this well-wrought work. The original bills are still preserved, and from these I find that the carving of the pulpit cost 30*l.* and that of the font cover 4*l.* 16*s.* 0*d.* no inconsiderable sums in those days. The rebuilt church was opened for divine service on 29 Nov. 1685. A small carved screen standing upon the pews, scarcely more than 18 inches above the moulding on the backs, divided the church into two parts, forming, as is the case in most of Sir Christopher Wren's churches, a quasi-chancel. This screen was removed but a few years ago, though before my incumbency. From its carved panels, which were fortunately preserved, I have constructed the present reading-desk.

At the east end of the church is an arcade of five windows, of equal size; the fact is only worth notice because this particular feature appears to have been quite a *crux* to draughtsmen who have made sketches of this portion of the church, one engraving depicting it with four windows, and another with six. *In medio tutissimus ibis.*

One James Smith, Esq.* presented the "altar-piece, table, and rails," to the new church, as a tablet of wood on the south wall still records: "Edward Clark and Thomas Sandford gave the front of the gallery and the King's arms; Miles Martin and John Shipton gave the two branches and irons; John Prat laid out liberally towards the charges of adorning the church."

The western gallery contains an Organ † constructed by George England in 1762, rebuilt and greatly enlarged under my directions exactly a century afterwards by Mr. J. W. Walker

* In *A New View of London* (2 vols. 8vo. 1708) it is said that in the south aisle "Here is a hatchment in memory of the said Mr. Smith, who was buried in the vault. Arms are, Azure, a lion rampant or, on a chief argent a mullet gules between two torteaux; impaled with Argent, a saltire gules between four leaves proper, on a chief vert a lion's head erased between two hammers or."

† A Mr. Green was organist in 1738; can this be the well-known cathedral composer Dr. Maurice Greene, who died in 1755?

of Tottenham Court Road. I found, amongst bills and papers belonging to the parish, England's original specification for the organ, according to which it contained a *vox humana*. At the time of its reconstruction in 1862, it had three rows of keys, the naturals black, the sharps and flats white; the *vox humana* had been displaced by an open diapason. It has been said that this instrument was the first organ in England to which pedals were added; that they were two octaves in compass, of CCC range; that they had a complete set of stopped diapason pipes of 16 foot tone attached; and that they were made in 1790 under the direction of the Rev. Mr. Latrobe. But I fear that we must abandon this proud distinction in favour of an organ built by Avery for Westminster Abbey, or in favour of one constructed by Snetzler for the Savoy:* for, prior to the rebuilding, the organ in S. Matthew's had but a meagre set of toe-pedals acting upon the manual. England's organ contained 1,046 pipes, and cost 210*l.*; of which sum 25*l.* was allowed for an earlier instrument, the case of which was retained in the church. This older organ was built by G. Morse in 1734, and cost 150*l.* 13*s.* 6*d.*

In rebuilding the organ I was careful to retain all the old pipes that were sound, especially the diapasons, which are all of metal, and are singularly sweet. I was even conservative enough to retain the old stop called the mounted cornet, which was originally used for playing out the melody of chorales and as a solo stop in some voluntaries. It is composed of stop diapason (wood, which is the only wooden diapason in the old instrument), open diapason (metal), principal, twelfth, and fifteenth, to middle C.

The hour-glass stand has long since disappeared, but it was regilt in 1734.

There is but one monument of early date (I use the phrase with reference to the rebuilt church, not a fragment of the ancient structure being visible), and that is a mural tablet on the south wall, commemorating Sir Edward Clark, Lord Mayor in 1690, who died 1 Sept. 1703; his arms are: Argent, on a bend engrailed azure a cross-crosslet fitchée or. His crest, a demi-lion rampant or, holding a cross-crosslet fitchée azure.

* Hopkins and Rimbault, *History of the Organ*, p. 207.

A list of the persons commemorated on the other tablets will be found in Appendix III. In the vestry is a good etching of the patron saints of the two parishes, purchased by the parishioners; as the following entry in the churchwardens' accounts indicates :

1714, Jan. 23. Paid Mr. Lambert's son for one half of y^e picture in the vestry, 00-10-09. [S. Peter.]

In the way of epitaphs we have nothing at all note-worthy; unless indeed I except a tablet to the memory of "A. W. Law, Esq., of the Honourable East India Company's Service," who died in 1824, curious only because it records that "he died in lat. 26 south, lo. 60 east," that is, near the entrance of the Persian Gulf.

The ancient church of S. Matthew had indeed two epitaphs which may be considered worth transcription; the first to one of the Middletons, who died in 1596 :

As man liveth, so he dieth;
As tree falleth, so it lieth:
Ann Middleton, thy life well past
Doth argue restful bliss at last.

The second, to one Anthony Cage, 1583 :

Anthony Cage entomb'd here doth rest,
Whose wisdom still prevailed the Common weale:
A man with God's good gifts so amply blest,
That few, or none, his doings may impeale.
A man unto the Widow and the Poore
A comfort and a succour evermore.
Three Wives he had of Credit and of Fame:
The first of them Elizabeth that light;
Who, buried here, brought to this Cage by name
Seventeene young Plants, to give his Table light.
The Second Wife, for her part, brought him none.
The third, and last, no more but only one.

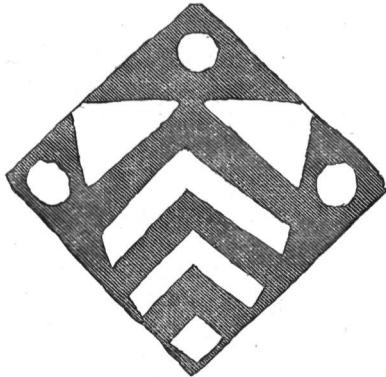
The square brick tower of the church, which is about 74 feet in height, is one of the plainest that could well be designed, and is scarcely to be seen, so surrounded is it by tall warehouses. From the steps of the Chapter House, in S. Paul's churchyard, a view may be obtained of its summit: and from the Golden Gallery of the cathedral, all its beauties, if it have any, are

visible. It contains a solitary bell, whose note is E, and whose diameter is $26\frac{1}{2}$ inches, and which is inscribed :

WM SWANN DAVID ABBOT CH WARDENS 1704
S NEWTON I PEELE MADE ME.

I ought to add that the church was entirely re-seated in the year 1862, the old material, good sound oak, being retained, and the new oak made to harmonise with the old. It will be admitted, I think, by all persons, however averse from change they may be, that re-arrangement was necessary, when I say that the pews on either side of the church were five feet ten inches in height. The cost of the alterations, including the rebuilding of the organ, was defrayed by the liberal contributions of the parishioners, (who are always willing to aid in any good work with ready generosity,) assisted by donations from the Duke of Buccleuch and others.

And here I must bring this desultory paper to a close. It is little more than a bundle of facts, loosely tied together, and yet I venture to hope that it may not be wholly without interest. Expansion would have been as easy as compression has been difficult. A more skilful hand might have grouped the facts in a more picturesque manner: I trust however that this paper will be found to be fairly accurate, and I offer it only as a very humble contribution to the Parochial History of the City of London.



Tile, with the arms of Clare, found at the south-east angle of S. Matthew's Friday Street, at a depth of 18 feet; and presented to the Museum at the Guildhall Library by R. Tress, Esq.

APPENDIX I.

RECTORS OF S. MATTHEW FRIDAY STREET.

[This list is taken from Newcourt's *Repertorium*; a few modifications are introduced from the Parish Registers.]

ROGER DE SOUTH CROXTON, cap. 8 Id. Maii, 1322.

HUGO SCOTARD, 7 Id. Mar. 1332, became Rector of Doddinghurst, Essex, kal. Jan. 1337.

JOHN DE BERGHOLT, pr. 8 kal. Jan. 1337.

JOHN FAKENHAM, 20 June, 1349, presented by King Edward III. resigned the Vicarage of West Ham in 1365, and was appointed to the Rectory of Newenden, Essex, 14 May, 1395.

JOHN ECCLESHALL.

THOMAS DE TYBBAY, cl. 9 Junii, 1399, per mort. Eccleshall.

THOMAS DAMOSEL, 31 Mar. 1400, per res. Tybbay.

RADULPHUS DREW.

RIC. ACTON, 21 Aug. 1440, per res. Drew.

JOHN EATON, pr. 5 Nov. 1441, per mort. Acton.

RIC. WYES, 21 Aug. 1443, per res. Eaton.

RIC. SPARKFORD.

JOH. BASSET, 17 Mar. 1472, per mort. Sparkford.

THO. FITZHERBERT, cl. 4 Dec. 1479, per mort. Basset.

[? George. See Addit. MSS .Brit. Mus. 5814, p. 86; and 5833, p. 200.]

WILL. WRIXHAM, S.T.P. 29 Mar. 1482, per res. Fitzherbert.

JOHN SALKELD, pr. 22 Nov. 1482, per res. Wrixham.

EDWARD VAUGHAN, L.D. 21 Junii, 1487, per mort. Salkeld.

[Consecrated Bishop of S. David's 22 July, 1509, died Nov. 1522.]

JOHN BERNEBY.

WALT. MOREWENT, A.M. 16 Sept. 1518, per mort. Berneby.

ROB. RICHARDSON.

[Presented to the rectory of Chelsea 19 March, 1543; of which living he was deprived for being a married priest, but restored temp. Eliz. In our burial register is this entry, "1573, Oct. 31, Rob. Richardson, parson of y^e parish, who dyed of very age."]

JOH. PRESSE, A.M. 27 Nov. 1573, per mort. Richardson.

[The Registers contain entries of the baptisms of several of his children].

HEN. MASON, S.T.B. 18 Dec. 1612, per mort. Presse. Prebendary of Willesdon in S. Paul's Cathedral, died Aug. 1647.

LUDOVICUS BAYLY.

[Consecrated Bishop of Bangor 8 Dec. 1616, died 1632.]

FR. JAMES, S.T.B. 11 Jan. 1616, per promot. Bayly ad Ep'at' Bangoren., died 1621.

HEN. BURTON. Deprived 14 June, 1637.

[Burial register, "1647 January 7, Henry Burton minister buried.]

JOS. BROWNE, A.M. 22 Dec. 1637, per depr. Burton.

ROB. CHESTEN, or CHESTLEN, A.M. 8 Oct. 1640, per res Browne.

[See Walker's *Sufferings of the Clergy*, fo. Lond. 1714, pp. 165, 166.]

HEN. HURST, A.M. 11 Mar. 1660, per mort. Chesten. Ejected for nonconformity 1662, died 14 April, 1690.

EDW. WAKEMAN, cl. 28 Aug. 1662, per inconf Hurst.

[*Ric. Smyth Obituary*. "1665, November 13, about this time died young Mr. Wakeman, minister of S. Matth. Fryday Street, ex peste." Our burial register corrects this entry. "1665, Mr. Edward Wakeman, minister of this parish, was buried the 9th of November."]

FR. THOMPSON, 6th Apr. 1666.

RECTORS OF S. PETER CHEAP.

[This list is taken from Newcourt's *Repertorium*, with some modifications and corrections.]

THO. DE WINTON, cl. 6 non. Mar. 1324.

STE. DE WALLINGFORD, acol. 10 kal. Aug. 1334.

WILL. KELM, pps. 1 June, 1349, by King Edward III.

JOH. LEDBERY.

JOH. HONYNGHAM, 5 Nov. 1396, per mort. ult. rectoris, presented by King Richard II.

[Thus Newcourt, but in a deed founding the chantry for the soul of S^r Nicholas Farringdon, dated 1392, he is then spoken of as "John Honyngham, parson."]

RIC. KELSTERNE, pr. 17 Feb. 1408.

HEN. HAMOND.

RIC. BARNETT, cl. 1 Apr. 1433, per mort. Hamond.

ROB. WIGHT, pr. 4 Nov. 1433, per res. Barnett.

JOH. LONDON, resigned the vicarage of Hatfield Peverell, Essex, in 1429 : and that of Anstey, Herts, 1432.

JOH. ALCOCK, acol. 16 Apr. 1462, per res. London, rector of Stapleford-Tawney, Essex, 18 Aug. 1470.

JOH. CHANTREL, B.D. 17 Mar. 1491, per mort. Alcock

WILL. ROBINSON, D.D. 8 Nov. 1509, per mort. Chantrel.

[Whose signature occurs in the churchwardens' accounts in 1515, "Sr Wyllm Robynson, p'son."] He was also vicar of Littlebury, Essex.

WILL. BOLEYN, cl. 23 June, 1516, per mort. Robinson. Prebendary of Caddington Major in S. Paul's Cathedral, 23 May 1529 : Archdeacon of Winchester, 1530.

[Called in the accounts in 1518, "Sir Wm. Bubner, parish preest."]

THO. GOODRYCH, A.M. 16 Nov. 1529, per res. Boleyn.

[Lord Chancellor 22 Dec. 1551, consecrated Bishop of Ely 19 April, 1534, died 9 or 10 May 1554.]

RIC. GWENT, D.D. 17 Apr. 1534, per promot. Goodrych ad Episcopatum Eliens'.

[Archdeacon of London, 19 Dec. 1534.]

JOHN GWYNNETH, Mus. Doc. Oxon. 1531, cl. 19 Sept. 1543, per mort. Gwent.

RIC. SMITH, pr. 19 Nov. 1556, per res. Gwynmeth.

[In the churchwardens' accounts in 1561 occurs this entry :

"MASTER SMYTHE, or p'son one whole yeres anutie vj^{li}. xij^s. iiij^d." Similar entries occur in 1562, 1563, 1566. I suppose that this was paid for some special mass.

Burial Register. "Richard Smyth person of this church was buryed in the mydes of the quyer the viijth of february a^o 1570."

[Mention is made in the parish registers of one William Porrage, variously styled minister or pastor of this church.

"1564. ANN the wyfe of William Porrage, mynister of the church."

1568. Baptism of a child of William Porrage "nunister of the church."

1569. Baptism of another child of William Porrage "pastor of this church."

EDM. SYMPSON, cl. 5 Aug. 1571, per mort. Smith.

[Newcourt's accuracy is confirmed by the following entry in our books :

“ August 1571. Be y^t remembered that Edmund Symson Mr. of Arts was inducted and possessyd in this benefyce the xvth of August A^o. 1571, after the decease of Richard Smyth the last incombent, whoe dyed the vj of february, A^o 1570.”]

JOH. JONES, A.M. 9 March 1580, per mort. Sympson.

[His autograph signature occurs to the churchwardens' accounts in 1582.

“ JO^HES JONES, rector ecclesie S^t Petri.”

Baptisms. “ 1583, Jane, the daughter of Mr. Jones, p[']son of this church.”]

RIC. JUDSON, A.M. 15 Maii 1585. See Addit. MSS. Brit. Mus. 5833, p. 201. Abp. Laud's Account of his province, p. 559.

[Our books mention in 1585, “ Mr. Samuell Collefford, minister of y^e P[']ish of S^t Peter.”]

From 1594 to 1601 Judson frequently signs the churchwardens' accounts, as in 1601, “ Richard Judson, p[']son.”

In 1601 was baptised “ John the sonne of Thomas Ashbell, mynister of this p[']ishe.”]

DAN. VOTIER, A.M. 24 Nov. 1615, per mort. Judson.

[1620. “ Elizabeth the d. of Mr Daniell Votier p[']son of this p[']ish and Martha his wife ” baptised.

ROGER DRAKE. [Whose name is omitted by Newcourt, but he signs the churchwardens' accounts in 1633, and Geo. Davenport his successor makes oath 27 Car. II. that Dr Drake lived in the rector's house in Philip Lane in right of the rectory.]

GEO. DAVENPORT, A.M. 21 Jan 1660, per mort. Votier.

[*Sic*, but probably per mort. Drake. A memorandum made in 1660 states that Davenport was inducted 24 January 1660, and read himself in 3 February.]

GEO. WOODWARD, A.M. 20 Feb. 1664, per cess. Davenport. Rector of East Mersea, Essex, 3 Feb. 1667; died before 24 Oct. 1668.

RECTORS OF THE UNITED PARISHES OF S. MATTHEW, FRIDAY STREET WITH S. PETER CHEAP.

[This list is compiled partly from Malcolm's *Londinium Redivivum*, but mainly from the parish books.]

FRANCIS THOMPSON, D.D.

He was inducted to S. Matthew's alone 6 April 1666; he first signs as Doctor of Divinity 31 Oct. 1680, and he was buried Oct. 1715. President of Sion College, 1695.

- ROSS LEY, M.A. presented 1716, died 1737.
 LEONARD TWELLS, D.D. presented 1737; died 19 Feb. 1741, buried 24 Feb. 1741.
 ADAM LANGLEY, M.A. presented 4 May 1742.
 THOMAS WINSTANLEY, M.A. presented 14 Feb. 1758; removed to S. Dunstan in the East in 1771.
 MICHAEL LORT, D.D. presented Jan. 1771; died 5 Nov. 1790, buried 12 Nov. 1790; his widow survived him only 15 months. See tablet in church. Prebendary of Tottenhall in S. Paul's Cathedral, 11 April 1780.
 GEORGE AVERY HATCH, M.A. presented 19 April 1791, died 15 January 1837, married at S. Matthew's 1796, buried 21 January 1837; monument and bust in church. President of Sion College, 1804.
 WILLIAM ALEXANDER CAMPBELL DURHAM, M.A. instituted 3 Feb. 1837, married at S. Matthew's in 1838, died 26 January 1857, aged 81; monument in church.
 WILLIAM SPARROW SIMPSON, M.A. F.S.A. inducted 12 March 1857, the present Rector.

APPENDIX II.

NAMES OF PERSONS HAVING TITLES OR ARMS OCCURRING IN THE
 REGISTERS.

[M.—S. Matthew's parish; P.—S. Peter's]

1554. Alderman AUSTEN HYNDE, xix Aug. buried. P.
 1558. JOHN JARMON, p'vost of the Mynte, and carryed unto Shore-diche by the Companye of Inholders, Octob^r. P.
 1561. S^r GEORGE SPEAKE, Knight, married to Dorothe Gilbert. P.
 1563. Alderman BASKERFIELD, buried. P.
 1570. The Ladie Mayris, wyffe to the Ryght Honorable Lorde Maior then of this cittie, ALEXANDER AVENON, was buried in this p'ishe in the quere, upon the sowthe syde thereof, neere unto the towe pyllers of the same syd, in the vawte of brycke, contaynyng viij fowt in length and towe fowt and a halfe of bredthe, with there steres at the hede thereof, the xvijth daye of Julye.

- This vawt of brycke was fyrst mayd for the Ladye MUNDYE, layte wyffe to Sir Johñ Mundy, sum tyme Lorde Mayre of this cittie, and she was the fyrst that eve' was buried in this vawte afore wrytten. P.
1577. Mr. RICHARD KYLLYFYTT, gentleman, and servant to the Quene's Maiestic in the Wardrobe of Beddes. P.
1579. Alderman ANTHONY GAMAGE, buried. M.
1580. Sir ALEXANDER AVENON, knight, alderman, buried. P.
1581. S^r LYONELL DUCKETT. P.
1591. S^r JOHN ALLOT, knighte, and nowe Lorde Maior of the cytie of London. P.
1591. The Right Honorable S^r RICHARD MARTYN, knight and Lorde Maior of London; married here in 1599 to Mrs. Elizabeth Meggs. P.
1598. GYBRIGHTE JACOB, President and Fellow of Clare Hall Colledge, in Cambridge. P.
1601. M^r MILES HUBBARD, a mercer by trade, his coate and crest were sett upp in the quyer. P.
1606. S^r FRANCIS CASTELION, Knight, married to Mrs. Alice Mashame, widdow. M.
- 1612 JOHN, 1615 ELIZABETH, two children of S^r WILLIAM HERRICKE, Knight, baptised. P.
1613. Lady DOROTHY FORTH, married to Gressam Parkins. M.
1631. SIR HUGH MIDDLETON, Knight, buried. M.
 [Entries concerning members of this family from 1557-1730.]
1634. S^r MARTINE LUMLEY, Knight and Alderman, buried. P.
1637. JOHN JONES, a lodger att the Moroeka Embassadours in S^r Martin Lumley's house. P.
1644. Lady ACTON, wife to S^r William Acton, buried. P.
1678. Sir ROBERT TABOR, knight, married to Elizabeth Aylett, "in S. Matthew's Tabernacle, by his brother Mr. Tabor, minister of Kelvedon in Essex." M.
1680. SELLERS THORNBURY, buried. M.
1704. Dame or Lady MARY COLBURN, wife of S^r Robert Colburn, buried. P.
1712. SARAH WOOD, daughter of Mr. Charles Wood and his wife, baptised, "the Countesse of Oxford, the R^t Honourable the Lord High Treasurer's Lady being God mother." M.
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APPENDIX III.

TABLETS AND MONUMENTS. S. MATTHEW FRIDAY STREET.

1. 1660. SELLERS THORNEBERY, citizen and salter, 6 January 1660, and SELLERS THORNEBERY, his grandson, 19 September, 1757. [Gravestone in south aisle.]
2. 1679. WILLIAM LANE, citizen and salter, 11 April, 1680, and his wife ELIZABETH, daughter of Wm. Towill of Broomfield, co. Somerset, gent. 6 March, 1679. [Gravestone in south aisle.]
3. 1703. SIR EDWARD CLARK, 1 Sept. 1703, Lord Mayor in 1696:

Here lyes y^e body of S^r ED^d CLARK,
 K^t, Lord Mayor of this City of
 London, A.D. 1696, who dy'd Sep.
 1st 1703, in y^e 76th year of his age.
 By his first wife Elizabeth, daugh^r
 of y^e Rev^d Mr. Tho^s Gouge, he had
 Issue Ann & Tho^s y^t dy'd before him.
 By his second, Jane, daughter of
 Rich^d Clottesbook, Esq^r, he
 had 2 children y^t survived him,
 Jane, marry'd to Maynard
 Colechester, of Westbury in
 Gloucestershire, Esq.
 and S^r Thomas Clark of Brick-
 endonbury in Hertfordsh^e, Kn^t.
 Who in pious memory of his dear
 Parents buried underneath
 erected this Monument.

[In Strype's *Stowe*, book iii. ch. 8, the name Clottesbook is printed Clotterback; but it is Clottesbook upon the monument. It is right, however, to mention that the inscription is painted not incised, and may possibly have been altered since the words were transcribed by Stowe.]

4. 1786. MR. JOHN COLE, tobacconist, citizen and founder, 26 July, 1786, his wife FRANCES, 30 May, 1791, and two children, CHARLES and FRANCES.

5. 1790. Rev. MICHAEL LORT, D.D., F.R.S., A.S. Rector, 5 Nov. 1790, and his wife SUSANNAH, 5 Feb. 1792.
6. 1812. MARY ANNE COTTIN, 24 July, 1812; and MARY ANNE, her eldest daughter (married to Rev. George Thackeray, D.D. provost of King's college, Cambridge), 18 Feb. 1818.
7. 1824. A. W. LAW, Esq. 17 Feb. 1824.
8. 1831. Mr. WILLIAM TWINCH, vestry clerk, 26 June, 1831.
9. 1837. Rev. GEORGE AVERY HATCH, M.A. rector for 46 years, 15 January, 1837.

[This tablet, which is surmounted by a bust of the rector, was erected by the inhabitants of the united parishes.]

10. 1838. Mrs. MARTHA HATCH, widow of the above, daughter of Mr. Henry Emlyn of Windsor.
11. 1857. Rev. W. A. C. DURHAM, M.A. Rector for 20 years, 26 January, 1857.

[Erected by the parishioners.]

Nos. 3-11 are tablets affixed to the north wall.

INSCRIPTIONS IN THE CHURCHYARD OF S. PETER CHEAP.

1. 1701. (Gravestone.) Mrs. ANNE ROGERS and Mr. OBADIAH WICKES ROGERS.
2. 1803. (Tablet on north wall of one of the houses abutting upon the churchyard.) Mr. WILLIAM CANNER, late Marshall of this City, 13 Jan. 1803, his son JOHN WILLIAM, 12 Oct. 1788, and his wife HANNAH, 29 Dec. 1808.
3. 1810. (Tablet on house.) JOHN, WILLIAM, and CHARLES STAPLER.

MONUMENTS IN THE CHURCH OF S. MATTHEW FRIDAY STREET
BEFORE THE GREAT FIRE.

(Stowe, edit. Strype, 1720, book iii. ch. 8.)

1395. THOMAS POLE, goldsmith.
ROB. JOHNSON, goldsmith, alderman.

1478. ROBERT HARDING, goldsmith, one of the sheriffs.
 1525. JOHN TWISELTON, goldsmith, alderman.
 1546. RALPH ALLEN, grocer, one of the sheriffs.
 1579. ANTHONY GAMAGE, ironmonger, one of the sheriffs.
 1583. ANTHONY CAGE.
 JOHN MABBE, Chamberlain of London.
 1596. ANNE MIDDLETON.
 1604. JOHN PERTE, citizen and fishmonger, who married Elizabeth,
 daughter of Henry Eyre, citizen and skinner.
 1613. GAIVS NEWMAN, citizen and goldsmith; his wife was Ann,
 daughter of Nicholas Cullum, of London, merchant taylor, by whom
 he had seven sons and five daughters.

MONUMENTS IN THE CHURCH OF S. PETER CHEAP BEFORE THE
 GREAT FIRE.

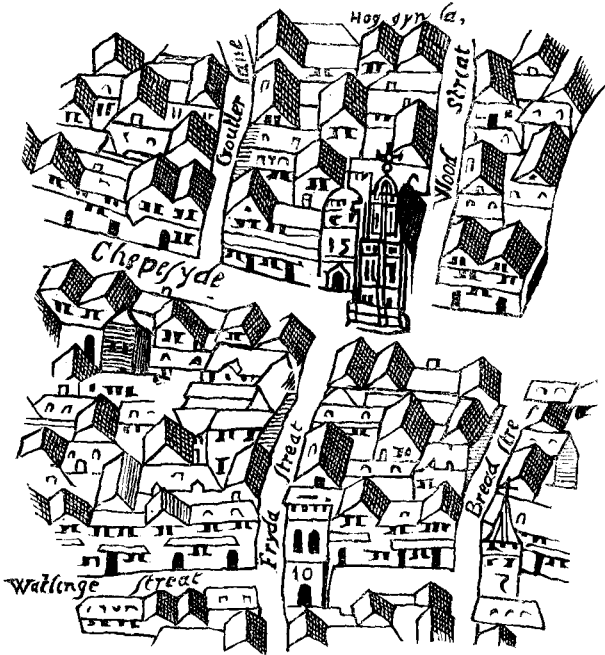
(Stowe, edit. Strype, 1720, book iii. ch. 8.)

NICHOLAS FARRINGTON. (. . . pur Palme du Nichole de
 Farendone . . . pries)

1400. THOMAS ATKINS, esq.
 1420. JOHN BUTLER, sheriff. (BOTILER, alderman.)
 1424. HENRY WARLAYE, alderman and goldsmith, and JULIAN his
 wife.
 1429. WIL. RUS, goldsmith, sheriff.
 1486. THOMAS ATKYNS, armiger, and JOHANNA his wife.
 1492. RICHARD HADLEY, citizen and grocer, and MARGERY his wife.
 1513. JOHN PALMER, fishmonger, and AGNES his wife.
 1524. HENRY WARLEY, alderman.
 1527. SIR JOHN MUNDAY, goldsmith, Lord Mayor.
 1529. WILLIAM DAYNE, citizen and goldsmith, and MARGARET his
 wife.
 1554. AUGUSTINE HINDE, clothworker, sheriff, alderman.
 1561. THOMAS MARSHAL, citizen and salter, and JOHANNA his wife,
 1560.
 1569. Dame ELIZABETH, widow of AUGUSTINE HINDE.
 1570. SIR ALEXANDER AVENON, Lord Mayor.

The following coats of arms adorned the ancient church :—

1. Or, semée of crosses crosslet sable, on a fess gules three leopard's heads erased argent, for FARRINGTON.
2. Or, a lion rampant sable, holding a palm branch.
3. Argent, within a border gules a chevron sable between three lozenges: probably for SHAW.
4. The arms of the Company of Goldsmiths, impaling Argent, a fess gules between three scythes sable, ALCOCK.



CHEAPSIDE IN THE REIGN OF QUEEN ELIZABETH.

(From the Map of Ralph Aggas.)