

THE ANCIENT RECORDS AND ANTIQUITIES  
OF THE PARISHES OF  
ST. SWITHIN, LONDON STONE, AND  
ST. MARY BOTHAW.

BY

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IN searching out the old records and ancient history of these old City parishes, it is wonderful how much very interesting matter and details are to be found. The following can only be said to be a very short epitome of them, many having to be omitted for want of time and space.

We commence with the records in Pre-Reformation times, then proceeding to the various Register books (which I am happy to state are in a fair state of preservation); then the history of the advowson to the Church; then we will extract a few notes from the various Vestry minutes. The History would not be complete without a few words as to the Sunday Morning Early Lecture, for so many years delivered at this Church; and then a few words as to Salters' Hall Chapel for many years in the parish.

Unfortunately I am not able to glean much information as to St. Mary Bothaw, but what I have been enabled to gather together I think will be found of some interest.

The antiquities of St. Swithin and St. Mary Bothaw must necessarily commence with a very brief account of the Saint to whom the Church is dedicated.

St. Swithin was born about the year 800, and became a Monk of the old Abbey of Winchester, rising soon to be Prior of that Institution. He was appointed Bishop of that Diocese about 852, and was noted as much for his uprightness as his humility. Like most bishops of his time, he was a builder as well as a bishop. He erected several churches in his old City of Winchester, and spanned the river Itchin by a stone bridge, the first of its kind that had been seen in that part of the country. He died in the year 862. The Cathedral Church of Winchester was dedicated to him up to the time of Henry VIII, who changed its dedication to that of the most Holy Trinity.

An account of St. Swithin's antiquities, of course, would not be complete without a word as to that mysterious old stone now embedded in its southern wall. Mr. Grant Allen considers that this is not a Roman relic as is generally supposed, but still earlier, a Celtic relic, placed there at a time when a village sprang up to become eventually the London of to-day. The Romans respected it, and when they went, the Teutonic settlers showed it equal respect. However this may be, we find a mention of this stone at a very early period. There is at the end of a Gospel Book given to Christ Church, Canterbury, by Ethelstan, King of the West Saxons, an entry where a parcel of land belonging to that Church is described to "ly near unto London Stone." Also, in the account of a fire which took place in the reign of Stephen (1135), it is stated to have begun at the house of one Ailwarde "near unto London Stone."

It was originally on the south side of the street, and at some date unknown was removed to the north side, where it remained for many years at the edge of the curbing. On the 13th of May, 1742, there is the following minute of Vestry :—"That the Stone, commonly called London Stone, be placed against the Church, according to the churchwardens' discretion." There is no doubt that with the increase of the street traffic, it was found to be seriously in the way. On the 13th June, 1798, there is a further minute :—

"That the Porter's Block be taken away and a new Block be erected in the blank doorway, and the Stone, called London Stone, be fixed at the west end of the same on a plinth."

A Mr. Thos. Maiden, of Sherborne Lane, exerted himself at this time very much to preserve this old relic, and there is no doubt that in a great measure its preservation is owing to this gentleman's exertions.

About thirty years since, it was found that pieces of this venerable relic were being chipped away. To prevent this the present ornamental grill which protects the stone was fixed. At the instance of our own Society, and in consultation with its members, the following inscription which now appears in Latin and English was cut in the wall above :—

"London Stone, commonly believed to be a Roman work. Long placed about 35 feet hence, towards the south-west and afterwards built into the wall of this Church, was, for more careful protection and transmission to future ages, better secured by the Churchwardens in the year of our Lord, 1869."

The first mention of the parish of St. Swithin is in 1271-2. When Hugh de Butlyr, late rector of the Church of St. Anthony (St. Antholin) assigns certain

rents in the parish of St. Swithin in Candlewyttē Street, for providing a Chaplain to celebrate in the said Church of St. Anthony for the good of his soul.

In 1278, Nicolas de Hallingline left to Julianne his wife, three houses in St. Swithin's Lane for life, remainder to the use of the Churches of St. Swithin and St. Mary Abchurch.

Julianne, relict of the above, directs her house at Halegate [Aldgate] to be sold, and one moiety of the proceeds to be devoted to pious uses in the Church of St. Swithin.

In 1285, Sir Robert Ayleton, Knight, left to the Prior of Tortington his body and his mansion in the parish of St. Swithin, together with courtyard and garden, and patronage of the Church of St. Swithin, with the exception of the Tenter ground, which he leaves to the Chapel of Wooton.

In 1293, William le Farent left three houses and a shop in the parish of St. Swithin at the corner of the lane to be sold for pious uses.

In 1303, Fulte de St. Edmund left bequests for the maintenance of a Chantry in the Church of St. Swithin, for the souls of himself, his wives, and others, and also for the fabric of the Church.

In 1322, Agnes de Branhynnye left to the Church of St. Swithin certain rents for maintaining fabric and wax.

In 1342, Matilda, relic of William de Caxton, left to the Rector of St. Swithin's his mansion house in Candlewick Street, and his houses in St. Swithin's Lane for the maintenance of a Chantry.

In 1358, Roger de Dephane, Alderman of London, willed :

“To be buried in the Church of St. Swithin, before the altar of St. Katharine and St. Margaret, near Margaret his wife. All his lands, tenements, and rents, he leaves to the Mayor, Aldermen, and Commonalty of the City, so that they provide Chauntries for the good of his soul, the said Chauntries to be in the Church of St. Swithin.”

In 1371, Thomas de Weston (Chandler), to be buried in the Churchyard of St. Swithin, left bequests to the Church and Ministers, and provision made for Chantries for the good of his soul, and that of William de Salisbury, Chaplain.

In 1391, Robert de Gailsford, the Rector, resigned.

In 1410, Elias Bokyng (Draper), Citizen and Freeman, gives a tenement in St. Swithin's Lane to Sir Richard Thorpe, Rector of the Parish, and his successors, to serve as a Rectory.

Robert Tattersall, Citizen and Clothworker, was buried in the Church, near the door of St. Katharine's Chapel.

In 1420, Sir John Hinde, who was Lord Mayor in 1391 and 1404, living in St. Swithin's Lane, rebuilt the Church and Steeple. His arms were in the glass windows of the Church, and he was buried in the body of the Church, with a fair stone laid upon him.

Randall Manning, Merchant Adventurer, Citizen and Skinner, was also buried here. His monument stated that he had by his wife, Katharine, sundry children, eight married, and six of them were living at his death. He died aged 78, January 19th, 1611. On a fair stone in the middle aisle was this inscription :

“ No living creature lives so long,  
 But once must needs give place,  
 When doleful death, that champion strong,  
 Arrests them with his mace.

- “ Example take by me  
 Which did my life enjoy  
 The space of sixty years, lack three,  
 Which death did then destroy.
- “ Like thee I was some time  
 But now am turned to dust,  
 As thou at length, O earth and time,  
 Return to ashes must.
- “ Of the Company of Clothworkers  
 A brother I became,  
 A long time in the Livery  
 I lived of the same.
- “ Then death that deadly stroke did give,  
 Which now my joys doth frame,  
 In Christ I died, by Christ to live,  
 John Rogers was my name.
- “ My loving wife, and children two,  
 My place behind supply ;  
 God grant them living so to do  
 That they in him may dye.

“ He departed 5 Aug., 1576.

- “ This sorrowful rime, I silly sonne  
 My father's grave did give,  
 That it might speak now he is dead  
 As though he still did live.”

In 1439, Ralph Stoke, Grocer, left to Sir Thomas Wooler, the Rector, and Churchwardens of St. Mary Bothaw, an annual rent of eleven marks from tenements in Cornhill, on condition that they maintain a chantry in the said church. In default, the rents to go to the Rector and Churchwardens of St. Swithin, in default to the Rector and Churchwardens of St. John-upon-Walbrook.

In 1490, Henry Eburton, Draper, to Wm. White, Maior, and Master of the Guild or Fraternity of the

Blessed Mary of the Drapers of London, leaves the tenement called Drapers' Hall, in the parishes of St. Swithin and St. Mary Abchurch, with a garden which served as a tenter ground adjoining.

This gift leads me to speak here of the connection of the Drapers' Company with St. Swithin's. The Hall of the Company originally stood in St. Swithin's Lane, on land of which the Company are still the freeholders. As early as 1405 the hall is mentioned. In 1479 the following payments appear as made by the Company :—

“Paid to the parson of St. Swithins for our place for a year 6<sup>s.</sup> 8<sup>d.</sup>”

In 1488.—“To the parson of St. Swithin, and the wardens of the same Church, by commandment of the Council of the Craft, 6<sup>s.</sup>/8<sup>d.</sup>”

It is remarkable that several Lord Mayors of the City who were also Masters of the Drapers' Company are buried in the Church :—Henry Fitz Alwin, Mayor in 1190 ; John Hind, the builder of the Church, Lord Mayor in 1392 and 1405 ; Sir William Cromer, Lord Mayor in 1418 and 1423 ; Wm. White, Lord Mayor in 1489.

The hall was removed to Throgmorton Street in 1541, where it now stands.

#### THE REGISTERS.

These, so far as regards St. Mary Bothaw, date from the year 1536, but these up to the year 1654 are evidently to a large extent copied, being written in one hand and at one time. The registers of St. Swithin date from 1615. In 1602 the following occurs :—

“Lawrence Dogherty, servant of Lawrence Gascoigne, killed by the fall of a stone from Dowgate Conduit the 2nd of May, being the Sabbath Day.”

In 1603, from August to November, thirty-one died of the Plague. In 1625 there is another visitation of the Plague, when, from 9th July to 17th October, sixty-seven are buried.

On October 16th, 1627, Mr. Randall Manning died in the Parish of St. Stephen, Coleman Street, and was buried on the south side, close to Mr. Effingham. Paid double fees. This, no doubt, was on account of his being a non-parishioner. I mention this name because this gentleman was a benefactor to the parish, and left the sum of £2 10s. to be paid yearly for the poor. This was always paid through the Skinners' Company, of which Company no doubt he was a member. The City Parochial Charities have now taken possession of it.

I can find no account whatever of the old Church before the Fire, or what it was like. But we can in a small degree make up for this deficiency by noting carefully for the next few years in what part of the old Church our ancestors were laid to rest, as in many cases the spots are recorded with great care and precision.

In the first place we find that the Church had at least four bells:—"Thomas Crone, buried October 3rd, 1630, had the great bell, 6<sup>s</sup>/8<sup>d</sup>; Mary, daughter of a widow, was buried November, 1630, had the fourth bell, 8<sup>s</sup>/4<sup>d</sup>; Arthur, a servant to Mr. Wilkinson, was buried 16th of October, 1630, had the third bell, 3<sup>s</sup>/4<sup>d</sup>; John Barber, a lodger at Mr. Holt's, was buried 2nd December, 1632, and had the great bell; paid double dues, £1," no doubt in consequence of being only a lodger.



As will be seen from the following entries, the space under the Church was getting at this time well filled :

“Susan, wife of Abraham Board, was buried 16th of December, 1632, in the quire, close to Mr. Luton’s pew. It will hold one more.”

“Elizabeth, daughter of Antonio March, and Elizabeth, his wife, was buried 27th August, 1633, in the Church, in great aisle, between the two doors at the going in by the boot shop of Mr. Martin. It will hold one more.”

In 1637 occurs the one only mention of a Rector of St. Mary Bothaw :

“The Rev. Wm. Lushington, Rector of St. Mary Bothaw, was buried 8th January, 1637 ; Josiah, son of Arthur Chapple, was buried in the cloister, 1641 ; Mary, wife of Charles Pugh, was buried in the choir, 2nd January, 1650 ; Ann, daughter of Mr. Jno. Dolini, was buried under the middle pew, the next stone above the stone with the brass upon it. Hold no more.”

“Mr. Samuel Clarke was buried in the Church under the great stone in the middle aisle, by the west side of Mr. Hodges as you go up the aisle, 5th August, 1656 ; Mr. Simpson’s child was buried in the cloisters ; Mrs. Hubbard, wife of Mr. Anthony Hubbard was buried in the middle aisle next to my ladie’s pew ; Margaret, the daughter of Thos. Jolland, was buried in the Church between the two doors next to the churchwardens’ pew, at the lower end of the court from Abchurch ; Thomas, son of Thomas Topham, was buried in the church between the doors under the pews of the lower end of the middle aisle on the south side ; widow Carpenter was buried in the cloisters at the further end ; Elizabeth, daughter of Deputy Downay, was buried in the vault next the Vestry. Paid nothing for the vault. James, the son of John Sheffield, minister, was buried at the entrance into the alley going from the choir to the south side of the Church. Paid nothing. Laurence, son of Laurence Blanchent, was buried in the choir where his mother was ; James, son of Edward Louis, was buried in the choir next the pulpit, under the second row of marble stones from the corner of the pew, March 1st, 1660 ; September 11th, 1661, Susanna Walker, kinswoman to Wm. Walker, was buried in the Church Yard, next to the Salters’ Garden ; July 25th, 1662, Rebekah, wife of Mr. John Moss, was buried in the Church at north door under the belfry. Ground full.”

The saddest record of all appears in the year 1665 : "On the 10th of July, Richard Turbot, the son of Mr. Richard Turbot, the first that was buried of the Plague." On the 20th, his daughter, Ann, and on the 21st three more children, John, Richard, and Bridget, are buried in the Church. On the 23rd, Elizabeth, his wife, is buried. On the 25th, Ann Roache, nurse to Mr. Turbot, and on the 1st of August, Richard Turbot himself is buried.

We find, on collecting together the various spots so carefully indicated as the places of burial, that the old Church before the Fire possessed a tower and steeple, choir, cloisters, great aisle, middle aisle, and a chapel dedicated to St. Katharine and St. Margaret.

On the 1st of December, 1663, Dryden the Poet was married to Lady Elizabeth Howard, the license only having been obtained the day before. In the register the name is spelt "Drayden." No reason has been given why St. Swithin's Church was selected for the ceremony. In the entry of the license, which is still preserved, it is recorded that :

"John Dryden of St. Clement Danes in the County of Middlesex, Esq : aged about 30 years, a batchelor, alleges that he intendeth to marry with Dame Elizabeth Howard of St. Martin's in the Fields, aged about 25 years." . . . . So neither party belonged to the Parish.

The first entry in the Register Book after the rebuilding of the Church, occurs on the 12th of November, 1672. It is that of a wedding. The next three weddings, in 1674, 1677 and 1679, take place at Salters' Hall, but no reason is given for this. The Rev. Richard Owen, who was rector at this time, is most precise in his entries, and at the same time

writes a most beautiful, clear and legible hand, in such marked contrast to many of the Clergy, whose writings for the most part are difficult to decipher. The following are one or two :

“Baptism—Edward, the son of Thomas Pilkington by Hannah his wife was born on Tuesday, the 30th day of November at eleven of the Clock at night, 1675, and baptized the day following, being Wednesday, December 1st, 1675, by me Richard Owen, Rector.”

One poor little mortal is born about ten o'clock in the forenoon, and baptised on the same day. Another was born at one o'clock in the afternoon and baptised on the same day. In 1680 a note is made to an entry that the couple were “married in St. Swithin's new Church, by me Richard Owen, Rector.”

On the 18th of May, 1703, Charles Hollingsworth, son of Francis Hollingsworth, aged 17 years, “being converted from Quakerism,” was baptised on Tuesday in Whitsun week. On December 29th, 1740, a rather singular entry is made in the marriage register :

“John —, Annie —, were married at St. Swithin's by Mr. Barr, of Merchant Taylors' School.

N.B.—Mr. Barr remembered the names were John and Annie, and that the license was from the Bishop of London, but he could give no account of surnames, the persons married having taken away the license with them.”

#### THE ADVOWSON OF THE CHURCH.

After the dissolution of the monasteries the Advowson of the Rectory of St. Swithin which had previously belonged to the Prior and Convent of Tortington in Sussex, was granted, together with the town house of the Prior of Tortington, by Henry VIII, to John, Earl of Oxford. From this Oxford Court derives its

name, as here the house was situated. Edward, Earl of Oxford, sold both the Advowson and the house to Sir John Hart, who was Lord Mayor in 1589. From him they passed to his son-in-law, Sir Geo. Bolles, Lord Mayor in 1617. Both Sir John Hart and Sir Geo. Bolles were buried in the old Church. A monument was erected on the south side of the Chancel with this inscription :

“This monument was erected at the sole cost and charges of Lady Jane Bolles in memory of her late dear and worthy husband, The Right Worshipfull Sir Geo. Bolles, Knight, sometimes Lord Maior of the City of London, a gentleman worthily descended of an ancient and unblamed family, seated in Lincolnshire, which Lady Jane was the eldest Daughter of that worthy and famous deceased Knight, Sir John Hart, sometimes likewise Lord Maior of the said City of London, and both Brothers of the Right Worshipfull Fraternity of the Grocers. Two Branches of that virtuous stem now flourishing, his son John Bolles, Esq., now living at Skampton in Lincolnshire, and his eldest daughter Ann, the wife of Captain Humphry Smith of London, Grocer, who deceased the 1st September 1621, being aged 53 years.

#### EPITAPH :

“ Honour, Integrity, Compassion,  
 These three filled up the life time of this man,  
 Of Honour, the grave Proctorship he bare  
 Which he discharged with conscience, truth and care.  
 He possessed Earth, as he might Heaven possess,  
 Wise to do right, but never to oppress,  
 His charity was better felt than known,  
 For when he gave there was no trumpet blown,  
 What more can be comprised in one man's fame  
 To crown a soul, and leave a living name  
 All his just praise in her life may be read,  
 The true wife of his worth, as of his bed.”

Soon after this date commences the long and close connection, lasting nearly 200 years, of the Salters' Company with the Parish of St. Swithin. The

original Hall of the Company before the Fire was in Bread Street. This Hall was burnt down in 1539. In 1559 a new Hall, with six Almshouses, was built on the same site. In 1641 the Company purchased Oxford House with the garden attached, together with the Advowson of the Church of St. Swithin. The building erected after the Great Fire had luxuriant pleasure gardens attached to it, and was one of the sights of the City. A remnant of these gardens is still to be seen in St. Swithin's Lane.

A Vestry Meeting was held on the 7th of November, 1647, for the election of a Minister. It was first put to the meeting whether they should proceed to the election, this being the Sabbath day. There were five candidates in nomination. Mr. Sheffield was chosen. He was called in and informed so. He then desired time to consider his answer. This was given at a Vestry held on the 10th of November, when he promised to do his best for the Parish. At the same time a Committee was chosen to view the Parsonage House, and find in what repair it was. It is very uncertain what position this gentleman occupied. There were at various times monies collected in the Parish for his support, for we find that at a Vestry held on 10th February, 1656—(that is, nine years after) :

“It was ordered that a Petition be presented in the name of the Parish to the Worshipful Company of Salters, on behalf of Mr. Sheffield.”

At a Court of the Company held May 12th, 1657, the petition was read, and it was resolved that :

“The Court finding Mr. John Sheffield to be a painful godly minister, do (at the request of the said Parishioners) as much as in them is, grant and confirm the place of Rector of the said Church, upon the said Mr. Sheffield.”

At a Court, 31st March, 1674, Doctor Owen, the Incumbent, made his request that they would grant him License to let the Parsonage House, according to a late Act of Parliament, which the Court granted, "so far as they might lawfully do so."

In 1682 the living was again vacant. On 13th February it was ordered :

"That Mrs. Owen, the widow of the late Rector, be allowed to receive and take to her own use, the Tithes and Profits of the Parish, provided she takes care to get somebody to supply the place of Reader and Preacher until Lady Day next."

There seems to have been at this election a dispute between the Court, and the Yeomanry and Livery, as to who should elect the new Rector. Two Counsels' opinions were taken on the matter, and as they differed a third opinion was taken, which decided in favour of the Court, and Mr. Thomas Moriton was elected, on condition that he resigned the living of St. Nicholas Cole Abbey forthwith. In April, 1683, His Majesty the King interfered in the election, alleging its irregularity, when the Court again proceeded to elect, and Mr. Moriton was again chosen, but at a Court of Livery and Yeomanry held in July, Mr. William Barrett was chosen and elected.

In 1700 there was another vacancy, and an opinion was declared that the Presentation to the Rectory is in the choice of the Assistants, Livery and Yeomanry. Mr. William Hodges was elected.

In 1715 the living was again vacant, and no less than four Courts of the Livery and Freemen were held, when the proceedings were long and tedious, resulting at last in the election of the Rev. Thomas Wroughton.

In 1734, the Company sold the Advowson to Mr. Matthews Beachcroft. Who this gentleman was I have no means of knowing. The alternate Presentation ultimately passed into the hands of the Rev. Henry George Watkins, who was Rector of the united parishes from 1806 to 1850, with whose family it still remains, the alternate Presentation being in the hands of the Dean and Chapter of Canterbury.

It is very remarkable that with the exception of Mr. Sheffield's name being mentioned in the Vestry in 1657, not one of the later transactions as to the presentations is mentioned in the minutes.

I must here acknowledge my warmest thanks to Mr. Scott, the Clerk of the Salters' Company, for his great kindness in allowing me an opportunity of collecting the interesting information which I have just read, showing the close connection between the Company and the Parish.

#### VESTRY MINUTES.

A Vestry Meeting is held on the 18th of December in each year for the election of Common Councilmen, a foreman of the inquest, a second man, a third man for scavenger, and three constables.

June 16, 1652 :

“It was Ordered that there be a meeting of the Parishioners on Midsummer Day to view the Parish Lands, and that there be £4 or £5 laid out for a Dinner, and that all the Vestrymen now present, with the ancients of the Parish, be invited.”

May 21, 1655 :

“Ordered that the Parish have a Collection Dinner in Whitsun week, and that £5 be spent on it.”

Soon after the Great Fire the following letter was sent to an Attorney at Canterbury, with regard to the rent of a farm at Whitstable. [I may say that this farm is still in the hands of the Parish, or rather the London Parochial Charities.] :

“Dated 4 December, 1666. Sir—The late sad Providence that hath befallen your Landlords, Parishioners of St. Swithin, as well as the greater part of our once famous City of London, hath scattered them into several places. You know that you are now in arrear one  $\frac{1}{2}$  year’s rent, which we suppose by this time might have been paid, but that you know not where to send it. These are therefore to desire you to send it to the Church Warden, Mr. Hills, a Cooper, at Battle Bridge, in Southwark. Herein you will save a great deal of trouble to yourself and Parish.”

There was no Vestry held between 24 March, 1665, and 11 April, 1666. This, there is no doubt, was in consequence of the Plague raging at the time.

After the Fire the Vestries are held at a variety of places. On December 4, 1666, one is held at the King’s Head Tavern, Leadenhall Street ; on 24 April, 1667, at the Turnpike, in Moorfields ; on 22 August, at the house of Mr. Burgis, in St. Swithin’s Lane. This same gentleman was given permission to build a shed upon the site of a house, late the property of the Parish, and to pay £5 a year for it.

December 2, 1667. A Committee was chosen to treat with the Parish tenants, about rebuilding their houses, lately burnt down, and that the Committee meet once a fortnight.

May 29, 1668 :

“The late Churchwarden, Mr. Burgis, did deliver to Mr. Jas. Howorth, the present Churchwarden, the things hereafter mentioned belonging to this Parish, now all that were saved out of the late



dismal Fire of London :—‘Two large Silver Flagons, two Gilt Cups with covers in leather cases,’ [these are still in use in the Church], ‘also two Pewter Basins, two Brass Candlesticks,’ [and a few other articles all of which have disappeared].”

August 10, 1669. An order is received from the Lord Mayor that the Churchwardens shall cause the walls and steeple of the late Church of St. Mary Bothaw to be forthwith taken down, the materials thereof to be preserved and to be employed towards the repairing and rebuilding of the Church of St. Swithin.

December 19, 1670. The Vestry considered the necessity of repairing the steeple of the Church, and in order that the same should not be too costly, a Committee was formed to overlook the work, and that the Churchwardens of St. Mary Bothaw bring in their Plate, Bells, and Vestments into the Church according to Act of Parliament.

January, 1671 :

“Ordered that all the stones of the old Church be sorted out, and what are not fit to be used in the rebuilding of the Church, are to be used in the Church Yard Wall.”

November, 1676 :

“Ordered that the Vestry do meet some of the Parishioners of St. Mary Bothaw, and discourse with them about the rebuilding of the Parish Church.”

June 12, 1677. The Parishioners asked permission to lay, cut, and square stones for the rebuilding of the Church on some vacant ground belonging to the Salters’ Company and adjoining, which was granted.

May, 1679. Two more names are added to the Committee for the more effectual and speedy finishing of the Church in all respects. It was also ordered

that the Church shall be forwarded as speedily as possible, and that the Vestry, Commandments, Bells, Paving, Galleries, and other things for the full completing and finishing of the Church shall now be put in hand. From this date there is no further mention of the building of the Church, it must by this time have been nearly completed. Neither is the name of our great architect, Sir Christopher Wren, under whose superintendence it was erected, once mentioned. According to most authorities it was in this year, 1679, that the Church was opened for Divine Worship, the total cost of it being £4,687 4s. 6d.

January 28, 1701. At a meeting of the joint Parishes it was agreed that an Organ should be put up. A Committee was formed to carry this out, and it was agreed that the Organ should be taken away free of charge within twelve months, if not approved of. There seem to have been for some time past serious differences existing between the two parishes on this and other matters. At a Vestry of St. Swithin's held July 7, 1703 :

“It was ordered that no Organ be permitted to be brought into the Church, or erected therein, without order of Vestry for that purpose first had and obtained.”

In 1734, Mr. Peter Lucas, who had been chosen to serve the office of Constable, Inquestman and Scavenger, desired to be excused, upon his paying the customary Fee of £15, which was granted.

July 25, 1744. Ordered:

“That Prayers for every day in the evening should begin at 5 o'clock precisely, and that Mr. Richardson have notice thereof.”

As late as 1765, Scavengers and Lamp Collectors are elected every year, from which time they are not again mentioned.

August 21, 1772. Mr. Deputy Whipham informs the Vestry that the Lord Mayor desires to remove the old Chandelier out of the Church, and to give a new one. It was agreed to accept His Lordship's kind offer, and he was asked to have the following inscription written on it:—"The gift of the Right Honourable William Nashby, Lord Mayor, and Alderman of this Ward, 1772." I recollect this fine old Chandelier well. It was taken down in 1847, and afterwards sold for old brass.

On the 17th February, 1773, the Church was reopened after repairs, and a Charity Sermon preached for the benefit of the Spitalfields weavers.

December 8th, 1773. It was agreed that in future the fine for being excused serving the office of Churchwarden be £20.

May 17th, 1775. The Churchwarden informed the Vestry that he had taken Counsel's opinion upon the propriety of prosecuting Mr. Higginson for refusing to take upon himself the office of Churchwarden. It was not agreed to prosecute, which was grounded on the following opinion :

"I apprehend that it is residence in a Parish that makes a person compellable to serve the office of Churchwarden, and it does not appear to me that Mr. Higginson, who actually resides in another parish is to be considered an inhabitant of St. Swithin's, and liable to serve the office, merely because a warehouse in Mr. White's house is used in their joint trade. But if the parishioners choose to try this point, I think the proper way will be to cite Mr. Higginson to take the Oaths, &c. Mr. Higginson may then appear under protest, and the question should be brought on that protest." [Signed H. Calvert, Doctor's Commons.]

Nov. 6th, 1807. At a joint Vestry it was resolved:

“That it is desirable and expedient to erect an Organ in the Church of these united Parishes, so soon as a sufficient sum of money can be obtained to defray the expenses.”

In 1809 a faculty was obtained for its erection, a sum of £405 11s. 11*d.* being given. This organ which has been altered and enlarged, is still in use.

In 1811 the Commissioners of Sewers informed the Vestry that they wished to alter the position of the Pitching Block which then stood at the edge of the pavement. The Vestry agreed to this on condition that a new one be erected equally convenient for those who may wish to use it, to be placed against the Church wall in the blank doorway, and that the ancient London Stone be carefully preserved. This old Block, which I well recollect, was removed in 1847. In this year (1811) there was a census taken of the Parish. There were 78 inhabited houses with a population of 428. At a census in 1831 there were 77 inhabited houses, population 262, and in 1851, 46 inhabited houses, population 172.

We gather from these figures that from the year 1811 the population began to diminish.

April, 1825. A Vestry was called together to consider the question of the Catholic Emancipation Act, when the following resolution was carried:

“That petitions to both Houses of Parliament be presented from these united Parishes, against any further concessions to the claims of the Roman Catholics.”

#### THE ACCOUNTS.

The Accounts of the Parish begin in the year 1602. There are a few receipts and payments made from time to time by the Churchwardens and Vestry

which have a little interest. In the old Church the houses seem to have been built as we often see in Continental cities, close against the Church. In 1640, "received of Mr. Sexton £5 for a shop under the Church wall; received of Mr. Hampthill £5 for a corner shop under the wall; received of Mr. Floyd £8 for his dwelling house in the Church Yard; received of Mr. Linfer £1 6s. 8d. for a shop at the Church door."

The rentals appear at this time to have been from £300 to £400 a year, and to have been received with very good regularity. After the Fire in 1666 they drop down to about £80 to £100 a year, and about 1700 they seem to recover themselves.

There are also a few payments of some interest.

In 1646 £300 is lent and paid into Guildhall upon the proposition of the Lords and Commons to be repaid with interest upon the public faith engaged by ordinance of Parliament. This was, as you are aware, at the time of the Civil Wars, and the year in which Charles I surrendered to his enemies.

In 1644 a payment of £3 10s. 0d. is made to Mr. Dyer, of Bush Lane, when his house was visited by the Plague, and also a payment of £2 18s. 4d. to Mr. Gifford, for repairing the Church Lanthorns.

In 1648 a dinner on Holy Thursday is given, costing £6 19s. 4d. This good old custom existed until a few years ago, when the Parish property was confiscated under the Parochial Charities Act.

In 1649 a very extensive and fatal fire occurred at All Hallows Barking, through the explosion of 27 barrels of gunpowder. "To the poor of Barking,

towards their losses by fire, the sum of £6 3s. 2d. is given." £7 1s. 4d. is paid to Goody Robinson for nursing a child, and other charges, and £35 5s. 0d. is paid for nursing, clothing, and schooling five children. There are a very large number of these payments for many years; and in 1660 there is a payment to Mr. Rumball of £2 14s. 6d. for repairing the parish squirts.

#### THE SUNDAY MORNING EARLY LECTURE.

The origin of this lecture is very uncertain. From an inscription on a silver Paten which was used at the services, we find that in 1737 it belonged to the "Morning Society," at St. Laurence Jewry. It is uncertain how long the lecture was preached there, but it seems probable that about the year 1754 it was removed to St. Mary Aldermary. In 1755 there is an entry that the articles belonging to the Lecture were taken to St. Albans, Wood Street. At this time the Lecture commenced at six o'clock in the morning, the Preachers were paid 10s. each, the Reader 4s., and the Clerk 2s. for each service. The attendance at this early service must have been very good, for we find that an offertory was taken every Sunday for the support of the Lecture, amounting on an average to about 20s. to 30s. each Sunday. At this time payments were made over to the College Hill Society, but I cannot find any record as to what this society was. From St. Albans it was removed to St. Margaret, Lothbury, where it remained until 1815. The offertories at this time had fallen to about 8s. to 10s. each Sunday. For some reason, not stated, the Rector objected to the Lecture remaining at the Church. The then trustees petitioned the Rector

and Churchwardens of St. Swithin's to allow the Lecture to be delivered there. This was readily accorded, and up to two years ago, when the Lecture was discontinued, it has so remained.

The Rev. Thos. Scott, the commentator, and the Rev. Richard Cecil, have been among the Lecturers. In later years, the Rev. Hugh Allen, Rev. William Cadman, and Rev. J. B. Owen have been among the Lecturers.

The Lectures were for many years delivered all the year round at 6 a.m. About 1815 the time was altered to 6.30, and the period for the six months from April to September. This was continued until the close.

#### SALTERS' HALL CHAPEL.

This Chapel or Meeting House, as it was originally called, stood near to the Gardens of the Hall. The Meeting House was in no way connected with the Company, except that they were tenants of the Company for the long period of 128 years. The Chapel was erected in the former part of the reign of William III, but before the Revolution the congregation assembled at Buckingham House, College Hill. The Church was gathered in the reign of Charles II, but by whom is uncertain. It is probable that some of the early members of the congregation were also of the Company which led to the lease being originally granted. Several of the City Companies took a strong part in the Civil Wars, and their halls were used for various public purposes, and the Salters' Hall was among them. It is traditionally reputed that the Court for a considerable period was comprised wholly

of dissenters, hence we may account for this close connection. The earliest account that can be obtained carries us back to the Revolution of 1688, when the Rev. Richard Mayo, ejected from the living of Kingston-upon-Thames, was appointed minister, and Mr. Nathaniel Taylor his assistant. This Mr. Taylor succeeded Mr. Mayo as minister. He was described by Doddridge as the "Watts of Nonconformity." William Tong, the friend and biographer of Matthew Henry, and the one who completed his COMMENTARY, was one of the most popular preachers in London. He died in 1726. There is a long list of other worthies who filled the pulpit here.

On the 6th January, 1820, the services in the old Chapel were discontinued and the materials of the building sold soon afterwards. It was then removed to Cannon Street, on the spot now occupied by the Post Office, 101, Cannon Street. This Chapel I well recollect, it was a large substantial brick building of a square form with four deep galleries, and capable of seating a large congregation. For some years the Rev. Jessie Hobson, the Secretary of the Star Life Insurance Company, was the pastor; he was the last who ministered here. In 1854 it was removed to the north of London, where it still stands, and I trust doing good work.

#### THE PRESENT CHURCH.

In the Church itself there is not much to attract special notice. The carved work of pulpit and altar rails is very massive and beautiful, and well worthy of examination. There was over the pulpit a most beautiful carved sounding board. Sad to relate this



magnificent specimen of carved work was carted away in 1860. The oldest monument is dated 1695, a very handsome one, to the memory of Richard Godfrey, nephew of Sir Edmundbury Godfrey, whose mysterious death occurred in the reign of James II. Michael Godfrey had been sent to the camp of King William, who was then besieging Namur, and venturing too near the enemy's fire was killed by a cannon ball while standing close to the King. His body was brought over and interred in the Church. The monument was erected by his mother, Mrs. Ann Godfrey, to the memory of an only son.

## ST. MARY BOTHAW.

There is no doubt that the name of St. Mary Bothaw is derived from a Boat House or Haw, that was connected with Dowgate Dock, the stream running up Walbrook into Barge Yard in Bucklersbury, the added name being given it to distinguish it from the other churches of which there are so many dedicated to St. Mary.

As early as the year 1117, we read that Wibert the Prior, and the Convent of Christ Church, Canterbury, granted certain lands and houses on the north side of the Church to one Anis and his heirs for an annual payment of 10s.

Robert Chichely, who was Lord Mayor in 1422, was a parishioner. He appointed by his will that on his birthday a complete dinner should be ordered for 2,400 poor men, householders of the City, and every man to have  $2\frac{1}{2}d.$  in money. He also gave a plot of ground in Walbrook whereon to build the new Parish Church of St. Stephen.

In the old Church Yard of St. Mary Bothaw in Turnwheel Lane [which I very well recollect], there was a small remaining portion of the East wall of the Church. This Church Yard is now covered by the Cannon Street Railway Station. In this Lane stood, before the Fire, a large mansion which belonged to Edward III. It passed through various vicissitudes until the year 1584, when Sir Thos. Pullison, then Lord Mayor, rebuilt it. The house afterwards became the residence of the celebrated discoverer, Sir Francis Drake. It was destroyed in 1666, and not rebuilt.

There was a tablet in the old Church to the effect that :

“This Church was repaired and beautified at the charge of the Parishioners in the year of Our Lord, 1621. John Bennett, Thomas Digby, Churchwardens.”

There was in the Church a monument to Queen Elizabeth with this inscription :

“Elizabeth, Queen of England, France, and Ireland, &c., Daughter to King Henry VIII, and Grandchild to King Henry VII, by Elizabeth, eldest daughter of Edward IV. Having restored true religion, reduced coyne to the just value, assisted France and the Low Countries, and overcome the Spanish Invincible Navy, enriched all England, and administered most prudently the Imperial State thereof 45 years in true piety, in the 70th year of her age, in most happy and peaceable manner she departed this life, leaving her mortal parts interred in the famous Church at Westminster. ‘I have fought a good fight, I have finished my course.’”

The Church had a small cloister, and it is worthy of remark that in this Church was buried the first Mayor of London, Henry Fitz Alwyn, who died 1190. He had a house in the Parish. There was a monument to his memory, and his arms were emblazoned in the windows.

June 11th, 1349 :

“John, son of Adam de Salisburi Pepper, to be buried in the Church of St. Mary Bothaw. To Johanna, his wife, £250 sterling, her entire chamber, with robes, jewels, chests, &c., thereunto appertaining ; all his vessels of gold, silver, brass, iron, and wood, also quit-rent of a shop formerly held by Antony de Gisors, and Johanna, his wife, at the corner of Soper Lane, in the parish of St. Antholin for life. To Agnes, his mother, tenements in the parish of St. Stephen, Coleman Street, for life, subject to a charge of six marks annually towards a chauntry in the Church of St. Mary Bothaw—remainder to the Rector and parishioners for similar uses. An iron-bound chest is to be deposited in the aforesaid Church, and in it are to be placed forty pounds sterling, to be lent to poor parishioners of the same upon certain securities to be repaid at a fixed time so that no loan exceed sixty shillings, and the security must be greater than the loan. Three parishioners to have each a key to the said chest, so that it might be opened and closed, with the consent of all three, and one of his executors to have one of the said keys in his custody, so long as he shall reside in the parish.”

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