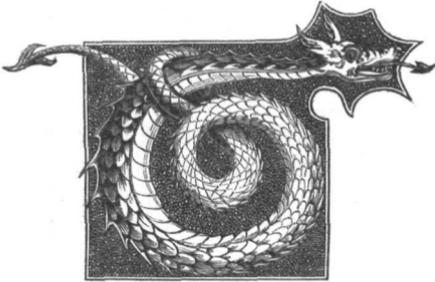


## GREAT GREENFORD CHURCH.

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



HE origin of the name Greenford rests on conjecture; but such was the name of the place in Saxon times, and there appears a presumption that it was named from a Green Ford. The river Brent runs

through this fertile parish. There are two adjoining parishes which bear the name of Greenford; that, only, which is the subject of the present paper, is now usually so called, but is properly Great Greenford, and the other is Little Greenford, though for the last two or three centuries it has been called Perivale, but for what reason is perfectly uncertain. Norden's entry runs thus :\*—"Gernford. A very fertile place of corne standing in the *pure vale*."—Upon this it may be remarked that the locality is now almost entirely devoted to pasture and grass land, to the exclusion of corn crops.

The church is dedicated in honour of the Exaltation of the Holy Cross. The festival occurs on the 14th September. In accordance with the theory of orientation, the east end of the church should point about 6 degrees north of east; the actual orientation is 3 degrees north of east.

In order to ascertain the date and history of any particular building we have recourse to two independent sources of information,—first the testimony of historical records, and next what I may term the inductive method, or that information which can be extracted from the structure itself. Where we find these two separate currents of history running side by side, like the blue Rhone and the white Arve, but ultimately blending, we feel assured that their evidence is conclusive; where we find them, like separate streams, tending in different directions

\* Norden's *Speculum Britannia*, p. 21, (publ. in 1723.)

“ Sir Thomas Wedg sumtyme p’son ther gave unto the seid church  
owte of Thomas Hilles landes now in the tenure of Symond Baranger,  
(amount blank.)

“ Memor’.—Ther is of howselyng people wt’in the seid p’ische the  
number of . . . . . C.

“ The p’sones benefyces by yere xx li. whose name is Sir Henry  
Thornton.”

This Record was followed shortly afterwards by “ Particulars of  
Sales,” which in this case are much obliterated :\*

“ P’och. de Greneford in Com. Midd.—Parcell’ terr’ et possessionu’  
fund’ .. in Eccl’ia de Greneford in Com. Midd’. Vall. in ffirm Duar’  
acr’ terr, arab. . . . Lancton . . . . p. annu’ . . . xvj d.  
firm’ de . . . . . Rob’ti Collyn . . . .  
annu’ . . . . . p’ annu’ . . . . . x d.  
ij s. ij d. at xxij. yeares p’chas is xlvij s. viij d.  
thes p’cell of Lande and medowes aforesaid were  
given by Henry Coole to find v. lights before the Image of the Tri-  
nitye and our Ladie ther.”

At first sight the transaction appears a very fair one, and the sale-  
able value estimated at twenty-two years purchase of the rental was in  
fact, in those days, rather high. But when we compare the two esti-  
mates of annual value we see that the estimate in the sale returns is  
38.8 per cent, or more than one third less than the previously esti-  
mated value. This is a tolerable example of the reckless jobbing and  
robbery which pervaded the disendowment and sale of church property  
in the time of King Henry the Eighth.

We now turn to the BUILDING itself to see what information it fur-  
nishes as to its own date.

It’s plan is one of a type very usual in this part of the county, a  
mere nave and chancel, with some kind of belfry at the west end of  
the nave (usually of timber), and a porch at the side (also fre-  
quently of wood), and as simple in architecture as in plan. Many  
of these are no doubt of early date as indicated by some, perhaps a  
single, feature such as the Norman door at Harlington; yet even this  
is not conclusive, for we find that in mediæval times it not unfre-  
quently happened that, where a church was rebuilt, a Norman door was

\* Originals in Record Office, Particulars of Sales, fol. 121.

preserved and incorporated in the new structure. On the other hand, we may with good reason believe that a vast number of existing buildings have only been altered, and the detail (such as windows and doors) modernized in mediæval or later times, while the walls or shell of the original building still stand.

The construction of the nave of Greenford Church is of faced flint, but the eastern gable is more modern, of brick; the chancel is all rough-cast.

The internal dimensions are as follows:—

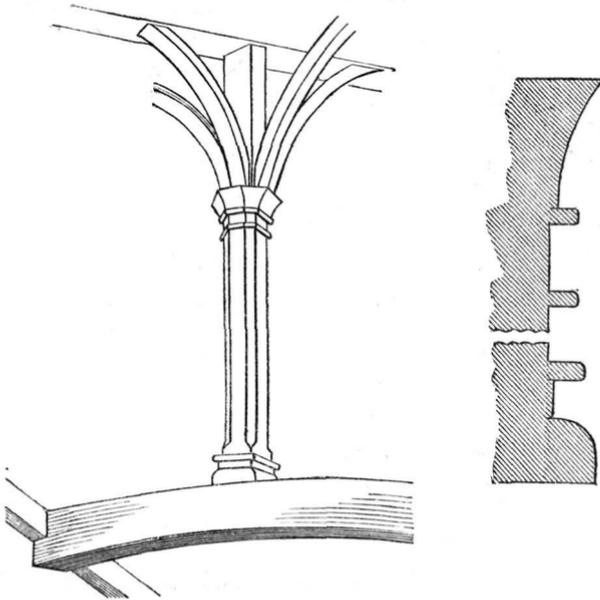
		Ft.	in.
Western timber work	-	10	3
Nave	-	42	3
Chancel-arch	-	2	3
Chancel	-	20	4
Total length		75	1
Width of nave	-	23	11
Width of chancel	-	14	8

The earliest observable feature is the chancel-arch, a plain, pointed arch, flat soffited, and springing from a simple abacus, with the lower edge chamfered; a form of arch which may have been built at any time in the prevalence of the Early-English style, say from 1190 to 1290, but probably in the early part of the period.

Besides the chancel-arch, there is nothing perceptible to indicate an earlier date than perhaps the second quarter of the fifteenth century; the roof of both nave and chancel can scarcely be later, while the doorway on the south is probably about 1480 or 1490. The windows are all perfectly gutted, and dormers have been introduced into the roof. Lysons\* says the windows were all gothic; and in a collection of views published in 1811,† some windows with geometric tracery are shown, but these views are not altogether reliable; still it would appear as if a barbarous destruction of tracery had taken place at no very distant date. The base of the east window remains unaltered, and we find it to be small and narrow, and of two lights (a rather unusual circumstance in that position); and it is quite possible that the upper part exists beneath the plaster, which appears to have been

\* Lysons' Environs of London, vol. ii. p. 439.

† Ecclesiastical topography. Views of Churches in the Environs of London, 4to. 1811.



• KING-POST OF CHANCEL-ROOF.

applied in the present century. The south door of the nave is a pointed arch under a square head with a kind of rose sculptured in the spandril, not unlike that at Heston, or indeed many others of the period.

The porch, dating about the middle of the sixteenth century, comes next; it is of open woodwork now blocked up. The western termination of the church, including the belfry, was probably erected in the seventeenth century, but there is nothing about it to indicate a specific date. This part of the building claims our attention for a very singular feature, viz., that the church has no west wall, nor is there anything to lead to the idea that any heretofore existed. The side walls are slightly returned at the west end,\* and the rest of the space is filled up with timber framing, (not of a very substantial character,) and its intervals with lath and plaster. Beyond this is a chamber built of timber, not quite so wide as the nave, but of the same height, and from the centre of it rises a timber belfry, with a pyramidal capping.

The jambs of the chancel-arch were cut away in a very dangerous

\* This is seen on the ground plan.

manner, and for no very perceptible object, evidently in 1656, as that date is painted with the motto "THIS DOE AND LIUE" on a huge beam put across, below the impost; and the space above is nearly filled up with boarding, on which the Ten Commandments are inscribed. The east wall above the chancel is painted (rather later) with the Royal arms and lion and unicorn supporters, and rose and oak trees; the arms are, quarterly, I. and IV. quart., 1 and 4 France, 2 and 3 England; II. Scotland; III. Ireland.

A very unusual feature is the level of the chancel floor being lower than that of the nave; perhaps the congregation may have found the original level damp, and therefore raised their part of the building, not caring much about the rest; but the walls and roof also of the chancel are lower in proportion than usual.

There is no piscina visible, though the wall sounds hollow; probably it may have been stopped up in obedience to some injunctions such as that of Bishop Bentham, of Coventry and Lichfield, in 1565,\* "that you dam up all manner of hollow places in your chancel, or church walls."

There is a small priest's door on the south side of the chancel.

A good deal of stained glass exists in the chancel windows, where it was collected and set in a kind of kaleidoscope arrangement by Mr. Betham a former rector. It is of various dates from the middle or latter part of the fifteenth century. In the north window are heads of two angels by no means badly drawn; in the east window parts of a canopy of tabernacle work; and some heads and ornamental work in the southern windows; but chiefly are the Royal arms of various dates and sizes. There are also a good number of quarries, the most frequent pattern being a hart, agreeing (except that it is reversed) with one engraved in Franks' valuable work on the subject from a specimen in his own possession;† also a formal rose identical with one at Milton, Cambridgeshire;‡ several of a peculiar kind of leaf much conventionalized, bearing a considerable resemblance to one at King's College Chapel Cambridge;§ one of later or Elizabethan date, bearing a hunting horn and the initials H. B., and a buck's head caboshed sable.|| There are also two (perhaps foreign) examples, each repre-

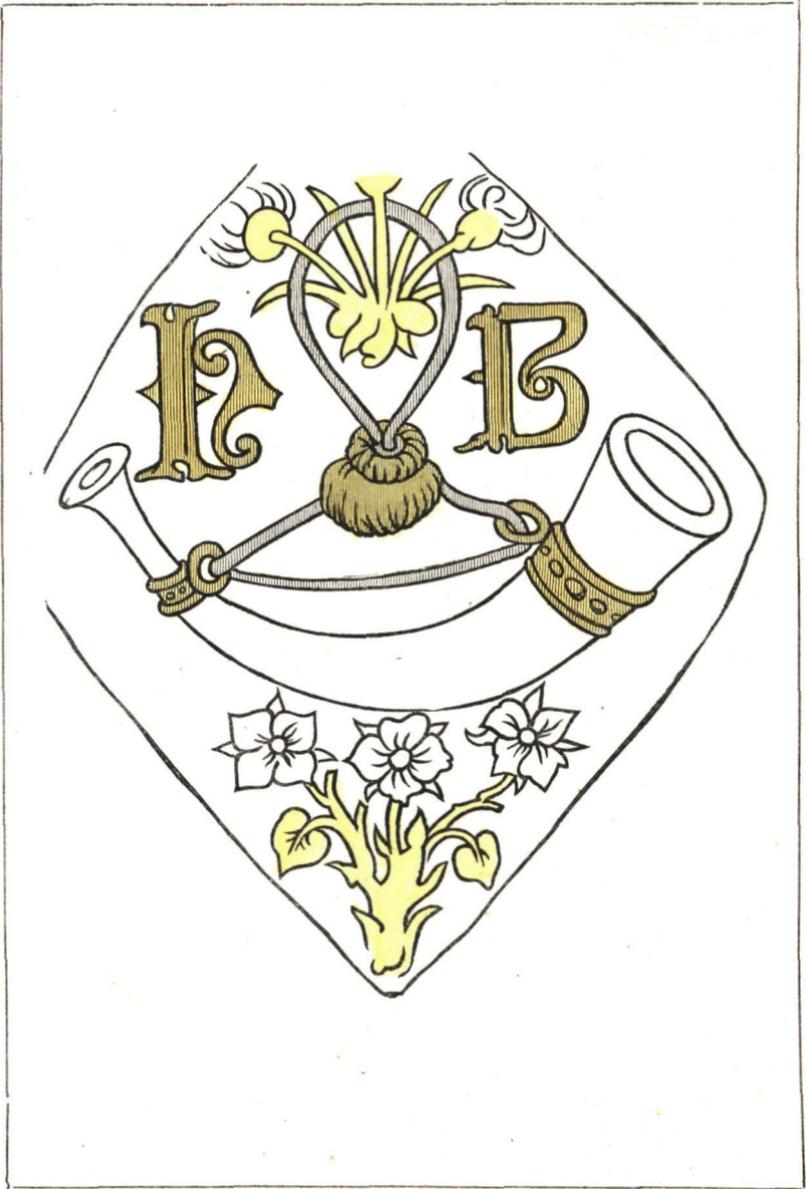
\* Printed in "Church Review," 15th Aug. 1868.

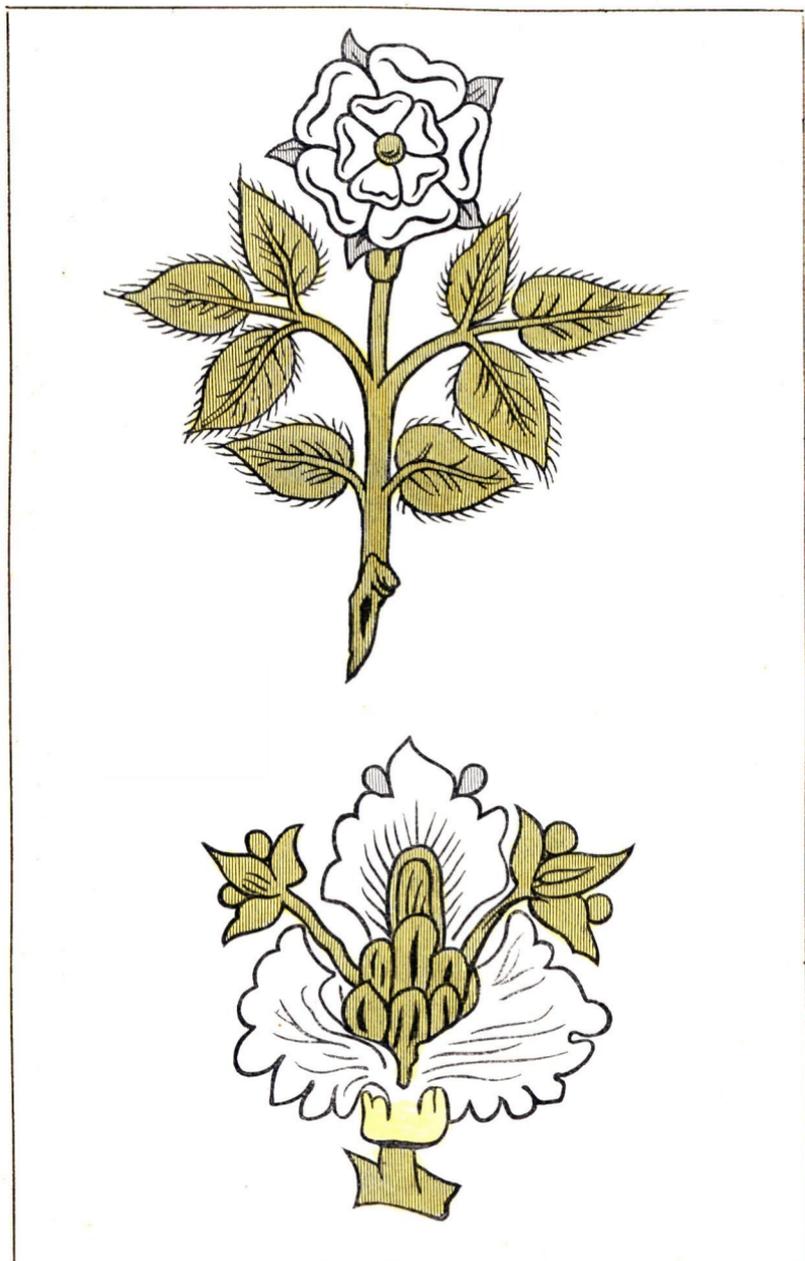
† Franks' Ornamental Glazing Quarries, pl. 82.

‡ Ibid. pl. 74.

§ Ibid. pl. 61.

|| Ibid. pl. 82; it is there, in error, stated to be at Little Greenford.





senting a windmill and the miller coming out of the door with a sack of flour.

The font can scarcely be said to be of any particular style; it bears the inscription:— “ Ex dono dominæ Franciscæ Coston, viduæ, nuper defunctæ, 1638;” probably she may have been the mother of Simon Coston, subsequently referred to in the description of the monuments.

The belfry contains three bells. The largest dates from the fifteenth century, and bears this inscription:—

☒ Sancta Anna Ora Pro Nobis,

also two coins, unfortunately both the reverse, or “cross” side, and consequently not easy to assign to any particular date; and a curious shield-shaped stamp, bearing a bell, with the motto running across it,



“ In dē solū cōfido,” and the rebus “ W. de Cock,” or some other bird; and beneath the clapper is the letter P. I have not been able to ascertain the name of the founder to whom this can be attributed; but there is another example of his work at Brentford;\* it may possibly be a foreign casting. Amongst the limited number of dedication names to be found on English mediæval bells, that of St. Anna is a favourite;

\* Ex rel. J. R. Daniel-Tyssen, Esq. F. S. A.

several examples occur in the counties of Somerset, Wilts, and Cambridge; \* several in Sussex, † and one in Devon. ‡

The next bell merely bears this inscription in Roman letters:—

W · E · FECIT, 1699.

This I think may be fairly ascribed to William Eldridge, one of a family which was settled at Chertsey in Surrey, and supplied bells to a large number of churches in that and the neighbouring counties. There were probably two Williams, the last of whom died in 1731 at West Drayton, very near Greenford. §

No inscription is borne on the third bell, which is evidently of later date.

Lysons mentions that there were, in his time, some ancient seats preserved in the gallery; there are none there, or in the church, now.

THE RECTORS have no doubt been contented to do their duty in the quiet retirement of their parish, for scarcely any (at all events, within the period of archæology) have won a name of distinction.

The earliest to whom it is necessary to refer is Simon Hert, apparently the successor to John Chandler, who was instituted on the 24th June, 1418; Thomas Wegge who was instituted on the 1st November, 1452, upon the death of Hert, held the preferment till about the end of the year 1473.

I have had the good fortune to find the will of Simon Hert, or Herts, as there written. § It commences thus:—

“ In dei nomine, Amen. Primo mens' marcij Anno d'ni M°.CCCC°, quinquagesimo primo, ego D'ne Simon Hert', Rector Eccl'ie exaltacon' Sante Cruc' de Greneford Magna in Com' Midd', languens in extremis, compos q̄ ment' existens, condo test'm meu' in hunc modu' : In primis, lego a'i'am mea' Deo Om'ipote'ti, B'te marie et o'ib' sc'is eius. Corpus q̄ meu' ad sepeliend' in choro eccl'ie p'd'ce. It' lego d'c'e eccl'ie xls.”

He bequeaths to Thomas and Christiana, children of Richard Hillys, to each a cow; and the residue of his property to George

\* Lukis' Church Bells, pp. 64, 96, 102, 121, 129, 130.

† Tyssen's Church Bells of Sussex, pp. 72 and 79.

‡ Ellacombe. Trans. of Exeter Dioc., Arch. Soc., 2d series, vol. 1. part 3.

§ Some interesting notes of the family are given in Tyssen's Church Bells of Sussex, pp. 32 and 33.

|| Commissary Ct. of Lond., fol. lxxxv°.

Haynesworth and the said Richard Hill, to pay debts and legacies, and dispose of the remainder for the testator's benefit as they may think fit. It was proved on the 21st November 1452.

Next is *John de Feckenham*. Being the only distinguished Rector of Great Greenford, as well as a person of considerable eminence, he deserves more than a mere passing notice.\* He was born of poor parents named Howsman, but from their residence in a cottage adjoining the forest of Feckenham in Worcestershire he was afterwards known as John de Feckenham. While young, his great talents were perceived by the priest of his parish, who obtained for him admission to the Benedictine monastery of Evesham. At the age of 18 they sent him to Gloucester College, Oxford; subsequently he returned to the monastery, which was soon after dissolved, and on the 17th November 1535, he received the grant of a pension of 100 florins per annum. Upon this event he returned to college, and a little later became chaplain to John Bell, Bishop of Worcester, and next to Bonner, Bishop of London, till the year 1549 when the bishop was deprived and imprisoned in the Marshalsea, and Feckenham was committed to the Tower. Thence he was temporarily released and pitted in disputation against the Protestants, at various localities, during which he maintained his positions with great vigour and dexterity; when he had served this end he was remanded to the Tower and there confined until Queen Mary came to the throne, when he was treated with merited honour; on the 20th June 1554, he was admitted to the Church of Finchley, and on the 24th September following to Greenford; afterwards appointed Prebendary of Kentish Town, and next made Dean of St. Paul's; followed soon afterwards (in November 1556) by the appointment to be Abbat of Westminster and Chaplain to the Queen. He openly disputed at Oxford with Cranmer, Ridley, and Latimer.

All the time of Queen Mary's reign he employed himself in doing good offices for the afflicted Protestants, from the highest to the lowest, and ventured to intercede with the Queen for the Lady Elizabeth (afterwards Queen), whereby he incurred her Majesty's temporary displeasure.

When Queen Elizabeth came to the throne and "religion was about to be altered," he spoke in Parliament against her supremacy

\* Anthony à Wood's *Athenæ Oxonienses*, (3rd ed., 1820,) vol. i. p. 506.

over the Church of England. She was, naturally, very greatly displeased, but remembering his former good services on her own behalf and having respect for his learning and reputation, she sent for him, and, it is said, offered him the Archbishoprick of Canterbury as a bribe; but the facts of the interview are not known. In the end he was again committed to the Tower; but in the winter of 1563 was let out, apparently on parole, and with the Bishop of Winchester's guarantee, for the purpose of some public disputations; which being ended he was sent back to the Tower till 1568, and then transferred to Wisbech Castle, where he remained "in great devotion and sanctity of life" until he died. What property he had he left to the Abbey Church at Westminster; but he also left a sum of 40*l.* to the poor of St. Margaret's parish to buy wood, as appears from the Churchwardens' accounts in 1589.\*

He published accounts of conferences between Lady Jane Dudley and himself, and Lady Jane Grey and himself; also a Commentary on the Psalms, besides other works of minor importance.

It may be further observed that he was the last Mitred Abbot who sat in Parliament.

Robert Cosen, Cowsen, or Cowsinne (as the name is variously spelt) † was instituted as Rector of St. Lawrence, Jewry, on 31st March 1545, and made Prebendary of Holborn on 14th September following; the living he resigned in 1549, and the prebend in 1554 upon his appointment to the prebend of Mora, also in St. Paul's Cathedral. On the 16th October 1558 he became Treasurer of St. Paul's, and on the 30th December in the same year, Rector of Great Greenford. Queen Elizabeth's accession changed his prospects, and in 1559 he was deprived of his prebend, and in all likelihood his treasurership and rectory in the same manner. He evidently held the rectory a very short time, for his successor Thomas Thornton died and another was instituted on the second of July 1560.‡

We may pass over the intervening incumbents till we come to Michael Gardiner. He became Rector of Littlebury in Essex on the 4th March 1582, and so continued till the autumn of 1618, when he

\* Nichols' Illustrations of Manners and Expences of Ancient Times, p. 22.

† Newcourt's Repertorium, vol. i. p. 107.

‡ Newcourt's Repertorium, vol. i., p. 615.

resigned.\* Soon after his appointment to Littlebury he was, on the 15th April 1584, instituted Rector of Greenford.† Of his personal history nothing important is recorded. In his Will dated the sixth of December 1629 (in which he describes himself as Rector of Grinford, although it appears by Newcourt that his successor was instituted on the 26th August previously, he recites that he was then “of good health and perfect memory (I praise God for it) and therein myndfull of my mortallitie,” and bequeathes his soul into the hands of his Saviour, and leaves his body to the place of burial at his executors’ discretion, “without any feastinge or banquettinge after it.” He speaks of his lands called Botlymeade and Northamleas near Oxford; and leaves ten shillings each to several poor people; and also legacies to his children, grandchildren, and servants; to his curate his black cloth gowne faced with shankes; and the residue of his goods, cattells, chattells, and houshold stuffe to his son Henry, who proved the will on the 21st September 1630.‡ His burial took place on the 24th August;§ his monument is against the north wall of the chancel at the east end, and represents him and his family kneeling at a prayer desk and sheltered beneath a pediment. A Mrs. Margaret Gardner buried on the 19th March 1622|| may probably have been his wife.

Next we come to Edward Terry,¶ who was educated at the Free School Rochester, entered at Christ Church College, Oxford, in 1607; became a student, and finally took his degrees in Arts in 1614. In the following year he went out to the East Indies and became chaplain to Sir Thomas Roe, the Ambassador to the Great Mogul, for two years, and then returned to his college, and soon afterwards (on the 26th August 1629) received his appointment to the Rectory of Great Greenford, of which he held possession for thirty years. He submitted *with good grace to the authorities during the great Rebellion, and became, if he was not already so, a steady Nonconformist.* He died on the 8th October 1660, at the age of seventy years, and was buried on the 10th\*\* in the chancel.

He published several sermons and an account of his abode in the “rich and spacious Empire of the Great Mogul,” a work which he had previously (in 1622), presented in manuscript to Prince Charles. His

\* Ibid. vol. ii. p. 394.

† Ibid. vol. i. p. 615.

‡ Prerogative Registry, 75 Scrope.

§ Parish Register.

|| Ibid.

¶ Athenæ Oxon. vol. iii. p. 505.

\*\* Parish Register.



BRASS OF SIMON HERT, IN GREAT GREENFORD CHURCH.

“Relick” Elizabeth, was buried on the 2nd August, 1661.\* Upon his decease his son, also named Edward, was on the 27th February, 1660-1, presented to the living by William Christmas, citizen of London and merchant: he was a Nonconformist, a Master of Arts, and Fellow of University College.† He soon found it necessary to resign the living, and a successor was appointed on the 24th December in the same year.‡

A trace of the puritan feeling inculcated by the Terrys may be seen in the appearance and arrangement of the pews, and the absence of what most people consider reverential care of the building and its fittings.

John Castell, D.D. his successor, died in 1686, and the entry of his burial on the 3rd April, adds “Affid. brought Aprill y<sup>e</sup> 3d.” § This was in obedience to the Act 18th Charles II. cap. 4, for the burying in woollen only.||

Next we turn to the MONUMENTS. The earliest is the brass to the memory of Simon Hert, of whom mention has been already made. It consists of a moderately small demi-figure of a priest in eucharistic vestments, of which the amice and maniple are embroidered throughout. It is well designed, especially the face, and in good preservation. From the mouth proceeds a scroll bearing these words:—

***Credo bider' bona d'ni in terra bibenciu'.***

It lies at the extreme east end of the nave floor. The inscription has been long wanting, but the date of design and execution of the brass is clear: he was the only rector who died about that period, and his will directs his burial in the choir of the church; we may therefore fairly conclude that it is his memorial.

Succeeding this in point of date is a small brass effigy of a lady with a butterfly head-dress, which, taken with the general costume, indicates the date of circa 1475. Her husband has long since disappeared, nor does any inscription remain to indicate who was the person represented. This memorial lies near the centre of the nave floor.

Then we come to another Rector, Thomas Symons. His is a rather

\* Parish Register.

† Athenæ Oxon. vol. iii. p. 505.

‡ Newcourt, vol. i. p. 615.

§ Parish Register.

|| See Note on the Acts of Parliament for this purpose and their final repeal, in Paper on Heston Church, in Proceedings of this Society, vol. ii. p. 221 n.

small effigy incised in brass, habited in eucharistic vestments, having the amice and maniple embroidered throughout, and an orphrey round the chasuble; and beneath is the following inscription:—

**Miserere miserator, quia vero sum peccator :**

**Unde precor, licet reus, miserere mei deus.**

**Mag'r Thomas Symons, Rector eccl'ie de Grynforth.**

The date of execution is circa 1500. There is a little true shading. It does not appear at what date Thomas Symons or Symond was instituted to the living, but on the 12th August 1518 Thomas Cotton succeeded to it upon his resignation;\* and there can be little doubt that he had the monument prepared in his lifetime, as was then frequently done. In 1783 it was discovered beneath some pews, a fact which accounts for its remarkably perfect preservation. Mr. Betham, then rector, had it set in a marble slab, and fixed in its present position against the north wall of the chancel (for which brass collectors will not thank him, as it renders the making of a rubbing an inconvenient and fatiguing process), and has his own monumental inscription below it. Some stupid person has cut the letters M.D. in a diamond in a blank space of the brass inscription. Since the visit of the Society an organ has been placed in that part of the chancel, and unfortunately conceals the monument.

A fourth brass exists, bearing the following inscription:—

**“ Of yo' Charite pray for the soules of Rycharde Thorneton and Alys hys wyfe the whyche Rycharde decessed the vij day of Decemb. the yere of our lord M. lxxiij. On whos soules Jh'u habe mercy, amen.”**

The effigy of Richard is immediately above this, a clumsy figure, as usual at the period, habited in civil costume, and having round-toed shoes with a strap over the instep. His burial the day after decease, is recorded in the Register† thus—“ Richard Thorneton,—8 Decembris An'o Do'i 1544.” Alys was on his left, but her effigy has evidently been long lost, as also two groups of children, apparently three sons and three daughters. This memorial lies in the floor of the nave, far up westwards.

In 1559 is recorded the burial of Henry Thorneton, parson of Grinford, on 20th of February.‡ Newcourt § inserts the name of a Thomas

\* Newcourt, vol. i p. 615.

† Parish Register.

‡ Ibid.

§ Repertorium, i. 615

(no doubt this Henry) Thorneton between Robert Cosen, who was instituted 30th December 1558, and William Whitlock, who succeeded on the 2nd July 1560, upon the death of Thornton; but gives no other date.

Next we notice the monument to the memory of Bridget Coston and her family beneath a pediment, all carved in stone, and set up against the east wall of the nave, on the south of the chancel-arch. The lady is represented as kneeling at a prayer desk, while behind her kneel her children, Frances, Mary, James, Annie, and Philadelphia; over their heads, in less perfect relief, is her husband, Simon, leaning on his elbow, apparently out of an open window, and looking very sentimental. An inscription beneath is in full accordance, and describes her as "*fœmina superlative bona et optimis quibuscunq' sui seculi mulieribus in omni laude comparanda.*" Beneath is this sentiment: "*Uxorem vivam amare, voluptas est: defunctam religio*" Her death at the age of thirty-four is recorded to have happened on the 2nd July 1637; and she was buried on the following day.\* Simon seems to have been afflicted with classicalism, for besides this inscription is a long string of Latin verses, engraved on a gilt brass plate and set high up, (far above legibility) on the south wall near the monument.

There is also the matrix of another brass later in the same century.

One other monument remains to be noticed, which is that of Michael Gardner, who has been mentioned previously in the list of Rectors; he and his wife, are represented kneeling on either side of a prayer desk, and beneath a classic pediment; the monument is set against the north wall of the chancel at the east end.

We now advert to the REGISTER BOOKS, which, commencing in 1539, hold out a promise of much interesting matter which they do not supply. The date is one of the earliest known, and, although entries dating in 1536 may be found, there is no known authority for keeping a register of this kind prior to an Order of Cromwell as Vicegerent, in 1538 (30th Hen. VIII.) † It seems strange that the incalculable value of such records was not earlier perceived, but when once the idea had been suggested, a series of ordinances enforced the system. In the first year of King Edward the Sixth's reign (1547) were Injunctions, amongst other things directing the Parson, Vicar, or

\* Parish Register.

† Rogers' Ecclesiastical Law, p. 770; Burn's Parish Registers, pp. 6 and 17.

Curate to keep a book or register, and therein to enter the day and year of every wedding and christening\* and the parish was to provide, for the safe keeping of the book, a sure coffer and two locks and keys, one to remain with the parson and the other with the wardens; and every Sunday the parson was to make the week's entries in the presence of one of the wardens, under a penalty of three shillings and four pence to the poor men's box for each omission; then in Cranmer's Visitation Articles in the following year was an enquiry whether the Register Book was safely kept; † in the Articles issued in the first year of Queen Elizabeth's reign, 1559, there is a similar enquiry; ‡ they are also enquired about in various Visitation Articles, as in those of Bishop Bentham of Lichfield and Coventry in 1565; § and in the 39th year of Queen Elizabeth's reign (1597) occurs a Constitution concerning Registers " (quorum permagnus usus est);" ¶ and then the 70th Canon of 1603 required that it should be written on parchment and carefully kept in a box with three locks, the key of one of which to be kept by the Incumbent and each Churchwarden, severally, and that the entries for the week were to be made every Sunday and to be signed by all three.

The earlier part of the Register Book at Great Greenford, down to the year 1602, is evidently a transcript and no doubt was made in obedience to the last mentioned Canon, which directs that they should be copied on parchment so far as practicable, especially since the beginning of the late Queen Elizabeth's reign. ¶

The entries are of the most meagre description, and not very numerous, and they shew that the parishioners comprised scarcely any even of the middle class. The earliest entry in each of the three categories runs thus:—

" Elizabethhe Martin Christened the xvijth of Januarye in ye yere 1539.  
Richard Arendell & alce Lampe were maryed the xxij<sup>o</sup> November  
an<sup>o</sup>. 1539.

*Buryalls.*

" Jhon Deacon j<sup>o</sup> Martii An'o Do'ni 1539."

As usual in early registers, the entries are few and probably incom-

\* Sparrow's Collection, p. 5.

† Ibid. 27.

‡ Ibid. 236.

§ Printed in the Church Review, 1st August, 1868.

¶ Printed in the same year.

¶ Sparrow's Collection, p. 339.

plete. Thus in the year 1608 there is but one entry of marriage, and later (when the troubles were commencing in 1640, 1641, and 1642, there are recorded but one burial in each year, and between 1644 and 1650, there are scarcely any; while the years 1651, 1652, and 1653 are quite blank. There is no entry of a baptism in 1652; but one of marriage in 1659, and none in 1660. Thus, in the utter absence of any reason to suppose that births, marriages, and deaths almost ceased in the parish, we may fairly presume that baptism was much dispensed with, that marriages became merely a civil contract, and burials if accompanied by a religious service were performed by a lay minister. Considering the fact that the rector though a clergyman duly ordained, and duly instituted to the living, conformed to the puritan *regime*, it might reasonably have been expected that such matters would have been left in his hands: or at least that due entries would have been made under his sanction and supervision in the parish books. But there can be little doubt that in the case of marriages they were performed as a civil rite before a magistrate, and the record kept by a civil registrar appointed under the authority of an Act of Parliament (of the Commonwealth) dated 24th August, 1653, in a separate book since lost.

Even in those entries which are duly made, there is no very great amount of precision: for example

Old wydowe Osmond (buried) 30 Decembris An'o do'	1600
Goodman Butler & goodwyf lano were marryed the third of April	1616
Olde Mother ffreeman was buried the twenty of April, An'o	1617
Old Mother Hixe, cujus nomen erat Margaret, was buried y <sup>e</sup> 4	
of May, . . . . .	1624

Mr. Terry, however, sometimes departs from the practice, and makes a slight addition, such as "a very aged man," "a young and newly married wife;" so an example in 1672, "Jane Smith, an ancient mayd."

There is mention of the plague in 1603, but it seems to have even then been limited to two houses; one comprising five of the Barnard family between the fifth and twenty-eighth of October; and the other, the house of Mr. Bowyer, amongst the residents in which were two children of — Smith "verbi predicatoris;" amounting in all to eight persons. Again in 1643, between the 21st October and 17th January, are the burials of ten persons of whom a marginal note says "supposed, the plague."

Mr. Christopher Bowyer just mentioned was "one of y<sup>e</sup> Kinges Maiesties yeomen of his great chamber in ordinarie," and is mentioned in the register as "yeoman of the gard." He made his will on the 2nd July 1604;\* it is in the form termed *nuncupative*; that is to say, delivered verbally, and afterwards taken down in writing, and proved by the witnesses present at the time.† It describes him as "beinge sicke in bodie but of perfect mynde & memorie," and speaks of Joane his wife, and Isabell Smyth, widow, his daughter; and that "whereas he hath a brother which hath byne unto hym a very unkynde brother, yett we would that his saide brother should have some thinge for a remembrance. And these words (so the will ends) were uttered by him in the p<sup>n</sup>ce & hearinge of the said Joane his wief," & others. His death speedily followed; this will is dated the 2nd, he was buried on the 3rd, ‡ and the will was proved on the 5th July 1604.

His wife only survived about two months. She made a will § on the 5th September 1604, "being sicke in bodie." She bequeathes her soul to the three persons of the Holy Trinity, severally; "most faythfully trusting to be saved in & by the meritts of my saide Savio<sup>r</sup>, and by his death, passion, & glorious resurrection, confidently, assuredly trusting in & by my saide Savio<sup>r</sup> after this my frayle lief ended, to have ev<sup>r</sup>lastinge felycite & the heavenly Joyes; the Joyes whereas noe tonge canne expresse nor harte thincke." Times have changed, and no expressions of other than worldly matters are now permitted to appear in that solemn document which can only take effect when its author has passed from this to another world.

She leaves xls. to the poor of Greenford to be divided at her burial. To her late husband's brother William, x li., and as much of his wearing apparel as may be worth a like sum, or else the same value in money, on condition of not interfering with the executors, heirs, or legatees. She mentions her daughters, Ann, Bestonthe, Dorothy, Allen, and Isabell Smithe,|| and their children, and Robert

\* Commissary Court of London, fol. 58.

† This method was put an end to only as recently as the Wills Act, 1 Victoria, cap. 26.

‡ Parish Register.

§ Commissary Court of London, fol. 69.

|| Probably — Smith, verbi predicator, mentioned in the Register, was the husband of this Isabell Smithe.

Bryan of the Chauncerye, and John Hayell of the King's Majesty's wyneseller, her late husband's friends; Mr. Michael Gardiner (the rector), and her son in law Francis Awsyter, to whom she leaves her black mare, "Cole," with a black face.

She was buried on the following day,\* and the will was proved on the 21st of the same month.

It is noteworthy that in a retired parish such as this, all the old names have dropped out and disappeared, so that out of about fifty of those most frequently mentioned in the earlier entries in the register, not one now remains.†

Besides the usual records of the Register Book, there is an account of the Collections, commencing in 1689, under the authority of briefs. One in that year towards the relief of the poor Irish Protestants produced 2*l.* 8*s.*; in 1699, a brief for the poor distressed Vaudois, and other Protestants beyond the seas, produced 4*l.* 5*s.* 6*d.*; these clearly testify to the influence of Mr. Terry's teaching. In 1690, 1692-3, and 1700, were collections for the redemption of captives, the last of which produced as much as 13*l.* 6*s.* 4*d.*

The same book contains a note of two early parochial charities; the first being under the will, dated the 8th April 1663, of William Millett ‡ of Sudbury in the parish of Harrow on the Hill, of a rent-charge of 5*l.* per annum to be laid out in the buying and making of two frise gownes for two poore widdowes, or other poore woman, of the price of twenty-eight shillings a piece, and two frise coats of twenty-two shillings a piece; and the other a devise, dated 5th October 1649, of the South Field, by George Smith; to be employed in buying two dozen of bread on each first Lord's Day after Easter Day, Whitsunday, and Midsummer Day; and if the rent be improved to more than six shillings, then more bread to be bought.

In connexion with the Church of Great Greenford, it may be worth while just to mention the hitherto unpublished incident that, in August 1595, there occurred a fight in the church between the two churchwardens, in which George Frankline by force turned out

\* Parish Register.

† Ex rel. Mr. Phillips, Master of the Endowed School, and Parish Clerk for many years.

‡ He was buried here in December 1663. Parish Register.

Thomas Lamplowe his co-warden ; for this he was excommunicated by the bishop, but upon his submission and performance of penance in the church, he was absolved and the sentence of excommunication was on the 9th Oct. following formally relaxed by the bishop, who directed the publication of the proceedings by being read on Sunday in time of divine service.\*

This completes a general account of the church, and its rectors and registers ; and, though few ancient buildings at first sight present less of archaeological interest than Great Greenford Church, yet it is hoped that the account here given is not altogether devoid of interest, or unworthy of being placed on record.

\* Vicar General's Books, 6, fol. 228.

