

SOME ANCIENT INNS IN FRIDAY STREET.

BY

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THE west side of Friday Street was well provided with inns, though the narrow street, some distance away from the City Gates, must have been inconveniently placed for the carriers' waggons. In the portion of the street between Cheapside and Watling Street stood "the Saracens' Head," "the Angel," and "the Bell," while "the White Horse" was close to the South-west corner of the street, where it opened into Old Fish Street (Knightrider Street). The sites of these four inns can be readily recognised to-day.

THE SARACEN'S HEAD INN.

Descending the west side of Friday Street from Cheapside we pass the site of St. Matthew's Church, demolished in 1886, which was shown in Horwood's map between Nos. 4 and 5, and is now marked by St. Matthew's Buildings. Immediately south of this stood the Saracen's Head, Nos. 6 and 7, the site of which has been occupied for many years by Messrs. Boyd and Co., who show a representation of a "Saracen's Head" on their windows. Horwood shows the entrance passage to the inn between Nos. 5 and 7. Clode, in his interesting account of the Merchant Taylors' Company, mentions, amongst their ancient purchases, in 1400, "All that great messuage called the Saracen's Head in Friday Street—now Nos. 5, 6 and 7."

A few years earlier, in 1377, Robert Payne, "Fuyster," John Walshe, goldsmith, (and others) granted an annual rent to John Tilneye then the Pilgrim of the Fraternity of St. John Baptist, namely of the Tailors and Linen-

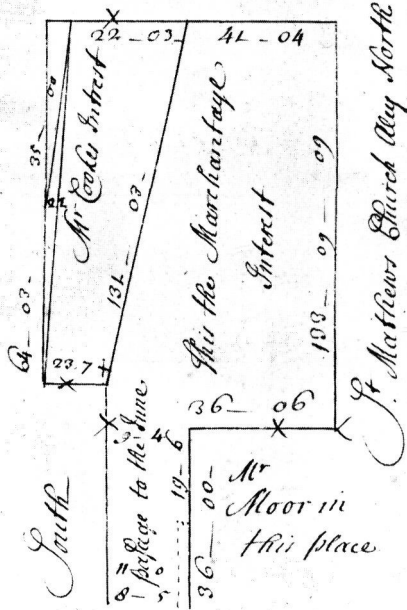
armourers, [in other words to the Merchant Taylors' Company]—issuing from the Tenement called "le Sazzinhede" in Friday Street, in the parish of St. Matthew.¹ In 1401, there was a License for 40s. paid in the hanaper by John Faconer, the Master and the Wardens of the Guild and Fraternity of St. John Baptist, London, for Alienation in Mortmain (by several persons) to the said Master of a messuage called "le Sarazenshed" and two shops in Friday Street, held in burgage. (*Cal. P. R.*). 1526. John Breton, Master of the Guild of Merchant Taylors, and the Wardens, grant an annual rent of £9 13s. 4d., issuing from the Saraysons hede in Friday Street—H.R. 239(60). John Taylor, 1637, said that clothiers from divers parts of Gloucestershire and Wiltshire "do weekly come and lodge at the Saracen's Head in Friday Street."

Delaune, 1682, in his list of "the Carriers, Waggoners and Stage coaches that come to the several Inns in London," says:—Abington; Edward Perton's coach and waggon comes to the Sarazens head in Friday Street on Wednesdays and goes out on Thursdays. Bristol Coaches of John Booth, Wm. Baldwin, and Robert Toby, to Sarazens head Friday Street. (It will be shown below that Mr. John Booth was at the Saracen's head at the time of the Fire, and he evidently ran his own coach to the West of England). Carriers to Exeter are also mentioned. The "New Remarks," 1732, mentions coaches to Bath and Exeter. 1740-1782. The London Directory Coach Lists mention this inn for waggons to Dorking, Bath, and Barnstaple; and coaches to Exeter, and Mere, Wilts. This shows that the Saracen's Head kept up its old connection with the West of England. Lockie, 1813, gives:—"Saracen's Head Inn, Friday St.—6 doors on the R. from 36, Cheapside,"—but the house is not mentioned in Cary's *Coaching list*, 1817.

Strype, 1720, says that the Saracen's Head was very large, and of a great resort and trade. The inn is marked, with

¹ H.R. 105 (22).

I sell out one foud' for M^r. G^o. Booth in Fryday Street next St. Matthews Church for the Saracen's Head. Since the 27th of Feb by Strey Smith Tenant South and the Church Yart and passage North the last Agreem^t. 11 foot e. Moore 36 foot depth.



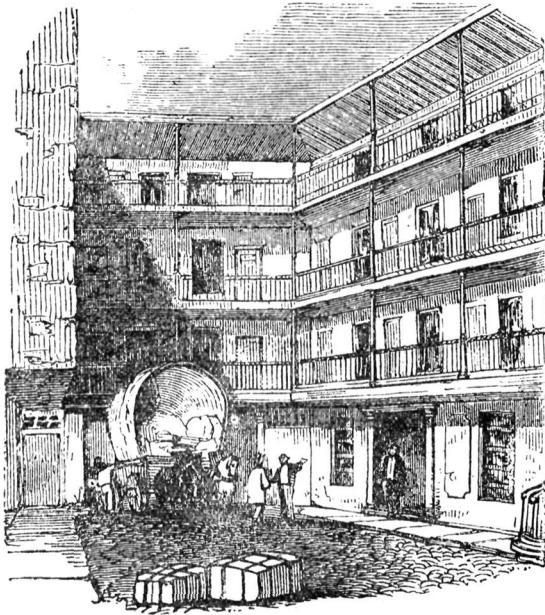
PLAN OF THE SARACEN'S HEAD INN.

Reproduced from Mills & Oliver's Survey, by kind permission of the Library Committee, Guildhall.

a very long courtyard running to the west, immediately south of St. Matthew's Church yard, in Ogilby and Morgan, 1677, in Strype's map, 1720, and in Horwood's map, 1795. In the P.O. Directory, 1841, No. 6 is called the "Saracen's Head Tavern, Thos. Angel," (the proprietor).

(1). In Mills and Oliver's Survey, after the Fire, a plan of the site is given:—

I sett out one foundation for Mr. Jno. Booth in Friday Street next St. Matthews Church, for the Sarisens Head Inne, 27 Feb., 1669, Shref. Smith Tenant south and the church yard and passage North.



THE SARACEN'S HEAD, FRIDAY STREET.

(2). In another plan, of Mr. Jos. Moone's site, the Surveyor shows Fryday St. east, and Church Passage north, Sarisens Head west, and Sarisens Head passage south. "Agreed by Mr. Moone and Mr. Booth to have a passage 11 feet a straight line."

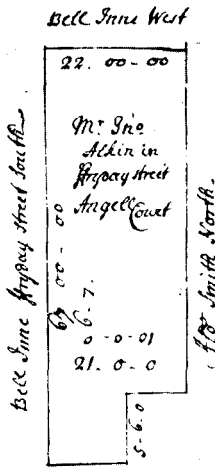
Roger Deacon was the innholder at the Saracen's Head from 1597 to 1604, and perhaps longer (Merchant Taylors' leases, which Mr. H. L. Hopkinson kindly showed me). In a subsidy list of St. Matthew's parish in 1597, I find Roger Deken assessed at £3. In the Hearth Tax List of this parish in 1662, Margaret Reeve was assessed on 21 hearths. She was the widow of Richard Reeve, innholder, and the Company's leases show that the "widow of Richard Reeve, and assignee of Wm. Taylor" had the inn in 1664, etc. Amongst the old silver of the Innholders' Company, is "the Richard Reeve" Salt, engraved thus:—"This Salte was given to the Company of Innholders by Mr. Richard Reeve who was Mr. of the Company in the yeare 48 but since deseaced Feb. 6th, 1657." In 1641 he was living in the parish of St. Sepulchre. In the later hearth tax list of 1674 John Booth (mentioned above as the Innholder after the Fire) was assessed on 34 hearths.

The Saracen's Head sign is usually said to have originated at the time of the Crusades, but it is not easy to understand why a hideous head of the *enemy* should have been adopted as a common inn sign. One of the "Three Kings," Balthasar, was generally represented as a Moor, and it is possible that, in certain cases, his head originated the sign. I think it is more probable that the sign arose from the once popular sport of Quintain, played in the yards of certain inns. In Petrocchi's Dictionary of the Italian language, the Quintain is described as a game in which the mark of the tilters consisted of a puppet or human image of wood, called a "Saracino."¹ (Since making these notes, I find that Selden suggested the Quintain as a possible origin of the sign, but he does not explain the reason).

The Angel is still marked by Angel Court at No. 8. Horwood marks the entry between 8 and 9. At one time it was an inn, but judging from the absence of references to it, never of the importance of the "Saracen's Head" on

¹ "Saracino, Fantoccio di legno che usavano nella quintana."

I have sett out one Round for Mr. Ino Alkin in Frydaystreet 30th Nov^r 1668



PLAN OF ANGEL COURT, FROM MILLS & OLIVER'S SURVEY.

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its north, or the "Bell" on the south. Angel Court was in St. Matthew's parish, but in the registers of St. Margaret Moses, there is this baptism:—1582. "Mark son of Thos. Lynsey hostler to the Aungell in Fryday Street." 1403.—John Chaumbre Kt., and Johanna his wife grant to Robert Trewlowe, cordwainer, and Matilda his wife, all that hostel called "le Aungell," with shops etc., in the parish of St. Mathew in Fryday Street. Roger Chaumbre son and heir of John Chaumbre Kt., confirmed the grant. In the third deed John Chaumbre acknowledges the receipt of 135 marks in full payment of the rent of the hostel for 15 years.¹

Early in Henry VII's reign the well-known salters, William Horne and Richard Chawry, Alderman, at the request of Robert son of Robert Basset, granted to John Breton Salter, the reversion of the tenement called "le Aungell" in Friday Street.²

THE LYON ON THE HOOP.

I cannot identify the site of this ancient inn, but, as it was in the parish of St. Mathew (which only embraces the upper end of Friday Street) and belonged also to the Chamber family, it may have been an earlier sign for "the Angel," or adjoined it. 1381—"John Chambre son of Roger Chambre and Johanna his wife, daughter and heir of Wm. Glendale late Broderer, convey to Henry Attewode, hostiller, and Johanna, All that inn (hospitium) called le Lyon on le hoop, situate in Friday Street, parish of St. Matthew. (H.R.).

A plan of Angell Court (Mills and Oliver's Survey), or rather of Mr. John Alkin's house there, shows Alderman Smith on the north, and "the Bell Inne" on the west and the south.

THE BELL INN.

This is marked in the maps of Ogilby and Morgan, Strype, etc., to Horwood, 1795, with a very long courtyard, running westwards towards Old Change. One of the plans in the

¹ *Husting Roll*. 133 (6, 9, 27).

² *Ibid.*, 217 (11).

Survey, of Purse (or Burse) Court in Old Change, shows that it was partly bounded on the east side by the Bell Inn, and Crane Court in Old Change also extended eastwards to the Inn.

Horwood marks its entry between Nos. 11 and 13; and the 1841 Dir^y gives "No. 12, Bell Inn, Thos. Russell." Its site, No. 12, is now occupied by Messrs. Cooke and Sons, Carpet Manufacturers, and the yard still exists in part.

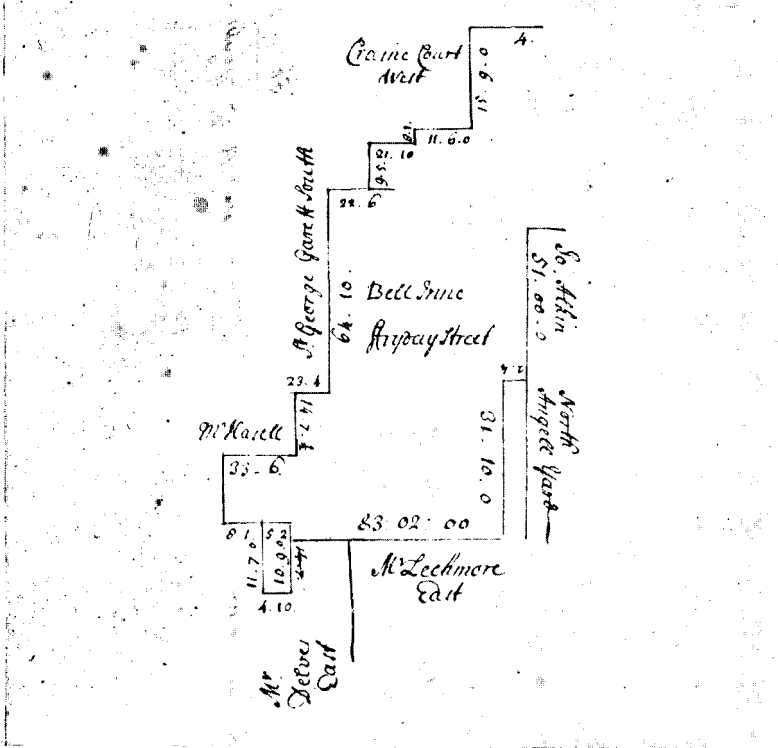
There is a plan in Oliver and Mills's Survey:—"Bell Inn, For Mr. Tho. Lechmore," showing Jo. Alkin and Angel Yard north and Craine Court west.

Another plan shows a northerly extension of the Bell Inn, with the Saracen's Head north. These plans show what a large amount of ground was occupied by the old inns.

In *State Papers* (Vol. VIII, 1603-10), there is a letter from Sir Thos. Estcourt, Sheriff of Gloucester, to Thomas Wilson. If he has occasion to write to him he may have weekly messengers either clothiers or carriers, at the Bell, Friday Street, and the letter will be delivered within three days. In another State Paper, 1645, (Chas. I. Vol. 20), the "Committee of both Kingdoms" directs "that the drum that came to Sir. Wm. Waller be quartered at the Bell in Friday Street." The Bell was in the parish of St. John the Evangelist, which parish contained the West side of Friday Street from Watling Street to a point between "the Bell" and Angel Court (which was in St. Matthew's parish).

The following extracts from the *Patent Rolls*, etc., show that the "Bell on the Hoop" belonged to important people in the troubled century which followed the deposition of the unfortunate King Richard II. in 1399. The house formed part of the property of Thomas Lord Despenser, who was created Earl of Gloucester in 1397, and was on the losing side of King Richard the Second. After the accession of Henry IV. he was one of the "degraded" Earls, whose new titles were taken from them; and he took part in the unfortunate insurrection in 1399-1400, and was executed.

I sell out the Bell Inn in Friday street 19th of Deber 1668 for Mr
 as is designed below
 Tho: Lechmore



PLAN OF THE BELL INN, FRIDAY STREET, FROM THE SURVEY.

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1400. Grant for life to the King's Knight, Walter Blount, of an Inn called the "Belle of the Hope" in Fryday Street. (Cal. P.R.).

1403. Grant to John Blount, Kt., of the custody of an inn called "the Belle on the Hope" in Fryday Street, and other possessions of Thomas Lord le Despenser decd., in the same street and Watlyng Street, in the parish of St. John the Evangelist.

The Bell afterwards belonged to Henry Beauchamp, Duke of Warwick, for in an *Inquisitio Post Mortem* (P.R.O.), of 1446, An Inn in Friday Street, called "Le Belle on the Hope," is mentioned amongst the property of Anne, daughter and heir of Henry Beauchamp (de Bello Campo), Duke of Warwick. This Anne Beauchamp died young, and her aunt, Anne Beauchamp, in 1449 brought the great estates of the Beauchamps to Richard Nevill, "the King-Maker." The Blounts were Barons Mountjoy, and Sir Walter fought in France, and was one of the executors of John of Gaunt's will. On page 15 of the history of the Innholders' Company, a Chancery Bill of 1627 is quoted, in which the Master and Wardens complain that on 7 February, 1582, Arthure Ranescrafte, . . . Innholder, then being seized . . . of a messuage called the Bell in Fryday Street did by his Will give an Annuity of 10s. for the poor of the Company issuing out of the said messuage . . . and gave the "Bell" to his son Thomas Ranscrofte. John Edwardes bought the messuage from Thomas, and now pretends that he holds it by some patent from the Crown. It is stated further that soon after the death of Arthur Ranscrofte "the messuage was found to be the title of the Crowne and of right belonging to Queen Elizabeth as alsoe six other shoppes in Watling Street and Friday Street, which premises were in the time of Henry VI, parcel of the possessions of Hearye, Duke of Warwick, who was slayne att the last battell between the two houses of Yorke and Lancaster, and came to the Crowne by the Attaynder of Margaret, Countesse of Salisburie in 31

Henry VIII. That in 29 Elizabeth, the Queene by Letters Patent graunted to Sir Francis Walsingham, Kt., and Francis Milles, gent, various lands etc , including the said messuage, called the " bell on the hoope." John Guillm purchased it from Walsingham, and defendant purchased from Guillm and never purchased it from Thos. Ranscrofte. (I find Arthur RaynsCrofte assessed at £10, in a subsidy list of St. John's parish in 1563. P.R.O.). As pointed out in a note in the Innholders' History, there is a curious confusion here as to the Duke of Warwick, Henry Beauchamp—His only daughter died young, and their estates passed to his sister, Anne Beauchamp, who married Richard Nevill, Earl of Warwick, who was killed at the battle of Barnet in 1471. Richard III. married one of Warwick's daughters and heireses, and his brother George, Duke of Clarence, married her sister. Margaret, Countess of Salisbury, was the daughter of the Duke of Clarence, and was executed in 1541. Evidently "the Bell on the Hoop" was part of the vast possessions of the Beauchamps and Nevills which passed to the Duke of Clarence's wife. In the H.R., there is one later reference to the Bell in a deed of sale, in 1657, of certain rooms in an Inn called the Bell in Friday Street, to Jane Tailor, widow. The rooms included a vault under the cellars, the cellars, kitchin, one hall, one Parlour wainscotted and a Compting house at the staires head.

The early registers of St. John the Evangelist were burnt in the Fire; in the later book we find the following entries:—
1674.—" James Mayson a Glouster sheare clotheier from the Bell Inn in Friday Street of the small pox " (burial).

1685.—Francis Bass Vintner at the Bell in Friday Street, bur. in the Great Vault. 1687.—George Forster Ostelare att the Bell In in Friday Street (bur.). 1689.—Wm. Roberts son of John Robertt att the Bell Inn Innholder, in the Vault. 1697.—A child of Thos. Scot whaerhouskeeper at ye Bell Inn (christened). 1705.—A child of ' the Chamberlain at ye Bell Inn.' Taylor, 1637, mentions the Bell for the Carriers

from Oxfordshire; Preston, Lancs; Stroodwater, Glos.; and Warwick.

Delauné, 1682, mentions it for carriers from Exeter and Monmouth.

1740-1782.—Coach and Waggon lists, London Directory, mention “the Bell” for Abergavenny, Cirencester, Cardiff; and a coach to Dorchester. 1780.—Coaches ran to Plymouth, etc.

Lockie, 1813, gives the Bell Inn at “8 doors on the R. from 36 Cheapside.” Elmes, 1831, says:—“Bell Inn, Friday Street, is eight houses on the right from Cheapside, and from which many country stage coaches, waggons and vans, depart and arrive daily.”

THE WHITE HORSE INN AND TAVERN.

The two separate houses with this sign stood close to the south-west corner of Friday Street and Old Fish Street, and *their modern representative still retains the old name.* Although it is almost unnoticed by most Londoners to-day, the house represents a very ancient tavern, and the sign of the White Horse swung there in the days when George Peele, the Elizabethan writer, included the house amongst his favourite haunts—and probably long before his time.

I was at first puzzled by the references in the registers of St. Margaret Moses to an inn and also a tavern with this sign. The entries evidently referred to two separate houses, and the *extracts from the Fire Decrees, quoted below, show that this was the case, and that the inn adjoined the tavern.* The entrance of the “White Horse Inn” was marked by Horwood between numbers 28 and 30; and also in the 1841 Directory (then called White Horse Yard), and it still exists as a waggon or carriage entry, between 28 and 30, to Messrs. Barron and Hill’s premises. The present White Horse Tavern is at No. 32, at the corner of Knight rider Street, and two houses south of the old inn entrance. In the P.O.

Directory, 1841, it is given thus:—"White Horse Inn, No. 32, Mrs. Harriet Fairfax."

In the list of London taverns in 1698, the only one mentioned in Friday Street was "the Bell" (probably on part of the Bell Inn site).

In the "Fire Decrees," Sir Thos. Dacres Kt., and Thos. Dacres Esq. his son and heir, were petitioners against Elizabeth Lovell and Robert Hollis . . . and the question was of rebuilding "A new Inne in the place where the former Inne stood. The Court declares the same to be very conveniently situated for an Inne . . . therefore in regard the petit^r had a Taverne lately known by the signe of the White Horse also, which was contiguous to the Inne and which was also burned down . . . they should build an inne upon some part of the ground where the former inne did stand."

William and Elizth Lovell had children baptised at St. Margaret Moses' between 1620 and 1636. In a subsidy list of 1620, Wm. Lovell was assessed next Wm. Mead, who kept the White Horse Tavern.

Another case concerns the Tavern:—1667. Sir Thos. Dacres and Thos. Dacres his son, against John Isham, —(blank) Petitt, and Henry Tatham.

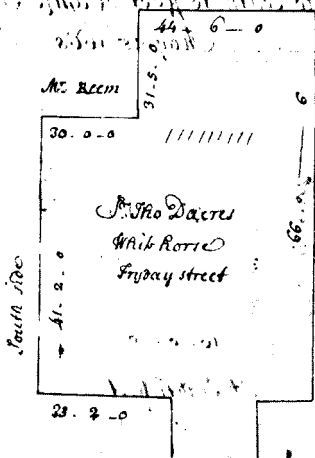
"The petit^{rs} being seized of a message called the White Horse Taverne in Fryday Street, parish of St. Margaret Moses, by lease in 1647 did demise the same unto John Isham for 31 years." . . . Isham transferred to Petitt for £250 paid by him, and he assigned it to the said Tatham . . . the house was burned and the said Petitt was in possession at the time of the Fire . . . That Petitt is since declared insolvent, and Tatham refuses to rebuild. (*Fire Decrees*, Guildhall, Vol. I. f. 43, etc.).

"John Isham at y^e White Horse, Friday Street," is in the 1641 poll tax list of Vintners.

The plan of the inn site here given is from Oliver and Mills's *Survey after the Fire*.

The White Horse at No. 32, narrowly escaped being

Plot bet the Whitehorse Inn in Friday street for Sr Tho. Dacres cont in
 length from East to West on the South side.



PLAN OF THE WHITE HORSE INN, FRIDAY STREET.

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absorbed in Queen Victoria Street. The parish boundary mark, "St. M. M.," (St. Margaret Moses) is to-day immediately north of the present White Horse at 32, which would place it in St. Nicholas Cole Abbey parish; but it is just possible that the boundaries were slightly shifted when Queen Victoria Street was formed? The old tavern and inn were in St. Margaret Moses parish, and are often mentioned in the Registers.

In the Hearth Tax List of 1662,¹ of the Lower Precinct of St. Margaret Moses, near the lower end of list we find:— Oliver Bowles 7 hearths, Michael Prescott, 17, Rich. Collins 6, Thornbury 5, Wm. Searle 17, Henry Petty 19, Chris. Towers 6.

Michael Prescott was an innholder, and appears in that Company's lists, 1666, etc., and had children baptized from 1659-1665, at St. Margaret Moses, and we can safely place his 17 hearths in the White Horse Inn. Henry Petty, with 19 hearths, is close to the end of the list and was no doubt the Pettitt who kept the White Horse Tavern. Wm. Searle, 17 hearths, was at "the Dagger," on the opposite side of Friday Street. John Isham, who leased the White Horse Tavern in 1647, was succeeded there by two vintners not mentioned in the Fire Decree . . . John Sawyer, about 1650, who afterwards kept "the Pope's Head" Tavern in Lombard Street, and Edward Miller, who succeeded Sawyer about 1656, and was in turn succeeded by H. Petty, or Pettit.

William Meade, vintner, who afterwards kept "the Mermaid" in Bread Street, was at the White Horse Tavern. In a Subsidy List of 1620, Bread Street Ward, we find him assessed at £3 (tax 5s.), in St. Margaret Moses parish . . . and in another list of 1625,² he is assessed at £4 (tax 10s. 8d.), in St. Mildred's Parish.

An Inq. P.M. of 1430 (P.R.O.) probably concerns a house

¹ P.R.O. Subsidies, 252/27.

² P.R.O. Subsidies, 147/551.

on the site of the White Horse, for the parishes named only meet at the south-west corner of Friday Street. Lodovicus Robessart, Chivaler, and Eliz. his wife in Fryday Street in Ward of Bread Street, were seised of part of the inn in the parishes of the Blessed Marie Mosies and of St. Nicholas. "Hospitium" may mean a private mansion, though it is quite possible that the house was an ordinary inn. This is probably the Sir Louis Robessart who was made the King's Standard-bearer at Agincourt. He married a daughter of a lord Bouchier and was himself known by that title, and was buried in Westminster Abbey.

"The White Horse, Fryday Street" is the only tavern in that street in the list of 1554 (of the forty taverns which were allowed to continue their trade by the Statute of 7 Edw. VI, 1553). It would seem that before the Fire the tavern was of greater importance than the inn, though the latter became a well-known coaching house later on.

TOKENS.

There are two tokens of the White Horse in Williamson and Boyne's List, with the issuer's initials only, but I am able to identify them both—the tokens belong (following the general rule) to the tavern and not the inn.

O. "At ye White Horse (a horse).

R In Fryday Streete. 1657—E.M.M."

(Edward and Mary Miller.)

There is this entry in the registers of St. Margaret Moses:—
1656.—"Married Edward Miller of this parish Vintner and Mary Longe Spinster, daughter of William Longe vintner of Polles Covent Garden." Mary's father, William Long, kept the Rose Tavern in Covent Garden, a rather noted house, and at one period frequented by Court bullies and others of doubtful character. She was one of twenty-four children. William Long was buried in 1661 (Burn). The Rose Tavern at which he issued a token, was in Russell Street; and the King's Play House (Drury Lane Theatre), which was opened

in 1663, adjoined the tavern. Pepys records several visits to the Rose.

O. "At ye Whit Hors Tavran.—H.E.I. (*P.*, Henry Petty).

R. In Fryday Streete. (a horse)."

I had some difficulty in identifying the issuer of this token (with initials given by W. and B., as above). My own specimen however clearly reads "H.E.P.," and Mr. G. C. Brooke, of the British Museum, kindly informs me that "the Museum specimen probably reads H.E.P., but is in a very worn condition." We can certainly identify the issuer with Henry Petty and Elizabeth his wife. He was assessed on 19 hearths in this parish in 1662, was admitted to the Vintners' Company in 1660, and these entries in the St. Margaret Moses Registers show that his wife's initial corresponds with the E. on the Token:—

1662. Henry and Eliz. Petty had a daughter Elizabeth buried. 1665, buried "Elizabeth wife of Henry Petty vintner, in the church" (d. of Plague probably).

The registers of St. Margaret Moses (printed by the Harleian Society) frequently mention the signs of houses in the parish, which is unfortunately rarely the case in the old registers, and they carefully distinguish the inn from the tavern. I will take the Inn entries first (mostly burials).

1572. "Buried a stranger out of the White Horse."

"John son of Edward Tomson, White Horse In." (bapt.).

1588 (a man buried) "he came out of the house of Mr. Redferne at the White Horse."

1590. "Annis, wiffe of James Redferne Inholder" (bur.).

1593. "John Douse servant to Mr. Newton Inholder at the White Horse."

1593. "Mr. Newton Inholder at the White Horse."

1598. "Marye daughter of Laurence Price at the White Horse In." 1598. "Richard son of Laurence Price at the White Horse, the In." 1600. Marriage of John Newman and Eliz. Turbell both of this psh., servants at the White Horse the In.

1601. Susan d. of James Taror at ye Whit Horse.
 1601. "Thos. Rigmayden dyed in the Whit Horse In."
 1612. "Margery wife of Roger Scott at the White Horse Inn." Oct. 27th. 1612. "Roger Skott Inholder att the White Horse Inn." Oct. 30th. (This double tragedy probably occurred during one of the smaller epidemics of the Plague, which occurred in the first half of the 17th century).
 1613. "Margaret d. of Thomas Trowell at the White Horse In." 1620, was buried "John Tully of the King gard out of the Whyt Horse In." 1633. "Eliz. wife of Thomas Trowell Innholder of the White Horse Inn." 1659-1665, children of Michael and Eliz. Prescott were baptized; he is described as 'Innkeeper.' (I have already referred to him in the Hearth list of 1662-3.)
 1659. "Marriage of Thomas Edwards of Christ Church, London, Vintner and Dorothy Trowell virgo, d. of Thomas Trowell dwelling at the White Horse Inne." 1688. "Chris. Hammond from the White Horse Inn" (buried). 1701. A man who died in the haylofte at the White Horse (buried). 1705. John son of Miles Bryington Porter to ye White Horse Inn. I will now give the references to the tavern.

WHITE HORSE TAVERN.

1572. "Goodwiffe Powell dwelling with Mr. Kelley at the White Horse Commonlie called Grace Powell," (buried).
 1580. "A frenshe boy servant unto Raph Ridley dwelling at the White Horse, Vintner." (buried). 1585. Marriage of John Cordell vintner and Susan Garrett. 1586. Baptism of John son of John Cordall vintner." I find John Cordell in a Subsidy list of St. Margaret Moyses parish in 1597 (P.R.O.), and he was probably the vintner at the White Horse at the time of George Peele's visits. He was a searcher for the Vintners' Company in 1594 and 1596, and his wife, Susan, was buried in 1604. 1612. William, son of George Harrison Vintner at the White Horse Tavern, was baptised, and in 1613, "George son of George Harrison Vintner at the

White Horse the Taverne." 1618. "Anne daughter of William Meade Vintner at the White Horse Taverne" was baptised, and other children in 1619 and 1621. He afterwards kept the Mermaid tavern in Bread Street.

1631. "Fuller Meade, brother to Mr. William Meade, Vintner, keeper of the Maremayd, dyed at Robert Pawthornes the Barber . . . in the Church" (buried). 1640-45. "children of John and Ellin Isam were baptised." 1643. "John Spooner servant to John Isam at the White Horse Vintner." 1647. (Buried) "Ellen, wife of John Isam." (Isham sublet to Pettitt, etc., about this time—Fire Decree).

1650. A child of John Sawyer and Francis his wife was buried—in 1651-3, they had children baptised, and in 1655 James, son of John Sawyer, vintner at the White Horse." In 1654 a "prentice to Mr. Sawyer the vintner at the White Horse Taverne," was buried. John Sawyer evidently succeeded John Isam at the White Horse Tavern about 1650, and was probably succeeded by Edward Miller (of the token) in 1656. I placed the entry of 1572, of Mr. Kelley at the White Horse, under the tavern, for I suspect that he was Arlington Kelley, who is described in the Repertories—"at the White Horse Cheapside." Arlington Kelly petitioned to have his tavern included in the forty in 1564. Ralph Ridley, mentioned in the registers in 1580, was amongst the vintners committed to prison in 1575, during the quarrel with the Common Council:—"It was ordered that Robert Feltham and Raffe Rydley shalbe forth^{wth} comytted to pryson in the flete." He was probably succeeded by John Cordall at the White Horse.

The Plumbers' Company record a payment in 1645 for "part of a dinner at ye White Horse in Friday Street, 9s."; and "spent more on a dinner there, 1.13.10."

A complete confirmation of my suggestion that Arlington Kelley, "at the White Horse Cheapside," who petitioned in 1564 to have his house included amongst the *forty* taverns then permitted, was really at the famous old *White Horse*

in Friday Street, is afforded by the evidence of the parish registers of St. Margaret Moses'. In 1565, his daughter, Marye, was buried there, and in 1576, "Anne, wife of Arlington Kellye." I need hardly say that this parish was some distance *south* of Cheapside. The following brief extracts are from his *will*, in 1582, which I found at Somerset House. He leaves to his cousin, William Hunys, Master of the children of the Chappell, his "beste cloake faced with taffita, my best Damaske coate garded with velvett, my best hose, one paire of virginalls," and £20. "To Nychas Hycks my best gowne garded with velvett and faced with budge, my fyne blacke cote and a satten dublett." . . . "To Mistress Anne Lewis my Land Ladye a petticott of scarlett garded with velvett," and to "Maister John Lewes my Land Lord a blewe Ruggle." It seems worth preserving these contemporary details—he is described as "of Mortlocke, Surrey, gentleman," By the kindness and courtesy of the Master and Wardens of the Worshipful Company of Vintners, I have been enabled to obtain the following early references to the *White Horse* tavern from their records. 1544. Itm for the Cōpanays Dynere the iiijd day July, 1544 at the White Hors—xlvs. vd. The next day, dynner at the same White horse vjs. ixd.; and other payments there are recorded in 1557 and 1617.

Taylor does not mention the White Horse Inn for carriers in 1637; but the following extract from a letter in the State Papers shows that it was a carriers' Inn: 1600—from Dudley Carleton—"on Tuesday nights you have a more direct way by the carrier of Tame, who lies at the White Horse in Friday Street." Delaune, in 1682, says:—"Abington—White Horse Friday Street—John Niblet's Waggon. Sat. morn; out at night." Samuel Benwell kept the inn in 1685-95 (Innholders' records). The White Horse in Friday Street became later on an important house for coaches and waggons; in the London Directories of 1740-1782 it is

given as the starting place for Abergavenny, Birmingham, Coventry, Yeovil, Exeter, Shaftesbury and Oxford.

George Peele, the Elizabethan writer who died in 1598, frequented the White Horse. Probably his visits were generally to the tavern, but in his *Merry Wives Tale* he evidently refers to the inn, for the Chamberlain was an important member of the Staff of an inn. In Dekker and Webster's *Westward Hoe* (Act. V, Sc. 1), the guests call on the Chamberlain to provide music, and in *Northward Hoe* (by the same writers, 1607), the Chamberlain asks the guests: "will you have some cray-fish, and a spitch-cock"; "and a fat trout," says Featherstone. Chamberlain. "You shall sir." Peele wrote:—"I had even as lief the Chamberlain of the White Horse had called me up to bed." The *Merry Jestes of George Peele* frequently show him in the light of a rather low thief, a sort of Elizabethan "François Villon," but they probably give a true picture of a certain side of London life then.

The White Horse was a common sign on the Continent as well as in England, and I will briefly refer to two French houses:—The "Cheval Blanc" was a famous coaching inn in Paris, for Orléans etc., (at No. 5 Rue Mazet). At Reims a house had this sign in 1470—and in 1584 Pierre Hiblot, *voiturier*, was permitted to place before his house "un tableau ou sera empeint un Cheval blanc." (H. Jadart).

In all probability the White Horse Tavern, like its neighbours near the Market in Old Fish Street, such as the Swan Tavern, was formerly noted for its fish dinners, especially in Lent and on Fridays.

So much for this tavern and the inns in Friday Street. While the tavern served as a club and a meeting place for the spread of the news of the day, whether of national importance or merely local gossip, the inn might almost be regarded as a small railway station and a post office. Important goods from the country (such as wool) were brought to the inn yards, and parcels and letters were left there by the carrier. Friday

Street must have been a great gathering place for West-country men, from Gloucester, Exeter and other places, and many were buried in the neighbouring churches. The carriers who used these inns must have played a great part in spreading the plague about the country, and the old inns, with their stables and haylofts, probably harboured swarms of rats. Their *beds*, during a plague summer, must have been dangerous places.
